

THE
General Baptist Magazine
FOR
1878.

EDITED BY
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"AND WHEN THE COMFORTER, WHO IS THE HOLY GHOST, IS COME, HE WILL CONVICT
THE WORLD OF SIN, AND OF RIGHTEOUSNESS, AND OF JUDGMENT."

THE EIGHTIETH VOLUME.

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THE
GENERAL BAPTIST MAGAZINE.

The General Baptist Magazine.

OUR EIGHTIETH YEAR!

Is not that a grand old age for a periodical! What natural vitality it must have had at the start, and how well it must have been nourished, to have survived the numberless vicissitudes of periodical literature, and to be able to step forth, after seventy-nine years of labour, hale, hearty, and joyous, wishing all its readers "the happiest of new years!" By general admission the Old "Mag." has not lost any of its youthful freshness, and is as energetic, buoyant, and aggressive, as though this were the hey-day of its youth, and good old Dan Taylor—the indefatigable, the courageous, the variously gifted Dan—had hold of my pen. Fourscore years, and no signs of softened brain, or paralyzed muscle, or crippled will, and only a pardonable degree of that garrulousness which is the natural fruit of a long and chequered experience! Let us be grateful.

As I look up at the long rows of volumes on my shelves, I hear a voice singing,

Softly, oh, softly, the years have swept by thee, Touching thee lightly with tenderest care; Sorrow and death did they often bring nigh thee, Yet they have left thee but beauty to wear. Growing old gracefully, Gracefully fair.	Never a year from their youth wouldst thou borrow; Thou dost remember what lieth between. Growing old willingly, Gladly, I ween.
Past all the winds that were adverse and chill- ing, Past all the islands that lured thee to rest, Past all the currents that wooed thee unwill- ing Far from the port and the land of the blest. Growing old peacefully, Peaceful and blest.	Rich in experience that angels might covet, Rich in a faith that has grown with thy years, Rich in the love that grew from and above it, Soothing thy sorrows and hushing thy fears. Growing old wealthily, Loving and dear.
Never a feeling of envy or sorrow When the bright faces of children are seen;	Hearts at the sound of thy coming are light- ened; Ready and willing thy hand to relieve; Many a face at thy kind words has brightened— "It is more blessed to give than receive." Growing old happily, Blest, we believe.

With such a bright and joyful experience it would be ungrateful to enter upon our eightieth year without a thankful heart and a large hope. We are sure of your welcome to "the old arm chair" in the chimney corner. We know you will still muse with us on a Sunday afternoon; and our hearts shall burn within us as we talk together of the Pilgrim's Unfailing Friend, and his Everlasting Home. We can trust you to introduce us to the teachers of the young, and we are willing to hope that "the bright faces of the children" will be brighter for listening to our words. Let us all pray for God's blessing on the dear old "Mag" in its

EIGHTIETH YEAR.

JANUARY, 1879.—VOL. LXXX.—N. S. No. 97.

Man after Death.

I.—Introductory.

AN old man has been recently interred in the graveyard at Denholme, Yorkshire: and his son has created not a little consternation by erecting over his grave a large stone bearing the following inscription:—

“What went before and what will follow me I regard as two black impenetrable curtains which hang down at the two extremities of human life and which no living man has yet put aside. Many hundreds of generations have already stood before them with their torches, guessing anxiously what lies behind. On the curtain of futurity many see their own shadows, the poems of their passions enlarged and put in motion. They shrink in terror at this image of themselves. Poets, philosophers, and founders of States have painted this curtain with their dreams more smiling or more dark, as the sky above them was cheerful or cloudy, and their pictures deceive the eye. When viewed at a distance many jugglers too make a profit at this universal curiosity. By their strange mummeries they have set the outstretched fancy in amazement. A deep silence reigns behind this curtain. No one once within will answer to those he has left. Without, all you can hear is a hollow echo of your questions as if you shouted into a chasm.”

That epitaph is a ghastly index, pointing as with the bony finger of Death to the saddest fears and deadliest despairs of human hearts and lives. On that Yorkshire stone is engraven with a cool and unenviable daring the dark doubt that afflicts the closing years of this nineteenth century—a doubt that eagerly pushes itself to the front and makes its ominous voice heard on platforms and in Reviews, and now amid the awe-inspiring silences of the graveyard; as though, forsooth, it were the gladdest of all gospels for much-suffering men, whereas it is as terribly hurtful as the most deadly poison. Read that inscription again. It is cold as death, gloomy as the grave, and hard as the stone it is cut on. No tender feeling of mournful regret quivers along those frigid words, no surging sorrow, no acute grief: but there is a calm, persistent march of the graving tool along the hard rock, as though doubt were the divinest revelation, and the darkness of despair the best benison of God. Only one sign of unconquered humanness betrays itself in these lurid lines; but there is one; the doubt is not wholly without misgiving; the inner voice, after all, is able to make itself faintly heard in favour of personal immortality; for the departed father IS—yes—IS AFTER DEATH—notwithstanding he is “behind the dark curtain” where “the deep silence reigns;” the paternal lips ARE there, though unable to articulate any message to the son he has left behind. Man cannot utterly suppress his faith; not even when he blazons his glaring doubt before the world. He not only sees the “dark impenetrable curtain” of the future, but *feels* that his dead ARE on the other side of it.

The disciples of the higher “culture” so-called deny this, and say, let that curtain alone. It is down. Leave it down. Do not attempt to lift it. Why should you? There is nothing and no one on the other side. The individual is mortal—it is only the race that lives for ever.

Father and son, wife and daughter, perish—humanity only abides. The stomach secretes the gastric juice, and we live; and the brain secretes thought, and we think and feel, pray and fear, wonder and love. That is the whole mystery of life. Man is not a soul; has not a soul; he is merely a cleverly-constructed, self-feeding steam-engine, depending for his speed and direction of movement partly upon his "environment," and partly upon the quality of the coals with which the fires of his being are fed. Jean Paul's words are realised at last—"This world is a machine, the ether is a gas, God is a force, and the second world is a coffin," with nothing in it. Let us therefore—What? "Eat and drink, for to-morrow we die?" No. "Culture" has another and a higher precept, if it has not another practice, and says, "Let us take the utmost care to do our present work well, with a self-forgetfulness and passion born of the worship of Humanity (humanity, mark it, reader, written with a capital H), labouring with all our might, remembering that 'there is no work, nor device, nor knowledge, nor wisdom in the grave, whither we are going.'" Solicitude about "man after death" is a folly and a waste; a vain repetition of the useless toil of Sisyphus. This life is all, absolutely all, and it is more than we can attend to well; let us then fling aside all anxieties about our future and play our part like men in the ever-living present.

Only a few persons of superfine quality can reach the serene heights of this imperious demand, and steel their hearts against all anxiety about the future possibilities of men. Not one son in ten thousand, even in *this* generation, could have engraven that Denholme tombstone and set it up over the remains of his father. Men yearn restlessly to untwist the threads of that "dark impenetrable curtain" and see what is on the other side, and by their zest prove their kinship with "the hundreds of generations who have stood before it with their torches, guessing anxiously what lies behind." They cannot let it alone. They gaze on it, pull at it, lie down near it, and listen if perchance they may catch some whispers of the talk on the other side. They feel that this life is but a broken fragment of the vestibule of being, not its full expansion, its perfected and completed whole; and they cannot suppress the inquiries, "Does man exist after death? If so, where? If so, how?" The awful Sphinx meets men in every highway of life, and threatens to devour them if they do not hasten their answer.

And to many, alas! that threat is being carried out. Life for them has lost its comfort because the other life has lost its reality. The stars of promise are shut out from view by the recently-reared tents of physical science, and God's Revelation and Christ's Resurrection are displaced by experiments on cats and rabbits. Tyndall has dimmed with the smoke of his materialism the one light that shone so brightly on "life and immortality;" and although Professors Tait, Balfour Stewart, Draper, and other physicists and physiologists of authority, have driven off the pestilential clouds from the light itself, yet that smoke has so pained and weakened the eyes of many that they fail to see as clearly and as joyously as they saw before. They doubt, and their doubt is a painful and oppressive burden—a burden they cannot shift day or night; and as the weary welcome sleep from sheer exhaustion, so not a few troubled souls in our day are looking eagerly for

death as the only release from the ceaseless torment of the life that now is.

But to as many as are willing to rejoice in the light of Christ is the grace given of a well-assured hope of their blessedness and growing perfectness after death; for the voice of the King of Death is heard speaking from the chasm of the future, "Because I live, ye shall live also." "In My Father's house are many mansions; if it were *not* so I would have told you." And we know well whom we have believed, and what He *has* done for us, and therefore are "persuaded that He is able to keep that which we have committed to Him against that day." That, however, is not enough. We need and must have more. Exultation in our own safety does not suppress our anxiety about the fate of the rest of God's multitudinous family, who have not known His beloved Son, and rejoiced in His eternal redemption. We cannot forget them: yea, we should be grossly selfish and utterly unworthy of the large-hearted, pitiful, and world-embracing gospel, if we could so harden our hearts about the destiny of the millions of our fellow-men.

Thank God, such selfishness is impossible to most of us. Our lives here are not solitary, and we can with difficulty separate ourselves from the future of those dear to us. The son whose life was a prodigal riot, who hated God and would not retain a knowledge of Him, who resisted our tearful entreaties and spurned our most self-sacrificing efforts, and at last buried himself in a grave of sensualism—*where*, oh *where* is he after death? *What* is he? Will the fires of his raging lusts, that burnt up all conscience and affection and hope, *burn on* and *still on* with never-ending flame; or will they *burn him* out utterly and for ever; or will they be put out, and he himself be saved? Dying in violent and indignant opposition to God, will he after death have a place for repentance assigned him? If he has such a place, will he ever use it? Refusing God's peace to the last here on this side of the dark curtain, will he have another chance, and yet another, of acquainting himself with God and enjoying His peace in the next state? If he has such a chance, will he seize it? Will that chance be given him at once, or must he suffer much first? and if so, is it certain the suffering will "renew him again to repentance?" These and similar burning questions come, and come again, to some of us, till the brain whirls, and the soul fiercely writhes in its agony and clutches with greedy and despairing hands any word of hope whispered from the Unseen.

That grip is the more despairing just now, because chaos seems to have taken possession of that department of theology which specially relates to man's future. Those who speak with the authority of learning, acuteness, genius, and sympathy, are far apart from one another, and seem to be moving further and further afiel. Suddenly roused to investigate these problems, theologians found that a Dantean and Miltonic "hell" had been placed by the popular vote within the boundaries of the traditional creed, if not within the embrace of the teachings of Christ. This, in a non-Miltonic age, in an age of quick and quivering sympathies and acutest sensibilities, and by consequence of shrinking from all suffering as though it were the worst of "hells," was simply intolerable; and some forthwith, in utter revulsion from such a fiery doom, welcomed the "larger hope," "hoping" to find it as true

as it is large; others found, and still find, their solace in "the gradual extinction of the wicked," and the final and universal sway of purity and goodness in and over the remainder; others, again, have fallen back on the plea that nothing can be said because nothing is revealed; and still others are seen clinging to the "old ways," feeling sure, if they cannot demonstrate the truth of their conviction, that they are the ways of truth, and therefore *must* of necessity be the ways of real beneficence, tenderness, and goodness.

Referring to the chaotic state of British thinking on this subject, Mr. Dale says, "The present condition of thought in this country on the future of the impenitent is very unsatisfactory, and even perilous. The traditional theory of the endlessness of sin and of suffering has lost its authority. It is probably still retained in the creed of an overwhelming majority of the adherents of the English Church, and in the creed of an overwhelming majority of Evangelical Nonconformists. But its hold on the conviction and on the imagination of those who still believe it is not sufficiently firm to compel them, if they are preachers, to preach it with adequate earnestness and energy; or to enable them, if they are private Christians, to tolerate the vigorous and relentless enunciation of it by their ministers. There are also many who, while they cannot see how the rejection of the traditional theory can be justified by the New Testament, consciously recoil from it as too terrible to be true. . . . The result is the general avoidance of the appalling revelations of the New Testament concerning 'the wrath to come.' . . . But the menaces of Christ *mean something*."* This at least, then, we may say,

"One question more than others all
From thoughtful minds implores reply,
It is, as breathed from star and pall,
What fate awaits us when we die."

Nevertheless let us approach this inquiry in a calm and courageous temper, not yielding to mere feeling, and yet not neglecting feeling's force; not warping a single thread of the evidence, and not leaving out a solitary fibre, though it discolour never so much the web we weave; not distressing ourselves as though our judgment made facts, and by no means ignoring opinion as though it had no influence on life and character; not clinging to the old because of its age, and never casting the old aside for any reason save that it is false as well as old; not going beyond the record either in belief or statement, and never falling short of it, even if its contents offend us exceedingly; by no means despairing of God, however much we may be obliged to despair of ourselves.

(1.) We must remember that *opinions do not determine facts*. The world did not change its shape because the priests put Galileo in prison, and man's destiny will not be altered one jot by all the oscillations of human opinion. If the consequences of wrong doing, fixing themselves in character, become part of the man, and an operative and causative part of him, and so secure for themselves an indefeasible permanence, neither inflexible logic nor heedless rhetoric will change it. If Christ is *Salvator mundi*, no opposition to that view on our part will detain for a moment the spirit in the prison-house of sin. If the doctrine of the "gradual extinction of the wicked" be God's plan, calling

* *The Struggle for Eternal Life*. By E. Petavel. Introduction by R. W. Dale, M.A., pp. vi., vii

it a "miserable doctrine" will not reverse the plan. Let us be calm: though "terribly in earnest." We cannot change the destiny of the race by our poor reasoning. Let us discuss in peace and patience, seeking above all things to be clear and true, and to know the *fact as it really is*.

Carlyle tells a "story of an old clown who killed his ass because the ass drank up the moon; and the old clown thought the world could not spare the luminary, so he killed his ass. The clown was well-intentioned, but unwise; let us not imitate him. Men who extinguish religion cannot drink the moon—only the reflection of the moon in their own pail of water." We must distinguish between the moon and its reflections in our little pails of water.

(2.) Nay more, the upsetting of our pail of water may lead us to look up to the moon. The agitations and upheavals of theological opinion—what do they all mean? but to drive us to Him for whom every opinion is but a courier to lead us into His divine presence, so that our restless hearts may find in Him, their true and only rest, the satisfaction of our deepest cravings, and the ennobling of our best desires. We ought to suspect ourselves of some selfishness when we tremble for our doctrine, and lament the upsetting of our pail of water; for may it not be that we have come to care more for the glistening brightness at our feet, than for the Queen of Night herself. Maurice said, with a far-reaching wisdom—"how often I have been tempted to seek a home for my spirit in some particular opinion or system of opinions; and by what gracious influences I have been shown that the fine palace would have become a prison-house." We should not fear the fall of our prison-house if only we and our fellows more surely find our home in God.

(3.) Nor should we fail to discriminate between "*opinion*" and "faith;" between the "scientific" and the "saving" departments of Christianity. "Believe on the Lord Jesus Christ, and thou shalt be saved" is the first and great commandment with promise. That faith saves, saves gloriously and everlastingly, and therefore whoever will, may freely and at once enter into life, without waiting to form a true theory of the relations of the Father and the Son, of the doctrines of the Trinity, Atonement, and Future Punishment. Stupendously momentous, therefore, as these questions are, and affecting profoundly, as they do, more than one of the fundamental principles of theology, yet amid this conflict of opinion we may still proceed with our evangelising work with undiminished earnestness; reminding men that *Christianity is meant for this life first, and then for the next*; and its main business is to prepare men to live, to make the best and most of our present existence, and so to fit them for death and the great future. If that Denholme gravestone were our only message about the future, yet the gospel of Jesus Christ would be no less necessary to make this life worth living, and to inspire it with noble purposes and grandly unselfish impulses. Christianity proves its ability to give light about the other side of the dark curtain by its gift of a heaven here, on this side. We who have believed do enter into rest.

(4.) Finally, we may rejoice that the Spirit of God is as really with us to-day, guiding in the study of Scripture, the investigation of

history, and the interpretation of life, as He was with the church of the past; and though we may not have our minds purged of all error, yet is He leading us into truth; and in the "common-sense" of the church,—*i.e.*, in the sense of universal Christian men about these common questions, yearnings, hopes and fears concerning man after death, shall we have, ere long, the witness that the promise of Christ is fulfilled, and that His church is led into truth, and nothing but truth.

JOHN CLIFFORD.

Ecclesiastical Federalism.

THE Baptists have their Associations—the Presbyterians their General Assembly—the Quakers their Annual Meeting—while more recently established systems of church method have institutions after the pattern of one or the other.

The principle in the Presbyterian form of church government as now worked is that elders from each separate congregation should meet once a month, together with the presbyters, in a *synod*. This meeting of delegates and ministers arranges work for the county, and decides appeals from the separate congregations. If a member is unfairly expelled he appeals to the synod, which has power to re-instate him. Over and above the synod is the Quarterly Meeting, which consists of an amalgamation of a number of synods representing several counties. The quality of the representation is the same, but the area represented, and consequently the number of delegates, is greater. This quarterly meeting decides appeals from the synod. Once a year the General Assembly is held. It will thus be seen that while the congregations are independent activities, capable of arranging and originating, they are not able to decide for themselves whether their conduct fairly aggrieves any individual or minority, without being amenable to an appeal. Ministers cannot settle into pastorates—"splits" cannot be organized into churches—majorities cannot become tyrannical—without being liable to superior influence.

This difficulty is not so easily avoided by Independent churches. Any persons may band themselves together as a Baptist church, and they may call their minister a Baptist minister. If a majority of the members of any church—however youthful or inexperienced the individuals composing it—wish, they can expel the minority, or decide that the creed of the minister is heretical. The pastor and deacons who have toiled for fifty years may be suddenly turned adrift, and there is no appeal. So long as church work signified the promotion of Christian virtue and holiness this peculiarity did not produce very serious consequences. The early Anabaptists became such in order that they might act up to their consciences: if their brethren abused them, still the minority acted up to their conscience, and they held their meetings elsewhere. The matter of excommunication was the principal one on which a vote of the "church meeting" turned, and Anabaptists very wisely did not make much fuss about the formality of exclusion from fellowship. They did not provide a court of appeal to rescind an

unjust excommunication. They had no trace of priestism, they felt no worse if expelled with "bell, book, and candle;" and if their consciences sustained them, they were in no wise injured by excommunication. Amongst Christians more tainted with priestcraft, excommunication was something terrible—it savoured of perdition—hence the necessity of a court of appeal to rectify unjust expulsions. If three or four persons were expelled from an Anabaptist church their ecclesiastical status was scarcely affected, for they could properly form themselves into a church of their own. Spiritual courts and courts of appeal were thus utterly unnecessary.

But these Anabaptists were outcasts. They could not, as Anabaptist communities, hold any property. Even when Dissent was tolerated in England their canons of architectural taste were such, that a meeting house was a very cheap structure, and to be expelled from the use of one was no great loss, since a room in a cottage would do just as well. The ministers were not dependent on fixed salaries, so that "notice to quit" entailed no unfairness.

Things are different now. A decent chapel has become a necessity. If forty people have worked for many years in erecting a chapel and gathering a congregation, it is a hardship for these forty to be outvoted by some fifty recent adherents who have given nothing towards erecting the chapel. Thus the minority are ousted not only from church fellowship—which is not much, for they can of themselves form a church—but they are also expelled from the chapel. Cases of such definite excommunication are rare—very rare—but still they are possible. It thus appears that the possession of valuable church property is a factor in the government of congregational Baptist churches which did not exist in the days of the earlier Anabaptists.

Ought not the organization to be altered so as to take cognizance of this factor? Then the independency of churches would be infringed upon, is the ready response. This is an assumption. If the Presbyterian plan were adopted, doubtless the delegates and presbyters forming the monthly synod would have a power over and above that of the church or congregation from which an appeal could be raised. The members of the monthly synod, whether lay or clerical, would really be a separate "order," having valuable and powerful rights of voting. This superior order, whether called an "order of priests" or "an order of delegates," is objectionable to members of congregational churches.

Still the Associations of Baptist churches are formed after this idea. They consist of ministers and a certain proportion of delegates from each congregation. Theoretically ministers and representatives form a *kleros* with certain privileges; but, to prevent them doing any harm, the excellent idea was hit upon of transforming their resolutions bearing upon the separated churches into "suggestions." No resolution of the Association is binding on the churches. It is just as if the harness had been provided in splendid style, with beautiful reins, but care was taken that the reins should not be connected with the bit in the mouth of either of the four horses! The Associations are sometimes Mutual Admiration Societies, with the motto "*Advice gratis.*" Churches may be torn, a few hot-headed zealots may kindle a flame which reduces to ashes the patient working of a quarter of a century, and the Associa-

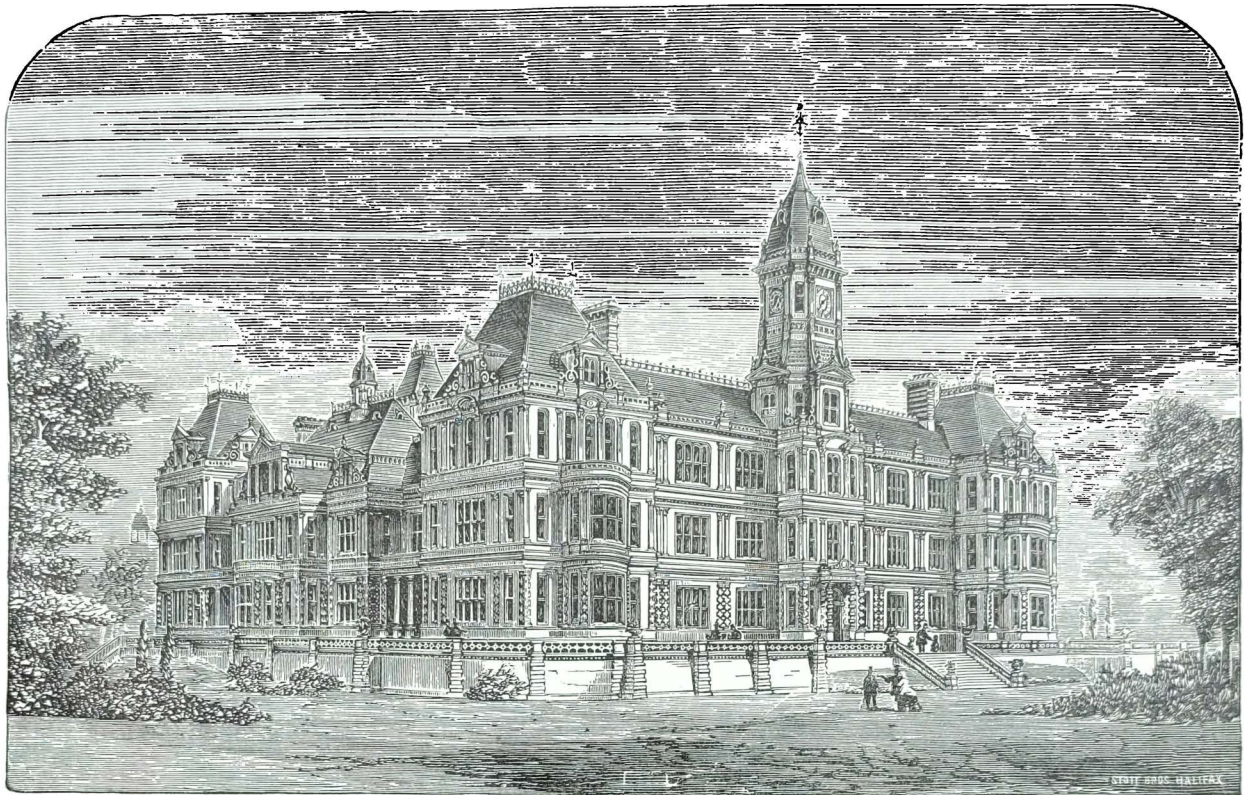
tion administers "advice gratis." Pastors who have been faithful for years may find the pulpit intolerable owing to the ignorant conceit of a brace of warehousemen accustomed to the admiration of pattern girls, fine and commodious chapels may be emptied and made useless, but the Association cannot interfere. And all this is because we do not like a separate body to be reckoned as *above* any *ecclesia* or congregation.

Why not, then, adopt the Quaker plan and recognize no "above" and "below" in the matter. Why not have a monthly meeting of the members of all the churches in any given district or town, and a quarterly meeting of the members of every district in the county? Every member of a General Baptist church would thus be entitled to speak and vote at the monthly meeting, and also at every quarterly conference. Of course every member would not attend—practically no more would attend conference than at present,—for no limit is put to the right of attendance and speech. Then, as with the Quakers, the Annual Association would be a gathering to which every General Baptist in the country would be invited. The Annual Association would, in fact, be the great mass meeting of the church of General Baptists, which would have as many branch churches as there were separate congregations. After this manner the annual entire church meeting could pass rules and regulations binding upon all its branches, and could interfere in the case of tyrannical majorities or bad-tempered deacons and parsons, with a stern voice, nevertheless without a trace of priestism, or marring the independency of the churches; for there would be only one church, and that would be independent. An objection might be raised that if the Association were to meet in Nottingham, the members of the Nottingham churches, being at home, would attend in crowds and swamp all other voters. To this it might be answered that the idea of the various churches of Nottingham agreeing together to vote one way, is far too rich to be practicable; such a union would be proof that the millenium had come. It should also be remembered that at present no limit is put to the right of members of the churches in the town where the Association meets being present and speaking; they often do speak when they are not technically delegates, and no inconvenience is caused. This scheme works very well among the Quakers, who hold their annual meeting in the same place—London. If the annual meeting place were changed every year, and the vote of one session were subject to revision at the next, there can be no just ground for fearing surprise votes. No matter should be brought before the annual meeting which had not come through all the stages by way of appeal; district meeting and quarterly conference votes would thus guide the Association.

This paper will, perhaps, be sufficient to show that the subject needs "*wisening*," as the Cestrians say. The next General Baptist Association will be asked by Mr. Cox to take a step slightly bearing towards Presbyterianism. The "question preliminary" is—Whether additional power ought to be given to the Association so long as every member of a connected church is not entitled to vote therein, when *absolute* power could be given if the universal membership were adopted?

Nottingham.

R. FOULKES GRIFFITHS.



THE CROSSLEY ORPHAN HOME AND SCHOOL, HALIFAX.

The Crossley Orphan Home and School, Halifax.

ONE of the grandest developments of the influence of religion on the dispensation of wealth in the present day, is the consecration of riches to the relief of the destitute, suffering and helpless. Not only by legacy, but yet more nobly still, by the provision made for the alleviation of distress in the sight and during the lifetime of the contributor. There are exceptions to every rule; some men desiring to leave a name to posterity have laid out their gains, made perhaps at the expense of misery, destitution, and crime, in the erection of some edifice as a condonement for their past avarice and greed. But those whom "God has prospered," and who feel that it is from Him they have received their bounty, in return, delight to see the widow's heart made glad and the orphan's to rejoice, by the erection of such an institution as the Crossley Orphan Home and School.

As the name suggests, this building has been erected and furnished by the three brothers, Messrs. John and Joseph and Sir Francis Crossley, Bart., at a cost of over £56,000, and has also been permanently endowed by them to the extent of £3,000 a year. Unlike some institutions we know, which depend solely upon faithful daily contributions for their support, the governors, desiring to place this upon a solid basis, removed from the caprice of fortune or trade, add the legacies and donations received to the general endowment fund, which now amounts to £76,425, and is invested in securities yielding annually £4,400, which may seem a large sum, yet it is only sufficient for the maintenance and education of two hundred and fifty boys and girls, whilst there is ample accommodation for four hundred, when the funds will allow.

Placed on an elevated site in Savile Park, a mile and a half from the town, it commands most interesting and delightful views of the surrounding country for miles. The alternating hills (or mountains) and valleys, moors and wooded slopes, near and in the distance, winding river, rugged rocks and quarries, render the prospect one of the most pleasing to be found in the whole district. The pure bracing mountain air blowing over the grassy stray (a quarter of a mile across) in front, acts as a tonic upon the appetites, nerves, and constitutions of the orphans. Many a sickly, puny child has, in a few weeks, been transformed into a lively, bouncing, spirited romp.

Many charities, through self-made or non-elected governors, in course of time become bye-words instead of blessings; their funds are used for purposes their founders never intended, the rich get the charity, and the poor and needy get no help or sympathy. This is guarded against here, the governors being elected by the various Congregational churches in Yorkshire, from Skipton in the north to Sheffield in the south, and also by the Corporation of Halifax, in addition to the three governors of the Crossley family.

Though preference is given to Yorkshire orphans, yet children have been received from twenty-nine other counties; and twenty-seven orphans have been admitted from Ireland, Scotland, and Wales. The total admitted since the opening in 1864 is 564, consisting of Episco-

papians 217, Independents 166, Methodists 88, Baptists 68, other denominations 25. These children are the sons or daughters of ministers, missionaries, lawyers, doctors, manufacturers, sea captains, shopkeepers, farmers, tradesmen, and others, each admission having a distinct history of its own. Some parents having lived in opulence at the rate of two to three thousand a year, others dying after ministering in the last hours to persons stricken with fever. Many and truly painful are the narrations of these little histories; but imagination must be the pencil to sketch these harrowing scenes.

A number of children are admitted *without payment*; but the usual condition is that the friends of the child pay £10 per annum towards the cost of maintenance, which amounts to about £28. This may seem to some a slight hardship; but it must be borne in mind that the institution is not for the indigent poor, but "especially for the children of families whose temporal condition has been reduced;" and it seldom happens but that some friends or relatives are forthcoming to pay the contribution towards the cost, thereby clearing away the feeling of charity, and maintaining, to some extent at least, the spirit of self-help and independence.

Everything about the building is of noble proportions, and well-finished. Whilst providing airy and well-lighted schools and corridors, spacious dining-hall and dormitories, play-rooms, gymnasium, and swimming-baths, every contrivance has been introduced in the domestic apartments for cooking; and a steam-engine supplies power for the washing, drying, and mangling in the busy wash-house. On attaining a certain age the girls take part in such departments of household service as are likely to prove useful to them in after life.

The education imparted is of the highest character, corresponding with the age of the children. Whilst thoroughly grounding them in plain English education, the higher branches of literature, mensuration, algebra, and Euclid are not overlooked. The various tests of competency are eagerly sought after in the public examinations in drawing and science; ten pupils were presented at the last Junior Cambridge Examination, when four passed with second class and three with third class honours.

Some institutions are of "little renown in their own country;" but with this it is not so. Halifax is proud of its Orphan Home, and the family who founded it. The nearer the approach to, and the more that is seen of, its workings, the greater the approval, as is evidenced by the donations from persons of all denominations around the neighbourhood, the noble sum of £29,000 having been left or contributed since the opening.

As a denomination, we have largely joined in the privileges conferred. The G. B. church at Halifax has had five of its orphans in the institution. Those who have taken interest in the place will know that the children of honoured parents who have served our denomination faithfully, and who have laid down their lives in our service, have been cared for. When we call to mind the honoured names of many of our leading ministers and others, and remember how they are associated with this institution, and see how their descendants have been helped to fill trustworthy positions, and fitted manfully to engage in the "battle of life," our hearts ought truly to rejoice and be glad, and our gifts to be free and large.

J. BINNS.

What we owe to Rome.

THE work we have undertaken in Rome—the building of a chapel and the maintenance of an evangelical mission—is but part payment of a long-standing debt. “Why?” says one. Because in the past Rome and Italy have been the means of conferring incalculable good upon us as a people. By the words I use I am reminded of the enrichment of our mother tongue by the Latin and the Italian—the ancient and modern languages of Rome. Our noble literature reminds us how much we owe to the orators and poets of old Rome, and to the writings and writers of modern Italy. Some of the earliest works extant in our language are translations from the classics, and not a few of them from the Latin. Some of the earliest poems were translations or adaptations of Italian works. The three great poets whose names stand highest in our literature—Chaucer, Shakespeare, Milton—were indebted to an unknown extent to Italian writers; whilst Addison and such men drank deeply at the fountain of Italian literature, and received much of their culture in the sunny halls and amidst the refinement and learning of the Italy of their day.

Again, the foundations of our civilisation were laid by the Romans, in the art, science, and social order which they brought with them to our barbarian forefathers. Our common law, too, is an out-growth of, and is based upon, Roman jurisprudence. Our architecture and our roads tell us that the Romans taught our forefathers to build, and construct roads; and that they have left us a legacy in some of the highways laid down by them; and possessed and used by us in our present-day locomotion. The genius of Rome and Italy, in connection with the genius of Greece, has been the instructress of England's long line of painters and sculptors; and the works of Italian artists are still the models for all who would reach fame in the field of the fine arts. Rome has thus sent us literature, laws, and art; but her chief glory lies in the fact that she sent the gospel to us. We, with the other nations of Europe, have not escaped the direful effects of Roman Catholicism; but it was from Rome in her Christian purity that we received the first rays of that light which has filled the land.

Tradition says that in the middle of the second century, a British king, Lucius, appealed to the bishop of Rome, Eleutherus, to send missionaries to Britain. The bishop did as he was desired, and very soon the king, his court, and subjects embraced Christianity, and the country became Christian. When the Anglo-Saxons came, conquered, and settled in the land, Christianity fell back before them, and was found only in Wales and along the Western coast. But in the sixth century, Pope Gregory I., seeing some of the fair-faced, flaxen-haired, Anglo-Saxon boys in the Roman Market for sale, was so struck with their beauty that he inquired from whence they came, and learning, bought them, had them educated, and sent them back to England under Augustine, to win their fellow-countrymen to Christian faith and allegiance to the Holy Church. From that time the gospel took firm hold of the English people; and though, in consequence of its Papal errors, the form in which it was presented entailed long and terrible conflicts

with Popery, yet we have retained our hold of Christian truth and civilisation, and to-day possess and enjoy our exalted position and privileges because, in God's providence, *Rome sent Christianity to Britain*.

But times have changed. Rome has become more and more enshrouded in ever-deepening gloom, and the gathering darkness of Papal error and superstition. And instead of being the centre of light and truth, as once, she has become the centre and capital of spiritual despotism and death. And strange as it seems in the light of the past history of this country, we who received the precious boon of New Testament truth from Rome, are called upon to send an unadulterated gospel to Rome, and to build a temple in the Eternal City, as a witness to the glorious truth that the gospel "is the power of God unto salvation to *every one* that believeth." And since Rome and the Romans need it, we English men and women, we General Baptists, from the obligations laid upon us by the past, are bound to do what we can to send the pure truth of God to Rome. It is alike our duty and privilege.

Nor will it be less helpful to us in responding to the call which comes to us, to bear in mind the work which has been, or which is being done by the Baptists in Rome. Mr. and Mrs. Wall, the representatives of British Baptists, have for many years chivalrously and perseveringly laboured among the error-smitten citizens of the Papal city. For six years a Baptist church has existed, consisting of Roman Protestants, which now numbers *one hundred and twenty members*. Very eligible premises (a palace, in fact) were purchased, and let to the Baptist Missionary Society, by a devoted friend of missions, since deceased. These are used for preaching, holding meetings, printing, book-selling, and Mr. Wall's residence. With Mr. Wall is a noble band of efficient workers, consisting of six evangelists, all Italians. Mrs. Wall has been and is still doing a most laborious and self-denying work among the beggars of Rome. This enterprise has already borne rich fruit in the conversion and reformation of many of this degraded class of the community. One example of the kind of simple piety displayed by some of these converts may serve to show the kind of work done. "One of the most ragged and destitute, on being asked what he had in his pocket, took out a New Testament, and said, 'I take it with me wherever I go, and when I am hungry and weary, I sit down on a step and read a little of it, and it does me good.'" One of the most hopeful signs of this work is that when the beggars are converted, they soon feel their mendicancy is an intolerable burden, and they long for some nobler method of gaining a livelihood.

The co-worker with Mr. Wall in whom we are most deeply interested is our honoured missionary, Signor Grassi. Of his history as a Protestant and Evangelist in Rome I need say nothing. It is known in all our churches. A word or two is needful, however, respecting his work, and the chapel which has been erected. His work consists of preaching, night and Sunday schools, all of which are attended with gratifying results. He has a most indefatigable helper in one who, like himself, is an ex-priest, and who for many years was a theological teacher in one of the Roman Catholic Colleges, and a Franciscan friar. Up to the present time the great need felt by the little band of workers has been suitable accommodation. This will be met, in the block of buildings soon to be

completed, consisting of chapel, school-rooms, missionary's house, and depôt for books. When finished it will form a magnificent and central position from which to attack the strongholds of Papal superstition and false practice. Mr. Wall says respecting it, "On the very spot where tradition places the residence of Peter, and where probably Paul spent some part of his time in Rome, the chapel walls are rising fast. The impression this is producing on priests and citizens, and on the thousands of pilgrims who flock to that spot from all parts of the world, is very profound."

But the site of the chapel has associated with it some other points of interests that ought to be remembered. It is close to the magnificent church, *St. Maria Maggiore*, where, as a priest of the Roman Church, Signor Grassi took part in the gorgeous but deluding rites of the Papal system. It is also near his birthplace. But what invests the spot with greater interest still is that it is the site of the ancient palace of Pudens, who is referred to by Paul in the second Epistle to Timothy (c. iv., v. 21), and who, with Claudia, afterwards his wife, was a friend of the great apostle and Timothy. There, where the General Baptist chapel now stands, we may believe that Paul, and Timothy, and others of the apostle's companions, often visited and held high converse on the lofty themes of Christian truth with the noble Roman and his friends. But this is not all. By uniting evidence furnished from several sources, it has been shown that both Pudens and Claudia were closely associated with Britain. Pudens' name occurs in an ancient Latin inscription found at Chichester, and still preserved in Goodwood Gardens. He was the friend of the reigning king of Sussex, an ally of Rome. Claudia was the daughter of this British king. There seems to be strong probability in the supposition that Claudia went to Rome as the protégé of Pomponia, the wife of the late commander in Britain; and from independent testimony it is known she was a Christian. Educated in Rome, Claudia became an accomplished lady, and not unlikely took the name of her patroness and friend, Rufina. Pudens returning to Rome received the honours he was ambitious to gain, and renewed his friendship with Claudia, whom he ultimately wedded. With this British princess and her Roman husband Paul was on terms of friendship, and no doubt often visited them in the palace which stood where now the chapel stands erected by British Baptists.

The cost of the site and buildings in Rome will be about £3,000, and I learn on good authority that such is the position and increasing value of property in that part of the city, that the chapel and house will be worth £5,000. Money flows in from the churches and from individual subscribers: but the whole amount has not yet been realised. Shall we not all long to share in this work? All can do something—the young and the old, the rich and the poor. We must not let a heavy debt remain on the property—it will injure the work so long as it does. We have a noble missionary, we have a splendid block of buildings, we have a great opportunity to discharge some of the obligation under which, as a people, we are laid to Rome—shall we fail to do our part? There is everything to encourage us. The signs of the times are favourable. Bibles and tracts and gospels are being sold and circulated by the tens and hundreds of thousands. Brighter days are dawning for

Rome and Italy under a Liberal Government and a declining Papacy. We have only to wait and work. I remember one morning when in the the country being deeply interested in watching the sun rise. It was a dark, gloomy dawn. Behind a thick wood in the east dense banks of cloud, black and threatening, were piled against the morning sky. These for a long time hid every sign of the rising sun. Slowly the light dawned, and the shades of night passed away; but the light was yet dim and the horizon misty. By and by the crest of the mountain of cloud was tipped with golden light. Its glow deepened and spread. The cloudy bank broke and dissolved, and high up in the heavens the circle of the sun's fiery globe shone out, filling the great concave with light and glory, and chasing the mists and darkness from the earth before the brightness of his rising. So is it with Rome and Italy. The dawn comes slowly, but it comes surely. Already the dark clouds of Papal wrath, gloom, and despotism are tipped with the glory of approaching day. Signs are not wanting that the clouds of superstition and error, which so long have hidden the sun of life and glory, are breaking and dissolving before the growing light and power of the rising Lord of day; and soon will the voice be heard speaking to the long-benighted Italians, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.

W. BISHOP.

The Passing of the Years.

I. THE OLD YEAR.

PASSING is another year,
Burdened, saddened, stained, and sere;
 Passing to that Presence dread,
 With its living and its dead.

Youth and manhood stricken down,
 Fell disease in field and town,
 Smitten friends and kindred dear
Burden the departing year.

Brightly woven hopes at morn
 Into shreds by evening torn;
 Days of gloom, and midnights drear,
Sadden the outgoing year.

Crimes of nations, races, men;
 Crimes of deed, and word, and pen,
 Envy, anger, rage, and fear,
Stain the quickly passing year.

Burdens heavy borne in youth,
Sadness unrelieved by sooth,
Stains of guilt athwart the year,
 Furrow, age, and make it *sere*.

II. THE NEW YEAR.

HAIL, new-born year! I see thee go
 Forth from Jehovah pure as snow;
 Thine eye is bright, thy brow is clear,
 Thy step is firm: hail, new-born year!

Free as the air, unstained with dust,
 And steward of a mighty trust,
 What the old years with labour wrought,
 Do thou undo, of evil sort.

Old quarrels quickly, surely heal,
 For time doth harden them as steel;
 Deep-burrowed vices quite uproot,
 And give to virtue room to shoot.

From laws corrupt the nations free,
 Strike off what fetters yet there be;
 The tyrant's arm do thou unnerve,
 And broad highways of right preserve.

Hail, new born year! the joy be thine
 To speed the reign of Love Divine;
 God make thy unknown pilgrimage
 The advent of the Golden Age.

R. SMITH.

A Gossip about Belvoir Castle.

BY REV. DR. BUCKLEY.

THIS famous place is one of the grandest castles in the kingdom, and only inferior to Windsor Castle—the abode of royalty. It is a rich treat to go over it, and one feels in doing so that our country has a marvellous history. The original castle was built shortly after the Norman Conquest; and the builder, Robert de Todeni, was standard-bearer to William I. One of his descendants took a prominent part in the affairs of the realm in the reign of the contemptible King John. He was one of the barons that compelled the King to sign Magna Charta, and was very active in the hostilities that followed. In the civil wars the then noble owner of the old castle was on the side of the Parliament against Charles the First; and at the time of the glorious revolution John, the ninth Earl of Rutland, was among the first nobles who ranged themselves under the standard of William III. Honour, I say, to those who nobly maintained our liberty against the bigotry and tyranny of a popish king; for the spirit of the wicked system is well expressed in the text from which Matthew Henry preached his famous sermon, “Popery a Spiritual Tyranny,” “They have said to thy soul, Bow down, that we may go over”—Isaiah li. 23. The Dukedom dates, I may add, from 1703.

The late Duke died nearly twenty years ago, at the ripe age of eighty. In the early part of the century he began to rebuild the castle on a scale of the utmost magnificence, and when fifteen years had been employed in the work, and it was rapidly approaching completion, a calamitous fire broke out by which a considerable part was consumed. On March 10, 1817, the work of rebuilding was recommenced, and the document prepared on the occasion expressed the “due sense of the divine goodness” which the Duke entertained, and the “proper gratitude for the mercy of God which he cherished. It appropriately ended with Psalm cxxvii. 1. He did not take a prominent part in politics. I do not remember his ever speaking in the House; but his votes were always given on the Tory side; and those who are old enough as I am, to remember the exciting days of the Reform Bill debates of 1831 and 1832, will not require to be told that he was at that time far enough from being a favourite with the people. He was much esteemed by his tenantry; and the deep affection with which he cherished the memory of the Duchess, with whom he lived for twenty-six years (Lady Elizabeth Howard, second daughter of the Earl of Carlisle), was in a high degree creditable to him. The present Duke, when Marquis of Granby, was a frequent speaker in the House of Commons on the Conservative side when the question of Free Trade *versus* Protection was discussed; but he rarely opens his mouth in the House of Peers. His brother, Lord John Manners, is one of Her Majesty’s present ministers.

Time does not admit of my describing the various works of art that the Castle contains, and the magnificence of the rooms in which kings and queens have reposed during their temporary stay. George IV., when Prince Regent, visited the Duke at the Castle; but the less said of him the better. Another royal visitor was Queen Adelaide; and

thirty-three years ago the best of English Queens and her Consort, Albert the great and the good, visited Belvoir. I must not forget either a noble visitor of an earlier date, especially as no guide-book is likely to mention her honoured name. Lady Rachel Russell, of whom I wrote in my last paper, occasionally visited Belvoir, as her younger daughter, Catherine, was married to Lord Roos, eldest son of the then Earl of Rutland; and a few years later Lady Roos became Marchioness of Granby. It is said that the letter of thanks which her mother wrote to King William on occasion of this elevation was found in his pocket when dead. The wedding was celebrated with great pomp, and the honours showered on the bridal party in their journey and in their reception at Belvoir were such that it was described by an eye-witness as "looking more like that of a king and queen travelling through their country, than that of a bride and bridegroom going home to their father's house." Lady Russell excused herself from joining in the wedding festivities, but shortly after visited her daughter; and writing from the Castle, expressed in the true spirit of a Christian mother her earnest desire for the everlasting welfare of her children. "Above all," she said, "my prayer is, that the end of their faith may be the salvation of their souls; that they may be endowed with such graces here as may fit them for the glories of the state hereafter."

As an Indian visitor, I was struck on entering the *Guard Room* with a Sikh gun, presented to the late Duke by Lord Hardinge, when commander-in-chief; and remembered the anxiety felt by many devout minds in India at the time of that fearful struggle, especially after the details of the battle of Chillianwallah were published. The *Garden* had attractions on which I must not dwell; but there was much in the hot houses that reminded us of India. A visit to the *Mausoleum* suggested the prayer always seasonable—"Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." The last time it was opened was in September, 1874, to receive the remains of Lord George Manners. And now in taking my leave of the grand old Castle one thing I must not forget. I was as much interested with the matchless scenery beheld from one of the terraces as with anything I saw; nay, much more than with the most admired productions of human genius. "O Lord, how manifold are Thy works! in wisdom hast Thou made them all." The eye never tires in beholding the variety, beauty, and grandeur of the works of God.

Returning from Knipton, *viâ* Grantham, we were much interested to see the statue of Sir Isaac Newton, and the grammar school in which he was trained. The great philosopher never said a wiser and better thing than when at the close of life he compared himself to a child gathering pebbles on the ocean shore; he had gathered here and there one, but the great ocean lay before him undiscovered. Great knowledge is always united with great humility. It is only the shallow and superficial who fancy that they have mastered all difficulties and acquired all knowledge. If they knew a little more, they would have a profound sense of their ignorance. The Angel Inn was pointed out, where King John—the worst of English kings—is said to have dined; but I am ashamed to write about a sovereign who confessed on his knees that he had received his kingdom from the Pope.

The Silent Deacon.

[This paper is sent to us by one of our deacons with a request for its appearance in our Magazine. It is from an American paper, and has such sterling merit that we are sure our readers will be grateful to the friend who has sent it.]

WHEN the next summer comes with its heat, and dust, and languor, and the tired spirit, fainting by the way, cries out for the wings of a dove, go up to W—, among the hills made sacred to Nature, where the hurry and anxiety of commerce are unknown, and the silent Sabbaths are never broken by the whizzing of machinery, or defiled with its smoke and steam. You will see no Newport belles, no Belmont equipages, but you will be taken into a holy, calm rest, such as the pilgrim found in the chamber which was called "Peace." If you have toiled hard enough to deserve rest, you will find it in W—; if not, you will seek it anywhere in vain.

W— is the most silent place in the world; and were it not for the farmer turning his furrows or casting in his seed, you might imagine yourself already where "Sabbaths never end." Perhaps it is only because Nature reigns with such calm dignity, and echoes back every sound so lovingly, that W— seems silent in comparison with other places. Entering the neat, capacious church, fatherly and motherly faces meet your eye on every hand, and you will soon forget that you are a stranger. Yonder, in the square pew, sits Deacon Lee; you would know he was a deacon if he had not told you. Some men are *born* deacons—what a pity that any should enter the holy office who are not! Deacon Lee was not a native of W—, but went there to till a farm left him by an aged relative some twenty years ago—about the time Deacon Bell died, leaving a sad void in the church and the parsonage—for he was a pillar in Zion, and a strong arm to his pastor. After seeking long to fill his place, the mind of the church united on the new-comer, who, by his solemnity, piety and zeal, seemed created for the place. He was a man of few words, rarely ever talking save in conference meeting; so that the boys called him at first "a grum old man." But they soon changed their opinion, for he set apart a tree of summer sweetings and one of bell-pears for their express benefit, as they went to and from school, and surprised them by a fine swing which he hung for them in his walnut grove. So the verdict of that and of each succeeding generation of boys was, that although the deacon never talked, he was a kind and genial man, and a lover of children. Every boy, for twenty years back, had been his shepherd, his watchman, or his assistant farmer; feeling it a high honour to hitch his horse on Sunday, or to drive his manure cart on a holiday, and all because they saw, through the thick veil of reserve, the love that burned and glowed in his heart.

Deacon Lee's minister trusted in him, and the church felt her temporal affairs safe in his hands, and the world honoured his stern consistency.

There was a serpent in Eden, and a Judas in that thrice-blessed band who walked and talked with our dear Redeemer on earth, and who saw His glory mingled with His humanity; why, then, need we wonder that one man, subtle and treacherous, hid himself in the calm verdure

of W—, crawling out only to deceive God's people with a kiss, till ready to spring upon them with his poisoned fangs? Upright, faithful, and earnest as were the people, they were not proof against flattery and deception. There came among them one quite unused to their unostentatious way of serving God, and ambitious, as he said, "of seeing them make some stir in the world." We know from God's Word that "one sinner destroyeth much" good, and yet we are often annoyed at the wide result of one evil man's work in the church; one may sow tares which a hundred cannot pluck out, and therefore does it become God's children to stay the enemy in his first efforts.

He who aimed at the life of the Gospel Church in W— was "dead while he had a name to live." He scorned many of the humble ones whose crown is waiting them on high. He hated the humbling doctrines of the cross, and desired to see man glorified and exalted; he rebelled against the "iron bars," as he chose to call the bonds of love which separate God's chosen and obedient ones from the world that lieth in wickedness. He declared that the millennium could never dawn till all Christians were as one—by which he meant that, for the sake of union, right must yield to wrong—as if he was of the number who loved and longed for the appearing of Christ! He began stealthily to sow his poisonous seeds among the younger and weaker of the flock, and when he saw the first token of their taking root he grew bold, and began to cast them in on the strong high hills. But here he found resistance; the soil which had borne such rich harvests of grace repelled his seed from its bosom; and he came to the mad resolve to assail the deacon, and try how he would receive it. If he, with his piety, zeal, and influence, opened his bosom to it, the end was easily attained. The minister was not worthy of consideration in the matter—ministers are so readily put out of the way if they do not yield to ungodliness. If he proved a dead sentinel, he would not molest him; if alive and jealous of his Master's honour, one bullet would settle him for ever.

In pursuance of his "liberal views" and his deep-laid plan, our valiant reformer rode up and fastened his horse before the unpretending dwelling of Deacon Lee. Ushered into the neat "keeping room" to await his coming from the harvest field, his restless spirit was almost awed by the silence which reigned there. The tall clock in the corner, with its ever-sailing ship, ticked painfully loud, and even the buzzing of the few flies on the panes annoyed him. He suffered much the same oppression as do those who wait long in a silent darkened room, the coming of a minister to a funeral. He first wished for and then dreaded the good man, being not quite sure of a warm reception. He had just decided on a clandestine flight when the door opened and the deacon entered, as calm and neat as if toil had never ruffled his spirit or soiled his garments. After the usual greetings, and a dead, awful pause, the visitor began—think of the wiles of Satan—by lamenting the low state of religion, and asking the good man why this church had enjoyed no revival for three or four years! What cared he for God's set times to visit Zion? He was far more deeply interested in the opening of a new stage road to the Summit, and in getting up stock in the projected hotel there.

"Now, what do you think is the cause of things being so dull here? Do you know?" he persisted in asking.

The deacon was not ready to give his opinion, and after a little thought, frankly answered, "No, I don't."

"Do you think the church is alive to the work before it?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this troubler in Zion, and taking courage, he asked, "Do you think Mr. B. a *very extraordinary* man?"

"No, I don't."

"Do you think his sermon on 'Their eyes were holden' was anything wonderfully great?"

"No, I don't."

Making bold after all this encouragement in monosyllables, he asked, "Then don't you think we had better dismiss this man and 'hire another?'"

The old deacon started as if shot with an arrow, and in a tone far louder than his wont, shouted, "No, I don't."

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest, not a little abashed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians; but thirty years ago I got my heart humbled and my tongue bridled, and ever since that I've walked softly before God. I then made vows solemn as eternity, and don't *you* tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked, "What happened to you thirty years ago?"

"Well, sir, I'll tell you; I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which He had planted him. In my blindness I fancied it was a little thing to remove one of the 'stars' which Jesus holds in His right hand, if thereby my ear could be tickled by more flowery words, and the pews filled with those who turned away from the simplicity of the Gospel. I and the men that led me—for I admit that I was a dupe and a fool—flattered ourselves that we were conscientious. We thought that we were doing God service when we drove that holy man from his pulpit and his work, and said we considered his labours ended in B—, where I then lived; we groaned because there was no revival, while we were gossiping about, and criticising and crushing instead of upholding by our efforts and our prayers the instrument at whose hand we harshly demanded the blessing. Well, sir, he could not drag on the chariot of salvation with half a dozen of us taunting him with his weakness, while we hung on as a dead weight to the wheels; he had not the power of the Spirit, and could not convert men; so we hunted him like a deer, till torn and bleeding, he fled into a covert to die. Scarcely had he gone when God came among us by His Spirit, to show that He had blessed the labours of His dear rejected servant. Our own hearts were broken and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-

buried seed, had now sprung up. But God denied me that relief, that He might teach me a lesson every child of His ought to learn, that he who touched one of His servants toucheth the apple of His eye. I heard my old pastor was ill, and taking my son with me, set out on a twenty-five miles' ride to see him. It was evening when I arrived, and his wife, with the spirit which any true woman ought to exhibit towards one who had so wronged her husband, denied me admittance to his chamber. She said—and her words were as arrows to my soul—'He may be dying, and the sight of your face might add to his anguish!'

"'Had it come to this,' I said to myself, 'that the man whose labours had, through Christ, brought me into His fold, whose hands had buried me in baptism, who had consoled my spirit in a terrible bereavement, and who had, till designing men alienated us, been to me as a brother—that this man could not die in peace with my face before him?' 'God pity me!' I cried, 'what have I done?' I confessed my sin to that meek woman, and implored her for Christ's sake to let me kneel before His dying servant, and receive his forgiveness. What did I care then whether the pews by the door were rented or not? I would gladly have taken this whole family to my home for ever as my own flesh and blood, but no such happiness was before me.

"As I entered the room of the blessed warrior, whose armour was just falling from his limbs, he opened his languid eyes and said, 'Brother Lee! brother Lee!' I bent over him and sobbed out, '*My pastor! my pastor!*' Then raising his white hand, he said in a deep impressive voice, 'Touch not mine anointed, and do my prophets no harm!' I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he found Christ. But he was unconscious of all around; the sight of my face had brought the last pang of earth to his spirit.

"I kissed his brow, and told him how dear he had been to me; I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply, murmured as if in a troubled dream, was, 'Touch not mine anointed, and do my prophets no harm.'

"I stayed by him all night, and at daybreak I closed his eyes. I offered his widow a house to live in the remainder of her days; but like a heroine she said, 'I freely forgive you, but my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God, and He will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and that grave. When I slept, Christ stood before me in my dreams, saying, 'Touch not mine anointed, and do my prophets no harm.' These words followed me till I realized fully the esteem in which Christ holds those men who have given up all for His sake, and I vowed to love them evermore for His sake, even if they were not perfect. And since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a very wonderful man. My tongue shall cleave to the roof of my mouth, and my right hand forget its cunning, before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and moreover, if I hear

another word of this from your lips, I shall ask my brethren to deal with you as with them who cause divisions. I would give all I own to recall what I did thirty ago. Stop where you are, and pray God if perchance the thought of your heart be forgiven you."

This decided reply put an end to the new comer's efforts to get a minister who would make more stir; and left him free to lay out roads and build hotels.

There is often great power in the little word "no," but sometimes it requires not a little moral courage to speak it as resolutely as did the silent deacon.

Signals for Preachers.

I.—R. W. DALE ON PREACHING.

WE present a series of quotations from this series of Lectures,* as examples of the good sense, matured judgment, keen discrimination and impressive ability by which they are characterised. Every preacher, "local" and otherwise, will find his preaching richer in power and in the most enduring results, from fellowship with Mr. Dale in this book. To students it will be an invaluable boon.

THE INTELLECTUAL DISCIPLINE OF THE PREACHER.

"Throughout life it is a wise practice to have always on hand two very different kinds of intellectual work—work which is a pleasure to us, for in that direction probably our true strength lies; and work which is a trouble to us, for by *that* our intellectual defects will probably be modified and corrected. . . . The (later) will give you what will be one of the chief elements of your power by and by, a despotic control over all your intellectual faculties, which will enable you to compel them to do their work, and do it thoroughly, when they are most disposed to rebel."

"A true sermon," observes the author, "is meant to do something. It is not intended to be listened to merely." Having once listened to a sermon by a friend of his, which was "delicately beautiful," and seemed to have been written simply because it was pleasant to the preacher to do it, Mr. Dale suggests that "it would do him a world of good to make twenty or thirty speeches at ward meetings, held night after night, in a hot municipal contest."

"'To carry the vote and fire the zeal' of our congregations—this, gentlemen, is our true business. If we are to be successful, there must be vigorous intellectual activity, but it must be directed by a definite intention to produce a definite result."

"The root of the power, I believe, lies in honest intellectual habits. Be sure that you know what you think you know. Instead of yielding too much to the passion for making your way into fresh and untravelled

* Nine Lectures on Preaching. By R. W. Dale, M.A. Hodder and Stoughton. 9s.

provinces of truth, make yourselves perfectly familiar with the truth you know already. Do not imagine that you know anything because you have a convenient formula in which you can express it. Get at the facts which lie behind the formula, and live among them."

"You will fence round the prime hours of the day and keep them for hard work, or else you will be lost. But the humblest cottage should have a flower-bed as well as a potato-plot; and even in England, where ground is becoming scarce, I should be sorry to see the village green ploughed up and turned into a corn-field. This desultory and miscellaneous reading will give you a certain intellectual exhilaration, and will enable you to do your severer work with greater vigour."

"INTELLECTUAL" PREACHING.

"Some preachers are always 'intellectual,' and always cold. Their minds are never heated, even by the rapidity of their own movement. They seem incapable of passion—even of what may be called intellectual passion. They put no more thought into their sermons than other men who have more fire; but because the thought is there and not the fire, they suppose that they are more 'thoughtful' than their brethren. It would be just as reasonable to suppose that a skeleton in a surgeon's cupboard has more bones than a living man. The living man has quite as many bones as the skeleton; and besides the bones he has flesh and muscle, an eye that may be filled with sunshine or with tears, a voice that can command, or entreat, or comfort, a hand that can help or strike."

GROWTH OF THEOLOGY.

"The gradual development, through successive generations, of vast theological systems is at least as noble an object of investigation as the gradual formation of the material world beneath our feet. These systems have also their *fauna* and their *flora*, and perpetuate the memory of types of human life and thought—some of them beautiful, some of them terrible, some of them grotesque—which have now quite disappeared. You will find in them the craters of extinct volcanoes, which once poured out rivers of flame and clouds of smoke that darkened the very heavens. They have had their glacier periods, and their periods of torrid heat. The history of the evolution of the Calvinistic theory of the Divine government during the ages that lie between Augustine and Francis Turretin is quite as remarkable as the history of the formation of the tertiary strata; and a sentence of the Athanasian creed, with the impress upon it of the subtle theories and protracted controversies from which it derived its precise form, is quite as curious a subject of study as a remarkable fossil in the limestone. Nor can we use the commonest theological terms intelligently without a knowledge of the roots from which they sprang—roots lying, some of them, far away in the obscure but daring speculations of Alexandria, and others in the philosophical systems of ancient Greece. For the very words of the great moral sciences are living things; they are not an artificial manufacture, like the technical terms of the physical sciences; they have come from the very life and soul of man; they tell the story of the deepest thoughts and most tragic struggles of the race, of its sins and its sanctity, its darkest fears and its divinest hopes."

The Political Outlook at the Dawning of the Year

Is brighter, much brighter, than we could have anticipated a few weeks ago.

KARS has fallen, after a vigorous and well-sustained attack. PLEVNA is in the hands of the Russians. Russian generalship and courage have vindicated themselves at last by their triumphs over the desperate resistance of the Turks. The conquest of Armenia is likely to be completed before long. Constantinople itself is in terror, and the Sultan is asking for peace, and the Philo-Turks of England are attempting again to entangle us in the conflict on behalf of this country. It is more than ever manifest that the Turks would not have undertaken this war at all except for the anticipated help of the British Cabinet; and heavy as the censure of all righteous men is upon the Turk, it ought to be heavier still on that part of the Cabinet which fostered the Sultan's hope of English intervention.

We are glad that there is a prospect of mediation, but we must be on our guard. We may sleep when the Turk wins; but now fortune has favoured the Russian, we must bestir ourselves and strain every nerve to prevent our Tory Government from more flagrantly violating their professed neutrality than has already been the case. This is the hour and the power of darkness. The duel will become a *mêlée* if we do not hold the hand of our Political Leader. The menace of Guildhall will be accomplished if we are not wide awake, and vigorously resistant to all his machinations. Vigilance, vigilance, and again vigilance, is our needed word. The safety of England is in the keeping of the people, and not of the Government. The triumph of righteousness will only be secured by the vigorous action of the best conscience of the nation.

In FRANCE, MacMahon has yielded—with a bad grace, it is true; but he has yielded, and the dark cloud has lifted from the horizon of the French people. The political crisis in France has passed through its most alarming stage. To speak in the language of the English constitution, the Commons have, by their self-control and patience, by their masterly and magnificent firmness and self-suppression, beaten the Lords. Holding the purse-strings of the country, they refused to vote "supplies," and MacMahon has not repeated the folly of our Charles I. Hence, civil war is averted; the allies of "the Man of Sedan" have lost their chance; Clericalists are beaten back for awhile; France breathes more freely; and Europe starts the new year with a larger hope.

JOHN CLIFFORD.

The New Year.

We have not passed this way before, Or fought on this new field; Our step is over trackless ground To meet the unrevealed.	When mystery, suffering, death shall fall, And darken all the air, The darkness hides us not from God, And aye is pierced by prayer.
Then eyes be watchful to discern Events but drawing nigh, And early greet the coming good, Or swift the evil fly.	And Hope, serene unconquered Hope, Must always with us go; God's right is stronger than all wrong, And will it overthrow.
And hearts be brave betimes, prepared For what men call the worst; Remember sorrow is short-lived Although it cometh first.	The way grows grander while we march; For to the throne of God Our feet are nearer at this spot Than all the way they trod.
Both hands be strong to help the weak In youth, or age, or grief; For all who falter by the way Our strength must moan relief.	And any moment it may be The journey shall be done; One step—and all the dazzling light, The splendid goal be won

Louth.

E. HALL JACKSON.

Elders : Their Place and Work.

BY A "LIVE" DEACON.

WHAT is an "elder?" Deacons, we know well enough, "live" and not alive; pastors, too, are sufficiently familiar: but who and what is an "elder;" what is his place in a Christian church; where did he come from; and what is the work he is expected to do?

To cite a good case from present day practices will be my best reply. In MR. SPURGEON'S TABERNACLE, for example, elders are officers of the church, chosen by the people on the suggestion of the pastor, and set apart to assist him in watching over the spiritual life of the members of the church, and by vigilant pastoral care to secure the protection and growth of the young and inexperienced, the consolation of the afflicted, the direction of the inquiring, and to render sympathy and help in all the work of the church not directly and immediately of a financial character. Their province is definite; its broad aims are easily discovered; and their work is essential to the efficient management of a large and growing church like that at the Metropolitan Tabernacle. That is what writers call a fairly typical instance. For the office does not altogether depend upon the size of the church, although it does in part. The duties of an elder may be discharged amongst a few dozens as well as amongst thousands, and if well and faithfully done their beneficence will be proved in the one case as in the other.

I do not forget that in some churches the "supply" of really good men, or of men who will *develop* into efficient deacons and under-pastors, is pathetically scant; and that therefore it is impossible to have an "elder," as well as a "deacon." The two cannot be grown; and the work of deacon, elder, and pastor has, of necessity, to be done, or left only half-done, by a single individual; or it is divided between the minister and deacon, there being no chance of supplementing the services of these two by an additional labourer.

Admitted. But if there is to be only *one* office in a church besides that of pastor, I am strongly of opinion it would be better that such office should be the elderate rather than the diaconate. I know a large church where there are no deacons, and all affairs are managed by a body of "elders," one of their number being specially charged with affairs of finance. And this arrangement works admirably. It puts first what is first. It does this in *name*, which, after all, is worth something; it does it in *reality*, which is worth very much more. The *care* of the spiritual life of the church is made the supreme function and governing solicitude of all the official members of the church, and there is diffused throughout the community an earnest and glowing interest in all departments of Christian generosity and service. The force that more than another feeds free giving is constantly and abundantly nourished; and the society is vigorous, healthy, aggressive, and evangelising.

Of course, there is not much in a *name*. The *man* is everything. Call him "deacon," or "elder," or "younger," or aught else, if he be *the* man for the post, exactly fitted in spirit, temper, tact, spiritual insight, and sympathy, it matters little what we call him. The chief thing is to get the work done, and done efficiently. In many small churches the deacon does an elder's work; he cares for the sick and the young, and is to all intents and purposes, as he should be, an assistant pastor.

But in larger churches, where the division of labour may be wisely carried to its utmost limits, the office of an elder, as an addition to those of pastor and deacon, may be advantageously recognised. There are men who are not of the first rank for business ability, skill in managing finance, and of general directive force, who have large and tender sympathies, splendid capacity for helping the feeble, consoling the distressed, restoring the erring, and nourishing the young. The church could not safely use them in the diaconate. In the elderate they will be conspicuously useful.

As to the witness of experience, a pastor says, "It has been found necessary to divide the church into districts. Over each district an elder is appointed, who is supposed to exercise semi-pastoral supervision over all the members in that district, and if there is any case demanding the pastor's personal attention,

he informs me of it. This arrangement hitherto has given me much satisfaction. It is an immense relief to me personally; it helps to the realising of the truth; if one member suffer, all the members suffer with it; makes it as easy to work a church of seven hundred as if there were only a hundred. It sets the pastor free to be a more efficient teacher of the church; it sets the deacons free to administer more efficiently the finances of the church; and it calls out into active, useful work a number of men, making them a pastor's help and joy."

The Editor of this Magazine tells me that "the Præd Street church has adopted and worked the elderate system for years, with very gratifying results. The list of church members is divided according to the number of elders. Each elder takes his proportion of names, and at a monthly meeting of elders with the pastor, undertakes the work of visiting the sick, looking up the absent, and generally interesting himself in the welfare of his division. The elders have the management of the 'communion tickets,' and the registration of attendances at the Lord's Supper. Cases of discipline are dealt with, in the first instance by them and, if necessary, are carried through up to their final stage at the church meeting. Their work has been an immense relief to me, and a real help to the church."

"But have we any right to introduce this new-fangled arrangement? I have belonged to a church for forty years, and we have never had anybody but a deacon—and as for 'elders,' I never heard of them."

"Very likely not; and there is much else you haven't heard of that would have done you good."

"New-fangled arrangement indeed! You should hear my learned friend Dr. Dryasdust talk on this subject for two minutes. I admit he is a little 'touched' on the matter of antiquity; for a thing only needs to be 'old and musty' to win his enthusiastic admiration. Indeed, he enjoys nothing till he knows its whole history, birthday, education, association; and all its ancestral relations to boot. People who came over with William the Conqueror 'are but as yesterday' to him. His ancestors never came over at all. They were here before the Druids, and were born of what is now called British Earth. He knows the genealogy of everything, and *will* know."

"Talk about new new-fangled notions! New! Humph! Elder, sir, is one of the most honourable words in the Queen's English. As an official term, it has a splendid antiquarian aroma about it. The Hebrews used it. Eliezer is described in Genesis as 'the old man of the house,' *i.e.*, the director of the household, the steward. The Hebrews, did I say? Aye, and the Egyptians before them; and the Anthropophagi before them; and the—in fact, the first use of the word in its official signification is lost in the dim shades of the hoary and measureless past, and is one of the many witnesses to my great theory, that we do not know *where* the roots of these present things really are. Wherever you have the patriarchal system, the elderate is the keystone of the fabric. The elders of Israel formed the senate of Israel, the representatives of the people, the M.P.'s of those times; and the institution endured, and passed by a natural and easy transition into the Christian church, being the *first* word employed to describe those who had the oversight of their brethren; and holding its place alongside of, and equalling in meaning, the word '*bishop*' in the New Testament. New-fangled! Humph!"

The objector collapses, of course, and vows he will not speak again—no, not on any account.

"But," says another, "it seems so odd to call a comparatively young man an 'elder.'"

The risk of that, I fear, is not great. The churches are mostly too much afraid of young deacons and young elders. They will have any amount of *young* pastors, even as young as twenty-two or twenty-five; but young men for the *inferior* offices of elder and deacon they carefully, but unwisely, in my judgment, avoid.

But even suppose a young man be chosen an elder, have ye never read that

"We should count time by heart-throbs,
Not by figures on a dial. He most lives
Who thinks most, feels the noblest,
Acts the best."

You cannot estimate men by the almanack.

If I were a Boy Again.

FOR THE YOUNG FOLKS.

LET me tell you, my young friends, some of the things I would do if I were a boy again; some of the too often neglected acts I would strive to accomplish if it were in my power to begin all over anew.

I would learn the art of using tools of various sorts. I think I would insist on learning some trade, even if I knew there would be no occasion to follow it when I grew up. What a pleasure it is in after life to be able to *make something*, as the saying is; to construct a neat box to hold one's pen and paper; or a pretty cabinet for a sister's library; or to frame a favourite engraving for a Christmas present to a dear, kind mother. What a loss not to know how to mend a chair that refuses to stand up strong only because it needs a few tacks and a bit of leather here and there. Some of us cannot even drive a nail straight, and should we attempt to saw off an obtrusive piece of wood, ten to one we should lose a finger in the operation.

I think I would ask permission—if I had happened to be born in the city—to have the opportunity of passing all my vacations in the country, that I might learn the names of trees, and flowers, and birds. We are, as a people, sadly ignorant of all *accurate* rural knowledge. We guess at many country things, but we are *certain* of very few. It is inexcusable in a grown up person, like my amiable neighbour Simpkins, who lives from May to November on a farm of sixty acres, in a beautiful wooded country, not to know a maple from a beech, or a bobolink from a cat-bird. He once handed me a bunch of pansies, and called them violets, and on another occasion he mistook sweet peas for geraniums. What right has a human being, while the air is full of bird-music, to be wholly ignorant of the performer's name? When we go to the opera, we are fully posted up with regard to all the principal singers, and why should we know nothing of the owners of voices that far transcend the vocal powers of Jenny Lind and Christine Nilsson.

A boy ought also to be at home in a barn, and learn how to harness a horse, tinker up a wagon, feed the animals, and do a hundred useful things, the experience of which may be of special service to him in after life as an explorer or a traveller, when unlooked for emergencies befall him.

If I were a boy again, I would learn how to row a boat and handle a sail, and above all, how to become proof against sea-sickness. I would conquer *that* malady before I grew to be fifteen years old. It *can* be done, and ought to be done in youth, for all of us are more or less inclined to visit foreign countries, either in the way of business or mental improvement, to say nothing of pleasure. Fight the sea-sick malady long enough, and in can be conquered at a very early age.

Of course every young person now-a-days, male or female, learns to swim, and so no advice on that score need be proffered; but, if I were a boy again, I would learn to float half a day, if necessary, in as rough a bit of water as I could find on our beautiful coast. A boy of fifteen who cannot keep his head and legs all right in a stiff sea ought to—try until he can. No lad in these days ought to drown,—if he can help it!

I would keep "better hours," if I were a boy again; that is, I would go to bed earlier than most boys do. Nothing gives us more mental and bodily vigour than sound rest, when properly applied. Sleep is our great replenisher, and if we neglect to take it naturally in childhood, all the worse for us when we grow up. If we go to bed early, we ripen; if we sit up late, we decay, and sooner or later we contract a disease called *insomnia*, allowing it to be permanently fixed upon us; and then we begin to decay, even in youth. Late hours are shadows from the grave.

If I were a boy again, I would have a blank book in which I could record, before going to bed, every day's events just as they happened to me personally. If I began by writing only two lines a day in my diary, I would start my little book and faithfully put down what happened to interest me. On its pages I would note down the habits of birds and animals as I saw them; and if the horse fell ill, down should go his malady in my book, and what cured him should go there too. If the cat or the dog showed any peculiar traits, they should all be chronicled in my diary, and nothing worth recording should escape me.

There are hundreds of things I would correct in my life, if I were a boy again, and among them is this especial one—I would be more careful of my teeth. Seeing,

since I have grown up, how much suffering is induced by the bad habit of constantly eating candies and other sweet nuisances, I would shut my mouth to all allurements of that sort. Vory hot and very cold substances I would studiously avoid.

Toothache in our country is one of the national crimes. Half the people we meet have swelled faces. The dentist thrives here as he does in no other land on the planet, and it is because we begin to spoil our teeth at the age of five or six years. A child eight years old, asked me not long ago if I could recommend him to a dentist "who did'nt hurt!" I pitied him, but I was unacquainted with such such an artist. They all hurt, and they cannot help it, poor, hard-working gentlemen, charging as they do, like Obester.

JAMES T. FIELDS.

Scraps from the Editor's Waste-Basket.

I. THE TELEPHONE.—Is not this portentous? What is to become of our social gatherings? Already five hundred houses in New York converse with one another; and friends on opposite sides of a broad street talk together as if in one room. Imagine the enormously accelerated rate at which gossip will circulate! What an immense accession there will be to "clandestine love making!" The vision of untold possibilities is stupendously alarming. What is to become of us. The *Times* says, "A time is coming when everybody, we presume, will carry his own telephone about with him. Wherever he goes, he will be able to step into a telegraph office, apply his own wire to the public wire, and hold a private conversation with a wife or son at the end without the intervention of a public servant." Shall we not give over preaching then, and give ourselves up to unlimited wire work! Science has come, and Othello's occupation is gone! The playing of a musical box, and talk, have been distinctly heard across the Channel. Verily Science is the King of Magicians!

II. "JIBBING" CHURCH MEMBERS.—No! surely not! You will not say there are any such! "Jibbing" horses I have seen; but "jibbing" church members; the idea is most repulsive; the phrase vulgar and plebeian, and the fact incredible. On the best authority, I am assured, there is one somewhere in the island of—say, Mull—who is as obstinate and as wrong-headed as that memorable Irish pig whose Master was obliged to persuade him that he was going to Dublin, when his back was toward that city, and he was going to Athlone. He does not attend church-meetings, but he always "grumbles" at what is done at them. He never relaxes his grip of a copper, and yet complains of the expenditure of

money. He will work nowhere. The Sunday School Road, the Sick Visiting Road, the Singing Road, are all alike to him. He will run on none of them. The minister has tried good humouring, but it avails not; compliments, but they are lost upon him; rebukes, but it is a waste of breath. It is all of no use. He is a member of the church, and the only sign he gives is that he "jibs." And if I dwell in the island of Mull, and had to deal with him, I should let him "jib" on.

III. WHAT CONSERVATISM COSTS.—Mr. Hibberd has lately called attention to the easily forgotten fact that we always have to pay heavily for the blessings of Tory rule. No doubt those blessings are manifold and great; but if they were a little cheaper we should not appreciate them any less. Our expenditure, at a time of unprecedented depression in trade, is larger now than it has ever been known before except when we have been at war, and it is six millions and a half more now than it was when Mr. Gladstone left office. Still we have Lord Beaconsfield to hector Russia, and befriend the publicans! That is worth something surely.

IV. INSCRIPTIONS ON GRAVESTONES.—With regard to the gravestone mentioned in the article "Man after Death," a correspondent says, "Legal notice has been served for the removal of the stone. It would be much better if the trustees of this, and all other graveyards, would in future see that all monuments and stones were submitted before erection for their approval."

V. THE BASES OF DENOMINATIONALISM.—We have received a variety of communications upon this subject, but have not been able to deal with them this month. We hope to recur to the topic in our February number.

Reviews.

THE SUNDAY SCHOOL TEACHER'S MANUAL.

By W. H. Groser, B.Sc. *S. S. Union.*

MR. GROSER has won such a position of authority on all matters pertaining to Sunday school work, that we are prepared to welcome anything from his pen on such a theme as the principles and methods of instruction. This work will add largely to his influence and usefulness. It is a safe, complete, and luminous guide to the Sunday school teacher; describes his qualifications and special studies, with accuracy and insight; pictures the child heart, mind and life, with tact and discrimination, discusses the government of classes and the discipline of the school, and at the same time stimulates to loving labour by the most powerful motives.

ORIGIN AND HISTORY OF THE NEW TESTAMENT.

By James Martin, B.A.
Hodder & Stoughton. Price 3s. 6d.

THIS is the third edition of a book which has won for itself a foremost place amongst manuals expository of the literary and historical aspects of the words of Christ and of His apostles. As a compendium of valuable information it is not surpassed by anything of equal size and price. Its information is thoroughly reliable, the arrangement is clear, the style concise; in short, viewed in relation to its purpose it is a masterly work. Our young men would do well to make its contents their own.

PYRAMID FACTS AND FANCIES.

By James Borwick, F.R.G.S. *London: Kegan, Paul, & Co., 1, Paternoster Square.*

THE Great Pyramid was one of the seven wonders of the ancient world; it is the only one that survives in its integrity; and it is not less a wonder than it ever was. Mr. Borwick offers, in this small volume, the essence of many large ones in regard to questions of interest, such as, What is the Great Pyramid? when built? by whom built? for what built? The answers that have been given to the last question are forty-seven! This is truly a short work on a great topic, and it is as satisfactory as the present state of our knowledge permits it to be.

MY PET'S GIFT BOOK.

Religious Tract Society. Price 4s.

THIS is indeed a gem of a book. Happy is the child that gets it. Paper, pictures,

illuminations, binding, reading, all are of the first rank in value. Let all the pets have it. It is *the* New Year's Gift Book for the little ones.

THE HERMIT OF LIVRY.

By Emma Leslie. *S. S. Union.*

A TALE of the days of brave John Calvin, based upon the best authorities, and told with a skill and energy that renders the facts interesting as real life, suggestive as a well written lesson, and inspiring as a war song.

AGATHA'S TRUST: AND HOW SHE KEPT IT.

By Julia Chandler. *S. S. Union.*

IS a touching story, brimming over with pathos, kindling generous emotions, inspiring faith in God and goodness, and stimulating a heroic fortitude. It is worthy of a forward place amongst the issues of the *S. S. U.*, and that is saying a great deal.

ETTIE KNOTT: OR, SILVER-LINED CLOUDS.

By Winter Daisy. *S. S. Union.*

A SUFFERING child is led into the light of the gospel, and finds the secret of God's unspeakable peace, the blessedness of a life of trust, and the strength and joy of a life of work for others. It is an old, old story, in a new and attractive setting.

JESSIE TROUBLES, AND WHAT BECAME OF THEM.

S. S. Union.

IF you wish to comfort mourning and lonely hearts, to fire them with hopefulness when in distress, and to sustain in them the faith that even sorrows work good for the good, this is the book to get.

THE WILMOTS.

By Effie Stanley. *Stock.*

THIS is a tale of South Australian life, and affords vivid glimpses of the way our cousins live at our feet. Chiefly occupied with the task of tracing the various fortunes of the Wilmots, it shows that Christ alone is sufficient for the urgent needs of human hearts.

THE DYING SAVIOUR AND THE GIPSY GIRL.

By Marie Hall. *Hodder & Stoughton.* Price 1s.

OF all the stories of this story crowded season this has captivated us most completely. We were obliged to read it through. It held us as with a magician's spell. It is brief, but thrilling: soon told, but very powerful.

THE STORY LIZZE TOLD. *Hodder and Stoughton.* Price 1s.

THE authoress of "Stepping Heavenward" only needs to have her work named, not commended, to our readers. This little book tells how a little sufferer from spinal disease conquered herself by the exercise of a spirit of resolute and sustained courage, and became a light and joy to others. It touches our tenderest emotions, and feeds our best thoughts and purposes.

BOY AND MAN. *Religious Tract Society.* Price 4s.

THIS is an exposition, in story form, of fundamental principles of conduct and character in a way lads will understand and enjoy. Life will be easier and richer for the youth who suffers himself to be captivated by this tale, and led forward by its teaching. It is a bracing, kindly, helpful book.

KARL KRAFF'S LITTLE MAIDENS AND THEIR GOOD GIFT. *Religious Tract Society.* Price 3s. 6d.

WILL show "little maidens" what sort of purposes to form and cherish, and what to expect concerning them. Some of their faults will be exposed, their hearts may be made more grateful, and their lives better.

CORRIE. ROBERT DAWSON; OR, THE BRAVE BOY. ANGEL'S CHRISTMAS. *Religious Tract Society.*

THREE seasonable stories, characterized by ability in the conception, vigour in the telling, and goodness of purpose. They teach admirable lessons in an admirable style. The first costs eighteenpence, the second a shilling, and the third sixpence.

THE BELLA AND HER CREW. By H. S. Hill. *Marlborough & Co.*

Is just the work for boys who like a telling sea-story; and what boy does not? It has incident, "hair-breadth escapes," and all else that makes the youthful reader stand tiptoe with expectation.

MAZIE'S JOY. By L. J. Tomlinson.

A GIRL'S book, well-intentioned and well-wrought out, dispensing gladness as a means to strength, and strength as a source of gladness. Girls who read this book will be stronger for it.

OUR OWN ALMANACK AND CHRISTIAN COUNSELLOR FOR 1878. Arranged by W. J. Mayers. Twopenny.

AN excellent adviser every way. The quotations are apt, and illustrations are good. We warmly commend it.

Church Register.

CONFERENCE.

THE LANCASHIRE and YORKSHIRE CONFERENCE will be held at Lineholme on Wednesday, Jan. 16, 1878. Morning service at 10.30. The Rev. J. Turner will read a paper on "Sabbath Observance in relation to Personal Piety and Church Prosperity." Discussion thereon. The reports of the churches will, if possible, be taken at this sitting, on account of the important business to be introduced at the afternoon session.

W, SHARMAN, *Sec.*

NOTTINGHAM LOCAL PREACHERS' ASSOCIATION

HELD its Quarterly Meeting, Dec. 3, at Woodborough Road, Nottingham. Business in the afternoon was followed by tea, and then a spirited public meeting was held. Mr. J. Sharman, President, spoke on the spiritual life in relation to preaching. Rev. F. G. Buckingham on Earnestness. Rev. G. H. Malins on truth and

love. Messrs. J. Buck on life in the church, and T. Antill on practical holiness in the preacher. The next meeting will be held on Monday, March 4, at three p.m., at Mansfield Road, Nottingham. Paper by Mr. A. H. Procter on "The Divinity of Christ." All Baptist preachers are cordially invited. J. J. WARD, *Sec.*

CHURCHES.

BIRMINGHAM, *Longmore Street.*—Dec. 9 was the second anniversary of the pastorate of the Rev. W. Oates. Special services were held, and the pastor stated that forty-nine persons had been added to the church in the two years, and now there were many inquirers. The church is healthy spiritually and financially.

HALIFAX.—On Nov. 13, at North Parade School, under the auspices of the Young Men's Christian Association, J. D. Hutchinson, Esq., M.P. for Halifax, delivered a lecture on the "Halifax Dialect." Attendance, a perfect cram.

LOUTH, Eastgate.—Anniversary services were held, Nov. 24. Rev. E. H. Jackson preached in the morning, and Rev. J. Harrison at night. T. Hay, Esq., presided at the public meeting on the 25th, and addresses were delivered by Revs. W. Herbert, E. H. Jackson, B. B. Waddy, J. H. Allechurch, and the pastor, A. C. Perriam. The services were stimulating and enjoyable, and the financial profit larger than in former years.

NOTTINGHAM, NEW IRON CHAPEL, Old Basford.—This chapel, erected to supply the need of a religiously-destitute part of Old Basford, was opened for worship on Dec. 9, 1877, when a sermon was preached in the afternoon by the Rev. Watson Dyson, the pastor of the parent church, and in the evening by Mr. W. Richardson, of Nottingham. On the following day a tea party was held, and afterwards a public meeting, presided over by Mr. Alderman Gripper. Addresses were delivered by the Revs. E. Medley, B.A., and C. D. Crouch; Councillors Burton, Felkin, Renals, and Wilkinson; and Messrs. J. Burton, and Chas. Forth. On the following Sunday, Dec. 16, two sermons were preached by Mr. T. Antill, of Red Hill. The proceeds of the opening services amounted to upwards of £45. About £220 had been raised previously to the opening; and as the building, etc., will cost £360, there remains only £95 to be provided, a good proportion of which is expected to be in hand early in the new year.

RYDE, I. W., Park Road.—The anniversary services have just been held, Rev. J. Harrison preaching on the Sunday, and presiding at the annual meeting. Addresses were given at the latter by the Revs. H. O. Mackey, Mead, Hooke, and Wilkinson; and it was reported that the membership of fifty at the date of Mr. Harrison's acceptance of the pastorate, five years ago, was now one hundred.

WESTBOURNE PARK CHAPEL.—Owing to the great kindness of our many friends in different parts of the country, we had a splendid show at our bazaar, and realized the gratifying sum of £430, making a total gained by our opening services of over £1,400. We are deeply grateful to God for the abounding mercy He has shown us in this responsible task of opening this new chapel. Our many friends will be glad to hear that the services are not simply well attended, but mostly crowded, and that additions are being made rapidly to our numbers. Our Sunday school has already nearly 300 children. The Young Women's Association reaches over sixty in the Westbourne Park department. The Young Men's Bible

Class is well started. Bands of Hope for juniors and seniors are in efficient operation. To our very many friends and helpers we feel a gratitude utterly beyond expression.

MINISTERIAL.

BOTT, REV. E., retired from the pastorate of the church at Sutterton at the close of the year, after eight years' labour there, and forty years' service to the denomination. Our brother carries with him into his less active, but not necessarily less useful life (Moses did his best work in the closing period of his career), the affections of many beloved friends, for whose welfare he toiled in his various pastorates; and the warm fraternal regard of his brethren in the ministry.

DYSON, REV. WATSON, of Old Basford, Nottingham, has accepted a cordial and unanimous invitation to the pastorate of the church at North Parade, Halifax, and proposes to begin his labours there in February.

IRVING, REV. JOHN J., late of Chicago, was recognized as pastor at Swadlincote, Nov. 27. After tea a public meeting was held. Mr. George Dean presided. Mr. Henry Cooper gave a short *resumé* of the eleven years' history of the church, and the steps which led to the settlement of the new pastor. The Rev. J. J. Irving stated that his work would be to preach Christ; and addresses were given by the Revs. J. Askev, A. Underwood, M.A., J. T. Owers, J. Salisbury, M.A., A. R. Humphreys, J. Latham, and Messrs. F. Mantle, — Ellis, W. Irving, the venerable father of the pastor, and Mr. Cholerton.

BAPTISMS.

ALLERTON.—Eight, by J. Bentley.
BARTON.—Three, by G. Needham.
BURNLEY, Enon.—Four, by J. Turner.
BIRMINGHAM.—Nine, by W. Oates.
HOSE.—One, by W. Thomas.
LEICESTER, Dover Street.—Four, by W. Evans.
LONDON, Praed Street.—Four.
LONG EATON.—Four, by C. T. Johnson.
LOUGHBOROUGH, Baxter Gate.—Three, by M. C. Savage.
LYNDHURST.—One, by W. H. Payne.
MAGGLESFIELD.—Two, by J. Maden.
MORTON.—Six, by W. Orton.
NANTWICH.—One, by R. P. Cook.
TODMORDEX.—Four, by J. K. Chappelle.
WIRKSWORTH.—Three, by W. E. Davies.

OBITUARIES.

BENNETT.—Mr. Wm., of Sawley, departed this life Dec. 18, much beloved and deeply regretted.
EBBET.—Nov. 7, Mary, the beloved wife of Captain S. B. Ebbet, of New Clee, Great Grimsby, and eldest daughter of the late George Middleton, Gent., Louth, Lincolnshire.

THE
MISSIONARY OBSERVER.

JANUARY, 1878.

Important Notice.

THE "Juvenile Missionary Herald," not being generally appreciated, has been given up. In its stead we have decided to localize, or denominationalize, the "*Illustrated Missionary News*"—edited by Mr. H. Grattan Guinness—an excellent monthly periodical, containing information and illustrations from all parts of the mission field. It will be published under the title of the "GENERAL BAPTIST MISSION RECORD," and the first three columns will contain information relating more especially to our own work in Orissa and Rome. It is proposed to supply a copy gratis to all juvenile collectors of not less than threepence per week, or one shilling per month. And it is suggested that in connection with each school or church some one be appointed to whom the "RECORD" may be sent, and who shall receive the contributions from the collectors *monthly*, making over to them, at the same time, a copy of the magazine. In this way the interest of the collectors will be maintained; regularity in collecting and paying the money will be secured; the Magazine will be properly distributed; and any who may have to leave the district before the year expires will not go unrewarded.

On information being given to the Secretary as to the number of collectors of one shilling per month and upwards, he will be happy to forward the *Record* accordingly.

Schools and friends that may wish to encourage and reward those who do not come under the above rule, and yet who are deserving (for many who obtain but small sums have to work very hard), may have any number at sixpence per half-dozen copies, post paid. Friends so disposed may, in this way, render great service both to the collectors and the cause.

Soliciting the co-operation and prayers of all true friends of the Mission, we commit this new effort to the God of missions, with the earnest hope that it may be used for the furtherance of His own glory.

Juvenile Collectors of five shillings per year will be supplied with the photograph of a missionary as before.

W. B. BEMBRIDGE, *Treasurer.*

W. HILL, *Secretary.*

The late Mrs. Charles Lacey.

Cuttack, November 20th, 1877.

MY DEAR BROTHER HILL,—You will have heard some time before this reaches you, per telegram sent by Mr. Bond, that dear sister Lacey died on the night of the 14th inst., at nine o'clock. A full account of the closing scenes, which will be forwarded to you, is being furnished by Miss Packer. The removal was so sudden, that though sent for almost immediately after she was attacked, Mrs. Miller, myself, and daughters did not reach the house until she had been dead some minutes. Alas! what a shock to our feelings to find that life was extinct; that she who had through a long course of years been the light and attraction of the house had disappeared; that we had heard her familiar voice and received her hearty welcome for the last time. With sad and sorely stricken hearts, all felt that we had lost in the beloved absent one, one of the best of earthly friends—one who had ever shown a mother's love and anxiety for our welfare, and whose place none could fill. Yes, we could not but weep—not, indeed, on her account, for she had come to the grave in a full age, like as a shock of corn cometh in its season; but for ourselves, for her children, her motherless and fatherless grandchildren, for the church and Mission of which she was the oldest member, and the large number of heathen of all classes who daily resorted to her for medicine and advice on behalf of themselves and their families, and who had implicit confidence in her skill and readiness at all times to help.

The next day, up to the time of the closing of the coffin, an almost uninterrupted stream of men, women, and children—Christians, Hindoos, and Mussulmans—poured into the room to take their last look of the earthly tenement of her who had so often ministered to their wants. The brow had lost all its wrinkles, and the whole face seemed so placid, so life-like, that a stranger might have imagined she was in a deep sleep. European gentlemen and ladies also were present, and expressed in touching terms their appreciation of the deceased. At half-past four o'clock the funeral procession, which was a very large one, composed of natives and Europeans, started for the cemetery. The leading native Christians requested that the horse might be removed, so that they might draw the hearse and remove the coffin to the grave. Standing near the grave, which is next to brother Lacey's, in the presence of hundreds of persons, brother Buckley read the service and delivered an appropriate and solemn address in English; and Sebo Patra, our oldest native minister, who was, I believe, baptized by brother Lacey, offered a prayer in Oriya. The following Lord's-day afternoon I preached a funeral sermon in Oriya from Job v. 26, and brother Buckley one in the evening in English from 2 Tim. i. 12, to a large and deeply interested congregation. I must not dwell longer on this subject now, as I have other matters to refer to, and my time is limited.

I was greatly shocked a few hours ago to hear of the death of Chimena Babu's wife. She was here, apparently in the best of health, the day Mrs. Lacey died, and went from our house to see Mrs. L. She was at chapel and heard the funeral sermon last Sunday afternoon. I have not yet heard the particulars of her death. She was attacked yesterday about noon, and died at midnight. She has always been a very nice, consistent woman, in many respects more like a European than a native. Poor Chimena, what a loss to him!

I am very busy sending off the native brethren on their different tours. The *Herald* starts on the Brahminee trip to-morrow. I hope to join as last year at Bowlpore. Three brethren leave for the Hurriapore, Taldanda, and Khurjung districts. Two more go north to work with Damudar, who will be joined by brother Buckley early next month. Another party leave for the Khandaraparee and Chandbalee district on the 23rd inst. I am thankful to say all the mission friends are at present pretty well. I am feeling much better, but still feeble, and have to be very careful in my diet. I dread a return of the hot season, but desire to trust entirely in Him in whose hand are our times.

W. MILLER.

The Rome Mission in the New Year.

WE have the pleasure to furnish our readers with the following interesting letter from Mr. Cook, "written from Rome." As the chapel is about completed, and all payments have to be made, will those friends who have promised help kindly forward their donations as soon as convenient? A glance at the published lists encourages the hope that there are many other quarters from which contributions may be expected. Only the other day the writer heard a friend say he would "give a sovereign if any one would collect for the Rome Chapel." Probably there are many others who would do the same. A thorough canvass of our churches would doubtless secure many "a new year's gift." Who will undertake the work, once for all? Mr. Cook writes:—

DEAR MR. HILL,—As it is usual to issue the January number of our Magazine early in the month of December, with a view to the increase of its circulation, and as our brother Chapman, now with me in Rome, cannot possibly present his Report of the progress and character of the chapel and accessory buildings to any Committee meeting that may be convened in time for the issue of the January *Observer*, I once more seize the opportunity and incur the responsibility of writing a few notes relative to the work that has been undertaken in the name of the General Baptist Missionary Society.

I undertake this more especially under the impression that the new year should not open, and a new volume of the Magazine commence, without reference to that interesting work which has engaged the attention and efforts of the denomination, especially during the year now drawing to a close.

I had hoped that Mr. Chapman's Report would supersede the necessity of another personal communication on what I felt to be an almost exhausted subject, so far as my pen is concerned. But I see no probability of your getting information from any other quarter before Christmas, and this is my only chance of writing, as we are about to commence our homeward journey by the south of France, which will take more than a week in its consummation.

I shall not attempt to anticipate the Report which will be officially furnished, and which will, I presume, be inserted in the *Observer*. Mr. Chapman has not been able to examine completed works of the whole group of buildings; but it may have been of equal, if not more importance, for him to have seen the character of the materials and fittings, and the manner in which they are being finally put together; and the examination will

enable him to anticipate the formal transfer of the property from the contractor to the proprietors, so that when I return here in January I hope to be able to pay the bill and accept the keys, in accordance with the conditions of the contract.

Then will come the questions of seating, lighting, and opening. Before I again leave home, in January, I hope to be able to issue a Programme of the opening arrangements, both as to travelling and services—the latter under direction of the Committee. In reference to the travelling arrangements my aim will be to provide for two or more classes, showing the minimum of time and expense required, and extending the facilities for convenience of those who can command both time and means for a general tour of Italy "from the Alps to the Adriatic." *The time of the opening* must, I believe, be the *last Lord's-day*, which will be the *last day*, in March. This will be clear of the follies and cabal of the Carnival season, and the crowded state of the hotels and *Ecclesiastical-Historical* performances of Easter. It will also enable friends to get back in time for the April-May meetings of the Baptist Union, while any who choose to stay in Italy can do so at discretion, without loss on their travelling tickets. This is as much as I feel competent to say until the Committee has met to consider the arrangements.

After the opening of the chapel grave questions as to occupation of the buildings, and the supply of the pulpit (platform), will demand the attention of the Committee. At present Signor Grassi is unable to take part in the services, being confined very much to his bed-room. He has not been well since he returned from England, and his indisposition has now acquired a more definite character of physical prostration. He got out to meet us at the chapel, but appeared to be very

feeble; and it is a question if he will not be under the necessity of leaving Rome for a short season. Mr. Wall has the idea of his going to be companion of one of the country evangelists for a short time. It has been very fortunate that during the time Grassi was in England, and subsequently during his illness, his place has been supplied by LUGI, the converted D.D. of the Franciscan order, who, both as school teacher and preacher, has proved himself to be a man of great energy and commanding talent, and though not as well known as our friend Grassi, has done important work in connection with our Rome Mission.

This station on the Monti is second in importance to that of Mr. Wall in the Piazza Lucina, and the new church edifice will add immensely to its importance. Some of the conveniences will be superior to those of Mr. Wall's chapel, and its distinctness as a place of Christian worship will be at once seen. I hope, before I leave, to be able to get a photograph of the perspective of the chapel and minister's residence for a new engraving, which may probably be introduced into an early number of the Magazine. Of all interior arrangements Mr. Chapman will give his opinion. I do not hesitate to say that the ideas of a Baptist, of the old school of General Baptists, have been embodied in the baptistery arrangement. The preaching desk and the baptistery will be found in close proximity to each other; and the latter, properly used, will, in my judg-

ment, be a teacher next in power to the pulpit. The rank soul-destroying delusions of the papacy begin at the font, whilst the death to sin and the newness of the Christian life are emblazoned in the divinely appointed ordinance of baptism of believers. Whatever the leveling system of modern profession may do with this chapel, it will pass from the hands of its chief projector and designer as a *Baptist House of Worship*, and under that designation it will stand most directly antagonistic to popery. That was the idea that prompted the writing of the first letter to the *General Baptist Magazine* on the subject of a Mission to Rome, more than six years since; and all the "pegging away" for the attainment of this end has been stimulated by the same faith.

In Italy the people, emerging from papal darkness, take the New Testament as their guide; and just in proportion to their adherence to the precepts and practices of that book will be the strength of the Baptist cause, whether in Rome or elsewhere.

Feeling as though my work in connection with this chapel is well nigh done, I have felt constrained to give utterance to the sentiments which have uniformly influenced my action relative to this Mission Station, and I pray God that the work may be prosecuted in accordance with His will.

THOMAS COOK.

Rome, Dec. 3, 1877.

Missionary Conference at Cuttack.

BY REV. DR. BUCKLEY.

November 14th, 1877.

IN sitting down to describe for the information of your readers the work of our last Conference, I am reminded of the words, "Call to remembrance the former days." Our *first* Conference at Cuttack was held March 24th, 1825; our *last*, as you know, ended its sittings a few days ago. Our *first* was held in a private house; our *last*, like many former ones, was held in the Mission College. In olden times the sisters were reckoned as members of the Conference, and voted as well as spoke; and I may add that on one question which half a century ago was keenly discussed in missionary circles—the desirableness of missionaries wearing the native dress—the Eves were right and the Adams were wrong; the logic of the brethren was at fault—the instinct of the sisters was right.* The one side argued, We have come to this country to win the natives to Christ, and the more we conform to their mode of dress and other usages, the more likely is our object to be accomplished. The other side felt the greatest repugnance

* I give the minute as it is recorded in our ancient annals, only filling up the names, the initials only of which are given. "Ninth question—on the propriety of adopting the native dress. Result—Brethren B(ampton), L(acey), and S(utton) think it probably may be useful and therefore advisable to make the attempt. Brother and sister P(eggs) neutral. Sisters B(ampton) and L(acey) opposed." I have heard that the vote was taken twice, and that Mr. Peggs, who had voted with the other three brethren the first time, was neutral, after the display of female eloquence and energy.

to seeing their husbands in dress and other matters like ordinary natives. Experience has long since settled the question with all sensible men; the Hindoos know that we are Englishmen, and to wish to appear otherwise is in their view sailing under false colours, and instead of conciliating only strengthens their prejudices. But leaving this, it may be stated that the business of the *first* Conference, though much less than that of the *last*, related principally to the same subjects. It was decided on that occasion to write to the Religious Tract Society for help. Arrangements were made for preparing and printing tracts, for obtaining from Serampore "as many single gospels as possible;" and though they had not a native preacher, they decided on trying in this capacity a native Christian servant whom they had brought with them from Serampore, whose name was Abraham; but it was not successful.† The sermon was by Mr. Bampton, and was on "Paul's character and conduct as a missionary." It is said that the subject was treated in a manner "that made an impression and excited a desire of imitation in all."

Now for our recent Conference. Mr. Miller was chosen Chairman, and Mr. Bailey appointed to assist the Secretary. The business that engaged our attention was varied and important; some of it might be described as "the outward business of the house of God;" but all of it related to the furtherance of the gospel in Orissa. The native ministers met with us on two days, and took an important part in our deliberations and decisions. A paper prepared by Anunta Das, on "The duty of the church towards backsliders," was read and approved. The paper for next year is to be written by Thoma, and to be on "The best means of promoting the independence of the churches."

After recording our high estimate of the faithful and very valuable services rendered for nearly twelve years by our late respected Treasurer, T. Hill, Esq., and expressing our tender sympathy with Mrs. Hill and the bereaved family, we felt it important to bring before the Committee and the churches at home *the state and prospects of the Mission*. We felt that there was much on account of which we ought to thank God and take courage.

We could not but rejoice that the number of our native ministers was increasing: this all must feel to be a very hopeful sign, for though there is a diversity of gifts, and though all are not equally zealous in the work, we felt that we could not but give thanks for the efficiency of some who have long laboured in the work, and for the promising gifts of some of the younger brethren; but the point on which we were especially anxious to fix the attention of the intelligent friends of the cause was the small number of English missionaries in the field, coupled with the fact that three of them have laboured respectively thirty-six, thirty-three, and thirty-two years; and surely it can hardly be expected that they can labour efficiently much longer. I have spoken and written so much about this that it seems an old story. I can say nothing new about it. "To write the same things to you, to me indeed is not grievous," but I feel that "for you it is" desirable and important. Dear friends, think over the matter. Realise its magnitude and importance. Pray over it. Look round and see if there be not in your churches promising young men whose hearts the Lord has touched with a desire to engage in this blessed work; and surely if all this be done the Lord of the harvest will, in answer to the prayers of His servants, send the help which has long been sorely needed. It is, I know, desirable, most desirable, that we should break forth on the right hand and on the left; but can we with our present force vigorously undertake and permanently occupy a station like Sumbulpore? We want men—men of God—men of prayer—men of strong faith—men of deep compassion for souls—men willing to live and labour and die in the good work; and we want them united to women like-minded. Let me add, that urgent as is our want, experience shows that we had better *wait* for such men than have unsuitable ones sent.

The *Tract department* received, as in former years, much earnest attention. The revision of some of our old tracts was considered, and the printing of 37,000 of these little messengers of mercy—all of which testify of Christ—was ordered. An abridgement of "Negro Servant," by Leigh Richmond, translated

† I give the minute, as it is rather curious. "That the Society be recommended to allow our native brother Abraham twelve rupees per month, to enable him to be married, and to continue to keep his pony; both which seem desirable and very necessary."

by Shem Sahu, was presented; and a manuscript, by Makunda Das, of "Hymns for Sunday Schools." Both were referred for careful examination before printing to a Committee. The *Book department* was not overlooked. We again considered Mr. Miller's translation from the Bengalee of a work published by the Calcutta Christian Tract and Book Society, on "Fulfilled Prophecy." I may add, that the work was originally written in English by Rev. J. Vaughan, of the Church Missionary Society, in Calcutta, and was intended principally for educated natives. It is a very excellent work of the kind. A report was also given of the progress made in preparing "Companion to the Bible" for Oriya readers; and it is hoped that some progress will be made in the coming year in printing both these works. Arrangements were also made in reference to a manuscript presented by Ghanushyam, entitled "The early history of the Church of Christ in Orissa." I shall rejoice if we be able to print, for the generation now rising up know little of our elder converts and their labours and sufferings for Christ's sake.

Our *Bible work* also received an important share of our united and prayerful deliberation. The work done last year at the press in this department was reported; and arrangements made for printing next year portions of Scripture, which will require much more money than we have at present in hand, but the Lord will no doubt send it before it is needed. Our work in making known by means of the press the precious truths of the gospel appears to be increasingly important as years pass by. We are scattering immortal seed, and much of the precious fruit will be gathered when the present labourers are sleeping in the dust of the earth.

It was a very agreeable part of our duty to acknowledge the *generous help received from various Societies*. I may especially mention the Religious Tract Society, the Bible Translation Society, and the Calcutta Auxiliary to the British and Foreign Bible Society, which has helped us in printing portions of the Old Testament. I must not forget to add, that the liberal response of our own Committee to the application of Conference for help in our tract and Book work was very warmly acknowledged.

The *examination of six students*—a larger number than we have had for some years—was attended to by a Committee, and the result was considered satisfactory. Three of the students having completed the usual course, were received on probation as native preachers. Their names are Soda Sebo Praharaj, who was baptized at Berhampore by Mr. Hill a little more than four years ago, and who was the first Pooree brahmin who thus confessed his Lord and Saviour; Dole Patra, a member of the church at Cuttack; and Daniel Das, a member of the church at Piplee, and brother of Anunta Das, pastor of the church at Berhampore. May they give themselves continually to prayer and to the ministry of the Word!

We hope soon to establish at Cuttack a *zayat*, or shop for the sale of Scriptures and Christian books, and where facilities will be afforded for conversation with inquirers. It is to be on the site of the old chapel, endeared to some of us by a thousand tender and hallowed associations. A better site could not have been selected, for it is on the way to the bazaar; and we may hope that as much good was done on that spot for nearly half a century, that the Christian books and tracts which will be there disposed of will in the future bring forth much fruit to the glory of God.

The question of a *house for native preachers when visiting Pooree* was considered. Mr. Bailey reported the steps he had taken by direction of the last Conference, and it is hoped that the house, for which the Society has supplied the means, will soon be built. We all feel the importance of more being done at Pooree than has been done for some years past. It has always been an interesting feature of our Mission that it was established so near the most famous shrine of idolatry in India; and my readers will of course understand that it has always been visited at the car festival, and often on other occasions; but the pleasing fact that during the last four years three have been baptized from this wicked city, who will, it is hoped, be useful to their fellow-countrymen, and the persuasion we cannot but entertain that the faith of others in Juggernath is shaken, and that the claims of Christ are being considered, suggest the desirableness of our doing more.

The question of a *new and larger place of worship at Khoordah*, this station of the Auxiliary Mission, was again considered, and it is trusted that this desirable object may soon be accomplished. An application was also made for a native preacher to be associated with brother Shem.

One feature of our business was novel and interesting—the *application of Mr. P. E. Heberlet* to be engaged in Mission work. No such application has been considered at any of our meetings for more than thirty years. Our friend is engaged in the Government service in the survey department, and came from the north-west into this region in connection with the Khoordah survey. He was trained as a Roman Catholic, but was emancipated by the grace of God after reaching Cuttack from the thralldom of that corrupt system. On arriving at this place two kind Christian friends took him by the hand and helped him much: indeed, to refer to Paul's language to Philemon, he may be said to "owe even his own self" unto them. He was baptized and became a member of the church here a little more than a year ago. He is twenty-three years of age—is a total abstainer—has a poetic mind—has begun to study Oriya—and is very anxious to be useful; but while the brethren felt that he had qualifications which rendered him an eligible candidate for Mission work, they also considered that as he was a young Christian, a course of preparatory study in our College at Chilwell was extremely desirable. As the matter is left with the Committee, to whom the circumstances are fully known, I can only express our united hope and prayer that they may be guided to such a decision as shall be for the happiness and usefulness of Mr. H., and for the furtherance of the gospel in Orissa. It is additionally interesting to add that *two somewhat similar cases* were considered; but as we do not know what the issue will be, it is not necessary to enlarge. One of the cases related to Tahboodeen, a pensioned subadar of the 11th Regiment Madras Native Infantry, and who now resides at Raipore, in the Central Provinces. Mr. Miller was appointed to make inquiries respecting him and report to the Cuttack Committee. A pleasing account of this converted Mohammedan will be found in a recent number of the "Sunday at Home," from the pen of Mr. W. Bailey. I remember to have seen him at Berhampore some thirteen or fourteen years ago. There are many Mussulmans in this region, and such a man might be very useful in directing them to Christ.

One of our colporteurs has died during the year—*Ram Chundra Senapaty*. He was not a gifted or brilliant man, but one who "felt his Bible true," and knew that Christ was the Saviour of sinners, because He had saved him. He was the first native of Goomsur that confessed Christ, and was baptized by Mr. W. Bailey fifteen years ago. Our late dear brother, John Orissa Goadby, who was present on the occasion, wrote, "Long though I may live and labour in Orissa, and in whatever successes I may be permitted to participate, the day when Ram Chundra confessed his attachment to the Saviour in the presence of his numerous villagers will be a golden day in my missionary recollections. Years of toil and prayers and tears are all forgotten on such hallowed occasions as these. May Goomsoor's beautiful valley yield many such fruits of the Holy Spirit!"—a prayer to which we shall all add, Amen.

I have not left myself much time to enlarge on the *public services* of this Conference. The attendance was larger than I have before seen. The Oriya sermons were preached by Mr. Miller and Poorosootum; the former from Psalm xc. 16, 17; the latter from Nehemiah iii. 28, on every one repairing over against his own house. Mr. Wood preached the English sermon from Ephes. iii. 9. I trust we all derived instruction and quickening from these hallowed engagements. The missionary meeting was presided over by the writer, and addresses delivered by Mr. Bailey and Shem Sahu, all in Oriya. On Friday evening, Nov. 2, a temperance meeting was held. Prayer was offered by Makunda Das, and addresses delivered in English by Dr. Parker, of the 12th Regiment, Madras Army, who presided, Mr. Wood and Mr. Heberlet. An Oriya address was delivered by Shem Sahu. On the other days an evening meeting was held at one or other of the villages, but I was only able to attend one. The last united service was the commemoration of the Lord's death. Addresses were delivered in Oriya by Mr. Bailey from Acts viii. 4; and in English by Mr. Pike from John xxi. 22. Prayer was offered by the pastors, and by Ghanushyam and Sebo Patra. On Monday, Nov. 5, our sittings closed by the chairman com-

mending, in solemn prayer, all that had been done, and all the interests of the Mission, to the blessing of Almighty God.

Thus ends the record of another Conference.

"When shall we meet again;
Meet ne'er to sever?"

Joined in heart with friends at home, and with each other, we look forward with calm and holy joy to the final meeting in the presence of Christ.

"While each in expectation lives,
And longs to see the day."

NOTE.—The Sketch by Makunda Das will appear in February.

Foreign Letters Received.

CUTTACK—Dr. Buckley, Nov. 13, 20.

CUTTACK—J. G. Pike, Nov. 5.

" T. Bailey, Oct. 30.

W. Miller, Nov. 20.

BERHAMPTON—H. Wood, Nov. 17.

Contributions

Received on account of the General Baptist Missionary Society from November 16th to December 15th, 1877.

	£	s.	d.		£	s.	d.
Barton and Barlestone	60	6	5	Loughborough, Wood Gate—Mr.			
Beeston	25	16	8	Burchnall	2	2	0
Birchcliffe	47	8	4	Mansfield	23	6	6
Clayton	7	12	5	Newthorpe	7	14	7
Eastwood	2	5	1	Nuneaton	9	0	8
Fleckney—Mr. G. Coltman	0	7	0	Old Basford	77	6	8
Fleet	8	17	0	Poynton	11	10	10
Great Western Canada Dividend	14	16	3	Stalybridge	27	10	0
Hitchin, on account	5	19	4	Sutton St. James	3	1	0

FOR ROME CHAPEL.

	£	s.	d.
BARTON and BARLESTONE	5	0	0
BILLESDON.			
Mr. Fox	1	0	0
Mrs. Allen	0	5	0
" Sale of Work	0	10	0
Mr. and Miss Allen	0	6	0
Small sums	0	5	6
	2	6	6
DERBY, ST. MARY'S GATE.			
By Master John Arthur Lamb	1	0	0
By Miss Eliza Buckley Hill—			
Rev. W. Hill	2	2	0
Mr. James Hill	2	2	0
Mrs. Dunsantoy	2	0	0
Mr. Geo. Cholerton	1	1	0
Mrs. Wilshire and Family	1	0	0
Mr. Isaac Hill	0	10	0
Mr. Meakin	0	7	6
A Friend	0	6	0
" "	0	2	6
	9	11	0
FLECKNEY.			
Mr. G. Coltman	0	1	6
LEICESTER, DOVER STREET.			
Proceeds of Juvenile Anniversary Tea Meeting	8	4	0
LONDON, CHURCH STREET.			
Collection	4	19	5
Mr. Brayne	1	0	0
Collected by Miss E. M. Watts	0	10	1
" " " A. Garner	0	8	6
" " " Elliott	0	6	0
	7	4	0

	£	s.	d.
LOUGHBOROUGH, WOOD GATE.			
Mr. W. Fisher	1	0	0
LOUTH, EAST GATE.			
Mr. W. Newman	1	0	0
Mr. T. Hill	1	0	0
Mr. Campbell	0	5	0
Mrs. G. Kiddall	0	5	0
Mrs. Sudbury	0	5	0
Smaller sums	2	1	7
	4	16	7
LOUTH, NORTH GATE.			
Collection	2	16	8
Rev. E. H. Jackson	0	10	0
Mr. T. I. Burton	0	10	0
Mr. Cressey	0	10	0
Mrs. Esberger, Sen.	0	5	0
Mr. F. Esberger	0	5	0
Mr. McDougald	0	2	6
Mrs. Burton, Sen.	0	2	6
Small sums	0	10	6
	5	11	9
NOTTINGHAM AUXILIARY.			
Mr. A. Goodlife	5	0	0
Mr. W. Hunt	2	0	0
Collected by Mrs. Beverley	6	0	0
" " Miss Hems	2	9	0
" " Miss Sims	1	9	0
Small sums	0	2	8
	17	0	8
Less Expenses	4	0	8
	13	0	0

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

Man after Death.

II.—Sources of Knowledge.

THERE is an old and familiar story in our early English Annals of such pathetic interest that it can scarcely be quoted without touching the tenderest chords of sympathy in all grave and thoughtful souls. In the year 626, Edwin, the Anglo-Saxon King, was consulting with his nobles as to what reception he should give Paulinus and his fellow-missionaries, who had been commended to the King's regard by his Christian wife, Ethelburga, when one of the nobles said :—

“ The present life of man, O King, compared with that space of time beyond, of which we have no certainty, reminds me of one of your winter feasts, where you sit with your generals and your ministers. The hearth blazes in the middle, and a grateful heat is spread around, while storms of rain and snow are raging without. Driven by the chilling tempest, a little sparrow enters at one door, and flies delighted around us, till it departs through the other. Whilst it stays in our mansion it feels not the winter storm; but when this short moment of happiness has been enjoyed, it is forced again into the same dreary tempest from which it had escaped, and we behold it no more. Such is the life of man; and we are as ignorant of the state which preceded our present existence, as of that which will follow it. Things being so, I feel that if this new faith can give us more certainty, it deserves to be received.”

“ If this new faith can give us more CERTAINTY, it deserves to be received.”

So said not only Anglo-Saxon noble, but Greek philosopher, Roman politician, Jewish Rabbi, and heathen peasant. Men wanted *more certainty* about the life on the other side of death, and Christianity found a hearty welcome from suffering cottager and lordly patrician because of its authoritative announcement of life and immortality. “ Jesus and the Resurrection” was the golden key that opened the heart of the world to receive and enthrone its new King. The victories of the gospel over the paganism and cruelty, the idolatry and lust of the first centuries, were won by the conquering energy of that invincible hope which the Incarnate and Risen Christ gave to a despairing and dying world.

Most nations, it is allowed, have believed, with more or less strength and insight, in the continuance of man after death. The Egyptians, according to Herodotus, first “ affirmed the immortality of the soul;” built tombs for the dead surpassing in magnificence and durability the palaces of the living, embalmed the body as though the spirit had not forsaken it, or would surely re-visit it; and, in fact, spent their time as if within sight and hearing of the powers of the world to come. Into that heritage of faith nearly all peoples have entered with varying degrees of zeal and earnestness, so that as granite penetrates all kinds

of strata, so the doctrine of a future life crops up in all lands as a normal fact in the development of human experience. Emerson says, "there never was a time when the doctrine of a future life was not believed."

And yet each age, and every people in each age, has been ready to say to any candidate for confidence, "If this new faith can give us *more certainty* about a future life it deserves to be received." Of guesses there are enough. Aspirations abound: and they abate and increase, fall and rise, with changing moods of mind and the veering of opinion. Certainty is the chief desideratum: certainty and clearness and fulness of knowledge. Like the Anglo-Saxon noble, men yearn for that which will allay perplexity, soothe agitation, and *compel conviction*. They say with Mr. Greg, they "have aspirations, sometimes approaching almost to a faith, occasionally and for a few moments perhaps rising into something like a trust, but they are not able to settle into the consistency of a definite and enduring creed." "If," they add, "as you affirm, the great enigma is not insoluble, then, for God's sake, honestly and daringly solve it, being as true to the darkness you feel as to the light you see; and make its meaning, if you can, so clear to our pained and strained sight that we may believe and rejoice in our belief. If there be, anywhere, in any realm of knowledge, logical reasons, strong, coherent, and invincible, for a life after death, take any pains to let us know and feel them.

' Make me to see 't, or at least so prove it
That the probation bear no hinge nor loop
To hang a doubt on.'"

In attempting a task of such stupendous gravity, the first question requiring treatment is, *What is the source, or what are the sources, of certain and verifiable knowledge open to us in an inquiry for light concerning the condition of man after death, and the relation of the life that now is, to the life beyond, provided there be one.*

Professor Crookes said recently, "Every unrecognized fact is a reproach to science, and every uninvestigated phenomenon is a probable mine of discovery."* That is true of all science, theological as well as physical, and applies with urgent force to the subject we have in hand. We cannot shut our ears to a single utterance of truth from any quarter without hurt; or ignore the slightest contribution of real and reasoned knowledge concerning man and his destiny without risking the symmetry and stability of our logical structure. *The CONCLUSION we reach is of momentous importance; but the WAY we take to reach it is unmistakably more important, and demands the utmost carefulness of enquiry and thoroughness of research.* We must have all the evidence we can get. Verily the light is not so abundant that we need put up the shutters to keep out a solitary ray. Let it all come, from all quarters of the compass; for the light is good, and it is a profitable, if not a pleasant thing, for the eyes of the soul to behold the sun of truth. Only let us do our best to make sure that it is the pure light of heaven, and not some miserably deceptive will-o-the-wisp which sweeps through our lens.

Such divine light exists, if we only have the eye to see it, in the wide and enchanted realms of Revelation, in the still wider domains of

* *Nature*, vol. xvii., p. 44.

human History and Experience, and in the various and well-traversed regions of Scientific Experiment, Investigation, and Reasoning.

SCRIPTURE,
HISTORY, and
SCIENCE,

are three burnished mirrors reflecting the beams of heaven upon the destiny of God's wandering but not forgotten child.

For many the *first* mirror is enough. Looking into the face of Jesus Christ they see a revelation of the future which is as distinct as it is authoritative, as complete as it is clear, and as final as it is true. From the lips of the Conqueror of Death and the Grave they hear not the *first*, but the *best*, and therefore the *last* word concerning the fate of men after the dissolution of the body. Christ has abolished death, and brought life and immortality to light by His gospel; so that he that hath seen Him with the inward eye of the spirit hath seen not only the Father, but also his own personal immortality, and is as sure of it as he is that the sky is blue and the grass is green. Following Him we no longer "walk in darkness, but have the light of life." "Continuing in His word," which we accept, first of all, on His naked authority, we afterwards come to know the truth by inward experience "as He knew it, not indeed with the same fulness and completeness of knowledge, but with the same directness of intuition."* The Incarnate and Risen Christ becomes to us the chief source of all reliable knowledge about man's future, and our supreme business is, guided by His everlasting Spirit, to find out the meaning of His far-reaching words and wonderful work.

But valuable as the Scriptures are to the believer in the Lord Jesus Christ, it is of greater moment to show here that they render a service to all students of man and his destiny which is positively and unquestionably unique.

For they are histories as well as revelations. The Old Testament purports to be a narrative of God's dealings with men, and is, in fact, a typical example of His work in and for all men, and for all races of men; an illustration of the laws of His universal government, and of the unvarying principles of His administration. Hebrew history gives the laws of all history, and supplies the key to its just and accurate interpretation. The annals of Greece and Rome, of France and England, receive no finer or truer exposition than that supplied in the stories of Saul and David, Solomon and Jeroboam. And the New Testament record of the appearing of the Eternal Word, of His teaching and redeeming work, is at once, the only sufficient explanation of all the past, and the perfect anticipation of all the possibilities of human experience; just as the oak is in the acorn, and the autumnal harvests of the future are in the scattered grain of spring.

Yea, more. The Bible is a necessary aid to science, gives indispensable help in the exposition of the regal faculty of conscience, illumines our intuitive beliefs, explains the ineradicable instincts of our nature, and sets in its own supernal light, not only the universe of things, but this special humanity of ours, which, after all, is the goal and centre of all scientific work. Without the Word of God the works of God must remain an unsolved enigma.

* R. W. Dale on the Atonement, p. 18.

But God is not a respecter of nations or of ages. Enoch walked with Him although he did not carry an Oxford Bible in his hand. Job knew His ways though David had not sung, Christ had not appeared, and Paul had not discussed justification by faith. There was a Church before the book of Leviticus was written, and worship was offered and accepted ages before the tabernacle was put up in the wilderness. Six thousand years in the HISTORY OF MAN on this side of death ought to count for something in any complete list of sources of knowledge of man after death, especially considering that the education of the world has been and is still conducted by an all-wise and all-loving Teacher. If we construct a ladder reaching "from the gutter to the university," and so make it that the lower rungs lead to the higher, and yet each rung is safely secured to its fellows, may not the Eternal have so built the ladder of the ages that these staves we are now on are not only strongly connected with those out of sight, but actually tell us the character of those on which we shall step by and bye? Assuredly, life *here*, and life *there*, will be ONE; under the same Ruler, and the same rule, subject to the same irreversible laws of righteousness, and therefore there is no quivering hesitation, no weakening uncertainty, in the revelation of man's destiny in the ever-opened books of History and of Human Experience. The law of Continuity is not local, but universal. The fact of Evolution in human experience is fundamental, and its disclosures are of measureless weight and incisive force. Church history and world history, the history of individuals and of nations and empires, are full of light; some of it soft and beautiful as the rainbow, much of it terrific as the forked lightning—but all light; and men who love light, "as light must be loved, with a boundless, all-doing, all-enduring love," will surely find it;—and find, if not enough to answer all their questions, yet sufficient to give satisfactory guidance as to what is the best thought to think, the best spirit to cherish, the best word to speak, the best deed to do, and the best life to live. To close our ears to the past, is to be deaf to God's first and longest message about our future.

Carlyle says, "History was of old an epic and Bible, the clouded struggling image of a God's presence, the action of heroes and God-inspired men. These are the Bibles of nations—to each its believed history is its Bible, not in Judah alone, or Hellas and Latium alone but in all lands and nations. Beyond doubt the Almighty Maker made this England too, and has been and for ever is miraculously present here; the more is the pity for us if our eyes have grown owlsh and cannot see this fact of facts when it is before us! Once it was known that the highest did of a surety dwell in this nation, divinely avenging and divinely saving and awarding, leading by steps and flaming paths, by heroisms, pieties and noble acts and thoughts, this nation heavenward if it would or dared. Known or not this is for evermore the fact."

... "All history, know the fact or not, is an articulate Bible, and in a dim intricate manner reveals the Divine appearances in this lower world; for God did make this world, and does for ever govern it: the loud roaring loom of Time, with all its French Revolutions or Jewish Revelations, weaves the vesture thou seest Him by. There is no biography of a man, much less any history or biography of a nation, but wraps in it a message out of heaven addressed to the hearing ear,

or the not hearing; what this universe is, what the laws of God are, the life of every man will a little teach it you, the life of all men and of all things, only this could wholly teach it you, and you are to be open to learn."

What Tennyson says of the flower, may be justly said of HISTORY.

"Flower in the crannied wall
I pluck you out of the crannies;
Hold you here in my hand,
Little flower, root and all.
And if I could understand
What you are, roots and all, and all in all,
I should know what God and man is."

When the term SCIENCE is used as descriptive of a region which ought to be traversed for light concerning the possibilities of the human race, it is used in its fairest and broadest sense; not as restricted to *physical science*, as though the science of clays and stones, and fluids and gases, were the only science important to man; but as comprehending all the *reasoned* and *verified results* of investigation and thought concerning man and his present dwelling-place,—the *whole* of man; his physical structure, his instincts, his intuitions, his reason, his conscience, his experience, and his home.

God has not left men without a witness for Himself, even where they have no open Bible and no written history. "For the invisible things of Him from the creation of the world are *clearly* seen, being understood by the things that are made." "There is a law written in our hearts:" men "are a law unto themselves." God's autograph is upon us, as it is also upon the material world. The universe glows with the splendour of His glory, radiates with the brightness of His face, and thunders with the resonance of His terrible power. Man's nature is trumpet-tongued concerning the Almighty, and in clear and ringing notes proclaims His purity and majesty. Surely earth and man will not both be dumb about death and all that follows it! Surely God, who is the God of all, and who cares for all, will have supplied to all, within the narrow boundaries of their own being, some unerring witnesses to His mind and will about our destiny! Yes, the Lord who has made us has not forgotten to put into the very structure of our being the heralds of our future.

But what if these books conflict! What if Revelation contradicts History, and Science denies both! They do not: they will not: they cannot. Our interpretations may be at variance: but the *texts* will never war with each other. Truth is one; and the Bible, History, and Science, are one, as the God is one who wrote them. They are all three governed by the same idea, written with the same redeeming and grace-filled purpose, and as essentially correlated to one another as light to heat, and heat to electricity, and electricity to chemical affinity. When we know all we shall find "the Correlation of God's Teachings" to be as much a fact as "the Correlation of Forces."

We may, therefore, dismiss all fear of conflicting authorities, conscientiously and fearlessly seek for truth, and then patiently attempt the difficult task of putting all the evidence from SCRIPTURE, HISTORY, and SCIENCE together, so as to make it an organically articulated, living and breathing whole.

JOHN CLIFFORD.

The Prince of Pulpit Orators.

No. I.—*George Whitefield: his Youth and Training.*

THE annals of Christianity show, that the Church has a Niagara-force of influence, against which the gates of hell shall not prevail. This influence has never been checked but to break forth with greater power; it never has fallen, but to show its innate resistance to ruin; like its great Author, it baffles all the enmity of evil by its essential virtue. And, "as it was in the beginning, is now, and ever shall be," even to the end of time.

Again and again has the Church been cradled by a nation, and nursed by a monarch; but through treachery to the truth, the nation has been unworthy of its treasure, and the monarch has been false to his trust; till the heaven-born guest has fled to a more worthy realm, and welcome home.

Christianity possesses the marvellous attribute of adapting itself to all stages of the world's growth; and God reveals his wondrous design in preparing and empowering instruments of singular suitability to propagate His truth. During the first Christian age the prejudices of the Jews, strengthened by extravagant tradition, and fortified by false glosses of Scripture, were triumphantly encountered by the keen and cleaving force of the fiery argument and powerful logic of St. Paul. The Romans, haughty and luxurious, priding themselves on their philosophy and power, were successfully met by the philosophic Fathers, whose power of word-painting, and of wielding the sceptre over the master-faculty of man, has been the admiration of succeeding generations. And during the long night—from the fall of the Western Empire to the German Reformation—when a thick darkness, illumined only by the clashing of the sword and spear, covered the world; even then there were bold reformers, whose qualities of mind and heart were suited to the exigency of the time. To convert the princes of the Romish Church, clothed in purple and fine linen, was hopeless. Christian teaching was for the Lazarus at the gate; and winning sympathy from the serfs, and gaining the ear of the abject multitude, the workers roughly rebuilt that church, of which the foundations had never totally disappeared. And when Rome had changed her tactics and her title; when she no longer reposed upon the mere assumption of power, but grounded her claims upon antiquity; when the rustic hands of the Italian reformers would be too feeble to meet the enemy, and learning and scholarly strength were needed, then a race of scholars suddenly raised their heads in Europe, whose learned toils were a match for the foe; and in the crisis of French atheism, when the strife of factions and the stirrings of revolt were so rife, the genius of the Church repelled the seathing creed of infidelity.

With the sunshine of truth there come the genial atmosphere of peace and prosperity, the growth of mind, and the fruitage of invention. The Reformation age gave us a race of poets, in front of whom stood Shakespeare; a school of philosophy, which looked to Lord Bacon as its founder; a company of brilliant, many-sided men, for whom Raleigh and Sydney may stand as types. It likewise brought out

a brilliant constellation of divines, shining conspicuously in the Christian sky. Luther, the solitary monk that shook the world; Knox, who feared not the face of clay; Baxter, who now enjoys the rest in heaven he so beautifully depicted on earth; Bunyan, a second John, who was cast into Bedford gaol, as the first John had been banished to the Isle of Patmos, that there he might write his inimitable allegory, as the other had written the Apocalypse; and further along in time, came Watts, whose heart-stirring hymns are still carolled by thousands of congregations; Wesley, whose walk and talk were Christianity in earnest; Whitefield, the prince of pulpit orators, who could charm and convince like no other man; Robert Hall, whose style was beautiful as the rainbow, and whose piety was lofty as the stars; Richard Watson, who lived a saint, who had the mind of a sage, and who wrote like a seer; Andrew Fuller, who excelled all scholars, and yet studied at no university; Carey, who taught governments that the soundest policy in religion is the safest in politics, and statesman that the way to civilise is first to Christianise; and hosts of others who could set forth the majesty and beauty of Christianity with such justness of thought and energy of language that the indolent were roused to listen, and the fastidious forgot to sneer.

One of the brightest luminaries among these apostolic men, with apostolic call, apostolic spirit, and apostolic success, was George Whitefield. Born in England, and buried in America, he was the Christian hero of two hemispheres, honoured and beloved in both. Gloucestershire is renowned for many noteworthy men, who were born within its borders; Tyndale, who translated the New Testament into English three hundred years ago, unlocking the "fountain sealed," and giving England the "water of life;" Sir Mathew Hale, the kindest judge of his time, beneath whose ermine throbbed a God-fearing heart; brave Bishop Hooper, who was burnt at the stake, fell a martyr for the truth, and, Elijah-like, ascended to heaven in a chariot of flame; Robert Raikes, who first countenanced the culture of slighted youth, and mapped out the nursery-field of the Church; George Whitefield, the "burning and shining light," the mirror of his great Master, ever on duty in doing good: honoured is the county that cradled such men!

Six months after all that was mortal of Matthew Henry had descended to the tomb, George Whitefield was born at the Old Bell Inn, Gloucester, when the hum of the Christmas-tide bells was heard from the old cathedral tower. His birth put forth no buds of hopeful promise, and his descent augured no brilliant future. Many of God's heroes are of obscure parentage and birth. Whitefield was scarcely weaned from his mother's breast when his father died; and thus early was he left to maternal care. Doubtless, he who starts from the training school of a good mother, graduates from a school which is better than the university of Oxford or Cambridge, with a diploma in each hand. Yet a town tavern is, at best, but a sorry sort of seminary for the proper training of youth. As might be expected, from such home influences, and amid such surroundings, Whitefield's early career was an evil one. Fun was his element, and mischief his delight. Boyish trickery, and youthful dissipation, grew with his growth, and strengthened with his strength, until detection tripped him up on his slippery path, and the timely rebuke curbed him in his wild career. In early life he

had to be proxy for a house-maid; so he donned the blue apron, and did the double duty of house-cleaner and bar-room waiter. During this period the proclivity for his great calling in life revealed itself. He would imitate clergymen, read prayers, and, as he grew older, compose sermons. Often did the midnight lamp burn brightly at the Old Bell Inn, Gloucester, as young Whitefield husbanded the still hours in reading the Word of God. Deeper went the sounding line into his evil heart; higher rose his breathings after a purer life. And he who, awhile ago, was in danger of filling the scorner's chair, now became a seeker after God. About the age of sixteen he dreamed that he was to see God on Mount Sinai. Doubtless this dream had great influence in shaping the future destiny of the dreamer; for Whitefield viewed it as a *call from God*. His mother, at first, tried to dissuade him from his high purpose; but finding her efforts fruitless, she at length encouraged him, prepared the way for his collegiate course by making sacrifices, and eventually sent him to Pembroke College, Oxford, where, as servitor, he soon found congenial companions in the Wesley brothers, who tried to build each other up in the knowledge and fear of God. Alas! neither knew the sinner's short way to God. Each, like an infant, was feeling for the Fountain of life. Charles Wesley lent Whitefield a book entitled, "The Life of God in the soul of Man," the reading of which brought light to Whitefield's mind, and led him to rest upon the Lord Jesus Christ for forgiveness, life, and joy.

Some trees are garlanded with flowers, some wealthy in fruit, and others stately with colossal timber. Whitefield was a tree of God's own planting; and he possessed both gifts, graces, and fruit. His flowers were not mere May-blossom, falling fruitless; his fruit was not shrivelled and scanty, nor was his timber a mere dwarfish stem. Heaven-endowed, he came forth an Apollos in eloquence, a Peter in zeal, and a Paul in principle. Conversion to God always creates a missionary spirit. Whitefield largely imbibed this spirit, and God sealed his ministry with early fruit. He was honoured at the outset of his ministerial career in being despised both at Oxford and Gloucester. That burly idol of literature, Dr. Johnson, was a fellow-student of Whitefield's, and while the leviathan-lipped Doctor waxed eloquent in praise of Blackstone the judge, and Shenstone the poet, both students of the same college, he coldly calculated the genius of Whitefield. At Gloucester the Bishop refused to ordain him; but, happily for the young minister, the persuasive powers of Lady Selwyn soon cleared away the Bishop's scruples, and Whitefield was ordained. His ordination was no mere passing ceremony: to him it was as sacred as a sanctuary-service, and as solemn as the judgment-day. His spirit was wound up to the highest pitch of ardour, throbbing and thrilling with strong emotions, and, like a renovated eagle, impatient to break away; so that we naturally look for a corresponding swiftness of flight and width of sweep, and feel that we shall not be surprised by anything which may follow. He discloses from his heart a "secret place of thunder" and "a fountain of tears," from which we expect alternate bursts of terror and tenderness—bolts of Sinai and dew of Hermon—and we shall not be disappointed.

Whitefield was born an orator! His face was an attraction; his voice was both musical, magical, and mighty; he could roar like the lion of the forest, or whisper like the sweet carollings of the song-bird;

he could revel in an ebullition of gaiety, or move the deep emotions of the heart. His eloquence was pathetic and enthusiastic, touching two zones of the soul. His was the eloquence which weeps, fires, glows, is gentle or impetuous; woos, denounces, breathes, burns; flows like a gliding ripple over the calm surface of the inland lake, or shakes the resonant welkin with the majesty of its thunder-tones; and, in fine, weaves and winds around and within the mazes of the human heart such a web of enchantment as may well captivate its very will to welcome and hail so sweet a bondage. His natural gift, moreover, was fired by the unction of the Holy Ghost, hence hundreds were pricked in their hearts under his touching appeals.

JOHN ROSE.

Admission to the Church.

QUESTIONS TO CANDIDATES.

THE following document has been forwarded with a strong desire that it should appear in the pages of "our own Mag." We insert it, but wish that it should be remembered that the questions appended to the address are only suggested as patterns of what may be put in order to elicit the information desired. Too much weight should not be given to fulness of knowledge and fluency of speech. The children of Bunyan's Talkative are not all dead. We must be on our guard. Talk is not the only, or the best, sign of vitality. Children eat and drink, and laugh and cry, and do much besides, before they report their experiences in clear and ringing phrases. Life shows itself in manifold and diverse ways; and if we can only be sure that it *exists*, that is the main thing.

The Church is the home of "babes in Christ," and babes are not accustomed to give a very full account of themselves within the first month or two of their existence. Most churches have forgotten this, and have erred in putting their babes to the world to nurse, and only welcoming within the protecting and nourishing family circle those who have survived the severe handling of their unnatural foster-mother. This is a grave blunder to be committed in the name of that Shepherd who taketh the *lambs in his bosom*. Let us foster the life that cannot talk with the tenderest solicitude.

Another observation may be added. There are many other questions that might, with advantage, be put to candidates for church fellowship, *not as indicating conditions* of admission, but as a means of directing the mind, and giving sharpness and definiteness to convictions, *e.g.*, Why are you a Protestant? What is your reason for choosing a Free Church as your home? etc.

But this suggests another point. Would it not be a good plan to have a CLASS in connexion with our churches for young members in which they shall be fully instructed in the grounds of their belief in Baptism, Nonconformity, Protestantism, etc., as well as on points of theology and of Christian practice. We have no warrant to make such knowledge requisite for admission; nor have we any right to suffer our

young people to grow up without it. A class of this sort would simplify the task of "visitors" or "messengers," and leave nothing to be done beyond discovering the existence of the new life. EDITOR.

ADDRESS TO CANDIDATES.

DEAR FRIENDS,—You have expressed a desire to be united with us in the fellowship of the church of the Lord Jesus. We rejoice you have come to so serious and reasonable a decision. Angels in heaven rejoice over every one who sincerely repents of sin and believes in Christ. We desire to share their joy, and to be able to receive you as penitent believers into our fellowship. In order that we may, however, do so with intelligent confidence and praise, it is needful that we have some evidence of your having "the root of the matter in you," something at least of "the faith of God's elect," of the "hope that purifies," of the "repentance that needs not to be repented of," and of that love which characterizes all who are "born of God."

We have often found it difficult, sometimes impossible, to obtain such evidence. Sometimes applicants have been so pitifully ignorant of themselves and of the scriptures, as to show that whatever amiable qualities they might possess, they certainly had not that "Eternal Life" which consists in "knowing the only true God, and His Son Jesus Christ, whom He hath sent." Others are so *timid* they cannot express themselves with the "liberty which there is where the Spirit of the Lord is;" and that timidity has been increased by their regarding the brethren deputed to visit them rather as judges than as equals and friends. Their embarrassment has also probably arisen, in some degree, from their not knowing beforehand what kind of QUESTIONS were likely to be put to them.

Very likely, too, the visitors may not have made those very inquiries which would have drawn out the most interesting and satisfactory replies. And their memory may have failed them when giving in their report, so that they could not do as Peter did respecting Cornelius (Acts xi. 4), and as Barnabas did respecting Saul (Acts ix. 26, 27), to the satisfaction and edification of the church.

The following questions, therefore, are respectfully and sympathizingly put into your hands as a help both to you individually, and to ourselves as a church, that we may make an intelligent, united, and consistent profession of Christianity. This is our greatest duty in the world. Let us affectionately exhort you to pray to God over these questions, and examine yourself by them as in His sight.

You will see that these inquiries are not respecting the deep things of God, but only such truths as are within the reach of babes in Christ. Laying these matters as a foundation, you may afterwards go on to perfection.

Receive these inquiries, then, with the seriousness and brotherly love with which they are presented to you by your sincere friends,

THE MEMBERS OF THE CHURCH.

Note.—The difficulty above stated of ascertaining the suitableness of some applicants for membership, and the consequent hesitation of the church to receive them, has very likely had an undesired and unde-

signed influence on some worthy persons whose enlightened judgment, tender conscience, and unfeigned humility, would have been to other persons the most gratifying proofs of Christian life, but have to themselves presented an insurmountable barrier, because they have judged themselves unfit to be called Christians, and unworthy of a place in the house of God.

Such esteemed individuals may learn from the character of the following questions that the thing required is, not a good opinion of themselves, but of Christ; not a perception of their attainments but of their necessities, their guilt, their imperfections, and their dangers, along with a sincere and paramount desire for eternal glory and present sanctification. Let such also further consider, that if they be not really fit for the church on earth, if they be not heartily willing with that church to do and to endure all the will of their divine Master, they are certainly not fit for heaven, nor are they on the way to it; they are not ready for death; and are only spending their short day of grace on earth in preparing themselves for condemnation in the day of judgment.

Let such considerations make all readers serious. And let all serious persons weigh the following questions, and inquire whether it be not their duty at last, without further delay, to enter into the Lord's vineyard, and do the Lord's work while it is called to-day.

These questions may fall into the hand of some who may find themselves totally unable to answer them even to their own satisfaction, and who may therefore reasonably conclude that they have no part nor lot in the matter. Should any such feel desirous of direction as to what they must do to be saved, we invite them to open their mind to us, and we will endeavour to show them the reason of the hope that is in ourselves, and to direct them to the attainment of the same felicity.

QUESTIONS SUGGESTED AS A GUIDE IN INTERVIEWS WITH CANDIDATES
FOR CHURCH FELLOWSHIP.

1. As every human action has a motive, what motive, do you believe, has led you to desire admission into the fellowship of the church?

2. Have you ever before been united with a religious community?

If so, why did you leave it?

3. Were you religiously educated?

4. Can you recollect when you first felt religious impressions?

5. Have you ever been led to regard yourself as a sinner?

And has this been attended with a sense of *alarm*, of *misery*, of *shame*? does any one of these feelings still continue?

What estimate do you now make of the former state of your *heart*, and of its *present* state?

6. Do you recollect any remarkable events in your religious history and experience? Any seasons of great happiness or unhappiness? Any portions of scripture, or other books, which have been very impressive? or persons, sermons, afflictions, or incidents, which have been very useful to you?

N.B. These inquiries (No. 6) are not put as if such events were essential to the life of religion; but as all life has a history, they may be helpful in ascertaining its *existence*.

7. Do you believe that God has forgiven you your sins ?
 If you do, on what *ground* do you cherish so blissful a conviction ?
 Is it simply the gospel which is common to all mankind, or something peculiar to yourself and to your experience ?
 Do you feel an ASSURANCE of pardon, or only a COMFORTABLE HOPE ?
 When did you *first* feel that God had pardoned you ?
 What were your *sensations* when you came to this happy belief ?
 If you have only a *hope* that God has pardoned you, what do you suppose you must do to become *sure* of it ?
 If you only hope that God *will* pardon you, on what *conditions* do you expect He will do so.

8. Do you think you believe the gospel of God ?
 What is God ? State what you believe of His nature and attributes ; His character, His feelings, and His intentions towards you.
 What are your views of Christ ?
 Of His person and nature ?
 Of His work, as a Teacher ? as a Priest ? as a King ?
 What did His *atonement* effect ? Did it produce any change on the mind of God ? or what else ?
 For whom did the Lord Jesus die ?
 What was the effect of His *resurrection* ?
 What is the nature of His *intercession* ?

9. You doubtless seriously desire and intend, if possible, to go to *heaven*, the kingdom of Christ. What idea have you of the nature of that state ? and why do you wish to go thither ?

There is a dreadful hell for the punishment of the impenitent ; but do you think that, even if there were no future punishment, you would still equally desire to go to heaven when you die ?

10. Do you think that you have in your heart that *repentance* without which no one can be saved ?

Do you often recollect your old sins ? Do you hate them ? Do you hate all sin ? In others as well as in yourself ? Are you pleased with God for hating, punishing, and destroying sin ?

Do you think repentance will ever cease ?

11. Has your religion made any discernible difference in you ? In your *private life* ? your temper ? your manners ? your intentions ?

Have you reason to think that your acquaintances have noticed any change in you ?

Have you suffered any inconvenience on account of religion ?

12. What are your views of a conduct consistent with a profession of Christianity ? In private ? In the family ? In company ? In worldly *business* ? And with regard to social and public religion ?

13. Were you, in the days of your unconverted life, guilty of any faults against any of your fellow-creatures which your conscience tells you you should now confess, and as far as possible *repair* ?

14. Are you conscious that, as a child of God and a servant of the Lord Jesus, you are far from being perfect ? And is it your solemn purpose to cultivate, by every means of grace within your reach, the growth of true religion in your heart ? Especially are you in the habit

of closet prayer? Do you feel this more as a *duty*, as a privilege, or as a *necessity*?

Are your religious feelings always *equal*? and are there any points in which you feel yourself peculiarly *weak*? any faults peculiarly *besetting* to you? And are you daily looking to the aid of the HOLY GHOST to sanctify and strengthen you?

15. What are your views of Christian church fellowship?

Has it in your mind any connection with religious comfort, and discomfort, edification, and sanctification?

Have you counted the cost? Luke xiv. 28.

Are you aware of the *discipline* which the Lord Jesus has appointed in His church? Do you approve of it? And are you heartily willing and resolved to practise, support, and submit to it? Matt. xviii. 15—18.

16. Are you desirous to *support* the holy cause of Christ in this evil world to the best of your ability and opportunity?

What department of usefulness are you willing to undertake in the service of Christ? As Sunday school teacher? Visitor of sick? Distributor? Collector? Preacher?

17. What are your views of Christian baptism? Why was it appointed?

What do you think of infant baptism? Is it mischievous or indifferent?

18. What do you think of the Lord's supper?

19. What are your views of justification?

20. Are there any questions you would like to ask the visitors appointed to converse with you?

To an Early Snowdrop.

WELCOME, fair type of innocence! the first
Out of thy earth-bound grave to gently burst,
With drooping head and modest mien to share,
Thy humble portion of the ambient air.

Though delicate and fragile is thy form,
If overtaken by some ruthless storm,
Back to thine earthly bed thou wilt not creep,
And fearfully indulge a longer sleep.

Thy little pilgrimage but once begun,
To pay thy yearly homage to the sun,
From Nature's laws thou wilt not turn aside,
Whatever evils may thy course betide.

Before the morrow some o'erladen cloud
May deeply fold thee in a snow-white shroud,
Whose weight incumbent binds thee down to earth,
Till Sol's sweet smile shall give thee second birth.

Thou lovely emblem of the Christian's life,
Who, through temptation, trial, hate, and strife,
By strength divine, shall prosecute his way,
Which leads from darkness to unclouded day.

The dead in Christ, like thee, sweet gentle flower,
First feel the Sun's warm resurrection power,
Whose bright and matchless glories they adore,
When Nature's sun has set to rise no more.

W. GLENN, Author of "Day Dreams."

How to Plagiarize.

THOMAS DE QUINCEY somewhere treats of murder as one of the fine arts. Not that he approves of murder. On the contrary, he is shocked and horrified at the very thought of such a crime. But these two feelings having been duly registered, he sees no reason why the methods of murderers should not be subjected to criticism the same as other disagreeable things. He then proceeds to consider (with all the coolness of a surgeon conducting a post-mortem examination) how certain murders have been committed. Nor is such a study in the "chamber of horrors" without its serious teaching, for it goes to show that murderers' plots have so commonly lacked the most obvious precautions, and have so frequently betrayed the utter absence of sound judgment, that the whole history of such crimes forms a terrible comment on the words, "Be sure your sin will find you out."

The spirit which moved De Quincey to write thus on the subject of murder, impels me to take up the subject of plagiarism. Not that I regard it as the right thing to practice; but I am concerned that when it is done, it should be done skilfully, and not so clumsily as to shock all decent men. The footpad who, under cover of night, waylays and robs some unprotected wanderer, is a contemptible kind of thief; but for the genius of a William Kurr, who cheated the public out of £6,000 in three days, whilst all his victims were enjoying the fancied security of a printed guarantee against loss, it is hard to suppress some kind of admiration, even if you chide yourself for it the next moment. Even so is it in the matter of plagiarism. He is little better than a literary highwayman, who unblushingly steals and gives for his own, a sermon by Jay, Spurgeon, Beecher, Talmage, or a tract by J. C. Ryle. It requires no skill and no ingenuity to do that. There is nothing to relieve the blackness of the deed. But let a man so dexterously appropriate another's thought—let him so carefully vary the verbiage—let him so ingeniously dovetail another's work into his own—let him so contrive to throw his hearers off the scent, by another text and another theme, and by such allusions as go to prove that the sermon was made expressly for the occasion, and then, even if you find out that a trick has been played upon you, you are tempted to confess, with the author of *Hudibras*, that—

"Doubtless the pleasure is as great
Of being cheated as to cheat."

A case in which the art of plagiarism appears almost if not quite at its best is to be found in a sermon preached and *published* by the late eminent reader, the Rev. J. C. M. Bellow. It occurs in the third series of sermons published by him, and so ingeniously is the work performed, that in none but the rarest conjunction of circumstances could the plagiarism be discovered. Note his safeguards.

1. The Rev. J. C. M. Bellow, an Episcopalian, uses the thoughts of the Rev. Dr. Channing, the Unitarian. What loyal and orthodox hearer would suspect that his pastor's thoughts came from such a source?

2. The texts are not the same. Bellow's is Gal. v. 1—"Stand fast, therefore, in the liberty wherewith Christ hath made us free." Whereas

Channing's is John viii. 31, 32, 36—"Then said Jesus to those Jews who believed on Him, If ye continue in My word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. If the Son, therefore, shall make you free, ye shall be free indeed."

3. The weakest point, and the one which in all probability suggested the plagiarism, is the occasion on which the sermon was preached, though the difference between American and English institutions is in itself a shield. Bellew's subject is "The Accession. Preached Sunday, June 20th, 1858. The Anniversary of the Queen's Accession." Channing's subject is "Spiritual Freedom. Preached at the Annual Election, May 26th, 1830."

4. The plagiarism is not found in the introduction, or in the conclusion, but pieces of Channing are inserted in the sermon of Bellew after the fashion of Mosaic work. After an exordium of three pages, we meet at intervals with the following parallels. In the intervals are whole pages of what is not Channing, while, on the other hand, whole paragraphs and pages from Channing are introduced.

BELLEW.

"What is the liberty wherewith Christ has made us free? It is as true as it is usual to reply that it is freedom from sin. It does not, however, always follow that a stereotyped phrase conveys a distinct conviction; and it may happen, and I believe does happen, that these words are frequently too vaguely apprehended to impress a deep sense of the grandeur of the blessing. Freedom from sin is not a mere negative state, that is to say, the simple absence of sin; for the absence of active sin may be attributed to a child before it becomes a moral agent. Spiritual liberty, the real freedom of the spirit, is the attribute of a mind in which conscience has had effectual exercise; which is free through an active and effectual energy within it which combines the power to resist temptation, and the power to exercise what it believes to be truth."

"An all-wise Disposer of events, acting upon the wisdom of a mysterious Providence which it is beyond our power to comprehend, has seen fit to encompass us by difficulties and allurements: placing us in a world where actual wrong is often earthly gain, and duty is rough and perilous; where the body constantly is an enemy to the soul, and by its perpetual agency upon the senses becomes a barrier between us and the spiritual world. We are surrounded by influences which menace the mind and the soul. Freedom is to be free from these, to be superior to them, to wrestle with them, and to be more than conquerors over them."

CHANNING.

"I may be asked what I mean by Inward, Spiritual Freedom. The common and true answer is, that it is freedom from sin. I apprehend, however, that to many these words are too vague to convey a full and deep sense of the greatness of the blessing. Let me, then, offer a brief explanation; and the most important remark in illustrating this freedom is, that it is not a negative state, not the mere absence of sin; for such a freedom may be ascribed to inferior animals, or to children before becoming moral agents. Spiritual freedom is the attribute of a mind in which reason and conscience have begun to act, and which is free through its own energy, through fidelity to the truth, through resistance of temptation."

"It has pleased the All-wise Disposer to encompass us from our birth by difficulty and allurements, to place us in a world where wrong-doing is often gainful, and duty rough and perilous, where many vices oppose the dictates of the inward monitor, where the body presses as a weight on the mind, and matter, by its perpetual agency on the senses, becomes a barrier between us and the spiritual world. We are in the midst of influences which menace the intellect and heart: and to be free is to withstand and conquer these."

“The liberty of Christ makes the mind jealous for its own freedom, and rescues it from being merged in or subjected to others, while it guards its empire over itself as nobler than the empire of the world.”

“The liberty of Christ confers that freedom which makes the upright heart (—) feel its relation and affinity to God: and, confiding in His promises, proclaimed by Christ, devotes itself faithfully to the unfolding of all its powers; which feels secured of its freedom to pass the bounds of time and of death; which hopes to advance for ever, and which finds inexhaustible power, both for action and for suffering, in the prospect of immortality. Such is the liberty in which they can stand fast whom Christ has made free. It consists in spiritual force, in self-control, in the enlargement of every affection, in the unrestrained action of every noble power.”

There is much more of a similar kind, which by reason of its length we are not free to quote in these pages, although the great elocutionist has taken such a liberty in his pages.

Now all this is very adroit and very skilful, and it appears more so when the sermons are side by side, and you can note how deftly Channing's thoughts are woven into Bellew's warp, giving the whole fabric the appearance of union damask, in which the warp which shows the figure, is cotton, and the weft which forms the coloured ground is worsted. But what trouble it must have cost. Labour of this kind is almost as bad as trying to extract gold from violet roots, or silver from sea water. *Le jeu n' en vaut pas la chandelle*, or in plain English, “the game is not worth the candle.”

Remembering, too, that when done at its best, this kind of thing is apt to be discovered; perhaps the best advice one could give is, to prepare a sermon as much as possible after this fashion, and then burn it, or in other words, to carry out with reference to this matter Dr. Glynn's famous advice how to dress a cucumber; which was, “Peel the cucumber with great care; cut it into very thin slices; pepper and salt it well—and then throw it away.”

J. FLETCHER.

PARTICULARISM IN THEOLOGY.

FOLLOWING Jewish particularism, which was national, bitter and bigoted, there speedily appeared signs in the church of a Christian *particularism*. Therefore John warned his “children” against it, and reminded them that Christ came as the Saviour and Redeemer of the WHOLE WORLD, and directed their attention to God's universal grace by asserting that Christ, who is our Advocate with the Father, is the propitiation for our sins, and not for our sins only, but also for the sins of the WHOLE WORLD. The definite and energetic feeling of nationality which dominated in the Jewish mind, and led them to particularism and restricted salvation, was effectually counterworked in the first ages of Christianity by the threefold revelation of the universality of the Saviour's work and mission made in the writings of John, in the vision to Peter, and in the world-wide man-embracing work of the Apostle Paul.

JOHN CLIFFORD.

The Basis of Communion in Churches and in Denominations.

ACCORDING to promise, we return to this "present-day" subject, the interest in which is shown by the fact that we have received communications enough to fill a number of this Magazine. Most writers agree with the views expressed in the December article, as to the tendencies amongst Baptists and Independents on the subject of Baptism, and confirm our witness; some reach the same goal by a different route; two or three have misunderstood the purpose of the article; and one, writing for *Strict Baptists*, has held us aloft as flagrantly heedless of the word and will of God.

It may be wise to repeat that the question was not what is the teaching of Scripture about baptism, but *what are the tendencies of opinion concerning it in these two opposed denominational camps, and what probability do the camps show of becoming one in organic life and evangelical activity.* The answer was, that there are significant changes in progress, a strong and decided drift of opinion amongst Baptists towards a recognition of Dr. Carson's view, that baptism belongs to the personal life of the believer, and not to his church relations—amongst Independents a glaring tendency to ignore baptism altogether; but that other forces, traditional and social, operate more strongly than differences of opinion about baptism to prevent union: in short, it is to be feared, and this is to us the saddest phase of the whole subject, we are not yet sufficiently *Christian* for union.

But first of all let us hear

MR. H. WEBSTER EARP ON DENOMINATIONALISM.

"We sadly need a definition of this ungainly word. In the article by the Editor of this Magazine in the December number, the term is apparently used as synonymous with connexionalism. A denomination is defined, inferentially, as an association of believers for preaching, and teaching, and work. I venture to suggest that this definition is inadequate. A congregational or federal union of Christians is not necessarily denominational. In its origin the Wesleyan body, for instance, was evangelistic and catholic; so also in the case of the early General Baptists. These bodies became denominational at the point where their founders, in the one case with rigidity, in the other more broadly, imposed their own individuality on the terms of communion. Congregations hold their denominational position not necessarily in virtue of co-operation in denominational work, but by the maintenance of a denominational creed.

"The separation of believers into distinct and disconnected bodies on the ground of difference of opinion is, I think, a fair and sufficient definition of denominationalism. The term 'believers' I use emphatically in the scriptural sense, as comprising all who are 'in Christ.'

"Denominationalism, as thus defined, I have long held to be essentially opposed to the mind of Christ, to the teaching of the apostles, to

the practice of the primitive church, and to the progress of the gospel. The thrice-repeated prayer of our Saviour 'that they may be one,' surely, at the least, teaches that it is His will that such real and abiding fellowship should be maintained by all His faithful disciples, as is qualified only by conditions of space and time, or by the free play of those intellectual or spiritual affinities which in the days of the Son of Man gave to the Saviour Himself a 'beloved disciple.' In all the teachings of Jesus there is no limit to the application of the privileges and responsibilities of brotherly intercourse other than that of membership in His body. To belong to Christ—to be His disciple—to be one of the least of His brethren—is to have a claim to love and service, to render which is to render service to Him, and to deny which is to deny it to Him.

"However, into denominationalism the Christian community has drifted, and with what result? I reply, a notorious and wide-spread alienation of feeling among Christian people. For example, neighbours of different communions, each of whom, if appealed to, would admit that the other was in 'Christ,' are yet found mutually allowing their days to pass without the recognition, in any single act, of a spiritual relationship, and this probably without any felt sense of incongruity. In the churches, party propagandism largely takes the place of evangelistic effort, and from this flow jealousies and mutual recriminations, cowardly reticent it may be of expression, but fearfully rife. Doubtless alienation and even jealousy may prevail between members of the same church, or between churches of the same creed; but these are admittedly fruits of evil, whose roots are in corrupt humanity. But what shall be said for church systems that tend to the same result?

"If the conservation and propagation of a special truth be urged as a plea for a denominational as opposed to a catholic church organisation, I venture to say, on the other hand, that the essentially self-asserting controversial spirit and combative attitude of denominationalism is an immense hindrance to the spread of truth.

"Freedom of investigation is checked, and faithfulness to conviction is imperilled, by a system which makes a man's church standing conditional on his allegiance to the non-essentials of a man-made creed. And as to work, I think it would not be difficult to show that connexional societies, whether missionary or otherwise, are effective for good just in proportion as the broad, Christian, evangelistic spirit in them displaces and supersedes the spirit of the sect. Expediency as well as principle, it seems to me, shuts us up to the conclusion that 'Christian churches are to make essential to membership only what Christ Himself has made essential' (Dr. Angus); and of course the same principle will apply to the regulation of federal as to that of personal union.

"What, then, to a Baptist will be the practical result of the acceptance of these views? It will not lead him to sever himself from those connexional agencies which, in a Christian spirit, are seeking to do Christ's work, but will rather induce him to throw himself into them with some of the 'white heat' which purifies them. He will at the same time work for such a recognition of catholic principles as will unite the Christian world, not in one huge ecclesiastical organisation, but in an

aggregate of societies, knowing no law but the law of Christ, owing no allegiance save to Him, and bearing no distinct designation but that of place—societies which, with a wise elasticity, will retain within themselves every variety of Christian thought and worship and service. The union of Baptists and Independents is rapidly becoming, in country districts especially, a pressing question.”

INDIVIDUAL AND ASSOCIATED CHURCHES.

One thing amongst others will be apparent from the above contribution, viz., that it is of the first importance to make a distinction between the conditions of fellowship in individual churches, and in churches forming an Association or Union. It is not necessary they should be the same, and as a matter of fact they are not so. Fifty churches may agree to co-operate on principles and for purposes that would not and could not be adopted for the fellowship of each individual church. *E.g.*, we wish to send men out to Rome and Orissa; and to train others for the ministry in our English churches. As individual churches, we cannot do either work effectively, if at all, and therefore co-operation in these works does not appear in our terms of church fellowship, but it is prominent in our “laws and constitution” as an Association.

Again, I have held for years—agreeing in this with Mr. Earp and a growing crowd—that the basis of church fellowship is conscious communion with the Lord Jesus; personal trust in and love for the Saviour, such as a child of eight or a man of eighty may experience and express; and that we have no right to impose any other condition whatever as necessary to fellowship. The door-step of the church should be so low that the feeblest lamb of the flock of Christ may not be kept out in the cold. This, too, is the *practise* of the church in which I have the privilege to serve as pastor. Such terms, however, are not only not adopted in all our churches, but are counted wrong in some of them; and yet we heartily and enthusiastically work together in our corporate Association. Because practically we admit that the basis of a single Christian church and the basis of a federation of churches need not and ought not to be the same. In my judgment, no believer in Christ as Saviour and Lord should be barred out of the former; but the union of the latter must always be determined according to theological sympathies and the practical objects contemplated by the union. Were this distinction remembered, the question of fellowship would be greatly simplified, and the course of action for Christian men in relation to federations of churches would be made clear.

CREED AND NO CREED.

As to churches confederating together irrespective of theological beliefs, it is as foolish as it is unscientific to expect it. All Associations have an implicit or explicit basis of faith, be they commercial or scientific, æsthetic or religious. Even Unitarianism, that boasts so loudly its serene possession of the cold and icy realms of creedlessness, has had some sharp fighting about creeds lately; and one at least of the most redoubtable champions of our day on behalf of faith against unbelief has come from its ranks. The difficulty with the Congregationalists is that they have two creeds violently opposed to one another; and the

question is, whether the two shall dwell together in unity. The "casting out" policy is full of risk, and we certainly could not approve it. Wrong men are sometimes in the right place; and now and again the best thing that can be done with them is to let them stay there. But as to men staying within a union when they know they are not in sympathy with its dominant theological convictions, that must be left to them. For myself I will say that I could not stay within a federation of churches, unless I felt that I was in perfect accord with its governing spirit and practical purpose.

The chief need of the church federations is that they should revise their creeds, casting out whatever God has proved to be erroneous, and expressing in the light of the teaching He gives to *this* age, the convictions He has enabled the churches to make their own. This work, prodigiously difficult as it is, may be done; but to form an Association of churches without a creed, implicit or explicit, is impossible.

Owing to the hazard of this revising process, the tendency is increasing to suppress the element of theological sympathy, and to make

UTILITARIANISM

the chief condition of denominational cohesion and life. This is seen everywhere. Mr. Earp notes it as characterising the dawn of our denominational life. It marks it still, and is, together with its simple, brief, and scriptural theology—a theology towards which the churches generally are gravitating—the chief warrant for our separate existence. Mr. Hannay, too, has made prominent the same feature in Congregationalism. He is reported to have said, "The Wesleyans had a bond of union in the Conference; the Presbyterians were one church with many congregations; and even Baptists were united by a crotchet. He almost wished that as Congregationalists they had some such *sanctified hobby* as their brethren the Baptists. He, however, believed this Society (the *Home Missionary*) would tend to unite churches in a far *higher degree and with infinitely better* results than any unreasoning exaggeration of forms or rites." I quote this utterance, first, because it shows that the chief official and leading exponent of Congregationalism is looking for union by *work*, rather than by closer affinity in theological sympathy and belief.

But these words deserve a place in this discussion for another reason. They charge Baptists with an "*unreasoning exaggeration of forms or rites*;" and I cannot avoid asking whether they do not show that the chief requirement for

UNION BETWEEN INDEPENDENTS AND BAPTISTS

is not Mr. Mursell's compromise; but a little more *Christianity*, a little more *gentlemanliness*, a little more *manhood*. If Christianity cannot enable us to speak in a strain of moderate respect for the conscientious differences of other Christians, it is not worth much. If this is a fair sample of the spirit of the Independents (though I cannot believe it is), we may venture to cease discussing the union of Independents and Baptists, and devote ourselves to any efforts which promise a larger possession of the Spirit of Christ.

JOHN CLIFFORD.

Dr. Brock as a Youth.

A CHAPTER FOR THE YOUNG.

THE narrative of Dr. Brock's early years, written by himself, is one of the most interesting parts of his interesting life. As he says, he had to "rough" it, and undoubtedly the "roughing" had much to do with the force and excellence of his character. The greater part of his school life was painful in the extreme. Speaking of a school at Honiton, in which he passed three years and a half, he says—

"There were seventy boys in the school, and they were all boarders, they being the sons of the smaller gentry and clergy from different parts of Devonshire and other places. It was thoroughly aristocratical and High Church. Not another boy was there, among them all, under twelve or thirteen years of age. Several were sixteen or eighteen, great fellows six feet high. Any worse place for me could scarcely have been found. It was a great mistake. Sometimes with 'Black Dick' (the master) it was, 'Strip, sir, that you may be birched;' at other times it was, 'Go, kneel in the middle of the room and hold this book out at arm's length.' At other times it was a fierce seizure of both my ears, or a savage grip at my throat, with much shaking or dragging up and down the room. To make matters worse, a set of boys determined to resent the intrusion of 'a beggar' upon the school. They were gentlemen—who was I? It was arranged to hunt me from the school-room door across the playground to the outer gate. My only chance was to be out first, which my position favoured, and to be off like an arrow. I came in for it, with all my precaution, very often, and merciless kicks or blows were the result. Within the school-room I was the general butt—the victim upon whom the juvenile gentility of the establishment was at liberty to wreak its reckless and brutal spite. You can have no idea of the sort of feeling which prevailed at that time against tradespeople, especially if they were dissenters, on the part of the squirearchy and the clergy. It was a mixture of hatred and contempt, hard to bear one way and another; but I did my best, and somehow I got on."

His apprenticeship was by no means an improvement upon his school life.

"My apprenticeship began in September, 1820, committing me to a servitude of seven years. I was to be taught the art and mystery of watch-making, to be boarded and lodged with the family for the entire period, and to be allowed a few days' holiday every year. In return, a certain premium was to be paid for me, and I was to give all my services without any pecuniary remuneration until the apprenticeship expired. It was veritable bondage for the apprentice, but it was in keeping with the custom of the times. I had been forced, as a school-boy, to rough it—roughing was still to be my lot, and such roughing that I remember it almost with dismay. My master was illiterate and profane. His wife was ill-favoured, ill-bred, ill-mannered, and ill-disposed; a wrangler with her husband and with all who came within her reach. My fellow-apprentices were ignorant, boisterous, and debased, knowing nothing more about literature or religion than the beasts which perish. Until I entered the house, I do not believe there was a book within its walls.

Whatever talk there was, either in the shop or at the table, never rose above vulgar twaddle. The domestic arrangements were beggarly and bad. Neither food nor beverage was tolerable in quality or sufficient in amount. I had to sleep on the stair-head for years. Of the commonest conveniences there were hardly any; of the ordinary comforts there were none at all. The material and the moral wretchedness of the place was complete. It troubles me to remember it. I have not overcharged my representation in the least. For a while it was more than I could bear. To my mother I wrote piteous complaints. She sent me the means to buy some necessary food; and once she interfered. By degrees, however, I became inured to the domestic hardships; and things which I could not help I tried to bear as best I could. As I remember unto this day, it was trying to bear it; but the discipline, I dare say, did me good.

“By the moral wretchedness which surrounded me I was especially distressed. When Sunday came I found that neither Mr. B. nor Mrs. B. were going to church. Mr. B. was going to the belfry to chime the people into church, but he was afterwards coming home again. This I found to be the general rule. In no way whatever was there any recognition of God. It had been arranged that I should attend the services in the Independent chapel, the only place in the town with whose minister or congregation my mother had any acquaintance. Mr. Ward was then the minister, a good minister of Jesus Christ. I went on the first Sunday both morning and evening, spending the intervals of service in the way that I knew my mother would approve. The next morning I was christened, as they told me, ‘Parson Brock’—a designation which adhered to me all through my Sidmouth life. Banter and chaff I might have borne easily enough; but it turned out that banter and chaff were to be by no means all. Mr. B. distinctly attempted to annul the arrangements for my going to chapel. He wouldn’t have any of the saints about his place; and then he swore. My fellow-apprentices joined in the swearing and its denouncings. Trust them for making the place too hot to hold me, unless I would give my religion up. Correspondence a little mended matters so far as violence went; I was to be let alone. One thing, however, was carried out, and that was the determination that I should have none of my reading and praying either in getting up or in going to bed. I was warned never to try it again; but as I did not exactly see any reason why I should not, I just did what I had been wont to do before getting into bed that night. Away came S.’s shoe from his hand to my head, with an emphatic warning that as often as I said my prayers like that, so often the shoe would be flung, and the harder it hit me the better should he be pleased. On considering the matter, I concluded I might read and pray elsewhere, no particular virtue attaching, as I gathered, either to a given place or to a specific time. It was one of my earliest exercises in practical casuistry, and having made known to my persecutor that I meant to do so, I thenceforward adopted another method of acknowledging and worshipping God. I see the spot now, a little way up the cliff on the Salcome side of Sidmouth, where I have offered up times and often my praises and my prayers.

* * * * *

“The congregation at the chapel was very small, but there was a good Sunday school. After a while some of the teachers spoke to me,

and at length I was asked to take the alphabet class. One way and another my Sundays became wonderful reliefs to me in the midst of manifold general discomforts. I was getting to love the habitation of God's house, on account of the personal advantages which it brought to me from week to week.

"I received a good deal of help in right directions through a weekly visit which I had undertaken to pay to William Jeffreys, a poor bed-ridden blind man who served and loved the Lord. I used to read some Scripture, which he would explain according to his ability, and then he prayed. . . . Not at all too much is it to say that, in that dark comfortless back room of my paralytic friend at Sidmouth, I took some of my first lessons in the girding up of loins, in the putting on of armour, in the laying hold of eternal life.

"Books, too, were lent me, and magazines, the *Evangelical Magazine* in particular, which became to me an occasion of most genuine delight.

"Thus, one way and another, I was rising head and shoulders above my master and my companions in the knowledge of common things, and on that account I was sworn at as much as ever: I was still beyond any doubt the object of dislike, but I had the upper hand, and my position was a good deal improved. To be denounced as 'Parson Brock' annoyed me; but I had my reward."

Another Burial Dispute.

THE following letter appeared in the *Daily News*, January 16:—

"As the vexatious Burials Question must be reconsidered in the coming session of Parliament, another somewhat unique 'case' may be stated to show the crying need for some reform. In the village of Clayworth, Notts., the only burial ground provided is connected with our National Church. Living in the village are a respectable married couple, named George and Eliza Taylor, who have displayed certain proclivities towards Dissent, though they are not members of any nonconformist church. They failed to have either of their two children christened. The clergyman, the Rev. T. H. Stockdale, being zealous for his church and order, remonstrated with the contumacious couple, and pointed out the grave responsibilities they would incur if they 'hindered their offspring from entering God's family,' *i.e.*, if they did not bring them to the font. Failing to see the force of the rector's reasoning, they refused to bow to his authority, or yield to his persuasions. Their little son, George Edward, aged one year, succumbed to an attack of croup. The parish priest, when asked to inter the body, said, 'God would not let me bury him.' Seizing the opportunity he once more lectured the sorrowing parents on their inhuman conduct, telling them, in plain terms, that they had, by their negligence, 'Shut the door of the kingdom of heaven against their own child.' The refusal to bury, or allow the child to be buried (except silently, like a dog,) necessitated, in this instance a seven miles' journey in an open cart, on a raw winter's day, with much additional outlay, as a matter of course. The rites denied in the 'consecrated ground,' in their own parish, by the State official, so recently applauded by Mr. W. E. Forster, but so little appreciated in many agricultural parishes, were gladly accorded in the General Baptist Cemetery, West Retford, on January 11, when I conducted an appropriate service, and spoke words of sympathy and consolation to the mourners. Such legal acts make the political Dissenters whom the Bishop of this diocese deprecates so heartily. Such unseemly incidents alienate the people from the Establishment. Such petty persecutions for opinion's sake will make the demand for religious equality irresistible. When will the 'stupid party' at St. Stephen's learn wisdom, and concede the right of sepulture in the parishioners' own graveyards with such services as surviving friends prefer.

ROBERT SILBY."

Signals for Preachers.

PREACHING OVER PEOPLE'S HEADS.

WE hear a great deal about preaching over people's heads. There is such a thing. But generally it is not the character of the ammunition, but the fault of aim, that makes the missing shot. There is nothing worse for a preacher than to come to think that he must preach down to people; that they cannot take the very best he has to give. He grows to despise his own sermons, and the people quickly learn to sympathise with their ministers. The people will get the heart out of the most thorough and thoughtful sermon, if only it is really a sermon. Even in subtlety of thought, the tracing of intricate relations of ideas, it is remarkable how men of no subtle thought will follow it, if it is really preached. But subtlety which has delighted in itself, which has spun itself fine for its own pleasure in seeing how fine it could be spun, vexes and throws them off; and they are right. Never be afraid to call upon your people to follow your best thought, if only it is really trying to lead them somewhere. The confidence of the minister in the people is at the bottom of every confidence of the people in the minister.—*Rev. Phillips Brooks.*

GEORGE DAWSON'S READING OF THE SCRIPTURES IN PUBLIC.

"I never," says Mr. Dale, "heard any man read the Bible as he read it. It was genuine reading not dramatic recitation—the dramatic recitation of the Bible is irreverent and offensive. But if he was reading a narrative, he read it, not indeed as if he were telling the story himself, but as if he, too, had seen what he was reading about, and as if, while he read, the whole story lived again in his imagination and in his heart. If he was reading a psalm, he read it, not as some men read a psalm—as though he had written it, which is the dramatic style, and which seems to me false in art and morally presumptuous—but while he was reading you felt as if the word of the Psalmist recalled to him the brightest and the saddest passage in his own history, and as if these personal experiences naturally led him to read with a tone and an emphasis which were in perfect sympathy with the Psalmist's thought and feeling."

EXPOSITORY PREACHING.

Dean Alford began, in London, with an afternoon Sunday congregation which had dwindled almost to nothing, and made it so large that it crowded his church. Abjuring eloquence, he devoted himself to the exposition of the New Testament. Among his hearers were always to be found eminent lawyers, members of Parliament, and other representatives of the intellectual classes. This is the account given of the success of the experiment.

"I do not preach, but expound the gospels, in fact, expanding Greek Testament notes into what might be termed an extempore exegetical lecture, a form of preaching which, though since become less uncommon, was then a novelty, and of which he set the first example.

“ ‘To the earnest thinkers who formed the majority of his afternoon congregation,’ writes his friend, Mr. B. Shaw, ‘the careful study of a definite but not fragmentary portion of the New Testament was certainly an interesting thing. Escaping from the ordinary routine of the pulpit, it invited them to verify what was said by the conscientious study of the chapter for themselves. But this was not all. There was a freshness and candour about the whole that was very attractive. Men went to him as to one who could render a reason.’

“ ‘There was a large and interested audience,’ writes Bishop Ellicot, ‘many with Greek Testaments, and all evidently gathered together to be instructed. The lecture was a model of pulpit exegesis. . . . The mastery over the materials was complete, and the power of placing the mind of the sacred writer before the audience such as I believe has never since been equalled.’”

The times are favourable to expository discourse. The spirit of inquiry is abroad. The people want to know the *meaning* of Scripture, and are willing to listen patiently as its meaning is unfolded. They seek knowledge at its original sources. As wise “stewards,” whose duty it is to bring forth “things new and old,” we should meet this demand until it is fully satisfied.

R. W. DALE ON SELF-DISPLAY.

“Ornamental speaking—speaking, which is nothing more than an exhibition of intellectual strength, dexterity, and grace—may be well enough on ceremonial occasions, at public dinners and the like; but when the minds of men are occupied with grave questions, speaking of that sort is hissed and howled down by a rough popular meeting, and is got rid of in an equally summary manner by the most cultivated and dignified assembly.”

HARD AND WISE WORK NECESSARY.

The necessity for thorough and original research in this regard is ably illustrated in Mr. Dale’s Lectures by examples. Ministers are advised to read thoughtfully great sermons and also great speeches.

“The artist is not satisfied with reading scientific treatises on Perspective and lectures on Painting, nor even with watching sea and land, mountain and glen, forest and river, under their changing aspects, from the cold grey light of the early morning to the fiery splendours of sunset; he spends months and years, if he is able, in the galleries of Florence and Rome, of France, Germany, and England, trying to learn how the immortal masters of form and colour worked the miracles in the presence of which generation after generation has stood with wonder and delight. You will derive great advantage from following their example.”

GENERAL BAPTIST ALMANACK FOR 1878.

THE *Literary World* says, “The *General Baptist Almanack*, edited by John Clifford (51, Old Bailey), is a production worthy of any denomination, considering that it is sold for One Penny. The General Baptists have much to thank Mr. Clifford for.”

The Church Work of Women.

BY A "LIVE" DEACON.

RENAN says, "the diaconate was the first of the sacred orders; that the care of the poor was thus, for the first time, raised to the dignity of a religious service; and that presently women were associated in this employment. Thus the two sexes contributed their different qualities and combined their efforts for the solace of human misery. Thus, too, woman was at once elevated to a position of new honour; and such women were amongst the best missionaries of the new religion."

It is recorded of Christ that certain women ministered to him of their substance, and gave him the kindly attentions of mothers to a son, and sisters to a brother. The Son of God delighted to live on their gifts of love, and to receive the proofs of their regard.

Paul gives high and special mention to Phebe and Priscilla, Mary and Persis, Tryphena and Tryphosa. Phebe is eulogised as a succourer of many, and of the apostle himself; and is actually described as a deaconess, though this may not have meant more than chapel-keeper; and yet it may have meant a service as distinguished as that officially rendered by a Stephen or a Philip. The beloved Persis "laboured much in the Lord;" Mary was also an earnest and devoted labourer, whose faith was spoken of throughout the world; in short, the church at Rome owed not a little of its glorious renown to its women.

That women occupied a place of commanding influence in the churches of the first days is patent to all, and I am told that Pliny in his Epistle to Trajan refers with special distinctness to an order of women bearing the title of deaconesses, and exercising in relation to their own sex, functions which were analogous to those of the deacons.

But as a "live" deacon, I am much more interested in the *feminine force* within the living church of this day, and in its complete and perfect utilisation. Woman has a stupendous power—and no where more than amongst Anglo-Saxons, and at no time more than just now. Her power, too, is uniquely adapted to the particular work the church of Christ has to do. Her intense sympathies, her power of entering into details, of dealing with individual necessities, her quick intuitions, her tact and good sense as a manager, her tenderness and winsomeness as an advocate, her immense heart-power as a teacher; these and other qualities make it little short of a calamity that Christian churches do not more completely use and absorb her various and manifold gifts.

I do not care much about the name of "deaconess;" it is the work I covet. I would not stop to wrangle as to whether the work shall be done in a pulpit or out of it; with an open Bible and a text, and a gathering of men and women, or the same Bible and a *lesson*, and a *class* of boys and girls. There is so much good to be done in the world, that I cannot object to men or women doing good, if only they do it wisely and well; and if we are all passionately bent on getting the work done, we shall not waste our time in a discussion about the name of a worker, or the particular spot in which the work is done. Woman can teach and help, and therefore ought. That church is neglecting its privileges that does not devise means to use in the best way, all the feminine energy and devotion within its boundaries. The "Ritualists" are conspicuous in the use they make of women. Ladies of rank and distinction superintend the cleaning and decoration of churches; work in "Missions," visit the sick and poor, and guide the perplexed.

Some churches are extremely fortunate. They find that in electing a good deacon, they have also chosen a *better* "deaconess." Good people do sometimes go together: they ought always to do so. Certainly, good deacons should have good wives—wives that help them, and greatly help the church. A fellow-deacon of mine confesses that his wife always keeps him straight on all church matters, and that he has trusted her judgment for twenty years and never found it at fault. Such "*natural*" deaconesses will glide into the work of the church, and gently and in a hundred unseen ways add to its comfort, increase its usefulness, develop its growth, and augment its numbers.

What a vain and selfish wife may do for a deacon, I dare not think about. How she may hold him back from generous deeds, lead him to think more of himself than of the church, destroy his peace, and hinder the progress of all good work—is too painful a result to reflect upon. I almost think it is better, in the long run, to elect an indifferent deacon with a good, earnest, spiritual wife, than to choose a good deacon with a censorious, self-seeking, and mischief-making wife. If I have not said it before, I say it now—a church in electing deacons will do well to have half an eye to the deacon himself, and all the rest of the visual power fixed on the “better,” or “worse,” half.

But the sisterhood of the church will contain many who, besides giving much aid through their homes to the work of the church, may engage in such work as (1.) training the young female members in a fuller knowledge of the will and word of God; cultivating their piety; smoothing their difficulties, or helping them over them; guiding them in their perplexities, social and religious; and generally exercising the care of a shepherd over the lambs of the flock. (2.) Conversation with female “inquirers” and “candidates” for church fellowship. (3.) The visitation of the “widows and fatherless,” too, needs the sympathy and pathos and fervour of woman’s heart. This is a wide and promising field of service, and should be diligently tilled for the Lord. (4.) As successors of *Tabitha*, they may open many a heart with the gift of a garment, and pour in the oil of joy for mourning. (5.) Evangelising work of the style of that done by Bible-women, and by the women belonging to Kitualistic “guilds.” (6.) Care for orphan homes will also fitly engage their sympathies.

In these and many other ways, women may do a work in the female portion of the community analogous to that done by elders and deacons, and with far greater acceptance and larger success.

Parliament and the Eastern Question.

PARLIAMENT has met. The Queen has spoken. Ministers have explained; and the cloud that had settled over Britain since the announcement of the earlier meeting of the legislature has been lifted. The Disraelian tactics are beaten again. The great Parliament of the People, held out of doors, and held all over England, has bound Lord Beaconsfield afresh to a policy of “strict neutrality,” and extracted a promise that we are not *yet* to be asked for fresh “supplies” for the army and navy.

This issue is most satisfactory; and now we have it, we are not over anxious to complain because our law-makers have been brought to town three weeks sooner than usual. The brightest sign on the horizon is the proof that the people are still omnipotent, and their voice, and not that of the Cabinet, settles the question of peace or war.

This is our hope for the future. Christianise the people, Christianise the politics of the nation, get the churches to put their consciences into the political activities of the day, and we shall not only guide the nation safely through this crisis to the goal of righteousness; but we shall bring deliverance to the long-oppressed races of the defeated and corrupt Turkish Government, and prepare the way for the dismissal to industrial activity of those seven millions of soldiers now eating the life out of Europe.

There is no doubt that British opinion is mighty in Europe. Turkey from the beginning has clung with unrelaxed tenacity to the hope of our assistance. The Blue Book makes clear the strength and undying vigour of this hope, and shows that even now it is not wholly surrendered. The localisation of the war is therefore mainly in our hands, and depends upon our action. How pressing the obligation, then, upon every one of us to be prepared to take his share in the great Parliament of the People in determining that the movement of England shall be in favour of freedom, of happiness, and of righteousness! The state of Europe for the next fifty years will depend upon our action. Shall we act in a narrow and mercenary spirit, or in that of a broad, free, and world-loving humanity? No Christian can hesitate as to which way he will take; least of all will any Christian be so cowardly as to shirk all responsibility as to the entire issue.

JOHN CLIFFORD.

Congregational Singing.

THE following account will show, better, perhaps than any theory, how Congregational Singing may be made an effective aid to the spiritual work of the church. It is a "typal case," shows the qualities necessary for leadership, and the conditions of realising the highest and purest success in our psalmody.

At a *soirée* held at Hugglescote, Dec. 26th, our widely-known friend, Mr. H. Dennis, was thus addressed by his pastor, Rev. J. Salisbury, M.A. :—

"My dear Mr. Dennis,—It is our duty and privilege to render 'honour to whom honour is due,' and also to express our gratitude in a suitable and becoming manner for benefits conferred. We come together at this time to give honour to you, and to express sincerely and heartily our obligations to you for the kind, gratuitous, and self-denying help which you have rendered in presiding for so many years, and with such great efficiency, over the service of sacred song in connection with the public worship of our church and congregation. We are thankful that so many, not a few of whom have entered into the better world, have thus realised the benefit in years that are past, of that special gift which you have so long exercised, cultivated, and consecrated to the glory of God. Through your efficient guidance and constant care, the service of praise has not only been well sustained, but feelings of true devotion have been rekindled and cherished in the hearts of multitudes who from year to year have united with us in divine worship. Further, we scarcely know how adequately to express our thanks to you for the voluntary and cheerful help which you have rendered at our Sunday school and chapel anniversaries, our social Christmas entertainments, and on other occasions, when your especial assistance has been needed for obtaining the funds required for carrying on our various church agencies. We cannot forget how assiduously your energies have been directed to the training of the choir, what strenuous efforts you have put forth to secure the valuable assistance of musical friends who have kindly given us their best services in answer to your bidding, and how freely the hospitality of your home has been granted to them whenever their visits to Hugglescote were required. One fact we would not by any means overlook. During the long period of your connection with the choir, unbroken harmony and peace have been maintained, as the result of your cautious and discreet guidance. Of this you may be most thoroughly convinced, that no persons more thoroughly sympathise with us in the expression of our gratitude than the present and past members of the choir; they will always appreciate the services you have rendered, and cherish the remembrance of them with the most sincere pleasure. In the name, therefore, of the numerous friends before me, I now present you with this easy chair as a very small expression of their Christian affection. Do not estimate it according to its material worth, but as a small token of the true sympathy and appreciation of warm hearts. It is our earnest desire and prayer that you may be long spared to associate with us in our church work, and still to render to us your valuable counsel and help. May the abundant grace of God rest upon you and upon every member of your family, upon them especially who are labouring in Christ's good cause in a distant land."

Mr. Dennis replied in a most graceful speech, and in adverting to the length of time (thirty years) during which he had been connected with his friends at Hugglescote, said it had always been a great pleasure to him to endeavour to contribute in some degree towards rendering the service of song such as he considered it ought to be. He would prize their gift as one of his most precious treasures, feeling that he was truly rich in having a place in the hearts of so many dear friends who had manifested their affection by presenting him with such an acceptable token of their esteem.

A davenport was also presented to Mrs. Dennis, who has, with much thought and care, and not a little expenditure and personal self-sacrifice, entered heartily into the welfare of the church, both in its psalmody and in other departments.

All our readers should see a wise and useful article on *Congregational Singing* in the January *Cornhill*. We shall give a few choice sentences from it next month; but organists, choir-masters, and singers generally, should see the whole article at once.

Scraps from the Editor's Waste-Basket.

I. OUR CHURCH REGISTER.—We are delighted to hear of everything that takes place in connection with our churches; but our contributors will forgive us if we think of our *readers* first, and of them afterwards. There are matters of momentous interest to individuals, or perhaps to two or three individuals, that are not of wide interest, and their record is not likely to do much good. We have been asked, several times, to insert "births;" but we have hitherto refused to do it unless we can have credible evidence that the little stranger is "a born General Baptist;" and even in that case we should have to charge five guineas for the insertion. The Register is a record of the growth and activity of the churches, and we are always ready to use it to report glad tidings, to stimulate activity, and increase the interest of the churches in one another. Within those limits we will insert anything, outside of them nothing.

II. STALE SERMONS v. STALE BEER.—In a discussion on Sunday Closing at Liverpool, the Rev. Canon Wilberforce said, "A great deal had been spoken on the stale beer question; but he thought the stale sermon question had something to do with the matter, and he was of opinion that if clergymen's sermons were religiously burnt every year by the bishop's officer, it would be a very good thing." Putting the minister's wife, or the minister himself, for the "bishop's officer," we endorse the advice for wholesale, ignominious, and speedy conflagration of old and stale sermons. In nine cases out of ten, they are flat and unprofitable. The minister only preaches them with a fragment of his being, and that is in an unsympathetic state. The people, if they remember them, resent them as children

do nauseous medicine. Somebody has said that every old sermon needs to be "born again" before it can be effectively preached. If an old sermon is thus *regenerated*, it is likely to be an improvement on the "Old Adam;" but the Old Adam should be driven out of the Preachers' Paradise, and not suffered to re-enter till he has experienced a complete immersion in the fresh and vigorous life of the preacher's thought and heart. If you are tempted to re-preach old and unregenerate sermons, make a bonfire.

III. MORALITY IN RAILWAY CARRIAGES.—Why is it that men and women sell their consciences when they pay for their railway tickets? Here is a man bent upon having plenty of room, and resolved upon uttering falsehoods at every station that threatens a crowd of persons anxious to go by the train in which he has purchased the right to one seat. "Full." "These seats are occupied." "A gentleman is coming in here." "No room," are the cries with which he drives away intending travellers. This is discourteous, unmanly, and dishonest. And what is worse, it is only "a sample" of the immoralities committed by some "respectable" people in first, second, and third class railway carriages.

IV. GOING TO ROME? Certainly. The opportunity is too good to be lost. It may not come again. Our New Chapel in Rome is to be opened, and our evangelizing work in the Eternal City ought to receive a considerable impetus. Will not every church send its pastor, and the pastor's wife? They could not serve *themselves*, and promote their church work, in any better way. If you wish to see the pastor back again safe and sound, do not forget to send his wife. See advertisement for terms, route, etc., etc.

The G. B. Magazine in its Eightieth Year.

"The *General Baptist* is fresh, vigorous and varied. Both Independents and Baptists should read the Editor's Article on "The Basis of Denominationalism."—*Nonconformist*, January 9, 1878.

The *Christian World* says:—"The Editor keeps the publication well abreast of the course of opinion on ecclesiastical and theological questions so far as they affect the popular constituency to which he specially appeals."

The *Baptist Messenger* says:—"The *General Baptist* gives us full measure in both quantity and quality."

In the *Long Buckby Church Manual* the pastor says:—"The *General Baptist Magazine* is earnest, and well packed with good matter. It is a trumpet of true metal, and its sound is always certain. Every young man, who cares for mental and religious vigour, should read it."

Reviews.

THE LIFE OF WILLIAM BROOK, D.D. By Charles M. Birrell. *Nisbet*. Price 6s.

WE have given a taste of the fine quality of this biography in a lengthy citation from its earlier and autobiographic portion—a portion which has come upon us as a surprise. We well remember listening, with great delight, at Mr. Spurgeon's, to a long and interesting description of Dr. Brock's early days at Stopney, and of the difficulties he had to master as a student; but the disclosures of the terrible hardships of his boyhood and youth made in these beautifully written autobiographic sketches, are a revelation. And as we read them we feel a hundred-fold more constrained to admire the man who was so energetic and courageous as a youth, and to adore the grace that inspired the courage and fed the energy.

Our interest is scarcely less in the description of Dr. Brock's ministerial work in Norwich and London. The life was full of movement and energy, sympathetic with the currents of thought and feeling of the time, rich in ability and goodness; and the story of it is told with eminent ability, in a style that is captivating by the elegance of its diction and the grace of its expression. Mr. Brock's "Recollections" of his father crowns the book as a beautiful and fragrant summer rose the tree on which it hangs.

THE HOMILETIC QUARTERLY. Jan. 1878. *Dickinson*. 2s.

THIS is the fifth number of this extremely valuable Quarterly, written in aid of the preaching of the Word. The *plan* on which it is conducted is clear, comprehensive, and wise. First, there is a sermon, given in full, from one of the first preachers of the day; next comes a department devoted to the bearings of Science upon homiletical work; then expositions in the homiletic vein of different portions of the Bible; a set of admirable "outlines" follows; and the whole is completed by a section helpful to ministers in their incidental work. Preachers will find stimulus, guidance, and large help, from this very efficient Quarterly.

THE KINGDOMS OF ISRAEL AND JUDAH AFTER THE DISRUPTION. By S. G. Green, D.D. *Sunday School Union*.

THIS is the second part, and treats of the times of Hezekiah, Manasseh, Josiah, and on to the Restoration of Jerusalem, and has been prepared with a view to the necessities of Sunday school teachers

using the International Lessons, by the skilled and practised hand of Dr. Green. It is scarcely necessary to say more. Whoever wants reliable workmanship, abundant information, and appropriate help, will find it in this volume.

THE SPARE HALF HOUR. C. H. Spurgeon. *Passmore & Alabaster*.

THE third issue of this shilling series consists of some well-selected pieces from the *Sword and Trowel*. Variety, piquancy, good sense, practical force, mark these contributions. The spare half-hour will be pleasantly and profitably used that is spent on these pages.

THE KING'S SON; OR, A MEMOIR OF BILLY BRAY. By F. W. Bourne. 2s. 6d. *Bible Christian Book-Room*.

WE have long been warm admirers of this graphic story in its smaller form, and now give a hearty commendation to this enlarged and illustrated edition. It is full of reality, humour, earnestness, flaming zeal, and unresting service. It is sure to do good. Give it free course.

MOODY'S TALKS ON TEMPERANCE. Edited by J. W. Kirton. *Ward, Lock, & Co.*

THIS is a capital volume, and as cheap as it is good. Our village preachers would find it full of facts of a useful kind, and our temperance friends will deem it invaluable as a help in their advocacy. We cordially recommend it to all our readers. G. W. M.

BIBLICAL THINGS NOT GENERALLY KNOWN. (*Stock*.) This seems likely to be a useful compilation, judging from this sample. The information is, for the most part, fresh; and if it is sufficiently indexed will render signal service to Bible students.—AFTER WORK (*Stock*) is a good penny magazine for working people, well illustrated, and attractively written.—INSPIRED ETHICS, by Dr. Stock, (*Stock*) is a revised translation and topical arrangement of the Book of Proverbs. Not worth much. The translation is not, in many cases, an improvement, and in some it is glaringly worse.—THE CHURCH CONGRESS AT CROYDON; A REVIEW AND A CRITICISM. By J. G. Rogers. (*Liberation Society*). Trenchant, incisive, discriminating, and acute. Deserves a wide distribution.—SANCTIFICATION: A STATEMENT AND A DEFENCE. By H. F. Bowker. (*Hodder & Stoughton*.) Fair in statement, scriptural in doctrine, temperate and conciliatory in tone.

Church Register.

CHILWELL COLLEGE.

THE President writes that six students from the College have settled as pastors of churches during the year 1877—the largest number he remembers as having settled in one year. Four candidates have been admitted, and five applications for admission have been declined or postponed. The premises at Chilwell have been enlarged so as to accommodate fifteen students instead of twelve. The probability is that there will be seven, or it may be nine vacancies to fill up in Sept., 1878. The churches will do well, therefore, to look out good men and true, and send them, with their prayers and good wishes, to the College. The College offers four years' study, with the possibility of six. The Pegg Scholarship is worth forty-five pounds per annum, and is available for Chilwell students who have completed their course at Chilwell, and matriculated in the London University. The Scholarship is tenable for two years, and the "scholar" may pursue his studies during the two years in any University in England, Scotland, Ireland, Germany, or elsewhere, subject only to the approval of the Committee. The founding of this Scholarship, the enlargement of the Library, the re-arrangement of the curriculum of study with a view to matriculation, have, it is hoped, greatly added to the advantages of the Institution; and the deeper interest of the churches in the College, and their more liberal support, are earnestly desired.

DERBY AND DERBYSHIRE LOCAL PREACHERS' ASSOCIATION

HELD its 26th Conference at Balper, Dec. 26. The reports were very encouraging, several churches having had additions by baptism, and some having anxious inquirers. A committee having drawn up some rules for the Association, these were read by the secretary, and after considerable discussion were passed. Mr. G. Wright was elected president, and Mr. H. A. Blount was re-elected secretary. A public meeting was afterwards held, when Mr. Bennett, of Heanor, occupied the chair. A paper was read by Mr. C. Smith, of Derby, on "How to Retain our Elder Scholars," and addresses were delivered by Mr. T. Abell and Mr. Cooper. The conference was thoroughly successful.

H. A. BLOUNT, Sec.

CHURCHES.

BIRMINGHAM, Longmore Street.—Our annual meeting was held, Dec. 31. The Rev. W. Oates, pastor, presided. Mr. Cheate, sen., presented to the pastor a purse containing £12 2s. 6d. collected by Mrs. Carpenter and others, and subscribed by the friends as a token of their esteem and regard. Addresses were delivered by Messrs. Howse and Hobbs, deacons, J. S. May, Shaw, and Compton, and the following resolution was moved by Mr. J. P. Warner, seconded by Mr. E. Heyden, and carried unanimously, "That this meeting desires to record its appreciation of the faithful and zealous services of the Rev. Wm. Oates during the first two years of his pastorate, and earnestly supplicates the divine blessing upon all his future efforts for the extension of the Redeemer's kingdom.

BURNLEY, Ebenezer.—The annual meeting was held, Dec. 25. Nearly 700 to tea. The pastor, W. Reynolds, presided at the meeting afterwards. The report from the Sunday and day schools was given, and the day school showed an increase of over seventy, and the Sunday school of over fifty, during the year; and sixteen scholars have, during the year, joined the church by baptism. The proceeds of the meeting go towards reducing the chapel debt down to £1,000, which it is expected will be accomplished by the end of Feb.

GAMBLESIDE.—The annual festival was held, Dec. 25. Attendance unusually large. 400 to tea. In the evening a packed and enthusiastic meeting was held, when the Rev. James A. Andrews presided. Mr. A. Maden directed the singing, etc. Mr. John Maden, of Bury, gave an address.

LOUGHBOROUGH, Barter Gate.—On Sunday, Dec. 16, the anniversary sermons were preached by the Rev. J. W. Williams. Collections amounting to £16 were made. Dec. 19, a lecture was delivered by J. Clifford, on "Eyes and no Eyes," in aid of the Jubilee Fund.

LOUTH.—A few of the friends of Rev. E. H. Jackson, desirous of marking their appreciation of his weekly lectures on "The History and Principles of Nonconformity," now in course of delivery, presented him, at the close of the year, with the sum of twelve guineas.

MEASHAM.—A timepiece was presented to Mr. and Mrs. Yemm, on the occasion of their recent marriage, by friends of the church and congregation.

NANTWICH.—Jan. 13, anniversary sermons were preached by Rev. I. Preston; and a lecture on "Christianity and Common Sense" was given, on Jan. 8, by the Rev. H. Stowell Brown, Councillor Pedley presiding. Attendance good, and collections were made towards defraying the cost of a recent decoration of the chapel.

SPALDING.—The 230th annual tea meeting was held, Dec. 31. Upwards of 300 present. Short addresses were given by A. Godsmark (chairman), E. Foster, J. T. Atton, and J. Johnson (London). During the evening a very handsome and elegant "timepiece," with a purse containing sixty-five sovereigns, was presented by Mr. T. Sharman (senior deacon) to the pastor, Rev. J. C. Jones, M.A., as a token of esteem for Mr. Jones, who has held the pastorate thirty-one years. At half-past ten in the evening the same day, a watch-night service was held. Short addresses were given by the Revs. A. J. Robinson, S. Newling, of London, T. Sharman, and the pastor.

SUTTON BONNINGTON.—After a long period of depression we are experiencing a revival of faith and hope. On the 26th of Dec. we had a largely attended and useful meeting. The chapel was full. Mr. W. Bown presided, and addresses were given by brethren Sharman, Richardson, Terry, Laurence, Spendlove, and Newstead. We trust the set time to favour Zion has come.

WENDOVER.—Our Sunday school had a "richly loaded and tastefully illuminated Christmas ladder" on Christmas Eve. The pastor, J. H. Callaway, gave an address, gifts were distributed to the children, and a very pleasant evening was spent.

WINDLEY, Derbyshire.—The anniversary sermons were preached, Dec. 23, by Mr. E. Carrington, of the College. On Christmas-day tea was provided, after which a public meeting was held, and addresses were delivered by Messrs. H. A. Blount, J. Foster, W. Bridges, and E. Carrington. Proceeds, £5.

TEMPERANCE WORK.

NANTWICH.—Dec. 3, the Town Hall was crowded at an entertainment given by our Band of Hope, and a most gratifying report of our work was given.

NORWICH, St. Clement's.—The Band of Hope in connection with this place, consisting of some eighty members, celebrated its first anniversary, Nov. 15, 1877, by a Special Service of Song, with readings and recitations from "Shifting Scenes in a Man's Life." The various parts were

very effectively rendered by Messrs. W. B. and J. W. Taylor, W. Wegen, H. Hall, and other members of the Band. An Oriya hymn also was sung during the evening by the pastor and his family. The gathering on the occasion was so great as to necessitate an adjournment from the capacious school-room to the more capacious chapel, and the interest such as led to an urgent request that the service be repeated, which was accordingly done, and with like success, Dec. 6.

BAPTISMS.

BOSTON.—One, by J. Jolly.
BRADFORD, Teiley Street.—Ten, by B. Wood.
BURNLEY, Enon.—Eight, by J. Turner.
 " *Edenzer.*—Thirteen, by W. Reynolds.
COVENTRY.—Nine, by H. W. Meadow.
HEANOR.—Nine, by F. Shacklock.
LOUGHBORO', Baxter St.—Three, by C. Savage.
LONDON, Beru' Road.—Four, by G. W. M'Cree.
 " *Church Street.*—Three, by D. Burns.
 " *Westbourne Park.*—Nine.
LONGTON.—Ten, by C. Springthorpe.
LONG WHATTON.—Three, by W. Bown.
MANSFIELD.—Fifteen, by H. Marsden.
NOTTINGHAM, Woodborough Road.—Six.
PETERBOROUGH.—Four, by T. Barrass.
SHORE.—Four, by J. K. Chappelle.
SPALDING.—Five, by J. C. Jones—one the pastor's second son.
SUTTON BONNINGTON.—Three, by W. Bown.

MARRIAGES.

STUBBS—ALCORN.—Dec. 26, at Wood Gate Baptist Chapel, Loughborough, by the father of the bride, Frederic Stubbs, watchmaker and jeweller, Loughborough, to Elizabeth Margaret Ann, daughter of the Rev. J. Alcorn, Rectory Cottage, Loughborough.
FORRESTER—WYREHEDDEN.—Dec. 30, by license, at the G. B. Chapel, Barlstone, by Rev. J. Greenwood, Mr. William Forrester, to Miss Mary Ann Whitherbed, both of Desford.
BLOUNT—VENABLES.—Nov. 29, at the Baptist Chapel, Ightfield, by Rev. R. P. Cook, of Nantwich, assisted by the Rev. Henry Hall, Mr. John Blount, of London Road, Willaston Nantwich, to Margaret Whittaker, daughter of Mr. Samuel Venables, of Ightfield Heath, Whitchurch.
CREWE—ASHLEY.—Dec. 9, at the Baptist Chapel, Nantwich, by the Rev. R. P. Cook, Mr. Thomas Palmer, of Crewe, to Miss Louisa Ashley, of Manchester, late of Nantwich.

OBITUARIES.

SHARMAN.—April 1, 1877, aged eighty-three, Elizabeth, the beloved wife of Thomas Sharman, of Spalding, and for many years a member of the church. She was interred in the Cemetery, Holbeach.

DALTON.—Dec. 9, 1877, at Spalding, aged 59, James Dalton, after a very short illness. He had been for many years connected with the Sunday school, and secretary for upwards of twenty years. He was followed to the grave by the officers and teachers of the school as a mark of esteem for him and his valuable work.

THE
MISSIONARY OBSERVER.

FEBRUARY, 1878.

The General Baptist Mission Record and
Illustrated Missionary News.

EXPRESSIONS of approval of our new Juvenile Magazine continue to be received. By degrees we believe it will become a general favourite among our young people. A friend at Westbourne Park Chapel, London, has purchased *one hundred and fifty copies* for distribution among the scholars. Other friends are subscribing for copies with the view of enkindling or encouraging the missionary spirit. In this way those so disposed may help forward the good work. A copy of the January number was sent to each church in the denomination. Where there was no local secretary, or his address was not known, this was forwarded to the minister or deacons. Replies not having been received from many quarters as to the number of copies required, either for sale or for distribution among collectors of threepence per week, or one shilling per month, it is feared that these specimen numbers have not reached the proper parties. Will the friends, therefore, who have received them, be good enough to hand them over to the local secretaries, or to those who manage mission matters among the juveniles, with the request that the Secretary may be informed by February 12th, *at the latest*, how many copies will be required. For January and February we have printed an extra number; but in and after March the lists will be made up, and only the number of copies previously applied for will be printed. After then we cannot undertake to supply back numbers to complete sets or volumes.

W. HILL, *Secretary*.

Missionary Committee Meeting.

THE next meeting of the Foreign Mission Committee will be held on TUESDAY, February 12th, at Broad Street Chapel, Nottingham, at twelve o'clock. All ministers of subscribing churches are eligible to attend.

The Apostle Paul at Rome.

In connection with the Opening of the New Chapel at Rome, Mr. SHAKESPERE WOOD, the famous archæologist and historian, author of "THE NEW CVRIOSVM VEBIS: A GUIDE TO ANCIENT AND MODERN ROME," has engaged to devote one day to visiting and examining the monuments, places, and objects associated with the Apostle Paul's residence, labours, sufferings, and martyrdom in Rome. Mr. Wood has, in compliance with our request, sent the following outline of places, etc., to be visited, with a promise of additional particulars to be inserted in the final programme of his arrangements. The legendary part will show what superstitions have to be combatted in the chief city of the Papacy.

THE places and things connected with the memory of St. Paul in Rome may be divided under three heads:—

1. Those between which and the apostle the historical relations are beyond dispute.

2. Those regarding which we have no positive, but much presumptive proof.

3. Those regarding which the only evidence is to be found in legends of the Roman Catholic Church, or in the writings of modern authors. The first of these rest on what are called "*pious beliefs*;" the second on palpable mistakes or wilful misrepresentations.

To these three divisions a *fourth* may be added, in which are comprised those buildings upon which the Apostle must have looked, and of which remains still exist.

In the FIRST of the above divisions, viz., *Those places between which and the Apostle the historical relations are beyond dispute*," must be included the following:

1. *The Appian Way*, along which he came, accompanied by the brethren who went to meet St. Luke and St. Paul at the *Apri Forum and the Three Taverns*, vide Acts xxviii. 15.

2. *The Arch of Drusus*, under which they passed.

3. *The Mamertine Prison*, in which he was incarcerated.

4. *The little church* (midway, or thereabouts, between the Ostian Gate, now called the Porta San Paolo, and the Basilica of St. Paul outside the walls) where, according to the legends of the Roman Catholic Church, St. Paul and St. Peter bid final farewell to each other when St. Paul was being taken to execution, but which there can be no doubt marks the spot beyond which his friends and fellow Christians were forbidden to accompany him further.

5. *The Churches at the Three Fountains* where he was beheaded.

6. *The Basilica of St. Paul outside the walls*, built on the spot where he was buried.

The *Tres Tabernas* (Three Taverns), Acts xxviii. 15, are twenty-three miles from Rome. I will inquire if the spot can be conveniently visited.

In the SECOND of the above divisions, viz., "*those places regarding which we have no positive but much presumptive proof*," must be included the following:—

1. The remains of the *House of Pudens* under the Church of Santa Pudenziana and the new BAPTIST CHAPEL. 2 Tim. iv. 21, "*Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren*." Claudia, whose name was originally Gladia, was the daughter of Caractacus. She accompanied her father as hostage to Rome, where she became a Christian convert and married Pudens.

2. The remains of the *House of Clement*. Philippians iv. 3, "*Clement also, and with other my fellow-labourers, whose names are in the book of life*." Clement became fourth Bishop of Rome.

As regards the above the presumptive proof amounts to certainty.

3. *The chambers of a Roman house beneath the Church of Santa Maria in Via Lata*, which, according to tradition, are parts of the building where "*Paul dwelt two whole years in his own hired house*"—Acts xxviii. 30.

4. *The Church of St. Paul alla Regola*, anciently called the School of St. Paul. It is supposed that the new converts came here to be catechized by him because it was a retired spot. Some are inclined to think that this was the site of the "*hired house*" but the arguments in favour of this are not well based.

5. The remains of Guard Chambers in the House of Tiberius (i.e., that part

of the Palace of the Cæsars built by the Emperor Tiberius), where it is thought he was first taken on arriving in Rome.

6. The Palace of the Cæsars and the remains of the Golden House of Nero. Phil. iv. 22, "All the saints salute you, chiefly they that are of CÆSAR'S HOUSEHOLD."

7. *The Church of Santa Prisca*, on the Aventine, supposed to be built on the site of the House of Prisca, who is mentioned in Romans xvi. 3, "greet Priscilla and Aquila, my helpers in Christ Jesus." The same Priscilla and Aquila who are mentioned at length in Acts xviii. 3.

Among the places regarding which "the only evidence is to be found in Legends of the Roman Catholic Church or in the writings of modern authors" must be included the following:—

1. The little Church of Santa Salvatore, outside the Porta San Paolo, where it is a "pious belief" of the Roman Catholic Church that the apostle met the noble Roman matron, Plautilla, when on his way to execution, and asked her to lend him a handkerchief to cover his eyes, promising to return it to her, which he is said to have done, appearing to her after his death.

2. *The Basilica* (miscalled the Basilica Jovis), discovered recently on the Palatine in the remains of the Palace of the Cæsars, and where some modern writers, and particularly the Rev. J. R. Macduff, D.D., endeavoured to maintain that St. Paul appeared before Nero. This Basilica was not built until the time of Domitian, and we have proof that anterior to his time no buildings connected with the Imperial Palace, and consequently no earlier Basilica stood upon that spot. The Basilica in question is, however, of the highest interest, as showing the exact plan and construction of the judgment halls—not only in Nero's house, where Paul was taken, and in Pilate's house, where Christ was taken, but in other houses,—where the early converts assembled to worship. It shows the exact plan of those chambers from which all the earliest Christian churches took their name and form.

3. The various relics, said to be of St. Paul, in different Roman churches, *vide* annexed list.

[The list, as sent by Mr. Wood, is inserted as an illustration of Roman Catholic credulity and superstition, but without any faith in the legends.]

RELICS OF S. PAUL AT ROME.

The Veil which bandaged his eyes—in S. Agnese Piazza Navona.

The Stone on which S. Silvester divided his body—in the crypt of S. Peter's.

An Arm—at S. Paolo alla Regola.

A Finger—at S. Spirito.

Teeth—at the churches of S. Clement's, S. Sebastian's fuori le mura, S. Lorenzo in Panisperna, S. Cecilia in Trastevere, and S. Prassede.

Chain wherewith he was bound, and his Staff—at S. Paul's *extra muros*.

The Well in which his body was concealed for two years—at the Church of S. Sebastian.

In the 4th division, *viz.*, "places on which the apostle must have looked," must be included the following:—

1. *The tumuli of the Horatii and Curitii, The Tomb of Cecilia Metella*, and various monuments of the Republican period, of which remains exist, as he came along the Appian Way.

2. *The Pyramid of Caius Cestius* (where the English burying ground is now), as he was taken out to execution.

3. The Temple of Jove the Avenger and all the gods, still called *The Pantheon*.

4. *The Obelisk* now in the Piazza del Popolo, and which stood in the Circus Maximus. *Vide* the apostle's allusions to the races and games, 2 Timothy iv. 7, "I have finished my course." 1 Cor. ix. 24, "They which run in a race run all, but one receiveth the prize. . . . They do it to obtain a corruptible crown; but we an incorruptible." Phil. iii. 14, "I press towards the mark (goal) for the prize."

5. There are also remains still existing of other buildings which were standing in his time, but on which we cannot so positively say he looked, and among these are *The Mausoleum of Augustus, The Temple of Fortuna Virilis, and the Temple of the Deified Julius* on the Forum.

He may also have gone to look at the great bronze Oracular statue of Hercules, now in the Vatican, and then standing in the Temple of Hercules Magnus Custos.

The Bronze Wolf, now in the Capitol, stood in the Forum in his day,

The Via Sacra, The Rostra, The Basilica Julia, on the Forum. All the other Temples, &c., of which remains have been found on the Forum, were rebuilt after his time; though of course as regards those of *Vesta, Castor and Pollux, Saturn, Concord*, on the same sites they occupied in his day.

(The Colosseum was not built until after his death.)

Death of Mr. Pike's Child.

WE regret to announce that Mr. Pike's youngest child has fallen a victim to cholera, and that Mr. Pike himself has been smitten down by the same terrible disease. This painful intelligence is contained in a letter from Mrs. Wood to Mrs. Freeman, the mother of Mrs. Pike, dated Berhampore, Dec. 15th. Mr. Pike and family had been on a tour to the south of Berhampore, and were returning home. Mrs. Wood writes:—

“At the last bungalow in which they stayed, Itchapore, sixteen miles away, was a young civil engineer from Berhampore stricken with cholera. Mr. and Mrs. Pike stayed to nurse him, as he was alone, excepting native servants. Mrs. Pike and baby came in by palkey on Monday evening. Alice got up well on Tuesday morning, but about seven o'clock was seized with the dreadful malady, which has made great ravages in this district. Medical aid was quickly summoned, and everything possible was done, but in vain. The little darling passed away quietly at a quarter to three the same day. She was buried the next morning in the Berhampore cemetery, beside the grave of Mrs. T. Bailey. Mr.

Pike was summoned home, but he could not arrive until six hours after the baby's death. The next morning he fell ill with cholera, and has had a severe attack; but yesterday the doctors pronounced him out of danger. He is, of course, very low, but steadily improving. Mrs. Pike, Florrie, and Johnnie have all had acute diarrhoea, but not cholera, and I am glad to say they are all improving. Edith, Nellie, and my own two children are well. . . . It has been a time of terrible anxiety for my dear husband and myself, but I think special strength has been given, or we could not have kept up as we have done. I hope and trust the worst is over, and that all the invalids may be soon restored.”

Mr. Brooks, under date of Dec. 17th, writing from Cuttack, says:—

“For several days last week we were very anxious about our friends the Pikes. Mrs. Pike's baby has been taken very suddenly, the day after they returned from a journey. Brother Pike stayed with a young engineer who had been attacked with cholera, and who suc-

cumbed to this dread disease. Mr. and Mrs. Pike and two of the children have been affected more or less; but the last news we had, telegraphic, I am thankful to say, was very good. I sincerely hope they are progressing well. Cholera is bad in many directions.”

We await with anxiety the arrival of the next mail; but as no telegram has been sent, we may reasonably hope that the danger is past, and that our friends are progressing favourably. It is in seasons of trial like these that the missionary finds the comfort and *obtains* the promises contained in the ninety-first psalm. They also show to us the advantage and comfort of locating two mission families in the same station.

MORE RECENT INTELLIGENCE.

The Rev. E. C. Pike, B.A., of Birmingham, writes:—“I have received a letter from my brother this afternoon, dated Dec. 23rd, in which, I am thankful to say, he reports all the sufferers convalescent, though he himself was, of course, at the time of writing very weak.”

Under date of Dec. 25th, Dr. Buckley writes:—“I should fear our brother has been brought very low, though we have reason to hope that all danger is past. In judgment mercy has been remembered.”

Recent Baptisms in Orissa.

Nov. 4th.—Four were baptized at Choga by Thoma, after a sermon by J. Buckley from John iii. 7.

Dec. 2nd.—Fifteen were baptized at Cuttack by Sebo Patra, after a sermon by Shem Sahu from Luke ix. 23.

Letter from Mr. Brooks.

EXTRACTS FROM A PRIVATE LETTER TO THE SECRETARY.

Cuttack, Dec. 17th, 1877.

MANY thanks for yours of the 8th Nov., enclosed to brother Miller. I intended to have written to you last week, but was almost laid up from the effects of a fall and serious bruise on my back. Even now I am suffering a good deal, and am obliged to be very careful of the position I put myself in, and find it no easy job to lie down or get up. Not having felt at all well, I asked Mr. Macmillan to give me a trip down with him to the Jumboo and False Point. The steamer was previously engaged, so we went in one of his boats; and on leaving the larger for a smaller boat in the unfinished canal, my feet slipped from under me, and I fell with all my weight with my back on the edge of the boat. With the repeated change of boats, and the knocking and going about from place to place, I suffered dreadfully—otherwise I should have enjoyed the trip amazingly: as it was, it did me good, accident excepted. There is one spot down there, as you know, most sacred to us,* and I found all the surroundings in very nice order.

The "Jumboo Location" may in course of time become an important place—that is when the "extension canal" is finished. The distance between the Bay and Márságháe would be very considerably reduced, and communication would be little affected by the heavy floods. There is now telegraphic communication; but the building of the office has been stopped, like many other works in progress. A considerable population is being gathered at the "Location;" bungalows and other premises built; sheds for storing paddy and rice; and most of the accessories for steeping, boiling, and husking paddy, by native agents of merchants. But most of the canals in Orissa remain *unfinished*—go to no where—and are comparatively useless. Much better to finish what have been commenced, and bring them into use, or have saved the heavy outlay, now wholly unremunerative in some parts. But famines, change of officers, *crochets*, reductions, and nobody knows what, stop progress; and, to a greater or less extent, what is done one year has to be done over again the next. There is, however, one good—that of supplying good water and bathing accommodation to the people near the banks of the canal.

The people were very busy cutting their paddy, which generally looked very good. On the left bank down towards Márságháe there are immense plains of rice ready for cutting, dotted here and there with plots of sugar-cane and various kinds of pulse. For many miles the canal banks on both sides are covered with behree; and on the top, cocoa-nut and polang trees, and the castor oil plant almost as big as trees. On the right bank, both between and beyond the river, as far as the eye could reach for miles and miles, every inch seemed yellow over with mustard in flower. But though in December, the weather was anything but cold, and I went to sleep every night without any covering except usual night costume. We went to the lighthouse. My companion went to the top to look after the work; had there been a lift, I might have been tempted, but I question if my ambition for climbing ever gets me to the top. Mr. Geary is now harbour-master, and is at Hookeytolá. I see that a sub-assistant surgeon has been appointed there, and have heard something about his being a Christian.

Myself, wife, Mrs. Buckley, and Miss Leigh are the only representatives of the Mission at home just now, and Sebo and Shem are the only native brethren left. To-morrow morning my dear wife, daughter, grandchildren, and orphanage girls go (D.V.) to Mandapara for four days. Possibly I may run over just for one day, if I can get a boat. The girls have proposed to cook and eat very early before they leave, and they will settle down easily during the day. We have sent tent, supplies, etc., across to-day. Some of them will have their work to keep them out of mischief. Last Friday I married a very worthy girl to one of Patra's sons—the eldest, a widower. My wife has always looked upon her as her "right-hand." There has been some competition for this girl, and I have tried to act the part of a faithful guardian.

* His son's grave.

The Orissa Pulpit.

Under this heading it is intended to give, occasionally, sketches of sermons by our esteemed native ministers. The following is by Makunda Das, and has been translated and condensed by the Rev. T. Bailey. Besides being an able preacher, Makunda is an excellent poet. He is the author of many of our favourite Oriya hymns, and of several of our most popular poetical tracts.

"The blood of sprinkling that speaketh better things than that of Abel."—HEB. xii. 24.

In this chapter the apostle compares the old with the new dispensation, showing the great superiority of the latter. The text, in an interesting form, presents us with the same truth.

I.—CONCERNING THE SHEDDING OF ABEL'S BLOOD.

The narrative is given in Gen. iv. Cain and Abel went to sacrifice. Cain was a cultivator, Abel a shepherd. Cain took of the fruits of the earth, Abel of the firstlings of his flock. It is stated in this epistle that "by faith Abel offered a more excellent sacrifice than Cain." These two being sinners, both felt it needful to offer sacrifice. The *thing* they did was the same, the *spirit* in which they did it was widely different. Hence God refused Cain's offering and accepted Abel's. Seeing this, Cain angrily reflected, "I am the eldest brother, my offering should be specially acceptable, but is refused; while that of Abel, my younger brother, is accepted." The cloud of anger shrouded his face, the fire of envy burnt in his heart, and when God asked, "Where is thy brother Abel?" forgetting the all-seeing eye, he replied, "Am I my brother's keeper?" to which the Lord replied, "The voice of thy brother's blood crieth unto Me from the ground."

II.—THE SUPERIORITY OF CHRIST'S BLOOD TO ABEL'S.

It is said here "it speaketh better things."

1.—The blood of Abel clearly revealed the guilt of his brother. Though no one was near at the time of the murder, and Cain denied it, the blood was witness, and as such called aloud to God. Christ's blood "speaketh better things" in testifying not *against* but *for* his brother. As the deep waters of the sea close over the stone thrown into them so that it is lost to view for ever, so the blood of Christ hides the sin of man.

2.—Through the blood of Abel, Cain became numbered with transgressors, and will be known through all ages as the murderer of his brother; but by the blood of Christ they who were all defiled

by sin have its stains removed, and are made followers of the "Holy One."

3.—Abel's blood cried out to God for punishment and a curse. Christ's blood speaks of forgiveness, peace, and a blessing even on His enemies. He said in His agony, "Forgive them, for they know not what they do;" and though He directed the gospel to be preached to all men, He desired it first to be proclaimed to the inhabitants of Jerusalem, from whom He had received stripes, abuse, and death.

4.—Through Abel's blood-shedding Cain became a runaway and vagabond on the face of the earth; but by the wonder-working blood of Christ those who are wandering like lost sheep in the far-off wilderness and mountains are gathered to the fold—the prodigal son is restored to his country and home.

5.—Abel's blood-shedding brought a curse upon the earth (Gen. iv. 12); but by the blood of Christ that which was accursed and spiritually barren is rendered fruitful of blessing—those who receive Christ receive with Him every temporal and spiritual good. "The earth shall yield her increase, and God, even our own God shall bless us."

6.—The punishment Cain received was very heavy; he said, "It is more than I can bear." By the blood of Christ the heavy load of sin is exchanged for unspeakable joy, eternal life, the crown of glory.

7.—Through shedding Abel's blood Cain is called "the son of the wicked one" (1 John iii. 12)—an ominous and dreadful name. By the blood of Christ the children of the wicked one, and slaves of sin, are called by a new name—"the children of God," "the sons and daughters of the Lord Almighty."

8.—To escape being slain, Cain received a special mark—what it was we are not told, but it protected him. By the sprinkling of Christ's blood on the door-posts of the heart, we experience a far more complete and glorious deliverance.

Let us all "come" to the blood that speaketh such good things. It will be a witness for us, and will appeal to God for our forgiveness, peace, and eternal happiness.

Missionary Services.

DURING the last quarter of 1877 missionary services were held as under:—

DATE.	PLACE.	DEPUTATION.
Oct. 15—17 ..	Todmorden, Lineholme, Lydgate, Vale, and Shore	I. Stubbins and W. Hill
" 18	Queensbury and Clayton	I. Stubbins
" 21, 22 ..	Macclesfield	W. Hill
" 24	Tarporley, Wheelock, and Audlem	I. Stubbins, C. Springthorpe
" 25, 26 ..	Burton Juvenile	W. Hill
" 28, 29 ..	Quorndon and Woodhouse Eaves	W. Hill
Nov. 4—6 ..	Kegworth and Diseworth	T. W. Marshall, W. Hill, and W. Bailey
" 7	Sutton Bonington	W. Hill and W. Bailey
" 11, 12 ..	Sheffield	W. Hill and W. Bailey
"	Leeds, North Street	I. Stubbins
" 18, 19 ..	Ashby and Packington	W. Hill and T. Goadby
"	Mansfield	I. Stubbins
"	Fleet and Sutton St. James	W. Bailey
" 21	Leicester Juvenile	W. Hill
" 25, 26 ..	Halifax and Lee Mount	W. Hill
"	Old Basford	W. Bailey
Dec. 2	Beeston	W. Hill
" 2, 8	Eastwood and Newthorpe	W. Bailey
" 9, 10	Stalybridge and Poynton	I. Stubbins
"	Coventry	W. Hill
"	Nuneaton	W. Bailey
" 28	Ripley	J. Parkinson
"	Ilkeston	W. Hill

NOTE.—Notwithstanding the general, severe, and long-continued depression in trade, the mission funds have been kept up remarkably well; a circumstance which is owing, in no small measure, to the untiring energy of those friends who have pushed on the good cause. To name any where many have done so admirably would be invidious. It may be stated, however, that in the case of one church the contributions have been double those of any previous year—though trade has been very bad in the neighbourhood. 2 Cor. viii. 1—4.

Our Sixtieth Report.

THE following extract from a recent number of the *American Morning Star* is from the pen of the Rev. J. Phillips, the senior member of the Freewill Baptist Mission. It may be stated that our venerable brother accompanied the Rev. Eli Noyes to India in 1836, so that he is now the oldest missionary in Orissa. Mr. Phillips writes:—

"Let us consider one another to provoke unto love and good works."

"While vain strife and rivalry have no place in true Christian work, a holy emulation is both approved and encouraged by the sacred writers, as will be seen by reference to the eighth chapter of the second epistle to the Corinthians, at the beginning of which is a plain call to emulation, and a little further on a still higher example is set for their imitation. Surely we should be stirred up to the exercise of love and good works, by the devotion and benevolence of the early Christians, of fellow-disciples of the present day, as well as by the example of our Lord and Master. A perusal of 'The Sixtieth Annual Report of the General Baptist Missionary Society,' of England, has suggested these thoughts.

"It was through the efforts of one of their missionaries, Rev. Dr. Sutton, that we were induced to enter into this work, and to

occupy a portion of the province of Orissa. Thus far, however, they have greatly surpassed us in zeal and devotion to this cause, and in liberality in giving for it. The Report shows that in the decade from 1817 to 1827 they gave, yearly, something more than £1200 as an average, which has steadily increased until in the last decade the yearly average was more than £3,000, and the total amount given in sixty years is £118,777. This is from the ordinary contributions of the churches. Including legacies and donations from all sources, the amount raised by them in this time is not less than £200,000. When we see that this has been done by a membership now only 24,000 in number, we have a gratifying evidence of liberality; the average per member was, last year, more than three English shillings, nearly equivalent to 75 cents of our currency. The Report shows the gratifying progress which has been

made towards civilization, and let us hope towards Christianity as well, in Orissa, since its first occupancy as a mission field. Many of the cruel practices then in vogue among the people have been abandoned or abolished by law, and no small advance has been made in their desire for education and culture. A summing up of the forces at work and the results attained, so far as they can be expressed in figures, is also given, and affords ample evidence of earnest work done, and the divine blessing upon it. Would that our own Mission were in a condition to promise equal results on its sixtieth anniversary! I am not prepared to say that it will not in proportion to the number of agents employed, and the amount of funds expended, but in the matter of generous support they have greatly outdone us. They are by no means a wealthy denomination, and have less than one-third as many members as we have, and yet they gave, last year, three times as much as was contributed by our own churches. It required no small amount

of courage in them to start a mission in India when numbering only about nine and a half thousand communicants. They have, perhaps, done less in some other directions than we have, and they may have some advantages for prosecuting the work of raising funds, but after all allowances, they have set us a noble example for imitation. Brethren, let us be provoked thereby to love and good works, and do more for this cause than ever before. It is worthy of note that the leading men among them are untiring and zealous in their efforts to bring their churches up to the full measure of duty. While truly catholic in spirit and action, they are intensely loyal to their own convictions of truth, and never ashamed to avow themselves General Baptists, but rather glory in the faith of their fathers, and do their work with a skill, courage, and enthusiasm worthy of the imitation of every Free Baptist minister in America. The results are heart-cheering. Let us go and do likewise, and may 'God bless us every one!'

Foreign Letters Received.

CUTTACK—W. Miller, Dec. 11.
" W. Brooks, Dec. 17.

BERHAMPTON—H. Wood, Nov. 24, Dec. 1.
PIPLEE—T. Bailey, Dec. 4, 10.

Contributions

Received on account of the General Baptist Missionary Society from December 16th, 1877, to January 15th, 1878.

	£	s.	d.		£	s.	d.
Religious Tract Society, for printing books in Oriya	40	0	0	London, Church Street	5	0	0
Dividend—Indian Railway	17	5	7	Long Sutton	1	17	0
" Queensland Bonds	11	17	0	Loughboro', Baxter Gate	1	10	0
" Adelaide	14	16	3	Lydgate	0	19	0
Interest on Deposit Notes	13	0	3	Lyndhurst	0	17	6
Ashby—on account	23	7	6	Macclesfield	0	17	6
Broughton	0	10	0	New Lenton	1	0	0
Coventry	4	1	0	Newthorpe	0	5	0
Halifax and Lee Mount	31	4	5	Nottingham, Mansfield Road	8	0	6
Heanor	3	0	0	Old Basford	2	9	8
Ikeston	11	8	0	Preston	0	8	0
Langley Mill	2	15	0	Pinchbeck	0	5	0
Leeds, North Street—on account	35	0	0	Sheffield	8	0	0
" Wintoun Street	3	0	0	Stalybridge	1	0	0
Papplewick—J. Nall, Esq.	5	0	0	Wendover	1	0	0
				Wisbech	1	10	0

WIDOW AND ORPHANS' FUND.

Barrowden	1	0	0
Birmingham, Lombard Street	1	10	0
Boston	1	1	0
Broughton	0	10	6
Coningsby	0	5	6
Derby, Watson Street	0	12	6
Dewsbury	1	16	2
Heptonstall Slack	1	10	0
Hose	0	7	0
Ikeston	0	10	0
Kirton Lindsey	0	5	0
Leeds, Wintoun Street	0	11	6
Leicester, Dover Street	2	10	0

FOR ROME CHAPEL.

Broughton	0	10	0
Coalville—Mr. J. Gutteridge	5	0	0
Crich	1	10	0
Leicester—by Mr. T. Cook—			
Mr. John Stafford	1	0	0
Miss Cooper	1	1	0
A Friend	0	5	0
	2	6	0
London—Mr. J. Wallis Chapman	8	10	0
Church Street—by Miss F.			
Whitley	0	5	3
Poynton	2	7	2

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

The Place of Baptism in the Life and Teaching of the Church of Christ during the First Ten Years of its History.*

I. THE GOSPELS present us with the following facts with regard to Baptism:—

(1.) Christ Jesus Himself was baptized by John, His forerunner, in the river Jordan, in order “to fulfil all righteousness.”

(2.) John, distinguished as the Baptizer, administered the same rite of baptism to *crowds* of Jews who came from Jerusalem and Judea, and all the region round about.

(3.) And yet “Jesus Christ made and baptized more disciples than John,” though He baptized not; but reserving to Himself the baptism of the Spirit, He delegated the baptism in water to His apostles, so making the rite independent of His personal presence.† Baptism in water was obviously a notorious and conspicuous feature in the work of the New Teacher and Reformer, compelling the attention of His foes to the magnitude of His influence, and the rapidity and breadth of His progress.

(4.) The last and weightiest words of the Lord Jesus; the words spoken after His resurrection and immediately before His ascension to the right hand of the Father—words of unusual solemnity and importance concerning the special work of His apostles—contain a distinct and emphatic reference to this rite, and enjoin its observance in terms of significant urgency, and with sanctions of overwhelming force. “All power,” said the Lord Jesus, “is given to me in heaven and in earth: go ye, make disciples of all the nations; do not restrict your work to Jerusalem, or to the Jews, but enrol disciples from all peoples and tribes, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you; and lo I am with you all the days, even unto the end of the world!”‡

II. Various methods are open to us for discovering the meaning of these few facts contained in the gospel record.§ The plan I propose adopting now is to ask what was the judgment of the first disciples of Christ upon them; what did those men think He wished;—the men who saw Him baptized in the Jordan; who baptized others at His bidding; who heard all His words about the founding of the church; and who saw His face and felt the solemn pressure of His spirit as He uttered

* Delivered at Westbourne Park Chapel on the Sunday morning preparatory to the first administration of believers' baptism within the new building. Also published as a separate Tract, “The Place of Baptism,” etc., No. 2, and may be had of the Leicester and London publishers of this Magazine, price One Penny.

† Cf. Godet, John iv. 2.

‡ This cannot mean that ALL instruction is to follow the administration of the rite; or that Christ made disciples by the administration of baptism. Such an interpretation would be sacramentarianism pure and simple; and bad exegesis at the same time. You enrol a pupil in a school by taking him to the master. Men are made *disciples* of Christ by being brought to Christ.

§ See “The Place of Baptism in the Life and Teaching of Jesus: an Exposition and a Plea.” By J. Clifford. Price One Penny, or Six Shillings per hundred.

the words of "the Great Commission?" I wish to treat the first eleven chapters of the Acts of the Apostles as an authoritative key to the baptismal facts contained in Matthew, Mark, Luke, and John.

This method is not only extremely fair, but it is full of great promise, for

(1.) We are sure the disciples were perfectly loyal to their Master, passionately devoted to His purposes, and would do their utmost to carry out His wishes, fearing no man's frown, courting no man's favour, resolutely hazarding their lives for the sake of doing faithfully and thoroughly all that they believed to be His will. They would omit nothing through fear; they would add nothing through lack of reverence.

(2.) Moreover they were promised the gift of the Holy Ghost to bring to mind all that He had said to them, to guide them into all truth, to save them as leaders from error, to set them free from the narrowness to which their prejudices held them,* and to qualify them in all respects for the momentous task of forming and developing the young life of the new Christian society.

So that if we had any lingering doubt as to the import of Christ's own *act* in being baptized; or as to His habit of having His disciples baptized; or His words about baptism in His farewell sayings, we should have *clear, distinct, and authoritative guidance as to that meaning from the Spirit-inspired action of the church of Christ within the first few years of its history*. Fresh from the presence of the Master, chivalrously devoted to Him as their sole Lord and Leader, guided in all things by His Spirit, their speech and action are an infallible witness to His will, and an unerring index to the meaning of His example and His edicts. If we can make sure of what they did, we can easily determine what our Lord taught and commanded.

Victor Emmanuel, the first King of United Italy, dies, and the loss of the brave, devoted, and patriotic leader gives a shock to the heart of every Italian. The nation is plunged into grief, and reads, with a quivering sorrow, the proclamation of his son, King Humbert, who says:

"Italians!—The greatest misfortune has suddenly befallen us. Victor Emmanuel, founder of the Kingdom of Italy and its unity, has been taken from us. I received his last sigh, which was for the nation, and his last wishes, which were for the felicity of his people. His voice, which will always resound in my heart, imposes upon me the task of vanquishing my sorrow, and points out to me my duty. At this moment there is but one consolation for us possible, namely, to show ourselves worthy of him; I by following in his footsteps, you by remaining devoted to those civic virtues by the aid of which he succeeded in accomplishing the difficult task of rendering Italy great and united. I shall be mindful of the grand examples he gave me of devotion to our country, love of progress, and faith in Liberal institutions, which are the pride of my house. My sole ambition will be to deserve the love of my people.

"Italians!—Your first King is dead; his successor will prove to you that institutions do not die. Let us unite in this hour of great sorrow; let us strengthen that concord which has always been the salvation of Italy."

* Cf. the vision given to Peter Acts x.

The chief solace of Italy, in this hour, is in the devotion of the son to the father, in the certainty that he will execute his father's wishes, and complete his father's work. The will of Victor Emmanuel rings in every line of that proclamation, and the greatest stranger to the Italy of the last twenty years might learn from it what have been her passions, her hopes and fears, her struggles and her victories. How much more, then, may we expect to find the will of Christ in the preaching of Peter on the day of Pentecost, and in the house of Cornelius the leader of the Italian band of soldiers at Cesaræa! With what greater distinctness and emphasis will the mind of our King be revealed in the FIRST ACTS of His brave and heroic followers after His Ascension! Again we say, if we can only settle clearly what they said and did, we shall know what He wished and willed!

Take, as an example, the washing of the feet of the disciples on the memorable occasion of the Last Supper. Did the Lord Jesus wish that touching deed to become a part of the perpetual ritual of His people, and to be strictly and literally imitated in the case of all His followers; or was it merely intended as a rebuke to the pride and self-seeking of the apostles, and a symbolical and dramatic appeal in favour of the perpetual obligation and incorruptible dignity of lowly service? Suppose we could not get at the drift of the event from the gospel account, yet the bare fact that Peter, James, and John, and the rest of the apostles, and of the hundred and twenty, did not, on any occasion, nor at any time, treat it as part of the law of the Lord Jesus for His church, is itself an all-sufficient warrant for us to say that Christ never meant a *rite* like that of *feet-washing* to have a place in His kingdom; but He did mean to inculcate, in this most impressive and powerful way, the grand principle that power and greatness in the kingdom of heaven are *always* given for generous, lowly, and self-denying service.*

BAPTISM AT JERUSALEM.

III.—But now look at the matter of BAPTISM; and test the teaching of the gospels by the interpretative facts recorded concerning the action of the church of Christ within the first ten years of its history in and out of Jerusalem.

Assuredly if the Master has said nothing about baptizing in water, we shall not find any word concerning it in the first public preaching, in the first public witness-bearing, and in the first public acts of the new-born church. Ay! but there it is. The church is full of the Holy Spirit, baptized into, immersed in the Holy Spirit; apostles and members alike, men and women alike, are all *filled* with the Holy Ghost. The promise of the Father is fulfilled, and in the exercise of newly-descended power the church begins its redeeming work. A mighty wave of religious enthusiasm, starting from the praying few, passes on to and overwhelms the listening many. Peter preaches with super-human force: his words are quick and powerful, sharper than any two-edged sword, piercing into the quivering and sensitive consciences, till the people cry out with pain, "Men and brethren, what shall we do? Counsel us. We are undone. Guide us, we know not which way to

* It is not till the fourth century that this rite is introduced; and that fourth century is the hot-bed of corruptions. A more glaring and ghastly farce than the Pope washing the feet of twelve old men in St. Peter's even Popery does not present.

take." "*Repent,*" says he, "repent, every one of you; repent, and *be baptized in the name of Jesus* for the remission of sins." *Baptism is the second word in his preaching, and it is like the first, followed by the promise, "ye shall receive the gift of the Holy Ghost."* "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."*

So baptism in water appears definitely, distinctly, and prominently, in the very first day's public work of the church of the Lord Jesus. Fresh from the prayer-meeting they preach baptism; fresh from the face of their ascending Lord, and with His last words still ringing in their ears, they preach baptism; freshly inspired by the Holy Ghost they preach baptism: and preach it definitely, distinctly, and prominently, and preach it as *the second word of their teaching*. The same Spirit—the Spirit of the Lord Jesus—who guided them to preach and teach Christ as the sinner's only hope, Redeemer, Justifier, and Lord; to preach repentance for sin and faith in the Saviour as the only way of salvation, guided them to preach baptism, not as John preached it as a profession of *present repentance*, but as a sign of the actual acceptance of God's present and offered remission of sins, in and by Christ Jesus the Lord.

Here, then, we have not one witness, but a dozen; not a dozen only, but ten dozen; not a private attestation, but a most public and pronounced one, showing that baptism has passed over from the ministry of Christ recorded in the gospels into the teaching and deeds of the Church as recorded on the opening page of its history. This is the first appearance of the Church amongst men: and the most striking sign given of its distinct organic existence, of its relation to the despised and crucified Nazarene, of its laws and constitution, is this act of baptism in the name of Jesus. Verily if we believe at all in Jesus we must believe—

(1.) That these men and women did precisely as Jesus wished them when they baptized the three thousand who gladly received Peter's word.

(2.) We must believe that they did as Jesus *wished* them when they put baptism *second* and not *first*; not before instruction, but after it; not in front of repentance and faith, but behind them.

Both the act of baptism and its place were due to that Christ who, though He had gone up on high, was still the Guide and Ruler of His church.†

BAPTISM IN SAMARIA.

IV.—Before the church had passed through its second year, many and serious troubles overtook it, and threatened not only its peace but also its existence. The enormous increase of the new sect, and the growing splendour of its pure fame irritated and incensed the defenders of the

* Acts ii. 41, "*were baptized*"—"not necessarily at once after the discourse, but naturally during the same day if we unite the next clause closely with this. But the compendious form of the narrative would allow us, with some editors, to place a colon between the two clauses; and then the baptism could be regarded as subsequent to the addition, taking place at such time, and under such circumstances, as the convenience of the parties might require. It is proper to add, that the pools so numerous and so large which encircled Jerusalem, as both those still in use and the remains of others testify at the present day, afforded ample means for the administration of the rite. The habits of the East, as every traveller knows, would present no obstacle to such a use of the public reservoirs."—*Prof. Hackett, Acts, p. 55.*

† Note the beautifully suggestive fact that Luke says that in his gospel he had narrated all that Jesus *began* to do and teach; in this appendix to the gospel he tells us what Jesus *continues* doing.

ancient Mosaism, and roused their anger to such a pitch that in their vehement violence they put one of the most daring of the church's champions to death. Stephen the deacon was martyred. Saul, the pupil of Gamaliel, was consenting unto his death, and with fiery zeal was bent on destroying the cause of the hated Nazarene. The flames of persecution raged with more and more fierceness, so that the disciples could not stay in Jerusalem, and went everywhere—but went preaching the Word.

Our Lord, who had Himself been driven into Samaria on an evangelising tour by persecution, and who can use all things to work out the counsel of His will, used these persecuting flames to burn down the barriers that kept the church from Samaria, and then thrust forth Philip, the second of the seven deacons and a companion of the martyr Stephen, to proclaim to the Samaritans the unsearchable riches of His salvation. "And it came to pass when they heard Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were *baptized*, both men and women."

They were *baptized*.

1.—Being *believers* in Christ, they were, as a matter of course and of right, as Christian right was understood by Philip, baptized in water.

2.—They were baptized by Philip, though he was "only a deacon," and not an apostle like Peter or John.

3.—They were believers *first*, and were baptized afterwards, not before.

4.—They were baptized notwithstanding they belonged to the Gentile world.

5.—And their faith was neither pure nor strong; and their motives in one case, at least, mixed, for Simon the Sorcerer was amongst the candidates, for he too, was a believer, though, as the event proved, his faith did not stand in the power of God, but sprang from the corrupt and selfish motives of men.

The Baptism in Samaria does not differ one jot from the baptism in Jerusalem, save that it shows us that deacons administered it, and that Gentiles, being believers, were not to be debarred from the privileges.

BAPTISM IN THE DESERT.

V.—God's reward for work well and faithfully done is more work to do; therefore Philip is sent from Samaria after a man of Ethiopia, of great authority in the court of Candace, queen of the Ethiopians; for in him Ethiopia is stretching out her hands unto God, and God is near to lay hold with the fatherly grasp of His redeeming welcome. The eunuch is a proselyte, and has dared before his fellow-courtiers to separate himself from heathenism, and to be baptized as a professor of the religion of the Hebrews. To him the spirit-led Philip preaches *Jesus*. What did that mean? What was comprised in a sermon on such a theme? What were the elements included in Philip's preaching?

Many things, but most manifestly *baptism*; for mark the first effect recorded. "As they went on their way they came to a certain water, and the eunuch said, See, here is water; what doth hinder me to be baptized?*

* We readily surrender the thirty-seventh verse. It is not found in any of the ancient MSS.; but its insertion from the earliest baptismal liturgies is a forcible witness to the demand of the church for *faith* as the condition of baptism. It is more forcible out of the text, and as a marginal reading, than in, because it witnesses to the tenacious power of the habits of the early church.

And he commanded the chariot to stand still, and they went down both into the water (both Philip and the eunuch), and he baptized him; and when they were come up out of the water the Spirit of the Lord caught away Philip that the eunuch saw him no more; for he went on his way"—an obedient believer, and therefore "rejoicing."

Baptism in the DESERT demonstrates this, that the early church did not measure the obligation to be baptized by the proximity of a *church*;—as baptism in Samaria shows that they did not restrict its administration to an apostle,—but regarded it as a right belonging to each individual believer wheresoever he might be.

BAPTISM AT DAMASCUS.

VI.—As if to show how opposed God is to hierarchies and priestly assumptions, our next steps carries us still further into the wide and bracing domains of freedom, and face to face with one who is an inconspicuous man, little known to the church, less known to the world, apparently without great gifts, but certainly a *disciple of the Lord Jesus*, and therefore capable of teaching the alphabet of Christianity even to the greatest genius of that age, if as yet he does not know it.

The year following the first persecution, brings a change to the church. The bitterest, most malignant, and most powerful enemy of the Nazarenes is arrested on his way to Damascus by the Lord Jesus Himself, forced to surrender and to cry out for guidance. And Christ sends him, not to Peter, not to John, not even to Philip or to Barnabas, but to a private and unofficial Christian—to one who is not an apostle, nor a pastor, nor a deacon, but "only" a Christian,—and sitting at his feet, Saul hears the will of his new King—"And Ananias entered into the house" where Saul was, "and putting his hands on him said, Brother Saul, the Lord hath sent me, even Jesus, that appeared unto thee in the way by which thou camest, that thou mightest receive thy sight and be filled with the Holy Spirit. And immediately there fell from his eyes as it had been scales; and he received sight, and arose, and was *baptized*."

The first use he makes of his newly bestowed sight is to find his way to the reservoir in the house* and be baptized in the name of Jesus. There is no loss of time, no delay, no want of promptitude. Baptism is his right as a believer, and he goes to it, as a chicken to its mother's wing, or as a hungry son to a prepared meal.

The Baptism at Damascus conclusively shows that three years and more, of progress and of persecution, of trial and of victory, have made no change in the teaching and practice of the church concerning this privilege. It holds exactly the same place in the economy of the church at Damascus that it holds in that of the church at Jerusalem on the first day of its manifestation.

BAPTISM AT CESARÆA.

VII.—Still, three years are a very brief space for the development of ideas, and for the full expression of the Master's will! May it not

* Damascus at the present day abounds in water, and all the better houses have a reservoir in their court, or stand beside a natural or artificial stream.—*Robinson's Palestine*, III., 400.

be that in so short a time there was not room enough to expand the qualifying and colouring conditions of the Lord's teaching and example? Let us therefore advance another stage, and this time we approach the close of the first ten years of the church's history, and find ourselves in the presence of facts of unique significance.

Cornelius, a Roman centurion of Cesaræa, yearning for the better life, had embraced the Jewish faith and become a worshipper of Jehovah, though he had not taken his place as a proselyte, and therefore was regarded by the Jews as still belonging to the heathen community. God, who is not and cannot be a respecter of persons, sent a messenger to Peter on behalf of Cornelius, and constrained the apostle to travel thirty miles for the purpose of preaching to him and his the gospel. Peter told the story of Christ's life and death and resurrection, and announced the remission of sins to all who believed on Him. "And while Peter yet spake these words his hearers were seized with a new and wondrous feeling of devout and adoring praise to that God who had redeemed them in so wonderful a manner; and they began to speak with tongues and to magnify God, just as the Christians of Pentecost did. Indeed, the proof was incontrovertible that the Holy Ghost was shed on them as it was on the hundred and twenty at the beginning. The miracle attested the sermon, and proved that the plan of salvation preached by Peter was a Divine plan, securing the same blessings for Italians as for Jews. There was no difference. True, they were not circumcised! True, they were not proselytes! True, they were heathen! No apostle had laid consecrating hands on them, and yet here they were, plainly accepted of God, without any external observances whatever. "Can any man," Peter breaks out, appealing to his companions who had come with him from Joppa, and who were Jews, "can any man forbid water that they should not be baptized as believers in the Messiah." It is their right. They have an indefeasible claim to it. Their right is conspicuously manifested. They are filled with a new sense of the love of God, they enjoy His pardon, they are glad with His favour; and this *experience* gives them a right to receive the seal of pardon and the sign of Christian service. They are Christ's subjects, for they have His Spirit. Who dare debar them of the privilege? And Peter commanded them to be baptized in the name of the Lord; he devolving the work on others as Christ had done, and as Paul did; and when his conduct was challenged by the church at Jerusalem, he silenced all opposition by saying, Forasmuch, then, as God gave them the like gift as He did unto us upon belief in the Lord Jesus—who was I that I could withstand God? He dare not deny them the right of baptism, for it was plain to him that God Himself had ordered it.

VIII.—Those ten years, then, show the following facts with regard to Baptism:—

1.—That the Christian churches of Jerusalem, and Damascus, and Joppa, and elsewhere, during the whole of that time held that Christ had instituted baptism as the *privilege* of every believer, and the sign of his acceptance of pardon through the Lord Jesus.

2.—That baptism never went before repentance and faith, but always behind them; and that wherever repentance and faith existed,

there the privilege of baptism ought to be allowed to follow—nobody, not even an apostle, and that man the chief of the apostles, had the right to debar the believer from his right.

3.—That any believer might administer baptism—a Peter, a Philip, an Ananias, an unnamed traveller from Joppa to Cesariæ.

4.—That the distinction between the baptism in water and the baptism in the Holy Spirit is retained throughout the whole of these ten years. The first converts do not confound them. Not a line is here as to the Spirit taking possession of a man's or a child's heart at the time of baptism, and because of the baptism.

5.—That baptism and pardon are not related by any absolutely necessary bonds. They are separable, for they are separated. Pardon is not delayed till baptism is administered. It is announced beforehand, and the act of baptism is the declaration of the baptized person that he accepts it. It is not bestowed in the act. It is not refused to the unbaptized, and yet it is so related to the full sense of the Divine favour and the growth of Christian joy, that it is a wrong to the Christian life to admit it. One objection, therefore, to infant baptism is that it robs me of a privilege; it anticipates my enjoyment of a right conferred upon me by Christ, and puts it at a period when I can know nothing about it, instead of placing it at a time immediately following my experience of God's pardon, when it would be an addition to my joys and an increase of my pleasure.

Oh! but say you, what does it matter about the symbol, if you have the reality? Surely that is enough. Well, no! we find, as a matter of fact, all through life, that realities are not enough. Symbols have important uses, and are of real and abiding value. We are not content with the realities of friendship, but still go through the interesting and helpful symbolism of shaking hands. There is real grace often in such a form, and true help has been given to men by the friendly grip. Wives will not throw away their wedding rings, though they are only symbols of the marriage union—they have a right to them; scholars treasure their diplomas, though they are not the learning itself, and only the signs of it; men of property do not burn their title deeds, though parchments are not houses or land; kings do not sell their crowns, although they are not the kingly power itself, but only the outward and visible sign. Life is full of symbolism. Symbols keep realities alive; they are the amber in which they are preserved. I object, therefore, to the *denial* of baptism, because it robs me of a privilege given by Christ Himself to all His followers; and I object to being sprinkled as a babe because, though it retains the privilege, it is not I who enjoy the power of this Christ-instituted symbol, but my mother and father.

They are saying in this nineteenth century, let us go back to mediævalism. I object to stop there. I would rather go back to the church of the FIRST TEN YEARS; there I find all my privileges intact; there is the largest freedom, the most glowing generosity, the intensest enthusiasm, the gladdest service; and there is the right of baptism in the name of the Father, and of the Son, and of the Holy Spirit, in all its original and beautiful integrity.

JOHN CLIFFORD.

Sabbath Observance in Relation to Personal Piety and Church Prosperity.*

DEAR BRETHREN,—At the last Conference you requested me to write a paper to be read at this Conference, on the above subject. In view of the pressure of business, I have endeavoured to condense my remarks as much as possible.

In the statement of my subject—if I understand it aright—you have defined the line of thought I am to pursue. I am not to show the nature and obligation of Sabbath observance in relation to the world, but only in relation to the Christian life and the Christian church. To this limitation of my subject I shall adhere this morning. Of course to a large extent we shall have to traverse old ground and reiterate old arguments; but in this age of bewildering newness of thought it may be the part of wisdom to do this. This is essentially a destructive age. We are witnessing, and perhaps experiencing, a revolution of old theologies, and an annihilation of long-cherished beliefs, such as to make the devout heart grow sad and weary. It behoves us to pause and ask, what are we doing, and whither are we going? Upon what troublous sea are we embarking, and for what desired haven do we set our sails? Far better and far wiser for us to beware how we let out the life-blood of many grand and sustaining truths, before “we fly to ills we know not of.” In this theological transition state the admonition of the apostle comes with fresh force to our hearts, “We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.”

In regard to the subject of this paper we shall include nearly all our remarks by asking and answering two questions. I.—What do we mean by Sabbath observance? II.—What are the relations between Sabbath observance and the Christian life?

I.—What do we mean by Sabbath observance? What is its nature and design? With the rapid and fierce revolution of Christian thought and Christian belief which is characteristic of this age, our subject has suffered along with many others. What with the cry of the Puritanic Sabbatarian on the one hand, and on the other hand the agitation of the broad Sabbatarian party, we are apt to stand still in doubtful uncertainty. With the former we have no sympathy whatever; nor with the latter indeed, for we esteem most of their claims as gross misrepresentations of Christ's words and life. May we not strike a happy medium and so hit the truth? Does not the scriptural account and history of the Sabbath lie somewhere between these two agitations? Both contain elements of truth. May we not cull their graces and bury their deformities? As the Sabbath in relation to the Christian life is purely a matter of revelation, we shall have to go back to the Bible for knowledge of its nature and design. Permit me, then, to give a brief scriptural and historical account of the Sabbath.

The first statement of this day of rest is made in the Book of Genesis—“And God rested on the seventh day from all His work which

* Read at the Lancashire and Yorkshire Conference, and printed by request.

He had made; and God blessed the seventh day and sanctified it; because that in it He had rested from all His work." This institution, then, is the crown and finish of the work of creation. It is a creation in itself. The Almighty pre-arranges for a human necessity. He, by example, indicates a need, and finishes His creative work by making provision for it. In three sentences we may indicate the nature of *this* Sabbath. First: It is a day which differs from other days; there is to be some vital difference between it and the other days; it is separated, hallowed. Second: It is commemorative of the work of creation; "and God *blessed* it, *because* He rested from His work." Third: It is indicative of and a pre-arrangement for a human need; "God *rested*!"

Now, brethren, what I wish to show is, that the nature and design of this first Sabbath is reiterated and sustained through the whole biblical history of the Sabbath, including and ending with the institution of the Lord's-day by the apostles of the early church. If we can do this, we shall be able to define what Sabbath observance ought to be in its relation to personal piety and church prosperity. From this first establishment of a Sabbath we traverse a vast period of time, till we arrive at the beginning of the journey of the children of Israel through the wilderness, where we find that this institution is recovered from its long oblivion and made a part of the Jewish economy. It is a noticeable fact in profane history, that a Sabbath observance, or at least an observance of one day for religious purposes, was prevalent in some Pagan cities previous to its establishment in the Jewish code of laws and regulations—an old relic, may be, of purer, clearer days, when their ancestors worshipped the living God and observed the Sabbath as coming from Him. However that may be, we note its establishment and *definition* in the Jewish history.

It is needless for us to go into all the minute details of the Jewish Sabbath; but anyone conversant with those details will have observed that in nature and design it was that which God first established, and which we recognise and observe to-day. It is a mistake to call the primitive Jewish Sabbath a "joyless austerity and an irksome restraint;" true, the Pharisees made it so, as anyone would who took the letter for the spirit; but in spirit and aim it was the beneficent arrangement of an all-wise and merciful God. We have said that the Jewish Sabbath was the same in nature and design as the first seventh day which God hallowed; that through all its multiplied duties, warnings, and restrictions, there shone the spirit and idea of a law which admitted of universal application; that through all the symbols and wrappings of the Jewish ritual we get glimpses of a great and blessed truth which can never be localised. First: the first essential of the Jewish Sabbath was cessation from the daily toil. Is not that the re-statement of the old word, "and God *rested* on the seventh day?" Second: that no work should be engaged in, excepting works of piety, of necessity, and mercy. Is not that the realisation of God's idea when He "*hallowed* the Sabbath day?" Third: that on that day there should be a special direction of the heart and thought towards the Lord; that by reason of the cessation from toil there might be opportunity to worship God in the temple and engage in religious services. Do not these things

indicate the nature of the Sabbath as originated in the beginning, and as transmitted to us—defined and confirmed—through the Jews.

Again, we come down to the time of Jesus Christ, where we find that the observance of the Sabbath had undergone strange alterations. The Pharisees had so twisted its duties and prohibitions, that of the original institution nothing was left but the bare outline: there was the skeleton—bone and form—but nerveless, spiritless; all that remained was the ghost of its former self, and even *that* a horrible caricature. What refined absurdities, what pitiable, ridiculous, and fantastical subtleties of casuistry were entertained by those doting rabbis, the pretentious advocates of the Sabbath observance, may be gathered from the laws which they made, and from the monstrous restrictions which they enforced. “You might lead a horse with a bridle or halter, but not use a saddle to load him; the lame might use a staff, but not the blind; they must not carry a fan to drive away the flies; if a flea bite they might remove it, but not kill it; they must not fling more corn to their poultry than will serve for that day, lest it grow by lying still and they be said to sow their corn on the Sabbath; and so on through infinite absurdities and follies.”

This gross caricature, then, of a wise and beneficent institution confronted the Saviour. It is for Him to wrest it from its corruption, and again to infuse into it a meaning and sacredness which were realised in the early history of the Jews. It is for Him to sweep away the glosses which covered it, and to re-state its nature and design. It is, then, with peculiar interest that we observe the relation of Jesus Christ to the Sabbath. In the first place, He protests against the Pharisaic observance of it. He sets His face against the unfeeling use which those Pharisees had made of it. By miracle, by teaching, by denunciation, He plainly tells them that the original methods of its observance, enjoined by Moses, they have broken: as Ward Beecher says, “In the spirit of sovereignty He claimed authority to repeal the legislation of the Pharisees respecting the Sabbath, and to restore the law to its original simplicity.” Having cleared away the mists of tradition, and relieved it of the burdens of a debasing formalism, our Lord to some extent indicates the design of the Sabbath in one pregnant utterance, “The Sabbath was made for man, not man for the Sabbath.” Does not Christ in this sentence insist upon a Sabbath, only with broader application than that recognised by the Pharisees? there is a *Sabbath* which is made for *man*.

We may ask, very properly, *what* Sabbath was made for man? To what is Christ referring? If I understand the sentence aright it means this, that there is a Sabbath which *has been instituted and defined*, and Christ now makes the observance of that Sabbath—whatever it is—of universal obligation. What manipulation this sentence has undergone, what ingenious interpretation it has received! The anti-Sabbatarian party to-day uses this utterance as a plea for its claims that the Sabbath was made for man in order that man might do what he liked with it; rather it was made for the carrying out of Christ’s method of observing it, which, so far as we can gather, was in nature and design the same as that instituted for the welfare of the Jews, and the same as that originally founded by God Himself.

We come now to the time of the apostles, where we find the seventh day substituted for the first, and the name Sabbath for that of the Lord's-day. Of course the Lord's-day is not quite the same as the Jewish Sabbath. It is the same in *idea*, though not as regards its outward observances and specific duties. The apostles recognised the command to observe a Sabbath as positive—that for the physical and spiritual well-being of man it was of immense importance that a Sabbath should be observed; and so far the nature and idea of the Christian Sabbath were analogous to that observed by the Jews. And as the Jewish Sabbath was commemorative of the work of creation and of Israel's deliverance from Egypt, so the apostles, in view of Him who was the Lord of the Sabbath, and who was raised from the dead on the first day, enforced, not by any express statute, but by inference, precept, and example, the desirability of observing the Sabbath on that day which is commemorative of the glorious resurrection of Jesus Christ.

In the apostolic observance we may do well to notice two things: first, that the only obligation to observe a Lord's-day was *moral*; that its observance was not the rigid demand of any law. It presented itself as a privilege of grateful love and spontaneous reverence. Secondly, that, as far as we know, this moral obligation to observe a Lord's-day was only binding upon the members of the apostolic church, and for this reason the apostolic idea concerning the Lord's-day was that it was an institution *spiritual* in its nature; hence to an unregenerate man who did not recognise these spiritual claims, the Lord's-day had no meaning. "Considered, then, in this light," to use the words of Professor Rogers, "we have no hesitation in saying that the reasoning which represents the Lord's-day as binding on the Christian now, though not precisely after the Jewish fashion, is, in spite of its being founded only on primitive practice and inferential reasoning, quite irrefutable."

But then, how did the apostolic church observe the Lord's-day? What difference between it and other days did they make? We may briefly indicate this in three sentences: first, it was a day largely spent in devotion; second, it was a constant recognition of the supreme fact of Christianity; third, it was observed especially by the assembling together of the saints. It was on the first day of the week that the members met together for the breaking of bread; it was on the first day of the week, the members were admonished to contribute of their substance to the Lord; it was on the first day of the week that Paul preached to the assembled disciples; yea, most of the chief events in connection with the work of the early church are given to us as happening on the first day of the week.

Our brief consideration of the biblical history of the Sabbath points to the following conclusions:—First, that it is a primary necessity in man's nature that there should be a Sabbath; second, that the Sabbath instituted at the creation is intended to meet this necessity of our nature; third, that the Sabbath then instituted, and that afterwards incorporated in the moral law, are *essentially one*; fourth, that though varying in form and observance, the different Sabbaths under the two different dispensations—the Mosaic and Christian—are one and the same in *spirit and design*; fifth, that although the legislative character

of the Jewish Sabbath, and the penalties consequent upon its violation, are lost upon us who live under the Christian dispensation, still, because we *do live* under this dispensation, there is—along with the early disciples—a moral obligation laid upon every member of Christ's church to recognise and observe a Sabbath; lastly, that in that measure in which we accept the teaching and precepts of the New Testament, and especially of the apostles, as our final appeal in matters pertaining to the Christian life and church, it behoves us to make the character and manner of our Sabbath observance the same as theirs. The genius of Christianity has changed the commandment into an exhortation. The old Jewish "You must" has been transformed into "You ought." It is not for us to prescribe the character of Christian Sabbath observance in *every* particular. Let each man judge of the mode which he deems best fitted for such a day. To say that a man *must* observe certain forms on that day, to say that he *must* do *this* and he must do *that*, or else he will desecrate it, is to resuscitate the bones of a dead Pharisaism, to revive the frivolous subtleties of a past age, and unbecoming the generous spirit of our Christian religion. Let each Christian man look at the Sabbath in the light of Christ's words, as an institution having some special significance for *him*. Let him remember its nature, and the ends sought by its establishment, and then he will conform to its demands, its duties will be rightly discharged, and its privileges rightly enjoyed.

J. TURNER.

(To be continued.)

The Prince of Pulpit Orators.

No. II.—George Whitefield: his Work and some of its Results.

THE Episcopal Church must blame itself for the enormous loss it has sustained by the exclusion of Wesley and Whitefield. Their religion could not take a fossilised form, nor be bound by ecclesiastical limits. God's glory and man's good must ever be held superior to the circumscribed order of men. The English Church locked its pulpits against Whitefield, but God's great sanctuary was open to him. And well for him, as for thousands more, that it was so. God had given him a voice of extraordinary power and compass, which could be heard by twenty thousand people at once. And, as no building was capable of holding so many, or even one-fourth of those who usually crowded to hear him, he was obliged to copy the example of his Master, who had a mountain for His pulpit, and the heavens for a sounding-board.

God soon set the broad seal of His approbation upon Whitefield's open-air ministrations. What a splendid triumph he once achieved when preaching on Moorfields! Moorfields was then in the suburbs of London. It was the recreation-ground of the rabble, and one of Satan's strongholds. Here wrestlers, boxers, mountebanks, merry-andrews, players, tumblers, drummers, trumpeters, and show-masters, were all carrying on an active agency in the service of Beelzebub. Whitefield determined, in the strength of God, and with the help of some praying

people, to hold a pitched battle with the prince of darkness in his own territory. He got the start of the devil by going early in the morning ; then again at noon ; and again at night. As the day grew in length, the multitude increased in number. Whitefield needed as much courage as did Luther at the Diet of Worms ; and he went with the courage of a conqueror. He was honoured with missiles hard, and missiles offensive ; but he faltered not. The craftsmen hard by saw their trade was in danger of being diminished ; and Whitefield saw that, like St. Paul, he should, in a metaphorical sense, have to fight with wild beasts. He took for his text, "Great is Diana of the Ephesians." His eloquence somewhat tamed the rabble, and the praying and singing of his friends, in a measure, overcame the surrounding tumult. Shows were emptied ; theatres were deserted ; in vain did actors try to allure : Othello-like, for a time their occupation was gone ; the greatest attraction in the field was Whitefield himself ; and he accomplished more during that one day than many ministers do in a lifetime. He had much opposition and insult, but palpably more triumph and greater success. He made a collection, and obtained upwards of fifty guineas ; and he received more than a thousand letters from persons who had been awakened under his preaching that day. What a glorious triumph was that ! What a gospel champion was Whitefield ! While hard-hearted men gnashed their teeth at him, and one, with pointed sword, would fain have taken away his life, tender children stood by him, and received, with tearful eyes, some of the missiles aimed at the eloquent evangelist.

Whitefield, like Wesley, regarded the earth as one vast parish, and mankind as one huge family. Having created a thirst in America, by giving the people of England the water of life, he embarked for that vast continent. His ministerial labours and moral influence entirely changed the moral aspect of the ship's company ere he landed. In America, he resorted to his God-licensed sanctuary—the open-air. While preaching on one occasion, a drummer created a din ; but Whitefield, wise as a serpent, with one flash of wit, surprised the drummer into proper deportment.

Whitefield also visited Scotland, where he was caricatured, and called a pick-pocket. Once, in his native country, a plan was concocted for taking away his life ; but happily it failed. Pamphlets, more than plentiful, were published to do him harm ; but he silenced cavillers, and spiked the guns of critics. A comedy was once written, in which Whitefield was mimicked and burlesqued on the stage. He was assailed by bitter persecution, vulgar ridicule, low slang, shameful falsehoods, bitter sarcasm, sharp irony, and drivelling wit ; which made a wreath of glory to beautify the character of this God-honoured minister. But in matters of persecution Ireland outdid England : for in the Emerald Isle Whitefield was mobbed, and well-nigh lost his life in a shower of stones. England, Scotland, and America treated him as a common gospel minister ; but Ireland, undesignedly, would fain have elevated him to the rank of an apostle, by stoning him.

Whitefield's crown of usefulness was bedecked with many bright gems of rarest lustre. Ministers of great note, bright in their time as Sirius among the stars, were the crown of his rejoicing. Let us bring some of them under review.

James Hervey, author of "*Meditations*," was the spiritual son of Whitefield. Time, the invincible guardian of the characters of great men, has added lustre to the fame of Hervey. He had a mind to bask amid the beauties of nature; and as the bee sucks honey from the heart of flowers, so Hervey drew wisdom and profit from the scenes and incidents around him. In the quietude of rural Weston-Flavel the savour of Hervey's influence is still prevalent. Let us wend our course to the town of Northampton, a league distant, and look into the home of Philip Doddridge, where Christ is honoured and His ministers are ever welcome. Hervey is there, and Whitefield is there, with two other distinguished ministers of the gospel. Classic lore, and poetry, and eloquence are here commingled! The rich voice of Whitefield rolls like music upon his friendly listeners, as if he were a harper who played upon all hearts at his pleasure. Inspiration of genius, and fruitage of learning, are drawn out in hallowed intercourse. Here, heart meets heart, soul meets soul, until each one revels in an enjoyment of rich and delightful experience. Hervey drew a beautiful portrait of his father in the gospel, the essence of which was, "Many sons have done virtuously, but thou excellest them all." The souls of Hervey and Whitefield were knit together like Jonathan's and David's; and their hearts, like kindred drops, were mingled into one.

Robinson, of Cambridge, was another of Whitefield's spiritual children. He, with others, once sought out a fortune-teller, that he might know his future history; the same day, also, curiosity led him to hear Whitefield, who proved to him a spiritual soothsayer. Whitefield's theme was "Future wrath." Robinson's heart was stormed and taken with the preacher's eloquence, and soon subjugated by the love of Christ. His superior talents branched out into manifold usefulness. His hymn commencing—

"Come, thou Fount of every blessing,"

is universally admired, and claimed as the common property of the Christian church.

Thomas Olivers, "a brand plucked from the burning," was a trophy won to God under Whitefield's sermon from that text. The orbit of Olivers' moral career was very eccentric and very wide. He was a Welshman, wild and wicked, who ran into great lengths of depravity. He gave way to vice, rushed into debt, and veered into vagrancy. He attempted to curb his sinful propensities, and to work, of himself, an external reformation. Alas! he plunged into grosser sins, until he became apparently possessed of the devil. However, hearing Whitefield, the gospel became to him the power of God unto salvation. Thus reclaimed, he sought pardon for his former offences, and eventually paid his debts with interest. His restoration of soul was a moral miracle; and showers of tears superseded the poison-drops of the tongue. He became "a foeman worthy of the steel" of Toplady, in doctrinal controversy. The pent-up poetry of his soul now began to take embodied form. He composed one of the noblest odes in the English language, commencing with—

"The God of Abraham praise."

He enriched the psalmody of earth by his heaven-inspired hymns.

Samuel Davies, the father of the Presbyterian Church in Virginia, was brought to God through the influence of Whitefield. He was an able preacher, blessed with a wealthy imagination and fine poetic talents. He predicted the greatness of Washington; and his honest eloquence drew fifty guineas from the pocket of King George II.

Andrew Kinsman was a worthy son of Whitefield, whom no amount of persecution could move. The fickle youth might have been craven-hearted; but the converted man was enbraved by faith. "It is faith, not daring, that is the stuff of which martyrs are made; and the most sensitive natures—natures which have quivered like an aspen at the threatening of trouble—have been strengthened into the very heroism of sacrifice when the trial came." It was so with Kinsman. He was deservedly popular, and he died as peaceful as his life had been pure.

Cornelius Winter was another of Whitefield's spiritual sons. He was such a favourite with the Americans as to be welcomed, in some sort, as Whitefield's successor. He returned to England to be ordained for that purpose; but prelatial prejudice prevented him. As a writer and a preacher he stands worthily high.

Sampson Occum, a forest-born American Indian, was also Whitefield's spiritual son. Occum came to England, where his eloquence so captivated the people that on his return they loaded him with wealth, as the result of royal benevolence and popular favour.

George Burder, the author of "Village Sermons," became decided for God under Whitefield's ministry. Burder was the founder of the London Missionary Society, and the London Religious Tract Society. His usefulness has been world-wide, and his works still follow him.

Henry Tanner, the eloquent evangelist of Exeter, was brought to God by Whitefield. Also *Mr. Rodgers*, a useful preacher, who gave full proof of his ministry. And *John Edwards*, a second Paul, beset with enemies, but his friends let him down in a basket through a window, and so he escaped their hands.

Whitefield's death likewise led to the spiritual life of *Randall*, founder of the Free-will Baptists of America, numbering sixty thousand members, and upwards of one thousand ministers, with a manifold agency to promote spiritual work both at home and abroad.

What a mighty influence for good did Whitefield exert! The vibration of his influence will reach to the farthest land, and to the latest time. We have seen the blessed effects of Whitefield's ministry upon Cornelius Winter. Winter's labours brought Jay, of Bath, to Christ. Jay preached at Reading, where God blessed his sermon to the salvation of a speculative infidel named Timothy East. East became a flaming herald of the cross. A gay young man named John Williams listened to East, gave his heart to God, and his fame is world-wide as the martyr of Erromanga. A rich gentleman also heard East preach, and cheerfully consecrated his wealth to the founding of Spring Hill College, near Birmingham, for the training of the ministry. The moral of this successive influence has a double lesson for us—a lesson of warning, lest we come short of duty; a lesson of incentive to labour, that we may inherit an everlasting crown.

JOHN ROSE.

Man after Death.

III.—Mortal or Immortal? Which?

Is man, as man, and as we find him to-day, immortal? If he dies, shall he live again? and if he lives again, how long will he live? For a few years? For a few centuries, or for ever and ever? Is there a life at all, and of any sort, and of any duration, for man after death? At death he ceases to speak and walk, does he cease to be? His *body* certainly is liable to death, to a cessation of living existence, *i.e.*, it is mortal; is the *whole* of him liable to a similar fate? Does death, which is only an event, and not a force—a state, and not a person,*—mark the positive and actual annihilation of the BEING we know as man?

This question is fundamental to the whole controversy concerning man after death. It meets us at the very threshold, and must be fairly and fully dealt with, and that without taking a single false or insecure step.

(1.) First of all, and beginning at the beginning, we find in the man of to-day a sharply-defined and invincible consciousness *that the body is not the man*; but only the machine which the man works, the house in which he lives, the instrument by means of which he makes himself felt as a sensible presence amongst his fellows. That is a radical fact in the human consciousness. May it be, then, that the worker lives after the machine is stopped, the tenant takes or receives another house, the agent employs a fresh instrument better adapted to his new condition and purposes. The rower has lost his boat, is it possible that he may not also have lost himself?

(2.) This consciousness speaks again. Let us hear it. Socrates has taken the poison in conformity with the sentence passed upon him by his judges, and his anxious disciples ask him what they shall do with him after he is dead; and the sage remarks with far-reaching wisdom, "Just as you please, if only you can catch me, and *I do not escape you.*"

Consciousness is not content with affirming that the *body* is not the man; it further explicitly says that the *soul—the agent, the operating cause—is the true and real man*; and may not, or need not, die with the body, but is, in fact, so independent of it that it may possibly remain entire after the body has succumbed to death. Every man feels that though he dwells in the flesh, he is not flesh. He is mind—free, personal, directive; with a palsied limb, perchance, but with an undiminished will. Jacobi acutely says, "Life is not a form of body; but body is one form of life."

(3.) These verdicts of consciousness are confirmed by physiological science. Professor Draper, an acute and authoritative physiologist, says, "If the optical apparatus be inert and without value save under the influence of light, if the auditory apparatus yields no result save under the impressions of sound, since there is between these structures and the elementary structure of the cerebrum a perfect analogy, we are entitled to come to the same conclusion in this instance as in those, and asserting the absolute inertness of the cerebral structure in itself, to impute the phenomena it displays to an agent as perfectly external to

* "Only before death, but not in death, is death death. Death is so unreal a being that he only is when he is not, and is not when he is."—Feuerbach, quoted in *Alger's History of the Doctrine of a Future Life*, p. 20—a most complete and exhaustive treatise.

the body, and as independent of it, as are light and sound—and that agent is the soul.”* **THAT AGENT IS THE SOUL.**

Again, he says, “It is for the physiologist to assert and uphold the doctrine of the oneness, the accountability, and the immortality of the soul, and the great truth that as there is but one God in the universe, so there is but one spirit in man.”† “We have established the existence of the intellectual principle as external to the body.”‡

Müller, in his *Elements of Physiology*, contends “that the human organisation so wondrously vitalised, developed, and ruled could not have grown out of mere matter; but implies a pre-existent mental entity, a spiritual force or idea, which constituted the primeval impulse, grouped around itself the organic conditions of our existence, and constrained the material elements to the subsequent processes and results according to a pre-arranged plan.”§ And this witness is endorsed by Professor Huxley, when he says that “life is the cause of organisation, and not organisation the cause of life.”

But for the most complete and convincing statement of this important phase of the subject we must refer to the second volume of Joseph Cook’s *Monday Lectures*, in which, with unprecedented learning, elaborate reasoning, abundant and pertinent illustration, he discusses the question, “Does death end all?” and supplies an emphatic “No” from the established conclusions of physiological science.

His argument for *the independent existence of the human soul* may be briefly expressed thus:—

(a.) It is admitted that *life* is the invisible cause directing the forces involved in the production and activity of physical organisms. Inertia characterises matter. Inertia is incapacity to originate force or motion. The inorganic and the organic—minerals and men—are separated by a wide abyss; and science itself says there must be an exciting cause to give the *initial* impulse in all vital actions.

(b.) Only matter and mind exist in the universe. Therefore that initial impulse must come from matter or mind. Science knows nothing of matter as producing the arrangements found in living tissue. Therefore they must be referred to MIND.

(c.) Another line of argument on the same physiological grounds treats of the division of the nervous system into automatic and influential nerves; the first having an action that can always be explained by physical causes, *e.g.*, breathing, sneezing, etc.; they get their excitement from without, and convey sensations to the brain. But the influential nerves act independently of physical causation. They are the servants of the WILL. The power that controls them cannot be calculated by physical laws. That power is external to the nervous mechanism which it sets in motion. *So modern microscopical research proves that the soul is an agent external to the machinery it works*, and holds the relation to the body of a rower to a boat, of an invisible musician to a musical instrument.

(d.) There is yet another purely physiological reason for the independent existence of the human soul. Mental and material phenomena, it is admitted, have totally unlike qualities. Extension, inertia, gravity, colour, hardness, etc., belong to matter, and to matter *only*. *Two*

* Draper’s *Physiology*, p. 265.

† p. 24.

‡ p. 286.

§ Müller, book vi., s. 1, c. 1.

irreconcilably antagonistic sets of attributes must belong to two substances. Matter and mind are two such substances.

(e.) Thus mind being proved to be, by unbiassed physiological science, independent of matter, in no way the result of material organisation, but an independent and separate essence, *it may survive the body.*

(f.) Thus the deliverances of consciousness that the *body* is *not* the man, and that the real man is the soul, are abundantly sustained by the unbrilliant witness of our most recent science.

(4.) At the next point we find consciousness and physiology together. For we know from observation that the body does undergo changes of surprising extent and variety before it is struck by the fatal arrow death; and yet the *spirit*, the soul, the man, the thinker, the agent has been consciously the same through twenty, and thirty, and fifty, and even a hundred years. That body was not at thirty what it was at fifteen, nor at fifteen what it was at five; and yet he is precisely and identically the same *personality*, and has never been in danger of confounding himself with anybody else. Some parts of his body have changed again and again—some with a frequency measured by hours, and others with a slowness reckoned in months and years; but **THE MAN**, in so far as he is a governing and directing agent, has been the same person in affliction and in health, in weakness and in strength. The kingdom of his body has varied in its extent at different times; but the ruler has been the same all along, and he rules on, till there is scarcely any kingdom left to rule, and often when he passes away from his physical empire, he does it with the spirit and the shout of a king.

"Every effect must have an adequate cause," said Sir Isaac Newton. What is the adequate cause of this persisting consciousness of personal identity through this life-long physical flux—what but the **SOUL** itself? And if the free soul live, retaining a sense of its inherent unity through fifty years of incessant change, or seventy such years—why not through a thousand, or ten thousand, or through eternity? *Visibility is not the condition of existence.* Science itself loudly affirms that the mightiest forces are unseen. Who dare say, then, that the unseen soul is not also the existent soul? Any way, we may safely affirm with Sir Humphry Davy that there is not a tittle of genuine evidence that the soul ceases to exist at death.

(5.) But consciousness and physiology will be fatally weakened if it be found an absolute absurdity to think of a *creature* endowed with *immortality*. Therefore we must ask, are creaturehood and endlessness unthinkable in the same way as a square triangle is, or a circular square? Is there a necessary incompatibility of idea? Certainly not. Assuming that there is a God, and that man is made by Him, God could as easily make him the heir of an endless life, as make him at all.

Man, then, *may* be immortal, *i.e.*, *he* himself need not be liable to destruction, though his body is liable to death: he may enjoy an unbroken existence. There is no inherent improbability in such an idea; no impossibility blocking the way of such an experience. From all we see of man here and now, and from all we know of death—science, and consciousness, and philosophy affirm that though he dies, *he may live again.*

HE MAY! BUT WILL HE? THAT'S THE QUESTION.

JOHN CLIFFORD.

Sodom and "Salvator Mundi."*

IN his last work, "Salvator Mundi," the Rev. S. Cox appears as counsel for Sodom, Tyre, and Sidon, and that in due legal form, for he tells us, in the preface, that he is instructed by Messrs. Dobney, Jukes, and Dewes. His first chapter is entitled "The Question Raised." That question we propose to raise again. Taking for a text Matt. xi. 20—24, Mr. Cox opens his case thus, "If the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Then why were those mighty works *not* done?"

An unavoidable question this. We can no more help asking it than Moses could refrain from going to see the "burning bush." But shoes must be taken off here, as there. On the above verse Mr. Cox grounds the further question, "Can we blame them; will God condemn them, and condemn them to an eternal death or an eternal misery, because they did not see what they could not see, because they did not repent, when the very means which would infallibly have induced repentance were not vouchsafed them?"

Here we say stop. This is not going into the matter *without* shoes, but *with* "seven-leagued boots." What an awful stride from the words of Christ to a question like that! Mr. Cox has no right to base such a question on Christ's statement. The Lord Jesus neither says nor implies that they were condemned "because they did not see what they could not see." To suppose that they were, is to "charge God foolishly." Sodom perished because "the men of Sodom were wicked and sinners before the Lord exceedingly"—Genesis xiii. 13. They sinned against the light they had; and for *that* they were condemned, and for that only. Matthew Henry does but state the orthodox conviction when he says, "Sodom will have many things to answer for, but not the sin of rejecting Christ, as Capernaum will."

Still the question presses, "why were they not done?" Mr. Cox replies that "One answer to this grave question is a very obvious one, and is obviously true so far as it goes. For it is manifest that if God were to come and dwell with men, He could only come once in the history of the world. He could not be for ever coming." With that answer we have no quarrel, although it is manifestly incomplete. Still the mystery remains as to why the Divine Wisdom gave to Chorazin, Bethsaida, and Capernaum, opportunities which would have been better used if given to Sodom, Tyre, and Sidon; and that the Divine mercy allowed nine cities to perish, whereas, if Christ had come at another time, two (Tyre and Sidon) or four (Sodom, Gomorrhah, Admah, and Zeboim,) might have been saved. The proper answer is, "Even so, Father, for so it seemed good in thy sight"—Matt. xi. 26. Mr. Cox, not content with this, pours forth his lamentation, saying, "It seems hard and unjust that a man's salvation, a man's life, should hang on the age into which he is born; that the sinners of Sodom, for example, should have had a worse chance than the still greater sinners of Capernaum." Perhaps so, to some minds. The Sybarite felt it hard to have to sleep on a bed of

* No recent work is likely to give such an impetus to the doctrine of "Universalism" as this volume from the pen of our friend Mr. Cox. Canon Farrar's "Eternal Hope" is a fine specimen of stirring rhetoric and beautiful feeling; but that is all. Mr. Cox's book is an elaborate and painstaking exposition of Scripture, and will convince where the Canon fails; but, that he has laid himself open to attack, Mr. Fletcher, dealing with the first chapter, and depending mainly on the Scriptures, Dean Alford, Robertson, and Mr. Cox's own words, has effectively shown.—ED.

rose-leaves, one leaf of which was crumpled. And it seemed hard for the last set of swindlers condemned to hard labour, that after leading respectable lives so long, they should be so severely punished for one crime. But the world is not ruled by sentimentalism. We are sorry to apply the term "Sentimentalism" to Mr. Cox's complaint, but "it seems hard" to find any other name for it. What are the facts? The law of the round universe in the arc we can see is, that a man shall have one chance, and only one. Says Joseph Cook, "This universe, up to the edge of the tomb, is not a joke. Even if you come weighted into the world as Sinbad was with the Old Man of the Mountain, you have but one chance. The wandering, squandering, desiccated moral leper is gifted with no second set of early years." Now if that be so in part of the circle, it may be so to "the perfect round."

Going back to argument, Mr. Cox says, "Shall we say then that, although the men of Sodom might have been saved by a gospel they never heard, they nevertheless had all that they needed for salvation had they cared to use the means of instruction and grace which they possessed? I for one cannot say that." If Mr. Cox can't, there are those who can. Dean Alford, on the very text under discussion, says, "This declaration of the Lord of all events, opens to us an important truth, that the destruction of Sodom was brought about, not by a necessity in the divine purposes—still less by a connexion of natural causes—but by the iniquity of its inhabitants, who, had they turned and repented, might have averted their doom." The learned Dean further says, "We know enough when we know that all are inexcusable, having (see Rom. i. ii.) the witness of God in their consciences." But the courage of his convictions impels Mr. Cox again to the charge. "Who," he asks, "dare say of any class of men, in any age, that nothing but their own will prevented their salvation?" John v. 40 is a sufficient answer, "Ye will not come to me, that ye might have life." Waxing eloquent in the cause of his clients Mr. Cox goes on to say, "There are thousands and tens of thousands in this Christian land to-day who have never had a fair chance of being quickened into life.

. . . . And there are thousands and myriads more to whom the faith of Christ has been presented in forms so meagre and narrow, or in forms so fictitious and theatrical, that the only wonder is that so many of them care to worship Him at all." Whatever truth there may be in these statements (in our opinion) it is truth of a kind which, as Mr. Cox says in his preface, "may be dangerous, both to him who utters it, and even to those who listen to it." It is a kind of argument that couldn't fail to win cheers from the class of people who so commonly crowd our courts of justice. But that apart. To what does it lead Mr. Cox himself? It leads him to ask, "Which of us will dare to affirm that those ancient sinners of Sodom, born in an age so dark, reared in 'fulness of bread and abundance of idleness,' enervated by a tropical climate and by the abominations amid which they were nurtured, had *all* that men needed in order that they might know the only true God, and serve Him alone?" Well, let us see. Mr. Cox says they were "reared in 'fulness of bread and abundance of idleness,'" as if that were their misfortune. It was their crime. "This was the *iniquity* of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand

of the poor and needy. And they were haughty, and committed abomination before me: *therefore* I took them away as I saw good"—Ezekiel xvi. 49, 50. "Enervated by a tropical climate" were they? That also was their sin; for be it remembered that "just Lot" and "faithful Abraham" lived in just the same climate. Appropriating words which Mr. Cox would have us repudiate, we say, "doubtless God gave these poor men all that was necessary to life and virtue." F. W. Robertson is, on occasion, a great authority with Mr. Cox, his thoughts are "so precious." But Robertson is dead against him on this theme. He says (Life, p. 506) "Never yet did a nation perish from without, but by a decay from within. The moral ruin preceded the violent outward one. Sarmatia never fell 'unwept without a crime.' 'God came down to see,' &c. This is not fury. Was not this *love*? Could love save Sodom? Would it have been love to let such a city go on seeding earth with iniquity? No! God is just: not to be bought off, coaxed off, reasoned off, prayed off. He is immutable." Was not God merciful to Sodom? Yes, so merciful that even Abraham, generous souled as he was, couldn't put on a face to ask for more. Instead of saying, "the abominations amid which they were nurtured," it would be more correct to speak of "the abominations of which they were guilty." They were not unfortunate. They were wicked. To use Mr. Cox's own words, "Sodom was a synonym for the most utter and bestial corruption." Yes, so utter and bestial was the corruption that nothing remained but to make them "an ensample unto those that after should live ungodly."

Hastening to his conclusion Mr. Cox inquires, "What *shall* we say then? For myself I can only say that I see no way out of the difficulty, no single loop-hole of escape, so long as we assume what the Bible does not teach, that there is no probation beyond the grave; that no moral change is possible in that world towards which all the children of time are travelling. I, at least, am so sure that the Father of all men will do the most and best which can be done for every man's salvation as to entertain no doubt that long ere this the men of Sodom and of Tyre and Sidon *have* heard the words of Christ and seen His mighty works." And we are equally sure that they have *not* "long ago repented," and we want no argument but Mr. Cox's to prove it. Referring to Jude 7, which says, "Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire," Mr. Cox makes this comment, "Now if we take this æonial fire to signify the punishment inflicted on unrepented sins during a certain age, or certain ages, of time, we not only get a perfectly good sense out of the words, a sense in harmony with the general teaching of the New Testament, but the very sense which this passage, taken as a whole, imperatively demands." Therefore, we say, on that showing, they have not "long ago repented," but are still suffering the "punishment inflicted on *unrepented* sins." Still Mr. Cox finds "good reason to hope" that the men of Sodom "have been saved, or will be saved." Which? On page 17 it is "*have*," in italics; on page 127 it is "if" such and such things really happened, "have been, or will be." He falters where he firmly trod. He does more. He risks his temper, and says, "What else, or less, do our Lord's own words imply: 'It shall be *more tolerable* for them at the day of judgment than for you.' Lives there

the man with soul so dead and brain so narrow* that he can take these solemn words to mean nothing more than that the men of Tyre and Sidon will not be condemned to quite so hot a fire as the men of Chorazin and Bethsaida?" That is language which Cabinet Ministers in the House of Commons would refuse to characterize. People less skilled in word-fencing would call it insolence. But "Brutus is an honourable man." His stroke was doubtless kindly meant. It doesn't hurt us; but we feel very sorry for poor Dr. Adam Clarke who was so narrow-brained as to say, "It will be more tolerable for certain sinners, who have already been damned nearly 4,000 years, than for those who live and die infidels under the gospel. There are various degrees of punishment in hell, answerable to various degrees of guilt; and the contempt manifested to, and the abuse made of, the preaching of the gospel, will rank semi-infidel Christians in the highest list of transgressors, and purchase them the *hottest place* in hell! Great God! save the reader from this destruction!" But we forget. Mr. Cox asks, "Lives there a man" to say such a thing? Yes, many a one; but who likes to call public attention to men with "brain so narrow?"

He of the broad brain then asks, "Must they not mean at least that in the future, as in the present, there will be diversities of moral condition, and discipline, nicely adapted to those diversities?" What boots it to ask such a question? If people are to be "in the future, as in the present," some will have a "more tolerable" lot than others, and that through the whole term of their existence.

Finally Mr. Cox asks, (still keeping in mind our Lord's words) "May they not mean that those who have sinned against a little light will, after having been chastened for their sins with a 'few stripes,' receive more light, and be free to walk in it if they will?" Let Robertson answer. In his *Genesis*, Lect. vii., he says, "Down came the burning red rain of fire from heaven, the fearful expression of the wrath of God. This strange flood of fire did for the bodies of men what death does for the soul. The attitude in which it found every man, there it sealed him. And so with death: it is the fixing of the form of the spirit in which each man dies, so to remain *for ever*. There is development, but no change in *all* the future." Of course men will be as free there as they are here. Robert Burns said—

"Auld Nicke Ben,
An' would ye tak a thought and mend,
I dinna ken ye aiblins might still hae a stake."

But what if Milton be right, and Satan, of his own free choice, should say, "Evil, be thou my good?" As for us, we feel with Joseph Cook (than whom no abler champion for the truth has appeared in these times), that "There are two questions about this greater light beyond the grave. First—Will you see it? Second—Will you like it? Unless you have authority, in the name of science, for answering both these questions in the affirmative, you have no right, in the name of science, to rely on a mere possibility, on a guess, and take your leap into the Unseen, depending on a riddle. I, for one, will not do this for myself; not: and I will not teach others to do so." J. FLETCHER.

* May we suggest to the Author of "*Salvator Mundi*" that this passage and one in the Preface reflecting on "the culture and ability" of those who differ from him should be amended in the next edition? Nothing is more easy than to "dub" an opponent "narrow-brained:" but such words are more likely to exasperate than to convince.—ED.

Admission to the Church.

II.—LETTERS AND QUESTIONS.

THE formidable list of questions printed under the above heading in our last issue seems to have had the usual fate of excellence, for in some quarters it has created quite a consternation, notwithstanding the quieting words with which we introduced it; whilst in other quarters the questions are declared to be totally inadequate for the gravity of the occasion.

One kind-hearted lady casts all the blame of their construction on the unfortunate Editor, and asserts that it is one of his "audacious literary jokes." We don't know what this means, and therefore cannot answer it. Another lady, who signs herself the "Live Deacon's Wife," offers an additional list of questions, to be addressed to female candidates, from which we make two or three selections.

- (1.) "Knowing the close connexion between health and godliness, will you make it a matter of *conscience* to keep up a vigorous and robust health?"
- (2.) "Do you admit that tight-lacing is a sin against the body?"
- (3.) "Will you conscientiously change your boots when they are damp, avoid too much tea, avoid taking colds, and seek to be like the model woman mentioned in Poverbs xxxi. 17—'She girdeth her loins with strength, and strengtheneth her arms?'"
- (4.) "What are your views of falseness in dress, of false pads, of false hair—(may we suggest to the "L. D. W." that fashions are altered?)—and false anything?"
- (5.) "What are your views on exercise *for the sake of* health; on simplicity of diet and of dress?"

And so on; but we forbear to quote more.

"A Total Abstainer" asks—"Is it not the duty of 'visitors' to put leading questions on the prevailing sin of intemperance?" etc.

"A Visitor" writes:—

"I was appointed recently for the first time as one of the visitors to a candidate for admission to the church of which I have been a member some years; and feeling somewhat in the dark as to the extent of the obligations involved, and having vague and uncertain convictions as to the right or the propriety of probing into the most sacred recesses of any individual soul, the heading of the paper in the February number was hailed with satisfaction as a probable help to my yet unfulfilled duty. The perusal of that paper has left me in a pitiable state of astonishment, and somewhat ludicrous dismay.

"The opening paragraph of the address—'that it is often found difficult, sometimes impossible, to obtain the needful evidence from the candidate that he or she has the *root* of the matter—begs the whole question. What evidence ought we to require save the evidence of a godly life, and the expressed desire to join the church of Christ? It seems the apostles required only the latter, for we read, 'Then they that gladly received his word were baptized: and the *SAME DAY* there were added unto them about three thousand souls.' The examination papers suggested by your correspondent would hardly have been filled in and certified to this day if Peter and the eleven had been as curiously morbid in their theological pathology.

"There is a refreshing simplicity in the remark that 'these questions may fall into the hand of some who may find themselves totally unable to answer them even to their own satisfaction;' and the advice which follows—'we invite them to open their mind to us.' It reminds one of the judge who is reported to have nonplussed the barrister not long ago. The witness had appeared dubious about the obligation of an oath; and the counsel asked him—'Do you know where you will go to if you tell a lie?' 'Brother ——, do you?' gently suggested the Bench.

"Let me ask the writer of the questions—Which is most to be marvelled at? The indecency—I had almost written the blasphemy—or the childish frivolity which interjects such a query as this, 'What is God?'—as the

profoundest thinker and the saintliest soul must equally stand 'with bated breath and whispering humbleness' before such an unanswerable demand.

"Again. 'What did the atonement of Christ effect? Did it produce ANY CHANGE in the mind of God? or What else?'"

"Really, Mr. Editor, you have allowed your sense of humour to carry you a little too far in your laudable desire to shew up the length to which theological stupidity can lead a man. That 'What else?' is a gem of the rarest water.

"How about No. 9—'You doubtless seriously desire to go to heaven, the kingdom of Christ; why do you wish to go thither?' Most of us are being taught that 'the kingdom of God is within you,' and that our desire should be to have heaven within us, rather than to go thither.

You will not afford space to go through the ninety-nine interrogatories which are included in the questions suggested as a guide.

"Art is long—the art of questioning especially—but life is fleeting; and the child (I put it politely) asks more questions in five minutes than all the philosophers can answer in a lifetime.

"The nearest parallel to these ingenious queries is to be found in *Artemus Ward* on 'The Census;' and as that famous article concludes with—'Taking the census requires experience, like any other business,' so I venture to suggest that if at the close of the Christian life a man may hope to have insight into the vital truths underlying some of the questions, one great end of Christian fellowship and teaching will have been attained. But to expect an answer to them at the beginning of the Christian life is unreasonable and preposterous. If the paper is intended as a *reductio ad absurdum* to our custom of appointing visitors to enquire into experience, it will no doubt answer its end. If written seriously, it will probably have the same result.

"Our churches must be recruited largely from the young. For them the terrors of the torture chamber pale before those of the new Inquisition. Picture the state of exhaustion to which a sensitive spirit would be reduced long before No. 20—'Are there any questions you would like to ask?' I ask—With such a guide, who would be
A VISITOR?"

But we must cease quotation and refer our readers for our own views to the paragraphs in which we introduced the paper last month. They are stated clearly if not fully, and they are the result of an experience of nearly twenty years.
EDITOR.

Signals for Preachers.

REVIEWING PREPARATION.

"WHEN you have got your materials together and arranged them, I think you should ask whether your sermon will contain an adequate amount of positive Christian truth; whether what you have prepared is governed and inspired by a recognition of the true relations of the human race to God, as those relations are illustrated in the revelation which has been made to us through Christ; whether your sermon will satisfy the apostolic conception of what the preaching of the gospel ought to be; whether it is likely to secure any of the great ends for which the Christian ministry is established, and the particular end you had proposed to yourself in preparing it; whether you are leaving anything unsaid that as a Christian preacher you are bound to say; whether the spirit of the sermon will be in harmony with the mind of Christ.

"You may then look at your materials from another point of view. Is the sermon likely to be monotonous in tone and colour? Will it be sufficiently varied to be interesting to all sorts of people? You may consider whether the subject has any pathetic aspects which you have overlooked; whether you have brought it into a sufficiently close relation to the conscience, and to the common lives of men; whether, with the materials you have prepared, the subject will be lit up with imagination or fancy; whether there will be a sufficient glow of feeling."—*Dale, Lectures on Preaching*, p. 143.

Is it War or Peace? If War—for what?

THE first of these two questions is uppermost in the mind of the England of this hour. The British nation, alas! is in a panic; it does not know its mind; leaders and led have lost all calmness, and are in danger of doing serious mischief. Unreasoning haste is taking the place of calm deliberation, and "rowdyism" is left to settle problems that require intelligence, self-control, and humanity. The war-party is gaining the ascendant; and the only thing it does is to shriek and rave, and not to reason.

If we are going to fight, for humanity's sake let us know WHY and FOR WHAT. Is it for the autonomy of Bulgaria? Is it to give liberty to the oppressed? Nay. We had the chance of acting on behalf of Bulgaria, and without striking a blow might have secured the freedom of those who have cried day and night for deliverance! But we failed. "To him that hath to do good and doeth it not, it is sin," is a law of national life as well as of individual; and we are suffering for our sin now, and are likely to suffer much more acutely and widely. Russia has been the friend of the oppressed. That is undeniable as a *fact*, whatever may be the motive inspiring the deed. And no power on earth can prevent Russia reaping the natural reward of such an act. Bulgaria will not need our arms. *For what do we fight, then?*

Is it for *Turkey*? No! Turkey, at the foot of the Conqueror, prefers his mercy to the hollow, self-seeking, and blind gifts of Lord Beaconsfield. Turkey has had enough of English duplicity from the lips of its Premier Earl. Turkey will not be his cat's-paw any longer! Our worn-out Turkish policy has been always conceived in the lust of "British interests," and not in the wider interests of humanity, and it has now met with its deserved doom.

Why do we fight? To stop Russia? Russia has stopped. The war between Turkey and Russia is ended. Why do we fight? To keep Russia out of Constantinople? Russia did not threaten to occupy Constantinople till our fleet had orders for the same spot, and now Russia asserts that she goes there for the same reason that actuates us. Of course we are to be believed, but Russia is not!!

For what do we fight? We are told it is to check Russia's lust of territory. But supposing we have no higher aim, it may be asked, is fighting the best way to prevent the aggressions of Russia? Are we sure that fighting will do it? Did the Crimean War have that effect?

At present we certainly have no clear, definite, and sufficient reason for going to war. Let us not then drift into it. It is every man's duty, above all is it every Christian man's duty, to see that he does not contribute to bring about so stupendous a calamity. No "scare" about "British interests" should be allowed to move us from justice and righteousness. Violent and senseless "rowdyism," however well-organised, must not be allowed to drag us into a gigantic crime. If we fight, let us know what we fight for, and have such an object before us as will command the allegiance of all men of intelligence and conscience in the nation.

JOHN CLIFFORD.

THE LOCKED-UP PARDON.

IN the Isle of Man, as I was one day walking on the sea-shore, I remember contemplating with thrilling interest an old, gray, ruined tower, covered with ivy. There was a remarkable history connected with the spot. In that tower was formerly hanged one of the best governors the island ever possessed. He had been accused of treachery to the king during the time of civil wars, and received sentence of death. Intercession was made on his behalf, and a pardon was sent; but that fell into the hands of his bitter enemy, who kept it locked up, and the governor was hung. His name is still honoured by the many, and you may often hear a pathetic ballad sung to his memory, to the music of the spinning-wheel.

We must feel horror-struck at the fearful turpitude of that man, who, having the pardon for his fellow-creature in his possession, could keep it back, and let him die the death of a traitor. But let us restrain our indignation till we ask ourselves whether God might not point to most of us and say, "Thou art the man! Thou hast a pardon in thine hands to save thy fellow-creature, not from temporal, but from eternal death. Thou hast a pardon suited to all, sent to all, designated for all. Thou hast enjoyed it thyself; but hast thou not kept it back from thy brother, instead of sending it to the ends of the earth?"—*Hugh Stowell*.

Congregational Singing.

II.—THE THEORY.

THE following citations from a most timely article in the January *Cornhill* will be read with profit:—

“Of late years the Ritualists have decidedly taken the lead in popular congregational music. In fact, the fervour and popular character of their church music has proved not a little attractive to multitudes, and especially to the young.

“Excellent congregational music cannot be had without expense, pains, time, patience, toil, perseverance, and culture. These are the prices of superior and delightful congregational singing, and any congregation paying this price will get the advantage of impassioned, powerful, polished, and sustained vocal music.

“In the success of congregational singing almost everything depends upon its aims, and those who have the direction of it. The end which is not definitely sought will not be obtained; and when the only aim is to have a choir performance without regard to the congregation, the result will be that the choir will have the singing entirely to themselves. It is useless to speak of congregational singing if they cannot join in the music. The true aim is that instruments, choir, and congregation should unite and blend together in the production of one body of devotional psalmody.

“He is the best manager who gets the best congregational singing, and he is the worst whose music interests nobody but himself and his uncultured admirers. Where the congregation does not sing there is no congregational singing, and there will be none until arrangements are made which will satisfy and engage the great body of the people.

“A good and judicious organist will neither try to show off himself nor his instrument in the house of God. His sole aim will be to assist in giving musical expression to those devotional sentiments which are in the hymn, and which are often inspired afresh by good singing. We have heard organists who were determined to assert themselves by their loud playing. Using at least five times more power than they had any occasion to do, they gave neither the choir nor the congregation the slightest chance of making their voices sufficiently heard. For awhile the vocalists have tried to make themselves heard, but have been obliged to give up in despair, for the stoutest human lungs are no match for organ bellows worked by hydraulic pressure.

“It is the work of the choir to animate the vocal powers of the congregation, to call forth the congregational voice, and to lead and sustain it by filling the ears of the people with correct and pleasing sounds. Rightly used the choir-singing is a melodious fountain from which the voices of the congregation may derive musical life and artistic nourishment. There are many who can and ought to sing without money and without price; and as some of these believe that the singing service is a part of the divine service, it is a pity they do not come forward and do it without being paid for it.

“It is no easy matter so to subdue the pride and individuality of the choir-singers as to induce them to blend their voices together. Each, in some instances, seems inclined to make his part separate and independent from the rest, and so it sounds not like twenty voices flowing into one common result, but twenty voices with twenty independent results.

“Much more might be got out of Sunday schools for congregational and choir-singing with a little pains and good judgment. There are sweet singing voices in every Sunday school, and if they were only picked out and carefully trained would be of great use. Every Sunday school should have a singing class for occasional practice on a weekday. It would not cost much of expense or labour to raise the general character of Sunday school singing, and this would tell beneficially, though indirectly, on the congregations.

“Some individual singers in congregations might be called jerkers and spouters from the way in which they perform. As if seized by some hidden impulse they start out of the ordinary level of their singing, and annoy their neighbours by rushing into a violent jerk, and by fits and starts they do this through all the hymn. People must sing regularly and always if they wish to make a complete and conscientious contribution to this part of divine worship.”

Kimberley Mission.

THIS once rural hamlet of a few scattered irregular cottages, situated on the high-road midway between Nottingham and Alfreton, is now become a populous village of nearly 4,000 inhabitants, standing in the centre of a vast coal-field, with a station on the Great Northern Railway, and shortly to form the main junction between the counties of Nottingham and Derby. There is also a branch of the Midland line in course of construction in the immediate locality.

It was not until recently that the Baptists could obtain suitable accommodation for public worship in this village, although for nearly forty years attempts had been put forth from time to time by our friends for that object. On inquiry, last autumn, the Rev. J. T. Almy found that several Baptist families had come to reside there, and that the British schools were available for Sabbath services; this information he communicated to the September Quarterly Meeting of the Nottingham Local Preachers' Association, when a committee of seven brethren was elected to make arrangements for the Mission to be commenced with as little delay as possible. Accordingly the British Schools were engaged at £20 rental per year, and the Rev. J. T. Almy preached opening sermons on September 30, 1877.

There are now seven baptized believers waiting to be formed into a church; and the committee, while devoutly thanking God for His blessing upon the past labours of His servants, regret that there is no accommodation for week-night services, Sunday school, or any of the auxiliaries of a church, and deem it desirable that steps be taken to purchase a site of land now offered to them for about £120, on which, for present convenience, they might erect a *School-room*, until funds could be obtained to build a permanent chapel.

The urgency of the case will be apparent from the following facts:—the number of the inhabitants, 3,900; chapel and church accommodation, 1820. The School Board authorities have recently demanded additional accommodation for five hundred children, so that if such school were erected they would, in all probability, hire it, which, of course, would be of great help to the cause. The above considerations, together with the prospect of a large influx of new residents, make the undertaking both opportune and onerous.

It is therefore suggested that a church be formed, that it be affiliated to a church in the neighbourhood having a pastor, and that twelve friends have the privilege of lending £10 each, without interest, for the purchase of an eligible site of land now on sale. Who will advance the money?

W. RICHARDSON, *Nottingham.*

Very heartily do I commend the above to the notice of all good wishers of the cause of Christ. The matter was taken up by the local preachers with right good will, an executive Committee was formed, and up till the present the work has progressed well. My opinion is, however, that very little more can be done without a settled home for the church which is about to be formed. Liberality, I feel assured, would be well repaid even if exercised to a high degree. Our friend, M^r. RICHARDSON, of 2A, Portland Street, Nottingham, is the Secretary of the movement, who, together with myself, would be glad to answer any inquiries or receive any help.

J. T. ALMY, *Pastor of the Baptist Church, Hucknall Torward, Notts.*

I rejoice in the prosperity attending this movement, and hope to hear, in a few days, that the twelve friends needed have come forward. It is blessed to *lend* for a work like this—but I shouldn't be surprised if it were still found true that it is more *blessed to give* than to lend. In one form or other, I trust, this effort will receive immediate aid.

JOHN CLIFFORD.

"The *General Baptist Magazine*, under the editorship of Mr. Clifford, begins the new year with the best prospects of usefulness. The editor's own contributions are always good, and it is something to say that there is not a dull page throughout. The *General Baptist Almanack* for 1878 is a marvel of cheapness and excellence."

—*Freeman*, Jan. 25, 1878.

Scraps from the Editor's Waste-Basket.

I. THE REV. MR. HANNAY AND INDEPENDENTS AND BAPTISTS.—The reception of a note containing the following statement in reply to the citation on page 60 of our February Mag., has afforded us extreme pleasure. Mr. Hannay explicitly says that he regards the "words attributed to him as unseemly, and regrets that they were ever spoken;" and further that "they do not fairly represent the spirit in which he has been in the habit of publicly referring to the Baptist body, nor the feeling he habitually entertains with regard to it." Anything more frank and manly could not be desired. There really is every reason why Independents and Baptists should dwell together in fraternal concord and mutual respect, and no reason why difference of conviction should moderate our esteem for each other. Intelligently and Christianly regarded such difference ought to heighten our appreciation of one another and of our work. If the difference is worth anything at all it springs from loyalty to Christ, the origin of all faithful service and of all Christian excellence. We print Mr. Hannay's words with unalloyed pleasure; and are now, as always, glad to do and say anything, that ought to be said, to promote the unity of the churches of Christ.

II. THE PILGRIMAGE TO ROME gives every promise, as far as we can hear, of being successful both in numbers and in interest. Our devoted and enthusiastic friend, Mr. Thomas Cook, is already in Rome, making the necessary arrange-

ments for our visit. Everything is being done to add to the profit and to the pleasure of the party. We are told, by those who know, that we could not go at a better time of the year. We may expect invigorated health, pleasant society, abundant information, quite enough of excitement, and some usefulness. It will be worth a considerable sacrifice to go. If you, dear reader, are halting between two opinions, halt no longer! decide for Rome, and get your ticket forthwith. You could not make a better investment.

III. THE BURIALS QUESTION has been answered by the House of Commons in a significant manner. By a narrow majority of fifteen it has given the negative to Mr. Osborne Morgan's proposition, and endorsed the policy by which the nation maintains, according to Mr. Beresford Hope, that "*Dissenting Preachers are not Ministers of the Gospel.*" We take note of this new commentary on the Burials Question, and trust that it will not be forgotten by placid and non-political Dissenters, if there are any, that the exclusive right of the Established Church to the burial ground is maintained for this exalted purpose. We can afford to be defeated for such an end. The longer they withhold justice the larger its gift will grow.

Our readers should get Mr. Carvell Williams on "the New Position of the Burials Question." It costs a shilling, and is an admirable, complete, and effective statement of the present phase of the subject.

In the Cemetery.

BESIDE a flower-strown grave,
Bent o'er the fresh-cut stone,
A feeble man of silver hairs
Stood pensive and alone.
My way led past the spot,
With quiet foot-fall by
I should have gone, but looking up
We spoke from eye to eye;
And instant from the lips
Came easy, friendly speech;
The grave had touched a chord in both
Responsive each to each.
A glance sufficed to read,
'Twas little to retain,
Louth.

The name, age twenty, and—"our loss
Was his eternal gain."
Whereon I gently said,
"Mourn not as if he died;
Your son still lives and loves and waits"—
The dear old man replied,
"Tis not my child I weep,
And none will weep for me;
I laid my own in early graves,
Ere they could climb my knee;
"But better than a son was he
Who lies beneath this sod—
He taught my wandering feet the way
That leads to heaven and God."

E. HALL JACKSON.

Reviews.

HEAVEN NOT OUR HOME: BUT THE RENOVATED EARTH THE ETHERNAL ABODE OF THE REDEEMED SAINTS. *Stock.*

TERTULLIAN, one of the fathers, placed Paradise on this earth, in a spot untravellered by human foot, south of the torrid zone, which he treated as "a garden wall" to separate it from the knowledge of the common world. Methodius says, "Paradise, whence we were ejected in our first parents, is set apart as a better habitation of the saints." Theophilus held that man, after the resurrection, was to be re-placed in Paradise, the Paradise near the two rivers with which he, Theophilus, was well acquainted. The author of the book above named, takes the whole earth for his heaven, and labours to show that there would be no risk of overcrowding. He cites scripture in great abundance: but his interpretations have not convinced us that the Bible has given any more definite answer to the question "Where is heaven?" than that it is our Father's house.

LIFE IN CHRIST: A STUDY OF THE SCRIPTURE DOCTRINE ON THE NATURE OF MAN, THE OBJECT OF THE DIVINE INCARNATION AND THE CONDITION OF HUMAN IMMORTALITY. By Edward White. Third Edition. *Stock.* 4s.

It is only necessary to say of this book that it is a new and cheap edition of a widely known treatise on the Eschatological Teachings of Scripture. It gives abundant proof of many years of labour, of much careful thinking and wide reading. To us the book is extremely unsatisfactory, at once in its argumentative and exegetical portions, for reasons we hope to advance ere long. The volume is exceedingly cheap, for it contains over 500 pages, is well got up, and is, as our readers are aware, accepted as an authoritative exposition of the idea of "Conditional Immortality."

AN EXPOSURE OF POPERY, WITH SPECIAL REFERENCE TO PENANCE AND THE MASS. By the late W. Anderson, LL.D. *Hodder and Stoughton.*

DR. ANDERSON was pre-eminently a logician and a Protestant, and his two foremost attributes come out in their fullest strength in this work. His method is as sagacious as his reasoning is incisive and strong. The first describes the Protestant doctrine of Pardon; shows the

light and the truth, and then contrasts with it the Popish doctrine. The refutation of the Papal dogmas on the Sacraments is complete and crushing. His treatment of the "Mass" is exhaustive and masterly. We know of no better armoury for Protestant weapons than this volume.

HANDBOOK OF BIBLE WORDS. By H. F. Woolrych. *Stock.*

THIS book will be useful to Bible readers generally, and especially to Sabbath school teachers and others engaged in biblical tuition. It gives an explanation of the chief words, obsolete terms, synonyms, and proper names of the Bible, and of the marginal readings, states their meaning and derivation, the places where they occur, adds information of special value on words of greater importance, and supplies emended translations in some cases. As a manual it is inexpensive, brief, compact, reliable, and fitted to be useful.

THE MONOGRAPH GOSPEL. By G. Washington Moon. *Hatchard.*

"THE four gospels" are herein arranged in one continuous narrative in the words of Scripture, without omission of fact or repetition of statement. It is an admirable idea admirably executed, and will be of great use to readers of the gospels, giving a freshness and force to many of its statements, and throwing new light on some passages by assigning their true place in time, and making more felt the real unity of the story of our Lord's life.

PASTOR C. H. SPURGEON: HIS LIFE AND WORK TO HIS FORTY-THIRD BIRTHDAY. By G. J. Stevenson, M.A. *Passmore & Alabaster.* Price 1s.; or cloth 2s.

As a picture of the metropolitan pastor it is marked by fulness of detail, carefulness of statement, abundance of fact, and frequent citation of the words of Mr. Spurgeon concerning himself, his experience and his work.

AT JESUS FEET. By Walter J. Mathais. *Houghton & Co.*

THESE hymns are marked, for the most part, by tenderness of feeling, glow of devotion, clearness of thought, and grace of expression. Some of them are likely to live long and do good service.

Church Register.

CONFERENCES.

MIDLAND CONFERENCE.—The next meetings will be held at Long Eaton on Tuesday, March 12th. The Rev. J. W. Williams will preach at 11 a.m. Reports, business, etc., at 2.15 p.m.

J. SALISBURY, *Sec.*

WARWICKSHIRE.—The Spring Meeting will be held at Cinderbank on Monday, April 1.

LL. H. PARSONS, *Sec.*

The **LANCASHIRE AND YORKSHIRE** was held at Linholme, Jan. 16.

The Rev. W. Chapman presided. The Rev. J. Turner read a paper on "Sabbath Observance in relation to Personal Piety and Church Prosperity." After a somewhat animated discussion the following resolution was passed, "That the best thanks of this Conference be presented to Mr. Turner for his very timely and valuable paper, and that he be requested to forward it for insertion in the Magazine." The reports of the churches showed 59 baptized, and four candidates.

The Rev. W. Reynolds, of Burnley, was cordially welcomed into the Conference, and fervent hopes were expressed for his future happiness and prosperity. The Bethel Baptist Church, Manchester, was also received into Conference. The report of the Committee on "Conference Reform" was adopted, after making slight alterations in some of the recommendations. In future the president is to be elected annually, also a vice-president. The Conference fund is to be enlarged, and work of an evangelistic character is to be undertaken, without prejudice to any existing liability.

A resolution on the Eastern Question was passed, urging upon the Government the maintenance of a neutral policy.

The next Conference is to be at Queensbury, and the Rev. W. E. Bottrill is to preach in the morning.

The Home Missionary Meeting in the evening was well attended, and addressed by the Revs. S. Skingle, N. H. Shaw, and B. Wood. Collection, £2 9s. 7½d.

W. SHARMAN, *Sec.*

CHURCHES.

BARROW-ON-SOAR.—Our friends desire to express their very grateful thanks for kind help received from various parts of the connexion in response to their appeals for help in their recent endeavour to dis-

charge the liabilities remaining upon their new chapel.

HINCKLEY.—The third annual church tea and business meeting was held Jan. 21, since the settlement of the Rev. W. J. Staynes. It was a most happy and prosperous evening. On Sunday, Feb. 10, the Rev. Carey Hood preached previous to the closing for re-pewing, the erection of a new front gallery, and platform in place of pulpit, painting, etc. A tea-meeting was held on the 11th, after which addresses were given by the Revs. W. J. Staynes, C. Hood, J. Lacey, and E. Philipps. The collections on Sunday and proceeds of tea amounted to nearly £30.

IBSTOCK—Formation of Church.—An interesting service in connection with the formation of a G. B. church at Ibstock, Ashby-de-la-Zouch, was held on Monday, Feb. 11. After tea service was conducted by the Rev. G. Needham, who preached from 1 Cor. xv. 58. The church starts with fifty-six members, and a good hope of future success.

LEICESTER, Friar Lane.—A tea meeting was held, Jan. 21, for a threefold purpose, viz., (1.) The commemoration of the first anniversary of the pastor's settlement; (2.) The hearing of the financial statement for the year; (3.) The hearing of the reports from the various societies in connection with the church work. After tea the large numbers made it necessary to adjourn to the chapel. The pastor, Rev. J. H. Atkinson, presided. Mr. J. Pochin, the secretary, read the financial statement, and showed that by the adoption of the voluntary system a considerable increase had been gained. Mr. S. C. Hubbard advocated the envelope system as being by far the easiest method of giving. Mr. W. Ashby reported that 49 had been added by baptism during the year, and that the clear gain was 34. Messrs. S. Flint and W. Wright reported 610 scholars, and 58 teachers, and that the schools were so full that it would be necessary either to provide more accommodation, or refuse to take more scholars. Messrs. Miller and Squires reported that the Benevolent Society had paid 400 visits to the sick and needy. Addresses were delivered by Rev. I. Stubbins, J. G. Ward, F. Mantle, G. Stafford, and R. W. Pike.

SHORE.—The usual tea and public meeting was held on Christmas-day, when there was a large attendance. Addresses were delivered by the Revs. Chappello

and Chapman, and by Messrs. L. Halstead, J. Greenwood, J. Cunliffe, R. Greenwood, and J. Crabtree. The various reports were of a very encouraging character.

SWADLINCOTE.—Having entered our new chapel for public service, we soon found that something must be done to render our old chapel fit for Sunday school purposes; the cost of this was estimated at £50; to help to meet this we had a Christmas tree on Jan. 16, 17; it was well patronized on both days, and the handsome amount of £33 was realized. We tender our hearty thanks to friends far and near for their very kind and liberal contributions of money and articles.

SCHOOLS.

LOUTH, Eastgate.—Anniversary services were conducted on Sunday, Feb. 3, by Revs. E. H. Jackson, and A. C. Perriam (the pastor), and on the following day a tea and public meeting took place. The services were well attended.

MINISTERIAL.

BOTT, REV. E., concluded his labours at Sutterton in 1877, on which occasion the church and congregation presented him with £14, "as a small token of their appreciation of the services which he had rendered to the church during his eight years' ministry among them," accompanied by their best wishes and fervent prayers. On the same day the teachers and scholars of the Sunday school, of which Mr. Bott had been one of the superintendents and Mrs. Bott a teacher, presented them with a beautifully illuminated album containing photographs of the teachers and friends of the school.

DYSON, REV. WATSON, commenced his ministry at North Parade chapel, Halifax, on Feb. 2nd, with every prospect of success.

SHARMAN, REV. W., Lineholme Chapel, Todmorden, has accepted the cordial and unanimous invitation of the Wintown Street Baptist church, Leeds, to become their pastor, and hopes to commence his labours there on the first Sabbath in April.

WRIGHT, REV. GEORGE.—A recognition service was held Jan. 31, in connection with the settlement of Rev. G. Wright as pastor of the church at Hitchin. About 250 friends sat down to tea. Mr. T. Hagger, of Melbourn, presided. Mr. J. Perry gave a short account of the circumstances which led to the unanimous invitation being given. Mr. Wright spoke of his early training and ministerial work, and the reason for accepting

the invitation so heartily given him; and in giving a statement of his doctrinal views he said, amongst other things, that he believed God loves all men, Christ died for all men, the Holy Spirit strives with all men, the gospel invites all men, and that it is the duty of all men to believe the gospel. Rev. W. Sampson, of Folkestone, gave the charge to the pastor; Rev. T. Barrass the charge to the church; Rev. J. H. Atkinson, the former pastor, also addressed the meeting, and the ministers of the town gave a hearty welcome in their own name and in the name of the churches they represented.

BAPTISMS.

BARTON.—Four, by G. Needham.
BURNLEY, Ebenezer.—Three, by W. Reynolds.
CHATTERIS.—Two, by F. J. Bird.
DEWSBURY.—Four, by N. H. Shaw.
HITCHIN.—Five, by G. Wright.
LEICESTER, Dover St.—Eleven, by W. Evans.
NETHERTON.—One, by W. Millington.
PETERBOROUGH.—Two, by T. Barrass.
RIPLEY.—Eleven, by J. Manning.
STANTON HILL.—Two, by J. Crossland.
SUTTON BONINGTON.—Six, by W. Bown.
SWADLINCOTE.—Two, by J. J. Irving.
TODMORDEN.—Three, by W. E. Bottrill.

MARRIAGES.

RAWSON—COMPTON.—Feb. 4, by licence, at the Baptist Chapel, Measham, by the Rev. J. Greenwood, assisted by Rev. E. Yemm, Mr. John Rawson, of Wigston Fields, to Elizabeth Ann, eldest daughter of Mr. John Compton, of Newton Burgoland.

OBITUARIES.

KENNEY, MRS., the beloved wife of the Rev. R. Kenney, of Wheelock Heath, fell asleep in Jesus, Feb. 2, 1878.

SMITHARD, MR. SIMEON, the well known and widely respected Temperance Lecturer, and one of the officers of our church at Osmaston Road, Derby, died suddenly, Feb. 13. He lectured at Bridlington the night before.

ROBERTS, MR. ALEXANDER.—This lamented Christian gentleman was baptized by the Rev. John Stevenson, M.A., in Borough Road Chapel, and after having honourably sustained the office of a deacon for twenty-eight years, he died in peace on Saturday, Jan. 26. He was buried in his family grave at Nunhead Cemetery, on Friday, Feb. 1, after a solemn service, in the presence of a large number of sorrowing friends. On the Sunday evening following his pastor, the Rev. G. W. M'Cree, preached a memorial sermon to a profoundly affected congregation.

EDUCATIONAL.

ARMSTRONG, JOHN, Esq., Second Master of Ripley College, has just matriculated at Dublin University, and has also passed his examination as Junior Freshman, being recommended to honours in classics.

At the Examination of the Royal College of Preceptors, held in December, Misses Annie Binns and Annie Law passed successfully, with second class certificates. Both are scholars in North Parade Sunday School, Halifax.

THE
MISSIONARY OBSERVER.

MARCH, 1878.

Foreign Mission Committee Meeting.

AT a meeting of the Foreign Mission Committee, held at Broad Street, Nottingham, on Tuesday, Feb. 12th, MR. JOHN VAUGHAN, a member of Lombard Street church, Birmingham, and one of the senior students of Chilwell College, was cordially and unanimously accepted for mission service in Orissa, providing a satisfactory medical certificate be obtained.

The arrangements made for the opening of the new chapel in Rome (see Programme in Feb. Magazine) were cordially approved, and the Secretary was requested to represent the Society on the occasion.

It is hoped that a large party of friends will embrace the opportunity of visiting Rome, and it is trusted that not a few churches will do themselves the honour and benefit of sending their ministers. Mr. Clifford, or the Secretary, will be happy to take charge of the donations of any friends who, not being able to go themselves, would like to be represented in the collection.

Signor Grassi, it was stated, was in much better health, and had been able to preach again. Nevertheless, Mr. Wall feels that Grassi is not strong enough for the important position which the cause on the Monti has now attained. The question, therefore, as to the best means of carrying on the work in Rome is one which the Committee will duly consider.

In forming a branch of the Evangelical Alliance in Rome Signor Grassi has been elected as one of the members.

The Committee having received the intelligence of the death of Mrs. Charles Lacey, who went out to India in May 1823, and died at Cuttack, Oct. 14, 1877, passed the following Minute:—

Resolved,—That they acknowledge, with devout gratitude, the grace that so eminently fitted their departed sister for her work, and for the long and useful life she spent in Orissa. They desire to place on record their high estimate of her labours in connection with the first Christian schools in the province, her efforts to raise the character and improve the domestic life of the women who came out from heathenism, and her unwearied kindness to all classes to alleviate suffering. Especially do they wish to place on record the fact that for twenty-five years since the death of her honoured husband, the Rev. Charles Lacey, one of the earliest missionaries in Orissa, her services were given to the Mission without seeking any earthly reward. The Committee are grateful to learn that so much respect was paid to her memory by Mohammedans, Hindoos, Europeans and Eurasians, as well as by the native converts, at the time of burial; they feel that such a testimony is the best evidence of the value of her work and life, and they would earnestly pray that many more equally zealous and devoted may be raised up to carry on the cause.

India in 1877.

BY REV. J. BUCKLEY, D.D.

THE year opened amid the splendours of the Imperial Assemblage at Delhi, when the best of Queens was proclaimed Empress of India. It was a great occasion, and the arrangements were said to be in every way worthy of it. Those who witnessed the pageant described it as one that could never be forgotten; but the statement confidently made at the time that it would form "a most conspicuous landmark in the history of India," may well be doubted, and the wisdom of the whole procedure appears extremely questionable. At Cuttack we had on new year's day a Durbar in honour of the event, presided over by the Commissioner, and attended by the native Rajahs, Zemindars, and English gentlemen. As loyal subjects of the Queen, the missionaries went to the Durbar, and to the Levee which was held at the Commissioner's house. "The Public Rejoicings Committee" of Cuttack signalled the event by various festivities; but the best thing they did was to "send portions" to the poor and needy; and I had the privilege, at their request, of distributing some forty or fifty cloths among the widows and poor members of our native Christian community.

The great event of the year is the appalling calamity with which Bombay and Madras have been visited, the latter Presidency especially. Probably no Government in the world has ever before earnestly attempted to grapple with a calamitous famine like that in Madras, extending over an area of 84,700 square miles, and affecting eighteen or nineteen millions of people. It is gratifying to a benevolent mind to chronicle improvements; and in this view it is satisfactory to notice the progress that has been made during the past eleven years in the general recognition of the obligation resting on Government to save at any cost the lives of the people. At the time of the Orissa famine this was gravely questioned by gentlemen, some of whom were high in the public service; and it was sufficiently clear from the instructions issued in January last by the Government of India to Sir Richard Temple when appointed Special Commissioner that the old spirit had not died out; but there is a power in enlightened public opinion to which such gentlemen, however reluctantly, are compelled to bow. It is, however, a gigantic task to feed millions of people from day to day. With what infinite ease our Heavenly Father feeds the world! I have often greatly admired Psalm cxlv. 16—"Thou openest Thine hand, and satisfiest the desire of every living thing." It is as easy to Him to supply the wants of all His creatures in all parts of His dominion as for us to open the hand. The quarrel between the Supreme Government and the Government of Madras was a deplorable blunder. The reader probably knows that the Government of India had to find the money, and the Government of Madras to spend it and do the work. It was hardly to be wondered at, therefore, that the two Governments should not be in perfect accord, but my sympathies were with the Government of Madras, and in my judgment Lord Lytton listened on some matters to bad advisers. The opposition, too, of the Government of India to a national subscription for the relief of the sufferers was much to be regretted, but happily it was afterwards modified; still it was productive of much evil. As one result of it, I may mention that the public meeting at Cuttack to aid the Famine Fund was held on the 4TH OF DECEMBER; *i.e.*, the native gentlemen of Cuttack were called upon to help the sufferers a month *after* the Duke of Buckingham had telegraphed to the Lord Mayor of London that the subscription need not be continued, as the famine had so greatly abated. Let me add, that as the local authorities made no sign in the darkest days of this overwhelming calamity, a few Christian friends here "sent relief according to their ability" to those who were so sorely stricken.

I have carefully read some of the Weekly Statements of the Madras Famine Fund Committee, and the sad scenes of the Orissa Famine have been vividly recalled to mind. Some of the descriptions are truly appalling. I do not think that the recent calamity has been of greater intensity than that which afflicted Orissa in 1866, but in one important respect it is much greater. It has affected nearly three times as many millions of people. It is too soon to estimate the mortality it has occasioned, but judging from statements that I have seen, the mortality among the orphans has been very high. What will

be the issue of this terrible visitation? "When thy judgments are in the earth the inhabitants of the world will learn righteousness." Let us reverently hope and pray that it may be so.

Our readers know that Orissa has suffered indirectly from the Madras Famine, and I may add is suffering still. Grain is still very dear. One particular part of Orissa on the borders of the Chilka Lake is now suffering very severely. The inhabitants of this tract formerly manufactured salt, and on the abolition of this manufacture by Government the distress was very severe. The harvest has always been very precarious, and when it fails they have no resource. It was the part first affected by the Orissa Famine; and in the opinion of those best acquainted with the locality it would be a good thing if the people could be persuaded to leave it altogether for some other part.

Dark clouds seem gathering on the Frontier.—Our relations with the Ameer of Afghanistan are far from cordial, and it is understood that our occupancy of Quettah has considerably annoyed His Highness. Peace-loving men, as all Christians must be, will be anxious that any differences or misunderstandings may be satisfactorily adjusted, and amicable relations restored. The pretended fear of a Russian invasion of India has long appeared to me extremely absurd, and the reckless manner in which some public writers advocate the settlement of every disagreement by the sword cannot be too strongly reprehended. Afghanistan is a name of ominous import to the student of Indian history. Thirty-six years ago we paid the penalty, and a fearful one it was, of invading Afghanistan. That invasion was a great crime, and was severely punished. Does the reader remember the tragical story of the 13th January, 1842? A solitary Englishman* was descried from the ramparts of Jellalabad slowly wending his way to the fort, his pony jaded, and himself wounded and fearfully exhausted. Sad to say he was the only survivor (with the exception of those in captivity) of a body of 15,000 men.† All the rest had fallen victims to Afghan treachery and the snow of the passes. A generation has passed, and the terrible chastisement seems by many to be forgotten.

"*The end of a great name*" is the title of a leading article in the weekly edition of the *Times* of Nov. 2nd last. "On the 24th ult.," it states, "there was found dead in a coal cellar in Soho the Comte De Lally-Tollendal. How many who read this announcement, and the narrative of the evidence given at the inquest that followed, must have mused over the strangeness of this last appearance of a great name!" It may interest some of my readers to know a little more than the article tells them of the chequered career of "the great ancestor" of this poor man. His grandfather—Count De Lally and Baron Tollendal was a descendant of one of the Roman Catholic families that emigrated from Ireland when the hated James II. left the kingdom he had so shamefully misgoverned. He is described as a man of considerable ability, but of an arrogant imperious disposition, and of a hasty temper. He inherited from his father, Sir Gerard O'Lally, that intense hatred of England which the exiles carried with them to France; and when appointed Governor of the French possessions in India, which was in 1758, his motto, as expressed in a letter to one of his colleagues in the Government, was given in five words—"No more English in India." A hundred and twenty years ago, as the reader probably knows, it seemed extremely doubtful whether England or France would gain the ascendancy in this great country; and those who devoutly acknowledge the hand of God in the government of the world must see His working and adore His wisdom in giving the sovereignty of India to a Protestant country with a settled government. Lally was a man of war from his youth. As a general his abilities were of no mean order; and even his opponents admitted that military dispositions which proved unsuccessful were the best that under the circumstances could have been made. He did his best to drive the hated English into the sea, but the stars in their courses fought against him. In less than three years French ascendancy became utterly hopeless. Pondicherry unconditionally surrendered to the victorious English commander. Lally as a prisoner of war was sent under an escort of English soldiers to Madras, and afterwards from Madras to England. This was in the first year of the reign of George III., when the great Pitt, afterwards Lord Chatham, was Prime Minister, Lally was allowed by the English Government to proceed on his parole to

* Dr. Brydon.

† 5,000 fighting men and 10,000 camp followers.

Paris, but was followed by the relentless malice of his adversaries. He was accused of high treason, tried, convicted, and sentenced to be beheaded. Gagged and guarded he was taken in a dung cart from his prison to the place of execution and his head severed from the body. It was an iniquitous procedure, but as Macaulay says "the wretched government of Louis the Fifteenth murdered directly or indirectly almost every Frenchman who had served his country with distinction in the East." Revolutionary France reversed the sentence on Lally but could not undo its execution. Such was the tragic end of the grandfather of the poor man who died a few weeks ago in a coal cellar in London unfit for the habitation of any human being. "The fashion of this world passeth away."*

The Death of Mr. Marshman merits a place in the Indian annals of 1877; but the paper in the August *Observer*, extracted from the *Times*, renders enlargement unnecessary. He had a marvellous knowledge of India and Indian subjects. The knowledge he acquired in early years of the Chinese language and literature must have been considerable from the details given in the old periodical accounts† of an examination of "John Clark Marshman, aged thirteen years," and two other youths in the Mission family. This was in February, 1808. *The Friend of India* was in his days a power, and he made it what it was. It used to be greatly abused by the Calcutta daily papers; and its editor was often described as "Father John." It would not be too much to say that from the time of its establishment to the time when Mr. Marshman left India, which was early in 1853, it earnestly and effectively advocated every improvement that was made in the Government of India. After leaving India he continued for many years one of the proprietors of the *Friend*, and for a long time enriched its pages by a weekly or fortnightly letter, which was much appreciated by most of its readers. The "Brief Notes" that appeared for some years in the *Baptist Magazine* must have been written, or largely so, by him, as there were so many coincidences between these "Notes" and the Indian Letters. He had the pen of a ready writer; and he used it, for the most part, wisely and well. I could not always agree with him, but his opinions were generally sound, and always worthy of consideration. His "History of India" is a mine of information which those who wish to understand India will carefully explore. His "Carey, Marshman, and Ward," contains much valuable information not elsewhere to be found; but it is to be regretted that he entered so largely into the controversies of forty or fifty years ago between the Committee of the Baptist Mission and the Serampore missionaries. His life of his brother-in-law—Sir Henry Havelock—is deeply interesting. His liberality deserves very honourable mention.

The year closes with proposals for *Famine Taxation*; but on this topic I will not enlarge. One fact, however, is remarkable. You, in England, nearly *eight thousand miles* distant, knew them earlier than we in Cuttack, who are only *two hundred and fifty miles* from Calcutta. The Financial Minister's statement was made in the Council Chamber, Calcutta, on Thursday, Dec. 27. The Calcutta papers delivered here on Monday morning, the 31st, contained a summary of it; and this morning I see from the telegram that the London papers of the 28th pronounce favourably on "Sir John Strachey's proposals" to meet the famine expenditure. I believe they are favourably regarded here.

Cuttack, Jan. 1st, 1878.

WATCH-NIGHT AT OUTTACK.

A Watch-night Service was held here on the last night of the year. It commenced at 11.20, and closed a few minutes after twelve. The attendance was considerable; and the service very solemn and impressive. After the clock struck twelve "Come let us anew our journey pursue" was sung with much feeling.

LIGHT IN THE JUNGLE; OR, THE TORN GOSPEL, AND WHAT BECAME OF IT, is the title of a book now in the press by our brother W. BAILEY. With an Introduction by Gen. Sir Arthur Cotton, R.S.I. Price One Shilling. It will be found suitable for Juvenile Collectors, and will show, by fact and incident, that the Gospel alone, without the aid of human teacher, will enlighten and save the soul.—Ed.

* The Reader will find information about Lally in Macaulay and Marshman, but the fullest account I have met with is in Malleson's "History of the French in India."

† Vol. III., p. 459, and also p. 537.

The Car Festival at Pooree.

BY REV. T. BAILEY.

WE returned on Saturday from attending the Car Festival, but there is little of special interest to say about it. The number of pilgrims was much below the average, and nearly all were from the different parts of Orissa. They were estimated by the police at 13,000, and this is probably as near the truth as can be ascertained. We heard of only a few cases of cholera, and met with none of the revolting scenes so common in former days. We were, nevertheless, reminded in no doubtful forms that the spirit of the carnival is unalterably the same. At nearly all our opportunities of preaching we met with some who may only too justly be described as "worthy sons of Belial." On the other hand we found out a little encouragement. Our staff was large, consisting of brother Buckley, myself, and seven native brethren. We were able, therefore, to occupy two preaching stands; and as a specimen of what our experience was, more or less, during the whole of our stay, I append a few particulars of our first evening's work.

Immediately on our arrival, and before any hymn had been sung or time allowed for other preliminaries, a large and eager congregation had assembled. As the native brethren had already laboured several days in the town, I began by asking a man who was making himself prominent what he knew of the Christian religion, and after a little evasion he answered my enquiries much more intelligently than could have been expected. The answers and explanations proved interesting to the people, and furnished me with a good opportunity of enlarging on the more important subject, and in this way the attention was kept alive a considerably time. I was followed by Makunda Das, who in a very able and eloquent, though "set" address, shewed the contrast between the true Juggernath (the word meaning "Lord of the world") and the one falsely so called, which was listened to well. Then came Neela with our Lord's beautiful illustration of the man who built upon the sands and he who built upon the rock—a subject remarkably adapted to form the basis of a missionary address. He was followed by Haran Das, but the people had gradually become impatient and were now so boisterous that it was difficult to get a hearing. Some said "these are all vain words;" others, "these men are only Christians for pay, they eat the salt of the sahibs and must do their bidding;" others asked if Juggernath were not true how was it so many people assembled to do him honour, and why did the Government pay 36,000 rupees a year to support him? and a few in concert raised the cry "Victory to Juggernath." While this was going on I perceived that a new source of interest had arisen. One of their own number on the outskirts of the congregation has taken up the subject and was talking vigorously, and I was not a little surprised to find that he was fighting for and not against us. He was a tall and resolute-looking brahmin, and well exposed the sophistries of his opponents. We invited him to stand with us, and after a little hesitation he did so, notwithstanding the taunts levelled against him, and continued till the end of our stay. He also accompanied us part of the way to our quarters, and I had further serious conversation with him, and found he was known to the brethren, and on former occasions had effectively supported them. We hope to hear of him again. We had also been pleased to see a considerable number of youths in our congregation, mostly from the Government School.

I referred in my last to the extreme desirableness of having a small bungalow at Pooree, more especially for the accommodation of the native brethren, and was anxious to forward the matter as much as possible during our stay. In this we were happily much prospered. A site was selected which was approved by all the brethren, and in an interview with the magistrate we were informed that there would be no objection to our building upon it, though a small ground-rent would have to be paid. And as to the building, a very intelligent babu, an overseer in the Public Works Department, called upon us soon after our arrival, and expressed his willingness to help us all he could, and also promised to prepare plans and estimates of the proposed building. These have since been placed in my hand. As the materials of the old bungalow at Piplee will be available, some of the items may be struck out, but as carting and other expenses will be involved, the amount of which cannot be exactly

foreseen, only an approximate estimate can be given. The whole will probably not exceed three hundred and fifty rupees.

We met with several babus whose state of mind seemed hopeful and encouraging. With one we were specially pleased. He informed us that both himself and wife diligently read the Bible, and though his wife had accompanied him occasionally when he visited the temple on duty, she paid no respect to the idol, and they had no faith in idolatry. Their little son—about ten years of age—repeated very nicely some Christian hymns he had learned. There are many indications that even at Pooree, “where Satan’s seat is,” a work for Christ is in progress.

Letter from Rev. J. G. Pike to the Secretary.

ALL the friends of the Mission will feel thankful to the Father of mercies that the valuable life of our beloved brother Pike has been spared; will sympathize with him and his family in the heavy affliction with which they have been visited; and will pray that their health may be thoroughly established. Unhappily the civil engineer, in ministering to whom Mr. Pike endangered his own life, sank under the attack. We have reason, however, to know that the kindness of Mr. and Mrs. Pike was highly appreciated by the members of the young gentleman’s family. Writing from Berhampore under date January 19th, Mr. Pike says:—

I have received two if not three letters since I wrote to you. You will, I dare say, have heard before this one reason for my long silence, viz., my serious illness. Soon after returning from Conference I started for a short tour, preparatory, as I hoped, to a longer journey to Sumbulpore. As Mrs. Pike and the children seemed to need a change, I determined to take them with me. Brethren Anunta Das and Gideon Mahanty accompanied us.

We started with the intention of visiting Parala Khimedi, in which place I was much interested, from various reports I have heard respecting the work of the Lord there. We were not able, however, to get quite so far. The roads were in a very bad state (I am told much worse than they have been for very many years); this made travelling slow work, and with the prospect of a long journey before me, we had not time at command. I made one effort to get further by leaving Mrs. Pike and children at a very comfortable bungalow and starting on alone; but still the roads conquered, for the strong wrought iron axle of my bullock cart broke in two pieces, and we were obliged to return, losing much valuable time.

The breaking of the axle-tree necessitating a return, we arrived at the last stage of our homeward journey several days earlier than we had intended. There being a market at this place on the following day, which was Saturday, we determined to stay for this, instead of going

into Berhampore, and then resting on the Sunday, get home in good time on the Monday. This was not to be, for on the Saturday a gentleman connected with the public works department rode in from Berhampore. He stayed at the bungalow and dined with us, after which we had a lengthened conversation on religious subjects, and I found that his friends were connected with the Presbyterian body. Early next morning he called for me and said he had cholera. For awhile I hoped he was mistaken, but in a little time there were unmistakable symptoms, and I immediately sent off a man to call the doctor from Berhampore, and started our children home; but my dear wife was determined not to leave me till the arrival of the doctor, and so of course little Alice had to stay too. The doctor did not arrive till the early hours of Monday morning, and then Mrs. Pike left with baby. I stayed on with the doctor to nurse the sick man, who was fearfully prostrate, until on Tuesday evening I was summoned to Berhampore with the message that the little one was sick with cholera. You can better imagine than I describe my anxiety on learning that this dreadful disease had entered my family. I started at once, only to find the dear little one dead, and my dear wife in deepest trouble. The next morning I was attacked with the same disease, and in an hour or two was so prostrate as not to be able to move myself.

I need not enlarge, except to acknow-

lodge the great goodness of God in preserving my life and in shielding those dear to me from this "postilence that walketh in darkness." I was assured afterwards that both my second little girl (Florry) and her mamma were for several days in a most critical condition—on the very borderland of the disease. Both doctors of the station were exceedingly kind and attentive. We have been called to mourn, for the dear little flower taken was very sweet to us; but I trust we do not repine, and when we look at the mercy mingling with it all, we find a subject for unfeigned thankfulness.

You will rejoice with us that now our house is free from sickness, and both the

Woods and ourselves are relieved from the burden of anxiety which for some time oppressed us.

Brother Wood and I expect to leave this for Russell Condah next Tuesday, on a short tour. We may look at the land that lies beyond Russell Condah, and between it and the Mahanuddy; but I fear we shall not get quite so far as the river. Still, if ever we get a station at Sumbulpore, it will be desirable to know the ground that lies between it and our other stations.

I note what you say about an occasional sermon from our native brethren. I have nearly translated one, but fear it must wait till my return from the country.

The Orissa Pulpit.

SERMON written in English by Shem Sahu; condensed by the Rev. T. Bailey.

"Rejoice evermore."—1 *Theas.* v. 16.

There are divers short exhortations in this chapter, and the one contained in our text is probably the most difficult of all to be turned into practice. The apostle says, "Rejoice evermore." To whom shall we look for obedience? Can the man who like Moab is "settled in his lees and hath not been emptied from vessel to vessel," who enjoys continued worldly prosperity, who stands amongst men "as a successful merchant or princely Dives"—can such a man rejoice always? We may admit that a man whose outward circumstances are fortunately ordered may at times be happy, though he be an unbeliever; but to rejoice *always* is far from being his lot. Solomon was one of the wealthiest of men. In his time, "silver in Jerusalem was made as stones;" but on this subject hear his words—"The sleep of a labouring man is sweet, whether he eat much or little; but the abundance of the rich will not suffer him to sleep." The happiness which is dependent on outward circumstances is vain and transitory, and divine grace alone can give us abiding joy. We see from the context that the exhortation is addressed to Christian believers only, and whether they be rich or poor, in prosperity or adversity, in health or sickness, in their own country or in foreign lands, in life or in death, it is their happy privilege still to rejoice.

Let us now consider what grounds there are for the Christian thus to rejoice.

I.—All his times are in the Lord's hand. There is in man an instinct which prompts him to recognise God as his Maker, and impels him "to feel after

Him." He knows that he is dependent on Him for life, and that "His loving-kindness is better than life," that without it he can be happy neither in this world nor in the world to come. Such being the almost universal feeling, how comforting it is to those who have God for their God, and who put their trust in Him, to know that all their times are in His hands. A God all-wise, almighty, all-merciful, whose promises are "ever faithful and ever sure," whose kindness to His people is everlasting, and who says of His covenant with them, "The mountains shall depart and the hills be removed, but My kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

II.—That all things work together for their good, is to those that love God a ground for rejoicing always. The people of God are subject to great diversity of experience; but the apostle says to them, "all things are yours," *i.e.*, not merely the prosperity, advantages, and privileges of life, but its calamities, trials, and persecutions—all are for your good. Jacob said, "All these things are against me;" but they were working all the time for the lasting good of himself and family; and so in our own experience the most painful events often work out the most blessed results. The Christian can pray, "Send me what thou wilt, my God, so long as it comes from Thee; never came there an ill portion from Thy table to any of Thy children."

III.—That the grace of God is sufficient for him, is to the Christian an unfailling ground of confidence. God in infinite

wisdom has hidden the future from us; but we frequently attempt to pry into it, and so have not only present troubles, but the fear of future ones to bear; but whatever our needs may be, the Lord assures us that we shall have grace sufficient. "As thy days, so shall thy strength be," and with such an assurance we can wisely "rejoice evermore."

IV.—Another ground for the joy of believers is that Christ is theirs—all Christ is, all Christ has. This was the comfort of Job in his afflictions—"I know that my Redeemer liveth." With Christ for his portion the believer has an unfailling source of joy.

V.—Christians may always rejoice, inasmuch as they have "a building of

God, a house not made with hands, eternal in the heavens." The earthly tabernacles, the poor cottages of clay in which our souls now dwell, will soon moulder and decay, and the body will return to dust as it was; but we have a building—a house in the heavens—of surpassing beauty and full of all delights. In this world we are mere pilgrims—strangers and foreigners; but we hope soon to reach our heavenly home, and this hope is sufficient to sweeten all the toils and sorrows of the way. In overrushing this blessed hope we "rejoice evermore."

How desirable is the Christian's lot! Let us be followers of God as dear children, and all its blessings and privileges will be ours.

Foreign Letters Received.

BERHAMPTON—J. G. Pike, Jan. 19.
" H. Wood, Jan. 20.
PIPLEE—T. Bailey, Jan. 15.

CUTTACK—J. Buckley, D.D., Jan. 15.
" Miss Miller, Jan. 1.

Contributions

Received on account of the General Baptist Missionary Society from January 16th, to February 15th, 1878.

	£	s.	d.		£	s.	d.
Moiety of Collection at Newport Baptist Union	17	0	0	Peterborough	3	0	0
Dividend of New Zealand Company	6	3	5	Radford, Prospect Place	0	10	0
Miss Johnson's Mission Box	0	13	6	Ramagate	0	2	6
Ashby-de-la-Zouch—Legacy by Mrs. Sarah Gunby	5	0	0	Retford	0	12	0
Belton	3	3	0	Smarden	0	15	0
Burton-on-Trent—on account	46	13	2	Sutton St. James	0	7	0
Castle Donington—on account	10	0	0	Tarporley	1	7	6
Kirton Lindsey	5	12	0	Todmorden	1	1	0
Leicester, Dover Street—Mrs. Livens, for Orphan	8	0	0	Vale	0	10	0
Long Whetton	1	18	0	Whealock Heath	1	5	0
Magdalen	0	16	6	Wirksworth	0	18	0
Manchester—Rev. T. Horsfield	5	0	0	Wolvey	0	10	0
Ripley	87	12	11				
Sheffield	85	16	4				
Sutton-in-Ashfield—Legacy by Mr. Thos. Haddon	5	0	0				
Wirksworth	28	0	7				
Whealock Heath	19	18	10				

WIDOW AND ORPHANS' FUND.

Burnley Lane	1	0	0
Chellaston	0	5	0
Colwell, Isle of Wight	0	6	0
Derby, Osmaston Road	3	10	4
Duffield	0	7	0
Grantham	0	10	0
Hathern	0	5	0
Hurstwood	0	5	0
Langley Mill	0	10	0
London, Commercial Road	2	11	6
Louth, Northgate	1	5	0
Lydgate	0	10	4
Maltby	0	10	0
Mansfield	0	15	0
New Basford	0	10	8

FOR ROME CHAPEL.

A Friend	1	0	0
Barrowden	1	1	0
Burton-on-Trent—Mrs. Hurst	1	1	0
Leicester—Profit of Lecture by Rev. J. H. Atkinson	8	8	9
Newchurch—F. Fielding	0	2	6
Ripley—W. B. Bembridge, Esq.	25	0	0
Sheffield—Collection at Public Meeting	19	5	11
Mrs. Hiller	5	0	0
Mr. Councillor Eaton	10	0	0
Mr. Atkinson	1	0	0
Mrs. Atkinson	1	0	0
Mr. J. F. Hiller	1	1	0
Mrs. Ellison	0	10	6
Collected by Mrs. Baldwin	8	0	6
" Miss Kemp	1	14	0
	86	11	11
Less expenses	5	11	11
Todmorden	2	5	6
Wardwickshire—A Working-man	0	10	0
Wolvey	1	0	0

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

Man after Death.

IV.—How long may man live after death.

WE have proved that man as man MAY live again. Judging him as he is, and altogether irrespective of any relationship he may sustain to Christ and His redemptive work, and without the slightest reference (at present) to any revelation contained in the Old and New Testaments, we find that man *may* survive the shock of death. That gigantic perhaps is allowed. The soul, which is the seat of the human personality, does not of sheer and irreversible necessity perish at death; outlasting multifarious physical changes, loss of limbs, paralysis of nerves, and decay of organs of sight and hearing, prior to the body's decease, it may also outlast the final and capital change.

This "perhaps" is conceded by most, if not all students of this question.* The distinguished champion of "conditional immortality," Mr. Edward White, does not wholly refuse it: nay, he endorses it, in accepting the judgment of Dr. Lionel Beale to the effect "that there may be a life-force, a germ which though produced along with the bodily organisation may *perhaps* survive it."†

But this is not all. The reasoning that carries us so far necessitates a further step. The bases on which we build up the edifice of the possibility of man's *post-mortem* existence, will bear the whole strain of the possibility of his unending life. Every fragment of the answer to the question, "Does man live at all after death?" is available as material for a reply to the larger inquiry, "How long is he likely to live; for a few years, a few centuries, or for ever?" If we violate no fundamental laws of human thought in believing that when the light of genius is suddenly put out, and the worn-out lamp is buried in the grave, the light itself may still burn on; neither do we infringe any such law when we add that the light may burn on for ever and ever.‡ If human consciousness attests that man is a personal agent located in a body, as the body itself is located on a given spot of earth; and whilst affected by such location and acting through it, may yet exist and act though the location be changed, that attestation is valid not only as to the possibility of existence the first moment after death, but the second, the thousandth, and the millionth.§ Why not? If at all, why not for ever? What is to terminate existence? The chrysalis seems dead, and is not, but unfolding its deathlike casement gives forth the butterfly; and the butterfly dies. But apart from the Bible (and with its witness, be it remembered, we are not yet concerned) we know of no second death, or third death, or fourth death, for man.

And if there were another death, why should it not be like the first? The sun shines after one eclipse, and after a hundred. Death is but an eclipse of the real life of men, not its annihilation. The sun, it is affirmed, will burn itself out in a certain calculable number of years. What evidence have we, our conscious personal selves, will ever expe-

* The Positivists are an exception. Their position and teaching will be considered bye and bye.

† Life in Christ, by Edward White, third edition, pp. 10, 75.

‡ Cf. Man after Death, c. iii., s. 5, *G. B. Mag.*, p. 99.

§ *Ibid* ss. 1, 2, 3, pp. 97, 98.

rience such a fate. *The possibility of man's life after death is the possibility of an endless life. Living again at all, he may live for ever.*

If, then, we are to prove that man once alive on the other side of the grave is to *cease* to live, we must get our evidence from other and different quarters than the verdicts of consciousness, the deductions of the best physiologists, and the conditions of human thinking. They say positively nothing about any second death, or third, or thirtieth; or about "a lapse into the *universum*" of the 400,000,000 Buddhists. The whole strength of these witnesses, and it is by no means slight, is as good for *eternal survival* as it is for survival at all. Man dies; but he may live again, and MAY LIVE FOR EVER.

V.—Improbabilities.

But the *possible* is often separated by a wide and impassable gulph from the *probable*. Even a "gigantic perhaps" may remain a perhaps, and never give place to a strong and assent-compelling likelihood: indeed it may be confronted by improbabilities of so portentous a character as to be shorn of all its strength, and withered into valuelessness. If there are any such improbabilities, we are bound to face them in a fair, frank, and fearless spirit, nothing extenuating, nor setting down aught in bias or fear. It is affirmed that three such improbabilities stand as terrifying lions in the way of the pilgrim eager to enter the palace of truth. They are lions, no doubt; and they terrify; but they may be chained. Let us see.

I. It is said, there are so many of us, is it likely we can ALL be immortal? Does not the very mass of the human race constitute a huge improbability, forestalling all evidence of man's natural immortality, and making it unnecessary to proceed further?

II. The condition of the majority, and of a large majority too, has been and is so unspeakably deplorable, that extinction is desirable for most, and only "a survival of the fittest" can rationally be expected.

III. Man has so close a partnership with the animal creation at large, that if the evidence proves him to be immortal, his "faithful dog must bear him company," and share all the benefit or loss of the condition. Does not this suggest a weakness somewhere, even though undiscovered, in the reasoning; and ought it not to be added to the stock of improbabilities?

For reasons into which we need not particularly inquire, much attention is devoted to these questions. In the first part of a work which vehemently asserts, "this book rests the question of immortality wholly on the interpretation of Scripture, and with those who decline that line of thought the author must also decline to enter into controversy," considerations of the "multitudinousness of men" and their affinities with animals, bulk more largely than anything else:* and no doubt, both there and elsewhere, exert an influence that cannot be measured by the space they fill in printed or vocal expression. For unfortunately the decision of such questions as are raised by "man after death" is not

* Life in Christ. Book I. cc. ii., iii., iv., v. It is not a little interesting to observe that Mr. White has devoted nearly fifty pages to show (1) how far man is an animal, tracing his relations downwards and animal-wards with the utmost care and elaboration, and (2) in what numbers he tenants this globe; and allows *one page* (1) to an analysis of man's higher relations, his conscience, his capacity for Religion and Progress. That is as curious a phenomenon in the history of religious opinion as we have seen.

always, or even usually, arrived at by any strong and all-round logical handling of facts, or definite and elaborate processes of careful and reasoned debate; but by the unconscious pressure of gusts of feeling, due in the main to sympathetic anticipations of pleasure, or dread of possible pain. Opinion drifts according to the impulses of feeling which play upon it; and if a teacher is willing to purchase an easy and uncertain victory, he may often secure the acceptance of his conclusions by an appeal to the emotions more readily, and with less expenditure of power, than by diligently informing the intellect and patiently waiting for its verdict. Only there is this to be feared: the winds of sentiment shift, and when he wants to work with his accepted conclusion, he may find it has gone never to return. At all events we must estimate at its real and full value *as argument* the threefold appeal to the feelings sketched above.

I. It is allowed, there is something astoundingly prodigious and profoundly pathetic in the admission that all men who have dwelt on this planet from the beginning, whenever that was, or may yet inhabit it, to the end, not certainly within sight as yet, have been and shall be endowed with the gift of an endless life. Spread out as a gifted writer like the author of "Life in Christ" can spread it out, it staggers, overwhelms, almost paralyses the mind.* Quoting Major Bell, Mr. White reports the present population of the globe at 1,274,000,000; then he graphically depicts the teeming millions of India and China, Asia and Africa, Europe and America, and bids us attempt the stupendous task of imagining the successive generations of men, women, and children who have dwelt in these areas, or who may populate them before the sun becomes a charred cinder; and proceeds with his task until the notion of the natural immortality of *all* men assumes unspeakably colossal proportions, and becomes intolerably oppressive.

But we must not allow reason to collapse under this chloroform. We must rouse ourselves and get a little fresh air. Important as such facts may be when a theory of man's *condition*—his happiness or misery—throughout eternity has to be tested, yet they do not affect in the slightest degree the question of man's natural immortality. Suppose, for the sake of example, suppose it is proved that death for every man is instant translation to a state of satisfied desire and complete blessedness, then the numerousness of men would simply exhibit the boundless happiness of the universe. A census may serve to disparage or commend a theory of the *condition* of man after death, but it is dumb as death itself as to man's unending life.

You do not say "what man is" by affirming that there are one thousand two hundred and seventy-four millions of men. The numerical returns of the British Museum, though extremely interesting, have nothing to do with the definition of a book. A botanist does not shape his reply to the inquiry, "What is a blade of grass?" by carefully prepared tables of the number of blades of grass in the different portions of this grass-growing globe. Lists of stars in the Milky Way will be of infinitely less service to the astronomer in determining the nature, constitution,

* Life in Christ, book i., c. v., pp. 40, 48. It is readily allowed that the vastness of the human race is not cited as direct or indirect proof; but it is used so as to do work on the judgment no proof based on mere reasoning ever could perform.

and destiny of stars than half-a-day's intelligent devotion to Sirius with a spectrum. Arithmetic is not available logic here. Man is a unit, and his nature and constitution and destiny must be determined, if determined at all, without reference to the vastness of the populations of this globe. God's universe is not contracted, and as He has put nothing into it with a niggard hand, sowing the earth with wealth and the sky with multitudes of stars, so has He not been sparing of men.

Ah! but man is a sentient being. Stars do not feel; man does. Grass quivers not at the mower's scythe; man is susceptible of pain and agony. So be it. But if God care for the grass of the field, which to-day is and to-morrow is cast into the oven; if He also telleth the number of the stars, will He not much more care for "the 921,000,000 non-Christians" of this fleeting generation; and for the multitudinous masses of men of all the rolling ages whom He has not left without witness of Himself, in that He did good and gave them rain from heaven, and fruitful seasons, filling their hearts with food and gladness? * May we not leave them with Him, at least for a brief space, and not import disturbed emotion into our reasoning whilst we try to read the signs He has given us of man's destiny? Arithmetic cannot help us. It ought not to be suffered to hinder us. If the lion is there, still it is chained.

II. A second fact, not always or often explicitly stated, but subtly working through the feelings upon the judgment, frequently prevents the evidence for and against man's endless life from exercising its legitimate influence. A complete census of mankind, past and present, is a sufficiently disturbing element; but that is incredibly increased by the contemplation of the unspeakably low moral and intellectual condition of the majority of the human race.

Is it likely, it is suggested, that "the countless throngs of ignorant idolaters" dwelling in the vast areas of India and China, "the armies of ignorant fanatics" planted in Africa, the millions upon millions in the Pacific Archipelago, who have grown up without God and have fallen from His likeness *can* be immortal? What is the good of perpetuating the existence of vast hordes of men not one degree removed from the brute creation in moral feeling or mental culture? Why should such creatures survive the beneficent stroke of death? Annihilation is for them the best of boons! Let them expect it!

It is conceivable that the best men may survive; that the elect members of the human family, who have duly qualified for another life by using this well, and have won in the struggle for eternal life, may continue their existence. There may be, perhaps there ought to be, an immortality of goodness. There may be, perhaps there ought to be, an immortality of intellectual culture: but the immortality of the wretched dwellers in the wretched slums of our large cities, of the benighted and barbaric cannibals of Borneo and Java and New Guinea, all this is as incredible as it is cruel. Beneficence demands their extinction. Why should misery and incapacity and brutality be endowed with the awful gift of perpetuity?

Yes, but this fervid appeal to our sympathies if it is to have any weight as a valid *improbability* should come earlier in its application.

* Cf. Romans i. 19, 20, 21; ii. 14. Acts xiv. 17.

The majority of men, in all ages, have been incapable, miserably low in mental power, and degradingly immoral—why were they made at all? In ancient Sparta they understood and practised a logic of this kind with remorseless fidelity. Every child after birth was exhibited to public view, and if deemed deformed and weakly and unfit for a future life of labour and fatigue was exposed to perish on Mount Taygetus. The State provided for the “the survival of the fittest” citizen, holding that the citizen existed for the benefit of the State, and not the State for the benefit of the citizen. Schopenhauer, too, rigidly and fairly applies this principle, and teaches that the fundamental wrong is the continuance of the human race at all, so unutterably wretched is the ordinary lot of man. He would have it stopped; and we confess to the presence of moods of mind, now and again, when such a stoppage has seemed the best as well as the most necessary thing. The unlikelihood of man’s immortality, based on the low intellectual and moral condition of the majority of mankind as effectually shuts the door against man’s present existence as it does against his future. But his present existence is a fact; therefore his future may be.

Again, improbabilities based upon majorities might be so constructed as to make one doubt that man is either an intellectual or a religious being. Galton, for example, in his work on hereditary descent, tells us that in the period of Athenian life most superb in intellectual force and achievement, only one man in every five thousand mature men, of two centuries, was signally endowed with genius. Contrast that one man, not with his five thousand fellow-Athenians, but with the whole populations of the globe at that time, with the dwellers in Britain and Phrygia, in Lystra and in Africa. Remember that *all* Europe, in two thousand years, has not brought forth an equal number of men as illustrious as the twenty-eight Greeks who appeared in Athens within the two famous centuries of Athenian vigour. Assess the avalanches of ignorance that have overwhelmed vast hordes of the people, in their breadth and depth and mass, and it will not be difficult to beget a violently disturbing feeling in favour of the strong improbability that man has any intellectual nature whatever. The knowing energy has exerted itself here and there, it may be allowed, with wonderful success, but its presence is so utterly exceptional that it cannot be regarded as a quality natural to the human race.

Such talk as that would be brushed aside in a moment by a thorough student of the qualities and attributes of man. The improbability derived from the state of the masses of mankind in all ages would not lighten by a grain’s weight the force of the evidence for man’s intellectuality presented in such men as Shakespeare and Bacon, Newton and Galileo. So we must rigidly and inflexibly exclude from any sway over our minds, considerations based upon the low and degraded condition of the majorities of the human race, whilst we examine the question in “the dry light” of reason, Is it or is it not probable that man has an endless life? For although such considerations may reasonably be assigned a place in the estimation of any theory of the relation of man’s future happiness or misery to his present condition, that does not warrant their intrusion as arguments in favour of his non-existence after death. The lion is there; but the lion must be kept chained.

JOHN CLIFFORD.

The late Mr. William Bennett.

WILLIAM BENNETT commenced life's pilgrimage Dec. 25th, 1813, at Isley Walton, Leicestershire. His ancestors on both sides were worthily associated with the early history of the G. B. churches of the Midland Counties. Four generations of the Bennett family were successively connected with the church at Leake and Wymeswold, whilst to his maternal ancestors belonged the honour of having laid the foundation of that religious interest to which, in after years, the subject of the present sketch became so faithfully and devotedly allied. He spent the days of his childhood in the village where he was born. His parents were then members of the church at Castle Donington, and his first recollections of the house of God were associated with that place.

When about eleven years of age, the family removed to Hoton Hills, near Loughborough, and from thence in the year 1830 they settled at Braybrook, Northamptonshire, and here Mr. Bennett passed from the period of youth to that of riper years.

In early life a steady, plodding perseverance was noticeable in him, rather than the possession of any extraordinary talent. Being one of a large family, he was early accustomed to take his share in the labours and responsibilities of life, and then probably acquired those habits of forethought and discretion which he turned to such excellent account in later days. At this part of his history there was little to predict for him that position of influence and usefulness to which he afterwards attained, and still less was it the dream of his own modest and unambitious youth. His natural disposition was peculiarly diffident and self-depreciatory, so much so as to render the prospect of having to perform any duty of more than ordinary difficulty painfully embarrassing. The necessity, however, for the exercise of his own industry and self-reliance counteracted this infirmity, and helped to impart to his manhood that strength and vigour of character which afterwards so well fitted him to become an adviser in various matters of social and religious importance.

On the removal of the family into Northamptonshire, Mr. Bennett's parents heartily united in the attempt to establish a G. B. interest in the neighbouring town of Market Harborough, and this in course of time became his first religious home. His conversion took place during the ministry of the Rev. F. Beardsall, and in his twenty-first year he joined the infant church at Harborough. After this event he endeavoured by various acts of usefulness to enhance the welfare of the place of his spiritual birth, and here doubtless was kindled that ardent, inextinguishable attachment to the faith of his fathers which characterised him throughout the remainder of his career. During his membership at Harborough the principles of total abstinence were warmly advocated by the minister, and he (with others of his family) had the courage to ally himself with an institution which then had to encounter much opposition.

In 1840 Mr. Bennett closed his connection with the church at Harborough; but his interest in the home of his youth did not decline when distance and the lapse of time had separated him from the scenes

of his earlier days, and of this he gave practical evidence when endowed by Providence with increased means for helping the cause of God.

Having now left the parental roof to commence business for himself in the neighbourhood of Wymeswold, he united with the church in that place, and here his spiritual life was nourished and sustained under the ministry of the Rev. E. Bott, who has kindly furnished the following testimony:—

“I remember well his staid and quiet demeanour, and his interest in all that pertained to the cause of Christ. Though the distance at which he lived from the chapel was considerable, his presence at the week-evening services, as well as on the Lord’s-day, was marked, as was also the assistance rendered by him at such meetings. His personal friendship I very much valued, and my esteem and love of him continued through life uninterrupted and unabated.”

It was here that he was induced to make his first attempt at preaching, though with much of his natural self-distrust, and really from necessity, owing to the lack of labourers in that part of the Lord’s vineyard.

After a few years of faithful service at Wymeswold, Mr. Bennett was called in the Providence of God to that sphere of religious activity with which his name was henceforth to become inseparably identified, and for the duties and responsibilities of which his now matured judgment and advanced Christian experience seemed specially to have fitted him. Up to this period his course had been singularly unobtrusive, yet never lacking the desire to do good when circumstances permitted. It will therefore be readily supposed that his was not a disposition likely to become too much elated by any unexpected increase of worldly prosperity, or, on the other hand, lightly to estimate the opportunity thus afforded for greater usefulness in the cause of Christ.

Being chosen by his uncle, Mr. William Parkinson, as his successor, Mr. Bennett, on the death of Mr. Parkinson in 1844, settled at Sawley, and some years later took up his abode in the home that had been the birthplace of his godly mother, and oftentimes a resting-place for the early preachers of the gospel.

In October, 1845, Mr. Bennett married the daughter of Mr. Thomas Bowley, of Wysall, whose memory is still lovingly enshrined in the hearts of many.

In connection with his life at Sawley the principal points in Mr. Bennett’s character as a Christian and as a man of business became more fully developed, and were brought into vigorous exercise. The sphere of his usefulness being considerably enlarged, he devoted himself with a laudable energy to the promotion of every good work to which duty impelled him. Numerous and varied were his engagements, social, religious, and public, and they multiplied with the growth of years. The church of God with which he had now united became the centre of his most devoted service, and its prosperity an object of unceasing solicitude; the denomination received a large portion of his sympathy and practical help; his advice in the affairs of the parish in which he lived was frequently sought and valued; whilst his integrity and aptitude for the management of business matters of a more social character were

often acknowledged by the confidence reposed in him by so many friends in reference to the settlement of their worldly affairs. As a deacon for more than thirty years he discharged the duties of the office wisely and well. In the welfare of the Sunday school as one of its superintendents, and in all that pertained to the day school, he evinced the liveliest interest; and with regard to the latter may be said to have done much towards the maintenance and extension of an institution which the liberality of his predecessor had been mainly instrumental in establishing. To the various pastors who successively presided over the church he proved a faithful friend and valuable helper. The Rev. G. Needham thus writes—"I can never forget his uniform kindness to myself. During the time I was very closely associated with him, I never received an unkind or unfriendly word from his lips, but very much that was encouraging and helpful."

The estimation in which he was held by ministerial and other friends was shown by the many letters of condolence which were called forth by his decease, which the family wish gratefully to acknowledge. The following may be quoted as specimens:—

"Mr. Bennett, I am sure, will be missed and mourned all through the denomination. He was one of those men we can ill spare—so constant and so reliable."

"The loss of Mr. Bennett is no small one; it is rather one of those losses that take months and even years before we comprehend them fully. His sincerity, his conscientious fidelity, his amiability, his business power, and his readiness for almost any branch of Christian work for which the necessities of his brethren required him, may well make us mention his Christian service gratefully and admiringly now that it has pleased our Father to transfer him to a higher service elsewhere."

"I had long respected and admired his conscientious attention to the duties of the several offices which he had undertaken, so that it has always been a very pleasant thing to share in any work wherein he had a part."

Until upwards of sixty Mr. Bennett had usually enjoyed robust health, and this, combined with his temperate habits and naturally good constitution, had inspired the hope that his valuable life might be continued to an advanced age. These bright anticipations were, however, clouded by the appearance of that distressing malady which ultimately consigned him to a premature grave. Very slow and stealthy were its approaches; but alas! how sure. For a considerable time he experienced little diminution of strength, and even after he had been compelled to place himself under medical advice, continued to prosecute life's duties with much of his former energy. At length the disorder fully asserted its sway, and fastened upon his system with a firm, resistless grasp. He attended the last Association, and took part in its various meetings; but his altered appearance seemed then premonitory of the approaching end.

In July an increased weakness became painfully apparent, and during the few weeks that followed he relinquished some of his most cherished engagements. On Sunday, July 22nd, in the little chapel at Wysall, he closed his humble labours as a village preacher; on the following day

he met his colleagues at the Board of Guardians, and presided over them for the last time; in the course of the next fortnight he was occupied with his Christian brethren in the appointment of new deacons; and on Lord's-day, August 12th, he may be said to have taken an unconscious farewell of the sanctuary around which for thirty-three years his spiritual affections had fondly clustered. Shortly afterwards, by the desire of his previous medical advisers, Mr. Bennett visited London to consult Sir Henry Thompson. The issue of this journey was watched with considerable anxiety, not only by his relatives, but by a large circle of sympathising friends. It was a relief to all to see him, after a few days' absence, once more at home, and apparently little the worse; but had the result as regarded the opinion of the physician been then fully known, a dark shadow would have been cast over the minds of many.

Early in September he became prostrated by a serious attack, which threatened speedily to terminate his enfeebled existence. He was perfectly conscious, and believed that the hour of his departure was at hand. During that week the meetings of the Midland Baptist Union were held at Sawley, and his affliction was made the subject of sincere sympathy and special prayer. The Rev. J. Clifford, who was present and had a short interview with him, says, "I was greatly refreshed with the firmness of his faith in the dear old gospel, the clearness of his vision of Christ and of His salvation, and the sure and certain hope he had of an abundant entrance into the life of God's loved ones."

After a few days of confinement to a sick room he was permitted again to appear in the bosom of his family, and, though still as an invalid, sufficiently improved to be able occasionally to enjoy the fresh air and genial sunshine of the closing autumnal days. That the malady would eventually prove fatal, had for some time been his settled conviction; but the temporary renewal of strength encouraged the hope that the time of his departure was still distant. His mind was, however, mercifully preserved from distracting thoughts and anxious cares. He was fully resigned to the will of his Heavenly Father, and in patient waiting for the issue of his affliction he passed the latter days of his earthly sojourn.

It was a source of satisfaction to him to see the church settled with its present pastor, whose desire and prayer were now united with those of the people that the Lord would graciously prolong a life still bound to humanity by so many strong and endearing ties. As the weeks rolled on which were rapidly narrowing his existence to such a slender point, the hearts of the people were still anxious, still prayerful, still hopeful; and in the breasts of some the fire of hope was scarcely extinct until the angel of death had placed his seal upon his victim's brow.

Up to the beginning of December Mr. Bennett had been spared much severe pain, and though often oppressed by a wearisome languor and other accompaniments of disease, he would brighten up considerably at the visits and cheerful society of friends. That he had little apprehension of the fast approaching change was evident from remarks made respecting the future. "I think I may see one more birthday," he had said; but little did he, or those who heard him thus speak, imagine that when that day should arrive life's labours would have ceased for ever, and winter's first snow would have cast its mantle over his last

earthly pillow. With accelerated speed the destroyer now pursued his steps, until within the sad seclusion of a sick chamber, and beneath the solemn shadows of a dying bed, he had but to complete his fatal work.

On December 7th, in much weakness and pain, the invalid passed the last day of his presence in the family circle. Then followed those distressing seasons of acute physical anguish which the utmost medical skill and the tenderest human sympathy could only temporarily relieve. The strong opiates which it became necessary to administer induced a state of coma, relieved only by transient gleams of consciousness, during which those who now mourn their irreparable loss anxiously sought for a sign of recognition, or a glimpse of the state of his mind. Short replies to the inquiries of friends who visited him, and responses to their prayers, were all that could be obtained; but these were sufficient to show that his faith was still fixed upon Christ, the only foundation of the sinner's hope. On Sunday evening, December 16th, he exchanged earth's sufferings for heaven's sweet rest.

"There is no death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portal we call death."

A Memorial Address.*

BY DR. UNDERWOOD.

AT the death and burial of our friends, no voice is so proper to be heard as the voice of God. That voice is audible to the soul's inner sense in the events themselves. But it speaks to us literally and loudly—with a thrilling tone, and yet with soothing accents—in the words of Holy Scripture. To some of these pure and potent words we have now been listening, and any merely human utterances must be faulty and feeble in comparison with them. Yet the occasion which has called us together demands that we should not be wholly "dumb with silence," but should endeavour to say something pertinent to it. There is a time to hear and a time to speak.

A sore bereavement has befallen us; one which may be viewed in various aspects, and the consideration of which is fitted to excite mingled emotions. This is a heart-stricken assembly, and we are sharers in a general grief. For what was he whose lifeless body has been borne hither on its way to the grave? He stood in relations more or less intimate and endeared to us all; and the dissolution of these bonds, at a period so much earlier than we should have preferred, is what we unitedly deplore. But the sorrowful event has its individual bearings, and on particular accounts we "mourn apart." The decease of a husband, so long and so happily allied, has left the affectionate survivor "a widow indeed." The death of a father, so considerate of his children, and so revered and beloved by them, is a blow which has fallen heavily on their heads and hearts. The loss of a brother, who was admitted to be pre-eminent among the members of a large family of brethren and sisters, cannot but be lamented with a true fraternal

* Given at the funeral of Mr. W. Bennett, of Sawley, Dec. 21st, 1877, after the reading of Scripture by brother Stenson.

grief and a genuine sisterly sorrow. The removal of a pillar from the church, of which he was not only a support but an ornament, has cast a gloom over those who remain. Nor can the final disappearance from this region of an old resident, so extensively known and so much respected, causing as it does a kind of chasm in the sphere of social life, fail to awaken a wide-spread regret. Considered altogether, we may say of our present solemnity what was said by those who witnessed Jacob's funeral, "This is a grievous mourning."

But nearly all human grief may find some balm to assuage it and heal it. That which is suffered at the separations made by death has sometimes its special alleviations and effectual antidotes. In the present instance we may combine with it expressions of gratitude to God that He ever "gave" what He has now "taken away." We ought to thank our Heavenly Father, even at a time like this, for the grace which made our departed brother what he was, and for the bounties and mercies which followed him all his days. For before he passed away from us it might be said that "God had blessed him in all things." We may remember with thankfulness his early conversion to God, and his hearty fellowship with God's people; the steadfastness of his faith in Christ, and the eminence of his Christian virtues. He had a deep sense of responsibility to God for whatever he possessed, and he was induced to devote his time and talents to the support of numerous institutions both philanthropic and religious. In this branch of his own particular church he "used the office of a deacon well." His attachment to it was shown by his constant attendance on its services, his willing participation in its work, and his liberal contribution to its funds. The improvements made in this sanctuary, the erection of the commodious school-room near it, and the enlargement of the burying-ground, are monuments of his spontaneous munificence. His care for the moral and religious culture of the young appeared in what he did during a long course of years for the day and Sunday schools which have been so well conducted here, and which have been an eminent blessing to this village. His regard for the denomination to which he belonged was attested by his donations and subscriptions to the College for training its ministers, and to its Missions both at home and abroad. He was one of the largest contributors to the purchase of the College property at Chilwell, and one of the most active members of its managing or house committee from the commencement. Rarely was he absent from the district meetings of the churches, and regularly as the Annual Association recurred he was certain to be seen "among them that came to the feast." He was a sterling friend to ministers in general, and of the many who from time to time came into his house, there are not a few still living who might truthfully say of him, as Paul said of Onesiphorus, "he often refreshed me." When acting on committees and in meetings for business, our friend was so thoughtful and self-collected as to be able to form an independent opinion, and he was sometimes as free as he was faithful in the expression of his views. A man of principle himself, he appreciated the same quality in others. Firm in his adherence to what he deemed to be right, he was also stout in withstanding what he thought to be wrong. That he was never mistaken and misled on disputable questions and in divided proceedings would be an extravagant supposition; yet it may be soberly asserted that his intelligence and integrity

gave him unusual worth and weight both in council and in action. "The tongue of the wise is health." "The lip of truth shall be established for ever."

That grace of God which made our brother so valuable and useful in his lifetime, prepared him for the end which we would fondly have had longer postponed. That latter end he had wisely considered. By a judicious settlement of his domestic affairs, he had "set his house in order." He looked for the blessed hope, and waited for the coming change.

And now, guided by the clear light of the Christian revelation, we can leave his fine manly form to moulder in the coffin which confines it, and trace his immortal spirit beyond its fleshly integuments. Our brother has ceased to breath on earth, but he has not ceased to be! He is gone to be with Christ—to shine forth as the sun in the kingdom of the Father—to fill the place prepared for him in the heavenly mansions—to possess the inheritance which is reserved for those who are kept by the power of God through faith unto salvation. Now he has attained a dignity from which there can be no debasement—a purity exempt from all contamination—a rest secure from all disturbance—a fulness of joy—a life which is literally everlasting. "Thanks be unto God who hath given him the victory through our Lord Jesus Christ."

He will never return to us. But shall we not all, by treading the same upward path, gain the assurance that we shall go to him? This must be our hope and aim—the hope of the widow, and the aim of the sons and daughters. Nor less must it be the care of brothers and sisters, neighbours and friends. In a little while our strength will be weakened, and our days cut short; and though there may be fewer to manifest the pensive interest taken in our death and burial than are here to-day, that death will be none the less momentous in its issues to us. It will be the beginning of perfect blessedness, or the consummation of misery and woe. It must be well with the righteous and ill with the wicked for ever. For the "many who sleep in the dust of the earth shall awake—some to everlasting life, and some to shame and everlasting contempt."

PAIN AND THE INTELLECT.

MR. G. J. ROMANES has been conducting a series of remarkable experiments on the nervous structure of the medusæ or jelly fish; and in reporting the results of his investigations says that jelly fishes cannot be supposed to be capable of feeling pain, as the power of feeling pain was lodged entirely in that part of the nervous tissue which belonged to the *intellectual* faculties. The faculty, therefore, of feeling pain bears a direct relation to the intellectual faculties. He froze some jelly fishes, and they were pierced through and through with thousands of ice crystals; and yet on being thawed they became as before, save that there was raggedness from the disintegrating influence of the ice. Chloroform and ether produced insensibility in jelly fishes, strychnine convulsions, whisky intoxication.

If pain holds this correspondence to intellectual faculty, then (1) there is an enormously less quantity of it in God's creation than is generally supposed. Nature is not in the agony that pessimists represent. (2) The capability of real suffering is a sign of high rank in the animal world. (3) "Cruelty" requires a new definition; and (4) the growth and development of mind in the human race will create a deepening need for the solace and joy of the gospel of the grace of God. Increasingly sensitive to suffering, we shall more than ever need the soothing influences of the revelation of God in Christ.

JOHN CLIFFORD.

The Prince of Pulpit Orators.

No. III.—George Whitefield: Characteristics of his Preaching.

WHITEFIELD always preached a *pure Gospel*. He gave wheat; not chaff. He preached Christ; not self. This was the substance of his message, the motive of his service, and the charm of his oratory. His holy fire ever burnt strongly and brightly, with no eccentric flame. His ideas were clear as crystal, and his motive was pure as the light of day. His sermons were *lucid and simple*. His style was plain and easy. He never shot above his hearers' head. As a preacher, he was *bold and direct*. In all his ministrations he took care to aim at the heart and the conscience, and he did not, like many, stick on a tail-piece of application at the end of a sermon; but a constant vein of appeal ran through all his discourses.

His preaching was also characterised by *intense earnestness*. He was all life and fire. Attention was taken by storm, and held in willing bondage. Apathy fled before him, and sleep could not intrude among his hearers. Everybody listened to what the preacher had to say. And yet his sermons were charged with *pathos and feeling*. They were baptized with tears. He cried down crying sins. Weeping was one of the elements of his power. It touched the secret spring in men, and melted away prejudice like snow in sunshine. "I came to break your head," said one man, "but you have broken my heart." Whitefield made the people feel that he loved them; and they "heard him gladly." He had, in perfection, the marvellous power of making himself believed. His addresses were *faithful*, in the aristocratic circle, and in the plebeian crowd, to the sycophantic parasite, and to the stormy persecutor, at once to Christ, and to the sinner's conscience.

He had a *bold imagination* and a *singular power of description*. He was a master of impersonation. He essayed the rhetorical daring of holding converse with the archangel Gabriel; of trying the sinner at God's bar, and putting on the black cap of condemnation, and then passing sentence of eternal death. His "Hark! hark!" could picture Gethsemane with its solitude and shade. His apostrophe to Peter on the Mount would light up another Tabor, and bathe it in the glory from the opening heaven. His thoughts were possessions, and his feelings were transformations; and if he spake because he felt, his hearers understood because they saw. His life-like word-pictures captivated all ranks of society, and all classes of mind. His picture of the blind man, led by a dog, till his foot descended on vacancy, and he fell headlong over the precipice, so enchanted Lord Chesterfield that he started from his seat, exclaiming, "Good heavens, he's gone!" Whitefield's ministry so influenced this haughty Lord—who was the recognised standard of aristocratic etiquette, and whose prime article of creed was, and is, to school and discipline the passions and feelings so that they should never be observed,—that he rebuked Voltaire, and an infidel lady, by speaking well of religion, and telling them that English people could get nothing better. Horace Walpole, that cold and cruel critic, whose works are published in six volumes—one for every day in the

week except Sunday, for he was too irreligious to produce any hallowed literature,—was obliged to bear good testimony to Whitefield's creed and character. David Hume, the subtle reasoner against Christianity, once declared it was worth while to go twenty miles to hear Whitefield. Kingly courtiers and Kingswood colliers were alike entranced by his eloquence. By a sort of spiritual induction, a vast audience would speedily be brought into a frame of mind in full sympathy with his own; while a revealing flash of sententious truth or vivified Scripture would disclose to awe-stricken thousands the forgotten verities of another world, or the unsuspected arcana of their own souls.

Whitefield's *action* was perfect. Garrick once said, "I would give a year's income to hold my handkerchief like Whitefield." He had, likewise, a perfect command of his *voice*. Garrick declared he would have given a hundred guineas to have said "O!" like him. He is credited with being able to make men weep or tremble by his variable pronunciation of the word Mesopotamia.

He had, too, a fine personal appearance. His dark blue eyes were penetrating. His face had a speaking expression. One look was terrific, as if fury itself was enthroned on the brow; then seriousness held sway, and soon beamed forth an angelic sweetness that savoured of heaven: love shone in his countenance, and breathed in his words. His eyes were eloquent with the eloquence of tears and of love. He was, indeed, a modern Jeremiah. His weeping was the overflow of a great soul, and the gushing forth of strong sympathy. What is eloquence? True eloquence is earnestness and passion, and is reflected in the fierce glow of intense feeling. The burning soul enkindles the lips; and makes a tongue of fire. The loftier the emotion, the more impressive the utterance. The same law applies to eloquence that applies to hydrostatics. If the jet is to be thrown to a great height, the spring that feeds the fountain must have a lofty birthplace on the mountain-side. Whitefield's sermons were studied in the presence of the Eternal; and this gave him his commanding power, his burning zeal, his holy ardour, his heavenly enthusiasm, and his melting pathos!

Whitefield was the orator, not only of nature, but also of art. He studied oratory; not for display, or dramatic effect, but that he might win souls to Christ. He drilled himself; he copied the finest models; and he sought out acceptable tones, gestures, and looks, as well as acceptable words: so that, while his voice attracted the ear, his features and gestures spoke to the eye, until his hearers were electrified by his eloquence.

JOHN ROSE.

HISTORIC CREEDS AND LIVING FAITH.

THE Scottish churches are in a ferment on this subject. The "Confession" is condemned by many members in all churches, and is actually on its trial amongst the United Presbyterians. And all the signs point to the only right issue—"The formation of a short and simple statement of the great fundamental truths (and the shorter and the simpler the better), brought up to our *present* knowledge of God's word, and the retention of the 'Confession' as a valuable historical document." This is what all the churches, in and out of Scotland, will have to do, and the sooner it is done the better for the churches and the world.

How to Use Sunday.*

LET us, in the second place, briefly point out two of the beneficial relations which exist between Christian Sabbath observance and the Christian life. Take the original idea and intention of a Sabbath, and see its relation to the Christian life. A cessation from all the jarring strife and driving cares of the week, and an unmixed contemplation of the Divine Being on one day out of the seven has become a moral necessity as well as a physical one. An observance of a Sabbath as a rest day, after the wearying week is done, is to our spiritual life a source of strength and joy. Our soul makes demands as imperative as the claims of our physical nature. Imagine a life of uninterrupted toil, a life without its points and periods of rest, all the higher claims of our spiritual nature forgotten, all the deep necessities of our immortal soul left unsatisfied. What, then, would our existence be but a dreary monotony? How would the mind repair its exhausted energies? What would our Christian life be worth were such the case? What base prostitution of our noblest and purest faculties to ignoble purposes and ends? Our moral and spiritual necessities demand a Sabbath—a day of rest—in which their claims may be more clearly recognised and satisfied. For the discipline of the heart, for meditation upon the highest and eternal themes, for the proper observance of those relations in which we stand to our Creator and to a future life; yea, in order that we may attain to the ultimate end of our existence, a day of rest is absolutely necessary. Happy that man who shall make his relaxation from grinding business an opportunity for the cultivation of his divinest powers; who, released from the chains of daily toil, can ponder over and more rightly adjust those relations which bind him to an unseen but eternal world, and who can give to his soul that rest for which it craves, and which is only to be found in sweet and hallowing converse with its Creator and Lord.

If we, then, accept the institution of a Sabbath as an opportunity for self-communion, for rigid heart searchings, and for the contemplation of the works of the great Creator, surely we shall find it to be a source of blessing and strength to us. Is not the contemplative element in our Christian life sadly neglected? Religious activity is no more a means of progress than religious contemplation; the one should be the outcome of the other. It is well to be like Martha, busy pertaining to the things in connection with Christ and His work; but it is equally well to sit—like Mary—at His feet and drink in the sweetness of His words, and feel the inspiration of His presence. What we insist on is, that the observance of the Lord's-day only makes our Christian life more vigorous and progressive, that we only realize its beneficent nature as it furnishes us with opportunities for more entire consecration and devouter aspirations after God.

I esteem one source of weakness in Christian character to be the want of appreciation for the *religious* nature of the Lord's-day. As

* Continued from page 98.

surely as the Christian man secularises the Sabbath, by so much is his spiritual vigour weakened, by so much is his spiritual life degenerated ; for in that secularisation of the Sabbath he sacrifices aids and fitting opportunities for the development of his spiritual nature, which no other season or day can furnish him with. It is in the blessed Sabbath stillness, when the very air seems laden with messages of peace, and the conflicting noises of busy life are hushed, that the aspirations of the regenerated soul are highest and purest ; it is then, when the mind is freest from distracting cares, that the revelations of heaven's love are most vivid, and the aids to religious progress most strengthening. Whatever be the contentions in regard to Sabbath observance which surround us at the present time, let not the *Christian* man secularize nor desecrate the sacredness of his Sabbath, lest he thereby sacrifice a peace and joy and soul-strength which he will never find in the British Museum, in the National Gallery, or in Sunday excursions.

Another characteristic which may mark the Christian man's observance of the Lord's-day is his engagement in religious service. In order that the spiritual life of the first believers might be deepened, public services were held on the Lord's-day, when one of the apostles usually preached, and the sacrifice of Jesus Christ was commemorated by the breaking of bread. The whole history of the people of God in relation to public worship in the sanctuary is an impressive illustration of the beneficial results of such a mode of observing the Lord's-day. To the devout Jew the sanctuary of God was the very centre of repose ; in it he witnessed the most resplendent manifestations of the Divine Being ; there he expected to find an explanation of much of the bewildering mystery that surrounded him ; its worship and service soothed his irritated spirit, strengthened him when faint, cheered him when gloomy, and nerved his fortitude for the fiercest conflicts.

The example of the believers in apostolic times also indicates their estimate of the worth of public worship. The admonition of the apostle "not to forsake the assembling of ourselves together" indicates his relation to public worship, and the whole experience of Christian believers in all ages corroborates and confirms the apostolic example and precept, and shows that the worship of God in the sanctuary is not only desirable but necessary ; that in regard to our growth in the divine life, and in relation to the spiritual nature and aims of the Sabbath, every Christian man should regard the means of grace, not as a privilege only, but as a Christian duty. What ordinance in the Christian church is more in harmony with the nature of the Sabbath ? What more helpful to our own individual life, and what better indication of the vigorous life of a church than when its members devoutly and continually enter into the services of the sanctuary, and reverently worship God ! I know that there are men in whom intelligent devotion has degenerated into a miserable superstition, who are most regular in their attendance at public worship, and yet are as spiritually dead after twenty years' attendance as they were at the commencement ; the history of the Jew tells us that a reverent and intelligent devotion may end in the most abominable fetishism,—nevertheless I am persuaded that to the man who is impressed with the glorious events which the day is designed to commemorate, there is *that* in the ordinances of God's house that shall

soften his nature, however hard; that shall ease his burden, however heavy; and brighten his hopes, however blighted. And the reverse of this is true: it is the bitter testimony of many experiences; of men who have left the sweets of the Christian life to prey upon garbage, that their first declensions in the divine life are traceable to a relaxed attendance at the service of God's house, and a wilful negligence of the appointed means of grace.

The Christian Sabbath is bound up and for ever interwoven with the heart's choicest experience. All that is most sacred and all that is most important to our welfare is associated with the Sabbath. The relations between it and our Christian life, whether as a church or individually, are close, inextricable and eternal. Our observance of it is, to a large extent, the measure of our piety—our negligence of it, a sure indication of relapse; and then is it not the foretaste of a Sabbath which never ends—the glorious prelude to a sweeter and more entrancing song—the faint though unmistakable image and type of a day which shall dawn upon the world in which harmony of thought and power shall be restored to all the chaos and confusion of our being? Faint glimpses of that day we catch now and then in these our earthly Sabbaths; but its meridian splendour none shall know until the Christ come, who, as Lord of the Sabbath, shall proclaim an eternal blessedness and peace for every human heart that trusts in Him!*

J. TURNER.

The late Rev. Joseph Taylor.

THE late venerable Joseph Taylor, who died on the 12th of January last, at his residence, 33, Oliver Road, Monument Road, Birmingham, was born on the 11th of May, 1801, at Tutbury, Staffordshire. In his boyhood he attended a Sunday school connected with the Independent church, then under the pastoral care of the Rev. J. Brooks, author of "Lives of the Puritans." He never entirely lost the good impressions produced by his mother's teaching and example, the instructions he received at the Sunday school, and the preaching of Mr. Brooks, whom he regarded with great veneration. He was apprenticed to a baker, a man clever in business, but utterly godless. After his master's failure, he obtained a situation at Uttoxeter. This he gave up because his employer would not allow him to attend a prayer-meeting. In his trouble he withdrew to some fields to pour out his soul in prayer. There and then he found his Saviour.

After his conversion he was quite alone. He sought, however, to do good, and induced a companion to join him in prayer and reading the Scriptures. Hearing of the Baptists, he thought their views and practice were most in harmony with the New Testament. He accordingly offered himself for baptism, and became a member of a General

* On page 92 of the March Magazine, instead of "We come now to the time of the apostles, where we find the seventh day substituted for the first, and the name Sabbath for the Lord's-day;" the sentence properly should read, "We come now to the time of the apostles, where the first day was substituted for the seventh, and the name Lord's-day for that of the Sabbath."

Baptist church. Feeling that he was called to devote himself entirely to the work of the ministry, he gave up business, in which he was successful, and applied for admission to the Academy (as it was then called), of which the laborious and excellent Joseph Jarrom was at that time the tutor. While pursuing his studies at Wisbech he was much engaged in preaching, and supplied the church at Coningsby three months.

On leaving the Academy, where he had continued about a year, he was invited to take charge of the church at Sutton St. James, near Long Sutton. For some time he used to preach at St. James in the morning, Tydd St. Giles in the afternoon, and Tydd Gate in the evening. These places being three miles and two miles distant respectively, he had often to walk ten miles.

In the year 1833 he married Miss Jarrom, the eldest daughter of his tutor, and went to live at St. James. There he and his devoted partner laboured diligently, perseveringly, and successfully till the year 1846, when failing health made it absolutely necessary for them to remove from the Fens to the high country. They had been instrumental in effecting a revival of religion, at St. James especially. There was a marked and manifest change in the hearts and lives of many persons. The chapel was pulled down and enlarged to twice its former size. There was a flourishing Sunday school, and other benevolent institutions were vigorously supported. The pastor won all hearts by his gentleness, and maintained his authority by his prudence and firmness. Many a young man received an education sufficient to prepare him for the ordinary business of life, at the day school conducted by Mr. Taylor. The effects of his ministry are still manifest in the greatly improved character of that village.

After their removal to Kegworth, Leicestershire, where their health was quite re-established, Mrs. Taylor commenced a boarding and day school for young ladies, which increased and flourished for several years. • Here many were taught not only secular knowledge and accomplishments, but also the truth as it is in Jesus. Many learned to love the Saviour. Many will have reason to bless God for ever that they came under the influence of Mr. and Mrs. Taylor. In the year 1864 Mr. Taylor resigned the pastorate of the united churches of Kegworth and Diseworth. The school was ultimately disposed of, and Mr. Taylor retired to Yardley Hastings. After residing there about nine years he removed temporarily to Moulton, Northamptonshire, and finally to Birmingham, where he enjoyed a season of well-earned repose, till he was called to enter into the rest which remains for the people of God. He had had several attacks of paralysis, each leaving him weaker than before. The last so affected his throat that he was unable to take solid food for many weeks. He calmly and cheerfully awaited his change, continuing to take an interest even in politics to the last. About an hour before he passed away, the writer of this notice asked whether Christ was precious. Rousing all his remaining energy he said, "Very." That was the last word he was able to articulate.

FREDERIC EWEN.

A Brave and Genial Temperance Worker!

MEMORIAL NOTES OF THE LATE SIMEON SMITHARD.

BY MR. THOMAS COOK.

WE take this Memoir of our dear friend from the pages of that most helpful organ the *Temperance Record*.

Children of the same mother, though deprived of fathers at about the same age of childhood, with ten years difference in our age, I was called to take charge of him in the daily absence of our widowed mother, who was compelled to discharge duties away from home. I remember the day when long-afflicted James Smithard (Simeon's father) died, and when I heard a shrewd observer of events say—"At last Smithard has died to convince the world that there was something amiss with him," after he had been a great sufferer from a liver complaint for at least seven years. On the day of his funeral I remember my dear mother taking me up into her bed room, and with the child before us, laying her hand on my head, and telling me that I should have to be a father to him—a strange charge to a boy of less than a dozen years of age.

Eight or nine years passed away, during which time I had learnt a trade, and peculiar circumstances had fixed me in business at the village of Barrowden, in the little county of Rutland. I left our home at Melbourne, Derbyshire, in the year 1828, and in 1831 I invited my youthful brother to come to me, and he became my apprentice to my business as a wood turner and cabinet chair maker. In this relation, my chief object was to have him under my care, in the spirit of the charge laid upon me in his childhood.

In 1832 I removed my business to Market Harborough, and Simeon accompanied me. At Barrowden he was beloved as a youth of promise, and he charmed the Sunday school by his sweet singing; but at Harborough his shopmates led him astray, and he fell beneath the influence of drink. In 1835 myself and wife adopted teetotalism, and as we could not conscientiously give beer to our workpeople, the stock we had in the cellar was turned out into an open yard; the tap was drawn, and the contents of a sixty gallon barrel ran down the sewer. My brother professed to be dissatisfied with our teetotal table, and in spirit of bravado declared he would enlist as a soldier. In bitter cold and snow he suddenly left us. I sent men in quest of him, supposing he had gone in the direction of Northampton. But all deceived me; the night was spent in drinking, and the next I heard of my brother was that he had gone back to his mother, who, for his sake, had become an abstainer, and resided at Derby. I dared not recall him to my service on account of his associations at Harborough. He caused his mother much sorrow for a time, but at length signed the pledge, and became a faithful abstainer. Deeply humbled and penitent he sought for mercy through the Saviour, joined the church of his brother, and became a blessing to her whom he had so deeply grieved. He soon began to speak on temperance very acceptably, and, as Secretary of the South Midland Temperance Association, it was my pleasure to call him to labour for us

in villages of the counties of Leicester and Northampton. I equipped him with an explanatory circular addressed to clergymen, Dissenting ministers, and influentials of various classes. These circulars, with some of our tracts enclosed, were sent as introductions to personal interviews. We asked for the use of school-rooms, and for assistance of various kinds, including money. My brother had but a poor salary, and he had to collect it. The plan was very successful, and meeting-places were found in most villages. Where doors could not be opened he spoke in the opened air wherever he could get an audience. His singing power assisted him, and he became a favourite in many places; magistrates and ministers encouraged him, and frequently presided over his meetings. But in some places the "baser sort" raised tumults against him, and at Oundle, Northamptonshire, his life was endangered by a drink-infuriated rabble. I once was with him when we had to bear opposition of the quiet sort. We were holding a meeting in a preaching-room at Oxendon, Northamptonshire; I was chairman, and in the midst of a moving speech of my brother, every one in the meeting got up and quietly walked out. But, despite riotous or silent opposition, great good was done in many places, and the foundation of my brother's future usefulness was laid in the South Midland Association.

A long course of missionary efforts succeeded these village labours. As town missionary at Hull for, I think, four or five years, his labours were signally successful. The Rev. Newman Hall made his acquaintance when minister at Hull, and has ever since been his warm and sincere friend. The late Dr. Gordon also befriended and assisted him powerfully, and every year since he left Hull, he has returned to spend Christmas there, and his last heavy work of five successive meetings there was the precursor of his death.

From Hull he removed to Devonport, where he had a long and successful engagement, and was eminently useful in the arsenal and barracks. Officers and men in both services treated him with great kindness and he always spoke in joyous terms of his labours there.

He had for some time a missionary engagement in the Eastern counties, Ipswich being his centre of operations and his home, his wife being with him there. He had many attached friends in that locality, including several philanthropic Quaker families. This was also the case at Darlington, where he was much esteemed, and his lectures and singing were very popular. He was a great favourite at Scarborough, where he had frequently long engagements. Devoted friends of temperance at Reading, Pavenham, Liverpool, and many other places, gave him special engagements for frequent series of meetings.

Time and the available space of the *Record* would fail me to tell of his work in every part of the United Kingdom; his successful campaigns in Ireland, Scotland, and the Channel Islands. Indeed, thousands could tell the stories of his labours for the last twenty years better than a wanderer like myself, who could only trace his movements as they were foreshadowed or reported in the *Record*. I often wondered how he got over his long journeys to fulfil engagements in distant parts of the country, especially when I knew that he could not afford to ride first-class, but had frequently to complain of hard seats and cold and weary

rides over some inhospitable railways. "Third class by all trains" best suited him, and he was, as he ought to be, most at home on the "Midland."

Although recognised by the National Temperance League, he was only occasionally engaged for special work by its committee, summer engagements for outdoor work being a principle feature of his connection with them. Hence his dependence on uncertain and casual engagements, wide apart from each other. He was, as to his plans, one of the most independent of lecturers, and rested solely on his merits. Doubtless his attractions as a temperance "entertainer" were special, and distinguished him from ordinary advocates. His singing was of the character that reaches the heart, and his selection of melodies and words was judicious. Some of his temperance songs elicited great enthusiasm, and were powerful arguments and appeals to both drinkers and abstainers; and a salutary effect was produced by his spiritual themes, such as "Thy will be done" and others of a similiar cast. His addresses between the songs were always characterised by purity of teetotal principle, clear enunciation of facts, statistics and illustrations, and were generally delivered with great energy and warmth, but always with courtesy to his non-teetotal patrons. Many a namby-pamby chairman has been made to feel the force of his appeals, and not a few clergymen and influential laymen have been caught by him in the chair and signed the pledge at the close of his meetings. In this sphere of teetotal advocacy the present movement of the Church of England afforded him fine scope.

His Christianity was of a really catholic character. He loved all who loved the Lord Jesus, but loved his own denomination better than all. He had descended from a devoted stock. His mother was a "mother in Israel," and in temperance also. Weakly ministers and dilapidated "commercial" resorted to Mrs. Tivey's Temperance Hotel at Derby as to an asylum. Tivey was the third name by which our mother was called, for she was not long permitted to remain in widowhood. Her father, Thomas Perkins, was one of seven ministers who, at the call of the famous Dan Taylor, walked from Derbyshire and Leicestershire to London, in 1770, to organise the New Connexion of General Baptists, as distinct from the old Unitarian section of that body. Thomas Perkins, co-pastor with Francis Smith at Melbourne, had three daughters, all baptized into the same faith as himself; and our mother had three sons, who followed in the steps of their grandfather. The two generations have "passed away" except the writer of these memorial notes. My dear brother Simeon died a member of the Osmaston Road General Baptist Church, Derby, of which church he was elected deacon, in which capacity he "earnestly contended for the faith" of his ancestors. He was warmly attached to his own quiet cottage, to which he would travel long distances to be at home on Sunday with his equally domesticated wife.

The Rev. G. W. McCree preached his funeral sermon; and the inhabitants of Derby bore refreshing witness to their high appreciation of his high character and his large usefulness. He rests from his labours: but his "works" will follow him through the ages.

Our Home Missions.

THE NEXT STEP IN ADVANCE.

IT will be known to a good many of our readers that our Home Mission Society has been looking with some eagerness to the action of the Midland Conference in the choice of the site for our first operations under the New Scheme. PRESTON, it will be remembered, had been chosen by the Yorkshire Conference before the plan of Unification was adopted; and therefore the advantage and the responsibility of making the *first* election, and thereby determining, to a great extent, the *future* of our Society, fell, as was most meet, to the Midland—the largest and most representative of our Conferences.

For eighteen months this subject has been more or less present to the minds of members of this Conference; but the earliest step taken was the appointment of a fully representative Committee to make investigations, to report, and to advise the Conference as to the most desirable locality to be recommended to the Society for its work. Several places have been under consideration; Long Eaton, Manchester, Liverpool, Worksop, Walsall, and other spots were suggested, and extended inquiries were made with regard to them—the Committee being most anxious, as we can testify, to secure a sphere which should evoke and sustain the enthusiasm of the whole denomination, and provide the means for carrying out with unflinching fidelity the object of the Unification Policy, which is, *the extension “of the denomination by the establishment of new churches, and the utilisation to the utmost degree, and by the most efficient methods, of the power of all the churches in Home Mission operations.”**

After much correspondence and mature deliberation, the Committee reduced the “cases” before it to *Long Eaton* and *Walsall*; and having visited both these places and obtained all the information possible about them, finally commended the adoption of the latter to the Conference held at Long Eaton on Tuesday, March 12th. This the Conference has done; Long Eaton nobly consenting to withdraw its amendment in its own home, and in the stronghold of its power, and where, if it had pushed the matter to a vote, it probably would have been able to have scored a success. It is certain that our friends at Long Eaton will not suffer by the chivalrous way in which they deferred their own especial enterprise to the generous, self-denying, and safe policy which has been accepted by the whole denomination of opening up new ground amongst the large and increasing masses of our countrymen.

WALSALL is one of the best towns in the south of Staffordshire, has a population of about 60,000 inhabitants, and is rapidly increasing. Baptists are very scarce there, and the administration of the ordinance of believers' baptism seems to be left almost wholly to our friends in Stafford Street. A plot of freehold ground in an open space, and at the corner of two streets, and measuring over one thousand yards, has been secured at a cost of about £350. It is in a good part of the town, and offers the best promise for successful work. It is about a mile distant from our chapel in Stafford Street, of which the Rev. W. Lees is pastor, and to whom we are largely indebted for this opportunity

* Cf. Year Book, 1877, p. 7.

of service. Over £1,100 are promised towards the new chapel, of which sum one gentleman has generously given £500; and a sum of £50 per annum is guaranteed for each of the first five years of our work. These are the simple facts of the case.

The way in which it comes before the Midland Conference and the Home Mission is this. Our friends at Stafford Street found they could not carry out this desirable project, and the promising scheme was in danger of immediate collapse, if not taken up from outside. They appealed to the Home Mission and the Conference, and offered to hand everything—ground, plans, promises, etc.—over to *the denomination*, and to do all in their power to further the Association in its effort to secure a real, speedy, and abiding success. This appeal, favourably responded to by the Midland Conference—a response cordially and with the heartiest unanimity backed by the Committee of the Home Missionary Society—only needs now universal and practical endorsement, by overflowing collections and subscriptions from the whole membership of the General Baptist Church of England, to make it a conspicuous success.

Let our churches bestir themselves at once. Pastors and officers, “leaders” in Zion, put the shoulder to the wheel of the chariot. No church should be omitted from the list of contributors. The smallest ought not to withhold its gifts from the agency which embodies our organised life; and the most busy, those which are most full-handed, cannot justly plead release from the obligation to share in our common work. Do let us have a sign of your warm and real interest in our associated life and activity. Union is meant to *do* something as well as to *say* something. We are a *living* body; and the mission and function of every living body is to maintain its own vigour and to propagate its species. Make two collections wherever it is possible. Where two cannot be had, by all means have one. If this is impracticable, then vote a sum from the church: and add to any one of these methods a vigorous and extensive canvass for subscriptions. The money is needed—needed for this new work as well as for the old; but needed mainly as a sign of sympathy with our corporate work, and of earnest desire to co-operate in evangelising the masses of our fellow-countrymen.

Funds should be sent to T. H. Harrison, Esq., 18, Wardwick, Derby, Treasurer. Collecting cards, reports, and information may be had of the Secretaries, John Clifford, 51, Porchester Road, W., and J. Fletcher, 322, Commercial Road, E.

JOHN CLIFFORD.

The Star of Day.

Out on life's tempestuous sea
I am watching, Lord, for Thee;
Winds and waters rising high,
Tempests low'ring in the sky;
But I look from these away
For Thyself, Thou Star of Day!
Safe—I rest amid the flood
In the Ark prepared by God!
His own hand hath shut me in,
Safe from all without, within—
Waiting for the glorious ray
From Thyself, Thou Star of Day!
Whilst my fragile bark I steer
Towards the morning drawing near,
Gazing on this lower sky

For the welcome promise nigh,
'Mid earth's storms I look and pray
For Thyself, Thou Star of Day!
Lo! amid the restless tide
Thousands toss unsatisfied,
Struggling still through blinding foam,
Drifting leeward from their home,
Borne by ruthless death away
Far from Thee, Thou Star of Day!
Could they only lay aside
All their efforts 'gainst the tide,
Would they from the waters dark
Shelter them within the Ark,
Then how safe, how best their way
To Thyself, Thou Star of Day!

J. DENHAM SMITH.

National Selfishness and National Decay.

THE oft-repeated cry of "British Interests" which has become the watchword of a great political party in reference to the Eastern war, is symptomatic of a condition of national life which is very graphically pourtrayed in the New Testament. It reminds us of a scene enacted among the patriotic citizens of Nazareth. The people asking with eager anxiety, "Is not this the son of Joseph?" wondered at the gracious words spoken by the bold Prophet, and were enraptured with His sublime teaching. But the *rabbi* touched a sore point, and rebuked their national selfishness. He told them that Jewish interests did not comprise the whole scope of Divine mercy—that in the days of Elijah there were hundreds of famine-stricken and hunger-driven widows of Israel; but the prophet succoured none of them. His help was for the widow of Gentile Sidonia. While lepers of Palestine groaned in their pollution, the waters of Jordan only healed one—and he a Syrian.

This reference to the authentic history of their country aroused the animosity of the people. The *rabbi* who spoke of "Jerusalem ruling the waves" would be heard with acclamation. The prophet who taught that all the Providence of God tended to the glorification of the Hebrew race would be hailed with delight. Not so their treatment of One who recognised other interests than those of the Jewish nation—they "rose up and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong." The bruit of their rage, the hooting and yelling of the maddened crowd, with murderous intent hounding "the carpenter's son" out of their city, and while jostling one another, with all the frenzy of infuriated patriotism, thrusting and pushing Him to the summit of the crag—all this tells of national delirium; it is all aroused because the *rabbi* dares to recognise the rights of other nations.

Alas! the noble spirit of the Maccabean age, when Jews smarting under the lash of tyranny rose mighty and strong to die heroes or live free men, is dead! That spirit had its sympathies with the oppressed of every nation; but it is gone. National selfishness gloats upon conceited patriotism; the nation feeds upon itself, devours itself, and in a few years Jerusalem is destroyed and the national glory is consumed. The people who could hurl a *rabbi* down a crag of perdition because he sympathised with other than Jewish interests, must see their own nation dashed to pieces like a potter's vessel. The healthy man can forget himself and look to others; the sick man forgets others and is absorbed in himself. Is not this a dread lesson for the nations? Is it not a warning to those who cry, with zeal as frenzied as that of the howling mob of Nazareth, for their national vanity and selfish interests?

R. F. GRIFFITHS.

THE HOMILETIC QUARTERLY. *R. D. Dickinson.*—This serial for preachers in the April number will contain a Sermon by Dr. Mellor on "One Thing I know."—The first of a series of papers on "The Homiletical Use of Natural Science," by John Clifford, M.A., LL.B.—"Leaven," by R. Winterbotham, M.A., B.Sc.—"Aids to Expository Preaching on the Book of Esther," by W. Burrows, B.A.—"The Parabolical Teaching of Christ," by A. B. Bruce, D.D.—"The Evangelist," by J. G. Murphy, LL.D.—"Jesus at the Pool of Bethesda," by W. Milligan, D.D.—Lectures for Week-night Services; and other articles. It costs Two Shillings.

Charlotte Williams-Wynn.*

BY THE REV. G. W. M'CREE.

THE father of Miss Wynn, the subject of this profoundly interesting book, was the friend of Bishop Heber, Southey, Hallam, and Mackintosh; and she herself was the friend of Thomas Carlyle, Baron Bunsen, and the Rev. M. Maurice. A highly intellectual woman, overflowing with sense and goodness, independent, and noble in every action and word, her Memorials are full of fine and beautiful impulse, and worth a thousand novels. Some of her letters contain fragrant matter for Nonconformists, as witness this sketch of

THE FAMOUS DR. HOOK.

"At the head of them comes one of the first theologians of the day—Dr. Hook, a very reasonable, delightful man, who is the clergyman of Leeds, and there devotes his whole time to instructing and visiting the poor; through which he possesses an influence which is quite extraordinary. The great church, which was never half-filled, is now not large enough for the crowds who throng to hear him; and the other day he brought over to the Church of England, at once, a body of four hundred dissenters, with their minister at their head. Do not imagine I bring this forward as a proof of his excellence, or that I think such a flock of sheep are much worth having, as they will probably walk out of the church as suddenly as they walked in: but it shows the position he holds."

We admire this about

HERESY HUNTERS.

"I am convinced there are a set of men in the world who answer to that race of dogs who hunt truffles. It is quite curious to see how, in a wood, one of them will rush at once to some particular tree, and hunt off the truffles that are to be found in the ground underneath it; and equally astonishing is it, to see how these men are always sniffing at, and picking at, some hidden heresy in a book, which common eyes and readers never discover, and like the dogs too—they trouble themselves with nothing but the heresy, and look neither to the right nor to the left. They are made to perform that one duty, and they do it."

Here is her view of

LONGING FOR DEATH.

"I think it is wrong to lay too great a stress upon a longing for death being a certain proof of a good life and of a Christian state of mind. It is a pity that the tone from the pulpit is invariably that men dread death, for I do not believe that it is true. You may have an intellectual desire to die, or rather a longing prompted by the intellect, merely the natural result of the limits and shadows by which it is here confined. Is this meritorious? The same spirit that makes the child, after admiring the toy, desire to pull it to bits, in order to discover how it is put together, accompanies us through life; and after wondering at the machinery around one, and spending many a year in vainly trying to find out why and how it acts, is it astonishing that we long at last to get into the engine-room?"

There are many notices of famous preachers in this interesting volume, and not the least interesting is Miss Wynn's sketch of

DEAN STANLEY'S SERMON ON LORD PALMERSTON.

"I did hear Stanley's funeral sermon at the Abbey. It was most clever, and the preacher's beginning by saying he should entirely dismiss the religious

* Memorials edited by her Sister. Published by Longmans.

aspect, was a master stroke, for it left him free to dwell on the social aspect alone. One could not help honouring him for his love of truth; but I think it was a mistake. So heathen a discourse I could not have imagined. Socrates would have spoken more of God, and from that pulpit it was quite out of place, and left one cold and uninterested, though the advice to the young men was very fine. It seemed to me, also, that it was quite unnecessary to make so marked an omission of what is usually the ground-work of a funeral sermon. The extreme reticence that Lord Palmerston observed in speaking of any religious convictions belonged very much to his standing. Now, every man's religion is to be discussed and inquired into by his neighbour; but thirty years ago no one ventured on it. I remember, with my own father, who was a very religious man, and brought up in a wholly different school, how he shrank from any talk upon topics that are now discussed (with thorough earnestness, one must say) at a morning visit! To him the present license on such matters would have been unbearable, and irreverent in the extreme; and therefore I have much sympathy with those of a former age who could not bear to 'wear their hearts upon their sleeve for daws to peck at.' So I end by saying that if the preacher felt, with his paramount love of truth, that he could not take this into account, I wish he had declined to preach at all."

We cordially commend this charming book to all our lady readers as a model life of a model woman.

The Parable of the Earth-Worm.

FOR some time past I have been watching the burrows made in my garden by certain little creatures known as earth-worms; and I have noticed that as birds carry twigs and leaves of trees to make their nests, so worms come up from their tubular dwellings in the subsoil, inspect the country in the immediate neighbourhood, and collect all the food they can in the shape of leaves, twigs, etc., place them near the door of their homes, then roll them up and draw them down the tube, where they soon get steeped with moisture, and form a savoury dish for their next meal. The meal over, and the nutritive matter extracted from the earth, leaves, etc., the worms come back and deposit the non-nutritious portions in little heaps around their homes,—heaps which, in the course of years, form a terrace of soil exactly adapted to the growth of plants.

In this way the "VEGETABLE MOULD" which forms a covering of several inches deep on the surface of all productive land has been produced; therefore we owe to the *constant activity* of the common Earth-worm (the *Lumbricus*) one of the chief feeders of the vegetable life of the world. Von Hensen, a German, calculates that one worm weighs forty-six grains, and manufactures eight grains of matter every twenty-four hours. There are 34,000 of these worms within an acre of ground; and they pass through their bodies and reduce to a fine state of division thirty-seven pounds of mould in twenty-four hours. Darwin cites a case in the proceedings of the Geological Society for 1837 in which a field covered with burnt marl and cinders received a four inch layer of soil in fifteen years; the marl and the cinders being buried underneath. Thus "the agriculturalist in ploughing the ground follows a method strictly natural; and he only imitates in a rude manner, without being able to bring the pebbles or to sift the fine from the coarse soil, the work which nature is daily performing by the agency of the earth-worm."

One worm does but little, but it does its share; it adds to the mass; the work of the earth-worm community distributes the mould evenly and uniformly over the earth, tunnels a thousand ways in the subsoil for the roots of plants, and renders that subsoil more nutritive. Who shall despise the feeblest worker! The vegetable world owes its beauty, its fragrance, its shade and fruitfulness, to the despised and crawling worm. There is no measure to the issues of constant activity in obedience to the laws of our being. Each man at his work and always at it, is the parable of the Earth-Worm.

JOHN CLIFFORD.

Signals for Preachers.

MR. SPURGEON'S METHOD—BY DR. HOLME.

IT is not his manner to spin his web out of himself. The resources from which he draws are not measured by the strength and the store of his own faculties, but rather by the infinite fulness of the Divine Word. He never preaches from a topic. He always has a text. His text is not a mere motto, but in it he finds his sermon. He uses his text with as much apparent reverence and appreciation as if those few words were the only words that God had ever spoken. The text is the germ which furnishes the life—the spirit and the substance of the discourse. Every sermon has the peculiar flavour and fragrance and colour of the Divine seed truth of which it is the growth. Thus, as the Bible is a storehouse of seed truths inexhaustible and of infinite variety, so Mr. Spurgeon's sermons are never alike. "Every seed yields its fruit after its kind." If he brings you up again and again to the same old truths, it is always on a different side, or in a new light, or with new surroundings.

This was strikingly apparent to the writer, who, as Editor of a series of Mr. Spurgeon, has gone through fourteen vols. page by page, and made an index to them. He says—In many thousand references, no two subjects or thoughts or illustrations were found exactly to correspond. The preacher is discussing essentially the same familiar truths over and over again. He is presenting the same great Saviour to lost sinners with what might seem slavish fidelity to the spirit and even to the letter of the written word. And yet his setting forth of truth, his shades of thought and his modes of illustration, always arrange themselves in new forms and colours with well nigh the endless variety of the combinations and tints of the clouds at setting sun.

REPETITION.

A Judge in the Supreme Court of the United States once said, "Ministers do not exercise good sense in addressing the people. They are afraid of repetition. Now if lawyers should take such a course, they would ruin themselves and their cause. When I was at the bar, I used to take it for granted, when I had before me a jury of respectable men, that I should have to repeat over my main positions about as many times as there were persons in the jury-box. I learned that unless I did so, illustrated, and repeated, and turned the main points over—the main points of law and of evidence,—I should lose my cause."—*C. G. Finney, Autobiography, p. 85.*

Our Association for 1878.

OLD Father Time is said to have a "forelock." We have not seen it, and do not know what colour it is, or whether there is much or little of it, but we are anxious to get hold of it, if possible, for our Association at Westbourne Park chapel in the coming June, and therefore have already put up some of our prehensile machinery. Our ministers know this; and some of them have responded to a letter recently issued. We shall be glad to hear from all of them as early as possible. Beds are plentiful in London, but they are mostly wanted. Four millions of people take up some room even when asleep. Moreover, house rent is so high in London, that not many individuals care to pay for the additional luxury of a "spare room;" so that we have one advantage over our friends in the country—there is not much danger of the beds being "damp through non-use." Spare beds being very sparingly distributed in London, we shall be the more glad if any friend within, say, six miles of Westbourne Park Chapel, can arrange to "sleep" a "General Baptist prophet"—and wherever necessary, the "prophets" as well, from Monday, June 24, to Friday, June 28. From all we can hear there will not be one of our prophets left in the country that week, and therefore we shall want all the help we can get. Write to the Secretary of the Local Committee, Rev. W. J. AVERY, 16, Maryland Road, HARROW ROAD, W.—*Editor's Scraps.*

The End of a Great War

Is secured by the ratification of the Treaty of Peace of San Stefano. But who shall describe the results of the terrible carnage which has recently deluged and devastated the fertile fields of South-Eastern Europe? Who can estimate the enormous loss of human life, the immense sacrifice of the material gains of the hard-working and toiling millions of mankind, the awful increase of the war spirit—a spirit altogether alien to the Spirit of Jesus Christ? The physical evil is unspeakably great. Hundreds of thousands of men at the maximum of their vital force are suddenly sent into eternity. Myriad homes, once happy, are suffering from the blight of orphanage. Commerce, trade, and industry are checked; and worse than all, there is an amount of moral evil generated in the nations that goes on reproducing itself for ages.

Still, it is not wholly and unmixed evil. Some good follows from war, if it is not directly secured by it, and notwithstanding all the good that issues from it, might have been and ought to have been obtained without war; yet we must recognise the good, in so far as we see it.

This war will accomplish the beneficent object of (1.) restricting the area over which the Turk will rule: and that is an unspeakable good. Turkey is a purely military rule. It has no industry; and a military rule is sure to be tyrannical, harsh, and unjust, and inimical to the good of the people. Russia is increasingly industrial; and industry is a powerful agent in favour of peace and progress. No man who knows anything about what Turkish government was and is, will need urging to be grateful to God that it has received a blow from which it will never recover.

(2.) It will develop in us a deeper interest in the subject populations of South-Eastern Europe, and carry English sympathies from the side of the aristocratic and governing Turk to that of the suffering *people*. We ought not to need this impulse. England, which has always been the first to denounce the government of classes and sections, and has gloried in being the land of liberty for the whole world, will obtain her own emancipation from the ghastly delusion that she is the defender of the integrity of the Ottoman Empire. That will be an enormous gain to the world.

(3.) We are willing to believe that the "Northern Despot," as the Czar has been called, will come out of this conflict in a better and brighter light than many Englishmen expected. Any way, he has already falsified a dozen of the wildest exaggerations, or, to speak less inaccurately, the blackest *lies* ever told—lies that came from that hotbed of falsehood, Constantinople,—and has disappointed his worst foes. Since even England will not be able to sink Russia in the sea, it is a gain to humanity that the Emperor's goodness is even a little in excess of what was expected from him.

(4.) It is to be hoped that one gain will be an intensified hatred of war on the part of all Christian men. The early church was so averse to fighting against and murdering men, that it was charged against it as a crime. In the middle ages, Mr. Lecky says, "the church remained on the whole a pacific influence. . . . The transition from the almost Quaker tenets of the primitive church to the essentially military Christianity of the Crusades, was chiefly due to another cause—to the terror and example of Mohammedanism. From that time the spirit of Mohammedism slowly passed into Christianity, and transformed it into its own image."* But surely the Spirit of Christ shall again conquer the spirit of Mohammed, and nations will be eager to settle their disputes as reasoning and reasonable men, and not as brute beasts. Our great military and aristocratic castes will not always rule the people. Europe will shake off the blinding delusion, now fed by five hundred millions of money per annum, and once more we shall hear

"The voice of Christ say "Peace."
Peace! and no longer from its brazen portals
The blast of War's great organ shakes the skies;
But, beautiful as songs of the immortals,
The holy melodies of love shall rise."

May He speak "Peace" and "Liberty" and "Equity" through British
Christianity, in the forthcoming Congress! JOHN CLIFFORD.

* Lecky's European Morals, II., 266.

Scraps from the Editor's Waste-Basket.

1. THE MAY MAGAZINE will contain letters from Rome by the Secretary of the Missionary Society and the Editor, papers by the Revs. Giles Hester, T. Henson, A. C. Perriam, and others. My friend MR. FLETCHER, of 322, *Commercial Road, London, E.*, has kindly consented to superintend its issue during my absence on the Continent. If, therefore, our friends will send all their information for the Church Register to him by the 15th of the month I shall be greatly obliged.

II. PRAED STREET AND WESTBOURNE PARK.—We take the following from the *Praed Street and Westbourne Park Magazine* (a local adaptation of the *General Baptist Magazine*):—

“*Bosworth Road Chapel*—‘God’s reward for work done is more work to do,’ is a joyous fact, which receives a fresh illustration in the circumstance that an additional sphere of labour has just been offered to, and accepted by, us in the neighbourhood of Westbourne Park and Kensal New Town, distant about a mile or a mile and a half from Westbourne Park Chapel. By the praiseworthy generosity of Mr. Hammond, the owner of the chapel in Bosworth Road, we are put in possession of a building which will

seat from four to five hundred persons, in a locality where the need for Christian work is most abundant. The population is dense, and its capacity to support Christian worship, Sunday schools, and other forms of religious activity, very slender. The district teems with people needing the Gospel of Christ; and happy are they who are privileged to make known the glad tidings of the Father’s love. It is a rare thing for a church to have the gift of a CHAPEL. We accept the gift with cheerfulness and gratitude, and all the responsibilities connected therewith, and have engaged the Missionary, Mr. Stewardson, to continue his work of visiting the people in their homes and carrying the gospel to their doors. In short, we hope to make the place a centre of real and evangelizing usefulness to the whole district. We shall need, we do need, funds for this work. Who will give? Subscriptions may be sent to the Pastor, 51, Porchester Road, W.”

We began our work on Feb. 15th, and have had gratifying tokens of success in it. More than eighty members have been added to the church at Praed Street and Westbourne Park Chapel since the opening of our new chapel, *exclusive* of forty from Bosworth Road.

Reviews.

HOURS OF SORROW CHEERED AND COMFORTED. By Charlotte Elliott. *Religious Tract Society.*

We have been keeping watch for a long time for “*Choering Words for the Sick and Weary*,” and have noted everything that has come across our path. That literature is so scarce, and some of it is so unsatisfactory, lacking in invigorating thought, though abounding in soothing promise, often mistaking the end of suffering, sometimes even misrepresenting the true purpose of pain, that we welcome work that is sympathetic and yet strong, consolatory and yet not weak full of vigorous intellectualism and yet glowing with feeling. This volume is not exactly to our ideal, but it approaches it closely, and will be a true Barnabas to many of the sons and daughters of affliction. It consists of the songs of a companion in tribulation, and therefore is, as

all real solace is, the message of experience.

LIGHT IN THE JUNGLES: OR, THE TORN GOSPEL, AND WHAT BECAME OF IT. By W. Bailey. *Stock.* Price 1s.

THIS is a “precious gem,” and deserves to be set in the framework of every Sunday school library, of every missionary collector’s stock of literature, and in the memory of every distributor of the printed Gospel of Christ. It is a tale; but a tale founded on fact, and forms one of the best defences of missions we have seen. Men and women amongst us interested in the salvation of the people of Orissa—and thank God these are many—will largely contribute to this end by circulating this little volume. We warmly thank our friend for it, and hope “there’s more to follow.”

Church Register.

CONFERENCES.

CHESHIRE.—The half-yearly meeting will be held at Congleton, on Tuesday, April 2. Service at 11.0 a.m. The Rev. Isaac Preston, of Tarporley, is the preacher. Conference business at 2.30.

WILLIAM MARCH, *Sec.*

EASTERN.—In consequence of the tour to Rome the Conference is postponed. The meetings will take place at March on Thursday, May 2. The morning preacher is brother Bird, of Chatteris.

WILLIAM ORTON, *Sec.*

MIDLAND CONFERENCE.—The Midland Spring Conference met at Long Eaton, March 12, at eleven a.m. The Rev. E. Stevenson, the Chairman for the year, presided. Brethren Richardson, Slack, Almy, Griffiths, and Alcorn, took part in the devotional exercises. The Rev. J. C. Forth preached from John xi. 22. At two o'clock the Conference met for business.

I. The Reports showed 610 persons baptized since Feb. 20, 1877; 68 restored; and 166 candidates.

II. The churches at *Kirkby, East Kirkby, and Retford*, were received into the Conference.

III. The sub-committee appointed to choose a locality for home missionary operations presented the following report, which, after long and careful deliberation, was agreed upon by the Conference:—"That we recommend to the Midland Conference the adoption of the offer of the church at Walsall to make their proposed new chapel the site for home missionary operations." (Cf. pp. 142, 143.)

IV. The following resolution was passed unanimously:—"Resolved,—That we sorrowfully record the decease of our esteemed brother, Mr. W. Bennett, of Sawley, who was, for many years, an attendant at this Conference; that we tender our sincere sympathy to his bereaved family, and to the church of which he was so efficient an officer; and that we desire for them and for ourselves a spirit of holy resignation to the divine will under the great loss which we have jointly sustained."

V. *Opening of the New Chapel at Rome.*—This communication was cordially adopted:—"The Conference sends its hearty congratulations to the brethren forming the Baptist Church at Rome on the erection and completion of the new

Baptist Chapel, and pray that its opening services, and subsequent history, may be attended with signal tokens of the divine favour, and that the church may become an increasing force in the city of Rome in spreading the truths of the Gospel, and in the overthrow of error and superstition."

VI. Resolved,—That the best thanks of the Conference be presented to the Rev. J. C. Forth for his thoughtful and useful sermon.

VII. That the Rev. J. T. Almy be requested to preach at the Conference at Swadlincote on Whit Wednesday next, and in case of failure the Rev. J. R. Parker, of Castle Donington. The Rev. Dr. Underwood was also requested to prepare a paper on "Our Conferences" to be read at the afternoon session.

In the evening a public meeting was held. Jas. Hill, Esq., of Derby, presided. Addresses were delivered by Revs. E. Stevenson, J. T. Almy, J. Parkinson, C. T. Johnson, and Messrs. Hooley and Dalby.

J. SALISBURY, *Sec.*

CHURCHES.

BARTON, &c.—Our annual church meeting was held at Barlestone, March 5th. Most of our numerous stations were well represented. The written and oral reports gave evidence that, as a church, we have had a fair measure of success. During the year we have raised for the ministry, missions, Chilwell College, etc., between £600 and £700, and yet have had nothing extra on hand. We praise God for bestowing upon us the means and the heart to give for the extension of His kingdom. A public meeting was held in the evening. In the absence of brother Needham, through illness, the chair was taken by Mr. Greenwood. Members from the choirs of several of our chapels, ably led by Mr. T. Deacon, jun., of Barton, sang many pieces of music. Addresses bearing upon church and school work were delivered by Mr. Greenwood and our lay preachers, and the meeting, both as to numbers and spirit, was good.

CLAYTON.—The annual tea and festival were held, March 5. 392 persons at tea. The Rev. J. Brown, in the unavoidable absence of Mr. Alderman Watson, of Bradford, presided at the public meeting. Addresses were delivered by the Revs. J. Bentley, R. Hardy, J. Stevenson, and Mr.

Sim Hurst, of Rawdon College. The receipts, including £2 2s. from Mr. Alderman Watson, amounted to £13 9s. 3d.

CROWLE.—Our new organ was opened Feb. 17, when two sermons were preached by the Rev. E. Compton, of Lincoln, to crowded congregations. On Monday a public tea was held. 177 present. The pastor, Rev. J. Stutter, presided at the public meeting, and addresses were delivered by Revs. E. Compton, J. A. Hamilton, and T. Foster. Collections £9; which will be divided between the Ladies Sewing Basket, the Home Mission, and Chapel Building Fund. At our new year's bazaar £41 was taken.

GRANTHAM.—The anniversary services of the George Street church were celebrated Feb. 24. Rev. J. C. Jones, M.A., preached morning and evening, and Rev. A. Holland in the afternoon. On Monday, at five p.m., a goodly number assembled to tea. Mr. G. S. Hannett presided at the public meeting. Addresses were delivered by the Revs. J. C. Jones, M.A., A. Holland, G. H. Malins, and H. J. Le Fèvre (pastor). The services throughout were a great success, and the collections liberal.

LONDON, *Commercial Road*.—Rev. J. Fletcher's fourth anniversary, Feb. 12th. The report mentions 39 added to the church; an increase of £14 in the annual income; and £140 raised for the renovation of the Sabbath school.

MELBOURNE.—The General Baptist chapel in this place having been closed for a number of months for extensive alterations and improvements, was reopened for public worship on Wednesday, March 6, when two sermons were preached by J. Clifford. The services were continued March 10; the Rev. J. T. Brown, President of the Baptist Union, preached. All the services were very largely attended, and the greatest interest manifested in them. The collections and sale of a few articles remaining from the Bazaar amounted to £75. Universal approval was expressed of the alterations and improvements made, which have thoroughly transformed one of the old meeting-houses of the past century into a chaste and beautiful modern sanctuary. May the glory of the Lord fill the house! On the Thursday following these services Mrs. Jefferson, the much esteemed teacher of the Young Women's Bible Class, having completed the fiftieth year of her work in the school, invited all the scholars now living who had passed through the several classes she had taught during that period, to meet her at a meeting commemorative of her jubilee. About 170 old scholars responded. After tea

the presentation of a very valuable lady's chair to Mrs. Jefferson, by her old scholars, as an expression of their esteem and love, was made. Addresses were given by Mrs. Coles and Mrs. Jefferson, and a most happy evening was spent.

OLD BASFORD.—The Rev. Watson Dyson having accepted the pastorate of North Parade, Halifax, a farewell tea and presentation meeting took place at Old Basford. Nearly 400 persons partook of tea in the school-rooms, after which a public meeting was held in the chapel, which was crowded. The chair was taken by Mr. Thomas Smith (in the unavoidable absence, through illness, of Mr. Councillor Wm. Burton, senior deacon). After short speeches by several of the deacons, the presentation of a beautiful illuminated address, in gilt Oxford frame, and a valuable gold lever watch, was presented, by Mr. Councillor Ford, to Mr. Dyson, on behalf of the members of the church and congregation. Mrs. Charles and Mrs. Smith also presented Mrs. Dyson (on behalf of the female members and friends) with a very chaste card plate and tea service. In reply Mr. Dyson referred to the unanimity of feeling and purpose which had existed between himself and his people, especially to the fact that during the seven years of his ministry at Old Basford he had never received from any one of his seven deacons an unkind or ungenerous word; also that during that time one hundred and nine persons had been received into church fellowship. He returned hearty thanks for the handsome gifts which lay before him, and spoke of the unmixed kindness of the friends; of the attachment to him of young and old alike; of much consolation and help in times of bodily weakness; of the great results which had been achieved by united effort; and concluded an earnest and touching farewell by a kind tribute to the memory of departed friends, and advice as to future work for and in the vineyard of the Master. During the pastorate of Mr. Dyson a debt on the chapel of £800 or £900 has been entirely extinguished; a new iron chapel at Southwark Bridge has been opened free of debt; the schools and church are well attended, and it is evident from the tone and character of the meeting, and from the utterances of gentlemen of other denominations, that Mr. Dyson leaves Basford with the best wishes of all classes of society.

SAWLEY.—The annual tea was held, March 5. 140 present. After tea a selection of music was performed by the choir, under the leadership of Mr. W. Turner. Financially this has been the most suc-

cessful meeting we have had for many years past.

STALYBRIDGE, Wakefield Road—*Re-opening Services*.—After being closed five months for raising organ gallery, lowering and widening singing arch, erecting pitch pine rostrum and communion platform, better lighting and heating, and tastefully beautifying the chapel, at an outlay of £300, it was re-opened for worship on Sunday, March 10, when two sermons were preached by the Rev. J. Alcorn, and also a sermon on Thursday evening, the 14th, by the Rev. W. Evans. The services realized (including £50 from Robert Platt, Esq., of Dunham Hall) £100.

SCHOOLS.

LEEDS, Wintoun Street.—Mrs. Barsby's class held its annual meeting. Essays were read and prizes were given, and Mrs. Barsby was presented with a handsome walnut-wood writing desk by its members. Many old scholars joined in the happy meeting.

MINISTERIAL.

AVERY, REV. WM. J., was recognised as assistant-pastor of the church meeting in Praed Street and Westbourne Park Chapels on Monday, March 4th. Dr. Clemanse preached at three p.m. J. Clifford presided at the public meeting. Mr. A. Towers spoke of the action of the church in inviting Mr. Avery, and the assistant-pastor responded. The Rev. Professor Goadby, B.A., gave the charge to the minister, and Rev. J. T. Wigner that to the church. Addresses were also given by Revs. W. G. Lewis, J. Fletcher, and J. Evans.

BUCKINGHAM, REV. F. G.—Most interesting services were held at Woodborough Road chapel, Nottingham, on Shrove Tuesday. A Service of Song, "The Desire of all Nations," was performed. Mr. J. Forneybough, jun., Superintendent of the Sabbath school, gave an address on S. S. work. Mr. Barwick presented a purse containing £110 10s. in the name of the members and friends of the church to their pastor.

DAVIES, REV. W. E., has resigned his ministry at Wirksworth, and will terminate his service on the last Sunday in April, and is now open to supply vacancies with a view to settlement.

DYSON, REV. WATSON'S, SETTLEMENT.—A welcome tea meeting was held on Feb. 19th, on the occasion of the Rev. Watson Dyson beginning his work as pastor of the church at North Parade, Halifax.

About 300 took tea, after which a public meeting was held. The chair was filled by Mr. T. Illingworth. The Revs. J. Parkes, T. Michael, B. Dale, J. Lawton, W. Gray, J. Godfroy, and Messrs. D. Wilson and J. Holt, gave the welcome for the church. Four of Mr. Dyson's late deacons of Old Basford were present, and two addressed the meeting. Had a most encouraging and successful gathering.

SMITH, REV. W. H., has accepted the pastorate of the church at Worship Street, London. His address is 32, Myrtle Street, Dalston, N.E.

TEMPERANCE.

EAST KIRKBY.—On Feb. 10, the Rev. A. Firth preached his first annual Temperance Sermon (by request from the church at East Kirkby) from the words, "We will drink no wine," Jer. xxxv. 6. The place was crowded to excess, and the Temperance Committee have decided to print the sermon.

BAPTISMS.

ARNOLD.—Six, by Mr. Bown.
BOSTON.—Five, by J. Jolly.
EAST KIRKBY AND KIRKBY.—Four, by A. Firth.
HALIFAX.—One, by W. Dyson.
LEICESTER, Dover Street.—Five, by W. Evans.
LONDON, Commercial Road.—Four.
LONDON, Westbourne Park.—Thirteen.
LONGTON.—Five, by C. Springthorpe.
WEST VALE.—Three, by B. Wood.
WINDLEY.—Four, by H. A. Blount—the first baptism in the chapel.
WISBECH.—Three, by H. B. Robinson.

MARRIAGES.

ROBERTS—JONES.—Feb. 21, at March Centenary Chapel, by the Rev. S. S. Allsop, Charles, son of Charles Roberts, of Peterborough, to Eliza, only daughter of the late Joseph Jones, of Stone Grange, Wimbington, near March.
SHENTON—FLOOD.—Feb. 24, in the Baptist Chapel, Macclesfield, by the Rev. J. Maden, Mr. Richard Robert Shenton, to Miss Harriett Flood, both of Macclesfield.

OBITUARIES.

GREEN, Mrs., of Hugglescote, fell asleep in Jesus, Feb. 24, 1878, aged eighty-two years. She was baptized by the late Rev. Thomas Orton, and continued a pious, consistent, and devoted member of the church for sixty-three years. She was a scholar when the Sunday school was established in 1808, and one of its first teachers. A funeral sermon was preached by her pastor, the Rev. J. Salisbury, on Sunday evening, March 3, to a large congregation.

ERRATUM—*Obit.*—We greatly regret that an error on page 112 escaped us. "ROBERTS, Mr. Alexander," should be "ALEXANDER, Mr. Robert." Will our readers make the correction?

THE
MISSIONARY OBSERVER.

APRIL, 1878.

Special Notices.

THE FOREIGN MISSION ACCOUNTS for the year will be closed on the 31st of May, as usual. The Secretary will be obliged, however, if friends, instead of waiting until that date, will kindly forward their contributions and lists *as early as possible*.

2. In order to prevent mistakes, and to save trouble, will the local Secretaries kindly see that the Subscription Lists are plainly written, and on one side of the paper only; also that the Contributions are entered in the order observed in the Annual Reports; and that particulars are always sent at the same time as the cash.

The Orissa Conference

COMMENCED in the Mission College, Cuttack, Oct. 29th, 1877, and continued with intermissions till the following Monday. Tuesday, Oct. 30th, was devoted to the examination of the students. On Wednesday and Friday the native ministers united with us, and took an important part in the deliberations and decisions.

Present: W. Brooks, J. Buckley, W. Miller, T. Bailey, J. G. Pike, and H. Wood; also the following native ministers:—Damudar, Sebo Patra, Ghanu Shyam, Khombo, Pooroosootum, Paul, Thoma, Makunda Das, Makunda Sahu, Benjamin, Neladri, and George, with the students and colporteurs.

The Conference was opened with prayer by brother J. G. Pike. Brother Miller was chosen Chairman, and brother T. Bailey appointed to assist the Secretary.

Communications from various Societies and from the Home Committee presented; and the following minutes adopted:—

I.—DEATH OF THOMAS HILL, ESQ., TREASURER OF THE SOCIETY.

Agreed—that we record on our minutes with unfeigned regret the death of our late respected Treasurer, Thomas Hill, Esq., of Nottingham, and express our high estimate of the faithful and very valuable services which he rendered as Treasurer for more than eleven years. We cannot forget the affectionate

interest he expressed in our own welfare, and in the prosperity of the Mission, in his correspondence both with ourselves and with the native ministers; and the solicitude he expressed for us all in the terrible famine year is still gratefully recalled. While bowing with devout resignation to the holy will of our Heavenly Father in the removal of our beloved friend, we respectfully tender our sincere sympathy to Mrs. Hill and the bereaved family. We trust that they have received and will continue to enjoy the rich consolations of the gospel; and pray that grace may be given them to follow him so far as he followed Christ, till the intercourse of earth shall be renewed and perfected for ever in the heavenly state. This resolution was adopted by all the brethren standing up.

II.—STATE OF THE MISSION.

Again we bring before our beloved Committee the state and prospects of the Mission. We see much on account of which we thank God and take courage. We rejoice that the number of our native ministers is increasing, and give thanks for the efficiency of some who have long laboured in the work, and for the promising gifts of some of the juniors; but we are sure that all the intelligent friends of the cause must view with the gravest concern the small number of English missionaries and the protracted service of several of them. Again we would urge with affectionate earnestness the importance of united and fervent prayer that the much-needed help may be speedily sent from the fatherland, so that present stations may be efficiently maintained and new ones vigorously commenced.

III.—BIBLE WORK.

1.—*Bible Translation Society*.—Reported that a grant of £100 had been made for Orissa. Regret was expressed that the amount was less than usual. The Secretary suitably to acknowledge the help of this Society, and to set forth the pressing necessities of our important field.

2.—*Calcutta Auxiliary Bible Society* (IV., 6, of last year).—Report presented that the Calcutta Auxiliary of the British and Foreign Bible Society had, as requested, granted paper and promised funds for printing 3,000 copies of Proverbs, 2,000 of Joshua, and 2,000 of Job; also that the work had been completed at the Mission Press. The Secretary to acknowledge the generous help of this Society.

3.—Reported by brother Brooks that 4,000 copies each of the gospels of Matthew, Mark, and Luke had been printed; and that the printing of the gospel of John in Sanscrit and Oriya would, he hoped, be completed before long; also that Scripture Lessons Historical was passing through the press.

4.—Agreed to print 4,000 copies of gospel of John in Oriya only, as the edition in Sanscrit and Oriya will have necessarily a restricted circulation; 3,000 copies of Acts; 2,000 copies Scripture Selections or Lamp of Righteousness, if funds can be obtained.

IV.—ORISSA TRACT SOCIETY.

1.—*Religious Tract Society*.—Reported that this Society had granted thirty reams of paper, which had been received. Also that £20 had been granted for printing "Stories and Pictures of Church History," and £20 for "Precious Remedies." It was felt that our warmest gratitude was due to this Society for its generous and continued help.

2.—*American Tract Society*.—The Secretary reported that he had written as instructed to this Society, but as yet had received no reply. Report received.

3.—*Response of Home Committee to our application for help*.—Reported that the Committee had granted £80 for our ordinary tract operations for 1875 and 1876, and £40 for printing "Stories and Pictures" and "Precious Remedies." Warmest acknowledgments were expressed for this liberal help.

4.—*Application for 1877.*—Agreed to apply to our Committee for £45 for our ordinary tract work during the past year.

5.—Agreed to print the following:—

5,000	copies	Jewel Mine.	
2,000	"	What is Christianity?	
5,000	"	True Christian described.	
5,000	"	Divine Alphabet.	
3,000	"	Christian Hymns, Part 3.	
3,000	"	"	" 4.
3,000	"	"	" 5.
3,000	"	"	" 6.
1,000	"	"	for various occasions. N.B.—This not from Tract Society's funds.
1,500	"	Hindooism.	
1,000	"	Christian Poem. All to have a cover.	
2,000	"	Divine and Moral Songs.	
3,000	"	The Holy Law, or Ten Commandments.	

6.—*Leaflets.*—Four Leaflets from Bengalee to be translated by brother Miller into Oriya and printed, if approved by Cuttack Committee.

7.—*Bound volume of Tracts,* for the most part poetical, and to be selected from those to be printed this year. The binding of 200 proposed, but after consideration left with the Cuttack Committee.

8.—*Revision of Tracts.*—(a.)—"Destroyer of Delusion" revised by brother Miller (as per V., 7, of last year). 2,000 copies to be printed, and brother Miller to confer with brother Stubbins in reference to the alterations, as many years ago he prepared the tract, and as it has been very widely circulated, and is, as it has ever been, very popular.

(b.)—"Epitome of True Religion" had been carefully revised by brother Makunda Das (as per V., 8, of last year), and 2,000 copies had been printed. It was thought by two or three brethren who had examined it to be a decided improvement on the old tract; but before finally deciding on the alterations, it was agreed to recommend the native brethren carefully to compare the revised tract with the original one, and to be prepared to give their decision next year.

(c.)—"Life of Christ." The desirableness of revising this tract considered, and after discussion referred to brethren Bailey and Makunda Das, who are requested to present their revision to next Conference.

(d.)—Brethren Buckley and Ghanu Shyam to do the same with "Essence of the Bible."

(e.)—Agreed to give Makunda Das five rupees for the labour expended on the revision of "Epitome."

9.—Brother Shem presented the abridgment of "Negro Servant" (V., 5, of last year). Agreed to refer it to the Cuttack Committee for examination, and that if funds be available they be empowered to print it.

10.—*Hymns for Sunday Schools* refers to VI., 9, of last Conference. Through some oversight which was regretted, the MS. had not been sent round for examination, and it was directed that this be at once attended to.

In reference to Book Department of Orissa Tract Society the following resolutions were adopted:—

1.—"Early History of the Church of Christ in Orissa," by Ghanu Shyam. Agreed that brother Buckley be associated with brother Ghanu in this work, and that on its completion steps be taken to procure funds for printing it. The importance of having such a record for our young members was deeply felt.

2.—"Companion to the Bible." Brother Buckley reported what he had done in the translation of this work, in connection with Ghanu Shyam. It is hoped that progress will be made during the coming year in printing, and it was decided to print 1,000 copies.

3.—"Holy War." Appointment continues (vide VI., 5, of last year).

4.—"Fulfilled Prophecy" refers to VI., 8, of last Conference. Report presented. Decided to print 1,000 copies.

5.—A volume of sermons for village use (VI., 6, of last year). Brethren Bailey and Shem reported. Appointment continued.

6.—Cheap edition of Pilgrim's Progress, Part I. (VII., 11, of last years). Agreed that we have not funds to carry out this object now, but think it should not be lost sight of.

V.—MISSION COLLEGE.

1.—The action of the Cuttack Committee in the case of Kapila Das confirmed.

2.—*Bala Krishnoo Ruth.*—The Cuttack Committee had encouraged this young man after his baptism to study in the College, leaving it an open question to be decided by circumstances whether he should be afterwards employed as a native preacher or colporteur. The other brethren approved.

3.—*Examination of Students.*—The following brethren appointed examiners, and to divide the work as seems best:—W. Miller, T. Bailey, J. G. Pike, Makunda Das, Shem, and Thoma.

4.—After the examination the three students who had completed the usual course—Soda Sebo Praharaaj, Dole Patra, and Daniel Das—were, with the concurrence of the native ministers, received as native preachers on probation; and they expressed their willingness to go where the Conference might send them, and devote themselves to the work of the Lord.

5.—Gideon Mahanty was fully accepted as a student.

6.—The cases of Banchanidhi and Bala Krishnoo were left with the Cuttack Committee, who will (D.V.) meet at the close of the cold season.

7.—The application of Nobeen Das, of Berhampore was, after hearing the report of the brethren there, left with the said Committee.

VI.—NATIVE PREACHERS AND COLPORTEURS.

1.—The following appointments as to their stations for the Conference year made with the concurrence of such as were present:—

Berhampore—Padri Pella, and Russel Condah—Poooroosootum, Anunta Das, Balagi Jenna, Benjamin Mahanty, and Narayan Varsistan.

Cuttack—Macmillanpatna, and Minchinpatna—Sebo Patra, Ghanu Shyam, Damudar, Thoma, and Tama Patra.

Choga—Paul Singh.

Khoordah—The application of Shem to have a native preacher associated with him left with the Cuttack Committee.

Khundittur—Khombo.

Piplee—Makunda Das and Neladri.

Bilepadda—Haran Das.

Bonamalipore—George Das.

N.B.—A paper by brother Anunta Das, on the "Church's Duty to Backsliders," was read at one of our sittings, and the thanks of the Conference were presented to him.

2.—The Chairman urged on the native ministers the desirableness of insuring their lives in the Bengal Native Christian Family Pension Fund.

3.—The question of Anunta Das being set apart as a native preacher deferred till next Conference.

4.—The location for the Conference year of the three students accepted on probation as native preachers, left to be decided by the Cuttack Committee in communication with other brethren.

5.—The resolution adopted last year (IX., 11), increasing the travelling allowance on account of the dearness of provisions, to continue in force to the end of the cold season, and afterwards at the discretion of the brethren.

6.—*Increase of salaries.*—The salary of Haran increased to fourteen rupees, that of Neela to eleven rupees, that of Benjamin to eleven rupees, and Narayan's left with the Berhampore brethren. Shem Ma's pension increased to two rupees eight annas.

7.—*Application from Swapnaswara Misra to be employed in the Mission.*—He has been engaged as schoolmaster at Rajapootana in the American Episcopal Mission. Brother Miller to confer with him, and also with those in whose service he has been engaged, and also ascertain whether or not he is a Baptist. The Cuttack Committee will then consider his application, and if there be any ground of hesitation will confer with other brethren.

8.—The case of Taliboodeen, pensioned Subadar, late of the 11th Madras Native infantry, and now residing at Raipore, Central Provinces, considered, and very favourably entertained. It was thought that he might be very useful among the Mussulmans. Brother Miller to make inquiries and report to the Cuttack Committee.

10.—*Colporteurs.*—Ramchundra Senapaty has died in Christ since the last Conference. He was baptized by brother W. Bailey in August, 1862, our late brother J. O. Goadby being present. A brief account of him appears in our last Indian Report, page 31—32. He died at Russel Condah, March, 23, 1877.

IX.—CORRESPONDENCE, ETC.

1.—Brother Buckley to send a report to *Morning Star* of Conference, and brother Wood to the Baptist papers in England.

2.—Brother Buckley to edit the Indian Report.

3.—Brother Buckley to write to the Annual Conference of our Northern Orissa Brethren, and to express the great interest we have felt in the information given in brother Phillips's letter.

4.—Brethren Buckley and Miller to audit the printing office accounts.

X.—MISCELLANEOUS.

1.—*Russel Condah Bungalow.*—Agreed that we approve of a bungalow being erected here, to be used as a chapel, and that may be made available for the service of the missionary brethren on their occasional visits. The Treasurer is authorised to advance for this object the sum now in hand, 261r. 6s. 6p. We encourage the brethren at Berhampore to endeavour to obtain local assistance, and then to apply to the Society for the balance, which will probably be under 100 rupees.

2.—*Khoordah Chapel.*—It appeared from brother Shem's report that the probable expense would be about 1,700 rupees, towards which 500 rupees had been received or promised. The brethren were of opinion that unless other monies were received which justified a larger outlay, the expense should not exceed 1,000 rupees.

3.—*Zayat or house at Cuttack for the sale of Christian books, etc.*—It was thought very desirable, and the site selected, on which the old chapel stood, was approved.

4.—*Pooree Bungalow (X., 4, of last year).*—Brother Bailey reported on this case. It appeared that a suitable site had been selected, and a lease of the land secured; also that arrangements were in progress for beginning the building with the least possible delay. It was further reported that a letter of credit had been received for this object from the Secretary for 400 rupees. Agreed that we approve of what has been done, and thank the Committee for their prompt attention to our application.

The next Conference to be held (d.v.) at Cuttack in the first week of November, 1878. J. G. Pike and Haran Das to preach in Oriya, and J. Buckley in English. A paper to be read by Thoma on the "Best means of promoting the independence of the churches."

"Bad as trade is, I could get money for a hundred objects," said one of our popular ministers, the other day, "but I find it the hardest task to get men to pray for the kingdom of Christ. We need the gift of money, but we need more the gift of prayer."

Letter from Miss Leigh.

THE following extracts are from a private letter of Miss Leigh to the Secretary. Under date of January 29th, she writes:—

Dr. and Mrs. Buckley have been from home a month, and I have had Miss Packer staying with me part of the time. I expect the sahib to return on the 1st; but Mrs. Buckley will stay at Piplee a little longer. They went first to Bantria, and seem to have had a good time, enjoying the trip, and finding opportunities for ministering to the souls and bodies of the people on their way.

I hope Mrs. Hill is well, and that she is comforted in the bright and blessed hope that her beloved child is with the Lord.*

We have had very close, warm weather; no rain, the tanks and wells being alarmingly low. Mr. Miller is returning, the river is so low he cannot get as far as Bodh. All the brethren have been away at the same time; but Dr. Parker kindly takes the evening service in English. They, that is the doctor and Mrs. P., are very helpful to the cause. I wish there were more of a like mind, and who would do likewise.

* ANNIE WINTERTON HILL, born in Cuttack, India, July 9, 1859, died in Derby, July 27, 1877. "Looking unto Jesus." Just before her departure, when asked what she was thinking about, she replied, "Down here, and up there—in heaven!"
W. H.

There has been a good deal of sickness in the station. Annam Babu lost a fine boy of three years last Sunday by diptheria, and small-pox has been in the village where he lives.

I suppose we shall soon see Mr. and Mrs. Bond again. It will be a trial to them to come back, and not go, as usual, to "Mount House." Dear Mrs. Lacey is missed by all.

We are marrying and giving in marriage still, and are slowly coming down as to numbers; but it is slow indeed. Some eight or nine will go off next month. The price of food, and want of rain, will prevent several from being settled. We have had "cold season" in name only—just a few days of real cold.

Mrs. Buckley has very poor health; not a bit better for her trip to England; but perhaps as she gets older she may be stronger.

I have to divide my time between school duties and nursing; and I get vexed sometimes that I am so interrupted in the former by the latter; but we are happiest doing the work our Master lays upon us. It is not whether we like it, but whether He wishes it.

The Orissa Pulpit.

No. III.

By THOMA BARRICK, translated and condensed by T. Bailey.

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. ii. 9—11.

THERE are many instances recorded in Scripture of special names being given to persons on account of special circumstances connected with them. Adam was named from the earth of which he was made; Isaac was named "laughter" from the joy occasioned by his birth; and Zechariah called his son John by special direction of the angel Gabriel. These

were names of significance and honour; but that of which we have now to speak is high as heaven, sung by angels, loved by all saints—a name above every name. Observe—

I. THE DIGNITY OF THIS NAME.

1. It was given by God Himself, and was sent to earth fraught with mercy to

sinners. He who came from heaven was above all. He who was sent from God spoke of Him—John iii. 31—34.

2. It was a name full of ancient promise. Our father Adam first received assurance of it, and the promises given to Abraham, Isaac, and Jacob, that in their seed all nations of the earth should be blessed, received in Christ alone their fulfilment. He was the Lamb of God taking away the sins of the world—a propitiation for the sins of the whole world.

3. It was higher in dignity than those of heavenly angels. Gabriel, the archangel of highest renown, is the "Man of God" or the "Strength of God," plainly implying that neither angels nor archangels are equal to God; but Christ is the "Brightness of His glory, and the express image of His Person." Christ says, "I and My Father are one." "As My Father worketh hitherto, so I work." No angel could speak thus of himself. The Father Himself says also, "Let the angels of God worship Him." He thus received a name to which no created being can aspire.

4. This name is supremely honoured in the three worlds—heaven, earth, and hell. Whom do all the spirits in heaven unite in worshipping? Whose is the name by which peace and good will are proclaimed to men? At whose name do the devils tremble? John says, "And every creature which is in heaven, and in the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever"—Rev. v. 13.

5. This name is well pleasing to God. Isaiah says, "Behold my servant whom I uphold, mine elect in whom my soul delighteth." And similar testimony was given during our Lord's life on earth—"This is My beloved Son in whom I am well pleased." Abraham was called the "Friend of God," and David was a man perfect after God's own heart. But among the saints on earth none have been so highly exalted as to receive the name above every name.

6. It is the name that endures for ever. Solomon is celebrated in Jewish story, Nebuchadnezzar was mighty and renowned, Alexander of Macedon and the Emperors of Rome were all mighty in their day; but how is their glory faded away! The reality is gone, and scarcely the shadow remains to mock their former grandeur; but "His name shall endure for ever: His name shall be continued as long as the sun, and men shall be blessed

in Him: all nations shall call Him blessed." No earthly dignity can compare with His—He is the blessed and only Potentate. John says, "He had on His vesture and on His thigh a name written, King of kings and Lord of Lords." This was the name that is above every name.

II. THE VIRTUE OR POWER OF THIS NAME.

1. Before He ascended to heaven, Christ commanded His disciples that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem; and in obedience to this command they have carried the gospel to all nations, and for the love they have borne Him have willingly endured privation and suffering and death. The name that was at first despised and rejected, is now most precious to believers in every land and of every tongue.

2. This name is so powerful that angels and devils are subject to it. Angels announced the glad tidings of Messiah's birth. In the time of His temptation, and in Gethsemane, angels ministered to Him. At His resurrection, angels rolled the stone away from the sepulchre. Angels descended to escort Him as He rose on a cloud to heaven; and when He comes to judge the world, all the holy angels will be with Him. The unclean spirits also acknowledged His power, and trembled at His approach—"I beseech Thee," said one, "torment me not." "He spoiled principalities and powers, and made a show of them openly."

3. Through this name God revealed His glory. "His glory was the glory of the only begotten Son of God." By Him the sick were healed, the blind and lame were cured, and the dead raised to life. The elements were subject to Him, and many astonishing miracles were performed. Men were constrained to confess, "Truly this was the Son of God."

4. The glory of this name is seen in its being able "to save to the uttermost." There are none so low but it can raise them, none so sinful but it can save them. What the law could not do is accomplished in Christ. "The blood of Jesus Christ His Son cleanseth us from all sin."

5. The virtue of this name is revealed in the object and circumstances of His death and resurrection. The work which angels and archangels could not do, was committed to His hand—God charging even His angels with folly. Prophets foretold its accomplishment; Moses and Elias spoke of it at the transfiguration; and so momentous was the event itself, that when it occurred the sun was dark-

ened, the earth trembled, and the graves restored their dead.

6. The saints and their heavenly inheritance are protected by this name. To none of the great ones of earth has this charge been committed—"Henceforth," says Paul, "there is laid up for me a crown of righteousness which the

Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love His appearing."

Christ is thus chief among ten thousand—let us fear and love Him. We must all appear before Him in judgment—let us be prepared.

SWADLINCOTE.—Our Foreign Missionary services were held on Sunday, January 27th, when the Rev. I Stubbins preached two sermons. On Tuesday, 29th, the public Missionary Meeting was held, the Rev. J. J. Irving, pastor, in the chair. Addresses were given by the Revs. I. Stubbins, W. Bailey, W. Sharman, and Mr. Crane. The secretary reported that £14 4s. 6½d. had been collected by the juveniles. Total amount collected for missionary purposes amounted to £24 8s. 10½d.

Foreign Letters Received.

BERHAMPTON—H. Wood, Feb. 2. | CUTTACK—J. Buckley, D.D., Feb. 13.
MISSION BOAT "HERALD"—W. Miller, Jan. 27.

Contributions

Received on account of the General Baptist Missionary Society from February 16th, to March 15th, 1878.

	£	s.	d.
Billesdon	10	8	5
Derby, St. Mary's Gate—on account..	17	0	0
Earl Shilton	0	10	0
Hugglescote	81	0	0
Hunstanton—Mrs. Mawby	0	10	0
Ibstock	12	0	0
Kirby	22	11	1
Langley Mill	0	19	8
Leeds, Wintonn Street	6	6	0
Leicester, Friar Lane	71	13	5
" Arohdeacon Lane	77	8	3
" Dover Street	45	7	7
" Carley Street	11	5	1
Longford	27	18	0
Nottingham—Mrs Ancliffe	0	10	0
Nottingham Auxiliary—			
Mansfield Road	47	15	11
Broad Street	55	11	0
Stoney Street	6	2	9
Woodborough Road	27	13	10
Mechanics' Hall	2	2	8
Ruddington	4	14	0
New Lenton	6	9	8
Carrington	3	13	6
Swadlincote	21	4	2
Thurplaston	5	2	5
Walsall—on account	58	17	4

WIDOW AND ORPHANS' FUND.

	£	s.	d.
" A Female Friend"	0	2	0
Arnold	0	5	0
Bradford, Tetley Street	0	12	0
Clayton	1	2	0
Hitchin	1	1	0
Kulbourne	0	5	0
Loughborough, Woodgate	2	0	0
March	1	2	6
Milford	0	2	6
Nazebottom	0	10	0
Nottingham, Broad Street	2	0	0
" Woodborough Road	1	0	0
" Mrs. Ancliffe	0	5	0
Poynton	0	5	0
Shore	1	0	0
Stanton Hill	0	13	8
Stoke-on-Trent	1	3	6
Sutton-in-Ashfield	0	6	10
Swadlincote	1	0	0

FOR ROME CHAPEL.

Miss Compton	0	7	6
Long Wharton	0	4	0
Nottingham—Mrs. Ancliffe	0	10	0
Broad Street—Collected			
by Miss Nellie Brownsword	6	0	0
Peterborough	8	2	1

Miss LEIGH, of Cuttack, desires to acknowledge, with thanks, £8 from Caversham, in 1877.

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

The Evangelization of Italy.

OUR first sight of Rome, by the clear light of day, was on a Sunday. That Sunday had long been advertised as the opening day of our New Chapel in Rome; and therefore it may fairly be supposed that it was a day on which the thoughts of many readers of this *Magazine* turned their attention to the religious life of Rome and Italy. Hence our first "chat" about Rome and the Romans, and the extensive country of which Rome, after long and much-perplexed ages of suffering, is still the beating heart, may, with some fitness, be directed to its moral and spiritual condition.

But we wish to state at the outset, and would like it to be remembered, that this, and any following papers on Italian topics, will only be "gossips." They cannot claim to be more. A month in Italy, of all countries in the world, is not likely to represent anything of any particular value, save to those who have not enjoyed even so short a visit as that. The condition of twenty-six millions of people cannot be fully estimated from the window of a railway carriage. A country so prodigiously rich in antiquarian and historical interest, so fertile in themes for the man of science and the student of architecture, for the lover of the pure forms of sculpture, and of the rich gifts of painting and poesy, for the learned jurist and the acute theologian, refuses to yield its full treasures to men hurrying along in an express train. Thorough examination is necessary for original and profound views, and thorough examination is precisely what we could not give. Still our information is the best that could be obtained in so brief a space. Access was afforded us to the capital features of interest, and to some of the best authorities on Italian subjects; and our statements will, at least, have the merit which belongs to an honest expression of honest impressions about facts on which we have striven to earn some right to speak.

VESPERS IN ST. PETER'S, AND PREACHING IN THE "SALA CRISTIANA"

First call for attention. We attended "Vespers" on Sunday, the 31st of March, in the world-famed basilica of St. Peter's. We heard an Italian sermon the same evening, preached to a crowded but small gathering of Romans, in the new and little-known chapel just erected in the *Via Urbana*. A more violent and suggestive contrast it is impossible to conceive. Facts more completely typical of the religious condition of Italy one could hardly find.

The "vespers" were performed, or offered—we are unfamiliar with the correct ecclesiastical phraseology, and must trust to our impression of the character of the act, and therefore say, Vespers were *performed*—in an edifice which is the admiration of the world, the central home of the largest church bearing the name of Christ, the magnificent result of one hundred and seventy-six years of labour, and of the genius of fifteen architects, amongst whom were the celebrated Raphael and the

more illustrious Michael Angelo, and which, by its enormous mass, fills the beholder with an overwhelming, soul-subduing awe, that gradually subsides, on a close inspection of the details of which the mass is composed, into a feeling of intense and lively admiration. It is, indeed, a marvellous building. Paganism is there. The site is that used for the Emperor Nero's circus. The form of the edifice, though much altered, betrays the outlines of the ancient basilicas. The marble and bronze, stolen by Christian Popes from the Pantheon and other structures belonging to Old Rome, tell their own tale, and show, as Mr. Shakespeare Wood told us, who were the *real* Goths that destroyed the Rome of the Cæsars. Early Christianity is also there. For in that circus the first Christians valorously confessed their faith in Christ; and it is traditionally held to be the spot on which the Apostle Peter died. But the marriage of Christianity and Paganism is the most dominant feature of the place. It appears in the colossal statues of Constantine and Charlemagne; in the sacred relics so sedulously preserved; in the eighty-nine ever-burning lamps round Peter's tomb; and in the bronze statue of the Apostle. The edifice and its contents are a sermon. "He that hath ears to hear, let him hear."

How unspeakably different our plain and unpretending structure on the Monti! Though it, too, is associated with the earliest memories of the followers of Christ. Reared on the site of the Palace of Pudens, it calls to mind the victories of the gospel over men and women of rank and station; and photographs a picture in which Paul and Timothy are seen holding fellowship with their friends Pudens and Claudia "concerning the things of the heavenly kingdom" in Rome. No magnificence is here; no pomp, no show. All is simple and serviceable. The "Sala" is built for use; and in all its appointments is the fitting home of men and women who desire to worship God in spirit and in truth, and to do all the good they can for their beloved fatherland.

Passing from the building to the worship and work, the contrast is not less marked or representative. The "vespers" are performed by a large company of cardinals, priests, deacons, and others, arrayed in the distinctive and various attire of the Roman Catholic Church; but all so robed as to mark them off from the rest of men, and to indicate that they constitute a well-ordered and carefully graduated clerical caste. The worship in the "Sala" is conducted by a man, who dresses like a man, speaks as a man amongst men, and as a brother and friend amongst brethren and friends. Not a trace of priestism shows itself in the service in the Via Urbana. In St. Peter's the priest is all and in all!

The singing in the choir chapel of St. Peter's is most artistic and effective; more operatic than devotional, and is restricted to a well-selected and able choir. At our service all is heartiness, vehemence, and joy; and when "*Sicura in man di Christo*" is sung to the tune of "*Safe in the arms of Jesus*," English and Italians alike feel perfectly at home.

Next to the singing, the offering of incense was the leading feature of the "Vespers." Beginning with the highest in clerical rank, the incense bearer, after certain well-executed genuflexions, swung the censer before each ecclesiastic, descending step by step with amusing carefulness, until at last the people are reached, and some of them are

incensed, in more senses than one. All this, and the carrying of lighted candles, the bowing of the knee, the crossing, and indeed the whole ritual, was performed with faultless grace and admirable agility. We wondered how they could help laughing at each other; and indeed, thought we detected some slight movement of the muscles usually exercised for the expression of risible emotions, but could not withhold our admiration of the agility, freeness, ease, and grace, with which every part of the whole performance was gone through. English ritualism has a long way to go before it approximates in these respects the actors in St. Peter's.

The principal element in the "Sala" service was the sermon. At St. Peter's it was skill in the use of muscles; at Mr. Wall's it was an exercise of intellect. In the first there was the titillation of the nose with fumes of incense, the bending of the knee, the swift carriage of lighted candles without extinguishing them; in the latter, there were questions for the head, and emotions of faith and love roused within the heart. We wished we could follow the preacher fully. His text was 2 Timothy iii. 13, 14, 15, and his topic the Primacy of Rome; and his argument was to prove that the real Primacy of Rome was not derived from any figment of apostolical succession, but from the fact that six of Paul's letters were written in Italy, and five of the six in Rome, and one specially for the Romans. Mr. Wall is thoroughly master of his work, understands the Italian character and habits and needs completely, and held his audience in fixed attention to the last. He illustrated his sermon by reference to Luther and his ascent of the Holy Stairs, and to the legend of the Three Fountains that sprang up at the points where the head of Paul, after it was cut off, bounded to; and ridiculing the legend, showed that the real fountains of St. Paul were His world-fertilizing Epistles. By so much as the heart is more than muscle, and the direction of the intellect more than the bending of the knee, was the Sermon in the "Sala" superior to the Vespers in St. Peter's.

And the Italians are beginning to see this. It seemed that there were scarcely any persons present to witness the vesper ceremonies, except those who went out of curiosity, or those who were attracted by the singing. Mr. Wall had a congregation that filled the new chapel to the doors, and nine out of every ten were men—shrewd, practical, and earnest—and they listened to the last with fixed attention. We have never seen such a preponderance of men at any religious meeting.

TWO RELIGIONS.

These two scenes closely following one another, stand for the two chief factors in the religious life of United Italy—for its old, paganized, ritualistic misrepresentation of Christ and His gospel; and for its new evangelizing forces—the former is hoary, and honoured, deeply-rooted in the prejudices and customs and habits of the people; but it is false; false to the New Testament, to man, and to God. The latter is feeble, but true; true to Christ, and to man. They embody two religions. They differ fundamentally in their conception of God and of Christ, in their idea of the church and of worship, and in their results on men and nations. They are based on two antagonistic principles. One says,

pure ritual and undefiled before God and the Father, is a faultless ceremonial: the other says it is a faultless life and an overflowing love. One is mechanical and selfish; the other is spiritual and aglow with the love of God and man. The one is a renewed Paganism; the other is the mind of Christ.

The forces which represent these religions differ incredibly. A few Christians of different denominations from England and America, are the leaders of a small army of suffering and loyal Italians, who have bravely surrendered, in some cases, the means of obtaining a livelihood to witness for Christ. On the other hand is an army of priests, well-officered, well-drilled, and sustained by the wealth, the prestige, and the whole power of the nation. Wisely may the faithful and brave few say, "Who is sufficient for these things?" and with no less wisdom may they take heart, as they recall the early victories of Christianity on Roman and Italian ground. God is the same now as then, and His gospel has not lost a fragment of its power.

VARIETY OF EVANGELICAL AGENCIES.

The labours of those engaged in seeking the return of primitive Christianity to Rome are not, however, restricted to the preaching of the gospel. They show a living adaptation to the special necessities of the Italian habits and character. General Baptist churches sustain evangelists in connection with Mr. Wall's work in Rome. Colporteurs distribute the ever-quickening Word. The press is freely used. Sunday schools are in active operation; and the Wesleyans and others take advantage of day schools for the dissemination of gospel truth. Converts are watched over with sleepless vigilance, and nourished in the faith, with tact and sympathy. Mrs. Wall has an admirable work amongst the beggars of Rome; and at NAPLES, where we spent our second Sunday, we found a Young Men's Christian Association, attended by students of the University and others, in vigorous operation under the leadership of the second son of our friend Dr. Landels. Week evening classes for teaching writing are about to be commenced. A church of twenty-two members has been gathered, and the true "notes" of a church of Christ in suffering, self-denial, devotion, and simplicity, are present. An evangelist, sustained by the Baptist churches in Naples, is also employed; and a second preaching-room, in a good position, is about to be engaged. In short, there is not only a recurrence to the primitive spirit, but also to the primitive freedom and flexibility of movement, on the part of those who are seeking to bring the Italians from the dead works of the Papacy to the service of the living God.

ENGLAND'S NEGLECT OF EUROPE.

But the capital need is more men and women to work in this extremely difficult, but most promising field. From north and south alike, the cry comes for Christians of apostolic fervour and zeal, fired with a divine and irrepressible enthusiasm, gifted with tact, good sense, patience, and all but exhaustless capacity for toil. The Free Churches of England have only recently woken up to the needs of Europe. Baptists are not even yet fully awake. They have adopted the policy of

accepting successes, not *making* them; and so Europe, as far as the mass of English Baptists are concerned, has been left to care for itself.

We know there are Baptists in Germany; but they were not planted in Teutonic soil by English venture and enterprise. They grew, no man knoweth how. A few believers came to understand the Lord's will in regard to His church and its privileges, and were baptized by Dr. Barnas Sears, an American Baptist, and a church was formed at Hamburg, which has grown into one hundred and fifty churches. Similarly, in Sweden and France, Baptists have gained "a local habitation." In Italy, Mr. Wall laboured long without any fairly organized English help; and now his evangelists are sustained by separate churches. Mr. Clarke is labouring at Spezzio in dependence on the aid of individuals; and if it had not been for our friend, Mr. Thomas Cook, who has been a warm supporter from the beginning, of efforts to evangelize Italy, it may be safely said, we should have had no work in hand for any part of Europe.

OUR WORK

Is now in hand. The hand of the denomination is on the plough; and though the soil is rocky, and the work will be difficult, yet we must not look back. Our purity of purpose is our strength. We do not go to establish a name; to plant a denomination; to hoist a sectional flag. We have worked in India without doing it: we will work in Rome without doing it. We do not call ourselves General Baptists in Orissa; we shall not in Rome. We accept, and heartily endorse, the designation given by our brother, Mr. Wall, of the *New Testament Christian Church*; and pursue the policy he announces, of perfect freedom, leaving the Italian Christians to take any shape that best suits the Italian habits and character. Let us all, then, co-operate in this enterprise with the energy and spirit and self-sacrifice the work demands. We have capital premises, in an admirable situation. Two things we must do: pray for a man after God's own heart to utilize these premises to the full; and next, we must all co-operate to discharge the liabilities we have incurred.

We are 25,000 strong, and surely ought to do something for Europe; and where can we begin our work better than in Rome? God gives us a fine opportunity. Let us rise to its height as one man, and do our best for the evangelization of Italy.

JOHN CLIFFORD.

DOUBLE-SPOUTED GENEROSITY.

A GENTLEMAN of great ingenuity, and some generosity, feeling anxious about the thirsty folks who day by day passed his house, went to the expense of sinking a well and erecting a pump; but he so arranged the pump that every time the handle went up and down it gave him as much water for his garden as it supplied for the refreshment of the public. You cannot help your neighbour without helping yourself. But the two-spouted pump is not an exemplification of the highest type of charity, and yet, it is to be feared, that single-spouted generosity is too rare, and that self bulges largely in the vision of men who seek the good of their fellows. The purer we are in aim, the more effective our work; and the more completely we are redeemed from self-seeking, the more victorious our labour.

Mohammedanism and Christianity.

BY REV. G. HESTER.

DURING the last few months the attention of all the nations of Europe, and to some extent of all the nations of the civilized world, has been turned towards the fierce and protracted struggle which has been carried on in the East. Two great nations, and several principalities, have been marshalling their forces to the deadly conflict of cruel and bloody war. Thousands upon thousands of human lives have been sacrificed. Millions of money have been spent. Whole villages have been destroyed. What, then, can have been the cause of all this bloodshed, and desolation, and woe? What agencies have been in operation to produce this great upheaving of society, and to excite this universal interest among the nations of Europe and the world. That every effect must have a corresponding cause is one of the first axioms in philosophy. This self-evident principle has its application in the great events of history as well as in the multifarious phenomena of nature. History is not a great jumble of events taking place without any regard to law or order. There is a philosophy of history as well as a philosophy of the natural sciences. The same God who rules the universe and subordinates all the realms of nature to the ordinances of heaven, governs the lives of individuals, and controls the destinies of nations according to the fixed and immutable laws of wisdom, righteousness, and truth. Underlying these great social convulsions, and these desperate and bloody struggles which have been taking place in the East of Europe, certain powerful causes must have been at work. What, then, has been the nature of those causes? There has, doubtless, been a number of elements uniting to occasion this great disruption of society. We may safely say that some of the causes in operation have been political, and some religious. Man's nature has a composite form, and the motives which actuate him have a mixed character. Putting aside, then, the political aspects of the question, let us take hold of the religious principles which have been in antagonism in this wide-spread and desolating war.

The principles which have been in conflict are represented by **MOHAMMEDANISM and CHRISTIANITY.**

Mohammedanism ranks among the great religions of the world. It numbers one hundred and fifty millions of the world's inhabitants. Fifteen per cent. of the entire population of the globe follow the teachings of the Great Arabian Prophet. Not only in the deserts of Arabia, in the cities of Egypt, and in the mountains of Syria, but even in the outlying districts of Africa, throughout the mighty continent of India, and the remote regions of Persia, are to be found those who own their allegiance to the Prophet of Mecca. Men of all races, climes, and languages, are to be numbered among the votaries of this Oriental faith. In Constantinople, in Jerusalem, in Damascus, in Delhi, in Calcutta, and in Zanzibar, five times every day the prayers of the faithful are presented to God. For more than twelve hundred years this form of religion has held within its iron grasp the sons of men. It has shaped the destiny of nations. It has greatly influenced the

history of the world. In spite of the reasonings of philosophy, of the diffusive energy and splendid triumphs of Christianity; in spite of the widening influences of a growing and purifying civilization, and of improved forms of political government; in the very teeth of all these surrounding influences Mohammedanism has, through all these past centuries, preserved its hold on the religious world. Surely such a phenomenon in the world's history is deserving of the most careful attention, and of the most thoughtful and serious investigation. We may say, I think, without endangering our allegiance to the cause of Christianity, that a system which has weathered the storms of time for so many centuries cannot be entirely false, rotten, and bad; there must be some elements of truth in it, or it would long ago have fallen into the dust, and been buried in oblivion.

Mohammedanism, as a system of religious doctrine and ritual, has its historical centre in a person who was at the same time prophet, law-giver, and ruler. What was the character of this remarkable man? Was he an imposter? or was he an honest man acting up to the light he had? Perhaps there are no questions, in the whole range of biographical history, more difficult to answer than these.

Mohammed is no mere shadowy and impalpable abstraction eluding the pursuit of the historical inquirer. The leading facts of his life stand out with remarkable distinctness. Zoroaster and Buddha are but phantoms compared with the history of Mohammed. The time and place of his birth; the names of his parents and relations; the employments of his early life; his domestic habits; his religious aspirations; the persecutions he suffered; the means he adopted to preserve his life; the attachment and fidelity of his friends; his departures from the moral principles which regulated his early life; his conquests and reformations; the form of his personal appearance, the colour of his eyes, the nature of his last sickness, the manner of his death, the very thoughts which throbbed in his brain, and the feelings which gushed from his heart, are all as clearly known as any facts which enter into the great world-history.

Mohammed was born at Mecca, in Arabia, towards the close of the sixth century. He was twenty-seven years of age, and had been married two years when Augustine, with his band of forty monks, came to convert England to the faith of the gospel, as it was understood by Gregory the Great at Rome.

Now, in order to understand the character and work of any man we must know something of the surroundings in which his character has been formed, and his work has been done. What, then, was the moral and religious state of Mecca and Arabia when Mohammed rose into influence and began to play the part of a moral and religious reformer?

The religion of the Arabs was idolatry. Around their temple stood as many idols as there were days in the year. Sacrifices were offered to the hosts of heaven. The most cruel rites were observed by the people. Female children were buried alive.

By the side of this abounding idolatry there were other forms of religion. For centuries past, knots of Jews had found settlements in

Arabia. They had their synagogues. They read their Scriptures. They spake, doubtless, of their expected Messiah. The legends and fables which gathered around their canonical scriptures, as time went on, became extremely numerous. In addition to these two forms of faith, there were the representatives of a corrupt Christianity. The religious influences of Alexandria had reached as far as Mecca. In the former city the great Greek fathers had elaborated their creeds, and reduced Christianity very much to a set of metaphysical abstractions. The fiery discussions of the schools had their echoes in the wild regions of the Arabian desert. The three distinctions of the Godhead discussed by the subtle intellects of Alexandria sounded very much like three persons to the less instructed minds of Arabia. And besides, ever since the days of Constantine, who put the golden fetters on the free hands of the church, she had been losing something of her vitality, and her moral and spiritual vigour. A State-church always saps the foundations of Christianity. Intellectual discussion had been encouraged and patronised by the secular heads of the church, but its inward life had all along been losing its power. The original forces of Christianity, as they had manifested themselves in the days of the apostles, and in the free church of ancient christendom, had well nigh spent themselves. The original brightness of the Christian religion had become darkened by worldliness. The form was there, but the living spirit was gone.

Gross idolatry, defunct Judaism, vapid Christianity. Such, as it appears to me, was the state of the religious world which immediately surrounded Mahommed. Mohammed was the first great Protestant of Arabia. As Buddha protested against the absurdities and enormities of Brahmanism in India, as Savonarola protested against the abominations of Romanism in Italy, and Luther in Germany, as Whitfield lifted up his majestic voice in protest against the lifeless inanities and wretched platitudes which in the last century abounded in the Church of England, so Mohammed, especially during the first ten years of his renewed religious life, raised his powerful protest against the abominable idolatries which cursed the soil of Arabia. He was the Luther of the desert. He poured burning words of scorn and contempt on the blocks of wood and stone which were regarded by the people as gods. The thought of the power, majesty, and glory of God filled his soul. Visions of the Unseen, the Infinite, and the Eternal, seemed, at times, to burst upon his mind. When he was remonstrated with for his earnestness in protesting against the religion of his fathers, he replied, in words which remind us of the noble language of Luther before his accusers in the presence of the Emperor Charles V. "If they put," said Mohammed, "the sun on my right hand, and the moon on my left, I will not give up the course I am pursuing until *Allah* (God) gives me success, or I perish."

It must be admitted by all who will give themselves the trouble to ascertain the real facts of his life, and consider the amazing results of his teaching, that he was a man of extraordinary genius and wonderful force of character. In some respects, it may be said that he moved the world. Some of his immediate successors were also men who had caught the fire of his passion, and had received the determination of his will.

The Turks, who for more than four hundred years have occupied Constantinople, and whose continued existence is the political problem which is likely to engage the attention of the most sagacious statesmen of Europe, are Mohammedans by profession, but they are destitute of the chivalry and the sense of freedom of the old Arabians. The Saracens cultivated learning, and carried civilization into many parts of the world. They have left immortal monuments in Spain of their genius in science and art. But the Turks have left a blight, a train of misery, despotism, and anarchy, wherever they have gone. The reign of the Turk is the reign of political darkness, and of moral death.

In looking back, then, on the history of Mohammedanism, we may ask the question, has it been for the good or for the evil of mankind? In some respects it has, undoubtedly, been a blessing; but in others it has been, and still is, a curse. Among nations utterly sunk in idolatry, ignorance and barbarism, both in ancient, and probably in modern times, it has been the means of doing good. It contains the great fundamental truth on which every form of religion must be based if it is to retain its hold on the soul. "There is no God, but God," is the stronghold of Mohammedanism. The idea of God appeals to the conscience, and satisfies one of the primitive intuitions of the mind. The Arabian monotheism is an advance on the filthy systems of idolatry and polytheism which abound in the heathen world. Up to a certain stage of civilization it may be a blessing; after that it will become a curse, as it may stand in the way of that which is infinitely higher and nobler than itself. The religion which was adapted to reform the wild and idolatrous Arabs of the seventh century, which united their scattered clans, and rallied their brilliant energies and made them a great nation, is not a religion for the fuller light, the wider aspirations, and the nobler civilization of Europe in the nineteenth. Mohammedanism is the religion of physical force, of spiritual blindness as to the higher truths of revelation, and of an unrelenting and cruel despotism. The Ruler is both Pope and King. "Islam," says Freeman, "by attaching the civil power to its religious head has condemned all Mohammedan nations to an abiding despotism. No Mohammedan nation has attained, or ever can attain, to constitutional freedom." The crib which does good service in childhood is hardly a comfortable bed for a full grown man.

Christianity, as a system of religion, is, beyond measure, superior to Mohammedanism, both in its great central character, and in the nature of its doctrines. Let it be granted that Mohammed was an upright and honest man for his day: we surrender the theory that he was an ignorant and cunning impostor. A system built upon imposture never could have stood the fiery storms of more than a thousand years. Mohammed claimed to be God's prophet and servant. He disclaimed all power of working miracles. He did not profess to be the Son of God. He regarded himself as standing in the same relationship to God as Abraham, Noah, and Moses.

But Christ, who is the centre and substance of Christianity, transcends in grandeur of being, and glory of character, all the prophets and servants of God who had gone before him. Christ is not one of

many, but supreme over all. He is the beginning and end of all things. He is equal with God. He made the worlds. He is the head of creation, and upholds all things by the word of His power. All the angels of God worship Him. On His head are many crowns. The wheels of Providence all move at His bidding, and the universe awaits the decisions of His will.

To compare Mohammed with Christ is like comparing a flickering candle with the splendour of the mid-day sun, or the dome of St. Paul's with the magnificence of the over-arching heavens.

Again, the doctrines of Mohammedanism are not to be compared with the doctrines of Christianity. There are, undoubtedly, many beautiful and sublime statements about God and religion in the Arabian Bible. But it may also be said that there is nothing beautiful or grand in the Korân which cannot, in a higher form, be found in the Hebrew Scriptures. The Korân is a miscellaneous collection of ethical scraps, and poetic descriptions, which have been gathered from Old Testament documents, and traditions, and from the fanciful legends of a corrupted Christianity. The great distinctive doctrines of the Gospel have no place in it.

The doctrines of the Incarnation, the Atonement, and the Intercession of the Great High Priest, are utterly ignored.

The doctrine of the Trinity was a stumbling block to the mind of Mohammed. The following statement is said to be equal in value to a third of the whole of the Korân—"Say God, is one God; the Eternal God: He begetteth not, neither is begotten: and there is not any one like unto Him." Again: "They are certainly infidels who say that God is the third of three; for there is no God besides one God." Those doctrines of the Gospel which are absent from the Korân are the very truths most needed to satisfy the wants of the soul, and restore the nature of man.

The Incarnation meets that craving after a knowledge of God, and a sight of God, which is deeply fixed in the human heart, and which has manifested itself in all nations. The Atonement, as a divine satisfaction for sin, is adapted to relieve the soul of that burden of guilt which sometimes presses it to the earth, and unfits it for the activities of life.

The continued Intercession of Christ on behalf of those who through the power of temptation are drawn into sin, is one of the most comforting and sustaining truths of Scripture. It gives encouragement to the desponding, and imparts life to the dead.

These are the distinctive and fundamental doctrines which belong exclusively to the Gospel. They are designed for the benefit of all men. They hold the germs of all that is pure in morals, beautiful in character, enduring in civilization, and noble and glorious in history.

With regard to that terrible and tragical struggle which has for so many months been scattering desolation and death over some of the fairest regions of Europe and Asia, whatever may be our politics we may agree to pray, God speed the Gospel. Whatever good Mohammedanism may have done in the past it has had its day. It is doomed.

It must fall. The policy of statesmen cannot preserve it. The idea of God which was a purifying and elevating power in the mind of the Arabian Reformer has become extinct in the mind of the modern Turk. The Mohammedanism of Turkey is a rotting carcass. Death shall feed upon it, destruction shall swallow it up.

But the same conviction which gives us the assurance that Islam must perish imparts to us the strong belief in the ultimate triumph of Christianity. Creeds may break down and fall from the memory, but the spirit of the living Christ will not forsake the nations. Christ must reign. His kingdom must grow. His truth must triumph. A brighter light shall yet gleam through the darkness which has so long overshadowed the world. The uprising of the down-trodden peoples will be for the good of the world. Tyranny, priestcraft, oppression, and superstition, shall disappear. Liberty, the gift of heaven, the birthright of humanity, the purchase of the cross, the gospel of the apostles, and the crown of the martyrs, shall lift her royal banner over the struggling nations, and bid a wondering and rejoicing world admire the power, love, and majesty of Him who came to loose the bonds of the prisoners, and set the captives free.

Sir W. Gull on Alcohol.

I THINK that instead of flying to alcohol, as many people do when they are exhausted, they might very well drink water, or that they might very well take food, and would be very much better without the alcohol. If I am fatigued with overwork, personally, my food is very simple! I eat the raisins instead of drinking the wine. I have had a very large experience in that practice for thirty years. This is my own personal experience, and I believe it is a very good and true experience.

I should join issue at once with those people who believe that intellectual work cannot be so well done without wine or alcohol. I should deny that proposition, and hold the very opposite. It is one of the commonest things in English society, that people are injured by drink without being drunkards. It goes on so quietly it is even very difficult to observe. There is a great deal of injury done to health by the habitual use of wines in their various kinds, and alcohol in its various shapes, even in so-called moderate quantities. It leads to the degeneration of tissues; it spoils the health, and it spoils the intellect.

I think, as a rule, you might stop the supply of alcohol at once without injury. It is said in some cases the brain has entirely gone from leaving drink off suddenly; but that is fallacious, the brain may have gone from previous habits. I hardly know any more potent cause of disease than alcohol, leaving out of view the fact that it is a frequent source of crime of all descriptions. I am persuaded that lecturers should go about the country lecturing to people of the middle and upper-middle classes upon the disadvantages of alcohol as it is daily used.

I do not see any good in leaving off drink by degrees. If you are taking poison into the blood, I do not see the advantage of diminishing the degrees of it from day to day. That point has been frequently put to me by medical men; but my reply has been, "If your patient were poisoned by arsenic, would you still go on putting in the arsenic?"

I should say, from my experience, that alcohol is the most destructive agent that we are aware of in this country.

—*Evidence before the Lord's Select Committee on Intemperance, July, 1877.*

Darwin's Genesis.

BY THOMAS HENSON.

WE have two accounts of the origin of man. The first is an old-fashioned one, found in the book of Genesis. Thus it reads: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air; and over the cattle, and over all the earth; and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him, male and female created He them. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

The other account is not so old, but neither is quite modern. It is given by Charles Darwin, in his "Descent of Man," second edition, 1875. Thus it reads: "The most ancient progenitors in the kingdom of the vertebrata, at which we are able to obtain an obscure glance, apparently consisted of a group of marine animals, resembling the larvæ of existing Ascidiæ. These animals probably gave rise to a group of fishes, as lowly organised as the lancelet: and from these the ganoids, and other fishes like the Lepidosiren, must have been developed. From such fish a very small advance would carry us on to the Amphibians. We have seen that birds and reptiles were once intimately connected together; and the Monotremata now connect mammals with reptiles in a slight degree. But no one can at present say by what line of descent the three higher and related classes, namely, mammals, birds, and reptiles, were derived from the two lower vertebrata classes, namely, amphibians and fishes. In the class of mammals the steps are not difficult to conceive which led from the ancient Monotremata to the ancient Marsupials: and from these to the early progenitors of the placental mammals. We may thus ascend to the Lemuridæ, and the interval is not very wide from these to the Simiadæ. The Simiadæ then branched off into two great stems, the New World and the Old World Monkeys; and from the latter, at a remote period, Man, the wonder and glory of the Universe, proceeded."

The first of these accounts is simple, beautiful, grand, and unoppressive. The second reminds us of a huge, lightless lantern, in a dark, starless night; and after reading it, we have to stop and recover breath, before proceeding. We think with John Stuart Mill, that this theory of evolution in the struggle for existence, and the survival of the fittest, "is very startling, and *prima facie*, improbable." Evidently the two stories do not agree, nor can they be reconciled. Either Darwin, like the lean and ill-favoured kine coming up from the Nile, must eat up and destroy the beautiful story of Genesis, or, he must pale before it, as the glow-worm does before the sun. Indeed, he has set himself to accomplish the former, for he says, "I have at least, as I hope, done good service in aiding to overthrow the dogma of separate creations." We have read his book with much care, and feeling much like Galileo as he rose from his knees and recantation of truth, we cannot help saying, Darwin notwithstanding, "Man was created though."

Mr. Darwin relies upon three lines of evidence in support of his theory, viz., (1.) Homologous structures in man and the lower animals;

(2.) similarity of embryonic development with the lower animals; (3.) rudimentary remains of the lower animals in man. The edifice which the indefatigable naturalist has built up out of these materials, suggests the idea of a pretentious castle, constructed of cardboard and sand. No wonder that his reasoning and illustrations have provoked a good deal of mirth, and his position been assailed and demolished from every side by earnest men, philosophers, scientists, and theologians—his doughty champion, Professor Huxley, notwithstanding. The similarity of structure in man and the lower animals may be true to a certain extent; but it is equally true that the dis-similarity is also immensely great. Cellular tissues and blood corpuscles differ so widely, that that which is life and hilarity to them would be agony and death to him. Even so it is also in the vegetable kingdom. Mr. Darwin wishes us to believe that similarity of structure is due to community of origin; but if so, to what is the well-known greater dis-similarity due? As a writer in the *British Quarterly*, October, 1871, said, "The fact of similarity of structure may be accepted, but the proposed explanation of the fact, is, after all, only an assertion." Nor does the second line of argument, embryonic development, fare better at the hands of men qualified to deal with it. Again and again it has been shown that Mr. Darwin might have made more of the fact than he has done; but that when the most has been made of it, the argument falls to pieces, crumbles to dust by the weight of its own materials. The third argument, "Rudimentary remains of the lower animals in man," raises the question whether Mr. Darwin really hoped to produce conviction, or only intended to amuse. He defines rudiments as "Organs which are absolutely useless, or they are of such slight service to their present possessors, that we can hardly suppose they were developed under the conditions which now exist." But how does he know that these organs are useless? Does the anatomist or the naturalist fully understand all the uses of each and every organ of the human body? Elsewhere he says, "I am convinced, from the light gained during even the last few years, that very many structures which now appear to us useless, will hereafter be proved to be useful, and will therefore come within the range of natural selection." We are convinced by the study of Mr. Darwin's book that these structures, which appear to him to be useless, are even now, and from the first have been, useful, and that they have ever been within the range, not of that blind, inanimate, lifeless deity, natural selection; but of that living, loving Designer and Preserver, the Eternal God.

But far heavier objections lie against Mr. Darwin's theory, when we consider his account of the origin of man's mental, moral, and religious nature. Nothing is allowed for Divine implanting, communication, or creation. Natural selection did not develop these bodies with all their adaptive organs, and then offer the thing, like an earthen bottle, to some greater deity, to be filled up with subtle mind, moral faculties, and religious propensities. No. Man has been called "a religious animal;" but he evolved his religion, as he did his bones and muscles, out of his material surroundings and constitution. So Mr. Darwin teaches. It would be immensely amusing, were it not almost infinitely saddening, to follow him through the tortuous maze of reasoning by which he seeks to establish his false position. An illustration or two must suffice.

"Man," he says, "manifestly owes his immense superiority to his intellectual faculties, his social habits, and his corporeal structure." Perhaps so; but how came he with those intellectual faculties? Mr. Darwin feels that the great difference in mental power between man and the lower animals, suggests an error in his conclusion as to man's descent from them. He is conscious that the difference in this respect is enormous, even between the lowest savage, who cannot count higher than four, and the most highly organised ape; but he says, "It can be shown that there is no fundamental difference of mental power between them." No fundamental difference between the lowest savage and the highest ape! Look at the Cherokee and other North American Indians, at the Fijian cannibals and the Erromanga savages; you have taught these and others as low as them to read, to write, to understand the grammar of language, to cultivate literature, to understand and to glory in the cross of Christ and the story of redeeming love: has Mr. Darwin or Professor Huxley ever done that with the chimpanzee or the orang? Has any one before them done it? Can it be done? Will Mr. Darwin leave his pigeon breeding, and devote his time and energies for the remainder of his life to the effort of educating and exalting ape minds to the level reached by these low savages, by way of demonstrating that there is no fundamental difference of mental power between them? A fundamental difference of mental power might constitute the impassable barrier; but if there is no such difference, let him at least make the attempt. He thinks it as hopeless to find the origin of mental development as to find the origin of life itself; yet he seems to account for mind as a development of the lowest instinct, step by step, simple, then complex, through endless variations, until emotions, first simple, then complex, gave rise to sensations, these to passions, and so on, till the mind, whatever it was, was completed in the lowest savage—from which civilisation and culture have made it what it is. Mr. Darwin finds that the hands of a man and an ape are constructed on the same general principle; and he learns from his friend Huxley "that there can be no dispute as to the similarity of fundamental character between the ape's brains and man's." If this is so, we ask again, Why has not the ape advanced beyond the limited circle of its instinct into the road of endless progression pursued by man? Listen to the Duke of Argyll. "The difference between the hand of a monkey and the hand of a man may seem small when they are both placed on the dissecting table; but in that difference, whatever it may be, lies the whole difference between an organ limited to the climbing of trees or the plucking of fruit, and an organ which is so correlated with man's inventive genius, that by its aid the earth is weighed, and the distance of the sun is measured." Mr. Darwin points to the opening of mind in a child as analogous to the opening of it in a dog, and says that "to doubt the progress of animals in intellectual and other mental faculties, is to beg the question of evolution of species." Well, we beg nothing. We demand proof that mind is incipient in a dog as it is in a child. All along the known history of man, he has been a thinking, inventive being, progressively reducing earth, air, fire, water, metals, minerals, and even lightning, to his use and pleasure; but nowhere in geologic records, nor in later history, can Messrs. Darwin and Huxley find traces of this being done by the most highly organised gorilla, orang, or chimpanzee.

A Brave Woman.

THE English soldier never fought more splendidly than when defending the Presidency of Lucknow. Indian history contains no more brilliant illustration of British pluck and daring. How, through four sweltering summer months, the gallant 32nd held their own against thousands of mutinous Sepoys! How Fulton and his Engineers mined and countermined! How Bonham made his howitzer and worked it! How wounded Simonds refused to lie by, and kept to his guns until he died! How the little garrison maintained its ground, grandly resisting with diminished numbers but increased enthusiasm each onslaught of its frenzied foes! The struggle was protracted and severe, but it ended gloriously. Our arms were triumphant. England was, is, and ever will be, proud of her heroes. But when she proceeded to reward the brave men, *they*, with a chivalrous and knightly courtesy, lifted the laurel crowns from their *own* heads, and placed them on the heads of the women. It was the patience, calmness, hopefulness, and devotion of their daughters and wives, that stimulated the courage and sustained the energy of our soldiers at Lucknow. The men held out and won the fight because of the inspiration they got from the women.

God has committed to woman an important trust; and she discharges it, for the most part, with modesty and gentleness. But there are times, there have been crises in history, when her love has reigned paramount, when her queenliness has been unrivalled, when her quiet power and her calm faith have steadied the wavering purposes of those who are said to be wiser, stronger, and braver than herself. Around the warm earth waves of electricity are ever overlapping; but we do not see, we do not hear them. It is only when the atmosphere is dense and blighting that the electric fluid becomes intense and vivid. So, in ordinary times, it may be difficult to trace the quiet but subtle and powerful influence of true womanhood; but in seasons of portentous gloom it flashes forth with exceeding brightness and resistless power.

Through one of the most critical periods in its history, Israel was successfully guided by a brave woman. The chosen people have lapsed into a state both servile and idolatrous. Heathen chieftains rule them with a rod of iron, and place a heavy tribute on their land. The national spirit wanes, and the flame of patriotism is nearly extinguished. The presence on the borderland, of Jabin with his host of fighting-men and his nine hundred iron chariots, alarms the strongest and discourages the brave. Amidst a general defection, the wife of Lapidoth alone stands firm. In the palm-grove between Ramah and Bethel she assembles the disheartened tribes. By intellectual energy and force of character, by eloquent, soul-stirring appeals, she at length excites her dejected hearers to a white-heated enthusiasm, and pledges them to victory. "How little was she, or were they, aware of the depth that lay in her heart, or in her genius. It required but one action and one strain to cover her with glory. In her, as in all true women, lay a quiet fund of strength, virtue, and courage totally unsuspected by herself. While others wondered at her sudden patriotism and poetry, she

wondered more than they. The great Spirit seeking for a vent through which to pour a flood of ruin upon the invaders of Israel, found this woman sitting under the palm-tree on the mountain-side, and she started up at his bidding—'I Deborah arose.' . . . How wonderful are those gusts which surprise and uplift men, and women too, into greatness—a greatness before unknown, and terrible even to themselves.*"

Of the many victories obtained by Israel, few are so brilliant or complete as the one by which Jabin's oppression of twenty years was terminated. All his soldiers fell on the battle-field save one, and he, leaping from his chariot, ran on foot and delivered himself up to a woman. But not with the name of the captain who led the Israelites, but with that of the prophetess who rallied them, will the fame of that day be everlastingly associated. Barak would never have fought, had not Deborah shamed him to the battlefield. The impulsive courage of true womanhood was never more magnificently displayed than when it undertook to rebuke the timidity of the son of Abinoam. "Hath not the Lord God of Israel commanded saying, Go and draw toward Mount Tabor, and take with thee ten thousand men, and Sisera with his chariots and his multitude I will deliver them into thy hand." We seem to see the woman, more majestic than the stately palm, whose fronded branches shimmering with silvery light bow to the gentle pressure of the night breeze, as if in silent homage, as she speaks! And there stands the warrior Barak, with massive limbs and clouded brow, giant form, hands fit to wield the avenger's sword; but a voice that pipes feebly, "If thou wilt go with me, then I will go: but if thou wilt not go with me, I will not go." And she answered instantly, for her soul was stirred with indignation and her heart was aglow with patriotic love, "I will surely go."

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The champing of bits, the jingling of harness, the tramp of war-horses, and the rumbling of hundreds of chariot-wheels. Enveloped in a cloud of dust, by the shores of Kishon, the army of invaders is arrayed. The moment for decisive action has come. Forty miles Israel's prophetess has led a coward general and a band of ill-trained troops. And now, as from "Tabor's lofty heights" they behold the serried ranks of their oppressors, the apparent hopelessness of the struggle excites confusion and alarm. Clear and earnest the clarion voice of Deborah calls a second time to action. "Up, Barak! Up, for this is the day in which the Lord hath delivered Sisera into thine hand." Ringing, confident words! On the battle eve, in the moment of uncertainty, they rouse the slumbering patriotism, they excite to a desperate endeavour, even the craven-hearted and unstable. The archers and spearmen file up to their allotted places, all eager to jeopardise their lives, to help in hurling back the idolatrous invaders of their country. "So Barak went down from mount Tabor, and ten thousand men after him."

We wonder less at the victory on the plain, when we think of the thrilling words that were spoken, and the splendid example that was set, by faith's heroine upon the mountain-top. Let us hope that God's spiritual Israel may never need the martial service of a second Deborah.

* Gilfillan, "Bards of the Bible."

But the memory of the brave prophetess is grateful, if for no other reason than that it vindicates the female character. Woman's courage is too sacred a quality to be lightly called into action. Do not let her be summoned from the palm-tree to the battle-field, from the exertion of peaceful home influence to the performance of those harder, sterner, and more public duties which man is by nature best qualified to discharge; enough to know, that within her bosom there is latent a large reserve of power, that she is rich against the time of man's bankruptcy, and ever ready and hopeful in the dark hour of suffering and need.

There are just a few passages in Deborah's triumphant song which reveal the secret of her wonderful and widespread influence. *She possessed a discriminating mind.* She knew how to blame and how to praise. Her trained judgment enabled her to distinguish the merit or demerit of each tribe. A habit of hastily generalising is fatal to all influence, but especially to that kind of influence which it is woman's privilege to exert. Keeness and penetration are needed nowhere more than in the home, in the training of children, in the selection of those little things, and the exercise of those wise preferences, which wives and mothers are continually required to make. If we train the faculties of the mind so that they can nicely discriminate, if we learn how to qualify a decision by taking into account all subsidiaries of time and place, if we are able to read character truthfully, our power must tell. That Deborah could do this is evident.

She was a reverent observer of nature. She found in flood and field, in earth and sky, objects that imaged beautifully her inmost thought. There is an ignorance, due less to a disregard of technical knowledge than to a rude non-recognition of the beauties and sublime expressions, and soul-enlarging presentations of nature. "Does not the blue sky give us an unutterable sense of security and union, as it folds around us like the curtain of a tent? Do not the stars dart down glances of warm intelligence and affection, secret, and real as the looks of lovers? Do not tears, torments, evils, and death, disappear in that gush of golden glory, in that stream of starry hope, which the milky way pours each night through the heavens?"* We who are sometimes lonely and have nothing to think about, feel rebuked when reminded by questions like these that the whole of nature is tempting us to thought. How pleasant is a ramble by the seashore or over the furzy hill-top with one to whom every shell is musical and every grain of sand historic, to whom the waving ferns and nodding bluebells tell in confidence their secrets. The true lover of Nature owns a spell with which he may captivate the hearts of nearly all men. Deborah lost no opportunities of communing with our common mother, in the pause and hush, between the lights, under the palms on the silent mount near Ramah. Her familiar knowledge of Nature, the poetic spirit which pervades her song, must have lent a charm to her conversation and an impressive power to her appeals.

Our readers will not fail to recognise the shrewdness, the sagacity, the energy and patriotism of Deborah. Her talents were of the best order; but it is important to notice that they were all subordinated to the will of the Almighty. She knew God. She loved Him. Her one

* Gillilan.

sublime ode ranks with those writings whose continuance throughout eternity is assured. It breathes a spirit of devotion. It bears the impress of a mind that reverences the power and feels the presence of Jehovah. Oh say not that in the Lord's work there exists no scope for the display of the higher forms of heroism, or for the wider reach of mental strength. There is no incompatibility between piety and power. We shall serve our country best if, like the prophetess of old, we make our wisdom and courage contributive to the Divine glory. There is an affected patriotism which smiles at the lack of a bellicose spirit, and pities the weakness of the Christian. An affected wisdom, which is too clever to be deluded as he is deluded, "Poor man, so weak and womanly!" Ah, this is no reproach. The womanliness of a Deborah, so free from vanity and superficiality, it were an honour to inherit. Quiet and unobtrusive until the hour of real danger, *then* bold and patriotic, "waxing valiant in fight, and putting to flight the armies of the aliens."

If the Spirit of the Lord breathe on dead bones, *even they* are made alive; but when He descends as a Divine afflatus upon a soul furnished with noble faculties and already strengthened in truth, who shall limit the possibilities of triumph?

"Out of our weakness make us strong,
Arm us as in the ancient days,
Loose in Thy cause each stammering tongue,
And perfect e'en in us Thy praise."

A. C. PERRIAM.

Sitting at Jesus' Feet.*

FROM life's weary conflict turning,
Saviour, here we'd rest awhile;
All our doubts and sorrows quitting
For the sunshine of Thy smile;
Leaving care and toil and serving
Leisurely to take our seat:
Other sights and sounds all banished,
Simply sitting at Thy feet.

Drawn toward Thee, oh, mighty Saviour!
By the power of Thy deep love,
Drinking in with soul and spirit
Words our hearts so strangely move,
Loving more the more we listen
To Thy words so passing sweet:
Greater happiness we crave not
Than thus sitting at Thy feet.

With no eyes for aught beside Thee;
With no ears but for Thy voice;
Jesus, sum of all our gladness,
We behold Thee and rejoice.

With Thine arms of love around us,
Softly, safely, here we'd rest;
All rude storms and cares forgetting
In the haven of Thy breast.

Saviour, may these hallowed moments
To our souls fresh vigour give:
Thou the theme in which we glory;
Thine the cause for which we live.
More like Thee we would be growing;
For Thy service made more meet;
Of self emptied, nothing, broken,
Humbly sitting at Thy feet.

Through the unknown shadowy future
We would trust no other guide:
Keep us, Thou who changest never,
Clinging closer to Thy side,
Till life's fitful journey over
We shall stand in Thee complete,
And in rapturous adoration
Ever worship at Thy feet.

A. DAINTY.

* Vide Luke x. 39.

Our Home Mission.

THE NEW CHAPEL AT WALSALL.

WILL the churches give good heed to the circular which has just been sent to them respecting the above chapel ?

The case is one which ought to command enthusiastic interest. We write not from hearsay, but from a personal visit to the town. The most winterly day of the year—a day that made Birmingham (from the railway) look a picture of wretchedness, and which gave to the whole region round about the aspect Abraham beheld when “lo, the smoke of the country went up as the smoke of a furnace,”—made Walsall stand out in pleasant contrast. The town is large, as the circular points out. The site for the new chapel is spacious and well-situated, being the easily accessible centre of a district numbering twenty thousand inhabitants. It is also expected that in a short time a projected town improvement will extend the street which the chapel will front, giving direct communication not only with the suburbs, but also with the heart of the town. The final plans will be ready early this month, and in all likelihood, when the Association meets in June, the builders will be actively at work. But will it not hurt the cause in Stafford Street? Not in the least. Nobody rejoices over it more than Mr. Lees and his people. They hail the new cause as Lamech hailed the birth of Noah, saying, “this same shall comfort us concerning our work, and the toil of our hands.” Shall we not rejoice with them? The child is ours. We have adopted it. Let us be faithful to all its wants. Don’t let the Secretary have to say, “No church communicated with me as concerning giving.” There is “a more excellent way,” viz., to “make up beforehand your bounty, whereof ye had notice before.” Money is urgently needed; and aided by the generous guarantee of £50 per annum for five years, the Committee will doubtless endeavour to secure a man who, before the building is completed, will have set to work and gathered a congregation wherewith to enter the new structure. With advantages like these in prospect, it needs but the ready sympathy of all our people, and the work will be accomplished. We appeal with confidence to the loyalty of our corporate churches, assured that a scheme which has so much to recommend it, will be taken up with the interest it deserves, and carried to a successful end.

T. H. Harrison, Esq., 18, Wardwick, Derby, is Treasurer, and to him all collections and subscriptions should be promptly sent. Additional collecting cards, reports, and any other information may be had of the writer, at 322, Commercial Road, E. J. FLETCHER.

“ IN the darkness as in daylight,
On the water as on land,
God’s eye is looking on us,
And beneath us is His hand !
Death will find us soon or later,
On the deck or in the cot ;
And we cannot meet Him better
Than in working out our lot.”—*Whittier*

The Future Punishment Question

STILL continues to engage the public mind both at home and abroad. It formed the subject of a symposaic disputation in a recent number of the *North American Review*; and a similar conference, in which eight professors and reverend gentlemen take part, has done much to *run* the *Contemporary Review* for April into a third edition. "A Symposium" is the name which has lately come into popular use to denote these discussions between theologians and philosophers. The name is not very happily applied, when the matter to be discussed is so solemn as the one before us. A name suggestive of the talk that goes on among convivial spirits at a drinking party, is hardly the one to be used when men are discussing the fate of the damned.

But we forget. Universalism, which is so popular just now, has calmly and deliberately erased such horrible words as "damnation" and "hell" from the pages of Holy Writ. The gravity of the discussion is thereby lightened to a considerable degree. Still, we are glad to notice that the *Contemporary* has kept clear of the term "Symposium," in placing before its readers "the present state of the question."

It may comfort some of those who have been much disturbed by the prevalence of what people erroneously call "new theories," to know that such books as Canon Farrar's "Eternal Hope," and Mr. Cox's "Salvator Mundi," are more widely read than endorsed. Whilst the due meed of praise is accorded to both these writers—to the one for his brilliant rhetoric, and to the other for the ingenuity of his arguments and the boldness of his conclusions,—the teaching of both alike is (notwithstanding its *professedly* Scriptural character) regarded by many competent minds as having no reasonable basis in Scripture.

The writers in the *Contemporary* speak after the following fashion:

PROFESSOR J. H. JELLETT points out that "Canon Farrar is not dogmatic in his positive teaching; and for this," he says, "no cautious thinker will blame him."

PRINCIPAL TULLOCH gives his conclusion upon the matter thus: "To assert, therefore, in the face of Scripture and experience, that 'all men will be saved,' is to make a very hardy assertion. About all such optimism there is a tinge of unreality. It may please the benevolent, but it can hardly satisfy the really thoughtful mind."

THE REV. W. ARTHUR reminds the Canon of what both he and Mr. Cox seem to forget, viz., that those who reject their doctrines "*do not believe in a judgment of any man by a light he never had, or in the final ruin of the majority of our race.*" He also remarks that the Canon "in dividing men at death into the good, the bad, and the mixed," is not following "Moses and the Prophets, Christ and the Apostles," for they, says he, "divide them . . . ultimately into the wicked and the just."

THE REV. J. BALDWIN BROWN is, of course, in sympathy with Canon Farrar, and especially with the modesty of the Canon's hope; for, like him, says Mr. Brown, "I am unable to accept the dogma of the Universalists."

THE REV. JOHN HUNT, D.D., while giving preference to the theory of Restitution, nevertheless affirms that "it cannot be said to be clearly taught in the New Testament."

THE REV. R. F. LITLEDALE, D.C.L., is not indisposed to sympathise with the view set forth in "Eternal Hope;" but the Canon's case appears to him somewhat weak; indeed he apologises for the evident weakness on the ground that "Canon Farrar's forte is illustration, and argument his weak point."

THE REV. E. WHITE very naturally defends the theory to which his own name is so commonly attached, and says, "Canon Farrar's argument seems to me neither to rest on a quite solid basis, nor to reach a safe conclusion."

PROFESSOR SALMON, D.D., winds up the discussion in a very lively and trenchant style. Referring to the title of the book in question, "Eternal Hope," he says, "I must own I should have been in danger of translating" it as "*a hope destined never to be realised*"—(the italics are ours). "The history of religion," continues the Professor, "proves summarily that if Christ revealed any doctrine of universal restitution, He did it so indistinctly that His followers failed to apprehend it. From the earliest times the popular and prevalent view among them was that which may be described as the popular view among Christians still. The doctrine of universal restitution, if ever taught at all among Christians, was but the private idea of speculative men, struggling for a bare toleration, and ultimately struggling in vain." Near the end of his very able paper, Dr. Salmon, rebuking the demand of Universalists for "means which would infallibly" induce repentance, makes without reserve this affirmation—"The sacred writers do not teach that they who reject the means which God has here provided for their restoration to virtue and happiness, may rely on some means provided hereafter which they *cannot* resist."

Such is "the present state of the question," from which it appears that there are some thinking men left, who are not driven away by this "wind of doctrine" from the faith in which they have found an anchorage so long. This being so, some of us may well be content to remain where we are. We may at least be pardoned if we do not choose to accept as satisfactory the "Hope" held out to us. There is an old saying, that "he who lives on hope is likely to die fasting," and we should be profoundly sorry to hold out to any poor deluded sinner an "Eternal Hope" which, leading him to postpone salvation to a time beyond the present, should lead him to the unavailing tears of an eternal disappointment.

J. FLETCHER.

"A conscience for his own soul, not his realm;
A twilight conscience lighted through a chink:
Thine by the sun; nay, by some sun to be,
When all the world hath learnt to speak the truth,
And lying were self-murder by that state
Which was the exception."

—Tennyson's *Harold*, Act iii., Scene i.

The £6,000,000

Is the sop the Government have thrown to appease the hungry clamour of the war party. It was obtained from the country on the pretence that it was to be used very much like the guinea given to the Vicar of Wakefield's daughter, to be kept in the pocket to swagger with, but not necessarily to spend. But, alas! Poor Richard's maxim is for once untrue. The pounds do not take care of themselves. The only reason why any of the Six Millions is left, is because, as Mr. Gladstone said, it was impossible for any Government to spend it between the time it was asked for and the end of the financial year. The money, however, has been kept in a bag with rather large holes, and very soon it will be all gone. Never mind! say some. "It is good for trade!" So is lighting a pipe with five-pound notes, and in precisely the same sense. Yes, it is as "good for trade" as a magnificent national bonfire would be, to which every family in the United Kingdom had contributed its quota, viz., a chair from one house, a sofa from another, a table from a third, a bed from a fourth, and so on. In other words, cabinet-makers and house-furnishers would be better off, but all the rest (the vast majority) of the nation would be poorer. There is all the difference in the world between spending money on fireworks, and applying it to a really useful purpose. The proper use of wealth is to increase wealth. Put the Six Millions in three equal proportions into, say, agriculture, manufactures, and house-building, and the nation will thereby be made really richer. Thus, £2,000,000 invested in grain would purchase 8,571,426 bushels, equal to 128,571,390 four-pound loaves; it would occupy 306,300 acres of land, and would find employment for 40,000 agricultural labourers, at fifteen shillings a week, for a whole year. £2,000,000 spent upon cotton goods would purchase 3,180,000 pieces, or 234,000,000 yards of calico. It would take to manufacture all this, thirty mills of 800 looms each, and would give employment to 27,500 persons, at wages averaging for men, women, and children, 13s. 9d. per week, for a year. Investing the third £2,000,000 in the erection of houses, 20,000 cottages could be built, costing £150 each, the building of which would give a year's employment to 37,500 men, at twenty-five shillings per week each.* Six Millions spent in this way *would* be good for trade, and would require neither an extra twopence on the income-tax, nor an extra fourpence per pound on tobacco, to support it.

Just a word on that tobacco-tax. Chancellors of the Exchequer have had their eye on the smoker for some time. Mr. Robert Lowe sought to make the lighting of the pipe a somewhat dearer operation; but somehow, he managed to light a flame of opposition instead. Sir Stafford Northcote is much happier and much more poetic in setting the nation to smoke the peace-pipe; for the tax is made (so we are told), and the money is wanted, in the interests of peace.

Every true poet is a prophet; and can we not see in the very first chapter of "Hiawatha" a dim foreshadowing of the present condition of England and the other nations of Europe? Does he not picture, in other garb, and by other names, the tribes that now look daggers

* Cf. the calculation on £18,000,000 in "Our National Resources, and How They are Wasted." By W. Hoyle.

in each other's faces? And can we not discern behind this *smoke*, sitting in the "Upper House," our "Gitche Manito, the mighty?" Thus does Longfellow sing:—

"Gitche Manito, the mighty,
Smoked the Calumet, the Peace-Pipe,
As a signal to the nations.

* * * * *
All the tribes beheld the signal,
Saw the distant smoke ascending,
The Pukwana of the Peace-Pipe.

And the Prophets of the nations
Said, 'Behold it, the Pukwana!
By this signal from afar off,
Bending like a wand of willow,
Waving like a hand that beckons,
Gitche Manito, the mighty,
Calls the tribes of men together,
Calls the warriors to his council!'

* * * * *
Down the rivers, o'er the prairies,

Came the warriors of the nations,
Came the Delawares and Mohawks,
Came the Choctaws and Camanches,
Came the Shoshonies and Blackfeet,
Came the Pawnees and Omawahaws,
Came the Mandans and Dacotahs,
Came the Hurons and Ojibways.

* * * * *
And they stood there on the meadow,
With their weapons and their war gear,
Painted like the leaves of Autumn,
Painted like the sky of morning,
Wildly glaring at each other:
In their faces stern defiance,
In their hearts the feud of ages,
The hereditary hatred,
The ancestral thirst of vengeance."

J. FLETCHER.

A Story of Turner's Boyhood.

AN anecdote has been preserved which gives the very starting-point of the boy's art life. One morning, when "Little Billy" was about six years old, the barber of Maiden Lane went to a certain Mr. Tompkinson's to dress that gentleman's hair. The boy was allowed to accompany his father on this occasion, and one can imagine him trotting along, grand with the responsibility of carrying the barber's scissors or curling-tongs. Mr. Tompkinson was a rich silversmith, whose house was filled with many objects of beauty. While the father was at work, frizzling the wig of his grand patron, the boy was placed on a chair, where he sat in silent awe, gazing with his great blue eyes at a huge silver salver on the table at his side, adorned with rampant lions. The barber's work finished, father and son again turn their faces toward the dusky little shop in the lane. The boy was silent and thoughtful all that day; he sat upstairs away from the confusion of the little shop below, brooding over a sheet of paper. At tea time he appeared, triumphantly producing his sheet of paper, upon which was drawn a lion, a very good imitation of the one mounted on the salver at Mr. Tompkinson's. The little barber, unlike some parents whose children have given early indications of artistic talent, was beside himself with delight. His son's vocation was at once settled in his mind. Thenceforth, when old customers, looking up from under the glittering razor, would mumble through obstructive lather, "Well, Turner, have you settled yet what William is to be?" the barber would smile proudly, rest the ready razor on a piece of thin brown paper, and reply, "It's all settled, sir; William is going to be a painter." Two or three years later the door of the little barber's shop was ornamented by small water-colour drawings hung around among the wigs and frizzes, ticketed at prices varying from one shilling to three. Some were copies or imitations of Paul Sandby, a fashionable drawing-master; others, original sketches made by Boy Turner, as he was then called. His great delight was to get outside of London, into the fields, and, with pencil in hand, spend whole days trying to catch the exquisite effects of colour and light and shade, which touched the young artist like a grand poem.—*Helen S. Conant.*

Fashionable Novels.

BY REV. G. W. M'CREE.

WE have no shallow prejudice against works of fiction. Don Quixote, the Vicar of Wakefield, Uncle Tom's Cabin, Adam Bede, Waverley, and Mary Barton, have all charmed us in turn; but of all the literary rubbish shot into the public mind, that of the fashionable novel is the worst. We have been looking over a very fashionable novel, and fell upon this:—

"Woman ought to have her own way," says Mr. Vasher.

"After a while they go in for Woman's rights, and at last it comes to the husband's standing on the platform and holding the baby, while they hold forth upon everything in heaven and earth."

"I don't think those sort of people ever have anything so frivolous as a baby," I say, considering. "Talking of babies, do you know that you will see two at luncheon to-day. They are coming down for certain."

"Horrible," he says, shuddering. "If there is one sight more appetising, clean, and savoury than another, it is a baby at table."

"Take care the mothers do not hear you," I say, as we enter the house; "they would never speak to you again if they did."

"We have taken off our bonnets, and pulled out our locks, have powdered or not powdered our hot faces as our habits or inclination will, and we are sitting one and all in the cool dining-room eating cold lamb and salad. The griffins outside shadow themselves grotesquely on the drawn blinds; they seem to grin in upon us malevolently, with their great mis-shapen noses and curling, wicked mouths. Everybody is talking at once, eagerly, alertly, as though the loss of his voice for two hours had been a severe trial, and he is determined to make up for lost time.

"I saw a man in church who was even smaller than I am," says Lord St. John to me, "and I was so pleased. Not but what I always console myself with a couplet that I saw somewhere once; it began—

'Man wants but little here below,
Nor wants that little long.'

"I fancy that applies to things, not people. I say it doubtfully, and I am nearly sure it is a hymn."

"St. John has lost himself among the Psalms," says Charles.

"The safest place he ever got into," says Mr. Silvestre.

"That comes of going to church," says Captain Brabazon.

A few pages farther on we come to this, and we ask our sensible readers, and they are all sensible, what they think of it?—

Little Lord St. John leaves his place, and goes round to look at the youngster, addressing it affectionately as "Chucky, chucky, chucky!" whether under the mistaken notion that he is a species of young pig, I know not.

"Little angel," murmurs Alice, gazing at her son.

"Pretty thing," says Milly, as her infant *sneezes in her face*.

"Never makes a sound," says Alice, kissing the top of her baby's golden head.

"Never cries at strangers," says Milly, rubbing her cheeks against her heir's primrose down.

I never knew until to-day how mothers *drivel*. Lord St. John ventures his face too near Alice's boy, and he puts out his plump, jelly-covered little fingers, and firmly grasped that gentleman's moustaches, with a solemn and delighted countenance. The more the poor man tries to get away, the harder the baby holds on, and not until tears of pain stand in Lord St. John's eyes, is he released. At the top of the table there is a sort of happy family show, that is calculated

to fill all beholders with an insane desire to jump up and rush, all of us, to church, and be married on the spot—the spectacle of connubial bliss is so beautiful. Fane looks at Milly, then at the baby: Milly looks at the baby, then at Fane. It is very touching, no doubt; but is it not rather public? Young Lovelace has struggled to the floor, and made friends with the dog. They are eating a biscuit between them. The dog takes a bit, then the baby does. It is very interesting, but *rather dirty*.

We have only one remark to make, namely, that we understand such fashionable volumes as this are read in a few Baptist families, but that when the good pastor happens to make a sudden call they are put under the sofa cushion!

Robert Herrick's "Letanie to the Holy Spirit."

IN 1648 a small, ill-printed octavo entitled, "Hesperides; or, the Works both Humane and Divine of Robert Herrick, Esq.," was printed for John Williams and Francis Eaglesfield, and sold at the Crown and Marygold, in St. Paul's Churchyard.

During its author's lifetime the little octavo attained considerable popularity, especially amongst the defeated Royalists; but that popularity once lost, has never been regained; and though his exquisite addresses to flowers, and some of his religious poetry, will save Herrick's name from oblivion, it is at least improbable that his works will ever be generally known and read. Perhaps in this, as in so many other cases, posterity's verdict is just. The Hesperides is too deeply imbued with the indelicacy and bad taste of the age in which it was written, to make it a desirable text-book for the nineteenth century; and when all that is objectionable, with all that is tame and flat, is taken away, but very little remains.

Amongst that very little, few indeed would hesitate to include the grand Litany to the Holy Spirit. It stands alone amongst Herrick's creations, in marked contrast, not only to his fairy-like lyrics and coarser strains, but to his other religious poems; for though amongst these there are some beautiful compositions, none can compare with the Litany for impassioned earnestness and power.

Very little is known of Herrick's life, and the period when the Litany was composed is unknown; it seems from the following verses to have been written during some serious illness, when his soul was startled by the anticipated approach of death:—

"In the hours of my distresse,
When temptations me oppresse,
And when I my sins confesse,
Sweet Spirit, comfort me!

When I lie within my bed,
Sink in heart and sick in head,
And with doubts discomfited,
Sweet Spirit, comfort me!

When the house doth sigh and weep,
And the world is drowned in sleep,
Yet mine eyes the watch do keep,
Sweet Spirit, comfort me!

When the artless doctor sees
No one hope, but of his fees,
And his skill runs on the lees,
Sweet Spirit, comfort me!

When his potion and his pill,
His, or none, or little skill,
Meet for nothing but to kill,
Sweet Spirit, comfort me!"

To some this quaint, almost humorous, allusion to the doctor's helplessness may seem out of place; but it is thoroughly consistent with the intense realism

of the poem. Herrick was as much in earnest when he wrote it as when he created this awful picture of a doomed soul.

“ When the passing-bell doth tole,
And the furies in a shole
Come to fright a parting soule,
Sweet Spirit, comfort me !

When the tapers now burn blue,
And the comforters are few,
And that number more than true,
Sweet Spirit, comfort me !

When the priest his last hath praid,
And I nod to what is said,
'Cause my speech is now decaid,
Sweet Spirit, ccmfort me !

When God knowes I'm tost about,
Either with despaire or doubt ;
Yet, before the glasse be cut,
Sweet Spirit, comfort me !

When the tempter me pursu'th
With the sins of all my youth,
And halfe damns me with untruth,
Sweet Spirit, comfort me !

When the flames and hellish cries
Fright mine eares, and fright mine eyes,
And all terrors me surprize,
Sweet Spirit, comfort me !

When the Judgment is reveal'd,
And that open'd which was seal'd ;
When to Thee I have appeal'd,
Sweet Spirit, comfort me !”

This solemn invocation fittingly closes a strain which for realistic power has few equals amongst our English devotional poetry. Herrick has been justly censured for carelessness in composition ; nearly all his poems seem to have been jotted down impromptu and then left untouched ; but in this case, as in some others, this but adds to their beauty and power.

The Litany is the natural outburst of an earnest, strongly-agitated soul ; elaborated and laboured, it would lose all its strength. It is matter for regret that the touching pathos and deep, impressive earnestness of Herrick's great poem are not better known and appreciated. Yet, though the majority of Englishmen have never heard of it, the following anecdote tells us that its grand music brought strength and comfort to at least one of Eve's family :—A writer in the *Quarterly Review* for August, 1800, met with a woman ninety-nine years of age, whose mother had lived with Herrick's successor at the vicarage of Dean Prior, in Devonshire ; together with many a traditionary anecdote of the poet, he tells us that his aged acquaintance was wont to murmur the Litany in prayer, as she lay in bed. When the quiet hamlet slumbered, and all sound save the whisper of the wind amongst the solemn trees was hushed, her cracked and shaking voice would articulate these solemn words, and the grand, strong strain of the poet would strengthen and comfort that lonely old soul.

C. E. P.

SONG.

STAY, stay at home, my heart, and rest ;
Home-keeping hearts are the happiest ;
For those that wander they know not where,
Are full of trouble and full of care ;
To stay at home is best.

Weary and homesick and distressed
They wander East, they wander West,
And are baffled and beaten and blown about
By the winds of the wilderness of doubt.
To stay at home is best.

Then stay at home, my heart, and rest ;
The bird is safest in its nest ;
O'er all that flutter their wings and fly,
A hawk is hovering in the sky ;
To stay at home is best.—H. W. LONGFELLOW.

Signals for Preachers.

EXPERIENCE IN PREACHING.

TRY to live such a life, so full of events and relationships, that the two great things, the power of Christ and the value of your brethren's souls, shall be tangible and certain to you, not subjects of speculation and belief, but realities which you have seen and known, then sink the shell of personal experience, lest it should hamper the truth that you must utter, and let the truth go out as the shot goes, carrying the force of the gun with it, but leaving the gun behind.—*Phillips Brooks*.

Remember that the secret studies of an author or preacher are the sunken piers upon which is to rest the bridge of his fame, spanning the dark waters of oblivion. They are out of sight; but without them no superstructures can stand secure.—*Longfellow*.

I am convinced that the ministry can never have its true dignity or power till it is cut aloof from mendicancy—till young men whose hearts are set on preaching make their way to the pulpit by the same energy and through the same difficulties which meet countless young men on their way to business and the bar.—*Phillips Brooks*.

THE PICTURESQUE ELEMENT

Is a prominent and most agreeable one in Dr. Maclaren's sermons. The author is a true word-painter, but he knows how to control his gift and always makes it subserve the purpose of his discourse. His outlines are distinct and true, but striking effects of light and colour are judiciously excluded. He does not forget his aim, which is *not* word-painting. There is a hint here that some sermonisers might heed to the advantage alike of themselves and their hearers.

As an example of how Dr. Maclaren uses this faculty, and of how successful he is in investing with sympathetic interest a passage or a phrase that might otherwise remain almost devoid of significance, we may cite his charming homily on "Quartus a Brother," in Wednesday evening addresses. He begins by saying, "I am afraid very few of us read often, or with much interest, those long lists of names at the end of Paul's letters. And yet there are plenty of lessons in them, if anybody will look at them lovingly and carefully." He goes on in a few words to speak of Quartus as probably quite unknown to the church at Rome to whom Paul is writing, and as perhaps of no especial position in the church at Corinth, from which Paul writes. Timothy is well known, as is probably Tertius, the apostle's amanuensis. "Gaius, mine host, and of the whole church," is doubtless influential and rich. Erastus, the chamberlain of the city, is also a man of consequence.

"Among all these people of mark, comes the modest, quiet Quartus. He has no wealth like Gaius, nor civil position like Erastus, nor wide reputation like Timothy. He is only a good, simple, unknown Christian. He feels a spring of love open in his heart to these brethren far across the sea, whom he never met. He would like them to know that he thought lovingly of them, and to be lovingly thought of by them. So he begs a little corner in Paul's letter, and gets it; and there, in his little niche, like some statue of a forgotten saint, scarce seen amidst the glories of a great cathedral, 'Quartus a brother' stands to all time."

This is simple and unstudied, but how definite the picture, and how probable. Henceforth how easily we shall recognise, and how lovingly remember, a brother hitherto unknown to us.

GLOW IN PREACHING.

Speaking of Dr. Donne, in a volume called *The Classic Preachers of the English Church*, Professor Lightfoot says—"An eminent successor of Donne, the late Dean Milman, finds it difficult to 'imagine, when he surveys the massy folios of Donne's sermons—each sermon spread out over many pages—a vast congregation in the Cathedral or at Paul's Cross, listening not only with patience, but with absorbed interest, with unflagging attention, even with delight and

rapture, to those interminable disquisitions.' . . . 'It is astonishing to us,' he adds, 'that he should hold a London congregation enthralled, unwearied, unsatiated.'

"And yet I do not think that the secret of his domination is far to seek.

'Fervet immensusque ruit.'

There is throughout an energy, a glow, an impetuosity, a force as of a torrent, which must have swept his hearers onward despite themselves. This rapidity of movement is his characteristic feature. There are faults in abundance, but there is no flagging from beginning to end. Even the least manageable subjects yield to his untiring energy. Thus he occupies himself largely with the minute interpretation of scriptural passages. This exegesis is very difficult of treatment before a large and miscellaneous congregation. But with Donne it is always interesting. It may be subtle, wire-drawn, fanciful, at times; but it is keen, eager, lively, never pedantic or dull. So, again, his sermons abound in quotations from the fathers; and this burden of patristic reference would have crushed any common man. But here the quotations are epigrammatic in themselves; they are tersely rendered, they are vigorously applied, and the reader is never wearied by them. Donne is, I think, the most animated of the great Anglican preachers."

SYMPATHY IN PREACHING.

"We come day after day to God's house, and the most careless one of us there, is still one who if he could really hear a word from God to his own soul would listen to it—ay, and be thankful for it. No heart can tell out to another what waves of temptation have been struggled through during the week past—with what doubtful success. How, after the soul has been beaten back and defiled, with what bitter anguish of spirit it has awoke to a knowledge of its backslidings and its bondage to sin—not to this or that sin merely, but to a general sense of sinfulness pervading the whole man, so that redemption would be indeed a joyful sound."

And again, and to this we can add our well-founded witness, "Many a weary and heavy-laden soul has taken his burden to the Saviour because he has found some man of 'like passions with himself,' who has suffered as he has and found relief. I think a bold, faithful, experimental preaching rarely fails to hit some mark; and oftentimes God's Spirit witnesses to the truth of what is said, by working this and that man to the feeling, 'Why I, too, have been agonising and falling and crying for just such help as this. Ah, this man has indeed something to say to me.'"—*Introduction to Vol. IV. of Robertson's Sermons.*

GEORGE ELIOT.

Mrs. Poyser, speaking of the two parsons of Hayslope, says—"You know she would have her word about everything—she said Mr. Irwine was like a good meal o' victual, you were the better for it without thinking on it; and Mr. Ryde was like a dose o' physic, he griped you and worried you, and after all he left you much the same."—*Adam Bede*, p. 157.

DRESS IN CHURCH.

"NOWHERE, we are ashamed to say, is the bad taste of ostentation in dress more conspicuous than here. It seems as if, with many, the Sabbath were the grand occasion for display, and the church the place for self-exhibition. In no other country have we seen so much show and tinsel in the churches as in some of our own cities. In Europe—not only in England, but on the Continent—such display is rigidly forbidden, not by law, but by the recognised canons of good taste. Nothing is considered more vulgar, a more certain mark of low breeding, than this kind of ostentation in a place of worship. It is only the 'new rich,' what we should call the 'shoddy,' that try to exhibit themselves in the house of God. But as that class is larger in this country than anywhere else, we have more of those wretched exhibitions." So says the American *Evangelist*. We will not positively affirm that the British institution of "dress" is in danger of being "Americanised;" but we are not always without our fears. This we know, simplicity, neatness, and grace in dress are Christian duties of no mean degree.

Brief Notes in Scotland.

BY REV. G. W. M'OREE.

In one month 10,000 bushels of barley have been sent from Greenock for the Campbeltown distilleries. To what purpose is this waste?

Professor Duff has been presented with £1,000 on leaving his pastoral charge at Helensburgh. He was said to have fed his people with the finest of the wheat, and they filled his purse with the finest gold.

Crossing the Firth of Forth in a steamer, a blind harmoniumist and a fiddler played a Sankey. Not a penny did they get. They then played a Scotch reel, and the pennies were like a mountain torrent.

It was gloomy and wet. I said so to a Scotchman. He looked up and said, "Oh! aye, its a fine day!" So much for national pride and "wut."

A minister saw two laddies playing in a gutter. "What are ye doing, laddies?"

"We're making a kirk: there's the door, there's the pews, and there's the poopit."

"But, laddie, where's the minister?"

"Oh! we hadn't dirt enough to make him."

A friend told me that the architect of Scott's monument got drunk, fell into the canal, and he saw him taken out dead. Had he been a teetotaler he might have built many more beautiful monuments.

Been reading Professor Finney's Life. When he was conducting blessed revival services in Birmingham, John Angel James and Dr. Redford had an interview with him relative to his theological views. "They had with them a *little manual*, prepared by the Congregational Union of England and Wales, in which was found a *brief statement* of their theological views." Souls were being saved in hundreds; but what if they were not saved according to "the little manual?" Will a spoon, even a golden spoon bearing the mint-mark of the Congregational Union, hold the boundless sea of heavenly grace? How large the gospel by John is, compared with any "*little manual!*" "Cease ye from men."

The leading Scotch papers always devote much more space to the proceedings of religious organizations than English journals.

I have had to stay a few hours in a non-temperance hotel. It was not pleasant to hear young men call out for "whiskey and soda," and "two goes of brandy." Some young men *are* foolish, and especially those who imbibe ardent spirits.

The *Scotsman*, at the end of the Church Notices, contained this advertisement:—

"TO ALL DENOMINATIONS OF SCOTLAND.—And thou shalt call His name Jesus: for He will save His people from their sins. Faith in Christ will save from the guilt and power of sin here, and the punishment it deserves hereafter. The ministers and missionaries who are not teaching this doctrine are either *very ignorant or very wicked.*"

He was a stern old snuff-taker who wrote that. For dogmatism, both good and bad, commend me to a Scotchman.

A Russian breakfasting with me said that the scenery of Scotland was "pe-culiar." Was he related to the London tailor who saw Niagara, and said it was a splendid *article*?

You seldom meet with an obsequious Scotchman, but when you do he is awful in his bowing down before you—for sixpence.

Judge thyself with a judgment of sincerity, and thou wilt judge others with a judgment of charity.—*Mason*.

Thomas Jefferson once said: "All error may be safely tolerated where reason is left free to combat it."

Review.

CHRISTIANITY IN ROME, PAST AND PRESENT: A Sermon preached in Rome on the 31st of March, 1878, at the opening of the second "Sala Christiana," or Evangelical Hall, erected in the *Via Urbana*, upon the foundation of the Palace of Pudens, the Roman Senator, and a friend of the Apostle Paul. By John Clifford, M.A., LL.B., B.Sc. London: E. Marlborough & Co. Leicester: Winks & Son. Rome: J. Wall.

As the title indicates, the sermon is a history. It is more. It is a trumpet call summoning Christians to rally round the banner of the New Testament Church. The Romish Church was certainly not the original church in Rome. Ancient as she is, the New Testament Church is older. Christianity in Rome was not kindled by Peter, nor yet by Paul. The first flames of Christian life in Roman hearts were kindled by the tongues of fire in the upper room at Jerusalem. Mr. Clifford shows how those holy flames, being afterwards put under the ægis of the State, were unwittingly placed beneath an extinguisher. Nevertheless Christianity has not been suffered to die

out of Rome completely. He who will not quench the smoking flax still lives, and in these latter days has sent forth "judgment unto victory." The event celebrated on the 31st of March is a return to, and a continuation of the last chapter of the Acts of the Apostles. A more fitting memorial of such a "signal triumph" we could not have than the sermon now before us. The pages are all aglow with a fervour as enlightened as it is hallowed; and in reading them it is impossible not to feel the electric thrill of the preacher's spirit. It should be read by every member of our churches throughout the kingdom, and circulated far and wide.

We may add that the sermon is most appropriately dedicated to Mr. Thomas Cook, whose name will be as closely associated with the church in the "Sala Christiana" as is the name of Pudens with the New Testament Church at Rome.

The churches should order the sermon at once. The price is twopence.

All the profits of the sale will be given to the Rome Mission. J. F.

Church Register.

THE NEXT ASSOCIATION.

The Ministers' Reception Committee for 1878 consists of the Rev. J. Clifford, M.A., G. W. M'Cree, J. Fletcher, Messrs. E. Cayford, W. Quiney, and T. Underwood. Pastors of General Baptist churches whose names have not yet been placed upon the ministerial roll of the denomination are requested to communicate with the Rev. J. Clifford, M.A., 51, *Portchester Road, Westbourne Park, London, W.*, in order that they may be received at the next Association.

E. C. PIKE, *Association Secretary.*

THE COLLEGE.

The President of the College writes to say that the time for the next meeting of the Executive Committee is Tuesday, 7th May, when applications for admission to the College should be laid before the Committee. As there will be room for eight or nine additional students next September, a larger number of applications than usual is expected; and it is desirable that young men anxious to

avail themselves of the privileges of the College should communicate at once, if they have not already done so, with the Rev. W. Evans, Lincoln Street, Leicester, or with the President, Chirkwell College, near Nottingham. The College offers a four years' term of study at Chilwell, and two years subsequently elsewhere, on the basis of the Pegg Scholarship, after matriculation in the London University.

CONFERENCES.

The LANCASHIRE AND YORKSHIRE CONFERENCE will be held at Queensbury on Wednesday, May 22. The Rev. W. E. Bottrill will preach in the morning. Service at eleven o'clock.

REV. W. GRAY, *President.*
W. SHARMAN, *Secretary.*
15, *Couper Street, Leeds.*

The SOUTHERN (LONDON) CONFERENCE will hold its spring meeting at Hitchin on Wednesday, May 29, 1878.

J. WALLIS CHAPMAN, *Secretary.*

WARWICKSHIRE, was held at Cinderbank, on Monday, April 1st, 1878.

The morning session opened with a devotional service conducted by the Rev. W. Millington.

The Rev. E. W. Cantrell, President for the year, then delivered an address—Subject: "The Basis of Religious Communion." A hearty vote of thanks was unanimously passed. The Rev. W. Oates followed with a paper on "Church Prosperity." After an animated discussion the writer was cordially thanked.

The Business Committee was then elected; after which the friends adjourned to the school-room, where a capital dinner was served. The Conference resumed at the usual time to transact the following business:—

I. The Rev. J. S. Lacey was cordially welcomed to the Conference as pastor of the Wolvey Church.

II. The churches reported as follows: baptized, 68; received by letter, etc., 18; candidates, 15; inquirers, 60.

III. A financial statement was presented by the Secretary, and Messrs. Marshall and Lawrence audited the accounts.

IV. It was resolved, that in future the afternoon session commence at three o'clock, instead of halfpast two as heretofore.

V. Resolved, that the following resolution be forwarded to the Right Hon. the Earl of Derby:—"This Conference, representing more than 2,000 members of General Baptist Churches in Warwickshire, desires gratefully to recognise the services already rendered by your lordship in preventing war between England and Russia. Deeply as this Conference regrets your withdrawal from the Cabinet, as a step calculated indefinitely to multiply the chances of a wicked and disastrous war, it cannot withhold its acknowledgment of the integrity which forced you so emphatically to disown a policy repugnant alike to your conscience and statesmanship. The Conference would further express the hope that you will not allow undue scruple about harrassing the Government to hinder you from undertaking, on all possible occasions, a resolute resistance of its war policy, and a searching scrutiny of its war schemes."

VI. Resolved,—That the following resolution be forwarded to Earl Granville and Lord Hartington:—

"That the members of the Warwickshire Conference of General Baptist churches view with alarm the various indications of a war policy on the part of Her Majesty's Government; they are firmly convinced that no difficulty has arisen between this country and Russia,

which might not be satisfactorily settled by friendly discussion or arbitration; and they entreat the leaders of the Liberal party, in both Houses of Parliament, to use their utmost efforts to prevent England engaging in a war which would be a national crime and disgrace, and the source of unspeakable suffering to humanity."

VII. The Revs. W. Lees and E. W. Cantrell were appointed to represent the Conference on the Home Mission Committee.

VIII. The Revs. E. C. Pike and W. Oates were appointed to represent the Conference on the Foreign Mission Committee.

IX. Resolved,—“That the Conference earnestly recommends every G. B. church in Warwickshire to make collections annually on behalf of the G. B. Home Mission Fund.

X. Resolved,—That the consideration of the question of a "Board of Reference" for the settlement of disputes be deferred to the next meeting of the Conference.

XI. The following arrangements for the next Conference were then made:—

Time—Monday, Sept. 23.

Place—Longmore Street, Birmingham.

Paper—Writer: Rev. W. Millington.

Subject—"The best means of reclaiming backsliders."

Preacher—Rev. W. Lees.

XII. A well deserved vote of thanks was unanimously accorded to the friends at Cinderbank for the spirited and thoroughly satisfactory provision made for the comfort of their guests.

The session closed in the usual way.

120 friends partook of a capital tea.

The Rev. Cary Hood preached in the evening on "Fidelity to principle."

LL. HOWARD PARSONS, *Secretary*.

CHURCHES.

BRADFORD, *Tetley Street*.—A series of very interesting services have just been held in connection with the opening of an organ built by Messrs. Hill & Son, of London. On March 16th a public tea was provided by the young men of the select class, when about 250 sat down. The after-meeting was presided over by Mr. W. Brunton. On the 23rd the organ was opened by the performance of Haydn's "Creation." The principals were Miss Wheeler, Mr. Herbert Walker, and Mr. W. Nichols, assisted by a chorus of sixty voices selected from the Bradford Festival Choral Society. Mr. S. Render was the conductor, and both instrument and concert gave great satisfaction. On Sunday, the 24th, sermons were preached by

the Revs. J. Haley and J. Henshall; and in the afternoon a children's service was conducted by the Rev. W. R. Sunman. On the 26th the Rev. W. O. Simpson gave his popular lecture on "William Dawson." The interest was well maintained throughout the whole of the services, and the full cost of the organ has been realised.

LEICESTER, *Dover Street*.—The anniversary services were held March 23rd and 24th. On the Saturday, at the tea meeting, the secretary reported that the total receipts for the year was upwards of £600. Thirty-three persons had been added to the church, thirteen dismissed and dead, leaving a nett increase of twenty members. Sermons were preached on the following day. Collections, £24.

SCHOOLS.

DUFFIELD.—Two good sized and substantially built school-rooms have been erected on a site adjoining the chapel. The total cost, including furniture, is £225. The opening services were conducted by Mr. G. Wilkins, of Derby. A public tea and lecture have been given by Mr. G. Slack, of Derby. A public tea was also given by Messrs. J. Smith and J. Bennett, of Derby, in connection with a bazaar opened by the Rev. J. W. Williams, also of Derby. The tea and bazaar realized over £40. Up to the present £130 have been raised, and the members hereby thank those friends of their own and other denominations who have so kindly helped them.

HALIFAX, *North Parade*.—Anniversary sermons, March 24th. Preacher, Rev. G. W. McCree, of London. On Monday, the 25th, also a lecture. Total proceeds, £63 5s., the most ever realised.

MINISTERIAL.

CHAPPELLE. — The members of the Young Men's Mutual Improvement Society at Shore, at the close of the winter session, presented their President, Rev. J. K. Chappelle, with Dr. Geikie's Life of Christ, as a token of esteem for his valuable services.

FLETCHER, Rev. J.—The class of young men and women for the study of Mr. Goadby's Catechism has just been concluded, after a successful session. At the church meeting, on April 11, Mr. T. E. Grigsby, in the name of the class, expressed their appreciation of the pastor's services by presenting him with a handsome gold pencil-case.

PITTS, MR., who has been labouring for many years in connection with the George Yard Mission, Whitechapel, has accepted a unanimous invitation to the church at Sutterton.

SHARMAN, REV. W., on his removal from Lincolne Chapel, Todmorden, to Leeds, was presented with a handsome ornamental timepiece as a memento of his four and a half years' ministry. He is followed to his new sphere by the best wishes of his old friends.

BAPTISMS.

BOSTON.—Two.

HITCHIN, *Walsworth Road*.—March 8th, four young men, all teachers in the Sunday school, by G. Wright.

LONDON, *Commercial Rd.*—Ten, by J. Fletcher.

NOTTINGHAM, *Broad Street*.—Sixteen, by J. Jolly. The candidates were the firstfruits of a Christian instruction class conducted by two of the deacons. Six of the baptized were from two families. In one case two sisters and a brother, and in the other three sisters.

PETERBOROUGH.—Ten, by T. Barrass.

STALYBRIDGE.—Six, by S. Skingle.

MARRIAGES.

PEACOCK—SWIFT.—At the G. B. Chapel, Barrowden, by the Rev. J. B. Lane, the Rev. S. Peacock, son of Rev. E. J. Peacock, of Newhouse, Devon, to Augusta Mary, second daughter of Mr. Thomas Swift, both of Barrowden.

OBITUARIES.

BUMPUS, SARAH, daughter of the late Mr Topley, of Trent Lock, near Sawley, was born on the 25th of July, 1821. She was brought up under religious influences, and in early life gave her heart to the Lord. She was baptized by Rev. J. J. Owen, Oct. 5, 1843, and was received into the fellowship of the church at Sawley. Her connection with that church continued until the death of her father in 1846 when she removed to Nottingham, and was dismissed to the Baptist church under the pastorate of Mr. Edwards. She afterwards removed to Loughborough, when she united with the Baxter Gate friends, and remained a member there until her death on the 13th of March, 1877. Being possessed of considerable musical talent, her services were sought for and cheerfully given to the choir, and for many years, with the assistance of other friends, she presided at the organ. As a token of the high appreciation of these services she received, some years since, a valuable testimonial from the singers and other friends. On the 2nd of Oct., 1869, she was married to the Rev. Thomas Bumpus. After a lengthened and painful illness she departed hence in the firm hope that she was going to be with Christ. The *Loughborough Advertiser*, in an obituary notice, paid a very respectful tribute to her memory and her worth. C. T.

DENNIS.—April 11, at Hugglescote, Ellen, wife of Mr. Henry Dennis, very suddenly, aged 68 years.

ORCHARD, MRS, the beloved wife of Charles Orchard, of Ashby-de-la-Zouch, fell asleep in Jesus on Friday, April 5th, aged 64 years.

PRICHARD.—April 8, at Liangollen, Charlotte, relict of the late Dr. Prichard, aged 58.

STEVENSON.—April 12, at Nottingham, Frederick Stevenson, Esq., surgeon, aged 60.

THIRLBY.—March 24, at Normanton, near Ashby-de-la-Zouch, Sarah, wife of Mr. Thomas Thirlby, aged 62.

THE
MISSIONARY OBSERVER.

MAY, 1878.

Important Notices.

CONTRIBUTIONS FOR THE FOREIGN MISSION.

It is particularly requested that all sums (with the Lists) to be acknowledged in the next Report may be forwarded to the Treasurer or Secretary on or *before* the 31st of May, as the accounts for the year will be closed on that day.

NOMINATIONS FOR THE COMMITTEE.

UNDER the new regulations the whole Committee, consisting of twenty members, retire every year. Sixteen are chosen by ballot at the Annual Members' Meeting, and four by the Committee.

Any subscriber, or subscribing church, may nominate any number of gentlemen to serve on the Committee. It is, however, very important that no one should be nominated who is not *known* to be willing to serve if elected.

Lists for the ballot must be in the hands of the Secretary, the Rev. W. Hill, Crompton Street, Derby, on or before the 5th day of June. No name can be received after that date.

MINISTERIAL MEMBERS OF THE COMMITTEE.—New regulation.—“That in future each Conference, at its last meeting before the Association shall nominate certain ministers in that Conference to represent it on the Foreign Mission Committee; it being understood that all ministers of subscribing churches shall be eligible to attend as heretofore, providing that their expenses be not charged to the Society.”

“That the number of ministerial members be sixteen, divided as follows:—Midland Conference, 6; Yorkshire, 3; Lincolnshire, 2; London, 2; Warwickshire, 2; Cheshire, 1.”

N.B.—The attention of the Conferences is directed to the above regulation, and the Conference Secretaries will oblige by sending in the nominations as early as possible to the Secretary of the Foreign Mission.

The Opening of the New Chapel in Rome.

WITHOUT entering into details in reference to our journey "towards Rome," and the many objects of great interest witnessed by the way, I may just state that the larger portion of our party left Holborn Viaduct at 7.35 a.m. on Monday, March 25th. Snow had fallen during the night, and fell as we passed along. From the morning papers we were sorry to learn of the capsizing of the *Eurydice* on the previous afternoon. On reaching Dover the train was run on to the pier, moored alongside of which was the steamer to convey us across the Channel. In a few minutes the mail bags and passengers were on board, and we were on our journey. The sky looked threatening at times; but on the whole we had a good passage, though not a few were made to feel uncomfortable by the motion of the ship. On arriving at Calais we found a train waiting on the pier, and after a little time for refreshment we proceeded to Paris, where we arrived shortly before dusk. The next day was spent in viewing various objects of interest in this "city of palaces," and at 8.40 p.m. we continued our journey of four hundred and seventy miles to Turin. Travelling through the night, we found breakfast prepared at Culoz, to which we did justice. From this point the scenery became indescribably grand, and called forth incessantly exclamations of wonder and admiration. The Alpine sides and heights, being partly covered with snow, were seen under very favourable circumstances, and every few seconds a new and ever-changing scene was presented to our gaze. At Modane an excellent lunch was provided. Immediately after leaving this station we began to wind around and ascend the mountain sides, previously to entering the Mont Cenis Tunnel, which we did at an elevation of nearly four thousand feet above the sea. The tunnel, which is between seven and eight miles long, rises towards the centre, its highest point being 4,377 feet above the sea, and 3,480 feet below the Alpine range overhead. To pass through the tunnel occupied exactly twenty-eight minutes, on emerging from which the scene was wild and majestic in the highest degree. Peaks and passes, gorges and tunnels, vine-clad hills and fruitful gardens, passed in rapid succession, until at length, after a journey of twenty-two hours, we arrived at TURIN.

Thursday morning was spent in viewing the king's palace and other objects of interest in Turin. In the afternoon we went to Genoa, where the traveller may find much in art to delight, and in religion to deplore. The next afternoon we left for Pisa. We were to have spent the night at SPEZZIA, and have seen the Mission work of Mr. Clarke; but, much to our mutual regret, we were unable to carry out our wishes, as there was not sufficient accommodation in the hotel for so large a party. On leaving Genoa the beauty of the scene baffles all attempt at description. The line runs along the rocky shores of the Mediterranean. On the right we had the blue waves of the sea; and on the left, mountains studded with houses and palaces, with vineyards and orange groves, with lemon trees and fig trees. Altogether we must have passed through a score or two of tunnels, on emerging from which the most beautiful scenery was presented to our view. At length we reached PISA, and next morning visited the Campo Sancto, or cemetery, the cathedral, and the baptistery, in the church of which there is a remarkable echo. We also ascended the leaning tower, built in 1174, which is

one hundred and eighty feet high, and thirteen out of perpendicular. Leaving Pisa about noon for ROME, we reached this ancient and wonderful city the same night at 10.30. Before retiring to rest, my companion (Mr. Barrass) and I could not but read over the account of the coming of the apostle Paul to Rome, as recorded in the Acts, and contrast it with our own—he in charge of soldiers, we as free men—he for trial as a prisoner, we to the opening of a place for Christian work and worship.

But without attempting here any description of the so-called Eternal City, I will at once refer to the opening services connected with our chapel. Bills announcing the event were posted on the walls. They were to the following effect:—"Inauguration of the second Christian Hall in Roma, erected in Via Urbana, on the site of the Palace of Pudens, friend of St. Paul. On Sunday next, 31st of March, at eleven a.m., the Rev. John Clifford, LL.B., will preach in English. In the evening at eight, James Wall will preach in Italian." At each corner of the bill a verse in Italian was printed. The verses were Mark xvi. 15; Eph. ii. 8; 2 Tim. iv. 21; Acts xxviii. 30. By the time appointed the building was filled, many having to stand in the aisles and about the doors. A brief opening prayer was offered by the Secretary; select portions of Scripture were read by Mr. Orton, of Bourne; prayer was offered by Mr. Barrass, of Peterborough; after which Mr. Clifford preached an admirably appropriate sermon, founded on Romans xvi. 3, 4, and 5. As the sermon is to be published, we trust our readers will give it a careful perusal, in which case we can promise them both pleasure and profit. We heard the suggestion made that the sermon should be printed in Italian as well as English; and if there are friends willing to aid in the free distribution of a number of copies in either language or both, Mr. Clifford or the writer will be happy to hear from them on the subject. In conducting the party round Rome, Mr. Shakespeare Wood, the archæologist (who is also the *Times* correspondent), made several complimentary references to Mr. Clifford's sermon. The Rev. A. Sturge, formerly pastor of the Anglo-Indian Baptist Church in Madras, concluded with prayer. Mr. Atkinson gave out the hymns, and Mr. Evans conducted the singing. The collection, including £23 from Westbourne Park congregation, per Mr. Clifford, and £5 from a friend at Archdeacon Lane, Leicester, per Mr. Evans, amounted to about £82.

In the evening the service was in Italian. Mr. Clarke, of Spezzia, offered prayer, and Mr. Wall preached from 2 Tim. iii. 16. Not being acquainted with the Italian language, I am not able to enter into any description of the merits of the discourse; but judging from the fluency and earnestness of the speaker, as well as from the attention paid by the congregation, I should infer that it was an excellent sermon. Not only was the place crowded, but a very large proportion of the auditors were men, many of them having fine faces and intelligent countenances. As is customary in all Roman Catholic churches, people kept coming in and going out during the time of service. In several instances I noticed that both men and women turned their faces towards the pulpit or platform, and bowed their knee on leaving the chapel. With another thing I was also struck, viz., that at the end of the sermon, as well as at the end of the prayers, the people said "Amen."

Telegrams respecting the opening services appeared the *next morning* in the *Times* and the *Daily News*. That in the former, occupying one-third of a column, was as follows:—

A large number of English Baptist, both lay and clerical, arrived here last night to assist at the opening of a Baptist Chapel which has for some time been in progress. It is erected on the site and above the remains of the house of Pudens, in close contiguity to the Church Santa Pudenziana, and near the basilica of Santa Maria Maggiore. The building consists of the chapel, a plain, spacious, lofty hall, with a large marble baptistery at the end, an elevated platform for preaching purposes, with a handsome carved pulpit and brass railing. In connection with the chapel a residence for the minister and accommodation for schools have been provided, at a total cost of about £4,000, under the auspices of the General Baptist Missionary Society, represented on this occasion by the secretary, the Rev. William Hill. At the opening service this morning the introductory prayer was offered up by the Rev. William Hill, after which a sermon was preached by the Rev. Mr. Clifford, of London, on the introduction of Christianity into Rome, its early history, its later phases and transformation. In the course of his sermon he said the simple service in which they were taking part contrasted perhaps meanly with the splendour of the Papal Coronation recently witnessed in this city; but like the moving of the leaves it showed the wind was blowing, and that wind was the wind of liberty. After the sermon Mr. Thomas

Cook delivered a short address, giving the history of the buildings, in the foundation of which he has been chiefly instrumental, and read a financial statement, which was followed by a collection amounting to 2,245*l.* towards the final liquidation of expenses. Mr. Cook drew attention to the fact that they were now able to meet for religious purposes on Italian ground with a degree of liberty equal to that enjoyed in England—far greater than that accorded in France. In the evening service was held and a sermon preached by the Rev. James Wall in Italian, the language in which future services will be conducted. At both English and Italian services the chapel was densely crowded. The Baptist ministers present were the Reverends John Clifford, William Hill, J. H. Atkinson, W. Evans, J. C. Forth, E. S. Davis, W. Baster, J. C. Butterworth, W. Orton, Thomas Barrass, A. Sturge, and E. Clarke, of Spezzia. A series of special services are to be continued during the week, at one of which Signor Mazzarella, Deputy to the Italian Parliament, will preach, and at another the Ex-Canon of Santa Maria Maggiore, Padre Grassi. In addition to this, which is the second chapel built and the third opened by the Baptist denomination in Rome, I am informed that the purchase of a site for a fourth will in all probability be concluded during the week.

From the telegram in the *Daily News* we have much pleasure in quoting the following opinion with regard to Mr. Clifford's sermon.* "Our own correspondent" states:—

The Rev. John Clifford preached from Romans, chapter xvi., verses 3, 4, and 5. He gave a vivid sketch of the early Christian life in Rome, and maintained that the religious community of Aquila and Priscilla, Paul and Prudens, typified the Church in all ages. It was to revive

that type, amid the corruptions of its modern travesty, that the Baptist Mission worked in Rome. The preacher concluded a masterly discourse by auguring for Italy the eventual realisation of Cavour's ideal, "a free Church in a free State."

Special services in connection with the opening of the hall were held every evening during the week. That on Monday was in English, the remainder being in the Italian language. In the absence of Mr. Cook through indisposition, the writer presided, when brief addresses were delivered by Messrs. J. H. Atkinson, W. Evans, Dr. Taylor (of the American Mission), E. Clarke (of Spezzia), and J. Wall.

The sermons in Italian were preached by Signors Mazzarella (a member of the Italian House of Parliament, and a judge in Genoa),

* This sermon, "Christianity in Rome, Past and Present," is now ready, and may be had of Messrs. Winks and Son, price Twopence. It is dedicated to our esteemed and indefatigable friend and worker in the Rome Mission, Mr. Thomas Cook.

Grassi, and others. On each occasion the place was crowded, owing doubtless in a great measure to two things, the excellency of the situation, and the novelty of the event—an event which is as interesting as it is wonderful, when it is borne in mind what Rome was under the Pope only ten years ago. Now that we have the material house, we require earnest, able, devoted men to carry on the work; and above all we need the power of the Holy Spirit to make that work successful.

Our party altogether numbered about fifty, and thus far, thanks to Mr. Ripley, the genial and obliging conductor, everything has passed off most agreeably. Congregationalists and Episcopalians, Wesleyans and Baptists, have been happy in each other's company. Of the friends belonging to our own denomination, besides those already named, there were present at the opening services:—Mrs. Clifford, Mr. A. Towers, and Mr. T. R. Johnson, London; Mr. and Mrs. C. Roberts, Junr., Peterborough; Mr. H. Hill and Mr. A. Goodliffe, Nottingham; and Mrs. and Miss Cook, Leicester.

In a railway journey of three thousand miles, some little difficulty and inconvenience ought to be expected; but under our friend Mr. Cook's admirable arrangements these have been reduced to a minimum. In preparing the way for travellers he has accomplished wonders, and to any friend, with the means at command, we can strongly recommend a tour on the Continent.

With reference to the building, I cannot do better than give extracts from Mr. J. Wallis Chapman's report. Mr. Chapman states:—

It is unnecessary that I should enter into a description of arrangements with which you are already familiar. But I may, perhaps, be allowed to express an opinion that they appear well planned and adapted for the end in view. The hall itself is, perhaps, too lofty; but this will scarcely be considered a fault, unless an echo should arise from the end wall. The ceiling appears to be well designed; and it is therefore possible that there may be no solid ground for apprehension of any acoustical failure. Should an echo be detected, however, it would be desirable to break up the large surface of the end wall either by enlarging the vestibules or by making a small end gallery, or it might be possible to deaden the sound by hangings of woollen cloth. There would appear to be no special means of ventilation: whether in the Roman climate it will be sufficient at all times to depend upon open windows, I cannot say. The windows are on different levels, and at both ends of the building; there will, therefore, be no difficulty in obtaining a current of air through the hall.

My attention was especially drawn to the following points, viz.:—

1. *As to the desirability of blocking up some openings in the party wall, and altering the eaves of one of the adjoining*

buildings.—It appeared most desirable to endeavour to effect an equitable arrangement for accomplishing these purposes, as the openings and the projecting eaves would materially interfere with any future extension of the premises at the back. At the same time it is undesirable to raise the party wall more than absolutely necessary.

2. *Gas lighting.*—Considering that the hall is rather narrow for its length and height, I should recommend that gas brackets from the walls should be used, rather than pendants from the ceiling. Brackets would be better than floor standards, as they interfere less with the preacher's view of his congregation; the brackets should not, however, be fixed too low; they should be well above the preacher's eyes, and should project some distance from the wall.

3. *Seating.*—As there is no separate lecture-room, the hall is likely to be used for other and more general purposes than preaching only. It may possibly be less of a chapel than of a room such as is used by our Christian Associations. It may well be supposed, also, that the congregation may be at first small. For these reasons, I think it will be found more desirable to furnish the hall with chairs rather than fixed benches. Light, movable benches, such as our school forms,

with backs, or benches of rush-work, such as are in use at the two English Episcopal churches in Rome, might be better than fixed forms, but they would scarcely serve so well as chairs for the general purposes for which the hall may be used. I should judge, too, that the people are more accustomed to the use of chairs than of fixed benches.

With regard to the general construction of the building, I have to report that I made a careful examination upon this point. As you are aware there are ancient and now subterranean buildings under a portion of the new premises. These are entirely covered up, so that I could not see the precautions taken to secure a satisfactory foundation. I was, therefore, the more anxious to discover if there were any signs of settlement in the superstructure; but I did not find any. On the other hand strong brick arches have been turned for carrying the staircase walls. I judge, therefore, that

sufficient precautions had been taken in the matter of foundations. The brick-work and masonry are of good quality; the timber principally used is chestnut. I attempted a close examination of the roof, but I found this to be impossible on account of the construction of the coiling, which is entirely different from the English construction. From what I did see, however, I judge that the roof is substantially if somewhat roughly framed together. Some of the old timbers have been used in the roof of the house, but it is, on the whole, sound and serviceable.

Regarded as property there can be no doubt that the hall, with the adjoining shop and numerous dwelling-rooms, form a block of no small value. As a mission station it is well situated in a populous neighbourhood, while it is sufficiently central to be convenient of access to a more scattered congregation who may find a spiritual home within its walls.

Lines written after Ascending Mount Vesubius

On April 8th, 1878.

At dawn of the morning we hastened away,
Driving partly around the beautiful bay;
With Naples behind, and the mountain in sight,
We hoped to accomplish our feat before night.

When reaching Resina, more slowly we went,
As our horses were toiling the rugged ascent;
On the sunniest slopes where gardens were made
The vines and the fruit trees the labour repaid.

The beds of dark lava appearing in view
Called forth our delight and astonishment too;
And oft were we hearing the shout of surprise
As fresh forms of lava attracted our eyes.

Fantastic indeed were the shapes it assumed
While settling on fields and on villages doomed;
Here, as if serpents were coiling together;
There, like to statues when stained by the weather.

Far, far it extended the region around,
While layer upon layer might be readily found;
Hurled forth by the mountain as ages passed by,
To harden the earth and to darken the sky.

When leaving our horses we journeyed along,
Some twenty in number, both aged and young;
We followed our guide on the devious track,
All bound for the summit before we turned back.

As strong pinioned eagles look out for their prey,
So men gathered round us desiring our pay;
"Take a man, take a man," was their constant cry;
Some weary ones yielding were thus helped on high.

How awfully grand, and impressive the sight,
Which greeted our view on that wonderful height;
That crater so rugged, so deep, and so wide,
Which sends forth too often its death dealing tide.

We listened and heard the commotion below;
The sounds, like to thunder, so solemn and slow;
While dense clouds from beneath were darkening the air,
And strong fumes of sulphur bade each one take care.

From that lofty summit the scene was so grand,
Of mountain and valley, of sea and of land,
Of city and village, of hill and of plain,
That memory must ever the picture retain.

THOMAS BARRASS.

Appeal for Sumbulpore.

SERIOUS and prayerful attention is invited to the following important and earnest appeal from our esteemed brother Miller on behalf of Sumbulpore. With such a vast, unoccupied, and promising field before us, surely the hearts of many will sympathise with his desire to go up and possess the land.

ON my return from the Male Orphanage this morning, I called in at brother Buckley's, who had just received a letter from you. I felt quite depressed to learn that there was no reference to the much-needed and often asked-for help for the Mission—in the way of new men. I may be mistaken, but am under the impression that you at home do not realize how absolutely necessary it is that this matter should meet with prompt attention. To say nothing at present of the regions beyond—for the efficient and permanent maintenance of your present stations, and occupied part of the field, more men are essential. To calculate on the much longer service of those who have been more than thirty years in harness, and to have none in training to fill up the gap which their removal may occasion, is, to say the least, extremely unwise. Then, again, the regions beyond; *e.g.*, Sumbulpore and district have the strongest claim on our Society. It is well known that “during the residence of Messrs. Noyes and Phillips at Sumbulpore, the importance of the station grew daily more apparent, and the prospect of extensive usefulness was very cheering. They had inquirers visit them from the neighbourhood of Ruttenpore, upwards of 100 miles to the north-west, who spoke the Oriya language, and who asserted that it was commonly spoken in their neighbourhood; while the wide fields of Gundwana and the Khond districts on the west, with the whole Cole country on the east, strongly invite the missionary of the cross.” In those days

an ignorant, prejudiced rajah ruled in Sumbulpore. Now the whole country is under British rule. The door which was then partially is now fully opened to us. The people are crying, “Come over and help us.” Our own countrymen are ready to welcome the servants of Christ. The success which has attended missions in Chota-Nagpore and Chateesgurda, both bordering on Sumbulpore, affords ground for the hope that faithful labour would speedily issue in glorious results. In a letter received from Captain Brooke, late Commissioner of Sumbulpore, now of Belaspore, a neighbouring state, he says, “I suppose you have heard of the American mission to the Latnamar Chamars of Chateesgurda. The station is some 30 miles from Belaspore. I have been twice to see the Mission, and on one occasion heard Mr. Lohr, the missionary, preach. He is a German, and speaks and preaches in Hindoo with great fluency and accuracy. The church has sittings for 900 natives. The Sunday I attended there were between 300 and 400 people present, more than half of whom were Christians. It was to me most affecting to see these people with their wives and children all eagerly listening to the saving words of grace. With the exception of the Brahmin Native Christian Catechist and his wife, all the rest were originally Chamars. Mr. Lohr is doing a noble work, and God is visibly blessing him. The Mission has nearly 3000 acres of waste land, which is being broken up and gradually settled with Christian cultivators. Far

away from any society, Mr. Lohr and his wife live and work among the people. He has taught them to be artizans; and as well as attending to their spiritual welfare, he doctors their bodies." Captain Brooke adds, "Will not you and Mr. Pike come on here from Sumbulpore and pay us a visit? It will give us the greatest pleasure, and you will have an opportunity of seeing Mr. Lohr's Mission. If you consent to come I will do all I can to help you on your journey." I have quoted the above to illustrate that there is a splendid opening at Sumbulpore for a Mission, and that with God's promised blessing great things may be expected after a few years of toil. The whole land awaits us. Not even the Papists have yet entered it. The Saviour is evidently reserving it for us. Shall we not, at His bidding, in His strength, and in dependence on His promise—"Lo I am with you always"—go up and possess the land? Do weigh this matter well over, and give to it the prominence it demands at Committee and Missionary meetings, in the *Observer*, and in your intercourse with ministers and churches, until men with the needed physical, intellectual, and spiritual qualifications, and moved by a divine and irresistible impulse, shall offer themselves for this glorious enterprise.

I was at Choga last Lord's-day, and preached in the morning to a large congregation from Acts x. 33. At the close we assembled on the west bank of the tank, and after a hymn and prayer, Thoma baptized two disciples, both

females. One is the daughter of one of the deacons, and granddaughter of "Bearer Padhan," the most bitter and relentless persecutor of the Christians; who, with the aid of accomplices, had the daring to seize his brother "Bamadabe" in Christianpore Cuttack, and carry him off to Choga in the middle of the day. In the afternoon a man restored—who had been cut off from the church twenty-two years, and had never up to six months ago manifested any desire to return to the Saviour—sat down with us at the Lord's table. It is very satisfactory to know that during Thoma's stay at Choga a very decided improvement in the attendance at the services and in other ways has been effected. There are now several interesting candidates. Miss Leigh was also at Choga to inspect the Girls' School, and to have a few days' change. Some twenty of the Cuttack girls were with her. I returned on Monday evening. There being no boat to convey me across the second channel of the river, I trusted the bearers by mounting the top of the palky, and telling them to go on. With the bedding on a man's head, and a bearer on each side to keep the palky steady, with the water rushing through it, I managed with some difficulty to reach the bank. So proud were the bearers of my ingenuity and position, that they seriously proposed that I should be carried to the bungalow in the same way.

W. MILLER.

Cuttack, Feb. 26th, 1878.

Letter from Mrs. Bailey to the Secretary.

Piplee, Orissa, Feb. 15th, 1878.

THE new year is getting old before I find time to tell you how we welcomed his advent at Piplee. There was, for the first time I believe here, a "watch meeting," which was well attended; and some of the people formed a choir, and came to cheer us in the early dawn by their singing. The unusual sound of music and song at so early an hour sent our thoughts back in imagination to similar festive seasons in distant lands, when other voices in other languages have wished us many "a happy new year." Our darling boy was amusing himself in the bed room, but quickly dressed when he heard the singing, and sat on his little footstool in the verandah, looking as if he had been sent there to judge of the merits of the various pieces. He is very tall for his age, has a bright intelligent countenance—*on dit*—and we trust will grow up to be a good and useful man. His sister, who was also watching proceedings, is a chubby, merry little girl, beloved of every one. After the singing was over, mutual greetings and good wishes were exchanged for the coming year, and then all separated to their homes.

At eight o'clock there was a special prayer meeting, at which a good many were present, and two or three of the older members spoke exceedingly well. The great bell began to ring a little before eleven to remind all in the various

villages that it was time to be assembling for the principal meeting of the day—the Young Men's Mutual Improvement Society's annual meeting. It was at their request that the Christmas and New Year's festivities had been merged into one, as they wished to have their meeting on the principal day, and found the first of the year to be most convenient. The pastor had been requested to take the chair, and opened the meeting by a speech heartily commending the Society and its operations. He was followed by two of our young native preachers, one of them having only recently left college. Both speeches were good, and did the young men credit. The subject of the first was a review of the year that was past; and the other was designed to point out the objects to be sought after, and the spirit that should animate us, during the year to come. The subjects were well chosen, and evidently appreciated. Singing and prayers between each speech enlivened and solemnized by turn. The chapel was full, and all seem pleased with the meeting, which occupied about two hours.

In the evening we had an immense gathering. It had been announced that at sunset a magic lantern (kindly lent by Miss Packer) would be exhibited; and as the Hindoo community generally know what is going on in our midst, they flocked in such numbers that our new chapel was full to overflowing; not only was all standing room and every window occupied, but the verandahs also were so crowded that it was impossible to get about. The subjects were all biblical. My husband had requested our young friend Neelradi Naik, as having a good strong voice, to explain them, which he did briefly, and was listened to with interest. There was some singing, and the meeting was closed with the benediction. It was altogether such a great success—innocent pleasure united with instruction—and so highly appreciated by the Hindoos as well as our own people, that we have determined to have another entertainment, and for that purpose have got more slides, principally on astronomical subjects, but with the addition of a few comic ones. After the meeting was over, I saw my large tribe of girls all safe into their own premises, and then attended to the wants of our own two little ones. Whilst doing so we were surprised by a Khoordah friend walking in unexpectedly; he had been benighted, and having failed to overtake his "supplies," was glad to take refuge with us. After some needful preliminaries we all went to the boys' premises. R. Cockburn, Esq., the Deputy Surgeon General, who had spent the day with us a short time previously, had kindly left with us a small sum to provide a Christmas treat for the schools. The boys got up a subscription amongst themselves, and invited a large number of their friends, including ourselves, to be their guests. We found them as usual sitting on large mats spread on the ground for the purpose, and singing lustily various hymns appropriate to the occasion. Our friend, who speaks the language freely, went amongst them, and seemed very much pleased with the whole affair. He left us before morning, and so ended for us New Year's Day, 1878; but not its effects. There can be no doubt that such seasons have more influence than we are apt to suppose, especially upon the minds of the young: innocent amusements are a great safeguard against temptation; their overflowing spirits must have vent, and it is a happy circumstance when they can be led into harmless and useful channels.

Before the close of the old year we had a very pleasant trip to our out-stations at Khoordah and Mongalapore, though I was dismayed on arriving at the dak bungalow of the former place to find it swarming with hornets. They were, like Pharaoh's plagues, *everywhere*, flying about the rooms, crawling on the floor, over our clothes, and even our food. Their bite is very venomous, and I was wondering how we should manage about the children, when a man came up with a letter from the deputy magistrate saying that he was from home and would not return till the end of the month, and kindly proposed that we should make ourselves comfortable at his house during our stay. We were glad to do so, and found our new quarters in every way more comfortable than the old. This being my first visit, everything was new, and I took the earliest opportunity of going to see our Christian settlement there, which is under the pastoral care of Shem Sahu, and was very much pleased with the situation of the village and the cleanliness of the houses. Many of our Piplee orphans are settled there, and some have now little ones of their own to care for. One, whose name Ocjala (brightness) is happily descriptive of her disposition, was in great distress, weeping over her dying little one, the first and only one. We

could do little more than give her such words of comfort as rise in darkest hours to Christian lips. Shortly after we heard that the spirit of the little sufferer had departed—another flower gathered to brighten the mansions above. May the young mother who lavished her fondness on her boy be sustained in her sorrow, and cleave to Him who in wisdom and love sends sorrow as well as joy to all His people.

Our services on the Sunday were very interesting, but the chapel is too small for even the little flock there. They are hoping to get sufficient funds for a new and more convenient one, and we wish them every success. There were not only professing Christians present at the services, one intelligent baboo with his little boy sat near me. He and his wife, whom I visited, are teaching their children about the one true God and our Saviour Jesus Christ. Like Lydia, their hearts have been opened, but there are the strong trammels of caste to hold them back.

We spent a day at our new settlement, Mongalapore, which is about six miles from Khoordah. All who live here are from the Piplee schools. The village is very pleasantly situated, but the land they cultivate being reclaimed from the jungle, there is great difficulty in obtaining a pure and good supply of water, both for drinking and irrigation purposes. Government has promised to help us with the latter, and we hope, when the season comes round, to get another well sunk for the former, as the old one has unfortunately proved a failure. It is impossible in this country to get on at all without a good supply of water at hand, and we are very anxious that this little settlement may be successful, and a means of doing good in the neighbourhood.

After our return from Khoordah we went to Bilepadda and Asraypore, which latter is another of our new settlements. On this trip we took the school girls, as they could manage to walk the distance, and were very anxious to see their "sisters" who had been married during the year, and also the new houses in course of construction for others whom we expect to leave us ere long. We were glad to find the brides cheerful and happy, in want of nothing so long as the husbands keep industrious and steady. It seems to me an object well worth striving for to make each of these Christian settlements a real mission centre, having a good and energetic missionary, native or otherwise, whose recognised work should be to preach Christ to the surrounding heathen.

L. BAILEY.

A Trip into the Jungles.

ONE of the locations for the Famine Orphans is in the Khoordah district. A perennial spring was found in one of the jungles, and this is of priceless value in a country like India. The natives are intensely suspicious of any interference with their water courses, and when this is the case it often leads to serious quarrels and litigation. When the missionaries had got possession of the tract, the local authorities recommended the Government to store the water, so that there might be a sufficient supply for the heathen as well as the Christian ryots. The locality is a very interesting one; fruit trees are abundant, and ferns grow in wild luxuriance. We have recently received an interesting account of a visit to this location by our brother Miller, Mrs. Miller, and the two Misses Miller and Miss Packer.

A description of one or two incidents will be interesting to the readers of the *Observer* :—

"We left Khoordah," says Miss P., "at five o'clock in the morning. Two government elephants were placed at our disposal by the officer in charge of the

Revenue Survey Department. We had no howdahs, but they made the gudees (pads) as comfortable and safe as they could. At the first it seemed rather

rough work, and we all clung rather nervously to the ropes by which we had to hold on. However we soon became more at ease, and as we proceeded very much enjoyed the scenery. In the evening we went for a long walk in the jungle, intending to see the place where the Irrigation Company are to construct the new embankment, from which much benefit is expected to the crops. The track, however, was rough, and we had difficulty in finding our way. It was jungle indeed, and no mere name of the thing; so we did not like to await the time 'when the beasts of the forest creep forth,' and we turned back without reaching the place we wanted to see. It was, however, a most lovely walk, and I was never so far in the jungle before. We were a large party, preceded by two men carrying guns. It was as well we had their protection, as we heard, the next morning, that a buffalo had been carried off by a tiger from the place to which we went. We returned with all safety, and then went and visited the homes of the native Christians by moonlight."

At the next encampment, which was on the main road between Cuttack and

Berhampore, they were a good deal disturbed in the night by the horses and cattle showing signs of fear. The men in charge felt it was wise to keep their fires burning, and the wisdom of this was seen in the morning, for the footprints of a very large tiger were found in the immediate locality.

At Khoordah, where our native brother Shem Sahu is the pastor, Miss P. mentions an interesting service with some of her former pupils from the orphanage at Piplea. "At one o'clock I went over to the chapel to meet my girls, that I might have service with them, as I used to do in the olden days at Piplea. Fifteen were present; we had a pleasant gathering, and I felt it good to be there. I came away encouraged." A visit was paid to the home of a native gentleman, where English and Bengalee hymns were sung, and pleasant and profitable intercourse enjoyed. The open doors on every hand makes those who best know the country sigh for more labourers. Some of the larger societies have welcomed ladies of position who have gone forth at their own charges. It would be a great joy to welcome such to our own field. W. B.

A New Missionary Reward Book.

OUR esteemed friend, the Rev. W. Bailey, has just issued a neat little book called "Light in the Jungles; or, the Torn Gospel and what came of it," with a Preface by Sir Arthur Cotton, R.S.I. The price is only one shilling, and may be had from the Author, or publishers of this Magazine, post free. We advise our friends to secure a copy for their school library, or as a reward for Juvenile Collectors.

Sir Arthur Cotton, in his preface to the book, says:—

One of the principal objects of the mission with which the author has been connected (besides preaching the gospel in the Vernacular) has been the wide diffusion of Scriptures and tracts. A large portion of the converts from heathenism in Orissa owe very much of their awakening to the printed word. In various branches of the Indian service, Christian officers, who may not be able to preach in the Vernacular, gladly engage in Tract and Scripture distribution. The late lamented Gen. Brown of the Madras army did this, saying, "If I cannot *preach* the word on the line of march, I can give away the printed word." Another officer in the Madras service purchased a sufficient number of gospels to send to every town and village, and to every native prince and government official in the district where he was appointed. Our Lord said: "So is the kingdom of God as if a

man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how." Perhaps a more striking case of this could scarcely be found, than the one here recorded. We have every day new proofs that it has in good measure already undermined the great fabrics of Hindooism and Mahomedanism, and the working of this leaven is now appearing on the surface, in the little native churches which have sprung up in many places before any missionary had reached them. And we may now confidently expect that such cases will rapidly multiply. There is, as it were, the seed of truth under every sod almost throughout India, and all for many years well watered by the prayers and tears of faithful men. Let this fact encourage every one to help in a work of such unspeakable importance.

Missionary Services.

SERVICES on behalf of the Foreign Mission have been held as follows during the first quarter of the current year:—

DATE.	PLACE.	DEPUTATION.
Jan. 6.	Langley Mill and Heanor	W. Hill.
" 13—15	Wirksworth, Shottle, and Bonsall	"
" 20	Belton and Long Whatton	"
" 27, 28	Walsall	"
Feb. 3, 4	Burton-on-Trent and Swadlincote	I. Stubbins, and W. Bailey.
" 10, 11	Measham and Netherseal	W. Hill.
" "	Derby—St. Mary's Gate, Osmaston Road, Watson Street, Junction Road, and Pear Tree	E. C. Pike, B.A., W. Hill.
" "	Castle Donington, Sawley, and Weston	Dr. Underwood, W. Hill.
" 17, 18	Hugglescote, Coleorton, and Coalville	W. Bailey, F. W. Cantrell.
" "	Ibstock	W. Hill.
" 24, 25	Kirkby, East Kirkby, and Kirkby Woodhouse	W. Bailey.
" "	Leicester—Archdeacon Lane, Friar Lane, Dover Street, and Carley Street	H. B. Robinson, and A. Underwood, M.A.
" "	Nottingham—Stoney Street, Broad Street, Mansfield Road, Woodborough Road, Mechanics' Hall, New Basford, New Lenton, Hyson Green, Carrington, Daybrook, and Ruddington	E. H. Jackson, J. W. Williams, and W. Hill.
" "	Billesdon	W. Bailey.
March 3—6	Leake, Wymeswold, and Wysall	W. Hill.
" "	Polesworth	W. Bailey.
" 10—13	Longford, Sowe, and Bedworth	W. Hill.
" 17—19	Louth—North Gate, East Gate, Asterby and Donington	W. Hill, H. B. Robinson.
" 20	Grimsby	E. H. Jackson, W. Hill.
" 17, 18	Birmingham, Lombard Street	W. Bailey.
" 24—27	March and Chatteris	"
" 31	Peterborough, Fletton, and Stanground	"

Valuable help has been rendered in preaching and speaking for the Mission by ministers and other friends in their several towns and localities. Notwithstanding the severe commercial depression the funds have kept up remarkably well—a fact that sufficiently indicates the ardent affection cherished towards our honoured Mission. Only in a very few instances has the badness of trade been pleaded as a reason for not holding the usual services; and it is worthy of note that, where trade has been worst, the services have been held as usual.

Foreign Letters Received.

BERRAMPORE—J. G. Pike, Feb. 23, March 24.	CUTTACK—W. Miller, Feb. 12, March 5, 31.
" H. Wood, Feb. 16, March 2, 31.	PIPLEE—T. Bailey, Feb. 19th, March 24.
CUTTACK—J. Buckley, Feb. 26, March 5, 24.	" Mrs. Bailey, Feb. 15.
" W. Brooks, Feb. 20, 26, March 24.	

Contributions

Received on account of the General Baptist Missionary Society from March 16th, to April 15th, 1878.

	£	s.	d.		£	s.	d.
Atlantic and St. Lawrence Dividend	14	16	8	Louth, Eastgate	25	9	11
Midland Railway	15	13	6	New Basford	9	11	6
Bath—Dr. E. W. Eyre	1	0	0	Nottingham, Stoney Street	19	8	0
Bedworth	6	5	10	" Daybrook	8	0	0
Birmingham, Lombard Street	71	2	7	" Hyson Green	10	0	0
Derby, Osmaston Road—on account	20	14	10	Polesworth	2	8	0
Dewsbury	20	4	7	Walsall—for W. and O.	1	1	0
Grimsby	11	10	0				
Ledbury—Mrs. Shaw	1	0	0				
Leicester, Victoria Road	5	19	0				
London, Praed Street—for W. and O.	4	0	0	FOR ROME CHAPEL.			
" Westbourne Park	2	0	0	London—R. Johnson, Esq.	50	0	0
Louth, Northgate—on account	25	7	1	Leicester—Miss Hall (2nd donation)	1	0	0
				" —Mr. Bailey	0	5	0

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

The London Gathering of the "Generals."

NOT since the year 1858 has our Association visited the metropolis. Brought into life, as an Association of Christians and General Baptists in this city, it is not a little strange that we should have been so afraid of our birthplace, and so inattentive to its manifold and surpassing claims. In the early years of our denominational history we assembled in London every eighth year; but, for some reason or other, only one gathering has taken place here since 1842—one visit in thirty-six years.

Why is this? Why have the Midlands so largely monopolized the privilege of entertaining "the brethren" and transacting the corporate business of the churches? Why have our churches treated London with such conspicuous neglect?

These questions can be answered if the policy cannot be justified. Our denomination, at the moment of its formation under the guidance of the gifted and indefatigable Dan Taylor, had two elements in it. As our readers know, it was called the *New Connexion of General Baptists*; but it became *NEW* by separating from the Old Connexion, or Assembly of General Baptists, on the ground of antagonism to its deepening and death-spreading Unitarianism. Still, in that New Connexion there was a newer element than the one represented by John Brittain's church in Church Lane. Indeed, the life in and about London was old and came from the old body; but the churches at Barton, Melbourne, Kegworth, Loughborough, and Kirkby Woodhouse, brought with them a vigour and energy as fresh and bracing as the breezes of the Charnwood Hills. Dan himself, too, was reared outside the Old Assembly, and was indebted far more to Methodism than to it for any life he had. Hence it came to pass that the newly-imported and force-fraught vitality grew and increased and actually absorbed into itself whatever energy was left in the churches which had seceded from the Old Connexion. The new branch was grafted into the old and freshly planted stock, and has grown so luxuriously and fruitfully that the stock can scarcely be seen. Still it is there. And we are not more sure of anything than we are of this, that much of our future growth and fruitfulness will depend upon the wise care and loving attention we give to the old and newly-labelled stock. The progress of the denomination at large will be greatly accelerated by any attention we give to the soil in which the roots are set. Certainly if we wish the "Generals" to increase in London, we must have our gatherings there a little oftener than once in six-and-thirty years.

"Nay, nay," says some enthusiastic denizen of the salubrious midland zone, "there is not such a close connexion between the increase of the 'body' and the visits of the Association as all that."

Is there not? Well, see! In 1810 the London General Baptist members numbered 218. In 1842 they had risen to 1,021. Between 1842 to 1877 the numbers increased to 1,634. In the first case of thirty-two years, 218 members had held their ground—added FOUR

churches, and were 803 stronger. In the second case of thirty-five years those five churches, with a membership of 1,021, had not added a single church, and had only increased by 613 members. In the first period the Association visited London four times, in the *second* only ONCE. I do not hesitate to append Q. E. D., and if any one doubts the validity of the demonstration, I will supply him with bushels of additional facts to prove that the organic corporate life of the churches in a district will be found to rise and fall according to the frequency of the visits of the Association to that district. Exceptional circumstances will, now and again, have to be taken into account, but speaking broadly, the rule will hold good.

From all this it follows that our Association will do wisely to reconsider its customs, and instead of visiting the Midlands so frequently as it does now, go in order into each of our six Conferences. Why are we so rarely in the vigorous and enterprising north? Is it necessary we should stay away from the mid-western area so long? Is London to be forgotten for another generation? Does the Cheshire Conference know anything of us? Do we know anything of it? Why should not Macclesfield or Stoke receive us? We have borrowed chapels before, and may do it again. Our object is not merely to secure large meetings, lengthy newspaper reports, and the most comfortable quarters, but to deepen the interest of all our churches in our common life and common work; to broaden the sympathies of our fellow members, and direct them upon the sublime objects for the realization of which we are federated together. Anyway, if it is too early for the assembly to visit all our Conferences, yet this is the ideal arrangement towards securing which we ought to work.*

No doubt the reason for the monopoly of the Midlands is due to the enormous facility our midland churches have in chapels, and "beds," and experience, and to the greater enthusiasm kindled at the meetings by the magnitude of the gatherings. It has been widely felt that London is, in many respects, an undesirable place for the annual meetings of religious organizations. Baptists know well enough the prodigious difference between the Spring Session of the Union in London and the Autumnal Session in the country. The Independents have the same difficulty, save when, as recently, they obtain the help of a Leicester Conference to rouse attention and stimulate attendance. It requires an extremely huge force to divert the eager, energetic, and high-pressure life of London from its ordinary and accustomed channels. Still ALL denominations feed and nourish their organic life in this city from year to year, and owe not a little of their robustness and success to the process. We alone have the unenviable notoriety of having visited London once in a generation!

Possibly the recollection of the last Association in London has acted as a powerful deterrent. It was not a conspicuous success. I visited it as a student and remember a little of it, and I have heard much more. Its meetings were not all well arranged, nor well attended. It is said delegates went to the "Zoo," and left the "business" to take care of itself. Beds were not too plentiful, and the facilities for transit

* This, too, would quicken the pulse of our Conference life; specially if, as with the Southern Conference, the gatherings of the tribes were made not merely the business of the one church that enjoys the largest share of the privilege, but also of the whole Conference.

were not abundant. But difficulties are only so many calls to fresh effort; and the chief use of being men is to master difficulties.

We are not without hope that we may preserve our manhood in this case. The attack was successfully commenced at the last Association by the suspension of the standing regulations as to order of meetings. When people come to London they must to some extent do as London does. To have early morning meetings, as we do in the country, is to invite and deserve failure. No meeting, therefore, will begin before ten o'clock a.m. The Chairman's Address, too, is placed at seven o'clock on the Monday evening, when Londoners can attend: for it is forgotten by some that the time of our meetings is not the time of *our* holidays, but the very height of our season, and when it is most difficult to get release from the demands of business.

Westbourne Park Chapel is conveniently placed. It is only half a minute from the ROYAL OAK station of the Metropolitan Underground Railway, and two minutes from the "Royal Oak" public-house, one of the chief West End centres for omnibuses. It will be found large enough for all the necessities of the Association, excepting the one matter of "beds." Dinner will be provided on the premises, and *given* to all ministers and delegates, on Tuesday, Wednesday, and Thursday. Our fifteen rooms will supply nearly all that is requisite for the meetings of Committees, and for the use of Secretaries.

The "bedding" question is the only one that is likely to prove too much for us to manage according to the desire of our hearts. Generous aid, however, is offered to us, and we shall certainly be able to accommodate all our ministers. We shall also provide the fullest information as to hotels and lodgings for delegates. Read what is supplied in the second sheet of this Magazine, and write to the Rev. W. J. Avery, 16, Maryland Road, W., the Secretary of our Local Committee, for further knowledge where necessary. As Chairman of that Local Committee, I am sure I may say that nothing will be wanting on our part, in labour and devotion, to give the Association such a hearty welcome as will make it anxious to visit the metropolis again within six years.

Only two or three words can be said concerning the subjects which will occupy our time at the forthcoming Association. Our NEW HYMN BOOK, it is hoped, will be submitted, accepted, and passed, and arrangements made for its early circulation amongst the churches. Whatever may be its designation, it is likely to be, if not *the* best, yet certainly one of the best, in existence in this year 1878. The work in Orissa and Rome needs to be reinforced. The Foreign Missionary Committee has appointed a sub-Committee to look out for men. Let us pray the Lord of the harvest to send them. O that it might please Him to send them soon, for the fields are white already to harvest. The College will require and repay all the attention we can give it. Our Home Mission, under its new dispensation, has just selected its first sphere of work under most encouraging circumstances. It is to be hoped the churches will give liberally, and that this branch of our labour may receive large accessions of sympathy and help.

May the Lord of our gatherings graciously favour us with His presence, and fill us with His Spirit, and so may His kingdom be greatly promoted by our meetings.

JOHN CLIFFORD.

A Peep at the Annual Association of 1785.

THE New Connexion of General Baptists was fifteen years old when the Annual Association met in 1785. When it was organised in 1770, its roll of membership gave 1635 souls; but the effective strength was doubtless, as it is now, inferior to the nominal and numerical. The Old Body of General Baptists had greatly declined from the days when it was not only the elder, but the more numerous of the two branches (General and Particular) of the Baptist denomination in England.

I cannot say whether any Minutes of the New Connexion go further back than those of 1785. They are the oldest in my possession, and have a very primitive appearance, consisting as they do of twelve small pages, printed on very coarse paper. Yet I like to look upon them and to turn them over, for they introduce us to the Fathers and Founders of our Connexion—holy men of God, who have long rested from their labours.

The year 1785 was the year when Pitt's Parliamentary Reform Bill was rejected, and so an adjustment of the Constitution to modern changes was delayed for nearly fifty years. The American War was over, and the first ambassador from the newly-fledged Republic was received at St. James'. The same year letters were conveyed by stage coaches for the first time. France was slowly but surely preparing for her great Revolution, whose throbs have not yet subsided, and—ominous conjunction!—the guillotine was then introduced as an instrument of capital execution.

The place of assembling was Boston—the quaint old Lincolnshire town. It is older now, and still quaint; but the Boston of 1878 is less like the Boston of 1785, than was the Boston of 1785 to the Boston of 1620, when hearts beat anxiously in her gable houses for tidings of the *Mayflower*. But then, as now, Boston Stump was a famous landmark to mariners, and two and a half centuries ago the church it dominated was well-stricken in years.

The pastors and representatives who journeyed to Boston to attend the Association of 1785, had travelling difficulties unknown to the present generation; but these were surmounted, and the good men, most of whom probably put up at a public hostel, were ready for business on the 27th of April. The churches sending reports were twenty-three, of whom seven were unrepresented at the Association. The total number of representatives (pastors included) was only twenty-four—a proof that then, even as now, a Boston Assembly could not command the attendance natural to the Annual Meeting when held in the Midland district.

When duly convened, Mr. Dan Taylor was elected chairman. Parenthetically be it observed that brother Dan Taylor was elected chairman of all Associations, with two or three exceptions, from 1770 to 1816—evidence that he was a natural leader of General Baptists. The proceedings extended over two days, and it is not surprising that these Minutes contrast very strongly with those which are now the transcript of our business on such occasions. Strictly denominational work—work common to the denomination as a whole—was then almost

unknown, for there was no Foreign Missionary Society, no Home Mission, no College, no Hymn Book, no Magazine, no Committees!

Devotional exercises and preaching there were—very fervent and refreshing, we may be sure; and then there were the “Cases,” to which the pastors and deputies addressed themselves with a lawyer-like tenacity and patience. Of these “Cases” I wish in this glance to give some account, as bringing before us our Connexional Fathers sitting in council, and as throwing light upon the questions which interested them and the churches of which they had the oversight.

Seven churches had sent in one Case each, Donington and Loughborough had sent two Cases each, and Leicester had three Cases of its own. Had the other churches been as prolific in Cases, it is clear that, despite the paucity of other business, the Association must have exceeded the number of sittings now found or made sufficient for the diversified work of the present times.

It is a curious illustration of the trifles which kept Christian men apart even a century ago, that at this Association Messrs. Boyce, Proudfoot, and Clarke attended with a view to union, but could not agree to it, unless those received as members of the New Connexion had hands laid upon their heads by a minister, and also abstained from eating blood. The matter dropt because the Association could not agree to union on such terms; and after a fresh debate the proposals were rejected by a vote of sixteen; one vote being on the contrary, and six members not voting.

In discussing Mr. Dan Taylor’s removal from Halifax to London, it was resolved “to throw the matter into a systematic form;” and so, after letters had been read and reports made of what had been done, a series of questions were put, in answer to which “It was unanimously agreed that Halifax is not so important as London;” “After considerable debate it was unanimously agreed that London affords the greatest opportunities;” “It was unanimously agreed that at Halifax there were better instruments to be had fitted for the place”—*i.e.*, in the absence of Mr. Dan Taylor; “It was unanimously agreed, except two neuters, that Halifax can more easily obtain a suitable minister:” and on the question, “If both the places be without a suitable minister, which of the places ought to be supplied?—Answer, London; only five neuters.” At a subsequent hour the case of Halifax was again brought up, and after fresh readings and discussions “the final query was solemnly put, ‘Does it appear, on the whole, likely to be for the glory of God and the good of mankind that brother D. Taylor remove to London?’—Answer, Yes seventeen, neuters eight.” To London, accordingly, Mr. Dan Taylor went before the next Association. The only London church then met in Church Lane, Whitechapel, and numbered “about one hundred and fifty members;”—the Halifax church having fifty-six members.

The Donington church sent as their Case the question, “Has any Association a power to remove any minister from his people without his people’s consent?” “Answer, No; one yes.” The brother who answered Yes, had evidently views of the prerogatives of an Association inconsistent with congregational polity. A more intricate question was next proposed—Whether, if a minister consulted the Association as to removal, and both they and he approved of the step as for the better,

“ought he in such a case to leave his people without their consent?” “Answer, Yes fifteen, no two, neuters eight.” The vote for ministerial freedom was clear; but the majority were not disposed to be rash, and so “it was agreed to consider the matter at the next Association”—held at Leicester, where, “after long debate, the question was put, and the result was, ayes thirty-one, neuters fifteen.” Time has helped to settle this knotty point by the Association ceasing to be asked its opinion on such matters; and ministers are left to act on their personal conviction, and such private advice as they can procure. The majority felt that it would never do to give a church a veto on the minister's choice; and the large number of neuters may be taken as indicating the feeling that before a minister removes, in opposition to a church's wishes, he should be very strongly convinced that he is in the way of duty: and this is a consideration not now to be overlooked.

The churches were then small and scattered, and looked to the Association for advice; so that besides the great Case (to them) of Dan Taylor's removal, other cases of a similar nature were presented.

The Longford church asked for sanction to be given for Mr. Pollard's removal to it from Loughborough; but “it was agreed by ten, and thirteen neuters, that he ought not to remove.” Mr. Taylor having in his heart the church at Halifax he was about to forsake, asked advice of the Association, and “fourteen advise, with one no, and two neuters, that the people at Halifax turn their thoughts to brother Beasley at Hinckley, if they think proper.” The Halifax people apparently did not think proper to follow this advice, but resented the loss of their minister. Next year they sent neither representative nor letter to the Association (1786), and to the one following they addressed a bitter complaint of their low estate. At last they found an acceptable minister in Mr. Burgess.

Several of the Cases at Boston (1785) bore upon money, and the Association evinced rare business shrewdness in dealing with these affairs. The church at Castle Donington expected to contract £160 expenses in removing a meeting-house from one village to another, and “solicit the kind and generous assistance of our sister churches as soon as they may think it prudent and convenient for them.” The Association cannot promise assistance at present, or fix a time for a successful application, “but shall give their assistance at a future season.” Did the season ever arrive?

The church at Sutton Coldfield can raise “the minister £20, but he thinks he cannot do with less than £50, so the church solicit the assistance and advice of the churches in connection.” The answer is wisely unanimous, with only seven neuters, “We advise brother Austin to turn his thoughts to some way of business.” A hint is added that if he will visit the Leicestershire churches “at a proper time, something might be done worth his coming.” On a Nottingham case, in relation “to the defraying of the expense of the burying-ground,” it was advised “to take money upon interest, and if they find it convenient, to raise the interest by the burial-ground.” It is rather presumptuous to advise so long after the event; but might not a more direct course have been to make the burial-ground defray its own expenses? Perhaps by “expenses” the purchase-money is meant, and a mortgage advised.

The Wisbech church reports itself in a low way, and the Lord's Supper not administered. Brother Poole is advised to do this, if desired by the church, "and if he finds his way open for it." This is cautious counsel.

The next Association was appointed to be held at Leicester; and the Minutes end—all but the word "Finis" and the printer's name and address (a London one)—by this curious notice—

"N.B.—The Ministers and Representatives are desired to put up at the Saracen's Head in Friar Lane, and to the rest of our country friends we would recommend the Old Mitre in Red Cross Street, and the Green Dragon in the Market Place."

Clearly the days of Temperance Reform had not dawned, nor had the happy thought occurred of opening private houses to the pastors of the churches. It is comfortable to feel that in some things we have the advantage of our venerated Fathers of 1785. DAWSON BURNS.

Darwin v. Genesis.

No. II.

BY THOMAS HENSON.

MR. DARWIN has done so much to popularise the doctrine of man's evolution from the lower animals, that just as John Wesley immortalised his name with an *ism*, so has he; and Darwinism is now very widely talked about, but very narrowly understood. With certain modifications it has made its way into religious circles, and there are those who ask, "Is there not room for Darwinism in the Bible?" Attempts are made to reconcile Darwin's account of man's evolution under natural selection with the Mosaic account of his creation. But it must be remembered that Mr. Darwin plumes himself upon "having done good service in aiding to overthrow the dogma of separate creations"—so that any reconciliation must be entirely at the expense of Moses.

At the same time, let it not be assumed that he atheistically ignores God. He speaks of a God hating sin and loving righteousness; and to love that Being, he says, "is the grandest form of religion, which was unknown in primeval times." Nor must it be said that in aiding to destroy the dogma of separate creations, he altogether ignores or denies a primary creation; so far as his book is concerned he is silent on that point, a fact which Professor Tyndal complains of in his Belfast address. It is due to the eminent naturalist to mention this, seeing that we have a heavy charge to lay against his doctrine. The doctrine of man's evolution from the lower animals, under natural selection, and by the survival of the fittest, is entirely subversive of the Scripture account of his creation in the image of God, of his fall through transgression, and of his redemption through the atonement of Jesus Christ. We think this will become increasingly evident as we proceed.

Having by the aid of a brilliant imagination satisfied himself as to the development of mental powers, Mr. Darwin proceeds to the "moral sense." He fully subscribes to the doctrine, "that of all the differences

between man and the lower animals, the moral sense or conscience is by far the most important." This conscience he sums up in the short but imperious word "*ought*." Perhaps when we consider conscience, not as a sense developed out of correlations of animalised dirt, but as an implantation by a divine, loving Creator, we may feel that it is worthy of a more comprehensive word. Mr. Darwin is very great in assumptions and probabilities, and he lays down the following proposition as seeming in a high degree probable, namely, "That any animal whatever, endowed with well-marked social instincts, the parental and filial affections being here included, would inevitably acquire a moral sense or conscience, as soon as its intellectual powers had become as well, or nearly as well, developed, as in man." Now before we can discuss that proposition itself, we must agree with Mr. Darwin as to its terms, and that may be impossible. First, we must remember the wide difference between parental and filial affections, as manifested by men and by the lower animals; and we must determine how far this difference is due to the well-developed intellectual powers in man, and to the moral sense, which according to Mr. Darwin is the result of those powers. Secondly, we must determine whether it is possible for such an animal to have intellectual powers, and to have them developed as well, or nearly as well, as in man. The brightest instinct of Mr. Darwin's dog is not equal to the weakest intellect of his lowest savage. A better form of the proposition would be, that if any animal whatever could only become a man, it would inevitably acquire a moral sense or conscience: but here again it is at fault, for how can a man be a man, if he have to acquire the moral sense or conscience?

It is always interesting to watch the growth and development of a plant, and more so to a mother to mark the physical growth of her child; but it would have been entrancingly interesting, could we have been present to have witnessed, through countless variations, the development of this moral sense. This pleasure is for ever lost to us; but if we will trust the brilliant imagination of the eminent naturalist, he will help us to retrace the past; he will lift the veil and let us see our animal progenitors arrived at a stage of well-developed social instincts, taking pleasure in each other's society, feeling sympathy, and serving each other. Then, those social instincts developed highly into mental powers—and images of past actions and motives would be ever returning through the developed memory, giving rise to feelings of dissatisfaction. Then, the power of speech and language being acquired, the expression of communal wishes and opinion as to how each member *ought* to act for the public good would naturally become, in a paramount degree, a guide to action. And lastly, habit in the individual would ultimately play a very important part in guiding the conduct of each member. Thus, if we can only accept Mr. Darwin's philosophy, we may see how conscience was developed.

If we ask what is the standard and tribunal of this moral sense, this "*ought*," it is simply the public good. Some one has said that "Conscience is God's detective in the soul;" but Darwinism knows nothing about such a theory. With the Bible in our hands, we gather a different conception of conscience, as to its origin, its province, and its destiny. We understand it to have been, in man's original estate,

divinely implanted within him, and to have very closely linked him to his Creator. We feel that as God given, it must have been in perfect harmony with all divine attributes, and entirely amenable to the divine will. But according to Mr. Darwin, as a developed sense, under natural selection, it is quite a variable quality; for, he says, "had man been reared under the same conditions as hive bees, his conscience would then be what theirs is; and unmarried females, like worker bees, would think it a sacred duty to kill their brothers, and no one would interfere!" Well, have bees a conscience, or moral sense? If not, all this talk about men reared as they are is empty and useless. If they have—and according to it, wholesale murder is the right thing for its society—and man so reared would have had such a conscience, what is the value of such a variable quality in relation to the spiritual interests, present and future, of man and of God? What a miserable standard and tribunal of moral responsibility! Conscience, evolved during the long, blind, fortuitous process of development, under the bungling care of natural selection and necessitarian pressure, destroys all moral responsibility to God as its final Judge, and opens the door for the rankest fatalism. Mr. Darwin says "we ought not to deny the development of moral faculties, because we daily see them develop in every infant." But if they were not innate in the infant mind, would they daily develop? If they are as innate in the chimpanzee or gorilla infant, why do they not daily develop there? From rose stems and rose buds, roses will daily develop; but so long as a thistle possesses a different nature to a rose tree, and is minus the peculiar correlation of forces, saps, and cells which go to make a rose, you will never develop a rose from a thistle. The Bible represents man as created holy, pure, loving, in the image of God, and as having fallen from that high estate to his present sinful and corrupt condition. Darwinism represents him as immensely superior now to anything he has ever been before; and we repeat the charge, that Darwinism is entirely subversive of the Bible story of man's original estate in the image of God, and of his ruin by the transgression and fall.

From morals to religion is but a step. Mr. Darwin says "there is no evidence that man was originally endowed with the ennobling belief in the existence of an Omnipotent God." We leave that assertion as a moot point, simply remarking, that we find greater difficulty respecting it at the feet of Darwin, than at the feet of Moses.

He proceeds, "If, however, we include in the term religion, the belief in unseen or spiritual agencies, the case is wholly different, for this belief seems to be universal with the less civilised races." To a creature altogether material, whence came such a belief? How came it to be universal, especially among the less civilised? Is it more universal than the belief in a great Supreme Spirit—a God, of some sort? He does not admit the objective reality of these unseen spiritual agencies, and he accounts for their subjective rise in a creature of matter, whose mental and moral powers are only developments of brain and cerebral organisation, by supposing that dreams in the early savages had something to do with it. He says, "The soul of the dreamer goes out on its travels, and comes home with a remembrance of what it has seen." The *soul* of the dreamer went out; and came

home again! What is that soul? Lucretius, Tyndal, Huxley, Herbert Spenser, and Darwin cannot tell us; but it seems it went out from its matter-home, travelling into the darkness, and found spiritual agencies, and brought the remembrance of them back with it to its matter-home! Wonderfully strange that! But he tells us that until the faculties of imagination, curiosity, and reason were fairly well-developed in man, his dreams would never have led him to believe in spirits any more than a dog would." Thus the early savage progenitors came to believe in spirits, and "the belief in spiritual agencies would easily pass into the belief in the existence of one or more gods." Again, he says, "The feeling of religious devotion is a highly complex one, consisting of love, complete submission to an exalted and mysterious Superior, a strong sense of dependence, fear, reverence, gratitude, hope for the future, and perhaps other elements. No being could experience so complex an emotion until advanced in his intellectual and moral faculties to at least a moderately high level. *Nevertheless we see some approach to this state of mind in the deep love of a dog for his master, associated with complete submission, some fear, and perhaps other feelings.*" The italics are ours. Now let us put down the Bible, extinguish all our biblical light, ring the curfew over all the moral and spiritual fire we ever gathered from the torch of revelation, and ask ourselves, is it possible to believe in the development of such beautiful bodily forms, with such exquisite adaptations, of such mental powers, of such moral faculties, of such religious capabilities and ideas, by the mere correlations of force and matter, blindly acting under the fixed law of so-called natural selection, through an illimitable process of variations, stretching along from the sexless, invertebrate worm or ascidian, to ourselves?

Or, again listening to the Bible, teaching us whence we came, what we are, and whither we go; teaching us what God is, what He has done for us in Christ Jesus, by the Holy Ghost—can we, with such experience of religion as it inspires, touching us so sympathetically in our deepest misery and woe, and lifting us up by grace to the Godlike and divine,—can we consent that all this wealth of love, all this grandeur of truth, and all this triumph in us of revealed religion, shall be shrivelled down to the level of the instinct of Mr. Darwin's dog? To believe this out-miracles all the miraculous of the Bible. We infinitely prefer Genesis, and separate creations. There is grandeur of simplicity in the Mosaic story, "And God said, Let us make man in our image." "Here alone the Almighty paused to consult, as it were, before making His masterpiece of creations. And this pause may aptly represent to us the almost infinite hiatus between man and all the inferior animals, the enormous chasm over which the Creator passed at this period of creation, from the mere living organism or animal, to the essential mind of man; even to the everlasting individuality, involving the consequent responsibility of the human spirit."* Evolution leaves the enormous chasm between man and the lower animals unbridged—it denies man's original glory and fall. It shuts out the necessity for the incarnation of Christ to redeem the lost sinner. It degrades man from the position which God gave him, and exalts him to one which God has not given. It robs God of His glory and honour in redemption.

* Dean Macgregor.

In Memoriam: Rev. James Staddon.

BY THE REV. W. H. PAYNE.

THE memory of the just is blessed, and it is but fitting that a brief record should be given of the life of one who for more than half a century has been a good minister of Jesus Christ, and an affectionate faithful pastor of the flock of God. More than forty years of this long and useful life were spent amongst the General Baptists; than whom the Connexion had not a warmer and a more attached friend, or one more solicitous for its success; and to many of the readers of the Magazine the deceased was intimately known and very greatly esteemed, having, in his turn, served for three years, with fidelity, the duties of Secretary to the Association.

Mr. Staddon wrote a brief journal of his life, and from a few extracts we learn that in commencing it he testifies the benefit he has received from the biography of Christian experience, and regrets that "many ministers of the gospel have gone to their reward without having left anything on record to the praise of Sovereign grace." We would, therefore, fain hope that, in his own case, a brief statement of a noble life may, in like manner, be of profit to our readers.

Mr. Staddon was born at Luxborough, in the county of Somerset, Nov. 24th, 1802, and at an early age was sent to school, where he made good use of the opportunities afforded. When about fourteen years of age he was apprenticed to his father, who was a joiner and cabinet maker, etc., and continued in the business until 1825. There was nothing remarkable in his boyhood and youth. His days were passed as most lads, and on Sundays he attended the parish church; but the village, at that time was morally dark—it has been said that there were not two Christians in the place. The Wesleyans had failed to obtain a permanent station in Luxborough; and when giving up earnestly prayed that, since their efforts were apparently futile, some religious body might be sent there for the spiritual instruction of the people. This prayer was answered in the advent of the Bible Christians; and Mr. Staddon, who was then about eighteen years of age, was induced by curiosity to hear a travelling preacher named Mary Mason. "Her first sermon," he writes, "was the means, in the hand of God, of convincing me that I was a guilty sinner. I returned home that night resolving to reform my life, and begin to pray to God, which resolution I had strength to reduce to practice; thus did God graciously stop me in my wickedness at a most critical period of my life."

In February, 1821, when with the Bible Christians at a meeting for prayer and addresses, Mr. S., with his father (whose membership with the Wesleyans had lapsed) joined the society. For several months he went on his way rejoicing, and was unspeakably happy; but being necessitated to be at a distance from home with evil companions, he wandered from God, and records (what may well be a word of caution to those who have the management of Church Book Registers), "had my name been left off, I believe I should never have joined the people of God again." Being brought back to Luxborough;—through the prayers and efforts of the believers he was won to the people of God, and restored to the joys

of salvation; and he records that this experience was blessed to him through life in making him a watchful Christian!

Soon after he felt it to be an imperative duty to tell others of the "Saviour he had found" that they might participate in his joys; and having given a statement of his call, doctrines, etc., before a local preachers meeting, his name was placed upon the preachers' plan, and so continued until 1825. About this time he felt that he was called to give up all his prospects in business, and devote himself altogether to the work of the sacred ministry; and although there was a strong desire to settle in business, and accept the flattering prospects that were before him, yet his future course of life was determined for him by God in a most unexpected way. He had made an engagement with a friend to go to Plymouth. On the way he was introduced to Mr. O'Bryan, and was requested by him to preach at a camp meeting at Halberton, and having complied, subsequently spent several days at his house. At that time the preacher in Jersey was unwell, and Mr. Staddon was prevailed upon to go there as an assistant minister. After his return Mr. O'Bryan conversed pointedly about the giving himself entirely to the work, and feeling that he must give up his worldly calling or grieve God, he became a candidate for the ministry, and on one of the ministers being removed from the circuit in his native village, he was requested to supply his place.

In March, 1825, he was sent into Wales, where he laboured three months, blessed in the work, and satisfied that he was where God would have him to be. He was then appointed to the Northumberland Mission, and left Wales with pleasant memories and many regrets that he had so soon been appointed elsewhere. Here he passed through many conflicts; but God was with him to support and comfort. He felt his want of qualification for the work in that county, yet by a close and unremitting attention to study he overcame the obstacles that were before him. It was his conviction that "the Christian ministry could not be founded in ignorance; and that without sanctified knowledge we can never be efficient ministers of the gospel." He was appointed, in Feb., 1828, home to the Kingsbrompton circuit, where he laboured successfully until 1829, when he was appointed to the Chatham circuit, in the London district. In 1831 he was removed to another circuit in the same district. The thought of being a minister of the gospel in the great city, "where light shines with meridian splendour, and the gospel is so ably preached by ministers of every denomination," powerfully influenced his mind; but he writes, "Bless God, I have enjoyed some good times amongst the people here. Since I came to London I have felt God to be increasingly precious to my soul. I feel, though I am in the wilderness, that the paths of real religion are strewed with flowers, and flowers of celestial growth. My fears are in some degree removed after having visited many parts of London, and witnessing the state of disgrace and degradation into which thousands in this city are plunged. O! how necessary that these haunts of misery and wretchedness should be visited by the servants of the Most High!" He was again, by the Conference, appointed to his native circuit, and in 1833 we find his records dated from Taunton.

Here the diary ceases; but from other records we gather that in about two years time Mr. Staddon was again sent to the London district; and the

record of his journeys by stage coach, sailing vessels, and other modes of locomotion, show at times great inconvenience, very different from the speed and comfort of travel in these days of steam. While at Woolwich, in conversation with Mr. Ackworth (the father of Dr. Acworth), who was an intimate friend, the conversation turning on baptism, from what Mr. Staddon had said, Mr. Ackworth remarked, "Why, if that is your opinion you ought to be baptized." "I know I ought," was the reply. Soon afterwards, when he was preaching, the circuit steward sent a message that after the service Mr. S. must go to baptize a child that was ill; he tried not to comply with the request, but, being compelled to go, he said, "This is the last child I will ever baptize." When asked why he objected?" he said, "I could not conscientiously do it." Soon after he resigned his ministry with the Bible Christians, and wrote to Dr. Burns (as he knew of the Dr.'s coming out from the Methodist Connexion) and desired to be baptized. The officers of the Bible Christians tried hard to retain Mr. Staddon in their communion, and to this day he is remembered with great esteem in the West of England and in the circuits where he laboured: but no persuasion could ever turn Mr. S. from what he believed to be right—he was always decided, though undemonstrative.

On giving up, once more, his worldly prospects for conscience sake, he, with his wife and child, arrived in London, where a new trial awaited him. He was unable to obtain the apartments he had written to secure, and like Abraham of old, "he went forth, not knowing whither he went." He was soon after baptized in New Church Street Chapel, Paddington; and after preaching at several places, he subsequently removed, in August, 1837, to Burton-on-Trent as the pastor of the General Baptist Church in that town, which then numbered but forty-seven members; he added to the scanty salary of £45 per annum by keeping a small day school. Whilst in this town there was a remarkable instance of faith rewarded. He had become reduced, pecuniarily, and was greatly dispirited; but, turning to the Word of God, he was struck by the passage, "O Israel, thou shalt not be forgotten by me," Isaiah xlv. 21, and from these words he preached. The next day a letter came in an unknown hand, having the post mark of Ashby-de-la-Zouch, which read as follows:—"I, Jesus, have commanded one of my disciples to send unto my servant, J. Staddon, five pounds, which he must accept as a token of my approval of his services, and to assist him in maintaining his position amongst my little flock at Burton. Jan. 26, 1844." This timely aid made a deep impression; and ever after in life he found "Israel was not forgotten by his God."

After eight years devoted and successful labour Mr. Staddon removed, in April, 1845, to Quorndon, the members at that time numbering 256, where he affectionately ministered, having also in charge Woodhouse Eaves, Mountsorrel, and Barrow. After eighteen years faithful service, marked by joys and vicissitudes, he accepted, in 1862, the cordial and unanimous invitation to the church at Pinchbeck, the members being fifty-four. Here he spent the last fifteen years of his life. The quietude of that Lincolnshire village was a sphere now in every way congenial to his tastes.

The review of his life, according to his own diary, was, "All I am and have, is owing to God's grace. I am a monument of grace!"

Though he had, like all ministers, his peculiar trials in his church work, yet he never spoke unkindly of those through whom the offence came, simply remarking "they were naughty people;" and in the heavy affliction which for fifteen months laid him aside he was never known to murmur at the dealings of his God.

On resigning the pastorate, through physical inability, the church and congregation at Pinchbeck presented a handsome testimonial as a token of their loving esteem; and Mr. Staddon had the comfort of knowing that in his declining days his wants were all supplied. He died as he lived, trusting in the living Saviour; telling those who came to see him that Christ was a perfect Saviour, and sent dying messages to his church, family and friends, to trust Christ and meet him in heaven.

The last few days of his life he was unconscious; but it needed no testimony from the chamber of death to assure all who knew him that in departing he was with Christ, which is far better. As we think of him we say, "Our friend is not lost, he lives with the spirits of the just made perfect. Our souls look for the day when we shall see him again, and then shall we ever be with the Lord; trusting His faithfulness, and leaning upon the arm of His power, we shall safely tread the way of the desert, and we, too, shall soon be at home."

"Soul, adieu! this gloomy sojourn
Holds thy captive feet no more;
Flesh is dropped, and sin forsaken,
Sorrow dropped and weeping o'er.
Through the tears thy friends are shedding
Smiles of hope serenely shine;
Not a friend remains behind thee
But would change his lot for thine."

On the 3rd of May devout men carried Mr. Staddon to his burial, when he was followed to the grave by his widow, son, daughters, and many sorrowing friends. The funeral service was conducted in the chapel where he had so long and faithfully ministered the word of life, a very large congregation assembling to testify their grief, and all the shops in the village were closed in respect for his memory. The Revs. J. C. Jones, M.A., A. Jones, R. Ellis (Congregational minister), and A. J. Robinson, the pastor, took part in the solemn service. A funeral sermon was preached by the Rev. J. C. Jones on the 12th, to an overflowing congregation, from Revelations xiv. 2, 3, who preached also a sermon at Spalding; at the Congregational Chapel, Pinchbeck, the Rev. R. Ellis improved Mr. Staddon's death; and his son-in-law, the Rev. W. H. Payne, at the Baptist Chapel, Lyndhurst, from Zechariah i. v.

Mr. Staddon was twice married; in Oct., 1833, at Halse, Somerset, to Miss Sarah Summerson, a native of Wallington House, Berks. On this he writes, "I regard it as the most important step in my life. I doubt not but that unerring wisdom has hitherto conducted me, and I believe the same wisdom will guide me all my journey through. I never felt more desirous to devote my all to God and His service than I do at the present time. Praise His name! His service is perfect freedom." This happy union continued until Feb. 18th, 1858, when Mrs. Staddon entered into rest, leaving him a sorrowing widower, with three children to lament their loss. In Feb., 1860, Mr. Staddon married the widow of Mr. Burnett, who is a daughter of the late Mr. Hoe, a name well known

in the G. B. denomination. This marriage, which proved a very happy one, took place at Hose in February, 1860.

The *Spalding Free Press* (a local paper) in an obituary notice at the time of his decease, remarked, "He seemed to live in the land of Beulah, far away on the heights, where the grass is ever green and the flowers ever bloom. He was successful in gaining the esteem of all who knew him, either as a pastor or neighbour; even the children loved him; and like the patriarchs, when he was gathered to his fathers all the people made a great mourning for him. While liberal to those who differed from him, he was exceedingly firm in his own opinions, and while holding and maintaining his own views of truth, he never made an enemy throughout his long ministerial life. His talents were sound rather than showy, his sermons plain and practical, and delivered with much earnestness and affection. His language was not flowery, but pointed; his words few and well chosen. He was a model of punctuality and exactness, and the perfect symmetry of his discourses, and the methodical arrangement, reminded one of a beautiful piece of handicraft, perhaps influenced in no small measure by his early life and occupation. His manner was not obtrusive, but rather retiring and modest, always ready to give place to others when duty called him. He was one of those men concerning whom it can be truly said that he lived the same gospel that he preached to others. As a neighbour he was kind and cheerful, anxious to hold out a helping hand to any that might need his assistance, and lessen the load of trouble and soothe the aching heart whenever it was in his power. His serious affliction for the past fifteen months removed him from public duties; a loss to the neighbourhood to which he was as a 'light that shineth in a dark place.' Happy they who may be enabled to tread in his footsteps, and be permitted to arrive at the goal he has attained."

Christ's Sympathy.

If Jesus came on earth again,
And walked and talked in field and
street,

Who would not lay his human pain
Low at those heavenly feet?

And leave the loom, and leave the lute,
And leave the volume on the shelf
To follow Him, unquestioning, mute,
If 'twere the Lord Himself?

How many a brow with care o'erworn,
How many a heart with grief o'erladen,
How many a man with woe forlorn,
How many a mourning maiden,

Would leave the baffling earthly prize
Which fails the earthly weak endeavour,
To gaze into those holy eyes,
And drink content forever!

His sheep along the cool, the shade,
By the still watercourse He leads;

His lambs upon His breast are laid;
His hungry ones He feeds.

And I, where'er He went, would go,
Nor question where the path might lead;
Enough to know that here below,
I walked with God, indeed!

If it be thus, O Lord, of mine,
In absence is Thy love forgot;
And must I, when I walk, repine,
Because I see Thee not?

If this be thus, if this be thus,
Since our poor prayers yet reach Thee
Lord,

Since we are weak, once more to us
Reveal the living Word!

Oh! nearer to me, in the dark
Of life's low hours, one moment stand,
And give me keener eyes to mark
The moving of Thy hand.

—OWEN MEREDITH.

Man after Death.

VI.—*The Animal in Man.*

It is allowed that man MAY live after death. But it is held that it is hardly likely that he will: first, because of the "multitudinousness" of men; secondly, because of the low and grovelling condition in which the masses of men are found;* and lastly, because man is so prodigiously like an animal, that you cannot well prove him "immortal" without immortalising by the same logical fiat every mollusc and mammal, zoophyte and zebra, that ever breathed; and that is surely so enormous a conclusion that only ill-balanced minds can contemplate it with composure.

We know, or think we do, that our neighbours the animals are mortal, and most of us believe that they are only and wholly mortal. The rocks are full of their relics. Death has reigned over them without a moment's break from the beginning, and is destined to hold them for ever under his sway. Fossils are found in the oldest rocks of all; and the vast successions of sedimentary strata show that millions of beings in myriads of ages have followed one another to the grave. Man also dies like the brutes that perish. To all outward seeming alike in origin and in growth, in decay and in death, in doom and in destiny, the earth that supports him finally receives him, as it does them, and he goes to it as to his home. Bryant, with equal truth and beauty, says—

"Not to thine eternal resting-place
Shalt thou retire alone—nor could'st thou wish
Couch more magnificent. Thou shalt lie down
With patriarchs of the infant world—with kings,
The powerful of the earth—the wise, the good,
Fair forms, and hoary seers of ages past,
All in one mighty sepulchre. The hills,
Rock-ribbed and ancient as the sun; the vales,
Stretching in pensive quietness between;
The venerable woods—rivers that move
In majesty, and the complaining brooks
That make the meadows green; and, poured round all,
Old ocean's gray and melancholy waste—
Are but the solemn decorations all
Of the great tomb of man. The golden sun,
The planets, all the infinite host of heaven,
Are shining on the sad abodes of death
Through the still lapse of ages. All that tread
The globe are but a handful, to the tribes
That slumber in its bosom."
"Millions . . . since first
The flight of years began, have laid them down
In their last sleep: the dead reign there alone."

But the improbability of man's life after death appears greater as the resemblances between him and his neighbours of the animal kingdom are further traced. Why, in effect, it is asked, should the creature man be immortal? Not because he is different in physical substance! He is the same. Hydrogen, oxygen, phosphorus, and the like elements make either an unwieldy elephant or a beautiful Helen of Troy. Not because man has found his place here by a different road! His way is

* On these two points cf. pp. 122—5 of this Magazine, 1878.

the same. He comes out of the great unknown, along the same path as the tiger and the lion. Not because he is sustained in life by different processes! They are one in essence, notwithstanding civilised man may cook his dinner, and the lion prefer it in its fresh and uncooked condition. Not because man has mind and animals have not! "The mind of animals is as real as that of man." Does man think? So does his dog! Does he love? So does his dog! See how the mastiff watches his master's movements, and lingers in affectionate and inconsolable grief at his master's grave. Has man memory and conscience? So "cats," as every housewife knows, are not lacking in recollection, and by skilful and well-regulated treatment can be made capable of movements not unlike those attributed to the monitions of conscience. Indeed, if the lowest type of man be compared with the highest type of animal, it will be difficult to detect a grain's weight of reason for lengthening the existence of one beyond the other; and even that grain's weight may be against the man.

But that is a method of reasoning essentially unfair. The same process would prove the identity of plants and animals. Their lives are full of analogies. Both start existence in the same way—beginning from a previous life, an egg or a seed. Both are fed in the embryo state in the same manner—the germs in the egg and the seed using up the stored food with which they are provided at the start. Another "tendency," which may also be compared to an instinct "like that in animals," "is the power possessed by the growing parts of plants of perceiving the position of the chief source of light." Again, some plants, like the fly-trap of Venus, catch flies and digest them, converting them into their substance.* How unspeakably improbable, therefore, that the lark should pour forth sweet strains of music from its little throat, and the hound become an ally of man in the detection of crime. Plants and animals are full of resemblances to one another, yet the vegetable kingdom gives no hint whatever of bursting song or of police arrangements. Speaking, therefore, in supposed ignorance of facts, talking from mere resemblances and probabilities, and as if we had not heard the notes of the feathered tribes, or read of the detective skill of the brute, we should judge it extremely unlikely that the lark will ever sing, or the bloodhound scent the course of the murderer.

Certainly, if we are to build probabilities upon resemblances at all, we must take care to lay our foundations securely; and we can only do that as we take the highest types in each department, the fully-developed specimens of each province. Contrast, for example, the most intelligent St. Bernard dog, in the hour of his greatest fidelity, when he has just uncovered a wearied traveller and saved a life, with Newton discovering the law of gravitation, Shakespeare composing *Hamlet*, Paul regenerating the world. There is "body" in each. The animal is common to each. Mind is characteristic of the dog and of the poet. Good follows the deed on the mountain snows and the work of St. Paul; but the interval is so unspeakably gigantic, that whilst no offence is done to our sense of justice by the idea that the dog ceases to live after death, our whole being revolts against the conception that the martyrdom of Paul is the termination of his existence. Clay Cross coal and the Kohinoor

* The Analogies of Plant and Animal Life, by F. Darwin. Nature, vol. xvii., 388.

diamond are both carbon; but we burn the one in the fire-grate, and reserve the other for the crown of our Queen. The enormous difference between coal and diamond necessitates a difference in destiny.

The bare fact, then, that men are largely animal counts for nothing against any real evidence, even the slightest and most fragmentary, that they are also destined for immortality. Again, therefore, we conclude, that though the lion is in the way, still it is chained.

VII.—*The First Link.*

We now proceed to cite the evidence in favour of man's immortality. But at the outset it must be remembered that the question is not, "Have we such evidence of the life of man after death as amounts to demonstration, and makes doubt impossible?" That kind and degree of evidence we do not get concerning any *spiritual* things; nay, we fail to obtain it concerning some *material* things, and yet we give them ready credence, and shape our works by our faith. Our inquiry does not find its parallel in such questions as "What is the size of this room in which I am writing?" "How many books are there on these shelves?" "What is the distance of the earth from the sun?" and "At what rate does our planet revolve on its own axis?" These are questions of material fact, and can be answered so as to leave little or no room for doubt.

But the inquiry "Is man immortal?" is of the same character as "Is there a God?" "Is man a responsible being?" "What is the criterion of truth?" and like them, never can be answered so as to make a sceptic an impossibility, and a doubter as rare as roses in Greenland and ice at the Equator. All that can be done is to secure that high degree of probability which will amount to a soul-sufficing certainty, a real solace, and a practical help in our human life. The links *for* the chain are before us; they are abundant, perfect, and fit well into each other. Whether they are *made* into a chain or not, rests with each individual seeker after truth.

Such a chain, such an answer, at least one man found, and found it without written or printed Bible, without any message from inspired prophets, without the revelation of Jesus Christ, without the resurrection from the dead of the sinless Son of Man, and His ascension to the heavens as our forerunner. And surely what the patriarch Job found in his reasonings on life and its outlook ought to be and is possible to every one of us.*

"If a man die, shall he live again?" said Job, in a mood of deep and real agony. His soul was seething in sorrow and bitterness. Life was to him an unutterable perplexity, an intolerable grief. It is so brief, that you can do nothing in it if you want; and it is as miserable as it is brief. You have not time to repair your faults; and as for any lofty purposes, they are scarcely born before you have to leave them. "Man is of few days and full of trouble." "He cometh forth like a flower, all promise and all loveliness, but he is soon cut down. He fleeth also as a shadow and continueth not." He comes into the world imperfect, tainted, unclean, and seems to be pursued by an angry and avenging justice that fetters his limbs and dogs his steps. His days

* Cf. Job xiv. 14, 15.

are few and his deeds are hopeless. "There is hope of a tree that, if it be cut down, it shall sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud and bring forth boughs like a plant. But man dieth and wasteth away, yea, he giveth up the ghost, and where is he? Even a tree is better than a man; for it has a second chance, and starts a fresh career; but a man, if he dies, that is the end of him."

So Job's bitterness and hopelessness have their swing, and his agony its say. But the crisis of doubt is at length reached and passed, and he recovers himself, and says, "No! no! it cannot be so. What! a TREE better than a MAN! More hope of a TREE than a MAN! Nay! Man, too, shall live again, though he die. For Thou, O God, shalt call, and I will answer Thee: and *Thou wilt have a desire to the work of Thine hands.*" God does not leave trees: He will not leave men. They shall be watered from heaven, and renew their life in a sunnier clime.

Thus, by a glimpse of the Divine righteousness, is the veil lifted for Job's spirit, and in the sight of God, his Maker, he sees his own immortality, and finds in the sight solace and strength.*

Admitted that such an answer is not equal to the triumphant shout of the apostle Paul, as he exultingly recognises the defeat of sin and death by the sacrifice and resurrection of Christ, and exclaims, "Thanks be to God who giveth us the victory through our Lord Jesus Christ;" but remembering that Job has no *New Testament* before his eyes, that he has not seen the empty grave in Joseph's garden, nay more, that he has not a page of the *Old Testament*, but is simply face to face with God's oldest Testament of all, the Testament of Nature, of his own nature and of his own life, and verily his victory over his doubts, his assurance that God would care for him, *since he was God's own work*, is as significant and suggestive an answer to the question, "Is man immortal?" as any we can have.

For has not Job opened the way to some of the most convincing and helpful evidence of our immortality? Starting from this one admission that God exists, that He is the righteous Lord and Ruler as well as the Maker of men, and that we are the creatures of His power and goodness, nothing is more fair in reasoning than to conclude that He will have desire towards his work, and will not suffer our being to terminate in ignominious failure, aggravating disappointment, a blighting and withering sense of cruelty and injustice, and a fixed wish that we had never been born. A nation does not carry Cleopatra's needle from Alexandria to the Thames, some three thousand miles, and at great risk of money and of life, to shatter it to atoms and turn it into macadam for the London roads. Emerson says, "The Creator keeps His word with us. These long-lived and long-enduring objects are to us, as we see them, only symbols of somewhat in us far longer-lived. Our passions, our endeavours, have something ridiculous and mocking, if we come to so hasty an end. . . . Nature does not, like the Empress Anne of Russia, call together all the architectural genius of the empire to build and finish and furnish a palace of snow, to melt again to water

in the first thaw. Will you, with vast cost and pains, educate some children to be adepts in their several arts, and as soon as they are ready to produce a masterpiece, call out a file of soldiers and shoot them down? We must infer our destiny from our preparation.”*

Yes: “the Creator keeps His word with us;” and He keeps every word—not only those written in the clear and luminous pages of the New Testament, but those also printed in our hearts and in our experiences, in the work he has done for us and in us. So Job thought and felt. So Job reasoned. The argument is old and grey-headed; and it is true—true for us to-day, as it was for the perplexed and suffering Job.

God is a perfect Worker. He has made us, and not we ourselves and we may say of Him that He has a workman’s love for His work, for that on which He has bestowed great pains, and into which He has put His thought, feeling, and life. LOVE GROWS BY LABOUR. It is one of the familiar facts of our literature; one of the frequent occurrences in life. The suffering child needs most work from us, and obtains the most love. An accident happens, it excites pity, it stimulates labour; both are crowned when the love born of self-sacrificing toil is followed by a union dearer than friendship and broken only by death. Queen Elizabeth used to pray, “O Lord, look at the wounds in Thy hands, and then Thou wilt not forsake the work of Thy hands.” As long as man believes in God, his Creator, and owns Him as the Lord and Ruler of His life, he need not surrender himself to the misery of doubt concerning his future. The Lord will have desire to the work of His hands. Any other conclusion is, in effect, blank Atheism.

JOHN CLIFFORD.

Agreeable Guests.

DR. WATTS visited Sir Thomas Abney’s, intending to stay a fortnight, and stayed *forty years*, at the request of the family, who found him such an agreeable guest that they would not let him depart. A writer in *St. Nicholas* offers these common-place suggestions to visitors who remain guests for a few days or weeks. They are so apposite and helpful, that our agreeable readers will be pleased to have their pure minds stirred up by being put in remembrance of them.

Unless you have some good reason for not doing so, let your friends know the day, and if possible the hour, when you expect to arrive. Surprises are very well in their way, but there are few households in which it is quite convenient to have a friend drop in without warning for a protracted visit.

Let your friends know, if possible, soon after you arrive, about how long you mean to stay with them, as they might not like to ask the question, and would still find it convenient to know whether your visit is to have a duration of three days or three weeks.

Take with you some work that you have already begun, or some book that you are reading, that you may be agreeably employed when your hostess is engaged with her own affairs, and not be sitting about idle, as if waiting to be entertained, when her time is necessarily taken up with something else.

* Letters and Social Aims—Immortality, p. 300.

A lady who is charming as a guest and as a hostess, once said to me, "I never take a nap in the afternoon when I am at home, but I do when I am visiting, because I know what a relief it has sometimes been to me to have company lie down for a little while after dinner."

Try, without being too familiar, to make yourself so much like one of the family that no one shall feel you to be in the way; and at the same time be observant of those small courtesies and kindnesses which altogether make up what the world agrees to call good manners.

Regulate your hours of rising and retiring by the customs of the house. Do not keep your friends sitting up until later than usual, and do not be roaming about the house an hour or two before breakfast.

If you choose to rise at an early hour, remain in your own room until near breakfast-time, unless you are very sure that your presence in the parlour will not be unwelcome. Write in large letters, in a prominent place in your mind, "BE PUNCTUAL."

It is well to remember that some things which seem of very little importance to you may make an unpleasant impression upon others, in consequence of a difference in early training.

The other day two young ladies were heard discussing a gentleman who had a great many pleasant qualities. "Yes," said one, "he *is* very handsome; but he *does* eat pie with his knife." Take care that no trifle of that kind is recalled when people are speaking of you.

Keep your own room in order, and do not scatter your belongings all over the house. If your friends are orderly, it will annoy them to see your things out of place; and if they are not, their own disorder will be enough without adding yours.

Make up your mind to be entertained with what is designed to entertain you. If your friends invite you to join them in an excursion, express your pleasure and readiness to go, and do not act as though you were conferring a favour instead of receiving one.

If games are proposed, do not say that you will not play, or "would rather look on;" but join with the rest, and do the best you can. Never let a foolish feeling of pride, lest you should not make so good an appearance as the others, prevent your trying.

CHRISTIANITY IN ROME: PAST AND PRESENT.

"A NOBLE discourse preached in Rome on the 31st March, of the present year at the opening of second *Sala Cristiana*, or Evangelical Hall, erected in the Via Urbana. The text, Rom. xvi. 3, 4, 5, is happily selected, and the treatment is admirable. Mr. Clifford demonstrates that the first Christian Church planted in the City of the Seven Hills was one in which no clerical caste had place or sway; and maintains that it was the ideal Christian community for all ages. We rejoice to know that very many Roman citizens have come of late years to hold this belief too; and Mr. Clifford's earnest, fervent, and exceedingly eloquent discourse will probably help to increase the number. He speaks out like a sturdy Briton, animated by the same spirit that burned in the bosoms of Wycliffe, and Wishart, and Knox. 'Aquila and Priscilla, Pudens and Paul, would,' he says, 'be as much out of place in the Vatican as they would in a Pagan temple offering incense to a cruel and despotic Nero.' That is so. The remarks on the first introduction of Christianity into Rome are specially felicitous, and the leading point is backed up by a most apt quotation from Carlyle. No less happy and pointed is the citation under the second head from the recently-published work on the Growth of Christianity by Mr. Matheson, the (physically) blind minister of Innellan. Those who procure Mr. Clifford's discourse will find it profoundly attractive, and they will preserve it as a memento of a really great historical event."—*Greenock Daily Telegraph*.

Peace versus War.

A POPULAR humourist represents the officials of two rival insurance offices as anxious to insure the life of Lord Beaconsfield; but after much discussion they decide that the thing can't be done, because in neither office have they a man "able to make out his *policy*."

The fact indicated by that joke is sufficiently serious. The nation is being led by the Prime Minister through enchanted ground; but how soon he may lift the finger that will break the charm, and fetch forked lightning from the peaceful sky, none can tell. In such a state of affairs it behoves all men, Christian men especially, to put forth all their endeavours in favour of peace. Yea, should the nation be at war by the time this appears in print, it will be none the less a Christian's duty to strive with all his might for the re-establishment of peace. There certainly is not too much direct preaching against war, with all its terrible train of evils. The preaching of peace as between the nations, has been left very much to politicians, such as Richard Cobden and John Bright. Voltaire, the French infidel, flung this as a reproach against the great preachers of his own nation. "Of the five or six thousand sermons of Masillon," he asked, "are there a couple where you could pick out a word or two against the scourge and crime of war? Bourdaloue preached against impurity; but what sermon did he ever direct against the murder, rapine, brigandage, and universal rage which desolate the world? Miserable physicians of souls, you declaim for three-quarters of an hour against the mere pricks of a pin, and say no word on the curse which tears us into a thousand pieces!" Ministers will do well to stand clear of the lash wielded so vigorously by the "brilliant Frenchman."

It is said that within the last century the armaments of Europe have increased eight hundred per cent. This at least is plain enough to be seen, that the subtlest ingenuity of men in this nineteenth century is put forth in the invention of "killing machines." Insulated as we are from other nations by the "silver streak" that girds our island home, it might be thought unnecessary to follow in the wake of continental countries by multiplying soldiers: but no! On one pretext or another our army has been enlarged, till now we can send abroad an army larger than the victorious hosts commanded either by the Duke of Marlborough or the Duke of Wellington. Nor is this all. Suggestions of the conscription are being broached in military circles. Not satisfied with having an army costlier and larger than ever, the cry is being raised, "What are they among so many" continental hosts? And unless every exertion is made by the friends of peace, what with newspaper war-cries and hysterical alarms, we shall very soon find ourselves saddled with pecuniary responsibilities which we can neither *drink* nor *smoke* ourselves out of.

The necessity for mighty armaments at this late hour in the history of the world is, in truth, cause for national humiliation; a something that ought to make us blush for the very name of humanity. God "hath made of one blood all nations of men," and lo! the nations who most believe in and recognise that truth are precisely the nations that are living in jealousy and hatred of each other. Every one of them has got one hand on the sword-hilt, and the other ready to grip his neighbour by the throat.

This state of feeling is very largely fomented by the writers of certain newspapers, whose efforts to drag the country into war are as pernicious as they are persistent. Such newspaper writers may very properly be likened to those actors in a Spanish bull-fight who make it their business, when the bull begins to flag, to plant barbed and poisoned darts in the animal's neck, for the purpose of making him furious. These *chulos* of the press are, at the present time, goading John Bull with their poisoned *banderillas*, to the intent that he may rush madly and blindly in the direction of the East.

The frightful evils that will follow a declaration of war have for them no terror. They can skip lightly out of the way, and be perchance the gainers by sensational war news. But the evil will be terribly felt by the working-classes of our land. They will feel most severely the increased prices and the additional taxes, and on them will fall in a painful degree the widowhood and orphanhood

occasioned by the conflict. It may be all very well for the music hall fraternity who swear by St. Jingo, to sing—

“We’ve got the ships, we’ve got the men, we’ve got the money too;”

and that low rabble, on the principle that “extremes meet,” may shake hands with a noble Mansion House guest who told the world some time ago that we were prepared to go through a second and even a third campaign; but it is some consolation to know that more sober and less imaginative people take a juster and a graver view of war than that. In an address read at a conference of working-men in the Memorial Hall, it was said “that not a single man among the working-classes, who has been raised by the votes of his fellow-workmen to any position of prominence or trust, has disgraced himself by lending to the war party his name or influence.” The working-men of the country are at last beginning to feel as the country-woman in France felt during the Franco-German war. She said, “Oh, sir, it was not we who made the war; but it is *we who are the sufferers!*”

And is it nothing to the unfortunate soldiers themselves? Can we be unmoved when we think of brave men shot down in battle, cut to pieces by the sword, ground into a horrible mass by the wheels of cannon, and then left, dead and dying mixed together in one ghastly heap, exposed for days to the winter’s frost and snow, to the talons of vultures, and to the dripping fangs of hungry dogs? Yet such are the scenes sure to occur when war breaks out. Is this a business to which professedly Christian men may put their hands? Surely not. The entire history of war is a record of deeds which at the best are worthy only of savages or beasts of prey. And after all, what is the gain accomplished by all this loss of treasure and of blood? Very frequently nothing; and very often the gains have been so worthless that it behoves all reasonable men, not to say disciples of the “Prince of Peace,” to join heart and hand and voice and vote against resorting to such a barbarous and uncertain method of settling the disputes of nations. It is not the Divine will that war should continue to desolate the earth, and those who would be on the side of God and right will strive to bring about a time of which prophecy dimly dreams—a day of universal peace—a day when the dove, and not the eagle, shall spread its peaceful wings on now warlike banners, and when the national emblem of our own loved land shall be changed from a lion to a lamb.

J. FLETCHER.

The Home Mission.

PLANS are accepted for the chapel at Walsall, and tenders are out, and before another Magazine is issued it is hoped that we shall have made a commencement with the building. Funds come in slowly. Some churches are doing nothing for this the most important, most essential department of our denominational work. Others give out of their poverty with a noble generosity. Home Missions are the chief feeders of Foreign Missions: they widen the area from whence supplies come. They provide working ground for the ministers of our College; and subsequently grow the men who are to be trained in the College. To neglect Home Missions is to neglect the HEART of our united work. We shall not do this. Let us give, and give at once, and give nobly. The audit takes place on the 17th of June. Be sure and send your subscriptions, donations, and collections to our Treasurer, T. H. Harrison, Esq., 18, Wardwick, Derby, before that date.

JOHN CLIFORD.

EDMUND BURKE ON THE TURKISH EMPIRE.

I HAVE never before heard that the Turkish Empire has ever been considered as any part of the balance of power in Europe. The Ministers whose policy shall give these people any weight in Europe will deserve all the bans and curses of posterity. All that is holy in religion, all that is moral and humane, demand our abhorrence of everything which tends to uphold the power of that cruel and wasteful Empire.

New Chapel at Heptonstall Slack.

THE ceremony of laying the memorial stones of the General Baptist chapel at Heptonstall Slack, Yorkshire, was performed on Good Friday, amidst a goodly number of people, and a goodly supply of rain. The new chapel is being erected upon the site of the old one (the first portion of which was built in 1808), and upon a portion of what has, up to now, been vacant land. The site measures seventy feet by forty-five feet. The old foundations have been made available on all sides except one—the side upon which the enlargement is made—and the stone of the old building will be made use of. In style, the building will be Italian, the plans having been prepared by Messrs. T. Horsfield and Son, Manchester. The front will be entirely new, of Halifax stone, having a commanding double entrance, with granite columns and carved capitals. On each side of the entrance will be lobby lights, and above the entrance will be a handsome four-light window with stone pilasters and heavy moulded cornice and blocks. The building will stand at a good elevation, being entered by two steps from the rising approach through the burial ground. Internally the seats in the body of the chapel will be approached by two aisles, the pewing throughout being of pitch pine, with stall-ends, of neat and modern design. There will be a gallery on all the four sides—one side forming the orchestra and organ loft. The ceiling will be plastered, laid out in panels, heavily moulded, and ornamented. The platform, communion pew, and baptistery will be of rich pitch pine work of original design. Provision for artificial lighting will be made—sunlights depending from the ceiling being adopted. The heating apparatus (Hayden's, of Trowbridge) which answered efficiently in the old chapel will be fixed in the new edifice. The estimated cost of the work of rebuilding is £2000, and towards that sum over £1750 has been already received and promised. The friends of the place are therefore sanguine that, unless the cost greatly exceeds the amount estimated, they will be able to have the place free from debt by the conclusion of the opening services, which may possibly take place this year. The contractors for the various works in connection with the re-erection of the chapel are:—mason work, Messrs. Holmes and Kershaw, Halifax; joiner work, Mr. J. Lister, Hebden Bridge; slating, painting, and plastering, Messrs. Wrigley and Son, Hebden Bridge; plumbing, Mr. A. Uttley, Hebden Bridge.

Rev. J. LAWTON, pastor, read the following statement:—

“The General Baptist Churches in this neighbourhood trace their ecclesiastical parentage to Birchcliffe. The church founded there by the Rev. Dan Taylor has been the honoured source whence many others in Yorkshire and Lancashire have sprung. Mr. Taylor, besides being the pastor at Birchcliffe, often did the work of an evangelist, and made full proof of his ministry elsewhere. But it was not till after Mr. Taylor had left this neighbourhood for London that the church at Heptonstall Slack was formed. In the latter part of the year 1806 thirty-seven members of the community at Birchcliffe withdrew from the present church, and were formed into a separate church at Heptonstall Slack. The Particular Baptists at this time had an old meeting-house unoccupied at Slack, which they lent to the new community, and in this place the members held their first assemblies. The old meeting-house, however, was soon found not to afford sufficient accommodation, and, acting on the advice of the Yorkshire Conference, the friends resolved to build a new chapel of their own. The site chosen was a piece of common land at the bottom of the moor. The people set their hands and hearts to the work, and during the second year of their existence as a church they became possessed of a substantial place of worship. This was duly opened for divine service on the 6th of October, 1808. Religion now so prospered, and for some years the attendance upon public worship so increased that in 1819 it was found desirable to enlarge the chapel by one-third of its original size. This enlargement, in the main, sufficed till 1835, when further increase of accommodation was obtained by certain changes in the interior of the place. Some time after this period many families long resident in the neighbourhood, and attached to the cause at Slack, were forced to remove to other localities for the sake of employment, and but little change has been deemed necessary for many years. Latterly, however, it has been

thought desirable to make an effort for the erection of a more modern and commodious sanctuary. The proposal having been well received and liberally sustained by the people and their more able friends, we have met to-day to lay the memorial stones of an edifice which we believe will be an ornament on this hill, and we hope a centre of spiritual attraction to many souls for generations to come. The spiritual history of the church is not less interesting than that of the material structure, where its people have met for nearly seventy years. The thirty-seven original members in about four years became one hundred and seven. During the first year of its existence the church obtained the stated labours in the ministry of the Rev. James Taylor, a nephew of the venerable Dan Taylor already spoken of as the venerable founder of the Birchcliffe church. He remained over fourteen years. In 1822 the Rev. Richard Ingham was chosen to be the minister of the church, and he laboured here for twelve years. The successor of Mr. Ingham was the Rev. W. Butler, who presided over the church fourteen years. To him the Rev. E. Bott was successor for five years. Then in 1853 came the Rev. C. Springthorpe, who sustained the office of minister for twenty years. In 1874 John Lawton succeeded him, and now remains pastor of the church. During the ministry of the above brethren many careless sinners have been arrested in their career of sin, and converted from the error of their way; and many Christian hearts have been comforted, strengthened, and trained for heaven. A goodly number of brethren have become preachers of the gospel, and have gone forth to minister the word of God to the churches of our denomination in other parts of the land. Twelve, at least, originally members here, have become ministers, and have laboured elsewhere. Some are still living, but the major part have gone to their rest and reward.

‘Sweet is the savour of their names,
And soft their sleeping bed.’

These are Richard Ingham, senr., Richard Ingham, junr., D.D., Thomas Smith, James Shackleton, W. Crabtree, Jonathan Ingham, John Sutcliffe, and William Robertshaw. Those who still remain are Joseph Horsfall, John Taylor, Thomas Gill, and James Dearden. Other worthy brethren who have remained in the neighbourhood have done good service for Christ as local preachers, elders, deacons, or Sabbath school teachers. Time would fail us to tell of the Hodgsons, Inghams, Townsends, Mitchells, Sutcliffes, Posters, Gibsons, Raynors, and others; but their record is on high.

“The interests of the young have not been overlooked by the people of Slack. A Sabbath school was early established, and this has been well sustained. In 1863 the present substantial and commodious school-room was built, and in 1869 the site on which it stands, and the chapel site as well, were duly enfranchised.

“Care, too, has been taken respecting the decent burial of the dead. Some time ago the ground close to the chapel having become too straight, the friends felt considerably embarrassed. In 1867 John Sutcliffe, Esq., of Slack House, generously gave several closes of land for a cemetery. Part of this land has been substantially enclosed, and here already not a few of the fathers of the hamlet and their children sleep.

“The present number of members on the church list, including those at the out-stations, Broadstone and Blakedean, is 289. Nazebottom was originally a branch of this church, but for several years now has been an independent church. Pastor at Slack—John Lawton; deacons—David Dearden, John Crowther, Abraham Robertshaw, Handel Halstead, and John Greenwood; elders—Joseph Walton, Thomas Shackleton, George Crowther, Thomas Hargreaves, Thomas Slater, Henry Mitchell; local preachers—David Dearden, Abraham Robertshaw, William Gill, John Uttley.”

Mr. LAWTON then explained that in cavities under each of the four memorial stones about to be laid, a sealed bottle would be laid containing a copy of the sketch just read, together with an addendum.

The addendum to the sketch which was to be placed under the first stone about to be laid ran thus:—“The memorial stone placed above the cavity in which this document is deposited is being this day laid by Miss Grace

Gibson, of Greenwood Lee, who has been an honourable member of the church at Slack more than fifty years, being baptized June 14th, 1827."

The addendum to the document under the second stone was:—"The memorial stone placed above the cavity in which this document is deposited is being this day laid by Miss Mary Hodgson, of Milton Place, Halifax, who last year contributed the noble sum of £500 towards the building."

The addendum to the document under the third stone to be laid read:—"The memorial stone placed above the cavity in which this document is deposited is being this day laid by Master William Sutcliffe, of Slack House, the second son of the esteemed donor of the ground for the cemetery above referred to."

The addendum to the document placed under the fourth stone ran thus:—"The memorial stone placed above the cavity in which this document is deposited is being this day laid by John Shackleton Gill, Esq., of Todmorden, whose family connections have long worshipped at Slack, and aided in sustaining the cause."

The stones were laid by the persons named. The Rev. J. K. Chappelle delivered the address, and offerings of money in aid of the building fund were laid upon the memorial stones amounting to £127 14s. 6d.

After the ceremony of laying the memorial stones, tea was served to 376 persons in the school-room, which adjoins the site of the proposed chapel. The pastor presided at the meeting, and addresses were delivered by Revs. W. Dyson, J. Dearden, J. R. Godfrey, and Messrs. A. Robertshaw, J. S. Gill, T. Sutcliffe (of Bradford), and others. The day was one of good deeds, great rejoicing, and enlarged hopes.

What to Teach the Boys.

A PHILOSOPHER has said that true education for boys is to "teach them what they ought to know when they become men."

What is it they ought to know, then?

1. To be true—to be genuine. No education is worth anything that does not include this. A man had better not know how to read,—he had better never learn a letter in the alphabet and be true and genuine in intention and action, rather than, being learned in all sciences and in all languages, to be, at the same time, false in heart and counterfeit in life. Above all things teach the boys that TRUTH is more than riches, more than culture, more than any earthly power or position.
2. To be pure in thought, language and life—pure in mind and body. An impure man, young or old, poisoning the society where he moves, with smutty stories and impure examples, is a moral ulcer, a plague spot, a leper who ought to be treated as were the lepers of old, who were banished from society and compelled to cry unclean, as a warning to save others, from the pestilence.
3. To be unselfish. To care for the feelings and comfort of others. To be polite. To be just in dealings with others. To be generous, noble and manly. This will include a genuine reverence for the aged and things sacred.
4. To be self-reliant, and self-helpful, even from early childhood. To be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honourable, and that an idle, useless life of dependence on others is disgraceful.

When a boy has learned these four things;—when he has made these ideas a part of his being—however young he may be, however poor, however rich, he has learned some of the most important things he ought to know when he becomes a man. With these four properly mastered, it will be easy to find all the rest.

A. L. SEWELL.

The late Mrs. E. M. Robinson.

ON April 4th, 1878, at Stockport, in the forty-first year of her age, Mrs. Lydia Mary Robinson, widow of Mr. Charles Frederick Robinson. At the time of her birth, 1837, her parents, William and Ann Maria Wiseman, resided at Weston Hills, near Spalding, and there she spent the earlier years of her life. In the year 1859 she was baptized on a profession of faith in Christ by the Rev. J. C. Jones, M.A., of Spalding, and remained a member of the church of which Mr. Jones is still the honoured pastor till the following year, when on the occasion of her marriage she removed with her husband to Peterborough, and had her membership transferred to the Baptist church under the pastoral care of the Rev. T. Barrass.

In 1867 Mr. and Mrs. Robinson removed to Stockport, and Mrs. Robinson was received into communion with the Baptist church in that town, of which Mr. Robinson himself subsequently became a member.

We feel no wish to pourtray a character of visionary excellence; but we may say, without the least reservation, that Mrs. Robinson was a model of the Christian female character. A humble, active, spiritually-minded Christian, her example deserves to be exhibited for the very reason that her life was the every-day sphere in which thousands of her sex are privileged to move, and in which they may greatly benefit themselves and the world, and glorify their Father who is in heaven, by transcribing in their conduct her exalted but imitable virtues. She exhibited a constancy of conduct and zeal for religion, free from any tincture of self-righteousness and bigotry. Her religion was a religion of warm attachment and reverence, of gratitude and trust—a religion that told her of consolation in Christ, of the fellowship of the Spirit—a religion that constrained by love, that saved by hope, that provoked by example, that wrought by charity—and thus formed a character worthy to be held up to affectionate esteem. She accounted it her highest honour to sit at the feet of Jesus and learn of Him, to serve Him and His cause, and might have been appropriately described as “our sister who is a servant of the church.”

From the first knowledge of her danger, which was immediately after the attack of illness which proved fatal, she demonstrated that her spirit rested solely on Christ, the Rock of her salvation. The holy calmness which by degrees now began to pervade her entire frame, and cheered alike her countenance and her speech, was as edifying as it was striking. The sting of death was removed. Fear, sorrow, regret, found no place in her mind; but she was ready at any moment to welcome the messenger that might summon her away. And now she seemed to have lost all care for herself in her near approach to glory, and her solicitude was directed to those she was on the point of leaving behind. There were the pale cheeks, the placid brow, the sweet serenity of the countenance, the spiritual brightness of the eye, as if the light from another world shone through it, the last look of mortal tenderness and immortal hope, and then the gentle spirit passed away, though those who were watching the scene could scarcely say she was gone. Doubtless many sons and daughters have done virtuously; but where, except in the school of Christ, shall be found this entireness and beauty of character, this assemblage of whatever is true and lovely, virtuous and holy?

The funeral was conducted by her pastor at the Stockport cemetery on the 11th of April, and on the Lord's-day morning following her death was improved from the words, “Into Thine hand I commit my spirit: Thou hast redeemed me, O Lord God of truth.”

“Calm on the bosom of thy God,
Fair spirit, rest thee now!
E'en while with us thy footsteps trod,
His seal was on thy brow.”

J. P.

WHEN WILL OUR NEW HYMN BOOK BE OUT?—This oft-repeated question will receive an answer at the forthcoming Association!

Our Next Association.

I. APPLICATIONS FOR BEDS, etc., should be made immediately to the Rev. W. J. AVERY, 16, Maryland Road, Harrow Road, W., Secretary of the Local Committee.

II. ALL MEALS will be provided in the Lecture Hall of the Chapel at the following prices:—Meat Breakfast, 1/-; Dinner, 2/-; Tea, 9d.

III. DINNER will be given to ministers and appointed representatives of the churches on Tuesday, Wednesday, and Thursday. Tickets for the dinner will be presented to each minister and representative when he signs his name in the representatives' book.

IV. Not being able to obtain so many "beds" as will be necessary, we append the following information as to HOTELS. Further information will be obtainable in the Local Secretary's room.

1. *Prince of Wales* (corner of Bishop's Road and Eastbourne Terrace, five minutes from the chapel). Single Bed, 2/6; Plain Breakfast, 1/6; Attendance, 1/- per day.

2. *Great Western Hotel*. Beds, from 2/-; Plain Breakfast, 2/-; Service, 1/- per day.

3. *Alliance Temperance Hotel*, 17, Great Colman Street, Brunswick Square. Beds, from 1/6; Plain Tea or Breakfast, 1/-.

4. *Armfield's Hotel*, South Place, Finsbury Pavement, E.C. Bed Rooms, 2/6 to 4/-, for two persons, 1/6 extra; Breakfast, 1/6 to 2/6; Suppers, from 1/-.

5. *Bernard's Private Hotel*, 1, Grenville Square, Wharton Street, King's Cross Road. Bed, Breakfast, Sitting Room, and Attendance, 3/-; for two, from 5/6.

6. *Burr's First-Class Boarding-House*, 10, Queen Square, Bloomsbury, W.C. Bed, Breakfast, etc., 8/9 per day.

7. *Cook's Boarding-House*, 50, Great Russell Street, Bloomsbury.—(See Advt.)

8. *Eaton's Hotel*, 32, Millman Street, Guildford Street, near the Foundling, W. C. Bed. 2/-; Breakfast, 1/6; Private Sitting Room, 2/6 per day. No smoking allowed.

9. *Horner's Hotel*, 19, Euston Road, King's Cross. Bed, 3/-, for two, 4/-; Breakfast, 2/-.

10. *Housden's Hotel*, 15, King Street, Finsbury Square, five minutes from Moorgate Street Station. Beds from 1/6; Breakfast 1/- or 1/9; Attendance 9d. per day.—(See Advertisement.)

11. *Ling's Hotel*, 12, South Place, Finsbury Pavement. Beds, from 1/6; Breakfast, 1/-.

12. *Milton Hotel*, 1, Featherstone Buildings, Holborn. Bed and Breakfast, 2/6.

13. *Miss Percy*, 40, Bedford Place, Bloomsbury Square. High class.

14. *Shirley's Hotel*, 37, Queen Square, W.C. Bed, 2/-; Breakfast, 1/6. No smoking allowed.—(See Advertisement.)

15. *Stokoe's Hotel*, 8, Argyle Square, King's Cross. Bed, 2/6; Breakfast, 1/6.

16. *Taverner's Hotel*, 36, Hunter Street, Judd Street, Euston Road. Beds, from 1/6 to 2/-, for two, 2/6; Breakfast, from 1/3 to 1/9; Private Sitting Room, 3/- per day.

17. *Mrs. Charles Williams' Hotel*, 20, Keppel Street, Russell Square, W.C. Bed, 3/-, for two, 4/-; Breakfast, 2/-.

V. WESTBOURNE PARK CHAPEL is close to the ROYAL OAK station on the Underground Railway. Passengers along the Great Northern and Midland Railways change into the Underground at King's Cross, and book to *Royal Oak* (NOT Westbourne Park! Look at that *not*, and don't say you have *not* seen it!) or take a "bus" to the "Royal Oak" and walk up Porchester Road to the chapel. Passengers by L. & N. W. R. go to Gower Street station and book to Royal Oak Station. Ask for a *Royal Oak* train. The Great Western Railway station is about eight minutes from the chapel. A Map of London and a plan of the chapel will be supplied to visitors.

JOHN CLIFFORD, *Chairman of Local Committee.*

Reviews.

BEACONS AND PATTERNS: OR, SERMONS FOR YOUNG MEN. By W. Landels, D.D. *Hodder & Stoughton.* 3s. 6d.

The young need both warning and example; but they require the warnings to be urged with affection, tenderness, and sympathy, and the examples to be well-chosen, clearly depicted, and forcibly applied. Dr. Landels meets these requirements fully in this volume. The "Beacons and Patterns" are familiar and authoritative, and the lessons are deduced with acumen, and expressed in a flowing and easy style, and with a thoroughly practical drift. A present more likely to benefit young men it would be difficult to find.

EVOLUTION, THE STONE-BOOK, AND THE MOSAIC RECORD OF CREATION. By Thomas Cooper. *Hodder & Stoughton.* 2s. 6d.

THE FIFTH Handbook of this able and popular lecturer's "Evidence Series" deals with the questions above-named in his usual perspicuous, pertinent, piquant, and powerful style. His treatment of Hæckel is of the sledge-hammer sort, differing, of course, very materially from that of Herr Virchow, and for popular purposes is more effective. Mr. Cooper, too, knows where to surrender, and where to fight, and having taken his position, he conquers all comers. This volume deserves to excel all its predecessors in the rapidity and extent of its sales.

JOHN, WHOM JESUS LOVED. By James Culross, M.A., D.D. *Morgan & Scott.* 3s. 6d.

ALL who are acquainted with the writings of Dr. Culross will be glad to see a fresh edition of his monograph on the Evangelist John. The tenderness and quickness of his sympathies, the breadth and firmness of his grasp of truth, the keenness of his perception of the springs of character, eminently fit Dr. Culross for this work, and he has used these gifts with surpassing skill. It is a living and loving work on a living and loving man, and will quicken life and love wherever it goes.

PALISSY THE HUGUENOT POTTER. By C. L. Brightwell. *Religious Tract Society.*

This is a most inspiring story of courage, perseverance, and religion. It belongs to the Huguenot times, and tells the tale of one of God's greatest heroes. It is called a "true tale," and it is worth bushels of

fiction. It is the narrative of some of the most thrilling and absorbing passages of a real human life. Let our young people have it at once, and inhale its bracing and invigorating atmosphere.

FROM BONDAGE TO FREEDOM: A TALE OF THE RISE OF MOHAMMEDANISM. *Religious Tract Society.*

THE name of the author of this volume is a sure passport to success. It will be enough to say that it comes from the same pen as "Glaucia, the Greek Slave," "Faithful, but not Famous," "Out of the Mouth of the Lion," to indicate the qualities of this work. Reliable in its historical data, graphic in its portraiture of characters and delineation of events, penetrating in its perception of the motives of acts, clear and limpid in its style, and thoroughly Christian in its tone, it is certain to be as profitable as it will be popular, and as interesting as it will be profitable.

VARIOUS VIEWS OF THE HIGHER CHRISTIAN LIFE. By William Dent. With an Introduction of the Rev. W. Antliff, D.D. *Bemrose & Sons.*

THIS book is neither sentimental nor mystical. It is a thoughtful production, full of fine sense and fragrant piety. Its careful study would do much to revive a torpid soul, and give a brighter aspect to our daily lives. We commend it to those who desire to be devout and useful. Its twenty-two discourses are like leaves of pure gold. G. W. M.

THE PILGRIM'S PROGRESS. *Stock.* 3s. 6d.

THIS is a *fac simile* of the original edition of Bunyan's "Pilgrim's Progress," issued in commemoration of the first publication of the famous work exactly two hundred years ago. It is a faithful reproduction of the original in type, paper, binding, spelling, side notes, initial spelling, and general quaintness. It is a cheap, and deserves to be a popular edition of the greatest "dream" of any and every age.

FAITHFUL SAYINGS. By D. L. Moody. *Morgan & Scott.* Paper covers, 1s. 6d.; cloth, 2s. 6d.

FOURTEEN of the addresses given by Mr. Moody in New York are put together in this volume. They are as fresh, direct, pictorial, and powerful as the addresses so many of us heard when Mr. Moody was in England. They are admirable examples of the readiest way to reach the hearts of men with the truths of Christ.

Church Register.

GENERAL BAPTIST BUILDING FUND.

TO THE EDITOR—

Dear Sir,—Will you permit me to inform those kind friends among your readers who have made promises to the Building Fund, that the second year's instalment is now due?

As we have not nearly enough cash in hand to pay the loans voted at the last Association, our friends will be doing specially good service to the churches that are pressing for money by *at once* communicating with the Treasurer, Chas. Roberts, jun., Esq., Peterborough.

I am, dear Sir, yours respectfully,
N. HERBERT SHAW.
Deusbury, May 14, 1878.

CONFERENCES.

THE MIDLAND CONFERENCE will be held at Swadlincote on Wednesday, June 12 (Whit Wednesday). The Rev. J. T. Almy will preach in the morning. Service at eleven o'clock. J. SALISBURY, Sec.

EASTERN.—The half-yearly Conference of the Eastern churches was held at March on May 2nd. The devotional service in the morning was conducted by brother Barrass, and the sermon was preached by brother Bird from Psalm xci. 1.

Since the last Conference 88 baptized, 29 received, and there are 23 candidates.

The Secretary and brother J. C. Jones were requested to represent the Conference on the Foreign Missionary Committee during the ensuing year.

The thanks of the Conference were presented to the Secretary for his past services, and he was requested to hold the office during the next three years.

It was agreed to present the following address to Mr. Gladstone, and to publish the same in the *Daily News*, *The Freeman*, *The Baptist*, and in some of the local papers:—

“We desire to express our sincere thankfulness to you for your earnest endeavours to promote a peaceful solution of the Eastern Question, and beg to assure you of our sympathy in your continued efforts to preserve our nation from being involved in the misery and the sin of a war which, if successful, would be likely to perpetuate Ottoman misrule.”

The next Conference is to be held at

Boston on Thursday, Sept. 12, when a paper is to be read by brother J. C. Jones on “Open Communion.”

WILLIAM ORTON, *Secretary.*

CHURCHES.

BIRCHCLIFFE—“OPENING OF ORGAN.”

—Our new American Organ, purchased through Pohlman & Son, of Halifax, at a cost of one hundred and twenty-five guineas, was opened April 14th. Sermons were preached by the Rev. G. S. Smith, and on the following Good Friday we had a tea and public meeting. D. J. Crossley, Esq., Hebden Bridge, presided. Addresses were given by Revs. J. Bamber, W. Gray, and other friends, and, including a donation of £5 from the chairman, the entire cost of the organ was defrayed.

HEADCORN.—On Sunday and Monday, May 5, 6, anniversary services were held and sermons preached by the pastor, Rev. C. Hoddinott, and the Rev. J. Marten. The Monday tea and public meetings were well attended, and the report submitted was of an encouraging character. The Rev. C. Hoddinott intimated a desire to resign his charge through failing health, and the pulpit is at present supplied by the Rev. G. Stupell, late of Smarden. Much regret was expressed at the necessity for the pastor's retirement, and warm expressions of sympathy and Christian love were exhibited. It is understood that he will hold himself ready to serve the church, if necessary, until another appointment shall have been made in his stead.

HEANOR.—Good Friday tea. 300 present. The S. S. children gave a concert after tea, the Rev. C. T. Johnson presiding. Collection, £21.

HUGGLESCOTE.—The anniversary of the opening of the new chapel was held on Good Friday. The Rev. J. Fletcher preached in the afternoon, and delivered a lecture in the evening on “The Life and Adventures of a Scotch Naturalist.” Collections, £35.

LYNDHURST.—On May 13th the second anniversary of the Rev. W. H. Payne as the pastor of the church, the organ, which had undergone extensive repair, was re-opened, and a grateful review of the past two years success was presented in a sermon from Psalm xcii. 1—3.

MORTON, near Bourn.—The second anniversary of the Morton chapel was held on Good Friday and the following Sunday. The sermons were preached by Mr.

Fred Jones, of Chilwell College. Collections, £20.

SWADLINCOTE.—Our Good Friday and Easter services have been very successful. We had 350 to tea on the first day. A lecture was given by the Rev. T. L. Johnson on "Slavery." He has been a slave for twenty-eight years, and gave a most thrilling account of his experience. Our pastor, the Rev. J. J. Irving, presided. On Sunday, April 21, Mr. Johnson preached, and on Monday evening Mr. Johnson lectured on "Africa." Proceeds over £30.

WEST RETFORD.—The chapel has been thoroughly cleaned and renovated. Chastely ornamented ventilators have been placed in the ceiling. The ceiling has been formed into panels, with white ground and buff borders, edged with a narrow red line. The walls, to the bottom of the windows, have been distempered in greystone colour, and formed into blocks, with a darker colour round the window, which adds to the apparent strength of the building. Below the windows has been painted in dark drab and blocked so as to form a substantial base for the upper part of the walls. The ornamental iron work around the platform and rostrum has been tastefully painted in grey and white, picked out with black, red, and gold. Over the rostrum a canopy-like sounding-board has been erected, by means of which the acoustic properties of the building are sensibly improved. And, over all, a massive-looking Gothic arch has been painted to imitate red granite, inscribed upon which are the words, "One Lord, one Faith, one Baptism." The effect of the whole is admirable. A plain and dingy chapel has been transformed into quite a cheerful one. The greater part of the cost has been met already; and plans have been devised by which it is expected that the remainder will be raised in a short period. While these alterations were being effected services were held in the Corn Exchange, and very well attended. The chapel was re-opened, May 12, when the Rev. Robert Silby, the pastor, preached.

SCHOOL SERMONS.

DENHOLME.—May 12. Preacher, Rev. B. Wood. Collections, £37.

HEANOR.—May 5. Preacher, Rev. T. Haydon. Collections, £16.

HEPTONSTALL SLACK.—Preacher, Rev. W. Evans, of Leicester. Coll. £87 12s.

HUGGLESCOTE.—May 12. Preacher, Rev. J. W. Williams. Coll. £71.

NANTWICH.—May 19. Rev. C. A. Davis preached. Collections, same as last year.

NEWTORPE, Notts.—April 28. Preacher, Rev. T. Watkinson. On Monday a public tea meeting was held, and in the evening a teachers and scholars concert. At the close the pastor distributed upwards of 130 rewards for early attendance. Proceeds good.

SHEFFIELD.—May 12. Preachers, Revs. S. Lees, J. C. Watts, and G. Hester. Service of Song on the Monday. Coll., £29.

MINISTERIAL.

ALCORN, REV. J., of Wood Gate, Loughborough, has accepted the cordial and unanimous invitation of the church at Old Basford, Nottingham, to the pastorate, and is expected to enter upon his labours on the first Sabbath in July.

BARKER, REV. C.—A very interesting meeting was held in the chapel, Wood Street, Sutton-in-Ashfield, in connection with the close of the ministry of the Rev. Charles Barker. Mr. H. Crompton presided. Addresses were delivered by the Revs. R. Jackson, T. B. Adin, A. Firth, and Messrs. W. F. Cowen, and W. Beely; also a few of the officers and members of the church, all of whom spoke in kindly and appreciative terms of the character and labours of Mr. Barker. Near the close of the meeting a purse of gold was presented to him as a token of the esteem in which he is held. Mr. Barker very suitably acknowledged the testimonial, and expressed his sorrow that the depression in trade had made it inevitable that he should resign, and said it would be a great trouble for him to separate from so many warm-hearted friends. He thanked them from his heart for their present, not only for the money itself, but more for the friendship which it represented.

THE LATE DR. BURNS.—Some friends of the late Dr. Jabez Burns have subscribed for the execution of a marble bust (one and a half life-size) by a distinguished young artist, R. Belt, Esq. This is now ready, and is a striking likeness of the doctor; and as it was thought that many members of our denomination would be glad to witness the unveiling of this monument, it has been decided, by permission of the Burial Board, that the ceremony shall take place on Monday, June 24, at three o'clock, a few hours preceding the opening of the next Association. The Paddington Cemetery is in the parish of Willesden, and trains and omnibuses run to the Edgware Road end of Kilburn, within a short distance of the place. By the kindness of the sculptor the entire cost will not exceed one hundred and fifty guineas, to defray which sub-

scriptions may be sent to Mr. C. S. Brayne, 3, Woodfield Place, Harrow Road, London, W.

LONGTON.—At a social tea meeting held on Good Friday, April 19, Mr. and Mrs. Springthorpe were presented with an elegant breakfast service by the Female Bible Class and other friends, as a token of respect and esteem. The several pieces bear the initials of their names in gold.

MR. JOSEPH WILSON, Fellow of Christ's College, Cambridge (son of Mr. Daniel Wilson, of Halifax) received the degree of Master of Arts at the Congregation of the Senate held May 9.

BAPTISMS.

BIRCHCLIFFE.—Three, by W. Gray.
 DENHOLME.—Six, by J. Taylor.
 DESFORD.—One, by G. Needham.
 HALIFAX.—Ten, by W. Dyson.
 HEPTONSTALL SLACK.—Nine, by J. Lawton.
 HITCHIN.—Three, by G. Wright.
 LSTOCK.—Nine, by F. Joseph.
 LEICESTER, Carley Street.—Five, by J. Barnes.
 " Friar Lane.—Four, by J. H. Atkinson.
 LONDON, Church Street.—Four, by D. Burns.
 " Commercial Rd.—Seven, by J. Fletcher.
 " Praed St., etc.—Eleven.
 MELBOURNE.—Five, by W. Green.
 NORWICH.—Nine, by G. Taylor.
 RIPLEY.—Eleven, by J. Manning.
 RETFORD.—Four, by R. Silby.
 SWADLINCOTE.—Two, by J. J. Irving.
 WENDOVER.—Four, by J. H. Callaway.

MARRIAGES.

COOK—JOHNSON.—May 8, at the Baptist Chapel, Nantwich, by the Rev. E. Kenney, Rev. R. P. Cook, of Nantwich, to Mary Hannah, only daughter of the late Mr. W. Johnson, of Nantwich.

HOLMES—WESTON.—April 23, at the Baptist Chapel, Barlestone, by the Rev. J. Greenwood, Mr. Thomas George Holmes, of Claycross, to Miss Emily Weston, of Barlestone.

OBITUARIES.

BOOKER, MRS. SARAH, wife of Mr. William Henry Booker, of Nottingham, died May 17th, 1878, aged fifty-one years. "The Lord is my Shepherd: and I will dwell in the house of the Lord for ever."

BUMPUS, MRS. (cf. page 192), the wife of the Rev. Thomas Bumpus, of Loughborough, was, perhaps, more generally known as Miss Topley. She was attractive in bodily presence, and intelligent, quick, and comprehensive in mind, and warm and ardent in feeling. Her friendships were strong and very faithful, and her manners were pleasing and fascinating. For thirty years she presided over a large and flourishing establishment for the education of young ladies in Loughborough. In that capacity she was very highly appreciated, and warmly esteemed. Many in the meridian of life remember her as the instructress of their youth, and hold her memory in affectionate regard. As a Christian she was uniformly consistent and devoted. As a Sabbath school teacher she was useful and much beloved, and her affable demeanour secured for her the affectionate esteem of her fellow-members. Her services in connection with the public worship of Baxter Gate, Loughborough, where she presided at the organ, were very much valued. The special assistance that she rendered at the Christmas concerts will not soon

be forgotten. Her sufferings were long continued and very heavy. In the earlier stages of her illness our friend was very sensitive; when, however, her malady seemed to take a more fixed character, her mind became calm and beautifully submissive, and her views of Jesus as her Saviour were always firm and decided. She evinced great pleasure at the presence and kind ministrations of her friends and relations, and in seasons of consciousness showed the greatest anxiety for their spiritual welfare. She fell asleep in Jesus, March 13th, 1877, and was interred in Loughborough Cemetery by her pastor, the Rev. E. Stovenson, amidst a large concourse of mourning friends. Her funeral sermon was preached the following Sunday, when the large chapel at Baxter Gate was filled with an attentive congregation.

FINCH, WILLIAM, who died triumphantly in the Lord, April 27, 1878, aged seventy-five, had been a member of the church at Carrington just over six years. He was converted at the age of sixteen; and, as he manifested an earnest desire and considerable ability for preaching the gospel, he was soon put on the Methodist New Connexion plan as a local preacher. Being successful in that capacity, and anxious to devote himself more fully to the work, he made the requisite preparation for and was admitted into the ministry, and became an itinerant preacher. He remained with the Methodist New Connexion until about twenty years ago, when his attention was directed to and his mind exercised by the question of believers baptism, and becoming convinced of the divine authority thereof he bade farewell to his old friends and associates, and joined the General Baptists, and continued a firm and consistent advocate of their principles to the end of his journey. During the greater part of his connection with the cause at Carrington he sustained the office of deacon worthily, and was also frequently called upon to supply the pulpit; and every good work in connection with the church of Christ had his hearty sympathy and support. His labours as a preacher were very successful. By his last illness he was confined to his home for several months. He exhibited the utmost Christian fortitude. His whole conversation was upon things of a spiritual nature; and during his last hours his sick chamber resounded with praises to God. At the request of the family Mr. William Bown officiated at the funeral, which took place at the Old Basford Cemetery, April 30th; and on Sunday evening, May 5th, he preached his funeral sermon at Carrington from Acts xiii. 56.

PRICHARD, CHARLOTTE.—On the 8rd of April this estimable lady, the widow of the late venerable Dr. Prichard, died at Llandudno, at the residence of her relatives, Mr. and Mrs. Jones, with whom she had lived during a protracted cancerous illness. She was baptized at Woodhouse Eaves, and belonged to a family (Dexter) connected with the General Baptists. For the last fifteen years of her life residing in Wales, where all Baptists are called Particular (though their being *particular* consists in unexceptional strictness as to close communion rather than in a uniform tendency towards predestinating fatalism), she cherished, with the sincerest affection, her reminiscences of the General Baptist Association, it being the anxious desire of herself and her late husband to attend one of the annual gatherings. Her influence led to some of the students supplying a General Baptist pulpit during a lengthened ministerial vacancy, and ultimately to one, at least, of the Llangollen students becoming a G. B. village pastor. She bore a painful illness with noble womanly heroism, which spoke well of the faith that fostered it.

THE
MISSIONARY OBSERVER.

JUNE, 1878.

Visit of the Lieutenant Governor of Bengal
to Cuttack.

BY REV. J. BUCKLEY, D.D.

March 8th, 1878.

WE have recently been rather gay at Cuttack, but are settling down into our quiet way again. The Hon. Ashley Eden, C. S. I., Lieutenant Governor of Bengal, has just visited us; and as he is the responsible ruler of *sixty-eight millions* of Her Majesty's subjects, and as the principal districts of Orissa—viz., Cuttack, Pooree, Balasore, and the Tributary States—are under his authority, his visit was anticipated with much interest. His Honour was attended by Colonel Haig, Joint Secretary to the Government of Bengal in the Department of Public Works, Irrigation Branch; — Croft, Esq., Director of Public Instruction; H. Cockerell, Esq., Secretary, and others. The party came from Calcutta, via False Point, and reached Jobra Ghat a little after six p.m. on Friday the first. A large and respectable assemblage awaited the arrival of Her Majesty's local representative, among whom were the public officers, civil and military, with their families; the mission circle, male and female; native rajahs, zemindars, and other native gentlemen. The place was very tastefully decorated; and when the booming of nineteen guns told that the steamer was approaching, some were startled by the sound, and the expectations of all were quickened. On His Honour's arrival all present, of course, stood up. An address was then read from the native gentlemen, in replying to which the Lieutenant Governor thanked them most warmly for their cordial reception, stated that he had embraced the first opportunity he could of visiting Orissa after being appointed to his high office, and adverted to the many improvements that had taken place in the province since he was here as magistrate and collector of Cuttack eighteen years ago. A select number were then introduced to His Honour; and as an old resident of Cuttack, as well as representing the Mission, I had the honour of being included among the few thus favoured, and of chatting with him three or four minutes. The reception passed off exceedingly well, and all appeared pleased and satisfied.

Saturday was a busy day, but it would not interest those for whom I am writing to describe the inspection of public offices and things of that kind. Rather let me tell them that at 5.45 p.m. His Honour, accompanied by the Commissioner and Magistrate, as well as by his staff, visited the Mission Orphanages and Printing-office. An address was presented by the native Christians, but the lateness of the hour prevented it being read and replied to. As there was not time for the party to visit Peyton Sae, Mr. Miller had arranged to have the boys in the Mission compound. A number of the native preachers and native Christians, both men and women, embraced the opportunity of showing honour to Her Majesty's representative. His Honour went over our Orphanage premises and saw the girls. He expressed himself as "much interested," said that the institution appeared to be "admirably managed," and that "the girls were thoroughly well cared for." He had not time to examine the school, but expressed his pleasure in learning that "a very favourable

report as to the efficiency of the teaching" had been given by the inspector. He also spent a little time in Mr. Brooks's Orphanage, and ordered a quantity of lace done by the children. At our school he ordered two dozen towels and a supply of lace. He was pleased to add that the children had "much reason to be thankful to Mrs. Buckley" and myself, to "Mr. and Mrs. Miller, Mr. and Mrs. Brooks, and Miss Leigh."

At 9.30 the same evening there was a *Levee and Durbar* at Mangala-Bagh. At the former the English gentlemen of the district were presented to His Honour, and at the latter he delivered an address to the maharajahs, rajahs, and zemindars present, which was afterwards read in the vernacular. Your space does not admit of this being given at length; but I may with propriety advert to some of the things said. He expressed his satisfaction in the evidence he saw of the material prosperity of the province, and said that a scheme was before him, and was under consideration, by which Cuttack would be brought within two days of Calcutta by water. He hoped that it might be accomplished within four years. We were glad to hear this. It will be a great boon, that English friends can hardly understand, to have the capital of India, which is only two hundred and fifty miles distant from us, easily accessible in two days. He described the Oriyas as being as loyal, peaceable, and well-behaved as the people in any part of India, and the compliment was, in my opinion, well deserved.

Referring to the *illegal cesses*, about which a good deal was said four years ago, he expressed his hope that they had ceased, as no complaints had recently been made.* It did not appear to me that this remark was entitled to much weight. Ethiopians don't change their skins, or leopards their spots, or the zemindars of Orissa their oppressive exactions, quite so readily as all that: but we shall all approve of His Honour's advice to the zemindar not to exact more than the law allowed, and to the ryot to pay what was lawful and right without compulsion; though it will be many a long day before either zemindar or ryot reach that high standard.

In referring to the improvement in the financial prospects of irrigation, His Honour intimated that the intention of imposing a compulsory water rate was for the present abandoned, and that the Government would wait a while longer, in the hope that the people would voluntarily avail themselves of the proffered advantage. I may add that much more was realised last year from the sale of water than in any former one, and the prospects for the present year are very good. In the recent discussions in England on famine prevention, and railways *v.* irrigation, I have seen repeated references to the complete failure of the Orissa works in a financial point of view. Candour requires the admission that it will probably be a long time before they pay a fair amount of interest on the capital expended, in addition to the working expenses; but the prospects just now are brighter than they have ever been, and it should be remembered that the customs of a nation do not change in a day, or a year, or a generation. Another thing should be considered. The Orissa works, though ably executed, as all will admit, by engineers of no mean ability, have not, owing to the financial pressure, been completed. Canals leading nowhere can never pay. Houses built, however firmly and well, but left without doors and windows, are not likely to let; and the principle applies in this case. In all fairness, too, another thing should be taken into account. In estimating the value of irrigation in Orissa, the evil that *may* be prevented, and in a calamitous year *would* be prevented, as well as the good actually done, should be reckoned. Suppose we had a time of drought like that in 1865, the value of these works in averting famine and saving precious lives would be beyond all price. In a province like Orissa, cut up by rivers, railways seem to me out of the question. Our hope is in irrigation. But I am forgetting the Durbar speech. Forgive this digression.

Referring to the *increase of trade* as shown by the statistics of the Orissa ports, His Honour intimated to the merchants that probably the exports of grain last year were larger than the province could well bear, and that it seemed not unlikely to be repeated this year. His remarks on this point were judicious

* It is more likely that the ryots found that it was no use complaining. Sir George Campbell, who was then Lieutenant Governor of Bengal, attempted special legislation for the prevention of these exactions, but was thwarted by the Government of India; and it appeared to most that in the end the zemindars had the best of it.

and well-timed. He also paid a well-merited tribute of respect to the late Maharajah of Dhenkanal, and expressed a hope that his son, who was present, might tread in his footsteps. Our Mission reports have more than once referred to the late maharajah. He was a learned, enlightened, and able man, far ahead of any of the tributary rajahs. In a conversation that I had with him eleven or twelve years ago on the question of adopting a son to which he was then averse, I said that he knew very well that the Government would highly approve of his doing so. I was struck with his answer. It was so much like Eccl. ii. 19—"Who knoweth whether he will be a wise man or a fool?" On another occasion, when discoursing on the supremacy of the claims of Christ, he remarked that though he could not profess that supreme love to Christ that was required, he was not wanting in respect for some who belonged to Christ; and he understood from the Testament that a regard for the disciple would be reckoned the same as if it was for the Master.

Honorary dresses called *khilluts* were given to some, and honorary titles to others, but whether well-merited or not is another question. The Rajah of Sakinda, for whom an honorary dress was intended, was unable through severe illness to be present, and a day or two after died.

His Honour and party left Cuttack for Chittagong on Wednesday, and we shall all rejoice if his visit be, as we trust it may, for the good of Orissa. The Sabbath before his arrival one of the native brethren preached from "Render therefore unto Cæsar the things that are Cæsar's," etc.; and on the following Sabbath another addressed us from "Honour the king."

Arrival of Mr. and Mrs. Bond in India.

MANY of our readers will remember to have seen Mr. and Mrs. Bond (the only daughter of the Rev. Charles Lacey) at the last Association, and will now rejoice to hear of their safe arrival in India. Unfortunately for our Mission, Mr. Bond is not to be located in Orissa; but wheresoever he may reside, he will endeavour to do good, as before, and as he did while sojourning in England in connection with the Sunday schools at Praed Street and Westbourne Park. In a letter dated Cuttack, April 23rd, 1878, Mr. Miller writes:—

MY DEAR BROTHER,—Last mail day I was at False Point, and therefore not able to write. We left Cuttack Thursday afternoon in the *Herald*, and on reaching a little below Masaghae were towed to Khimnassee by Captain Bullock's steamer. Leaving the *Herald* at the latter place, we went in the steamer to the Ghazipore, a hulk which has been placed near the anchorage for the accommodation of passengers to and from Cuttack. On Sunday evening, when Dr. and Mrs. Parker were seated with Mrs. Miller and myself at dinner, a storm attended by a heavy fall of rain came on. In a few minutes the rain came through every part of the roof of the hulk, and drove us from the table to the only dry spot on board—the captain's cabin, which is some ten feet square. Unable to rescue our things, they were saturated with wet, and we were exposed to great inconvenience; happily the next day was fine, and we were able to have all dried and restored as much as possible to their original form and state.

The Calcutta steamer did not reach until Tuesday morning, when we had the pleasure of meeting on board the B. I. S. *Ava*, our dear friends the Bonds, and of saying good-bye to Dr. and Mrs. Parker, whose departure from Cuttack we and many more deeply regret.

Our return journey in tow of the small steamer *Eliza*, accompanied by our old and much endeared friends, was a pleasant one. We reached home at five p.m. the 24th inst. From Khimnassee to Cuttack the whole party, with a good deal of luggage, came in the *Herald*. Mr. Bond did not appear to have received as much benefit as Mrs. Bond and the children, by the change to England. It is very pleasant to have them all with us again; especially did we feel it so at the Lord's table last Sabbath evening; it having been decided to have the ordinance on the third Sunday evening of the month, for the benefit of those who cannot understand Oriya and cannot get out in the afternoon of the first Sunday in the month. The evening celebration was

for the first time last Sunday evening; a goodly number were present, and our newly-arrived friends were of the number.

Very many of those who worked under Mr. Bond have been to see him, and all deeply regret that he is not to be stationed at Cuttack. He is likely to be in Calcutta, but as yet does not know to what division he may be appointed. He has

to leave us on the 25th or 26th to return to Calcutta. It is reported that the Government are going to offer engineers of his grade a pension to induce them to retire. Should this prove true, we are urging him to accept of it, and settle in Cuttack, where he might do much for the Mission, and more than make up his salary by contract work, were he disposed to take it.

The Bible Society and the Bible Translation Society.

THE following correspondence has taken place on the question at issue between the British and Foreign Bible Society and the Bible Translation Society. In submitting it for the perusal and consideration of our readers, we think they will see that under present circumstances the Bible Translation Society is a necessity, and will do what they can towards its support.

I.

From the REV. H. C. LEONARD to the Right Hon. the EARL OF SHAFTESBURY.

MY LORD,—It has been deeply impressed upon the minds of some of those who, like myself, have been for many years members both of the Bible Society and of the Baptist Missionary Society that the time has now arrived when the point of difference between these two Societies—so eminently honoured of God in the work of giving the Holy Scriptures to the world—should be reconsidered in the hope of a final settlement.

Forty-three years have now elapsed since the Committee of the Bible Society withdrew their valued aid from the Missionary Society whose privilege it was to be the first in modern times to give the heathen, in their own tongues, God's wonderful Word.

It is not necessary to remind your lordship that the condition then sought to be enforced on the Baptist translators was the transference or non-translation of words describing the act of baptism, in accordance with the precedent of the English authorised version.

It is highly probable that the Committee of that day had not sufficiently considered the fact that when the English version was made these words had long been naturalised in the language, which could not be the case with a heathen tongue.

The condition thus laid down was one that no conscientious scholar could accept. In consequence, the aid of the Bible Society has been ever since withheld from the churches gathered from among the heathen in Asia and Africa by Baptist missionaries, while it has been readily given to the circulation of Romanist versions in Europe and America.

I am not, my lord, one of those who believe that these versions from the Vulgate should be refused to Romanists when purer ones would not be received. The testimonies of Christian workers on the Continent to the results of their circulation are profoundly significant, if, indeed, they may not be said to have settled that question (see the *Reporter* for February, 1875). But does not the acceptance of this weighty testimony involve the reconsideration of the reasons which have so long withheld the Holy Scriptures—so far as the Bible Society is concerned—from large districts of the heathen world? If, as a clergyman has lately written, it would be "murdering souls" to withhold the Catholic versions from Europe, is there no grave responsibility involved in keeping back our pure versions from the Karens and Bechuanas now thirsting for the Word of Life? My lord, much as I love and desire to serve the Bible Society, I would not for any consideration share this responsibility, and I beg most earnestly that your lordship will use your great influence in order that the false step taken in 1833 may be reconsidered in the light of the testimonies of 1875, and in view of the marvellous results which, by the blessing of God, have attended the circulation of the rejected Baptist versions both in east and west.

Your lordship's faithful servant,

H. C. LEONARD.

II.

From the Right Hon. the EARL OF SHAFTESBURY to the REV. H. C. LEONARD.

Lord Shaftesbury has had the honour to receive a letter from Mr. Leonard. He will at once write to the authorities of the Bible Society.

III.

From REV. S. B. BERGNE, Secretary of the Bible Society, to the REV. H. C. LEONARD

MY DEAR SIR,—I have just received a letter which you have been good enough to address to Lord Shaftesbury on the relation sustained by this Society to the Baptist communion. I write now merely to acknowledge your letter, and to assure you that it shall be laid before the Committee when they next meet. Allow me to remark that you are under a wrong impression in supposing that no help is afforded by the Society to Baptist missionaries in India and Africa. We have made considerable grants to aid in the printing of the Oriya version. Grants of paper have also been made to assist Mr. Saker in printing some parts of his Dualla translation. With regard to the supply of English Scriptures for Mission stations, I am not aware that we have ever declined a single application. Your proposal takes, of course, a wider range, and I am sure the Committee will give it the careful attention it deserves.

Yours very truly, S. B. BERGNE.

IV.

From the REV. DR. BUCKLEY, of Orissa, to the REV. H. C. LEONARD.

MY DEAR SIR,—The facts are as follows:—All, or nearly all, the copies of the Old Testament Scriptures in Orissa during the last forty years have been at the expense of the British and Foreign Bible Society. We have not received or asked for help therefrom in reference to the New Testament.

Yours sincerely, JOHN BUCKLEY.

V.

From the REV. S. B. BERGNE, to the REV. H. C. LEONARD.

MY DEAR SIR,—The question which you submitted for the consideration of the Committee in reference to the adoption of versions of the Holy Scriptures prepared by Baptist missionaries in India and elsewhere has been very carefully examined with every desire to be guided to a right decision, but the conclusion at which the Committee arrived was that they saw no sufficient reason for departing from the principles which have governed previous resolutions on the subject. The Committee can and do aid the Baptist community in various ways, both at home and abroad, and nothing would afford them greater satisfaction than enlarged co-operation conformed to the catholic principles which lie at the root of the Society. By-and-bye, perhaps, some *via media* may be discovered by which existing difficulties may be overcome, and in such a result none would more heartily rejoice than the Committee of this Society.

Yours very truly, S. B. BERGNE.

VI.

From the REV. H. C. LEONARD, to the REV. S. B. BERGNE.

MY DEAR SIR,—I am obliged by the receipt of your letter containing the result of the re-consideration given by the Committee of the Bible Society to the question of the adoption of the versions prepared by Baptist missionaries. While gladly recognising the goodwill shown in the grants of paper to Mr. Saker, and of Old Testament Scriptures to the missionaries of the General Baptist Society in Orissa, I cannot but think that the spectacle thus exhibited of the Bible Society presenting blank paper to Africa and Old Testaments to Asia is not worthy of the history and catholic claims of the Society. At the same time, it is not easy to see the justice of giving to Romanists the aid refused, with small exception, to Baptists, especially when both the corruption of the Romanists and the purity of the Baptist versions are generally admitted.

I fear that no *via media* of reconciliation is possible, as your Committee are still determined to require, as a condition of help, the non-translation, or, in plain language, the suppression of words of Holy Writ. It has recently been publicly stated that suspicion has been awakened in the acute Hindoo mind of the good faith of Christian missionaries using the Bible Society editions on account of these non-translated words. Nor can this be wondered at, so long as motives of expediency are allowed to set aside the principle of the faithful translation of every word of Scripture.

Yours very truly, H. C. LEONARD.

The Bible Translation Society.

THIS Society, which has just made us another grant of £150 towards providing New Testament Scriptures for Orissa, held its Annual Meeting at Bloomsbury Chapel on Monday evening, April 29th. An interesting Report was submitted by the Secretary, Rev. A. Powell, and the financial statement was presented by Dr. Underhill. The speakers were Revs. E. C. Pike, B.A., of Birmingham, who represented our Society, A. Saker, of Africa, and C. Bailhache. Mr. PIKE, in moving the adoption of the Report, said:—

We are all agreed, I am sure, that the Bible should be given to all nations and tribes upon the face of the earth. We English people have so experienced its worth that we can have no hesitation in commending it to the great brotherhood of mankind; and as Christians we can have no doubt about the duty of communicating to our fellows what has been so great a boon to ourselves. The Scriptures have no rival. Thanks to the researches of modern scholarship we are in a fair way of becoming more extensively acquainted with the sacred books of different nations. A glance, however, suffices to show that interesting and instructive as the study of them may be, they are nowhere near being on a par with the Bible. Both as to form and substance they are immeasurably inferior to it. The pure and good sentiments which they contain, concerning which some of our wise people make so much ado, are in comparison with the teachings of the Bible, like a few crumbs beside a great store of the bread of life, or like scattered grains of wheat in the presence of a well-filled granary. These sacred books give us no revelation of a Saviour for lost man, and no firm and consistent statements on the most momentous problems which interest and perplex the race. The British and Foreign Bible Society, nearly as old as the century, is witness of the desire and resolves of Christians bearing all manner of names in this land that the world shall have the book of God. Not a few of its most zealous supporters belong to our own denomination, yet for all that we Baptists have a society of our own. It is a society formed to meet a need which, but for what we cannot but feel to be the unfair treatment of the Bible Society, would not exist. It is surely a pity, if not a shame, that my friend Mr. Leonard should be able to write a letter to that society, and say that they give but blank paper to the Baptist missionaries of Africa, and the Old Testament only to Asia. I stand here to night to reiterate the thanks of the

General Baptist Missionary Society for the grant which is made to them to enable them to do their work in Orissa. The General Baptist missionaries get help from the British and Foreign Bible Society in regard to the Old Testament Scriptures; but they are indebted to this society for help they obtain in regard to the New Testament. The Bible Translation Society is the champion of a righteous cause, yet it has so little of the din of battle about its movements, pursuing its useful work in a quiet way, that whilst in not a few Baptist circles it would be counted treason to say a word against the larger society, there are Baptist ministers, even, I fancy, who know little more of the smaller one than its name. The reason for a separate society sustained by Baptists has been often told on this platform and elsewhere. The time, if ever it was, to offer an apology for its existence, has long ago gone by. It can never, however, be unsuitable on these occasions to place distinctly before ourselves the principle upon which the Bible Translation Society is founded, and which is bound up with its very life. This principle I take to be that the truth of God must be told to the peoples in the very plainest terms their languages will supply—that it must be thus plainly enunciated from first to last—without any question as to who may be pleased or displeased. We, supporters of this society, say in effect respecting the translator—This man is engaged in a most difficult, important, and noble work. He must needs be a man of singular ability and diligence, and deeply imbued with the spirit of God. He must seek light and be faithful to the light he receives. And besides all this, we say he shall be free. If men impugn his integrity of purpose, that is a matter for the most rigorous investigation. If they question his scholarship—that, again, should be very carefully and seriously discussed. But if they suggest prudential considerations as to what he should do or leave undone, then we declare at once, this is no matter for discussion—

"hands off"—he should be unfettered by any considerations of policy—he is sworn to declare "the truth, the whole truth, and nothing but the truth." Now this principle is very precious, it will bear looking at over and over again; it is the sort of thing on behalf of which a man may well suffer pain and reproach; it is a foundation firm as a rock to build upon; and, like a rare and costly jewel, it will always be bright and beautiful. We who inscribe upon our denominational banner "It is written," should be convicted of gross inconsistency if we swerved from such a principle as this. If "It is written" be the rule, we must be careful to show as well as we can what is written. And if we require a "Thus saith the Lord" for all our practices, we surely may not dare to trifle with the smallest letter of a Divine commandment. There is this unspeakable advantage in having a sound and good principle. We may follow it anywhere, it will never lead us wrong. Inconveniences there may be; positive suffering and loss there may be; the path may be the way of the Cross, but, notwithstanding all the sorrows, it leads to peace and joy. Whilst mere politicians, however shrewd, are often taken in their own craftiness, the stern adherent of a true principle is sure to find the issue of his conduct right. This firm stand for a genuine representation of truth, and to the uttermost fraction of it, seems to be the only attitude becoming us as servants of Christ. We are set between certain truths and men who sorely need them, but who are ignorant of them. The only respectful and fair way of treating both the message and the people to whom we deliver it, is to take scrupulous care that we impart no colouring of our own, and that we hide nothing of what we have received. And this is the only manly thing to do. We must not be afraid of the truth, in any case. If there is any want of harmony between us and it, so much the worse for us—truth will not suffer. Heaven and earth may pass away, but no bit of truth can perish. And as we would not fear the truth, neither should we be afraid of it. We may trust it to survive all opposition, and one day to surmount every prejudice. Shams, hypocrisies, human policies, may tumble into the bottomless pit, but truth is stabled at the throne of God. Some may suppose that the attitude we have assumed tends to perpetuate sectarianism. It is quite otherwise. Compromises will never destroy sectarianism. No patch-work will ever pass for a seamless robe. When an intense loyalty to truth shall reign in hearts brimful of love, God and

not man setting the fashion, then, and not before, the days of sects will be numbered. Without indulging in any gloomy misgivings in respect to the times in which we live, we may yet say that there is not too much of stern standing by right principles in vogue. I believe not in a golden age that has gone. I believe in a golden age that is to come. Yet there have been heroic times, and the hope for the future is in men being as true and staunch as were the bravest and best of the fathers who have passed away. That spirit which made old Hebrew heroes what they were, and which has been the inspiration of the noblest of the saints in more recent centuries, is wanted now, and will be wanted in the end. Be it so that the age of "sweeter manners" has dawned; there was a rugged strength in the past for the loss of which no amount of polish could compensate. It ought to be like a refreshing breeze to invigorate the soul to meet here because of the grand principle upon which the society is based. What though we Baptists be less numerous and less wealthy, and have fewer titles among us than other denominations which might be named, it is no vain thing to bear witness without flinching to a truth. Look back a moment through the dim centuries. There stands an apostle before the tribunal of the man who wields the sceptre of the civilized earth. They say his bodily presence is weak and his speech contemptible; and as he makes answer to the charge brought against him, not a human being is found to keep him company; but Paul quails not before the judgment seat of Nero—in his rapt vision there rises another spectacle, he sees the judgment seat of Christ. Look again four centuries nearer to our own time. There is a man contending for some of the great verities of the faith against heresy, which had power and fashion on its side: a little man with a slight stoop in his figure, and with a hooked nose; "a dwarf rather than a man," it is sneeringly said, yet withal having an "almost angelic beauty of face and expression." "For the space of forty-six years," says the historian, "from the time of his consecration till the last hour of his life in this world, they never suffered him to enjoy the comfort of a peaceful day." But, if there was "the whole world against Athanasius," there was, be it remembered, "Athanasius against it." Twelve centuries nearer to us still, and look, there is a life-like man who stands bravely against fearful odds. The vast pressure of a mighty empire is brought to bear upon him to recant what

Man after Death.

VIII.—*The Eternal Purpose.*

“I HAVE *the toothache; therefore there is no God;*” is the short and clever reduction made by a French writer of the shallow argument, often so learnedly and elaborately urged, to the effect that the evils of the world are a sufficient disproof of the Divine Existence. Paley’s answer to the allegation is as apt as it is adequate. “The teeth do sometimes ache, but they were manifestly not made for aching.” A man who “is as lazy as if Laziness were his sister” (to use Dante’s expression) will label all difficulties, hindrances and obstacles, “evils;” and so blind himself to the “large purpose” of this world as to forget the beneficent reasons for which difficulties are set in the path of life, the splendid energy they evoke, and the sublime results in virtue, heroism, and manhood, to which they give rise. Toothache is bad enough, and from various causes there is not a little of it amongst men; but in all conscience there is something else in life besides toothache; and even the teeth were made for something other than aching.

“*I have lost all my teeth, therefore I am not immortal,*” is the final form of the reasoning that denies that immortality is the freehold with which God has invested us, and asserts that “the lease of our personality will leave us at death,” simply on the ground of the vanity of our existence, the frailty of our physical organization, and the sadness of our lot. The loss of teeth, irritating as it may be, is not the loss of our personal selves; nor is it of necessity the inevitable failure of the *obvious* plan on which the Maker of our lives has framed our being. Notwithstanding “the grinders have ceased” man lives and travels, at an undiminished pace, towards the predestined goal of existence. He was not made to be lost: if his teeth were.

“*The obvious plan on which the Maker of our lives has framed our being.*” What is that purpose, and what does it mean?

Suppose any of our readers had gone one, two, or three years ago, to the neighbourhood of Carey Street, and inspected the site, the foundations, and rising superstructure of our new metropolitan Law Courts, noticed the vast area to be covered, the deep, broad, and strong foundations, the solid and massive walls; he would have obtained some idea, not only of the dimensions of the forthcoming structure, and of its general character, but also of its main purpose and destiny. Possibly he would not have been accurate in his idea of matters of detail, such as the size of a window, or the shape of a particular door; but he would certainly have said, “the building is not meant to stop at the first, or second, or tenth, or twentieth course of stone: it will be completed according to the original design.”

“But the masons have “struck” work, and there is not a saw going, not a hammer to be heard, not a ‘setter’ about the place.”

GENERAL BAPTIST MAGAZINE, JULY, 1878.—VOL. LXXX.—N. S. No. 103.

"Still," he would persist, "it will be completed. It is government work, and the government does not lack resources. If English masons fail, others will take their place."

"But it is bank-holiday; and not only have masons disappeared, but there is not a worker's voice to be heard, not a solitary hodman to be seen."

Yet would his faith in the apparent purpose of the edifice, in the good sense and capacity of the government triumph; and though to him "bank-holiday" might mean the total departure of the whole of the workmen not to return, he would expect to see the building finished in due course.

So if we get to know what man is, in his instincts as well as in his origin, in his intuitions as well as in his conscience, in his heart as well as in his experience; if we examine man's actual condition, we soon perceive that he is meant for far more than a mundane condition; that he is evidently made for a purpose stretching far beyond the scope of this present life, and is, in fact, built upon a *ground-plan* which is never carried out here, and which positively has no chance of being carried out on this side of death. Like Job we feel that our days are short as they are evil, and that we have scarcely learnt what our work is, and how best to do it, when we have to leave it: and that if we cannot take it up again in another state, then our nature is a mocking enigma, our hopes are derisive and delusive snares, and our prospects are cunning and tantalizing deceptions. Man is a preface without the book, a porch without the house, a road leading to nowhere, a railway booking-office splendidly fitted up with tickets, stamping apparatus, tills, clerks, etc., but without rails and engine and destination! Assuredly, the limitless perspective of Eternity is absolutely essential to any fair and true picture of mortal man. The foundations of manhood laid on this earth, and the portion of the building already above ground require a life after death for the continuation and completion of the superstructure!

It is admitted that we do not completely understand ourselves: but we understand enough to see manifest signs in what is actually before us that the space of thirty, or fifty, or seventy years is unspeakably insufficient for the growth and expansion of those magnificent faculties with which our God has endowed us. If you give mathematicians three points in the arc of a circle, they will readily determine the whole curve. Life on earth gives us the three points needed for the eternal circle of human existence: (1.) the wisdom and justice of the Lord our Maker; (2.) the large but unrealized educational and disciplinary purpose in our life; (3.) the loving labour of God upon us and for us: and from these we are warranted in saying that after a man dies he lives again and completes the circle of his being. He is not always an unrealized purpose, not an eternally unfulfilled prophecy.

This eternal purpose is bedded in the very *STRUCTURE*, and is the radical feature of our condition. Man is an incarnate purpose, a living, self-realizing purpose, an ideal embodied and worked for under the guidance and tuition of the Lord who made him. The present never contents him. He cannot live in the brief to-day. Nor even the morrow is large enough for his capable nature. He projects himself far

ahead, and dwells remote from the actual surroundings of his lot. All his faculties bear the impress of a larger, longer destiny than earth can give them. His reason will soar towards and dwell amongst the mysteries of Eternity; his heart asks for a love that cannot die; his conscience foresees and predicts a new heaven and a new earth, in which dwelleth righteousness; his soul feels its kinship with God and Eternity, and pants for its real home.

In the *typical* man that purpose finds visible and audible expression. Feeling that he is meant for higher work, and loftier achievement, his eager and unsatisfied spirit presses forward, attaining and yet not content; "still achieving, still pursuing:" affirming at forty, "not as though I had already attained," and repeating it at sixty, aye at eighty the same cry is on the lip, and the same longing in the heart. "For the soul," says Emerson, "does not age with the body; but on the borders of the grave the wise man looks forward with equal elasticity of mind and hope." The capable soul chafes at the feebleness of its worn out organ, and is discontented with its enfeebled mechanism, still craves progress, and is ready to use every victory for the material of a further advance. The body grows and decays; the spirit grows and still grows, is flourishing and full of sap in old age, and in the best man is best at the last, so that when he is smitten by death he still has his hand firm on his eternal purpose, and his last look is for his eternal destiny!

Other creatures realise the end for which they are formed: why should not man? As far as we can see, the lily of the valley, and the oak of the forest, and the cattle on a thousand hills, attain their fullest development and completely fulfil their destination: why should not man, confessedly the noblest member of the creation, attain the destiny marked out by the faculties with which he is endowed? Shall every other creature succeed, and man fail? Shall the structural purpose of the ant and the bee, the horse and the dog, be fully attained, and that of God's child remain an unfilled void, a gaping and annoying abyss? "God," says Bretschneider, "cannot have given man faculties for a destination unattainable without immortality," unless immortality is his destiny. He will never disappoint and mock him! "The Creator keeps His word with us," with every one of us; with the *race*, by keeping it with the individuals of the race. Each primrose, barring the accidents of primrose life, fulfils the purpose of its being, and attains whatever maturity is possible to it here.

"The flowers still faithful to the stems,
 Their fellowships renew;
 These stems are faithful to the root
 That worketh out of view;
 And to the rock the root adheres,
 In every fibre true.
 Close clings to earth the living rock,
 Though threatening still to fall;
 The earth is constant to her sphere;
 And God upholds them all:
 So blooms this lonely plant, nor fears
 Her annual funeral."

Each animal, too, unless purposely or accidentally prevented, comes to the full development of its powers, and reaches the perfect fulness of its life. This earth is big enough for the primrose and the panther.

They need no more. They seek no more. They are at home, and feel it. No sense of exile is within them : no yearning after another state. But amongst men, he who lives the longest, and has the freest field for the discipline and growth of his nature, has not room enough for his desires and possible achievements. The octogenarian has not become what he might have been. His maturity is still unattained. Indeed, "our life is not sufficiently long to *develop*, far less to *exhaust*, our spiritual faculties.* Earth-life is but a fraction, of which the completing portion, forming the integer, is eternity.

There must be some proportion, in the works of infinite wisdom, between means and ends, powers and results, faculties and their development. "But if we are utterly to die with the ceasing breath, then there is an amazing want of symmetry between our endowments and our opportunity : our attainments are most superfluously superior to our destiny. Can it be that an earth house of six feet is to imprison for ever the heart of a Borromeo, whose seraphic love expanded to the limits of sympathetic being ? the soul of a Wycliffe, whose undaunted will, in faithful consecration to duty, faced the fires of martyrdom and never blenched ? the genius of a Shakespeare, whose imagination exhausted worlds and then invented new ?"† Assuredly not. Therefore we hold with Wordsworth—

"Sin-blighted though we are, we, too,
The reasoning sons of men,
From our oblivious winter called,
Shall rise and breathe again,
And in eternal summer lose
Our threescore years and ten."

But it is objected—"What, after all, is man, that so far-reaching a purpose should penetrate his being and form the ground-plan of his vain and fitful life ? Contrasted with the limitless universe, of which he forms a part, his insignificance sinks him to the lowest place, his weakness makes him all but despicable—a drop of water on a bucket's rim, as against the overflowing ocean—a speck of sand, lost in the countless grains of all the shores of the world. Nature is vast, resistless, abiding : he is slender as a broken reed, feeble as a crushed moth, and his life is "like a fragile dewdrop on its perilous way from a tree's summit."

Let us not deceive ourselves. Bigness is not the highest type of greatness. A whale weighs heavier than a man ; but blubber, after all, is not worth so much as human thought and feeling. Bulk, indeed, is nothing ; *quality* is all and in all. China covers an area that would

* "Perhaps it will be said that if the spiritual faculties cannot be fully developed in the individual, they may attain their full growth in the kind. But being limited by the body, the development must be imperfect in the whole kind also. Man, a rational being, cannot be a means, but an end. If the individual has a mere transitory existence, we cannot find any reason for the development of the kind. Among animals and plants, the individuals, if not intentionally prevented, come to maturity. Among men, there is not one who actually becomes what he might be. It is a law of Nature that every being should attain its end : and this law will be still more absolute if we derive Nature from God."—*Breitschneider, Manual of Beligion*, p. 84-5.

† The author of the *Supernatural in Nature, A Verification by Free Use of Science*, says, "Human nature, in its present form, is only the rudimentary stage of an extended and more desirable existence. The future lies so involved in our bodily and mental organisation, that we discern traces within our inner man. This inner man makes us somewhat like those poets of the grander and more comprehensive genius, who have in them two separate men—the ideal and practical. There is something in our mental and moral history which far surpasses whatsoever may be accounted analogous in the guiding instinct and material changes of the body, and exceeds everything that any combination of material forces can produce."

† *Alger's Future Life*, p. 47.

swallow up thousands of Londons; but the heart of the world beats *here*, not *there*; and the civilisation of humanity derives its impulses from our seething metropolis, and not from the stagnation of Peking. Athens was a small state: but two or three of its men have dominated the thought of twenty centuries of thinkers. Pericles, in one of his grand rhetorical declamations, affirmed that its whole polity was a school for Greece; and all the cities and towns of Europe yet sit at its feet for instruction in art. Jerusalem is only a small speck, perceptible with difficulty, lying in the centre of the great empires of antiquity, of Egypt and Ethiopia, Assyria and Babylonia, Greece and Rome: and yet from Zion proceeded the law, and the word of the Lord from Jerusalem; and no voice is so potent to-day, or has been for these centuries, as that which spake in its streets of the coming of a kingdom that should endure from generation to generation. There are thousands of yards of painted canvass in the picture galleries of Florence; but all of them would not buy Raphael's "Mother and Child," as all the quarries of the world would not purchase Michael Angelo's "David." Bulk goes for nothing; quality is all and in all.

Hear the verdict of SCIENCE; for its last word vehemently declares that the insignificance of man, as contrasted with the vastness and seeming permanence of the universe, is no valid witness against the presence and sway of this eternal purpose in the structure of his being. Small as he is, and brief as is his life, yet all the ages have been preparing for his advent, and every change through which this gigantic globe has passed has had his welfare in view. "In the beginning God made the heavens and the earth" for him. The Spirit of God "brooded over the chaos," so that it might become his well-ordered, and finally his abundantly-furnished, dwelling-place. The "igneous rocks, rising into mountain ranges," are "the gigantic castings which came out of the vast and awful furnace of Nature," and serve to give solidity and safety, variety and strength, to the foundations of his palatial abode. Millions upon millions of creatures have worked out their little lives, and left their stony coffins, "in order to render it possible for a creature like man to come into existence." Mighty rivers, vast primeval forests, huge mammalian beings, and myriads of forces and creatures, have done their several work to prepare this planet for the introduction of its ruler—man. And all this, forsooth! is to end in *nothing*!—these prodigious eras of preparation are to culminate in a huge abortion!—this grand, this cycle-filling evolution, is to end in being snuffed out—in a meal for worms and an exhalation of gas!

Add the witness of HISTORY to that of Science—of History, in and out, of the Bible,—and it appears that as man was the goal of Creation, so is he the goal of Providence. All things serve him. "More servants wait on him than he'll take notice of." The vast apparatus of human life, its business and its sorrow, its difficulty and its joy, its toil and its rest, its viscissitude and its repose, its energy and its weakness, its keen sense of dependence and its assurance of power, are all factors in the education of man, in the discipline of his nature. Above all, God, in the gospel of His Son, and in the gifts of His Spirit, seeks man's good, works for his redemption, and is impatient till it is accomplished; and

all this, forsooth! is for a creature whose life is a span, who is of yesterday and of to-day, but not of to-morrow; whose being evaporates into the impalpable and inane! Impossible! If a man dies, he shall live again! He must. His eternal destiny is written in lines of light in the very structure and faculties of his nature. The place Science gives him in the evolutionary series, forbids the thought that he is the heir of all the ages, and yet doomed to vanish before he has even so much as read the deed of inheritance. God's "dealings" with man, in their vastness of range, costliness of apparatus, and splendour of achievement, augur for him a limitless future.

And he, shall he?

"Man, her last work, who seemed so fair,
Such splendid purpose in his eyes;
Who rolled the psalms to wintry skies;
Who built him fanes of fruitless prayer,
Who trusted God was love indeed,
And love Creation's final law;
Though Nature, red in tooth and claw
With ravine, shrieked against his creed;
Who loved, who suffered countless ills,
Who battled for the True, the Just,
Be blown about the desert dust,
Or sealed within the iron hills?
No more? A monster then, a dream,
A discord. Dragons of the prime,
That tear each other in their slime,
Were mellow music matched with him.
O life as futile, then as frail!
O for thy voice to soothe and bless!
What hope of answer, or redress
Behind the veil, behind the veil?"

JOHN CLIFFORD.

Oil Yourself a Little.

THERE is true humour in the following story: Once upon a time there lived an old gentleman in a large house. He had servants and everything he wanted, yet he was not happy, and when things did not go as he wished, he was very cross. At last his servants left him. Quite out of temper, he went to a neighbour with a story of distress.

"It seems to me," said the neighbour, sagaciously, "It would be well for you to oil yourself a little."

"To oil myself?"

"Yes; and I will explain. Some time ago one of the doors in my house creaked. Nobody therefore liked to go in or out by it. One day I oiled its hinges, and it has been constantly used by everybody ever since."

"Then you think I am like the creaking door," cried the old gentleman. "How do you want me to oil myself?"

"That's an easy matter," said the neighbour. "Go home and engage a servant, and when he does right, praise him. If, on the contrary, he does something amiss, do not be cross; oil your voice and words with the oil of love."

The old gentleman went home, and no harsh or ugly words were ever heard in the house afterwards. Every family should have a bottle of this precious oil, for every family is liable to have a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a fault-finding spirit.

Watch and Pray.

THESE are the words of our Divine Lord and Master to His three favoured disciples who had accompanied Him to the garden of Gethsemane. It was a very solemn season with them all. A short time previous they had met in a large upper room, where they had celebrated the passover, and where Jesus had made known to His disciples that one of them should betray Him. He had given a meaning and significance to that institution which it had never had before. He had fixed their attention on Himself as the great object to which the emblems pointed. Having sung a hymn together, they went out into the Mount of Olives. The Saviour had often gone thither. It was His favourite retreat. It was the secluded closet in which He held communion with His Father. They then came to a place called Gethsemane. And now His soul began to be sorrowful. The great crisis of the world was approaching. The Prince of the Power of the Air was drawing near to assail the Lord of Glory and the Prince of Life. As Jesus was about to endure the full penalty of human guilt, He betook Himself to prayer. Agony rent His heart, and His sweat, like great drops of blood, fell on the ground. Coming to His disciples and finding them asleep, He gave utterance to the words, Watch and pray.

Let us carefully note these words of the suffering Saviour and apply them to ourselves. They suggest two leading thoughts. *Watch*, for there is *danger*; *Pray*, for there is *succour*.

I. WATCH, FOR THERE IS DANGER.

Temptations lie near on every hand, and unless we are careful we may soon be entangled and overthrown. David entered into temptation and fell. Peter was tempted, and for a time was overthrown.

1. Our *nature* renders us peculiarly liable to temptation. If angels fell under the power of temptation, how much more liable are we to fall! Our nature is not single and indivisible, but complex, in its character. We have conscience, appetites or passions, affections, the principle of interest or self-love. Our constitution is like a machine; it has many parts, and these parts are all related to each other. Now our holiness, our usefulness, and our happiness depend upon the proper adjustment of these various elements. It is evidently intended by our Creator that the principles of supremacy and subordination should obtain in our constitution. Conscience ought to be the supreme faculty; the principle of interest or self-love should be subordinated to our conscience, and our appetites or passions should come under the principle of self-love. This relationship of the various faculties or principles of our nature would bring about the greatest amount of virtue, and therefore the greatest amount of happiness. This order obtained in the original constitution of man. Now there is the possibility of this order, under the power and pressure of temptation, becoming inverted; of our conscience becoming dethroned, and of our passions becoming supreme. Yielding to temptation and indulging in sin strengthens the lower and baser elements of our nature, and hands over the reins of government to those parts of our being which ought to be subordinated to the power and authority of conscience. "Whosoever committeth sin is the servant of sin." "Of

whom a man is overcome, of the same is he brought into bondage." Now the very possibility that this may be the case with us exposes us to danger; and therefore there is reason, "Watch." Watch the operations and movements of your own being. Beware of temptation. Be on your guard, lest the heavenly serve the earthly in your nature. Watch, lest the appetites or passions get the mastery of your conscience, and drag down from its throne that Divine faculty which ought to govern your life and ennoble your being.

2. Watch! for there is danger not only in the nature you have to govern or control, but also in the *world* by which you are surrounded. The world is hostile to the Christian life. Many of its maxims and customs are opposed to the principles of the gospel. The world against which we are warned in the New Testament is essentially evil. It is selfish, covetous, malicious; fond of glittering show, and full of sensuous pleasure. The lusts of the world, the fashions of the world, the pride of the world, surround us everywhere, and are sources of allurements and danger. Watch, lest ye enter into temptation. Be on your guard, lest ye become corrupted by the falsehoods of the world. Deceitful men bring the showy vanities of the world into the sphere of religion, and lead captive those who are not grounded in the word of God. "Beware lest any man spoil you, through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ."

3. Watch! for there is danger from an invisible enemy. *Satan* is the great adversary of man. Satan is especially busy against those who have a place in the kingdom of heaven. "Simon, Simon," saith the Lord, "Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not." For a time Peter was shaken by the power of Satan, and had it not been for the intercession of the Lord, his faith might have been finally overturned. Peter's experience taught him watchfulness. "Be sober, be vigilant;" he says; "because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." Satan watches for favourable seasons to attack us. He sows the seeds of sin and death in our hearts. He envies our happiness, and his design is to make us miserable like himself. He waits for the best opportunities to discharge his fiery darts. He deceived and triumphed over Adam and Eve in the garden of Eden. He afflicted Job. He tempted David. He ruined Judas. Satan is the head of mighty spiritual forces. "For we wrestle," says the apostle, "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand." These words imply danger. They unfold to us the fact that in the invisible world there are those who are seeking our temporal and eternal destruction.

The flesh, the world, and the devil are in league against your spiritual progress. They form a threefold cord to hold your soul in bondage.

Watch! Your spiritual prosperity depends on it. We grow in grace in proportion as we are watchful and resist temptation. The careless and thoughtless Christian can never become the prosperous and complete Christian. One false step in business may ruin a man's future prospects. One sin allowed to work in a Christian may unhinge the peace of his soul and darken his prospects for eternity.

Watch! Your happiness depends on it. Happiness is the twin sister of holiness. They dwell together in love in the same heart. That thought or word or action which undermines the holiness disturbs the happiness of the soul.

Watch! Your usefulness depends on it. A Christian is useful just in proportion to the strength of his moral influence. The loss of character is the loss of all power for good. How solemn are the words of Jesus, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men."

How critical and dangerous is this scene of our earthly probation! Hidden in the depths of our nature, there are the elements of danger. In the alluring surrounding world in which we have to live there is danger. Well may every thoughtful person feel afraid of himself and tremble at his position. How can I be sustained in this great conflict? Where can I find strength to uphold me as I wrestle with the principalities and powers?

II. PRAY, FOR THERE IS SUCCOUR.

Christ, you see by this command, would lead us out of ourselves. Our sufficiency in this spiritual struggle is not of ourselves, but is of God. The man who watches and expects to find the source of his strength in himself must suffer disappointment. The enlightened Christian feels the weakness of his own strength, the frailty of his own nature. He dare not trust in himself, his only confidence is in God. His language is, "God is our refuge and strength, a very present help in time of trouble."

It is our privilege to go to God in prayer. A throne of grace is ever open to receive our petitions.

1. We have the highest possible *authority* for the act and exercise of prayer. Watch and pray are the words of Christ Himself. His authority in religion is supreme. He is the Mediator of the new covenant. The kingdom of grace is committed to Him. The Father loveth the Son, and hath committed all things into His hands. "Jesus Christ is King of kings, and Lord of lords." As we come to God in prayer, we come directed by the highest authority. You are not guilty of presumption when you approach the throne of God. "Seeing that we have a great High Priest, that is passed into the heavens, Jesus the Son of God. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help us in time of need." This thought should give us confidence in our approaches to the mercy seat.

2. We have not only the highest authority for coming to God in prayer, but many other *encouragements*. We have scattered up and down many direct and pressing invitations, such as these:—"Draw

nigh unto God, and He will draw nigh unto you. Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. And all things whatsoever ye shall ask in prayer, believing, ye shall receive. Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify Me." "Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." If we confide in God, and cast the burden of our care upon Him, He has promised never to leave us nor forsake us. However dark and trying may be your path, and however severe the conflict you may be called to pass through, His succour and protection are promised. "Fear not, for I am with thee: be not dismayed, for I am thy God. I will strengthen thee, yea I will help thee: yea I will uphold thee with the right hand of My righteousness. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour."

3. We have encouragements to the exercise of prayer, drawn from the numerous *examples* found in the Word of God. *Abraham*, we are told, planted a grove in Beersheba, and called upon the name of the Lord, the everlasting God. And the Lord blessed him and made his seed as the stars of heaven, and as the sand which is upon the seashore for multitude. *Jacob* wrestled with the man until the break of day. He said, "I will not let thee go except thou bless me." And the angel said unto him, "Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with men, and hast prevailed." *Moses* was a man of prayer. The tender sympathy and the moral majesty of his character never appear more conspicuous than when he is bending before the throne of grace and interceding for the spiritual welfare of the people of his charge. *David*, the sweet singer of Israel, spent much of his time in fervent and hallowed communion with God. His Psalms are model prayers for all nations and for all ages. *Elijah*, a man subject to like passions as we are, prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. *Daniel*, the statesman and the prophet, lived in the constant habit of prayer; and when prohibited by the Persian king, he went into his house, and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks before his God, as he did aforetime. *Jonah*, when plunged into the deepest distress, prayed unto God out of the whale's belly; and the Lord spake unto the fish, and it vomited out Jonah upon the dry land. The *Apostles* and early disciples were men of earnest prayer. When deprived of the presence of their Master, they all continued with one accord in prayer and supplication. Their prayers moved the arm which turns the world. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the

Holy Ghost, and they spake the word of God with boldness; and great grace was upon all.

As supreme above all the examples we have adduced, we may mention Him who went out into a mountain to pray and continued all night in prayer to God.

We have need to engage frequently and fervently in the exercise of prayer, and we have many encouragements to incite us to this holy duty. Encouragements drawn from the Authority who commanded His disciples to watch and pray. Encouragements drawn from the invitations and promises of the Bible, and from the numerous examples of those who found God to be a very present help in times of trouble.

The command of the Lord is to watch *and* pray. Watching without prayer is atheism. Prayer without watching is presumption. The two exercises must be blended together. We must pray while we watch, and watch while we pray. If we watch aright we shall see our need of prayer. If we pray aright we shall see our need of watching. In watching we become sensible of our dangers; in praying we shall obtain that succour which will enable us to overcome them.

Prayer purifies the soul, spiritualises the affections, and lifts our thoughts to heaven.

“Prayer makes the darkened cloud withdraw,
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above.

Restraining prayer we cease to fight.
Prayer makes the Christian's armour bright;
And Satan trembles when he sees
The weakest saint upon his knees.”

We are exhorted to pray without ceasing—at all times—under all circumstances. In adversity and prosperity, in health and in sickness, in life and in death. Prayer brings solace for the trials of time, and is a preparation for the joys of eternity.

“Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death;
He enters heaven with prayer.

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!”

GILES HESTER.

TEACHING.

Few teachers realise what an opportunity they have directly after the school is over to reach the hearts of their pupils. A single kind word, spoken just as one is going out, when the scholar is off his guard, will often prove to be more effective than all that has been taught in the lesson. Each Sunday, let some scholar go away feeling a warm pressure of the hand, and carrying with him some affectionate words of warning, of exhortation, of sympathy, or of counsel

—National Sunday School Teacher.

What is Successful Preaching?*

THAT preaching of the gospel is *partially* successful in any and every age which brings sinful men into living trust in the Lord Jesus, and to the conscious enjoyment of His pardon; and that preaching is *totally* successful which fills men with Christ's mind, moulds their thought after His, inspires them to construct their character according to the pattern He has given, and energetically constrains them to a life-long and whole-hearted endeavour to repeat His self-sacrificing and beneficent deeds.

The conversion of men is the *initial* success of preaching: that, and no more. It is the safe planting of a living seed, the effective teaching of the alphabet of a useful language, the sure laying of the foundations of a building of possible beauty and grace. The second and larger success, is the full growth and abundant fruit-bearing of Christian men; and is to the former, as gathered and garnered grain to the seed sown, as clear and articulate speech in connected and flowing sentences to the A, B, C, of the hesitating child, as the finished habitation of God to the laying of the first stone. When farmers are content with the seed-sowing of spring, and sing pœans of praise over corn that is well sown but never comes up, then may the preachers of the Word find complete satisfaction in the conversion of the ungodly, and cease from patient and wise effort to train and discipline believers up to the FULL STATURE OF MEN IN CHRIST JESUS.

* * * * *

Such successes ought to be anticipated. It is treason to Christ to despair of them; it is paralysis to our powers to question their possibility. With so stupendous a provision for the salvation of men as the spotless sacrifice of the Son of God; with such an ever-present and ever-operative energy for conviction, conversion, and regeneration, as the Eternal Spirit; with truths so uniquely adapted to the deepest needs and highest aspirations of the human heart as those contained in the gospel; with a method so obviously suited to sway men's passions and wills as that of preaching salvation by men already saved, and with so magnificent a history of success as the work of Christ in these nineteen centuries reveals,—it would be an atrocious insult to reason and history, the gospel and God, to cherish any other mood than that of

* These extracts are from the introduction to my article in a Symposium on "What method of preaching is most calculated to render Divine Truth effective in this age of Popular Indifference and Philosophical Scepticism?" which appears in the July number of the *Homiletical Quarterly*, and which is contributed by Canon Perowne, D.D., Prof. Blackie, D.D., Prof. Reynolds, D.D., Prof. Murphy, Dr. E. de Pressensé, and Rev. E. E. Jenkins, M.A.

The July number will contain besides the above—

Exposition of Book of Judges, by Rev. A. R. Fausset, M.A.

Homiletic Sketches on Hebrews, by Rev. W. Watkinson.

Science Articles: Sheep, by Rev. R. Connell, M.A.

Homiletical Use of Natural Science, by Rev. J. Clifford, M.A.

Exegetical Commentary on St. James, by Rev. R. Roberts.

The Parables of our Lord: (No. 3) The Pearl and the Treasure, by Prof. A. B. Bruce, D.D.

The Exodus from an Eastern Point of View (No. 1), by Prof. Porter, D.D.

The Man at the Pool of Bethesda (No. 2), by Prof. W. Milligan, D.D.

The Vision of Dry Bones, by Rev. M. Cheyne Edgar, M.A.

Everlasting Fire, by Rev. R. Winterbotham, M.A.

The Treasury of the Gospel.

Sermonic Outlines.

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Reviews.

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exultant expectation that God's gospel in us, and through us, will prove itself to be His power *at work* in the salvation of every one that believeth. Far more rational would it be to forecast an utter failure of grain in all the granaries of the world after the present store has been sown, than to expect Christ-sent and Christ-saved men to preach Christ's own gospel without souls being saved from sin to holiness, and from the power of Satan to God. Business men do not expect to work without profits; scholars do not toil in anticipation of thickening ignorance; wise and unselfish statesmen do not labour for the degradation of their country; nor ought we to be content with a preaching that does not rouse the sluggish conscience, illumine and direct the misguided intelligence, break the withes of bad habit, heal and reinforce the diseased will, give grace and beauty to the character, and usefulness and holiness to the lives of men. The man who can work at the ministry, as a sole vocation, without *seeing* these results, or fair and reasonable grounds for believing in their existence, has either woefully misconceived the gospel, or is ignorant of the conditions of effective preaching, or has thrust himself into a position for which God has not destined him, and now lacks the courage to heed the Divine voice calling him *out* of the ministry to some other work. *No preaching will be effective that is not inspired by living faith in the unique adaptation of the gospel to the man-redeeming and man-building work for which it is given, and a bright and inextinguishable hope that it will surely do that work.*

The capital conditions of effective preaching are *substantially* the same from age to age. Though the spirit of one time may force into prominence and make specially urgent one condition, and another period may give greater distinctness and emphasis to a different requirement, yet in essential character the conditions are the same in the age of Paul and in that of Chrysostom, for Augustine at Hippo and Carthage and for Bernard in Clairvaux, for Luther in Wittenberg and Savonarola in Florence. In all ages alike, the preacher's sufficiency is not of himself, but of God; and it is only as he is filled and permeated with His Spirit, as well as with His truth, that the slightest success is secured: "Christ in you" is now, as of old, the *secret* of Christianising power—the spring of saving energy, of man-building force. In all ages alike, Christ, in the glory of His exalted rank as a person, in the sufficiency of His sacrifice for sin, in the sway of His love, in the perpetuity of His life, is the *substance* of effective teaching, whether the audience be barbarians of Lystra or savages of the Society Islands, philosophers in Athens and Corinth or doubters in London and Edinburgh. In all ages alike, preaching must be *heard* if it is to be understood; and it must be *interesting* if it is to be heard long; and it must be really earnest and throbbing with life if it is to be impressive.

Still, each generation has a distinct individuality. God does not make two leaves alike, nor two men, nor two ages. Therefore the preacher who makes his work the absorbing passion of his life, and consecrates to it the ever-perfecting energies of his nature—not treating it as a mere appendix to an engrossing occupation, but working himself, if need be, to the bone rather than fail at his task, makes his own age his special study, notes its shifting currents of thought and feeling,

registers the ebb and flow of its tides of passion, and qualifies himself for his work quite as much by his sedulous attention to the ground he has to till, as to the seed he has to sow and the tools he has to use. No perfunctory passing through his work contents him. A sermon in his esteem is not a treadmill operation to which he is sentenced for thirty-five minutes every Sunday; nor yet an artistic entertainment provided for an elect few who can afford to pay for such a luxury: it is to him a *tool* for doing a certain specific and prodigious work upon a certain and specific material, known as human nature; and his supreme solicitude is to manufacture the precise tool fitted in all points for the work waiting to be done. A can of dynamite is the best in a granite quarry, a stout pick-axe will suffice in a gravel bed, a wood shovel is the implement for a pit of loose and shifting sand; the wheel of the lapidary must be used for polishing the agate. For each work there is the particularly adapted tool; and sense is given for nothing if we do not use it to discriminate in the choice of the machinery with which we do our work.

But for what purpose must the preacher study his age? To yield to its whims, defer to its caprice, submit to its dictation, and soothe its irritated conceit. Do you fix the dynamite so that it may yield to the granite? No! you let it meet the granite so that it may by one explosive blow split the rock into blocks which shall be shaped into graceful obelisks and memorial columns. The preacher studies the age to master the men of the age for Christ. He meets sceptics on their own ground, not to surrender what is true, and reduce Christianity to such a thin and intangible "rudiment" that it cannot be detected with a microscope, but to lead men along the lines of admitted fact and verified conclusions to the claims of Christ upon the love, the reverence, and worship of mankind. He studies the nineteenth-century "Athenian," to know how best to declare to him the glories of the Unknown Christ.

As a matter of fact, the successful preaching of this age is being done by men who are intimately conversant with its spirit, who prove themselves God's prophets, God's "seers," anointed to lift the mists from the valleys of life, and to point the pained vision of men to the sunlit peaks beyond, by the splendid way in which they meet, and *use* as well as meet, the spiritual cravings of the men of their own day. All living and growing preachers—and the growing preachers are the only permanently and largely successful ones—have their hearts astir with the life-pulses of the age. People who hear them feel they are not listening to world-forgetting recluses who have buried themselves in tomes of dry theology, and just come forth for an hour to announce that they are still alive; but to men who have been with them all the week, sorrowing with them over their defeats, shouting over their victories, and looking with their eyes on that incomprehensible but always profoundly interesting phenomenon, human society. Such preachers feel the pulse of the age, accurately diagnose its condition, and out of the Divine store-house of medicines bring forth those leaves which are for the healing of all the nations. In such men will be found an adequate solution of our problem. If we can only make a careful analysis of their work, separate from it all that is purely *accidental*, and gaze upon their bare and naked elements of force, we shall infallibly

discover the method of preaching most calculated to render Divine truth effective in this age of popular indifference and philosophical scepticism.

* * * * *

Putting together, then, the various types and patterns of successful preaching afforded in the closing years of this nineteenth century; examining men, some of whom are as famous as Peter and John, and others as inconspicuous as Philip the deacon and Ananias of Damascus; some grandly gifted as St. Paul, and others strong only in one or two qualities, like Barnabas, the son of consolation, and James, the master of ethic; some notably and widely successful, and others quietly, but not less really, winning many a victory: and winnowing from these men and their surroundings all the chaff of circumstance, and getting at the real grain, the essential elements of power, we find (*in addition* to those qualities named above, as the property of the victorious preachers of all ages) amongst the arresting characteristics of their work, in its relation to the needs of the period, that it rings with the accent of faith with unmistakable clearness and resonance, but without being hard, harsh, and metallic; is lit up with the various lights of personal feeling, without the ghastly flare of egotism and bombastic conceit; abounds in perennial joy and hope, without being frothy and sinking into mere "gush;" is logical, strong, and four-square in argument, and yet not frigid as ice, and funereal as the grave; rhetorical and brilliant, without being tawdry; full of points, and still not "scrappy;" bold and fearless in enunciation, and yet considerate and courteous; rich in historical allusion, without the obtrusion of learning; grandly self-forgetting, and yet splendidly self-controlled; as strong, manly, and robust as though it were the echo of Samson in his prime, and yet withal as glowing in spiritual sympathy and tenderly pathetic, as if moved by the heart of Christ in His agony. JOHN CLIFFORD.

How to Deal with the Anxious.*

It is a good sign of the times that Christians have begun to recognise the duty of personal "dealing" with the souls of men. To a great extent that old theory is exploded which regarded preaching as a firing off a succession of Scripture truths, which were to find their own way, hit or miss, into the hearts of those who listened; and further, that when impressions were produced, these were to be left to deepen or not into conviction and conversion. *Now*, it is usually conceded that the more personal and direct the preacher can make his address the better, and that when anxiety about spiritual things is aroused, it is the privilege as well as the duty of the Christian teacher or friend to seek to carry on the work to the point of decision for, and surrender to, Christ.

Our subject is not now how best to awaken the careless or soften the impenitent heart; but how best to lead those who feel sin to be a burden to Him who alone can take that burden off.

Any system of dealing with man's spiritual nature on God's behalf, in order to be successful from *His* point of view, must, it will be allowed,

* A Paper read at the Southern Conference, held at Hitchin May 26th.

include within it those conditions which He has laid down for the acceptance and forgiveness of the sinner; and that system will take best which complies most completely with these conditions. Can any plan be found which will achieve this end? If we look at the way of salvation as sketched out for us by our great Master, we shall find four conditions are most prominent.

I. The sinner must be brought into personal contact with the Saviour. It is, "Come unto *Me*"—a *person* listening to, obeying, and coming to a *Person*, which constitutes one great and essential element in the salvation of the soul.

II. He must perform an act of faith; he must trust in the word of the Lord Jesus; he must accept the promise of Him who died that he might be forgiven, and who lives that He may give eternal life to all who believe on Him.

III. He must accept the Lord Jesus as Master as well as Saviour; he must be willing, as far as he knows it, to take Christ's will instead of his own.

IV. But he must accept his right position. He has no title to any of the blessings which God has provided in Christ Jesus, unless he complies with the fundamental condition which belongs to the dependent nature of man, viz., that he should *ask for them*. Nowhere has the great Father dispensed with this condition. The truth remains, that when "we confess our sins, He is faithful and just to forgive us our sins;" and that while He has all good things to give away, He promises to give them to those that ask Him.

Personal contact *with* Christ, personal trust *in* Christ, personal surrender to the will *of* Christ, and personal prayer *to* Christ—these hold all that is needful to enable an anxious spirit to come out into the light and liberty of God's dear children.†

During many years experience with earnest inquirers, the writer has found the method embodied in the following illustration the most effective. After a service for young people held in the country, a girl about twelve expressed her longing to trust Christ as her Saviour. She was asked whether she was willing to be a Christian according to God's definition of the term, viz., to be forgiven in Christ's name, and then to accept Christ's will instead of her own as the law of her life. She replied, "Yes." "Then there is nothing to prevent your being a Christian *now*," was the answer. "Christ wants you to be His child now, and you want now to be His child: what is there to prevent it being settled and decided now?" (Texts of Scripture were adduced to prove these statements.) "Nothing." "Then if you will put yourself into His hands, He will accept you now. Do you think, if the Lord Jesus were to open the door of that room and come in here, take my

† It was stated in the conversation that followed that the *anxiety* referred to in this paper is mainly stated in the second paragraph; anxiety for the forgiveness of sins and the commencement of the new life. Of course, there are cases where the anxiety is for the removal of sceptical doubts, etc., etc. Each "case" must be thoroughly and sympathetically studied, in the same way that a physician diagnoses each patient. The "case" should be mastered *first*, and then the prescription *adapted* to it presented.—ED.

place at your side and make you a promise, you could believe it?" "Yes." "Are you quite sure?" "Yes, quite sure." "Well, now I want you to remember that *He* is here, nearer to you than I am. He is God, and is everywhere. You could not get away from Him if you were to try. And He has made you a promise—many promises. 'Him that cometh unto Me, I will in no wise cast out;' 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' Now if you were to come to Him, would He receive you? if you were to confess your sins here and now, would He keep His promise?" "Yes." "Then shall we tell Him so; shall we tell Him—remember He is here—that you want to be His child, to be forgiven and accepted, and are ready to do His will in the days to come?" "Yes."

And this prayer was offered in her name, and the Lord Jesus was told that this young life had *come*—come as He had commanded; and He was asked to accept her according to His promise. And when the prayer was ended, she was asked what answer the Lord had given her; and the reply was, "He said *yes*." And that simple grasp of Christ's promise she had not lost when seen nearly a year afterwards; but was going on in all respects in the Christian life in a manner satisfactory to her godly parents.

It will be seen that the questions put in this case, the answers given, and the actions suggested and adopted, included the four conditions to which reference has previously been made, viz., the meeting of the soul with the Lord Jesus, the offer of the life to Him, the taking Him at His word, and all done in connection with the *asking*; and although not one word was said about faith or surrender or prayer as abstract propositions (which would only have confused), yet these were all performed, and the young spirit immediately afterwards took her first *conscious* step in the Christian life—that of accepting salvation from the Lord through faith in Him and His promise.

The same method has been adopted by the writer with anxious ones in many parts of the country, and not only have the results been almost uniformly successful, but, as far as can be ascertained, the number of those who have afterwards declined from Him has been singularly small.

In some few cases it may be found that in consequence of natural timidity, ignorance of God's Word, or from the influence of early training, the plan above suggested may not be successful *at once* in bestowing the peace which faith in Jesus brings with it. In such instances the only way appears to be to point out very earnestly that as faith is (as love is, and hope and joy) of the operation of the Holy Spirit, and God has promised His Holy Spirit to them that ask Him, the anxious one should, with all intensity, in retirement seek this best of all gifts, so that the faith may be produced; and at the same time the promise of the Lord Jesus concerning the secret outpouring of the soul to the great Father, and His willingness to grant the open reward, can very effectively be introduced.

There is a caution which it is very necessary to keep before the minds of those with whom we thus deal. It is especially necessary that they who want to belong to Christ should be instructed that this involves a spirit of obedience to the Lord Jesus as an essential condition

of acceptance by Him. It is to be feared that much evil has happened from the preaching and teaching of an imperfect and incomplete gospel. Anxious ones, and indeed whole audiences, are told that in order to be saved, they have "only to believe." This would be true if belief were made to comprise all that the New Testament includes in that word. But unfortunately the belief in Christ as the *Lord* and *Master* and *King* of the life is often left out altogether, and belief in Him as the Sacrifice for sin is all that is inculcated. The result is, that when the life comes to be tested by hardship and temptation, it sometimes gives way. A man who accepts Christianity *only* as a means of being "saved," is not prepared to give up his own ways and accept God's ways instead; and when he finds that this is involved in the religion of Jesus, he is apt to go back and walk no more with Him. This insufficient explanation of the gospel probably accounts for the numerous declensions amongst those who profess to find peace at revival services. Be it understood, no objection is intended to such services; they have been means of great good, and might be made more useful than ever; the objection is to the half-exhibition of God's way of salvation which is so often presented to those who attend them.

Another word of caution may be given to those who work amongst audiences where professedly anxious ones are found, and that is—*Do not always accept without examination the statement on the part of any one, especially young people, that he or she is anxious.* To do so, and then to pursue the method previously sketched, might lead to self-deception on the part of the nature thus dealt with. A few wise yet kindly questions would probably reveal to the questioner the condition of the spirit brought into contact with his own, so that a momentary effervescence of the feelings following an impassioned appeal should not be mistaken for a real and abiding desire after Christ's salvation. And the plan of putting questions which suggest answers from God's Word, and so induce the listener to apply His truth to his or her own experience, is often very helpful—mainly, of course, to those who have been instructed in Sabbath schools and Christian homes. It is wonderful to find how much information concerning the great Father and His Son Jesus Christ exists in the minds of those who attend public services, who have never even dreamed that it had any personal application to themselves. And any plan which sets them *thinking*, and so induces their making this application for themselves, will manifestly strengthen their hold upon the gospel of Jesus Christ.

And always it is well to impress upon those anxious ones whom we have striven to bring, or believe we have brought, to the Lord Jesus, the absolute necessity of their seeking at the earliest possible moment an interview *alone* with Him, where all that has been said and done shall be talked over again, and the surrender personally and deliberately ratified, and then, that afterwards these interviews must be constant and habitual; thus perpetuating that personal contact with Jesus, trust in Jesus, and surrender to Jesus, in connection with earnest prayer, which are so needful not only to the soul's laying hold of Him in the first instance, but to its keeping hold of Him all through its future history.

S. D. RICKARDS.

What is the "General Baptist Association?"

"ARE there one hundred and nine General Baptist Associations?" said a poor benighted Londoner to me last Sunday, as he looked over one of the programmes of our forthcoming gatherings; for like too many Londoners he knows little or nothing of "organised Christianity," although he is a Baptist, and a member of one of our own churches.

Of course I had to confess that there is but *one* General Baptist Association, and that the programme referred to the 109th series of Annual Meetings for the transaction of the business of the federation of churches bearing the General Baptist name, and co-operating for the common objects of that organisation.

The name is not too clear, however, is it? One can easily understand the mistake occurring. If we wished to state facts, we ought to call ourselves the General Baptist Assembly, and describe the meetings to be held next week as our 109th Annual Gathering.

Another Londoner, with that hard, matter-of-fact spirit which reaches its perfection in this metropolis, wished to know of what the Association consists, and what it does, and whether it is really a living and serviceable thing. I will put my answers to him down in due order: for his questions are very likely on other lips.

I. WHAT IS THE GENERAL BAPTIST ASSOCIATION?

It is a federation of Christian churches: not an accidental meeting, nor even a geographically determined Association of Christian communities; but a distinct federation, like that of the States in America, and of the Cantons in Switzerland. Severally, the churches are spiritual republics, self-governing and independent, save in respect of those great common objects for the attainment of which they are federalised. Into this federation all our members come, and its action they determine at these Annual Assemblies.

That is what the Association really is: but the term "Association" is also applied to the series of meetings, spread over four or five days, and held every June in different parts of the country, according to a definite order of succession. In these meetings the churches, by means of their pastors and representatives, transact all denominational business, such as that relating to Missions, Home and Foreign, the training of ministers; the work of local preachers, Sunday schools, the hymn book, the Magazine; political and social questions, etc. They review the work of the past year, and arrange that for the year to come; recast whatever may require recasting; and seek generally to promote the spirituality, the vigour, and the usefulness of the whole federation.

II. WHAT ARE THE DISTINCTIVE MARKS OF THE CHURCHES FORMING THE GENERAL BAPTIST ASSOCIATION?

1. First: we are Christians, and there is no name we prize more highly than that which unites us with all believers in the Lord Jesus.
2. We are *Baptists*, and in fact are the lineal descendants of the *oldest* Baptists in this country. We count baptism by immersion the

believer's privilege, and hold it a wrong to debar him from it by any church arrangements. We also hold that baptism is a duty; and in virtue of our convictions on this subject take our place by the side of all kinds of Baptists in the Baptist Union of Great Britain and Ireland.

3. But we are "broad guage" Baptists. NONE of our churches, so far as the writer knows, practises "*strict* and exclusive communion" at the Lord's table. Some of them maintain that the privileges of church fellowship ought also to be open to all who receive the Lord Jesus as their Saviour and King; and that baptism should be treated as a privilege and duty carefully and earnestly enforced, but not exalted into a *condition* of church membership. On these questions, however, churches differ.

4. The chief feature of our church life is described in the word "General"—a term expressive of our faith in the THREE GRAND UNIVERSALITIES OF THE GOSPEL REVELATION.

We hold and teach (a.) *The universality of the love of God to men.* "For God so loved the *world* that He gave His only begotten Son, that WHOSOEVER should believe in Him should not perish, but have everlasting life." (b.) *The universality of the redeeming work of the Son for men.* "For He is the propitiation for our sins; and not for ours only, but also for the sins of the *whole world.*" Christ's death, our creed says, is a provision of salvation "FOR ALL THE SINS OF ALL MEN." (c.) *The universality of the convincing work of the Spirit in men.* "When He is come He will convince the *world* of sin, of righteousness, and of judgment to come."

The sublime end contemplated in this wonderful manifestation, which is at once *one* and yet *threefold*, is RIGHTEOUSNESS; an ever active, tender, and strong love of right, fully displayed in God; and to be finally wrought out by His grace in man, His child.

This we maintain to be "the mind of God;" and fundamental to any true representation of the character of God. In our judgment, God's saving work for the world is not restricted by any Divine decree, by any foregoing election, or any withholding of the convincing work of the Holy Spirit. Men are "lost," and continue so for no other reason than that they will not be saved.

But do not other churches hold and teach these doctrines? No doubt. Why, then, do you not "drop" the name of "General," and simply call yourselves Baptists? First of all, let it be said, we care nothing for *either* name in itself, and we mostly speak of our places of worship by the names of the streets or roads where they are located, as Stoney Street Chapel, Nottingham; North Parade Chapel, Halifax, and so on.

Secondly: of the two names we have, there is no more reason for giving up the *first* than there is for parting with the second. Many Independents hold, and some teach our views of baptism (though with an uncomfortable addition); but Baptists generally do not argue from the admitted and increasing prevalence of their views that any good would come from "dropping" the name of Baptist. It would merely be allowing a *fact* to go without a *useful* label.

But thirdly, the main reason for retaining the "General" is, that we have no intention of "dropping" our ORGANISATION. *It increases our individual usefulness. It evokes, stimulates, and directs the energies of our churches. It saves us from the perils of a hard and naked individualism. It lessens the temptations to church selfishness. It is, under present circumstances, THE way by which we can make our LARGEST CONTRIBUTION to the kingdom of heaven.* No other Baptist organisation, now in existence, offers us these advantages. County Associations do not, for we are in TWENTY counties. The Baptist Union does not: it has hardly reached, as yet, the condition of a living organism. Our organisation is, therefore, our royal road to the utmost serviceableness to Christ and to men, and therefore it is a *necessity*; and while the *fact* exists, no advantage would come from dropping the *name*, and suffering the phenomenon to go through the religious world unlabelled.

Another advantage in the retention of the name prized by some is, that the word "General" saves us from being *publicly* identified with a creed we never held, and to which, in some of its forms, we cherish a "clenched antagonism." Baptists are supposed to be Calvinists. We are not Calvinists. We have no right to the honour of a place in that distinguished theological succession. Most Baptist churches are based on a Calvinistic creed. Ours are not. Some Baptists are decided, undiluted, uncompromising, "hard shell" Calvinists—Calvinists that out-Calvin Calvin,—and are so "particular" that they leave the world to save itself as best it can. We rejoice that these are a diminishing number; but whilst there is one, there is one too many. The most true and useful course for us to take, is that of preserving our denominational integrity, and using a name that denotes our ruling theological beliefs.

5. But why are you called *General Baptists of the NEW CONNEXION*? Because of the position taken by our fathers one hundred and nine years ago. They found the General Baptists of that time lapsing into formalism, inactivity, and an unscriptural conception of the Person and Rank of Christ. They therefore withdrew to seek fresh life and fuller; and declared themselves in accord with the evangelical faith, as philosophically expressed and ordinarily understood, concerning the Divinity of the Lord Jesus. We are not Unitarians, though believing fully in the unity of God; for, in the language of our brief creed, "We believe that our Lord Jesus Christ is God and Man united in one Person, or possessed of Divine perfection united to human nature, in a way which we pretend not to explain, but think ourselves bound by the Word of God firmly to believe."

III. WHAT IS THE GENERAL BAPTIST ASSOCIATION DOING?

Much that cannot be tabulated; for man's best work is often too subtle and spiritual for church registers: but these things may be noted as *part* of our works.

Nourishing the spiritual life and activity of the 25,000 Christians who form the membership of our churches.

Teaching 35,000 children and young people in Sunday schools.

Preaching the gospel, in its largest and freest form, in about two

hundred towns and villages of England, by means of four hundred local preachers and over one hundred pastors.

Training a dozen men for the ministry of the Word at CHILWELL COLLEGE, near Nottingham.

Proclaiming Christ to the people of ORISSA by the lips of more than two dozen missionaries or native preachers. Forming Christian churches and caring for orphans in India.

Witnessing for primitive Christianity in the Via Urbana, Rome, by means of Mr. Wall and Paul Grassi.

Working for the evangelisation of our country by the HOME MISSION.

Aiding in the erection of chapels, and in freeing those already built from debt, by means of the BUILDING FUND.

This Association of churches is therefore a living, active, happy, and beneficent organisation, framed on the lines of eternal and man-redeeming truth, animated by high and unselfish aims, thoroughly joined together and compacted by that which every joint supplieth, faithful to conviction without narrowness and bigotry, and loyal as a brotherhood to Christ and to each other, without any diminished regard and affection for the "family of God throughout the world." JOHN CLIFFORD.

Joseph Yates.

WHEN the pale messenger has borne a beloved husband and father to the tomb, the bereaved heart desires some abiding memorial of the spirit no longer pent in mortal clay. To meet this chastened emotion is the design of the following notice. The deceased Joseph Yates, of Leicester, was born at Cauldwell, near Burton-on-Trent, August 24, 1797. He was the eldest son of the late Thomas Yates, formerly General Baptist minister, of Thurlaston, and brother of the Rev. T. Yates, of Kegworth.

Blessed with pious parents, his long and exemplary life was a noble comment on the inspired saying, "Train up a child in the way he should go, and when he is old he will not depart from it." Removing to Leicester in early life, he began to attend the ministry of the late Mr. J. Deacon, of Friar Lane. The Lord opened his heart; he applied for membership with the communion of saints, and was baptized May 2, 1819. In 1821 the venerated pastor died, and subsequently events arose which led to the formation of a third General Baptist church in the town. Full of zeal and love to the Saviour's cause, the young man threw his whole energies into the new movement, and in 1824 land was purchased in Dover Street, and a "neat small chapel, fifty-one feet by twenty-eight feet, was erected and opened for public worship." Our departed friend was chosen one of the trustees, and also a deacon of the church.

In 1826 the infant community gave a unanimous invitation to the late Rev. J. Goadby to become their minister, and for twenty-two years the honoured pastor found in Joseph Yates an energetic helper, a wise counsellor, and a faithful friend. In 1827 the church resolved to commence preaching at Whetstone, and the active deacon now entered on the work of an evangelist. For a series of years this devoted servant of the Lord preached the Word with acceptance and success. Mr. Yates evinced considerable interest in the juvenile members of the church. By his encouraging words several young men in successive years were induced to employ their gifts in prayer, exhortation, and preaching. His place was rarely vacant in the house of God during the hours of public service. The testimony of one now in mature years is, "When quite

a youth, and setting out in the way to heaven, the spirit and example of Mr. Yates was a constant stimulus to me. If I went to the seven o'clock Sunday morning prayer-meeting, to the Monday or Wednesday evening services, his face was seen among the worshippers, and his voice was heard in fervent prayer or holy song."

In the year 1850 our beloved friend became identified with the Charles Street Baptist church, then under the pastoral care of the lamented Thomas Lomas, whose truly evangelical ministry he richly enjoyed. Here also he held the diaconal office for a number of years, and purchased to himself a good degree of the respect and esteem of his brethren.

As a man of business Mr. Yates was upright, conscientious, and honourable in all his transactions. As a Christian, a Baptist, and a Nonconformist, he held his principles intelligently and firmly, believing them to be founded on the Word of God. The following incident will illustrate the vigour of his religious convictions:—Walking through the streets of Newcastle-on-Tyne, he saw a large placard announcing a secularist lecture. Turning to his son William, he repeated with much fervour the lines of Dr. Watts—

"Should all the forms that men devise,
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

He had a profound reverence for the Word of God.

The domestic life of Mr. Yates embraced a period of about fifty-eight years. He was twice married. His widow survives to mourn the loss of a faithful and devoted husband. As a father, he did the best in his power for all his children; and in return they gave him love, honour, and obedience. As they rose in life and took their positions in society, he rejoiced in their welfare and success.

Our venerated friend had entered on his eighty-first year when the angel of death came to call his soul away. The keen and piercing winds in the early spring were too searching for his enfeebled constitution. A bronchial affection set in. He was confined to his room only a few days, during which interval his wife, his six sons and five daughters heard his expressions of trust in Jesus and resignation to the will of God. In gentle whispers he bade them each farewell, until he should meet them again in that fairer region where "adieux and farewells are a sound unknown." His faith and hope both in life and death were oft expressed in the words of the apostle Jude, "Looking for the mercy of the Lord Jesus Christ unto eternal life."

This aged servant of God breathed his last April 10, 1878. All his children, also his surviving brother and sister, followed him to his grave. The Rev. R. Caven improved his death on the following Lord's-day from the above words.

"Servant of Christ, well done;
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy."

C. S.

Put on your Brakes.

FOR THE YOUNG.

"WHEN I am a man I am going to be a brakeman," announced Davie, after two minutes' earnest reflection.

"I am sure I don't care what you are going to be when you are a man, if you will only stop teasing me now with your 'going to be's,'" answered Agnes, shaking up the sofa cushions and settling herself among them again.

"Why need you wait until you are a man, Davie dear?" asked sister Mary, gently.

"Why, because—because you see, Mary, I'm too young; I'm not strong enough. Oh, you've got to be awful, awful strong to be a brakeman."

"Come and sit down beside me, Davie; I will tell you how you cannot only be a brakeman now, but cars and engine, and all beside."

"I am sure, Mary, he is rackety enough without teaching him how to make more noise," grumbled Agnes.

"Come, come, little sister, the lesson will do you good too; put your 'Wonderland' away for a while, and learn how to put brakes on."

"Now, Davie, you are cars and engine both—do you understand?"

"All right."

"Your route lies across the land called Life, and your destination is Heaven."

"All right; but where is the road, Mary?"

"You will know the right road by following the shining footprints left by the Son of God as He went over it."

"They are the headlight, eh, Mary?"

"Yes, dear, if you wish to call them so; He truly lit them nearly nineteen hundred years ago."

"Go on."

"Now, your engine is called 'Goodwill,' your engineer 'Self-control,' and your fireman 'Truth.'"

"What's the conductor's name?"

"Mr. Conscience. Your baggage-master is Mr. Honesty, and your brakeman is little Davie Colville."

"All right—now for the passenger car."

"Your heart is the passenger car, and your brains are the baggage car. Now we have got our cars all named, come, Mr. Brakeman, and connect them."

"All right, Mary; first the baggage car goes on, and then the smoking car. Must we have a smoking car?"

"Well, if you think our little brakeman is going to have hours when he will be cross and ugly and selfish he ought to have some dark, dirty, disagreeable place to hide away in; we'll take the smoking car if you like for that purpose."

"I guess we'll do without it, Mary."

"Very good; now hook on your passenger car."

"No, Mary, they call that making a coupling."

"Oh, indeed! make the coupling then. What next?"

"The engine."

"And then, Davie?"

"All aboard! All right! Go ahead!" sang out Davie.

"Now we are fairly started," said Mary, gaily, "and all goes well until we nearly reach our first stopping-place; what then?"

"Now, Mary, the conductor must take up the tickets."

"Well, here comes Mr. Conscience; he asks one of the passengers who is cross and mean and just as ugly as ugly can be—his name is Mr. Very Bad Temper. 'Ticket,' says Mr. Conscience. 'Have not got one,' growls Mr. Very Bad Temper. Then Mr. Conscience discovers that Mr. Very Bad Temper belongs to that fraudulent family of wicked deeds and wicked thoughts who never have a ticket because they cannot buy one for any money. Mr. Conscience tells Self-Control, the engineer, and he whistles the brakes down in a moment; and now, Davie, as you are brakeman, you have got to take Mr. Very Bad Temper by the shoulders and put him off."

"Oh now, Mary, I see what you mean; and I think it will be a deal harder to be a brakeman on the road to heaven than on the Erie line."

"That is true, dear; but then Jesus Christ is always willing to help those who cry unto Him for help. But there is mamma calling me; I must go. Remember your lesson."

"David Colville, stop putting your foot on my doll's carriage," said Agnes.

"You hush up, Agnes; I ain't hurting your old doll's carriage," answered Davie, angrily.

"Brakes down, in there!" said sister Mary, with a merry smile, peeping in as she passed.

Both children laughed, and Mr. Very Bad Temper was immediately put off the car.—*Christian Union.*

Scraps from the Editor's Waste-Basket.

I. THE FIFTIETH ANNIVERSARY OF THE REPEAL OF THE TEST AND CORPORATION ACTS has just been celebrated by a memorial gathering at the Cannon Street Hotel. Earl Granville presided, and speeches of great interest and ability were made. The occasion was worthy, and the festival was well designed and well carried out. Highest honour was deservedly given to Earl Russell, the venerable friend of religious liberty, the firm defender of the rights of conscience, and the leader in the victorious onset made upon the Acts. How great a change these fifty years have made! Then Mr. Burke could say, "There was not a single right of nature, or benefit of society, which was not either totally taken away or considerably impaired." The Jews were not naturalized. Roman Catholics were subject to penal laws of atrocious severity. Nonconformists were excluded from municipal and parliamentary life, except on the most humiliating terms. Unitarians were proscribed. Church-rates were in force. The Universities were closed to Dissenters. Religious opinion was fettered, and all manner of injustice inflicted for the sake of protecting the "Established Church!" Thanks, a thousand thanks to the brave men who have changed all this, and gained the irreversible triumphs of toleration and freedom! Let us labour to "crown the edifice" by securing perfect Religious Equality throughout the State; and the nation will be happier, religion stronger, and the "Church of England" itself more loved and more successful!

II. THE CONGRESS is assembled in Berlin. "Long looked for," it has come at last: but it has arrived "in such a questionable shape," and with such doubtful features, that we dare not put our trust even in a European Congress where the wily and astute Earl of Beaconsfield is a dominant genius. It is not surprising that he should have a place at this Great Council Board; the marvel would have been if he had suffered himself to be absent. Plotting for a lifetime with such signal success, he was not likely to miss this prize. Able to cast his spell over the strong spirit of the Marquis of Salisbury, and nearly the whole of the Tory party; able to efface the broad and emphatically popular lines of the English Constitution, and to re-introduce *personal* government, it was highly improbable he would fail in making himself heard in a Congress of the Chief Powers of Europe. And if one may predict the

future from the past, then we may be sure that the dominion of Beaconsfield is the dominion of subtle arrangements, and of clever cunning. Already we have a sign. The *Globe* publishes a private agreement between Russia and England. The two powers go into the Congress not to discuss a policy, but pledged to carry one. Beaconsfield still defends the Turk. What long-suffering Bulgaria, Montenegro, and Greece, etc., will obtain from this Congress, it is hard to say. All they derive of good will be owing to the "logic of events," *i.e.*, to the God of all the years, and not to a gathering of men nearly all of whom are more deeply interested in *personal* government than in the growth of full, strong, and progressive peoples.

III. THE LANCASHIRE STRIKE forms a ghastly passage in the long annals of British trade. We had hoped that the people who covered themselves with imperishable glory by their courage and endurance in the "Great Famine" would have been capable of mastering the recent difficulty, gigantic as it was, without resorting to the coarse and brutal method of a "riot:" and even now we hold that the policy of settling trade disputes with destructive bludgeons and brickbats is only accepted by a few. The majority know that reason is a better weapon than a riot, and that a little good sense and forbearance will do more for trade than the longest and most widespread strikes. However this may be, it is extremely gratifying that the necessity for returning to work is accepted; that the masters are about to throw open their mills, and the workpeople will accept the ten per cent. reduction. We congratulate both capitalists and labourers on this result. But let not the operatives say they have only succumbed to the omnipotence of capital. It really is not so. Capital cannot play the tyrant in any large and free way. It is itself under laws as labour is. The nine weeks' fight has been against the inevitable. Trade is bad. Profits are nearly invisible: and mills can only be worked because the loss is less in keeping them going than it is in holding them stagnant. When the revival of trade returns, and that is not far off, wages will be sure to rise again.

IV. THE OLD AND THE NEW CONNEXION OF GENERAL BAPTISTS.—A minister belonging to the "Old Connexion" of General Baptists writing of their annual

meeting, says:—"There certainly was a manifestation of new life, whether galvanized or not; and one thing observable was, an earnest desire for quickened spiritual life through the preaching of an equally earnest evangelical ministry. There are signs that the General Assembly, as a body, is expiring; but there are also signs that some of the churches are 'rising to newness of life;' but such churches are gravitating, not towards the 'deadening Unitarianism' of the day, but to the life and activities of the New Connexion; and during the last few years no service has appeared to be such a clear and open channel for the divine blessing as that held in Worship Street Chapel on June 11. A service causing each to say, 'Christ, Christ, in the fullness of His grace, we need.' Arising out of such a spiritual, uniting service, is the question, 'Why do not the New Connexion take steps for receiving such of the old body as may desire fellowship with them?' Perhaps some one will answer.

Our friend, the recently-elected pastor at Worship Street, says, "I cannot help expressing my deep regret at one thing I marked, and that is that while the assembled brethren all agreed in lamenting the steady decline of the 'body,' not one meeting was held for united prayer to the Giver of all life. My conviction is, that when the 'Old Assembly' shall give itself to earnest prayer, then shall the Spirit of God breathe upon the churches, the dry bones shall live, and our future meeting places, instead of echoing with the sounds of 'Circular Letters,' having for their subject 'Are we dead or alive,' shall ring with songs of praise and gladness."

It is not necessary for me to say how deeply I sympathize with these yearnings for increased spiritual vitality and usefulness. The conviction has been deepened for years that the differences between us, at the present juncture, are more due to misconception and prejudice as to our theological beliefs than to anything else. For myself I see no reason why we should not be one again. We cling to the UNITY of God as earnestly as they. They cling to the REVELATION OF GOD IN CHRIST JESUS as earnestly as we. They hold the doctrine of the UNIVERSALITY of the Gospel provisions as well as we. They are BAPTISTS as we are. It was spiritual decay which occasioned the division. Surely spiritual vigour ought to heal it.

IV. GERMANY is in a most unquiet condition. Arrests are made from day to-day. Prisons are filling. Public meetings are suppressed, newspapers gagged, discontent is deep-seated and wide-

spread. "Socialism" is organized, aggressive, and defiant. The Emperor has been attacked twice. And yet Germany does not lack soldiers in action, and soldiers in reserve. It is the most gigantic example of the military spirit and prowess in Europe, and it exhibits, in their full form, what may be expected from the effort to govern nations by the military power. Three millions of soldiers kept under arms, and every other man trained for fighting and held in "reserve," yields disquiet, suspicions, treasons, stratagems, and misery. When will the nations learn that government by the soldier is one of the worst forms of government they can adopt.

V. THE GROWTH OF "DISESTABLISHMENT" IN SCOTLAND.—Scotland is rapidly coming to the fore on the "live" question of the separation of Religion from State-Patronage and Control. The *Patronage Act* has helped to clear the vision, deepen and purify conviction, and intensify zeal. The votes of the Free Church Assembly during the last six years show decided progress: and the resolution just passed declares unmistakably, and without any suppressed hesitation, that "in present circumstances no establishment of religion can supply the appropriate means of supplying the State's obligation to Religion," and declares that the present connection between the State and Religion is indefensible, and ought to be terminated. Though the characteristic Scotch caution is not altogether absent from this deliverance of opinion, yet the statement as a whole, and the petition sent to Parliament in accordance therewith, form one of the most cheering signs of our national life and activity.

VI. PROPRIETARY HOUSE AND LAND CORPORATION.—Amongst the questions addressed to us comes now and again such an inquiry as, "Can you tell us of any safe investment?" Yes, we have said, at once invest in our "Home Missionary Society." There is nothing safer in the kingdom, and not much that will yield a better return. That answer has not satisfied everybody, and we have had to refer to less *promising* corporations. A young society has sent its prospectus to us, and from the names of directors—names known to many of our readers (see advt.)—we are sure they may confide in the business ability and integrity of the conductors of the scheme, and also in the class of business they purpose transacting. Sell your Turkish bonds to Lord Beaconsfield, and invest in the Proprietary House and Land Corporation.

Reviews.

THEODOSIA ERNEST; OR, THE HEROINE OF FAITH. *Stock.*

We are extremely pleased to find that Mr. Stock is issuing this capital work in weekly numbers, at the small price of one penny each. Our S. S. teachers should introduce it to their scholars as a counteractive to the ritualistic notions of baptism now so zealously circulated in both town and village. It is not only a good work, one of the best, but it is likely to be read.

THE BIBLICAL MUSEUM. VOL. III. OLD TESTAMENT SECTION. By J. Comper Gray. Price 4s. 6d. 384 pp. *Stock.*

THIS volume contains Joshua, Judges, Ruth, and 2nd Samuel, and deserves every word of commendation that we have passed on former issues in the same series. But the fame of this "Museum" makes it unnecessary for us to repeat our eulogy. Many of our readers know the value of the book, and will hail this addition to their stores of assistance in the understanding and use of the Scriptures.

THE ROMISH MASS AND ITS KINDRED DOGMAS. By Thomas Mills. *Stock.*

THOMAS MILLS will be remembered as the author of an admirable work entitled "Sure of Heaven," and will be not less esteemed for the work he has bequeathed to the cause of true and spiritual worship on the doctrine of the "Mass." It is a capital piece of argumentative work, done well and fairly in all respects. The positions of his opponents are stated with candour, and exposed with merciless vigour and invincible reasoning. Gleams of satire flash across the page. The style is keen edged. The book is fitted to do real service in this day of growing ritualism. Let our readers put it where it can speak for Christ and His Christianity.

SHORT SKETCHES ON IMPORTANT SUBJECTS. By the Rev. James Hawkins. *Stock.*

No sensible man would expect much from a title of such ghastly vagueness. There is but one word of promise in it; and that is the term "short." What are *not* "important subjects?" Does anybody know? Evidently "important subjects" are found in the nursery rhymes of children, the occupations of bees, the experiments of men of science, and the debates of theologians. Opening the

book we discover that the author's "important subjects" are indeed momentous, but surely might have been described with more pith and pungency. He deals with "God's method of salvation;" "Salvation difficult but possible," and the like, and though the book is far from taking a high place, yet it is fair to say the worst part of it is the title. The aim is devout and religious, and the affirmations made are mostly true; but the thinking is weak and vapid, the style loose and poor, and the spirit tame and cold. Those who buy it run serious risks of losing their money, for it is dear at any price.

THE HEAVENLY BRIDEGROOM AND HIS BRIDE. By H. K. Wood. *Hodder & Stoughton.*

IF one can only forget all the "critical questions" suggested by the "Song of Songs"—questions of date, authorship, purpose, and exegesis, and accept the "spiritual meaning" supplied by Mr. Wood, we may enjoy these devout, pleasant, and solacing musings of his. The author says that his book is intended for "ordinary readers;" and proceeding on the assumption that this collection of Canticles is a description of the love experiences of Christ and His Church, he supplies, in an easy and lucid style, and with abundant experimental, anecdotal, and biographical illustrations, a succession of addresses calculated to encourage and deepen trust, brighten hope, and increase love to the Lord Jesus. All who can suppress the critical faculty, or are not interested in its exercise, will find this book as balm for the wounded spirit, rest for the weary, and health for the sick.

FINETTE, THE NORMAN GIRL. By Mary E. Rofe. *Religious Tract Society.*

WHILST giving a fair idea of Norman-French life, this tale also illustrates the consequences of evil doing, the surest way of winning a Roman Catholic to the faith of Christ, and the real joy of Christian service. The children will read this story with intense interest.

DICK BOULTER, OR GETTING ON IN LIFE. *Religious Tract Society.*

AN improbable and unsatisfactory story, containing not a little maudlin sentiment, and though written to exalt faith in God, sure to fail in its purpose. We should not care for lads to read it.

Church Register.

CONFERENCES.

I. **CESHIRE.**—The half-yearly Cheshire Conference was held at Congleton, April 2. The Rev. I. Preston preached in the morning from 1 Cor. iii. 6, 7. Rev. J. Walker presided at the business meeting. The Revs. J. Maden, J. Walker, and Mr. R. Pedley took part in the devotional services. Baptized since last Conference, 8; one candidate.

I. **HOME MISSIONS.**—It was reported as to the stations in the Cheshire district, and recommended that the grant to *Congleton* for the ensuing year be £30, not £40; and to *Audlem and Nantwich* £25 instead of £35. It was thought best for the sliding scale to be adopted in respect to our Home Mission stations, with the view of encouraging them to become self-sustaining. These recommendations of the Committee were confirmed by the Conference, and sent on to the Association Committee. Conference Committee for the next year, Revs. R. Kenney, J. Maden, I. Preston, W. March, and Messrs. R. Bate, R. Booth, and R. Pedley, the convener.

II. That our best thanks be presented to Rev. I. Preston for his excellent and timely sermon.

III. That Rev. W. March be the Conference representative of the Cheshire district on the **FOREIGN MISSION** Committee for the ensuing year.

IV. That the next Conference be at Macclesfield. Preacher, Rev. R. P. Cook; or, in case of failure, Rev. W. March. Mr. R. Pedley was requested to introduce some suitable subject for discussion at the afternoon session. The time of meeting in September to be left to the convenience of Macclesfield friends.

V. That this Conference very deeply deploras the present attitude of the Government in relation to the **EASTERN QUESTION**. It fails to see that Russia has at all interfered with British interests, and hereby expresses its decided protest against the continuance of a policy which it fears may issue in a wicked and most unnecessary war.

N.B. The Secretary sent copies of the above resolution on the Eastern Question to the Marquises of Salisbury and Hartington; also to the *Daily News*, *Manchester Examiner*, and *Freeman*.

WILLIAM MARCH, Secretary.

II. **LANCASHIRE AND YORKSHIRE** met at Queensbury, May 22.

The morning service was opened by

the Rev. Watson Dyson, and the Rev. W. E. Bottrill preached from Zech. iv. 6. At the close of the service the reports of the churches were received. Baptized, 67; candidates, 15.

At the afternoon sitting the Rev. W. Gray, President of the Conference, delivered an address on "Revivals," upon which an interesting conversation took place, which resulted in the "Best thanks of the Conference being given to the President for his wise and timely counsels.

It was then resolved:—

I. That we give a hearty welcome to the **REV. WATSON DYSON** into the Conference, and trust that his connection with the church at Halifax may be productive of much spiritual good.

II. **COMMITTEES, ETC., APPOINTED:—**

(1.) The *Evangelistic* Committee—W. Dyson, J. S. Gill, J. Horsfall, N. H. Shaw, J. Turner, J. H. Wells, G. White, B. Wood.

(2.) *Arbitration*—J. Binns, W. Chapman, J. S. Gill, J. Lawton, J. Mitchell, B. Wood.

(3.) *Finance*—J. Lister, G. White.

N.B.—The President, Vice-President, Treasurer, and Secretary, are *ex-officio* members of the above Committees.

(4.) *Representatives to Home Mission*.—J. Bramley, W. Gray, J. Lawton, J. Lister, W. Sharman.

(5.) *Representatives to Foreign Mission*.—W. Chapman, N. H. Shaw, J. Turner.

III. That the application from Manchester Bethel Church be referred to the Finance Committee.

IV. *Eastern Question*.—A resolution of a very important and earnest character was passed on this question, protesting against the necessity of war on any consideration whatsoever.

V. That this Conference rejoices to hear that the Church at North Parade, Halifax, intends to invite the Association to hold its meetings in that town next year, and recommends the Association to comply with the wish that it shall, in this case, assemble one week earlier than is customary on account of certain local inconveniences which will thus be avoided.

VI. That the monthly supply of the Preston pulpit be referred to the Evangelistic Committee.

VII. That Mr. Bottrill be requested to send his sermon to the Magazine for insertion.

VII. The next Conference will be held at Denholme on the third Wednesday in Sept. The Rev. N. H. Shaw to read a

paper on any subject he may deem suitable for the morning service. Home Mission meeting in the evening, to be addressed by Revs. J. Brown, Watson Dyson, and Mr. J. Bramley.

The usual Home Mission meeting was held in the evening. Chairman, Rev. R. Hardy. Speakers, Rev. J. R. Godfrey, J. Watmough, and J. S. Gill, Esq.

W. SHARMAN, *Secretary*.

III. MIDLAND was held at Swadlincote, June 12. The morning devotional service was conducted by the Rev. W. Evans. The Rev. J. T. Almy preached from 2 Cor. vi. 17.

The Rev. E. Stevenson presided at the afternoon session, when the following business was transacted:—

I. The churches at *Ibstock* and *Hyson Green* were received into the Conference, and recommended for admission into the Association.

II. Messrs. John Salisbury, G. Payne, and Robert Argile, jun., were appointed to represent the Conference on the Building Committee for the erection of the new Mission Chapel at *WALSALL*.

III. Revs. W. Evans, J. H. Atkinson, J. W. Williams, R. F. Griffiths, J. Salisbury, and Messrs. G. Dean, J. Cholerton, Jno. Smith (Mountsorrel), W. B. Bembridge, A. Goodliffe, and G. Orchard, were appointed to represent the Conference on the HOME MISSION Committee.

IV. The Revs. W. Bishop, G. Needham, J. Salisbury, W. Evans, A. Underwood, and J. T. Almy, were appointed to represent the Conference on the FOREIGN MISSION Committee.

V. It was agreed that the following suggestion be presented for consideration at the next Association: "That a small Committee be appointed by the Association for advice, recommendation, and assistance to village churches which are desirous of grouping with a view to pastoral oversight.

VI. The following arrangements were made for the next Conference:—Time, Tuesday, Oct. 15; place, *Stoney Street*, Nottingham; Preacher, Rev. J. Williams, in case of failure Rev. J. J. Irving. Rev. R. F. Griffiths to read a paper in the afternoon.

VII. The Rev. J. T. Almy was cordially thanked for his excellent sermon, and the friends at Swadlincote for their kind and generous hospitality.

VIII. A paper on "Our Conferences" was read by the Rev. A. Underwood, M.A., as the substitute of his father, who was prevented from being present through indisposition. After a brief dis-

ussion it was resolved, "That the best thanks of the Conference be given to Dr. Underwood for his excellent paper, with regret for his absence; and to his son, as his substitute, for reading it." The insertion of it in the Magazine was also unanimously requested.

A public meeting was held in the evening, at which the Rev. J. J. Irving presided. Addresses were delivered by the Revs. J. W. Williams, E. Yemm, A. Underwood, M.A., and Mr. G. Dean.

J. SALISBURY, *Secretary*.

IV. SOUTHERN met at Hitchin, May 29. The Rev. G. W. M'Cree in the chair.

The reports from the Churches gave evidences of activity and of individual variety in the means employed for doing good. The numbers reported—additions by baptism, 107; by profession, 254; (including 61 received from the church at *Bosworth Road*); by restoration 8; total additions, 369. The losses reported were by dismissal, 43; death, 19; erasure, 47; total reductions, 109. Net numerical increase, 260.

The heartiest welcome of the Conference was accorded to the Revs. W. J. Avery, of London, J. H. Callaway, of Wendover, and Geo. Wright, of Hitchin, who have settled in their respective pastorates since the last Conference. The same welcome was also given to the Rev. W. Harvey Smith, of *Worship Street Chapel* (late of *Allerton*), on his introduction as a personal member of the Conference.

The case of *Rushall* again occupied the attention of the Conference, and arrangements made which it is hoped may lead to a settlement.

The arrangements for the Association, so far as they were left in the hands of the local Committee, were reported to the Conference.

Home Mission Representatives for 1878-79.—Rev. G. W. M'Cree, and Messrs. J. Perry, and T. R. Waland.

Foreign Mission Representatives for 1878-79.—Revs. J. Fletcher and G. Wright.

The Rev. G. Wright and Mr. J. Perry were asked to visit the church at *Smarden* on behalf of the Conference, (no report having been received for some time), and to report at the next Conference.

Resolved,—"That this meeting of the members of the Southern Conference of General Baptist Churches desire to express its deep regret at the death of the late *Earl Russell*, and to record its high appreciation of the illustrious services which, during a long and blameless life,

he rendered to National Education, Civil and Religious Liberty, and the general welfare of the British People."

Resolved,—"That this meeting of ministers and delegates attending the Southern Conference of General Baptist Churches, is of opinion that the Contagious Diseases Acts should immediately and unconditionally be repealed."

"Also, that a petition to the House of Commons embodying the foregoing resolution be drawn up and signed by the Chairman on behalf of the Conference."

Resolved,—"That this Conference deeply deplore the terrible suffering and slaughter which have been occasioned by the war between Russia and Turkey, and, therefore, rejoices in the assurance of Her Majesty's Government that the prospects of an European Congress have materially improved; and also desires to express its earnest hope that the Congress will be able to adopt efficient measures for the right and peaceful government of the peoples at present subject to the Sublime Porte; and this Conference further feels bound to recognize the great and noble services of the Rt. Hon. W. E. Gladstone, Esq., M.P., in relation to the oppressed population of Bulgaria, and his patriotic efforts to maintain peace between England and Russia; and desires to assure him of its entire admiration of his public and parliamentary labours."

The resignation of Mr. J. Wallis Chapman as Conference Secretary was accepted; the thanks of the Conference for his past services as Secretary were kindly accorded, and he was asked to remain on the business Committee till the end of the year.

The Rev. W. Harvey Smith was elected Conference Secretary. The next meeting of the Conference to be held at Commercial Road Chapel, on Wednesday, October 2nd.

A paper by S. D. Rickards, Esq., on "How to deal with the anxious," was read at the morning sitting, and earnestly discussed. The hearty thanks of the Conference were given to the writer.

A public meeting in the evening, under the presidency of the Rev. G. W. M'Cree, was held, and addresses given by Revs. J. Fletcher, J. H. Callaway, G. Wright, and J. Clifford.

J. WALLIS CHAPMAN, *Secretary*.

GENERAL BAPTIST ASSEMBLY

Met in Worship Street Chapel, June 10 and 11. Mr. A. J. Marchant presided, and Messrs. Colman and Bainton were appointed Moderators. The Secretary read the letters from the churches; these,

though few in number (only seven churches reporting), were tolerably full of interest, and showed, in some instances, signs of returning life.

At 7.30 the annual meeting of the Juvenile Fund was held. Mr. T. N. Dyor read the report. This fund is now fifty-one years old; and a strong desire was expressed that it should grow and become of real service in "Home Mission" work.

On Tuesday business was resumed at 10 a.m. The report of the Assombly Committee was read and adopted. A resolution of welcome to brethren of the New Connexion was passed; as also was one on the Eastern Question expressive of sympathy with Mr. Gladstone in his noble efforts to save this country from an unrighteous war. The annual sermon was preached by J. Clifford, at eleven o'clock, from Matt. xvi. 18.

At 2.30 the Rev. J. C. Means, with much feeling, gave a brief account of his personal intercourse with the late Saml. Martin (whom he described as his "sainted brother"), and concluded with a resolution expressive of sympathy with the family of the deceased gentleman, and also with the Church at Trowbridge, of which church he was for so long the esteemed pastor, and where he has left behind, in the work he accomplished, a noble monument to a noble life.

It was resolved to hold an Autumnal Meeting of the Assembly at Dover.

At 7.30 a communion service was held. The Rev. C. A. Hoddinott presided. Rev. Robert Spears gave the address, and the following took part, Revs. J. Marten, J. Brinkworth, and W. H. Smith. Between seventy and eighty friends were present, and the service was one to be looked back upon with pleasing recollections.

DERBY AND DERBYSHIRE PREACHERS' ASSOCIATION.

THE twenty-seventh Conference of the above Association was held at Crich, June 11th. Business at two o'clock. The Secretary read the various reports from the churches, which showed a lack of apparent success at some of them; and a long discussion ensued on what methods could be adopted to make the work more successful. Tea was provided at 4.30, after which a public meeting was held, presided over by Mr. Geo. Wilkins, of Derby, and papers were read by Mr. J. Smith, subject, "Some leading evidences of the Christian religion;" by Mr. J. Newbury, on "Obedience an evidence of faith;" by Mr. A. Burdett, on "The advantages of early piety."

H. A. BLOUNT, *Sec.*

CHURCHES.

DERBY, MARY'S GATE—*Extinction of Debt*.—Services were held, May 19 and 20, in celebration of this joyful event. The pastor, the Rev. J. W. Williams, preached on the Sunday, and Rev. J. Stevenson, M.A., presided at the Monday evening meeting. Mr. Jas. Hill, the secretary, gave a sketch of the history of the church. Addresses were given by Revs. E. Stevenson, J. T. Almy, Messrs. Meakin, W. Hall, Joseph Hill, W. Wilkins, and the pastor. The meeting was of the deepest interest.

EAST FINCHLEY.—A bazaar was held in the Lecture Hall, High Road, May 14 and 15, for the reduction of the debt on the General Baptist chapel. The bazaar was formally opened by the Rev. J. Barnard, who rejoiced in the prosperity of this new church. Proceeds, £53. The Rev. G. W. McCree gave a lecture on the "Romance of Christian Usefulness," April 24, when £5 was collected towards the same object.

MARKET HARBOUROUGH.—Anniversary services were preached by Rev. J. S. Colville, of Diss. Collections much larger than last year.

PETERBOROUGH.—Anniversary services on May 21 and 26. Preachers, Revs. A. McAuslane, D.D., and S. G. Green, D.D. Clear proceeds, £71 15s.

THE PARK, SHEFFIELD.—The re-opening services connected with this Mission Hall took place on June 2 and 3. The preachers were the Revs. G. Hester and W. Bailey; and Mr. Hester also presided at a service of Song conducted by a select choir from the Cemetery Road Chapel. This proved very attractive. On the Monday evening there was a tea meeting, followed by a public meeting. G. H. Hovey, Esq., took the chair. This gentleman, though connected with another denomination, expressed his deep interest in the movement. His reference to the visit of James Smith and H. Hunter to Sheffield, and the early efforts of the denomination to establish a cause in this town, were appropriate, and met with warm approval. Messrs. Hester, Bailey, Ennals, Jones, Baldwin, Eberlin, and others, took part in the meeting. The cost of renovation has been small, but it has made the building more convenient and attractive. This young cause has already become sufficiently known to attract the attention of the Church Congress just held in the town. One of the speakers said, when speaking on Church Extension (we quote from the report in the *Independent*), "he wished the people

at the West End of the town would take some interest in the work at the East End of the town. Whilst they were talking of that kind of work, their dissenting friends were actually doing it. Some of the congregations were actually doing Christian work in such an East End part of the town as the Park. The present was a grand opportunity for the church, and he hoped they would not stand idly by and see the ground cut from under their feet."

SCHOOL SERMONS.

BELFAR.—May 19. Preacher, Rev. C. T. Johnson. Collections, £13 10s.

BOSWORTH.—May 26. Preacher, Rev. Carey Hood. Collections, £7 5s.

CONINGSBY.—School anniversary, June 2 and 3, passed off well. Preacher, Rev. W. Jarrom. On the Monday the children had their usual treat. After this a public tea. In the evening a Service of Song was given by the children. Subject, "St. Paul." These services were well attended. Proceeds upwards of £12.

CROWLE.—June 11. Preacher, Rev. E. Compton. Service in Market Hall crowded. Collections, £9 13s. 9d.

LEICESTER, Friar Lane.—May 26th. Preachers, J. Clifford and L. H. Parsons. Collections, £135 13s. On Monday a lecture was delivered by the Rev. Arthur Mursell, entitled, "Michael Faraday." Proceeds £8 15s.

SHOTTLE.—June 9. Preachers, Dr. Underwood, and Rev. W. Taylor. Tea on the following day. Dr. Underwood presided at the public meeting, and addresses were given by Messrs. Meddins, Abel, Rowbottom, Rowland, Greatorex, and Taylor. Prizes were distributed to the children. Collections, £6 3s. 6d.

MINISTERIAL.

NANTWICH.—On Thursday evening, May 23, a social tea and congratulatory meeting was held, under the presidency of Mr. Richard Pedley, of Haslington, to welcome the pastor and his wife on their return from their wedding tour. Mr. R. Forey, the secretary of the church, made a presentation to the pastor of a timepiece with bronze figure, and also a pair of glass vases to the pastor's wife. The timepiece is a inarble one, of French design, inlaid with malachite, and gilt, and bears the following inscription: "Pre-

sent to the Rev. Robert P. Cook on the occasion of his marriage, by the members of his church and congregation, May 8th, 1876. Nantwich." Messrs. Brown, Jones, Blount, and Gulley also gave addresses. Mr. Cook very suitably responded, and thanked all who had met together to welcome him that evening.

LONDON, *Worship Street*—*Recognition of the Rev. W. H. Smith.*—A social meeting of welcome to the Rev. W. H. Smith, late of Allerton, was held on Monday, May 20th. The company was larger than had been present at any similar meeting in the chapel for many years past. Rev. J. C. Means presided. Mr. J. J. Marten, one of the deacons of the church, related the way in which, through the kind intervention of the Rev. J. Fletcher, the church had been led to invite Mr. Smith; and Mr. Smith, in response, told how he had accepted the invitation, believing that in so doing he was following the call of Divine Providence. Addresses were given by the Revs. D. Burns, J. Fletcher, G. W. McCree, J. Marten, T. Rex, and J. Clifford.

COMPSTON, REV. J., of Leeds, has received and accepted a cordial and unanimous invitation to the pastorate of the United Baptist Church at Fivehead and Isle Abbotts, near Taunton, and is to enter upon his labours there at the beginning of August.

BAPTISMS.

BURTON-ON-TRENT.—Two, by A. Underwood.
 EPWORTH.—Three, by Rev. W. M. Anderson, in the new baptistry erected in the chapel. For 879 years the baptisms have been celebrated in the river *Torn*, an arm of the mighty Trent.

HITCHIN.—Three, by G. Wright.
 LONG EATON.—Three, by C. T. Johnson.
 LONDON, *Præd Street*.—Three.
 LOUTH, *Northgate*.—Seven, by E. H. Jackson. Two for the church at Asterby, and over sixty years of age.
 NETHERTON.—Three, by W. Millington.
 NETHERSEAL.—Two, by C. Shakespear.
 NORWICH.—Twelve, by G. Taylor.
 NOTTINGHAM, *Woodborough Road*.—Five, by F. G. Buckingham.
 SAWLEY.—Two, by J. Stenson.
 STOKE-ON-TRENT.—Two, by W. March.
 WOLVEY.—Fourteen, by J. S. Lacey.

MARRIAGES.

BENNETT-BAYLEY.—June 18, at Boston, by Rev. J. Jolly, Mr. Samuel Bennett, jun., of Derby, to Mary Elizabeth, eldest daughter of the late Mr. Richard Bayley, of Boston.

DUCKER-SCHOLFIELD.—June 11, at the Baptist Chapel, Crowle, by Rev. Jabez Stutterd, Johnson Ducker, of Sheffield, to Miss Esther Scholfield.

POTTS-WARDLE.—June 10, by licence, at Zion Chapel, Burton-on-Trent, by the Rev. A.

Underwood, M.A., William, second son of Mr. Hugh Potts, of Yoxal, to Sarah, only surviving daughter of Mr. William Wardle, Burton-on-Trent.

SMITH-ADCOCK.—June 11, at the Baptist Chapel, Barlestone, Mr. Wm. Thomas Smith, of Barlestone, to Miss Emma Adcock, of Market Bosworth.

STUBBINS-TETLEY.—May 22, at St. John's Church, Bradford, by the Rev. J. G. Rice, D.D., Vicar of St. Bartholomew's, assisted by the Rev. R. Loosemore, M.A., Thomas Kirkman Stubbins, second son of the Rev. Isaac Stubbins, of Leicester, to Lucy, elder daughter of the late Charles Tetley, of Kirk Michael.

OBITUARIES.

NEWBURY, MR. JOHN, was born at Ticknall, Derbyshire, and in early life became a scholar, and subsequently a teacher, in the General Baptist Sunday school there. In 1838 he removed to Stockport, and soon afterwards was baptized and joined the General Baptist church at that time presided over by the Rev. J. Harrison, and remained in connection with it till the year 1857, when the church was dissolved, having then served it for some years in an official capacity. On the dissolution of the church Mr. Newbury, with some of his friends, were received, at their united request, into the communion of the Baptist church meeting in Greek Street, Stockport, a short time after which he was elected to the office of deacon, which he held up to the time of his death. Mr. Newbury was a man of devoted and earnest piety. Humility was a conspicuous trait in his character. Some might have been apt to imagine, from his reserve of manners, that he was cold and distant; but, on the contrary, he was kind, amiable, and considerate, a man of few words, but they were generally pertinent and weighty. Stability marked his whole course. He was a pillar in the church; and as an office-bearer was such an one as any minister would be happy to be associated with in church work; and he will be long and greatly missed by those who worked with him, without a jar, in some instances for many years. His death was somewhat sudden. Sickness came, and the process of dissolution was rapid; but in the meantime all was calm trust in the Saviour, and the passage through the dark waters was smooth and tranquil to the celestial shore beyond. He died April 5th, 1878, in the sixty-first year of his age, and was interred on the 8th of the same month in the Stockport Borough Cemetery, in the presence of many Christian friends, who were moved to bless God for what he was, and to pray for grace that they might be "followers of them who through faith and patience inherit the promises."

LODGE, MRS., slept in Jesus on the morning of April 25. She was the daughter of Mr. Cobb, of Dorchester, and was trained in the rites and doctrines of the Established Church. But the teaching of the Bible compelled her to leave the Church of her youth, and to worship amongst the Independents. When resident in London she heard that a baptism was to take place at Præd Street Chapel, Paddington. She went; saw and heard, and was convinced, and soon sought for baptism. To the end of her long life, for she was seventy-one years of age at her decease, she was a faithful, sincere, and devoted disciple of the Lord Jesus. Her memory is hallowed, her name is fragrant, and her spirit is for ever with the Lord.

THE
MISSIONARY OBSERVER.

JULY, 1878.

The Rajah of Pooree.

THE Rajah of Pooree having been proved guilty of murder, has been sentenced by the judge of Cuttack to transportation for life. An appeal was allowed by the High Court in Calcutta, but it has been dismissed, no reasonable doubt being entertained as to the rajah's guilt. Considering the rajah's high social position; considering that he is the representative of the once powerful kings of Orissa; and that he is the hereditary guardian of the temple of Juggernath, his trial and sentence have created a profound sensation, not only in Orissa, but throughout the entire Hindoo world. "No case," says the *Times* Calcutta correspondent, "since the famous Baroda trial, has excited so much interest."

Referring to the case, Mr. Miller states:—"When at Pooree, we heard much of the rajah's dissipated habits—his associating with the worst characters, and having no respectable person near him. Little did I then imagine, that in a few months time I should see him a prisoner in the presence of the sessions judge, charged with the murder of a mahant, in his own palace. Such, however, has actually come to pass. On the 23rd inst. the trial commenced. Influenced by various motives, I went to the court, and was fortunate enough to get a good seat near the judge, and within a few feet of the rajah. On his entrance in charge of police, dressed in a shabby green and yellow striped chupkun and a dirty tinselled skull cap, he mistook me for the judge, and made a cringing salaam, with his joined hands raised to his nose. He was followed by eleven of his servants, two of whom were mehters or sweepers, accomplices in his crime, and these the most villainous lot of fellows in appearance that ever Pooree could produce. The rajah himself looked one of the most idiotic and brutalised objects you can conceive. The accustomed preliminaries having been gone through, the charge was read in English by the superintendent of police, and then translated into Oriya.

"It appears that in February the rajah sent two men to Damderpore, six miles from Pooree (where the mahant, Sebo Das, then was), to call him to his presence. He at once, accompanied by the messengers and four of his disciples, set off for Pooree. On reaching the palace,

the four disciples were requested to sit outside, and the mahant was shown into the gymnasium, where the rajah was, with his attendants. He was laid hold of, thrown down and beaten; his mouth was then tied up with his cloth, and he was tortured by order of the rajah in the most barbarous manner. He was then dragged to a small door at the back of the palace, and thrown into a lane. From this he managed to crawl near to the south door of the temple, where he was found by two of the police, who had him conveyed to the hospital. He lived in great pain some twelve days. His deposition was taken several times in the presence of the magistrate; and he was taken to the palace, where he pointed out the place where he had been tortured, the rajah, and those who had tortured him. Just before his death he confirmed what he had previously stated. This is now the fourth day of the trial, and it may last a week longer. Every means possible is being employed in the rajah's defence. He has two European and seven native barristers. One of the former is, I hear, an honourable member of the supreme council. He received 10,000 rupees as a retainer before leaving Calcutta, and is to have one thousand rupees per day, with all his expenses paid. He is evidently an able man, and will do his best, doubtless, for his client. It seems to me the rajah's guilt is too clearly established to leave any way of escape. The superintendent of police and government pleader are the Queen's counsel.

“The trial excites much interest among all classes. The first day some five thousand people assembled in front of the jail and court. When the rajah was being conveyed in a palkee guarded by police to the court, there was a good deal of excitement and shouting of ‘Hurre Bol.’ There is a very general belief in the rajah's guilt, and that he will be convicted of manslaughter. Whatever may be the issue, he is not likely ever to be restored to the post of superintendent of the temple. What the Government will do remains to be seen. That this affair will hasten the end of Juggernath, I doubt not. May He who has declared that ‘the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens,’ grant that this accursed system, with all its attendant abominations and miseries, may be swept from the face of the land sooner, much sooner, than we anticipate!”

In a subsequent letter, Mr. Miller observes:—“Yesterday the judge, Mr. Dickens, now acting for Mr. Macpherson, passed sentence upon the Pooree rajah, viz., Transportation for life. I was not present, but heard from a person who was, that the sentence took the natives by surprise, and regularly stunned the rajah, who put his hand to his head and seemed perhaps for the first time to realise his position. An idea had got abroad that he would be acquitted, not because he was innocent, but because he was the Pooree rajah, or rajah in charge of the idols. Either four or five of his servants were acquitted; the others were sentenced to various terms of imprisonment. The rajah was at once removed to the jail, and made to put on the prison dress. His own dress, rings, etc., were taken away. As hard labour is a part of the sentence, I hear he will have to commence at once.

“What a terrible change has taken place in this wretched man's position and prospects within a few weeks! As rajah and superinten-

dent of Juggernath he considered it degrading to meet in any assembly of European and native gentlemen, and at the durbar, when Sir R. Temple was here, behaved in the most rude and insulting way. Now, alas! he will have to associate with the lowest of the low, and vilest of the vile. There is sure to be an appeal to the High Court, and no end of money spent on barristers and ukeels. I do not, however, think the decision will be interfered with.

“It does appear remarkable that the victim, Sebo Das, was not killed outright, before being thrown out of the palace. Had this been done, the probability is the rajah would have escaped. That the man should have been thrown out alive, and should have lived on for a number of days to furnish all the evidence sufficient to convict his murderers, is a wonderful interposition of Providence. I have no idea what will be done with the Pooree temple. Most likely it will be made over to a punchiat or committee, the members of which will doubtless soon begin to squabble over the spoil. Any how, this affair is a deadly blow at the Pooree idols, and will, I doubt not, do much to hasten the end of that sink of iniquity.”

Mr. M. subsequently adds:—“You would hear that the Pooree rajah, with several of his accomplices, has been sentenced by the judge to transportation for life. The appeal to the High Court will be heard on the 29th inst. I accompanied Mr. Bond and Dr. Stewart to the jail the other morning, and among other places went into the solitary cell, a large open and airy room. Here a prisoner who had been seated with his back towards us picking cotton rose up and made his salaam, and then sat down and resumed his work. To my surprise it proved to be the Pooree rajah, whom, of course, I did not recognise in the prison dress, until he turned his face toward me. He looked stout and well, and with a much less anxious look than when I saw him in court the first day of the trial. An order has recently come to hand exempting him from work until after the appeal. It is generally thought that the sentence will be confirmed, and that immediately after most probably the last of the Pooree rajahs will be removed to the Andamans.”

The *Indian Daily News* remarks:—“The Thakur Rajah of Pooree has been found guilty of the inhuman crime of which he was accused, and has, with four of his followers, been sentenced to transportation for life. The evidence—too unutterably filthy for publication—seems conclusive against this nineteenth-century incarnation of Vishnu; the judge was evidently convinced that he had caused the death of the Byragee by torture of the cruellest kind, and we fail to see why in that case he should not have been hanged, even as some low-caste man who commits a murder unpremeditatedly and in the heat of passion is hanged. The verdict of the assessors had something to do with it, perhaps. They thought the evidence inconclusive, and were for an acquittal: the judge thought otherwise, and convicted on his own responsibility. What on earth, then, was the use of the assessors, some people want to know. The fact is, that the sooner we English people recognise the fact that India is not England, and that very respectable English institutions are not necessarily suitable to India, the better it will be for the country. Then, perhaps, we shall avoid a simulation, an unworthy sham of the assessor sort. We are sorry to find that none of the native papers have denounced the authors of the unspeakably

horrible crime by which the Pooree Gossain met his death. *Apropos*, the *Amrita Bazar Patrika*, we note, with characteristic Orientalism, boldly proclaims its faith in ancestry rather than in justice. Here is the argument:—‘This is the first time that a Rajah of Pooree, whose ancestors fought with the English, who was considered as an incarnation of Vishnu, and worshipped as a god by hundreds of thousands of Hindoos, has been disgraced by an English court of justice. The grief caused by this severe sentence amongst the entire Hindoo community, especially the Oriyas, can be better imagined than expressed.’”

Christian Work in Rome.

WE have much pleasure in laying before our readers a few extracts from “Occasional Papers, No. 2,” by Rev. James Wall, on “Christian Work in Rome and Italy.” The facts narrated cannot but be interesting to all who desire the evangelization of Italy, as well as stimulating to greater efforts for the accomplishment of this glorious object. Let all the brethren at work in Italy be remembered in the prayers of the Lord’s people. Mr. Wall writes:—

The most encouraging branch of our work is the sale of *Holy Scriptures*. During the last fifteen months nearly *eight thousand copies* of the New Testament have been sent forth, and about seven thousand sold. In addition to this we have sent some thousands of detached Gospels to various cities in Italy. This issue of the Word of God, which all who understand anything of Bible work in Italy will consider remarkable, is accounted for by the fact that we have a very beautiful edition of the New Testament which we sell at threepence the copy, and that we evangelists go out ourselves and sell the precious Book. I am praying the Lord to constrain some of His stewards to supply me with fifty thousand copies of the whole Bible.

Our *Printing Office* has also been active. We have printed notices for our meetings in Rome, Naples, Civita Vecchia, and Livorno, and a small hymn book for our own use, register for the church, twenty thousand twenty-page tracts, and equal numbers with sixteen and eight pages each, so that by the end of next June our issue will not be much less than *one hundred thousand* uncontroversial and simple Gospel tracts. The press is a tremendous power, and should be made use of, especially in Rome. This my first effort has taught me much. I now want a larger press, a guillotine, and several tons of paper.

The *public preaching* of the Gospel at our three stations has been carried on with vigour. On Sunday evenings I have

often spoken on special subjects, which were announced by means of bills posted through the city. These meetings have not only attracted large numbers, but have been blessed to the conversion of souls. Persons of all classes have attended, workmen and masters, students and professors, priests and members of Parliament, persons from the Vatican and government officials. Of course they came from various motives, still it is a fact that thousands have heard the Gospel. Besides the direct and immediately visible encouragements, casual results have come under our notice. Public opinion around is much more in our favour. If we offer tracts they are accepted, if we go for their children the poor allow them to come; people speak more freely, recognise us more fully, and in many cases wish us success. Active opposition has almost entirely ceased, and people enter our halls with as much respect as they enter their own churches. Occasionally some bigoted catholic walks wrathfully into our meeting and refuses to take a seat, but never hesitates to take off his hat. During a Sunday night service one ran away from the meeting shouting “Viva San Guiseppe.” On another occasion a stone was thrown violently against the door, but a man sitting near rushed out in pursuit, caught the delinquent and punched him until he confessed he had been paid by a priest to throw the stone. If the priests could disturb us with impunity they would do so immediately, but they know that to be safe they must be silent.

During Holy Week when Catholics are in Rome from all parts of the world, we had six successive special meetings which were all well attended. On Easter Sunday morning our chapel was nearly filled with communicants, and in the evening it was crowded with listeners. On the Saturday morning I went to witness the baptism of perverted Jews in the ancient Baptistery of Constantine. The bath was filled with water, but there was no Jew to baptise. A gentleman present told me they had not been able to catch one this year. A day or two before our church had accepted twelve candidates, seven for baptism, and five for further instruction, and on the following Sunday four were publicly immersed. So profound was the impression that several after the service, sent in their names, and one desired to be baptized that same evening.

There are some who in the present state of things in Italy see reason for discouragement. They thought that the nation, if not in a day would be born in a few years. True, many efforts are being and have been put forth, but like waves they seem vainly to dash against the Vatican rock. The waters, however, are rising; the temporal power is forever lost; education is not in the hands of the priests; Italians are married before the magistrate, and may be buried without the rites of the church in the public cemetery. The religious corporations are sold up, other church property is to follow, and parochial benefices are to be converted into national rents. The confessional, the pulpit, the altar, the priest, are all reached by common law. Immunity remains to the Vatican alone where, feeling the waters at his feet, the Pope, like a beast outside the ark, shrieks to the four corners of heaven for help. The present moment is one of crisis, and those churches which are based on the principle of freedom have solemn obligations, because they and they alone, are fitted to meet the religious wants of this people. Churches which are propped up by things external, and have no life of their own, or which cannot sustain themselves on the principles of liberty, can never meet the aspirations of Italians. The state of many churches planted by

Protestant bodies, is less liberal, less constitutional, less progressive than Italian civil society. Are oaths, legal deeds, and subscription to articles and party names needful to the existence of a Christian church, or to the progress of the Gospel? Are they not its cross, its nails and crown of thorns? The bane of modern missions is system, which cripples those who impose as well as those who submit to it. In giving the churches no liberty to develop, it acts like Chinese shoes on tiny feet, or cold steel strait-waistcoats on new-born babes. As attention is called to formulas devised by men, the divine element is obscured, and as submission to human authority seems to be required, thousands throw the whole thing overboard.

Popery in Italy is not feared except in so far as it may give rise to complications with foreign powers. The internal danger lies in the direction of materialism, socialism, and internationalism, hence, seeing the churches whose order is not based on liberty have but little chance of success, and that truly free churches have, we are bound to concentrate our efforts here. Experience has shown that liberty is not a peril even in Italy. Occasionally the pendulum swings off too far, but even this is better than its not swinging at all. Our churches in Italy, fruits of this freedom, are based on such principles as the following: that Christianity is a law of incorruptible life which operates among men when the conditions necessary to its operation are complied with, and to comply with these conditions they must be free—that complying with the conditions Christ Jesus is with them as Lord—that they assemble to carry out His laws, which are contained in the Scriptures—that if faithful they will be of one mind and one heart—that such unity is essential to discipline and testimony. For more than six years our Church, which numbers *above a hundred members*, has raised its voice in Rome against Vaticanism, and has sought to do so on the ground and within the limits of Primitive Christianity, and our past, although brief, is sufficient to encourage us to expect still greater thing in the future.

With regard to the erection of our new chapel Mr. Wall observes—“The impression this is producing on priests and citizens, and on the thousands of pilgrims who flock to that spot from all parts of the world is very profound.” In a recent letter to the Secretary Mr. Wall adds, “The meetings in the new chapel have been every encouraging. The deputy Mazzarello (a member of the Italian House of Parliament) has been there several times and preached to crowded congregations. The other evangelists have assisted and I go myself once a week.”

Mrs. Wall's Work in Rome.

INCIDENTS AMONG THE BEGGARS.

THE meetings this winter have been more numerously attended than before. Very many have been obliged to remain outside, there not being sufficient room. The attention and interest never flag, and many are among those of whom it may be said, "They received the word with all readiness of mind"—Acts xvii. 11.

Persecution awaits them everywhere, in the street, in the public dormitories, in the hospital, and also from those who weekly give them a trifle.

I find many who love the Saviour afraid to confess Him. A young man who had lost a leg, told me he was afraid even to be seen with a tract in his hand lest those who assist him should think him evangelical, and in consequence refuse their help. He said, "I read the tracts every night, and believe all the verses you teach me; I love Jesus Christ, and pray only to Him."

A poor woman who came to the Beggars' Meetings was dreadfully beaten by her husband, and ordered to send back her ticket; his rage was so great he even prohibited her receiving any work from me. I saw her this week, when she told me of the pleasure it gave her to repeat the hymns and verses of Scripture. She cannot read, but a neighbour very kindly teaches her those she does not remember. Her favourite verse is this, "Behold I stand at the door and knock." A third case is that of a poor old man in the hospital more than eighty. It seems he had received a new shirt every year, but when, a short time since, he went expecting it they said, "As you refuse the confessor, you cannot receive the shirt." The old man said, "I have Jesus Christ, and He will provide for me."

One day I met a poor man selling matches. Being anxious to help those who are trying to do something for their support, I wished to buy, but the man knew me, and said, "Do take as many as you want; I shall be so pleased to give them you." I could not persuade him to receive the money.

MOTHERS' MEETING.

The weekly Mothers' Meeting affords me the opportunity of personal contact with some especially interested in Gospel truth.

In this meeting they speak more freely about their spiritual and domestic difficulties. A poor widow, with two little children and an aged mother dependent on her, told me she was without money or bread; not one of them had taken anything that day, and all were crying for food. "At first," she said, "I tried to divert their thoughts by singing that hymn, 'Jesus paid it all,' but at the end of the first verse I could bear it no longer, and therefore said, Jesus says in the verse I have learned, 'ask, and it shall be given;' let us all kneel down. I told Him everything as well as I could; we arose, and almost directly a knock came to the door; I was asked to go on an errand by which I gained five sous. I felt it came from the Lord just as much as if He had put it into my hand." A few days after this same woman related to me how a second time the Lord had appeared on her behalf, showing us that oftentimes our extremity is God's opportunity: "Being again quite destitute my aged mother said, 'God provided before, and He will do so again; let us ask Him.' We all knelt in prayer; when we arose I remembered that some time before a lady had told me I might call sometimes; it was more than two months since I had seen her; I went, and to my surprise the lady said, 'I am so glad you are come, I have just prepared a basket of provisions and a flask of wine to send you.' I knew where it came from, and thanked God for it."

These are a few of the blessed results of committing to memory portions of God's word.

SALE OF WORK.

As the Beggars' Meetings gave rise to the Mothers' Meetings, so the sale of work has grown out of the latter.

In January last, seeing the extreme misery of these women, I gave them work to do at home, that they might earn something to buy bread for their

children. Then came the difficulty of disposing of the articles made. Mr. Wall allowed me to expose them for sale in the shop with the Bibles and tracts.

Our stock being very small, and the garments made principally of unbleached calico, they did not make a very attractive display; however, it was a beginning, and oftentimes that is half the victory. The window is now full of pretty pinafores, frocks, aprons, and other things, most of which are made by these women. We feel very grateful to those ladies in England who have so kindly assisted this work by sending out materials. They will be gratified to hear we have already made up and sold a considerable quantity.

In this way not only am I able in some small measure to relieve the wants of the destitute, but I am brought into contact with many persons to whom I am able to speak, and invite to our meetings. It also shows the social and moral importance of our work. Only yesterday a person who came to purchase said, "I was told to come here because there is no deception."

To the poor women this work has been a great help; it has not only taught them to work neatly, but has stimulated them to exertion. Frequently it was difficult for me to find sufficient for them to do, they brought it back so quickly. Little children crying for food make the needle fly very fast, and this has been the case in many instances with them. Except for the work I gave them, many would have been turned out of their rooms, and obliged to spend their days in begging, and their nights in the public dormitory. I now assist fifteen families, and hope soon to assist more. Applications are made every day for work. Making them work for themselves seems to be the best means in our power of developing their energies, of rescuing them from beggary, and of raising them in public estimation.

Lake Como.

O BEAUTEOUS lake! whose bosom fair
 Reflects the sunbeams falling there,
 Whose myriad drops so brightly shine,
 Like diamonds sparkling in the mine.

Fondly each overhanging tree,
 As on a mirror, looks on thee;
 While shrubs and flowers of various hues
 Present the most enchanting views.

In strange confusion all around
 The rugged mountain peaks are found;
 Some clad in "everlasting snow,"
 Others adorned with purple glow.

Each bend or turn new beauty shows,
 Of tulip-tree or blushing rose,
 Of terraced hill or vine-clad height;
 So rich and varied is the sight.

Oft down the mountain's riven side
 The crystal streamlets gently glide;
 While on the shore, on either hand,
 Both town and village thickly stand.

Repose, fair lake, in thy deep bed,
 With the blue sky above thee spread;
 So may my spirit sweetly rest
 By faith on my Redeemer's breast.

But should some tempest on me beat,
 And thus disturb my calm retreat,
 May I then hear the voice Divine
 Say, "Peace be with thee, thou art Mine."

Contributions

Received on account of the General Baptist Missionary Society from May 16th to 31st, 1878.

	£	s.	d.		£	s.	d.
Cash	0	8	6	Hose	9	12	0
Dividend	8	18	8	Isleham	5	18	8
The late Lydia Brown, by W. R. Head, Esq.	5	0	0	Killingholme	0	10	0
Ashby-de-la-Zouch	15	16	6	Langley Mill	0	7	6
Baoup	1	5	0	Leeds, North Street	27	8	6
Barton	14	18	8	Leicester, Dover Street	1	0	0
" for W. and O. Fund	2	6	0	Lincoln	10	5	2
Berkhamsted	11	15	8	London, Church Street	28	19	1
Birmingham—per Mrs. Ellaway	11	3	0	" Commercial Road	34	18	0
Boston	39	2	4	" Praed Street and Westbourne Park	22	6	9
Bourne	57	18	9	Longton	2	0	6
Broughton	5	5	7	Loughborough, Baxter Gate	22	0	0
Burnley, Ebenezer	8	15	1	" Wood Gate	47	19	0
" Enon	24	11	8	March	81	10	0
Coalville	14	18	6	Measham	18	2	8
Coningsby	8	10	6	Melbourne	49	11	8
Chellaston	7	12	6	Nantwich	0	2	0
Castle Donington	29	0	0	Nazebottom	5	5	0
Chesham	68	14	11	New Barnet	1	1	0
Derby, Osmaston Road	76	14	6	Norwich	18	0	8
" St. Mary's Gate	74	15	11	Pinchbeck	8	14	8
" Junction Street	4	3	6	Quorndon	5	17	8
Duffield and Windley	4	16	6	Retford	19	18	0
Earl Shilton	2	0	9	Sawley	11	8	10
Edgeside	2	10	6	Spalding	16	7	8
Ford	17	11	6	Sutton	12	16	1
Gedney	0	10	0	Wendover	6	18	6
Gosberton—Miss Jones	1	0	0	Wisbech	68	5	0
Halifax	10	12	0				

FOR ROME CHAPEL.

	£	s.	d.		£	s.	d.
Mr. C. Roberts, Peterborough	50	0	0	By Mrs. Wilkins—			
Mr. C. Roberts, jun.,	25	0	0	Mr. and Mrs. Wilkins	1	0	0
				Miss Compton, Ipswich	0	10	0
BARTON, BARLESTONE, &c.				Friends at Whitwick	0	5	0
Collected by Miss Truman—				Mr. F. W. Wilkins, Northampton	0	10	0
Mr. T. Deacon, sen.	1	0	0	Mr. R. Hackett	0	5	0
Mrs. Truman	0	5	0	Sunday School	0	2	0
Mr. S. Deacon, sen.	0	10	0	Small sums	0	10	0
Mr. T. Deacon, jun.	0	5	0				8 2 0
Mr. S. Deacon, Carlton	0	10	0	By Mrs. Greasley	0	4	4
Mrs. Bailey	0	5	0	By Miss Agnes Mary Compton—			
Mrs. Freeman	0	5	0	Mr. Compton, Newton	1	0	0
Sums under 5s.	1	7	4	Mrs. Compton	0	11	6
				Small sums	0	8	6
	4	7	4				2 0 0
Collected by Mr. T. Preston	0	6	0	By Miss Haywood—			
Collected by Miss Kirkman—				Mr. J. Haywood	0	10	0
Mr. T. Kirkman	5	0	0	Misses F. E. and K. Haywood	0	5	0
Mrs. Kirkman	0	10	0	Mr. J. Deacon, Ibstock	1	0	0
Rev. J. Greenwood	0	10	6	Sums under 5s.	0	8	6
Miss Christian	0	7	6				2 8 6
Mr. Johnson	0	5	0				20 8 2
Mr. C. H. Kirkman	0	5	0	Total	20	8	2
Miss Kirkman	0	5	0	Heptonstall Slack	1	0	0
Sums under 5s.	1	2	0	Nottingham, Woodborough Road	0	2	0
	8	5	0				

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

Our Association Meetings.

UNUSUAL interest was felt in connection with our annual gatherings on account of the place of meeting. For many years past the idea of holding the Association in London has been regarded with fear. Opinions adverse to the metropolis, as a place of meeting, were based upon the experience of our venerated elders, gained in 1858 and 1842, who found that the difficulties of *getting* the brethren together were small when compared with those of *keeping* them together. The reason for this appears upon the surface. From twenty to forty years ago a visit to London was *the* great event in the life of a provincial G. B., and the desire to "see the sights" mastered the virtuous resolve to "attend to business." In these days of quick and cheap travelling we have all "done London" again and again, and are proof against the attraction of the "lions," and are only drawn aside from our general assembly on a Thursday to a still more general gathering at such places as the City Temple and the Metropolitan Tabernacle.

The keeping of the house together, when once constituted, was in no small measure due to the admirable arrangements which were made for the comfort and convenience of delegates and others. At no other of our London churches could half the facilities have been afforded which were found at Westbourne Park Chapel, a truly splendid and spacious edifice—the General Baptist Cathedral *par excellence*—whose architect must have anticipated the requirements of our Association when he planned the exact number of rooms that were needed for every purpose. The "nosebag" policy of providing sumptuous midday meals free of charge to accredited representatives may have proved a trifle magnetic to some who have a care for creature comforts. Although this was a hitherto unheard-of innovation, which will cost somebody a pretty penny, we did not hear a single protest. The offence was condoned as the provisions were consumed. Should the example set prove contagious, churches which intend inviting future Associations had better start a Hospitality Fund at once. Our London friends have won for themselves a good degree by their superabounding hospitality.

Every doubt as to the practicability and advisability of going to London was set at rest soon after six o'clock on Monday evening when one contingent after another put in an appearance, and brethren and sisters from all parts of our Israel came together "to give thanks unto the name of the Lord." The opening *Devotional Service* was conducted by Dr. UNDERWOOD, who, in the course of the meeting, referred to the fact that only some thirty of the hundred and three brethren who had a recognised position in the last Association held in London could possibly be present this year; some having changed regiments, many having "gone over to the majority"—facts these which reminded each one that "the night cometh when no man can work." Prayer was offered by Revs. T. Barrass, I. Preston, J. Lawton, and W. Lees.

By seven o'clock the body of the building was well filled, and a goodly number were in the galleries. The Association Hymn was sung with much heartiness, and prayer offered by Rev. J. Salisbury. Mr. Clifford then uttered a few fitly chosen words of welcome on behalf of

his friends and fellow-workers, referred felicitously to Mr. Goadby's second election to the presidential chair, and expressed a hope that real and abiding spiritual results might be the issue of the meetings about to be held. PROFESSOR GOADBY, B.A., in rising to deliver his Inaugural Address was rapturously received, and for an hour and a half continued to pour forth a stream of thoroughly digested and admirably expressed reasoning on "Christian Theology and the Modern Spirit." The address, which evoked frequent applause in the course of delivery, and was characterised in a vote of thanks at its close as "timely, able, and instructive" (epithets too tame by half), will be printed in an available form forthwith, and those who do not procure and ponder the echo of these spoken words, will forego a great privilege. Richard Johnson, Esq., was elected to the office of Vice-President of the Association, and Rev. W. Bishop to that of Assistant Secretary.

Not to proceed further on the time-table plan, we adopt the Darwinian method, and select only some of the fittest subjects for remarks.

I. PUBLIC SERVICES.—These were of a specially interesting and inspiring character. There was not a *flat* note in any of them. They did not *flag* for a moment. The speaking was of a high order, and a spiritual and practical tone prevailed through every meeting. There was nothing flippant, slipshod, or talky. The words were all "in season" and "fitly spoken." Whether being in the metropolis, and being associated with metropolitan orators had ought to do with such a result does not matter much, the result itself is a matter for rejoicing.

The *Home Mission Meeting*, which has been growing in importance and favour for several years past, had additional *eclat* given to it this year by the expectation of an address from C. H. Spurgeon. In the unavoidable absence of the chairman announced (Sir Henry Havelock), the business-like President of the Society, R. Johnson, Esq., took the chair. Mr. Clifford, the pertinacious Secretary, who made known how much he abominates soporiferous reports, submitted his annual statement, which was a record of Home Mission Work actually done in connection with the assisted churches, and an earnest plea that our first great enterprise under the Unification Scheme may, by the liberality of the churches, be made a conspicuous success. The Treasurer, Mr. T. H. Harrison, had not an altogether satisfactory balance sheet to submit, and begged hard that he might receive from each member of our churches, not the annual guinea, but *one farthing per month*. Surely modesty can no further go. The not exorbitant average of threepence per year all round for denominational extension and home evangelization ought to be reached. Mr. Spurgeon then delivered an address in his most tender, telling, and thrilling style, bristling with points, abounding in wit, flashing with poetic prose, and instinct with that loyal love for Christ and yearning pity for sinners which never fail to move the Christian heart. He was humourously mystified in his endeavours to distinguish between the Generals and the Particulars. He could not, of course, congratulate us upon the largeness of our liberality, and bade us do more and better. Our brother N. H. Shaw, of Dewsbury, had no enviable task in coming after the king; but although he had a somewhat restless auditory he delivered a fresh and forcible speech on the present day need for Home Mission Work.

The *Association Sermon* was anticipated by many outside our own borders on account of the literary repute of the preacher, the Rev. S. Cox, of Nottingham. In a few prefatory remarks Mr. Cox said he proposed to speak upon the critical question whether a perfect revelation had not been made, although through an imperfect medium. The text was 2 Cor. iv. 7, "But we have this treasure in earthen vessels." The sermon was clear in conception, comprehensive in grasp, translucent in style, brilliant in illustration, broad in doctrine, and brief in duration, and will live in the memories of those who listened to it because of its naïve allusion to the lie and blister theory.

The *Ordinance of the Lord's Supper*, to which all believers were cordially invited, and to which nearly the entire congregation remained, was observed at the close of the sermon. It was an occasion "much to be remembered."

The *Foreign Missionary Meeting* was held on Wednesday evening, and was not quite so well attended as the meeting of the previous evening. JOHN BARRAN, Esq., M.P. for Leeds, presided, and made a capital speech from the standpoint of a Christian politician. The Abstract of the Report—read by the Secretary, Rev. W. HILL—touched slightly on the points of chief interest connected with our twin Mission in Orissa and Rome; while the Treasurer, Mr. W. BEMBRIDGE, beamed with delight as he told us that it had been his joy to receive the largest sums contributed in any year, and that he had a balance at the bank. The income from all sources has gone ahead of £10,000. We have money. Our want is men. The Committee are prepared at once to send forth two to Orissa and one to Rome. Will not our friends everywhere "Pray the Lord of the harvest, that He will send forth labourers into His harvest." The speaking was well sustained by Rev. R. F. GRIFFITHS, who very courageously and deftly touched upon a few matters of great delicacy, as to the stamp of man needed, and the treatment he should receive while in the field, and when compelled to return home, and the motives which should induce us to give of our substance. Mr. J. VAUGHAN, missionary elect, spoke with much fluency and force on the reasons which had induced him to devote himself to labour for the Lord abroad; he then described, in fervid, graphic style, the state of wretchedness and sin which prevail in the "slums" of our own towns and cities, and pleaded that we would not neglect the heathen and the lost around us. Then came Dr. LANDELS, with a massive and masterly defence of the missionary enterprise, based upon a world-wide survey of what has already been accomplished by means of a very inadequate agency; by men here and there on outpost duty rather than by a general advance and a vigorous assault by the entire Christian host all along the line.

II. CONFERENCES.—The Local Preachers' Conference was held on Wednesday afternoon, when a very useful paper was read by Mr. W. Ashby, of Leicester, on "The Local Preacher and his Work;" also one by Mr. J. Sharman, Nottingham, on "Local Preachers' Associations as a means of extending the denomination." The Sunday School Conference was held on Thursday evening, under the presidency of Mr. J. G. Winks, of Leicester. Papers were read by Mr. Joseph Binns, of Ilalifax, on "Our Infants;" and Mr. Alfred Towers, of London, on

"Our Senior Scholars." The Rev. J. Maden, opened a discussion, in which several brethren took part.

III. THE CIRCULAR LETTER, written by DAWSON BURNS, M.A., "On the Duties of Christians in Political Life," was read by Rev. J. Lawton. It was a timely and sagacious production, at once asserting the rights of and demonstrating how great are the needs that Christians should exert a moulding, moderating, and preserving influence in social, national, and international politics.

IV. DEPUTATIONS consisting of Rev. J. T. Wigner and W. Brock from the London Baptist Association; Dr. Underhill from the Bible Translation Society; Rev. Harris Booth and J. P. Bacon, Esq., from the Baptist Temperance Society; were received and listened to with great delight, and suitably responded to by brethren most conversant with the workings of the several societies.

V. BUSINESS SESSIONS necessarily consumed much time; but never was business transacted more expeditiously or carefully and good humouredly. The Reports of Committees were not carried *pro forma*, as some found out. Wide-awake men were on the alert, and nothing that had not been well matured was suffered to pass. The work done during the year at the *College* was spoken of highly by the Examiners. The next session begins with a smaller number of students than for some years past. Structural improvements have led to an increased outlay, and there is a somewhat serious deficit on both the ordinary and special accounts. Of this the churches will hear anon. The Rev. W. Evans, who has for some time been associated with the Rev. S. Cox in the Secretariat, will henceforth be sole Secretary. The *Building Fund* continues to do good service in assisting embarrassed churches to liquidate. All repayments from borrowing churches have been made to date. The Trustees of the old *Hymn Book* gave in their final report, and by the cordial vote of the Association are to be vellumized forthwith. The Committee of the *New Book* reported that the work of selection was done, and that they are all but ready to go to press with the BAPTIST HYMNAL, which they expect to be able to publish next November.

Special resolutions were passed with reference to the Sunday Closing, Contagious Diseases, University Fellowships, and the Eastern Question.

Arrangements were made to hold the *Next Association* in Halifax. Chairman, S. S. Allsop. Preachers, J. H. Atkinson and J. T. Almy. Letter Writer, W. Evans. Make a note of the fact that the meetings will be held a week earlier than usual.

THE STATISTICS for the past year showed that 1,175 had been added by baptism, giving a nett increase of 263—not a large gain when distributed over 179 churches; yet a matter calling for devout gratitude to God, especially when some of the larger denominations, and notably the Wesleyans, have to lament a very serious decrease. Six churches were received into the Association.

Votes expressive of gratitude to all who had in any way contributed to the comfort of visitors, and to the success of the gatherings, were very heartily given, and with one final note of praise to God, the giver of all good, the Association of 1878 ended.

ROBERT SILBY.

Our Home Mission Work in 1878.*

SOME persons are in danger of thinking the sun has not risen unless he has attained his zenith, and is scattering his radiant light and heat over the whole hemisphere. They have no eyes for the gentle and quiet dawn. The glints of the grey morning fail to arrest their insensitive retina. They revel in glare, and find neither hope nor joy in the serenely diffusive rays of the rising sun. In a spreading and full-blown success they exult: but are stone blind to all the signs of growing life and expanding power. Our Home Mission sun is, we are eager to admit, a long way from its zenith. It is but the first hour of the day. The twilight has not yet passed—and it passes with painful slowness: but the morning cometh; and it is the morning of a day, a real summer's day; a day of brightness, fruition, and joy. Our discontent with our feebleness and irresolution, and lack of enthusiasm, is strong and fixed. Our hearts are warmer in their attachment to our work, and our successes are enough to fill us with gratitude and fire us with renewed zeal.

The history of our work at

MANSFIELD

is a brilliant witness to the large utilities and attractive promise of our *organized* activity, and a sign that speaks eloquently for our future. The application for help came four years and a half ago from a church that numbered only sixty-four members. Mr. Marsden, grown in the garden of one of our own churches, and then placed in the *vitalizing* College of Mr. Spurgeon, accepted the pastorate. The chapel was speedily renovated at a cost of £400, and as speedily paid for. A mission branch soon sprouted forth at *Mansfield Woodhouse*, and now gives reliable evidence of becoming "a fruitful bough." One hundred and sixty-four members have been added during Mr. Marsden's ministry, and the congregations are so large that the people have felt themselves compelled to purchase a piece of ground adjoining the present chapel for the purpose of putting upon it a new and larger edifice. The church says, in a spirit of self-sacrifice and venture, grandly Christian, "This will be a great work for us; but when unsaved men and women are longing to hear the gospel we dare not hang back even from a work attended with so much sacrifice and difficulty." Brethren, may we not, in saying "farewell" to our friends at Mansfield, pledge you to prove your gratitude to God for the blessing he has so largely given them, by responding to their appeal for help in building their new chapel. Do not fling the application into the waste-paper basket; it comes from your own child, who has, with a noble reliance on God, addressed himself to an enterprise of great pith and moment. No! cheer and encourage his heroic heart with an expression of your generous sympathy, and an "exchangeable" sign of your bountiful support.

LONGTON AND SWADLINCOTE.

The work at *Longton* is fairly started in its new chapel,—a chapel built at a cost of £2,850, and of which £2,200 have been paid, owing, in no small degree, to the persistent "pegging away" of the pastor.

* Statement made at the Annual Meeting, June 25.

The new chapel at *Svaddincote* was opened last September, amid great rejoicings and overflowing generosity on the part of the people. The building has cost £1,800, and contains five hundred sittings. £1,100 have been paid: the old building has been adapted for larger usefulness at a cost of £60, which our friends have met within the year. This church also has a mission station at Hartshorne.

THE CHESHIRE DISTRICT

attracts our sympathy, and kindles our impatience. Its large towns, in which Baptists are doing nothing at all, are a rebuke to our neglect, and a call to fresh and enlarged service. The report of the church at *Nantwich* is healthy and jubilant; that of *Audlem* refers to the "unwearying hostility of the established clergy to pronounced dissent," but speaks, notwithstanding, of some real success. At *Congleton* we are not advancing. But we do not intend to rest until our labours in this town are crowned with prosperity; for we are sure that success, if possible in any department of human labour, it is in connection with the gospel of God. It is promised by Him who cannot lie. It is guaranteed by the presence and power of the Holy Spirit, and if we do not attain the desire of our heart in the salvation of souls and the building up of effective, pure, and useful churches, the fault is wholly our own, and ought forthwith to be repaired.

NETHERTON, in the black country, has suffered from the depression of trade, but the church is active, prayerful, and hopeful. At *PRESTON* we have discharged half of our liabilities, and hope soon to be free of the other portion of our financial responsibility with regard to this church.

The arrangement for the

NEW CHAPEL AT WALSALL

is the event of the year. The Midland Conference had, by our constitution, the right of electing the site, and very wisely, and with pleasing unanimity, elected Walsall as the sphere of operations. This is *really* the *first* work that, from beginning to end, will be carried out according to the Unification Scheme. Walsall is one of the best towns in South Staffordshire, and has a busy, eager, energetic, population of 60,000. Baptists are scarce, and some of those who are there are in serious danger of forgetting the *art* of baptizing. The site is spacious, well-selected, and has 20,000 people about it. The sum of £1,100 has been contributed by friends in Walsall, and a guarantee is offered of £50 per annum towards the ministry for the first five years. A contract is signed for a neat, commodious, and useful chapel, at the cost of little more than £3,000. This is a splendid start, and the topstone ought to be put on soon with a good deal of generous giving as well as hearty shouting. *Every church MUST have a stone in the Walsall Chapel.*

FINANCES BAD; BUT NOT THE ONLY MEASURE OF OUR WORK.

The fact that so little money is raised by the churches is intolerably distressing. This gives us more pain than we can express. But it would be a gross mistake to imagine that our balance sheet is the measure of our toil. Is the influence of England fairly assessed on

data furnished by the budget? Has a wife no other merits than those which find a place in her house-keeping bills? The churches that sent out Carey and Dan Taylor had a very slender balance sheet. The beneficence of our Society is not to be tested by the money we raise. We *are* doing more for the evangelization of England than what appears in the columns of £ s. d., and this in three directions.

(1) *In the villages.* We are seeking to stimulate and inspire efforts for evangelizing the villages by the agency of *Local Preachers*. At *Kimberly*, a village in Nottinghamshire of over four thousand inhabitants, premises are engaged, and the Nottinghamshire Local Preachers' Association ministers the gospel of the grace of God. This mode of work must be greatly increased if we are to minister as we ought to the needs of the villages of England. More preachers are wanted. Men of wealth and leisure will ye not consecrate your gifts to this real Home Missionary Service?

(2.) We are also anxious to assist by our sympathy and *individual* gifts churches that are engaged in extending and increasing their usefulness by the enlargement of their places of worship. The church at LONG EATON, for example, has true friends and warm advocates in the members of the Home Mission Committee.

(3.) Moreover, we have decided to nourish, as far as we can, the "Volunteer" or "Local" Home Mission Work done at our doors. Returns have been asked for, and many have been sent in; and although they show much to be desired in some quarters, yet they give evidence of the existence of a sense of responsibility for the salvation of our friends and neighbours.

EVERY CHURCH MUST HELP.

But consolatory as all this is, we must do our denominational work vastly better than we are now doing it. There is much land to be possessed with our *organized* work. It is *absolutely necessary* THAT EVERY CHURCH, the smallest as well as the strongest, the youngest as well as the oldest, should take its fair share of our *denominational Home Missionary work*. We cannot reach the regions beyond without it. We are not loyal to our denominational obligations without it. We are not faithful to Christ without it. EVERY CHURCH IN THE DENOMINATION MUST GIVE, AND GIVE YEAR BY YEAR. The gift may be small, but small or large it must be placed on the Home Missionary Altar!

It is said concerning Brasidas, the most distinguished Spartan General in the first part of the Peloponesian War, that one morning he looked out upon the host that was attacking the city he was set to defend, and with a keen eye for the huge meaning of trifles, said, "Victory is ours; for I see that the spears in the files of the enemy are *not in line*. The ranks yonder are so ill-trained that their weapons will become sources of suicide before the sun is set."

Seven years ago we General Baptists were lamenting the inefficiency of our Home Missionary Work. Our forces were *not in line*. The central division was irregularly, and with large gaps in its ranks moving along its own course with no great overflow of energy, or con-

spicuousness of success. The left wing had made a splendid effort and seemed a little "spent" by the endeavour. The right wing, it is perhaps fair to say, was not moving at all. Other contingents were moving or not moving as seemed best in their own eyes. We lacked thoroughgoing unity and effective drill, and therefore our service in the evangelization of our country was slight, uncertain, ill-regulated, and unspeakably unsatisfactory.

For some time our Association has been laudably engaged in the effort to change all this, and has, to a promising extent, succeeded. The principle of concentration has been adopted, and the union of all our Churches and Conferences in Home Mission Work for the purpose of raising each to the maximum of usefulness is an accomplished fact. And yet we have not proceeded far. We have scarcely mastered the "goose step," but we have addressed ourselves to our work with a will, and we can say, on this annual revision night, that the condition of the Mission, while leaving much, very much, to be desired, is still hopeful and promising.

We want drill. Drill is the one supreme condition of power. Lack of discipline is defeat. Training is everywhere the victorious champion in the strife of life. Knowledge, without it, is as powder without guns; and the highest abilities, in its absence, are like flashes of lightning which are very brilliant and striking, but cannot be very well used to convey a message from London to York. Drill saves power. Drill evokes power. Drill directs power. The old fable says, the gods divided man into men at the beginning, so that he might be helpful to himself, just as the hand was divided into fingers the better to answer its end. What the gods are fabled to have achieved by division, man successfully accomplishes by drill. Other things being equal, the best drilled church is the quickest to see a need and meet it, to detect the approach of an enemy and "scotch" it; and I am not more certain of anything than I am of this, that the denomination which is best drilled in Home Mission Work is the one that will render the largest aid to the godliness, the purity, the salvation of Englishmen, and to the salvation of those who sit in the region of the shadow of death.

Not that drill can ever dispense with a well nourished and healthy life. Huxley says, "Life is the *cause* of organization, and not organization the cause of life." You don't drill the dead, you bury them. We are alive, thank God, and are profoundly solicitous that nothing shall be wanting, nothing of self-sacrifice, nothing of effort, and nothing of drill and discipline, by means of which we may be enabled to carry to our countrymen, by means of men and women filled with the spirit of Christ, the glad tidings of the glorious gospel of the blessed God.

JOHN CLIFFORD.

A FLOURISHING CHURCH.

THE author of *Ecce Homo* writes:—"A flourishing Church requires a vast and complicated organization, which should afford a place for every one who is ready to work in the service of humanity. The enthusiasm should not be suffered to die out in any one for want of the occupation best calculated to keep it alive. . . . They should meet as co-operators in a public work, the object of which all understand, and to his own department of which each man habitually applies his mind and contriving power."

Mr. Spurgeon on Home Missions.*

MR. SPURGEON said:—The very best speech that could be made for Home Missions they would find in their own report. Reports of societies were, as a rule, very useful things when a man could not sleep. If he would sit by his bedside and read a portion of one of the reports usually presented he would be pretty sure to obtain a good night's rest. But the report just read seemed to have no narcotic quality. In listening to it he was quite awakened and quickened, and he hoped they would get the benefit of it in his speech. In writing such a report Mr. Clifford had departed from all real precedent, and they might consider him a thorough Radical. What worse could they say of any man?

Let us hold a council of war to-night. I do not compliment you on the report. It must be greatly improved. It would never do for churches belonging to a society, and pledged to support it, not to do so. One did not know what to do with such churches sometimes. It was very easy to get them to pledge, but they did not always redeem their pledges, which are so far like the pledges at the pawnbrokers, with the sign of the three balls, which he had been told, was two to one if ever anything came out again. It must not be so amongst them, but all promises must be faithfully kept, and exceeded if possible, and he would like to hear the report another year in which it would be said that not one church had failed of its word. Some of the sums might be very small, but they was very acceptable. Little fishes were very sweet, and their was no nicer dish than whitebait. If they could not send up a sturgeon, a royal fish of one hundred pounds, let them send a few pence or shillings, and the society would be glad to make a hearty meal thereon.

Now for the council of war. What had they met together in the name of the Lord Jesus Christ to contemplate? That was rather poetical, and in the region of high-flying still. They did intend this grand work by God's grace—the saving of souls. At least he used to think people had souls to be saved, but he had been informed that had not got souls until they were saved. He did not believe it, but looked on every man as immortal, and would not care twopence about his salvation if he did not. If the heathen were dogs and cats, let them keep so. If they were as the horse or the mule, let them keep as they were. He could assure them they would get no tears of sorrow from him, and no energetic action for their salvation. But the loss of an immortal soul was depressing, and might keep him sleepless on his couch, unless it awakened him up to lay his life life down that he might be enabled to save some. They did wish to save souls, and they did not go in for anything else. The preaching of fine sermons, or even the erection of fine houses in which churches can be gathered, was a very poor object compared with the winning of souls, the piling together of living stones into a spiritual temple for the habitation of Jesus Christ by the Spirit. They hoped to affect the whole world, for it was quite by the winning of souls, they thought, that every good, moral and spiritual, would come, for when a man is made a Christian he should be made to attend

* Report of speech delivered at the Annual Meeting of the Home Missionary Society, June 25.

to the laws of health better, though he was afraid some of the members did not think as much of that as they should, and forget the command, "Thou shalt not kill." If they did or tolerated anything in their houses engendering disease, they virtually killed their neighbours and broke the law of God. But if a man can be made temperate, honest, to love his kind, and seek their good, it is to be done by saving his soul, for when his heart gets right, his habits, his family, and his neighbours will, thro' his being blessed, participate in the blessing. They considered themselves the best moral reformers that live, and the best political reformers, for the principles of truth, right, justice, and freedom, must spread where the grace of God is put into the hearts of men. There would come an end of war, of slavery, of tyranny, of class legislation, if the great vital principles of loving God with all our hearts, and our neighbours as ourselves, shall be spread by the grace of God in the hearts of men. They had, therefore, a very high mission to purge this fallen world by turning the stream of loving waters flowing from the altar right through it. The Lord send a copious stream very speedily, for there was much need of it, and might they have some part in fashioning the channel along which the mighty stream might flow.

They went in also for the universal spread of Christianity. He hoped they believed in it. There was some miserable theory that the world is a great wreck, and that they could only pick a few poor seamen off it, and that all else must drift and go to pieces. He believed the kingdoms of this world would become the kingdoms of our Lord and of His Christ. He could not imagine that the great drama of human history would otherwise wind up, and that it could be possible that on the present lines the Eternal would admit that the world is not to be saved, and begin again a new dispensation. Nay, it was a great thing He should have chosen by human weakness to overcome all the strength of sin and Satan, and get to Himself the victory. Would He give up the conflict as altogether disastrous, and begin again by something wonderfully physical—a material splendour among the sons of men? If it be so, He knows best, and all glory to His name; but he (the speaker) could conceive that throughout eternity it would redound more greatly to His everlasting praise to still continue to work as He has been working by His Spirit given to poor feeble men, who went forth to battle with the sling and the stone, and ceased not from the conflict until they came back with the giant's head. Yes, the world for Christ, and Christ for the world. They did conceive that their business had not only to do with time, but with eternity. A soul converted affects every golden street in Paradise, and shall not only affect every wave of time that shall pass over this globe, but affect yonder golden harps when they shall resound His praises without end. They expected to people heaven by their exertions, to crown the Christ of God by their honest endeavours to spread the glory of His Cross. Theirs was an immense aim not readily compassed even by the imagination. He liked a man to think he had a great work, or he would not be likely to put forth all his strength in it. Certainly never was such a work proposed to human mind and heart as the conversion of the world to Christ, that it may lie at Jesus's feet and there sing His praises for ever and ever. This was what they expected to do.

He hoped nobody there sought and made it the great object of his life to answer all the objections ever raised against Christianity. He was sick of objections. They had been answered so many times, and had sprung up again so rapidly. It had been well said—and he gave it, homely as it was—that a “fool can ask many questions which a wise man cannot answer;” and that had been verified. It was the business of fools to ask questions. Let them continue to do so. It was the business of other fools to spend their lives in answering them. They belonged to neither class. The scepticism of most men was of the heart, and not of the head. They would believe if the thing suited them, but because it does not, therefore they cannot believe; even as Christ said, “How can ye believe which receive honour one of another?” There was some sin lying at the door, some slavery; and being believers they would say to them, “We cannot help it; it is a hard stone on which you will stumble to your overthrow, for “he that believeth on the Lord Jesus Christ shall be saved; and he that believeth not shall be damned;” and we say it solemnly, without retracting one word of it, or in the slightest degree attempting to diminish its force. No, if you will not believe you must perish; if you will not accept Christ you must be lost. How can you be happy; how can you get right and get things right with you unless you first get right with the Creator of all things by believing and trusting Him? Trying to answer ever objection was like the task of Sisyphus—for ever rolling a huge stone up hill, but it was constantly rebounding; or like that of the daughters of Danaus, trying to fill a bottomless tub with buckets equally bottomless. It was not to be done. If they would demolish the scepticism and “vigorous thought” of the present time, there were thousands of men who would make as many objections again. Like spiders spinning, there was no end to it. They had something else to do besides sweeping away cobwebs. Let them walk through, scarcely noticing there were such things.

It was an age of taste. They did not hope to gratify everybody's taste. They must not sing the praises of God unless they were great singers, or somebody in the choir would look down and frown. How dared they thus interfere? He went in for singing anyhow, so that the heart poured itself out before God. He thought God would accept his poor growling music, if it be sincere, as better even than that sweet chorister's voice if he was looking round the chapel all the time he was singing.

They did not attempt to gratify taste in the style of their sermons either. They did not wish needlessly to offend, but taste was so strange a thing that those sermons which seemed as if they could not by any degree have offended a mouse, offended some critics. Let them break men's hearts, not tickle their ears; get at their consciences, rather than give them what he had heard a sermon called, “a fine intellectual treat.” A fine intellectual treat is an abominable sin, and a great sermon is generally a great crime. To do anything on the grand scale, of what service was it? A French writer had said that poets were of no use whatever, for they never served either the church or the world; and they might as well play at nine-pins as write poetry. He hoped, by the bye, that some of those who sent him poetry would take

to that work. He did not care for the modern Milton's and Cowper's. The old writer's were good enough for him. If, then, poets could not satisfy taste, how could poor preachers hope to do it? If even the poets failed, they had better not attempt it. No, let them go as the Lord helped them, and speak out of warm and honest hearts to the souls of men. Let them pluck their words up by the root out of the field, and not spend so much time in the conservatory making them up into grand bouquets, for perhaps they would not have half the scent and beauty about them of the wild flowers, or of the heather torn from its native soil. Seven-leagued boots were fine things to go in, but they did not fit him; he could walk better in the boots made to his own last. They did not, therefore, propose to go in for those grand things.

Neither did he think they proposed to obliterate all moral distinctions. So far as he could make out some of the most modern philosophical works on Christianity, every man was as good as another, only a little better. They would all get right at last, he was given to understand, except the righteous perhaps, who seemed rather in a difficulty as to whether they ever would have everlasting life at all, because there was a question whether the word everlasting does mean everlasting in relation to their joy. He pitied the poor righteous. The ungodly seemed to have virtue as their advocate, and sin was rather cried up—at least it was said to be a very mitigated evil, soon coming to an end. He believed, however, that there was a great gulf fixed between righteousness and wickedness, and that men must still be born again. They did not, therefore, shade off their preaching like heat and cold on the thermometer. There was a vital and real distinction between men in and out of Christ, and the distinction would continue, and this must be recognized in their prayers and teaching still if they were to have men saved and brought to Christ. They did not want to slur over evil, but to get at the bottom of it as far as they could. God would have them preach against sin; not try to make the world into the Church, which would only end in dragging the Church into the world; but try to make a distinction between good and evil. Still he came back to this: Their object was to save souls. There died a suicide about a fortnight ago; his body was dragged out of the Thames, and in his pocket was a letter, in which occurred the following words, "I greatly respect Jesus of Nazareth"—a great deal for a suicide to say—"I die safe, saved is ridiculous." Really there had been a good deal of teaching which looked like that. They believed in no safety apart from being saved. They believed in real loss and in real ruin and in real salvation, and their work was to go in for the latter, in the power of the Eternal Spirit, that men might be turned from darkness to light, and from the power of sin and Satan unto God.

That was the poetry of the work; now for the prose. How must they set about it? First, they must set about it, and get into actual service. There was a great deal of sentimental godliness in the world, or what he was accustomed to call disembodied grace. It was a ghostly thing. He always felt pleased in trying to prick the bladders, and in fetching down these unsubstantial things. He dare say they had read the queer story about the appearance of the spirit of Daniel Webster. A cute Yankee put some tin tacks on the floor, which the

spirit, when he began to tread, discovered, and at last sat down and swore in the most celestial manner. They would meet sometimes with some purely spiritual brethren—very spiritual; they were all spirit; and if one of the tin tacks of the Home Missionary Society, or of Foreign Missions, was put before them, up went the foot. If they got at them and gave them something to do, or tried to extract a little metallic currency from their pocket, they sat down with that kind of celestial swearing which they might occasionally have heard when a brother was out of temper with them, and felt himself much better than they were—going about their work in such an ordinary common-place manner.

He had heard a great deal of religious talk about what was going to be done. And when he had heard it, and happened to know of individuals who were doing nothing being at meetings, where it was also stated that two-thirds of the Churches represented did not subscribe to the Mission Fund, he was reminded of Dr. Johnson, who received a Ladies' Committee appointed to wait upon him, by a number of ladies who had read his "Rasselas," to read a paper of adulation and praise for its composition. The old gentleman listened to it, and then said, "Fiddle-de-dee my good gals, fiddle-de-dee." (Much laughter.) Had they never themselves said a good deal that was fiddle-de-dee? Actually doing something for Jesus Christ was better than all the talking about it. Instructing one poor ignorant child, or cheering one poor faint-hearted believer, or sitting by the bedside of one poor dying saint and uttering a cheering word, was better than all the day dreams in which they sometimes indulged about what they would like to do and hoped to do. They must get at it if they wanted to save souls; they really must, in their Master's name, put their shoulders to the wheel. The man in the shirt sleeves was the man who would do it by God's grace—not the gentleman in the kid gloves, especially lavender. Let them not be too nice about it, but get to work. What was wanted was personal service if they were to achieve the grand purposes. Every one of them must endeavour to win a soul for Christ. Mr. Clifford used the editorial "We," in his Magazine, and he (the speaker) did the same, and he felt very grand when he said "We." There (pointing to Mr. Clifford) was the *General Baptist Magazine* "We;" and here (alluding to himself) is the *Sword and Trowel* "We;" and if they saw the "We" of the *Times*, who dealt with thunderbolts, very likely he was a very "Wee" man. (Laughter.) They had a deal of that "we" in their Churches. Reports said "We have an excellent Sunday school." Perhaps they had said "We have good lay preachers' Societies." Did they preach? No; *we* think a good deal of the Sunday School." Had they ever visited it? Did they subscribe to it? Were they teachers in it? Perhaps to those questions no answer was given, and yet it was "We." He would agree to the "we" where there was anything done. Of course the man who blew the bellows might say "We played finely." That was all fair. Those good people who found the wind for the society ought to have a part in the "we" as much as the speakers. All could not be mouth. There was a denomination who believed in all mouth, and the result was a vacuum. Each one must do something personally. Each member of the body must take its own share in the organization of the body according to the intent of Him

who made that body. Only through personal service could they expect their great designs to be accomplished. And then there must be plodding, sticking to the work, going on with it. There were some souls who never would be brought to Christ by one entreaty, nor by two, nor twenty. There must be entreaty year after year in different ways, with many tears, if people are to be saved; and it was the Lord's will they should be. Let them drive the Church before them and drag the world behind them. They had their work cut out, and they would have to keep on and on and on. Sunday school work was very pleasant for six months, but not so pleasant, perhaps, for twenty-six years. Doubtless there were many veterans present who had been many years in it who, at times of depression, would have run away if the Lord had permitted them. But they must plod on; if it took millions of years before the world was converted they must keep on. He believed in the coming of the Lord, even that night he would be glad to see him; but he did not stand and open his mouth gazing for Him. Blessed was the servant whom the Lord should find hard at work at his post. If they should not accomplish the work they would pass the banner on to their grandchildren, for Moses prayed, "Let Thy work appear unto Thy servants, and Thy glory unto their children." They must work personally and individually, never ceasing until the work was done.

And they must do the work then present before them. Did they ever find themselves inclined to bring the world to Christ there and then? Yes, that was very pretty and right, but it was poetry. To bring that one poor servant to Christ was prose—reality. That was the work of Christ. What splendid schemes they sketched on paper! He liked to see them on paper because he never saw them anywhere else. A better thing than scheming great things was to do little things, just the things they had to do; to teach the infants, or call at that little lot of cottages in the hamlet and leave a tract. Perhaps it was a work which would never get into the report, except the one above, which would be published one day and have abundance of readers, on that memorable day when all should hear it. Let them do the next thing—put their hands out and do the thing nearest to them. In large towns no one need enquire for work. They were lazy or they would not ask. In God's name let them get at it. Their time was short; their day could not be long. There must be hard, plodding, persevering work, and it must be done very unselfishly if souls were to be saved. He had read a book about the art of sinking. He would liken the art of sinking to being nobody, for a man was never so big. The door mat at the house of the Lord was the best article after all. If a man was willing to lay there and let all the brethren wipe their boots upon him it was a great thing to do; if any would be great, by being the least he should become the greatest. The mischief of the Churches was that every one wanted to be the first horse. He supposed the General Baptists never fought? If they wanted a really respectable row in a Church a Baptist Church used to be the place for it. They were so conscientious, that if a man did not see as they did they knocked both his eyes out by way of improving him. He thought, however, they had a better spirit now. They wanted plenty of backbone, but they wanted marrow in it. They must be nobody if Jesus Christ was to be all in all, and if anybody stood in his way he must come down.

They must also work hopefully. A crown was given to the man who never despaired of the republic. Let them give the crown to the man from the village church who never despaired of it. They need not despair if they did not; but when once despair entered a church that church might as well shut up its doors. Let them believe that though the squire and the parson were very big, yet God is bigger still; believe that though the cathedral was very cold and very dense, yet the shadow of Jehovah's wing was better far, and had more influence. There were forces against which they had to contend which they could not calculate. They were immense, and their own strength was little enough, all too little for such an enterprise. None but madmen would enter the work with it. But there was one who made their work both sane and safe. The Lord taketh part with them that help me, I shall look into the faces of mine enemies. There was no cause for fear when a man could say the Lord was with him. They must keep themselves up, and not let even a notification, that 120 churches had not subscribed, damp their spirits. They would cheer them up until they expended a little more; and try and make them so happy that they could not help feeling they must have their honest share in the good work.

They wanted, too, more home-life godliness. London would never be reached by ministers. The people would not come to hear them. They saw the fustian jacket and the blouse only occasionally; he got a fair proportion of working men, but no proportion of those in London compared with what they ought to get. He knew district after district where not more than one man in the street goes to a place of worship, and everybody in the street knew him because he was so remarkable an individual. In country towns everybody goes, but in London the non-chapel or church going people were getting to be the dreadful rule. They could not get at them. The only way was for their church members to live Christ at home.

Some people talked a good deal of the doctrines of grace, but directly one preached anything decided it was bigotry. Better, however, that, than not believe in anything, and give up everything worth retaining. They must have in the churches the real solid, down-right, up-straight people, who would not do wrong for the whole universe, who would not be bought by all the soup at Christmas-time nor by all the attentions of the parish priest. He knew some who followed the plough who were grand theologians, and knew the Scriptures by heart and life. They must have such people if ever the nation was to be permeated with gospel truth, and if ever they were to go through the toil and achieve the wondrous purposes set before them.

Then, after all, true religion was God's work. If there was any faith in the world, God gave that faith and wrought it in the men; therefore it did not come by any process of reasoning, and was not sustained but through the operation of the Spirit of God. If the work of God was within them, all things were easy to them, for He who could give faith could open blind eyes, could change hard hearts. They felt they could not do it of themselves, let them therefore fling themselves back on the Eternal. It must be done, for He never did fail, nor could He fail or be discouraged till He had set His kingdom in the midst of men.

Our Conferences.*

BY REV. DR. UNDERWOOD.

THE churches comprised in our whole denomination are divided into local departments, and form no less than six different Conferences.

The *Yorkshire* Conference was originated by the brothers Dan and John Taylor in 1772, within two years after the founding of the Connexion. It was first confined to ministers; afterwards other church officers were admitted to it, and ultimately it was thrown open to as many private members as the churches chose to represent them.

The *Lincolnshire* held its first meeting in 1791. After fifty years continuance it was sub-divided into four parts, and assembled in one place in each of the four once a year, making four annual meetings in all. What its present constitution is I have not been able to ascertain.

The *London* was commenced at Chesham in 1799, but for forty years it was mainly a ministers' meeting. Four of the leading men in that district, Dan Taylor and John Shenstone, Edward Sexton and Joseph Hobbs, agreed to meet twice a year at each others places to consult on the "most proper methods of promoting the interests of the Lord Jesus Christ." That was their way of expressing their design. In 1841 the writer proposed that its basis should be broadened by the admission of representatives from each church in the same proportion as delegates to the Association were chosen.

The *Warwickshire* Conference, after a languid existence, was discontinued in 1834. But four years afterwards it was resuscitated, and placed on a wider platform. The churches comprehended in it being but few, it was wisely determined that all members of such churches should have the privilege of both speaking and voting at its meetings.

One of the six surviving Conferences is called the *Cheshire*, which holds its meetings twice in the year, and names them the summer and winter Conferences.

The germs of the *Midland* Conference can be traced back to the year 1760—ten years before the Association was initiated. Five churches in Leicestershire, viz., Barton, Melbourne, Kegworth, Loughborough, and Kirkby Woodhouse (which is not in Leicestershire) having their own pastors and teachers, and many other adjacent places connected with them, formed themselves into a local union and met alternately at Barton and Hugglescote. The ministers of that periods among whom were Samuel Deacon and Joseph Donisthorpe, Francis Smith and Nathaniel Pickering, John Grimley and Abraham Booth, met monthly for mutual counsel and help. But they met also quarterly with representatives from the churches for public worship, for open discussion of Christian doctrines, for consultation on matters of church discipline, and for the rehearsal of such things as God had done amongst them. At first these assemblages were called by the name of the Leicestershire Conference. In 1803 a partition of them into two was made—the one retaining the title of Leicestershire, the other taking

* Read at the Midland Conference, and printed by request

the name of the Nottinghamshire Conference. But after seven years separation the churches reunited, and assumed the name which, though topographically considered is a little too ambitious, their successors still retain—that of the Midland Conference.

Some uncertainty being felt in 1842 as to the constitution and privileges of this Conference, it was formally determined that all ministers and officers of churches should be members of it *ex officio*, and that each church should be entitled to send one representative to it for every fifty members.

The mode of conducting these district meetings has been substantially similar throughout the whole. A sermon in the morning; reports from the churches and business in the afternoon; and where an evening service is embraced there has been either another sermon, or a series of popular addresses, or a Home Missionary meeting. Each Conference appoints the morning preacher, who is called accordingly the *Conference* preacher. In one case, the Lincolnshire district, the choice is regulated by length of residence. But in the Midland a contrary custom has ruled; the newest man, instead of the oldest settler, other things being favourable to the choice, has usually been selected to preach. Not unfrequently, too, in our Conference has the morning sermon been exchanged for the reading of a paper. A distinction almost without any difference, except in name. For sermons on such occasions generally are, and perhaps ought to be, as fully written out as dissertations should be. And the manuscript, which the preacher would fain conceal in his Bible, may be as syllabically relied upon as the one which he openly exposes with his hand.

A weariness with what is old, and a wish for what is new, have led us partially to discontinue the primitive practice of reporting the state of our churches: only at the spring meeting is the list read over, and the opportunity given to impart particular information as to what is being done in our midst. Whether this alteration is any improvement may be doubted. That it detracts no little from the public interest is nearly certain. It should be no part of our object in holding these aggregate meetings to minister to the old Athenian curiosity which consumed time in telling and hearing some new thing. But the ostensible purposes for which we come together may be summarily said to be these: to report upon the past—to derive lessons of experience in the present—and to form plans and purposes, and the most encouraging anticipations, for the future. The Conference proper is a meeting for the consideration and discussion of matters pertaining to the present and future well-being of the churches in general, or to the peculiar condition and prospects of some of the churches in particular. A faithful adherence to this design, and a successful promotion of it, will oblige us to cultivate a mutual acquaintance with each other's persons and proceedings. Our near relation to one another, as affiliated churches, makes it our duty to consider one another. And the act of affiliation is senseless and worthless if it is not followed by the use of means to promote a more intimate knowledge of one another, and to foster a reciprocal care.

The authority for these district assemblies is as clear and strong, as it is for what we distinctively call our church meetings. We cannot

put our finger on any particular text in the New Testament and say that it commands or instructs us to call these assemblies. Nor can we adduce a single verse in all the book of Acts, or in any of the Epistles, which prescribes the holding of a monthly church meeting for the transaction of purely church business. No such direct Scripture warrant is needed in either case. Any church that would live and thrive must manage well its own affairs, and it cannot so manage them without frequent and regular meetings. Associated churches contract relative obligations, and these cannot be fulfilled by always keeping apart. I can readily believe that in the beginning of the gospel, churches communicated with one another; that congregations within a given province held conjoint assemblies for the maintenance of fraternal love and unity, for the better understanding of any point of doctrine or discipline in which they had a common interest, and for insuring a heartier concurrence in measures which were necessary to be employed for the defence of their principles, and for their permanent prosperity. And as it would be impossible for all the people in such churches and congregations to gather together in one place, it would naturally arise that these meetings would consist chiefly of pastors and deacons, and delegated persons whom the churches would deem most able and suitable to speak and act on their behalf. There is an epistle preserved in the ecclesiastical history of Eusebius, called a synodical epistle, pertaining to the censure and condemnation of Paul of Samosata, and it is entitled, "An Epistle from the Bishops, Presbyters, and Deacons, *with the churches of God*:" clearly proving that the churches as well as their officers attended the synod or council, and participated in its proceedings.

While the apostles were living, and while they had liberty to pass from place to place in order to see how the disciples did, and to confirm their souls in the faith; their supervision would be eminently serviceable to the scattered churches, and they would be vehicles for the conveyance of intelligence concerning their work and welfare from one to another. But besides them there were brethren who might be "inquired of;" and in answer to such inquiry Paul replied that they were "the messengers of the churches." Tychicus was a kind of church newsman, collecting information and carrying tidings between one quarter and another. "All my state," said Paul to the Colossians, "shall Tychicus declare to you: whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts. With Onesimus, a faithful and beloved brother, who is one of you. *They shall make known to you all things which are done here.*" Surely this lends some sanction to the practise of sending reports concerning the churches, by persons delegated to convey them, or by the safer means of a descriptive document previously approved as being correct and faithful.

And here I make free to refer to what is notoriously true, that when a church is specially prosperous, when its premises are renovated and enlarged, when its finances are flourishing, when its ministry is fresh and popular, and when its accessions are unusually numerous, a glowing account of the whole is sure to be forthcoming. Nothing can be more proper. But when the Lord is giving to a community "the bread of adversity and the waters of affliction"—when evil faction is busy, when disaffection has gained ground, when quarrels break out, and

scandals are brought to light—no representative appears, no written communication is sent, and even its unhappy minister is made conspicuous by his absence. At the very time when the benefits of a Conference are most needed, it is not visited; and in circumstances which its sympathy and counsel might ameliorate, it is purposely shunned. So common is it for our poor exigent humanity to “hold its peace even from good.”

The *utility* of these provincial assemblies of pastors and deacons, assistant preachers and Sunday School teachers, and of many besides, may be confidently assumed. Like all other good things they may be grossly perverted and abused; and when they are so we may retire from them with pain instead of pleasure, and injured rather than benefited. Gregory Nazianzen was so hurt with the treatment he received at the first council in Constantinople that he refused to go to the second, and expressed himself with great acrimony against such meetings. In one of his poems he called them “assemblies of cranes and geese;” and in a letter to Procopius, who summoned him to a synod, he said he had never known any which had come to a good end, or which had abated evils instead of increasing them. The Apostle Paul confessed that when he went up to Jerusalem fourteen years after the beginning of his itineracy, those whom he met there, “who seemed to be somewhat, whatsoever they were, in conference added nothing to him.” And there have been daring spirits in modern days who have been bold enough to say of conferences, what David said of all mankind, that “there is none that doeth good—no, not one.”

Where lies the blame of what is either unprofitable, or positively baneful? It may be partly in the kind of conference which is set up and maintained among the churches. Any such convention of churches as gives to some jurisdiction over others, or as ranges them in different degrees of authority and subordination—we instinctively repudiate. While believing in the fellowship of churches, as well as in the communion of saints, we hold that fellowship to be mutual, consisting in an equality of power and of order, even amidst diversity of gifts, and varying degrees of usefulness. And we believe that this equal communion of particular churches to be one of the means appointed by Christ, after the death of the Apostles, for edifying the whole body of believers in faith, and love, and peace. Our conferences being based on this foundation of equality, no blame attaches to their constitution, which, if not perfect, is perhaps as near perfection as we are here permitted to come.

If, then, the fault is not in our system of conferring it must be in ourselves, that no benefit is derived, and that sometimes harm is sustained. In his first epistle to the Corinthians Paul told them he praised them not (meaning that he had to blame instead of praising them) that their meetings were “not for the better, but for the worse.” It was anciently quite a proverb among statesmen that the interviews of princes did more to increase their differences than to abate them. May the magnates who are ministering at Berlin belie this old adage. Those who come oftenest to our conferences, and stand most to the front in them, whose voices are oftenest heard, and whose age or character gives them most influence, have need to be careful of their

sayings and doings, lest by lack of wisdom, or of the meekness of wisdom, in their acts or utterances, they should mislead when they ought to guide; or wound and weaken any whom they might sooth and strengthen. A conference is not a place of silence and of contemplation, but of open speech and free discussion; but our words and tones should be selected and modified so as best to secure the useful ends for which we assemble; to instruct one another on points which are not well understood; to correct one another when erroneous views have been expressed; to consult others' judgments and preferences, and not insult them; in a word, to confer with, and not overbear one another: these are the acts proper to be done at our district meetings of business. And when they are accomplished, or only sincerely attempted, our God and Saviour will bless us, and we shall not meet in vain.

Different opinions may arise as to the *limitation or extension of the privilege of speaking and voting in our Conferences*. When Solon gave a new political constitution to Athens he divided its citizens into four classes. The lowest of the four were excluded from all public offices, but they were allowed to vote in the most public assembly—the assembly, which at first was called the Helicæa, from its being open to the sun, and which afterwards took the name of the Ecclesia—the New Testament word for the Christian church. Anacharsis was a little displeased with Solon for his liberality to the lower citizens, and he told him how amazed he was to see wise men propose causes, and fools left to decide them! We, brethren, deriving our notions of fraternity and equality from the inspired pages, and with the principles of English nonconformity rooted in our souls, should be disposed for the widest comprehension in these deliberative assemblies. Anything bordering on distrust of the common people should be deprecated and discarded. Safe, indeed, we should aim to be in our polity and proceedings; but there is such a thing as being *dead* safe. Whilst guarding against supposed or real dangers we may lose all life and elasticity. The best policy in the church is loyalty and fidelity to Christ, its immortal and Almighty Head. And the next best is trust, based on justice, and tempered by prudence, in its regenerated and responsible members. The constitution of the churches of Christ is of a mixed character. Regarding the Lord Jesus as the King and sole Head of them, their polity is monarchical. Looking at the officers which he appointed over the churches, we may say that their government is aristocratical. But inasmuch as the concurrence and consent of the people in all church acts are required, we are justified in pronouncing their constitution to be democratic.

Before closing this paper I respectfully call attention to two or three points which need present consideration. The first is *the comparatively modern appointment of an Annual Chairman*. This innovation is objectionable, in my judgment, because it displaces the minister of the church which receives the Conference, and gives it room and entertainment.

A much more important thing is *the treatment by the Conference of certain churches already comprised in it, and of any one church newly-seeking admission*. Several churches in this Midland Conference are without pastors. They have been thus incomplete in their condition for

many past years, and are not unlikely so to continue for years to come. Having no man set over them by the providence of God, to lead them out and to bring them in, might not the Conference exercise some direct care over them? Might it not, with their concurrence, appoint a sort of itinerant pastor, to oversee them; or failing in that, could it not urge the regular, settled ministers, to give one day of the year in turn, for preaching the word, and dispensing the ordinances among them? In either way the wrong would be bearing the infirmities of the weak, and not exclusively pleasing themselves.

The admission of Churches into the Conference is an act nearly akin to that of receiving individual members into the churches. In neither case should the reception be hasty and without due knowledge, since our gains are eventually decided not by the numbers, but by the Christian worth of those who become allied to us.

In the case of such vacant churches as can support pastors, and as are seeking to obtain them, might not the Conference have the privilege of speaking and of being consulted? If ministers *do presume* to write to such churches, or in other ways than by writing, privately to recommend their friends and acquaintance to the vacant office, would it be more presumptuous in the Conference to take some sort of action for the proper filling up of the void and needy places? No such chasms can occur in any of the great Methodist bodies. And when they happen among Presbyterians, the local synod or presbytery interests itself for their speedy and appropriate filling up. It is anything but creditable to our freer polity that years should elapse, sometimes, before one pastor deceased, or surceased, is followed by a worthy successor. Has the Conference no bowels to feel compassion for those who are as sheep without a shepherd? And has it no brains to devise means of meeting these manifest emergencies? If it were all that it should be, taking instant notice of necessities as they arise in the affiliated churches; and proceeding to immediate measures for the best available supply of such necessities, it would win more esteem and favour than have ever been shown to it. And we who feel it a duty to uphold it by our presence, should come to its meetings with an earnest expectation and hope beyond what has ever yet moved us, and we should go from these meetings with a gladness and a satisfaction not hitherto realised.

A PAGE OF HISTORY.

ON May 25, 1812, Bonaparte left Paris for Dresden; and on the 22nd of June following he declared war against Russia, and proceeded shortly after to place himself at the head of an army of some 470,000 men, which constituted the Russian expedition. From the first of these dates onward to July 15, 1815, when he surrendered himself to Captain Maitland, on board the *Bellerophon*, may be marked the period of the actual "decline and fall" of the great Napoleon; and it stands out as a period of the blackest ferocity that national wickedness ever presented as a warning to mankind. It is very credibly stated that, in the Russian campaign, there were sacrificed 500,000 men in about 173 days. In 1813 alone, the conscripts raised in France were—January, 250,000,—April, 180,000,—October, 280,000,—and in November, 300,000: total in that year, one million and ten thousand men. Nearly all of them perished in battles and retreats! Truly, it is time the people reigned in peace instead of kings reigning by war.

G. W. M'CREE.

Local Preachers' Associations as a Means of Extending the Denomination.*

BY J. SHARMAN, OF NOTTINGHAM.

THE "Local Preacher" is confessedly a necessity. Village churches, if they exist at all, cannot thrive and extend without him. He is essential to their vigour and usefulness; and it is hardly likely that many villages now unoccupied will be planted with churches without his self-sacrificing and persistent aid.

Formerly the ministers of town churches considered it a part of their duty to visit the surrounding villages, and preach the gospel, hold meetings from week to week, and lay the foundations of branch churches. Thus, for example, churches were placed in the neighbourhood of Nottingham for seven or eight miles round, by the labours of that indefatigable Apostle of the Peak, Mr. Pickering, during the time he held the pastorate of Stoney Street, and by his colleague and successor, the zealous and warm-hearted Hugh Hunter. These two devoted servants of God found time to visit the rural districts, and the results of their labours are seen in the various churches clustering about this expanding midland town.

But the circumstances of town churches have altered in recent years. The mental competition is so keen that the minister must be a student as well as a preacher; and the demands for work in the town are so largely increased that the margin of time left for the village work is exceedingly narrow.

Still, all will admit that we must have churches in our villages, and that they must be maintained in as flourishing a condition as possible. It is from them the town churches receive some of their best men: men of the most spiritual sinew and muscle. Some of the most zealous workers we have—our deacons, officers, and Sunday school teachers—"hail" from the rural districts. Reared in the fresh and bracing atmosphere of the village, they carry their rough force, with beneficial effect, amongst the feeble and shrinking sentimentalism of the town. Therefore these churches must be maintained at their best. And yet, who shall undertake this work? We have no denominational organization adequate to it. Grouping, though often heard about, is not eagerly sought. Town ministers cannot do it. We are, therefore, thrown back upon the agency of the Local Preacher. He is absolutely necessary to the maintenance of Free Church life in our villages.

Still more is the aid of the Local Preacher indispensable in the work of extending the denomination in the rural districts of England. He must be the pioneer to break up the country, plough the ground, and cast in the first seeds of the gospel of the kingdom. He only can do it inexpensively, regularly, and with the strictest economy of resources; and therefore it is necessary, both for keeping up the usefulness of existing village Churches, and beginning new ones, that Local Preachers should be increased, and those we have rendered more efficient by means of *Associations*.

It is a fact well known to those who have observed the working of Methodism that, to a very large extent, it owes its rapid progress to its elaborate organization. The Methodist denomination has spread itself like a net work over the whole country, and the secret of its success lies, in a great measure, in the fact that each circuit has an organised band of Local Preachers; and men of talent and social position have not been ashamed to identify themselves with their humbler brethren. In the midland counties, where our denomination is the strongest, especially in the towns of Leicester, Derby, and Nottingham, as centres for their respective counties, associations have been formed. Speaking of the Association over which I have the honour to preside, I can say, without the fear of contradiction, that it has been of immense use to the churches around Nottingham, and in some parts of Leicestershire and Derbyshire. We have a printed plan, with the names of the churches we supply, and the names of the associated preachers. There are, at present, connected with the plan, 15 churches and 37 preachers. In addition to these churches we supply a number of others, who have their own printed plans. As an association we

* The substance of a paper read at the Local Preachers' Conference of the Association. We hope to be able to give the pith of Mr. Ashby's paper next month.

meet quarterly for the transaction of business, when delegates from the churches give reports of their spiritual state.

The Association, some nine months ago, decided to commence a new interest at a village of the name of Kimberly, which is about six miles from Nottingham. The village has a population of about 4,000, without any adequate provision for religious worship. We rent the British School at a cost of £20 a year; this sum is a burden at present, for it is a well known fact that local preachers, as a rule, have not much of this world's goods. The infant cause has been affiliated to a neighbouring village church, whose pastor takes a great interest in the work. What we need to make the work at Kimberly a permanent success is a suitable chapel; but, alas! we have no funds, and no where to apply for any. Churches which for years were supplied by Local Preachers have so prospered as to be able to support a pastor, *e.g.*, Beeston, Old and New Basford, Hucknall, Sutton, Kirkby, and Lenton. There is, then, in our Local Preachers' Associations, a grand and powerful organization, and the denomination would be consulting its highest interests by utilizing these associations. There are men, whose hearts the Lord has touched, banded together to spread the glorious gospel, and, if encouraged and supported by the denomination, would be a means of preaching the gospel in our large villages and rising hamlets, where our denomination is little known, thus counteracting those pernicious influences which arise from the promulgation of false doctrines. While we are seeking, as a denomination, to establish churches "in the great centres of population, let us not forget the home of our childhood. Cradled and nurtured, if not matured, in the small country towns and villages, we have still a work to do in connection with them. In many places, at least, we cannot plead our want of men to do the work, for there are Local Preachers sufficient in the midland counties to carry the good news of salvation to a considerable number of places where the voice of a Baptist is seldom heard.

In conclusion, allow me to make a suggestion. Let the brethren who may reside within easy distance of each other, who feel the importance of preaching the simple gospel, unite themselves together and encourage each other in endeavouring to extend the cause of our blessed Master, not minding who may smile or who may frown. We want more of the pluck, the energy, and self-denial of the men who founded the New Connexion of General Baptists.

Brethren, let us not be recreant to our convictions, and show ourselves unworthy of our glorious ancestry. Let us emulate their zeal and devotion, not being unmindful of the commendations of Him who will say to each of us, if found faithful, "Well done, good and faithful servant, enter thou into the joy of thy Lord.

The Potter.

TURN, turn, my wheel! Turn round and round

Without a pause, without a sound:

So spins the flying world away!

This clay, well mixed with marl and sand,

Follows the motion of my hand;

For some must follow and some command,

Though all are made of clay!

Thus sang the Potter at his task

Beneath the blossoming hawthorn tree,

While o'er his features, like a mask,

The quilted sunshine and leaf shade

Moved, as the boughs above him swayed,

And clothed him till he seemed to be

A figure woven in tapestry,

So sumptuously was he arrayed

In that magnificent attire

Of sable tissue flaked with fire.

Like a magician he appeared,

A conjurer without book or beard;

And while he plied his magic art—

For it was magical to me—

I stood in silence and apart,

And wondered more and more to see

That shapeless, lifeless mass of clay

Rise up to meet the master's hand,

And now contract and now expand,

And even his slightest touch obey;

While ever in a thoughtful mood

He sang his ditty, and at times

Whistled a tune between the rhymes,

As a melodious interlude.

Turn, turn, my wheel! All things must change

To something new, to something strange:

Nothing that is can pause or stay:

The moon will wax, the moon will wane,

The mist and cloud will turn to rain,

The rain to mist and cloud again,

To-morrow be to-day.

Longfellow's "Keramos."

Signals for Preachers and Teachers.

MENTAL WORK.

- Lord Brougham's three rules: 1. Be a whole man to one thing at a time.
2. Never lose a passing opportunity of doing anything that can be done.
3. Never entrust to others what you ought to do yourself.

Study is not merely the furnishing of the memory, but much more, the sharpening of the attention, the exercising of the judgment, the acquiring a habit of considering every subject carefully and impartially on every side. More depends on the quality of what we read than on the quantity; and more on the use which, by reflection, conversation, and composition, we have made of what we read, than upon both the former.—*Dr. Campbell.*

A wise man is formed more by the actions of his own mind than by continually feeding it. "Hurry," says Chesterfield, "from play to study; never be doing nothing." I say, frequently be unemployed; sit and think. There are on every subject a few leading and fixed ideas; these tracks may be traced by your own genius as well as by reading. A man of deep thought, who shall have accustomed himself to support or attack all he reads, will soon find nothing new.—*Sheridan.*

Sir W. Hamilton used to tell his class that it is better to read one good book ten times over than ten good books only once. So much attention is necessary to get all the good out of a good book, and only in this way can it be got out. Many fancy that they are acquainted with our best authors as a matter of course, who have never fathomed one thousandth part of their meaning. Perhaps only those who *write*, adequately know how much attention it is necessary to bring to bear on all books that are worth knowing. Jansen read the whole of Augustine ten times, and his Antipelagian writings thirty times, before he wrote his "Augustinus."

Avoid intense study for many hours at a stretch. Whatever exhausts the mind, not only enfeebles its power, but narrow its scope. Study with regularity at settled hours. The man who has acquired the habit of study, though for only one hour every day, and keeps to the thing studied till it is mastered, will be startled to see the way he has made at the end of a twelvemonth. Spare no pains in collecting details before you generalize; but it is only when details are generalized that a truth is grasped.—*Bulwer.*

Miss Martineau sometimes read only a page in an hour. Comte read for twenty years an incredibly small number of books. Multifarious reading weakens the mind more than doing nothing; for it is an excuse for the mind to lie dormant while thought is poured in and runs through, a clear stream over unproductive gravel, in which not even mosses grow. I read *hard* or not at all. Plato, Aristotle, Butler, Thucydides, J. Edwards, have passed like the iron atoms of the blood into my mental constitution.—*F. Robertson, Life*, ii. 209.

Docendo discas was the favourite maxim of Ascham. The affectionate wish and strenuous effort to impart knowledge is the best possible condition for receiving it. The necessity of being intelligible to others brings with it an obligation to understand ourselves; to find words apt to our meaning, and a meaning commensurate with our words; to seek out just analogies and happy illustrations. But above all, by teaching, or more properly, by reciprocal intercommunication of instruction, we get a practical acquaintance with the universal laws of thought, and with the process of perfection, abstracted from the accidents of the individual constitution; for it is only by a sympathetic intercourse with other minds that we gain any true knowledge of our own.—
Hartley Coleridge, Worthies of Yorkshire, 300.

Are mouldy records then the holy springs
Whose healing waters still the thirst within?
O never yet hath mortal drunk
A draught restorative
That welled not from the depths of his own soul.

—*Goethe, Faust.*

London Chapels and Churches.

THE Secretary of the London Congregational Union has been investigating the needs of London in the matter of religious accommodation, and he shows (1) that London contains more than *one-eighth* of the entire population of the United Kingdom, estimating the latter at 33,881,996. What proportion, then, of effort should the Home Missionary Societies of England give to London work? What ought we to do, who have yet to strike our first blow in Home Mission labour on behalf of the four millions and a half of the metropolis.

(2) He shows that there is a deficiency of accommodation for worshippers of *one million*; that 1,000 chapels or churches, holding 1,000 each, are required to supply sittings for fifty-eight out of every hundred of the population; and (3) that if Congregationalists do their share they should build at least six chapels every year, each capable of holding 1,000. These are facts for Baptists to ponder. We cannot shirk our share of responsibility without rebuke. We need more generosity in giving, and more enthusiasm for the salvation of souls.

Yes, but, says one, "the churches and chapels we have built are not fully used. Many are only sparsely attended. Some are never more than half-filled. Others are only used by a gathering of people for about ninety minutes a week. It is to be feared, indeed, that London has in it not less than two millions of people who do not attend any place of worship from January to December; and that indifference to the Sabbath and to the sanctuary, and to the claims of Christianity, is—notwithstanding our glorious activity, and our great successes in many departments of Christian work—deepening and extending."

"What, then, shall we say to these things?" "Build no more; fill what you have, and then dig out the foundations for fresh edifices?" That would not be progress, but decay. We colonize, and *thereby* make more useful vast tracts of the old country. England owes her greatness, in no mean degree, to the fact that she has ventured upon the new whilst seeking to utilize the old. Vacant pews are due in some quarters to an ill-placed sanctuary. There has been a recession of the people. The warehouse has swallowed up the private dwelling, and the children born in Aldgate and Bishopsgate Street are dwelling at Sutton and Clapham, and in other suburbs of the metropolis. The empty synagogue calls for the auctioneer, urges instant sale, and the conversion of the proceeds into brick and stone in really necessitous districts.

But that does not account for every empty seat. In seven cases out of ten it is to be feared the vacant pews are due to vacant pulpits. There is a figure on the rostrum, but heart, intelligence, sympathy, hard work, practical directness, the passion to do men good, are absent, and *therefore* the people do not come. The power of habit and association is relaxed in large towns, the influence of opinion is not so acutely felt; and so it happens that those who attend church or chapel do it because they feel they have something to go for, some need to satisfy, some work to perform, some actual good to get; and they must have in the pulpit the supply of these wants, or they will soon go in quest of other pastures. Paul's ministry at Ephesus was one of *enormous industry*, of incessant and real work: of work "night and day;" of *intense individuality*, addressed to *every one*; as if the true test of success was in the number of separate souls won to Christ; and of *subduing pathos*, for, said he, "Remember that by the space of three years I ceased not to warn every one night and day, *with tears*." Such a ministry shatters idolatry, compels attention, wins converts, and builds a stable, self-denying, and victorious church. Give us preachers of this type, and the people will press to hear the word of God.

But three pews out of ten are empty because the human church is empty; it lacks life and love. It wants ardour and glow. It does not care for men. It utters no welcome to its privileges. It knows little of the dignity that comes of lowly service to mankind. It fails to create a spiritual home, and to provide a well-supplied table for the refreshing and gladdening of the hungry souls of men. It is like that "half-way Church" of which George Eliot sings—

"Which racks your reason into false consent,
And soothes your love with sops of selfishness."

The Church does not attract, and therefore men do not come.

The *World* says a true word on this theme: "More life, more heart, more depth, more love for the beautiful, and forgetfulness of self: that is the creed we want; let us have it."

Fill the old places then by real living, loving, labourious preachers of the gospel of Jesus Christ; and by the charms of a people true and sympathetic, devoted to human welfare in all its manifold forms; and, at the same time, build new houses in which others may be gathered to hear the unsearchable riches of Christ, and be trained to do all the will of God. Our watchword must be, "Colonize new districts; plant new chapels; and fill with new life the old."

JOHN CLIFFORD.

In Memoriam: Mr. and Mrs. Thomas, and Mr. Richard Thirlby.

I. MR. AND MRS. THOMAS THIRLBY.

MARCH 24, 1878, died at Normanton-le-Heath, near Ashby-de-la-Zouch, Sarah, the beloved wife of Mr. Thomas Thirlby. The deceased had a long and painful affliction, but bore it with resignation and fortitude. She was interred at Packington; her funeral sermon being preached by the pastor, March 31, from the words, "Patient in tribulation." Mr. Thirlby attended the funeral in his usual health, though fatigued by the long and anxious watching by the bedside of his suffering partner. After the return home bronchitis and insomnia began, from which he never recovered. He died on the 23rd of April, having survived his wife but thirty days. Born on 2nd January, 1800, he was consequently in his 79th year. All that is excellent in the General Baptist Creed and Institutions was well represented in Mr. Thirlby. Up to the very last his memory was retentive of the history of the New Connexion for the last sixty years or more, and warmly and generously had he supported the institutions of the Denomination. Committee meetings, Conferences, and Associations, Mr. Thirlby always made an effort to attend. His manly presence and genial countenance will be missed and remembered by many who so highly esteemed him. He was elected a deacon of the Church in 1849. He died in the full assurance of faith, and the pastor preached his funeral sermon, April 28, from the words, "Rooted and built up in Him." On both occasions a large congregation attended to testify their high respect for these two friends, by whose removal the Church at Ashby and Packington has sustained a great loss.

II. MR. RICHARD THIRLBY.

Another member of the Thirlby family, a family well known in the Midland General Baptist Churches, has suddenly passed away. Late on the evening of July 5th, when about to retire to rest, he was seized with apoplexy as he sat in his arm chair, and in ten minutes had ceased to breathe! Richard Thirlby served his apprenticeship in Loughborough to the business of a carpenter and builder, and in his early youth became a member of the Baxter-gate Church. He afterwards lived in Birmingham and other places in pursuance of his business, and then, in 1840, he settled at Castle Donington. For many years he was actively engaged in the Sunday School as a teacher, and afterwards as superintendent. He was the collector of the annual subscriptions to some of our public institutions, and took a lively interest, not only in the affairs of the Church at Donington, but in those of the denomination. He carefully preserved the denominational literature, and his library contains a complete copy of the *General Baptist Magazine and Repository* from the beginning until now—a very rare possession. A short time ago he was elected to the office of deacon. He had sterling worth in him. He was thrice married, and was greatly beloved as a husband and father. He was interred in the ground behind the chapel, by the side of two of his wives. Dr. Underwood conducted the funeral service in the chapel, and spoke from personal knowledge of his character and career from his youth to his last day. Rev. J. R. Parker officiated at the grave. His age was sixty-seven.

The Results of the Congress.

THE door of the great European Congress is closed. The Treaty of Berlin is signed. Lords Beaconsfield and Salisbury, our distinguished plenipotentiaries, have returned home and reported themselves to the House of Lords and to the nation. At present the nation does not know exactly where it is. The light is not "dry," or clear, or full. Men look like "walking trees," and the "results" of the Congress are mantled with confusion. There is so much glare, and yet so much gloom, that it is difficult to know whether to be grateful or vexed, contented and hopeful, or chagrined and angry.

Some few things are certain. Congress has closed without an *immediate* call to war. The sword remains in its sheath, and the noise of fruitful industry just recommencing will not be broken at once by the fierce din of war. That is a good over which we may unfeignedly rejoice, though we shall be likely to temper our joy with fear and trembling.

For this, too, is certain, the reputation of England for straightforwardness and integrity has suffered irreparable damage. The national conscience has been outraged; the national character polluted. The head of the Tory Government has won the palm at the Congress table for chicanery and deceit; for bold artifice and uncompromising hypocrisy. In "fair speeches" and plausible words, he insisted that everything should be fair and above-board; notwithstanding the arch-juggler carried two secret conventions in his pocket, and the intention, as Lord Derby has told us, in his heart, to take forcible possession of Cyprus, and of some point on the coast of Syria if necessary. Righteousness exalts a nation; unrighteousness weakens it, corrupts it, degrades and destroys it. The Nemesis is certain, though slow.

This, too, is admitted, that whatever has been effected at the Congress has not been done, so far as England is concerned, to benefit the suffering and oppressed people of the Turkish Empire. Beaconsfield states that he used all his influence to maintain the integrity of the Ottoman dominions. Judging the Prime Minister by his own speech, there has not been the slightest attempt made by England on behalf of the populations that Turkey exasperated into revolt, and systematically and cruelly oppressed. Russia has been left to do all that, and has been opposed tooth and nail by England in doing it. Thus all the traditional glory of England as the friend of the slave, the pioneer of freedom and of self-government, has been obscured, and the country of Wilberforce, Clarkson, and Knibb has championed the abettors of tyranny and unbridled wrong. Sure as we are a people we shall have to suffer for that. The Nemesis is certain, though slow.

Nor have we improved our relations with the leading European nations. France is jealous and angry. Russia is not soothed by the over-reaching and hectoring policy of the Tory chief and his page. Italy is aflame with ill-feeling. Austria is content, but uncertain; and Germany watches in enforced patience, knowing that not a little grist is being prepared for her mill. The eruption of the European volcano has ceased; but there are ominous underground rumblings, and occasional jets of steam, that forbid the enjoyment of undisturbed repose, and tell Britishers to take care of themselves when the next explosion takes place.

But other and more satisfactory results are secured by this meeting. There is a new Bulgaria and a new Roumelia. Bulgaria, including the country from the Balkans to the Danube, is "to become an autonomous and tributary principality;" and East Roumelia will have a Christian Governor-General. Roumania and Servia are independent. Bosnia and Herzegovina are handed over to Austria; and so Austria will be brought nearer to Russia, and will become a barrier against its advance. Montenegro gains its independence, a slice of additional territory, and the port of Antivari. Russia takes Bessarabia from Roumania, and gives in exchange the Dobrudscha. Batoum becomes a free port. Kars reverts to the Muscovite Empire. Greece is left out, and coolly told by Lord Beaconsfield to "learn to be patient." Asiatic Turkey passes under the protectorate of England; and Cyprus virtually becomes ours. These are the

principal arrangements; but the results issuing from these arrangements no one can tell.

We are willing to hope for the best; but we dare not suppress our fears. In our judgment the annexation of Cyprus, and the assumption of the guardianship of Turkey in Asia, will be found to be a grave mistake. History, which is impartial, will one day impeach the chief actor in this drama, and convict him of coarse ambition, vulgar trickery, daring deceit, political imprudence, and national mischief.

JOHN CLIFFORD.

Jewish Trades and Professions.

BY REV. G. W. M'CREE.

A CURSORY examination of the Sacred Books of the Hebrews will show that they were skilful workers in gold, and silver, and brass. In the Holy Tabernacle there were many proofs in the "pure gold," the "beaten gold," the golden candlestick, with its staff, branches, bowls, and flowers, of their cunning skill in the goldsmith's art. As the Holy Tabernacle contained also a "crown of gold," seven lamps of gold, and dishes, spoons, snuffers, and tongs, all made of gold, it is evident that some of the Hebrew host must have had a profound knowledge of the nature and manipulation of that precious metal. They were equally familiar with silver and brass. In making the furniture of the Holy Tabernacle they had to produce "rings of gold," and "sockets of silver." The pillars were overlaid with gold, and fine sockets of brass were cast for them, so that it seems large knowledge of a technical kind was even then possessed by the Hebrew artizan. The description given of the vestments of the Hebrew high priest also exhibits a profound knowledge of fabrics, metals, precious stones, engraving, and design, on the part of those chosen to accomplish its production. Those vestments were for "glory and beauty," and consisted of a breastplate, an ephod, a robe, a brodered coat, a mitre, and a girdle, and to make them it was necessary to use gold; blue and purple and scarlet and fine linen; a sardius, a topaz, a carbuncle, an emerald, a sapphire, a diamond, an agate, an amethyst, a beryl, a ligure, and a jasper, and on them were "the names of the children of Israel, according to their names, like the engraving of a signet," so that it appears the art of engraving on precious stones was well known to the ancient Hebrews.

Their descendants, the modern Jews, have never lost, but, on the contrary, have successfully cultivated a knowledge of rare metals, purple garments, fine linen, pearls of beauty and price, graven gems, and crystal cups. They deal in spices and silks, furs and flowers, wines and watches, rings, bracelets, lockets, bronzes and pictures; but rarely in houses and lands. In many trades no modern Jew is ever found engaged in England. On the contrary, some branches of trade are nearly wholly in their hands. The great ready-made clothing firms are all of the Jewish race. In the east of London many of the Jewish persuasion are "shippers" to an enormous extent, and send off tons of every imaginable marketable goods to the colonies. From pins to pianos, from sardines to saddles, and from one package to a hundred they pour forth their merchandise from the London Docks for the ever-multiplying colonists in New Zealand, Australia, Canada, and the Cape. Nothing in the way of portable goods comes amiss to the Jewish shipper. He knows when to buy, and how to sell, and is an invaluable adjunct as a "distributor of wealth," to all concerned.

Hatton Garden presents an interesting spectacle to those who wish to study the ways of Jewish trade and commerce. The immense brass-plates on the door posts glisten with Jewish names of English, French, German, and Polish origin, and dealers of precious stones and metals are found on all sides. We have also Jewish lawyers, and one Jewish Judge. Jews abound in journalism, in art, and in commerce; and some of our finest singers are of the Jewish race. In finance the Hebrew is supreme, and thus wields a golden sceptre often mightier than a king. So that to this day we see the world moulded by men and women descended from a wandering sheik, and a babe found by the side of an ancient river.

Scraps from the Editor's Waste-Basket.

I. THE YEAR BOOK for 1878 is now ready. We have seen some of the advance sheets, and can promise a volume of great interest to all who care for the growth and prosperity of the denomination. The business of our Annual Assembly is fully reported, and shows signs of improved machinery and perfected organization. The statistics and reports of the churches bring every church into closer fellowship with its neighbour, and widen the channels for the freer flow of sympathy and prayer. The edition containing the *Reports* of our leading Societies, and so forming "The Complete Year Book," will be sold this year at 9d. Get it in one form or other, and read, mark, learn, and inwardly digest its contents.

II. VOLUNTARIISM IN THE COLONIES.—Dr. Short, Bishop of Adelaide, has been giving a lesson to his brethren of the Pan-Anglican Synod on the policy of Free Churches. He said—"My business was to educate my people to the habit of giving to God's service. They had to learn, as you have yet to learn, as I have still to learn, that it is more blessed to give than to receive. I don't think that either you in England, or we in the colonies, have yet quite learnt that lesson." He set himself to the task, and now hear his statement of results. "Church-rates and briefs," he said, "so odious in England, were replaced by free-will contributions. A Home Missionary Society was set on foot. A widow and orphan fund followed. A fund for the supply of clergy was started. A cathedral, costing more than £20,000, was reared. A college school was established. Annuity funds were formed for aged and infirm clergy. Discipline has been maintained for twenty years without the aid of the civil courts. The Clergy have increased from five to forty-one, the churches from one to eighty; and "the liveliest interest among the laity in the development of the Church has been promoted." The inference of the *Times* is not one whit too large when it says the English Church "may learn how an Episcopalian clergy can maintain order and keep the revenues of its flock without the aid of the State, the resources of a State-endowment, or the support and patronage of a great aristocracy." Our colonies will teach us something if we will let them.

III. JINGOTISM is supreme in English politics, and it is carrying us, at a fear-

ful rate, far away from all the maxims and principles of the British Constitution into the vices of an Oriental despotism. Personal government is introduced with ruthless recklessness. The authority of the House of Commons is lowered and curtailed. The sepoys are brought from India to Malta without the utterance of a word to the representatives of the people. The protectorate of Asiatic Turkey is assumed without any consultations of the people. We are delivered into the hands of Jingo, and he is doing with us as he lists. Jingo is the idol of the hour. The aristocracy bow before him. The rowdies of our large towns proclaim his praise. He is a favourite in high and low places alike. As Mr. Jenkins says in his new political satire, "There is no god but Jingo, and Lord Benjingo is his prophet." Like a Colossus he stands astride the British nation, with one foot in the beer-house and the other on the steps of the throne.

IV. SUNDAY CLOSING.—At last the Irish Public House Sunday Closing Bill has passed the third reading, and passed with a splendid majority. Pertinacious and lawless opposition has been baffled, and persistence is rewarded. Unfortunately it has been made worse by being amended, and is not to apply to five large towns. Still let the friends of national sobriety take courage. We shall win all round yet.

V. LOOK TO THE REGISTER.—Voting lists are at the doors of churches and chapels? Is your name there? If not, get to know why not. You will be wanted before next February. Do not miss your chance. All lodgers should be on the alert. It is expected Parliament will still be continued; though Lord Beaconsfield can do very well without it, in fact better without it than with it. The policy of King Charles the first is being restored, but it is scarcely likely to be worked thoroughly for the next few years; and therefore another election may take place, and take place soon. Be ready.

VI. THE HOME MISSION REPORT.—The whole of it is issued with this month's Magazine, but it will be published *separately*, and will contain, besides the names of the Committee, Financial Statement and Rules, the Secretary's Statement and Mr. Spurgeon's speech. It may be had on application to the Assistant Secretary.

Reviews.

THE ROMANCE OF THE STREETS. By a London Rambler. Hodder & Stoughton. Price 3s. 6d.

THE fact that this book has reached a seventh edition is sufficient witness to its power and interest. Its theme is always attractive. There is an infinite and exhaustless charm about London life; its enormous diversity, prodigious contrasts, impenetrable secrecy, strange reverses, acute sufferings and overflowing philanthropy, give to it an unspeakable fascination. The "Rambler" knew where to go, what to report, and has succeeded in laying bare some of the most characteristic phenomena of metropolitan experience. His work is at once a true picture of London sin and misery, and wretchedness, and a fair description of the work the Church is doing for the redemption and regeneration of the people. The circulation of this volume will be a real help in the evangelization of London.

THE PSALMIST: A COLLECTION HYMN TUNES, CHANTS, AND ANTHEMS. By E. Prout, B.A. Haddon—Novello.

THE title of this volume will be familiar to those who are interested in Congregational Singing, and they will be pleased to know that this is a new edition, retaining the best compositions of the old Psalmist, and enriched from the bountiful stores of song and music accumulated since. The collection is not large; the hymns numbering about 600, tunes about 500, and chants and anthems 126: but it is complete in itself, well edited, and sufficient. The tunes are, in most cases though not in all, fitted to the hymns with discrimination and good sense. Some of the harmonies are not the best; yet, as one book, it may be expected to provide all that is necessary for the worship of the church and of the home. It is designed for the use of Pædobaptist Churches.

SONGS OF LOVE AND MERCY. For the Young. Morgan and Scott.

THIS Hymn Book for children's services and Sunday Schools is published in the Old Notation and the Tonic Solfa at 1s., and the words only at 2d. The collection of hymns is well adapted for the special purpose for which it was compiled; more for that than for general use in Sunday Schools.

THE RUTHERFORD FROWN. Religious Tract Society.

BOYS seeking to master an ungovernable temper, and to carry off the "prize" of ruling their own spirit—a "prize" surpassing all won at schools and on battlefields—will get real help by the thoughtful reading of this well-written story. Parents, too, would gain no little assistance from it in the effort to train their children in the way they should go. It is a gem of a book.

HARRIE; OR SCHOOL GIRL LIFE IN EDINBURGH. Religious Tract Society.

"BE not careful to entertain strangers" in the shape of step-daughters, "for thereby some have entertained angels unawares," is the text of this fascinating and instructive tale of school-life. The girls who read this, and they ought to be "legion," will find much to instruct, warn, and guide.

THE PRINCIPLE WHICH REGULATES GREATNESS, OR RANK, IN HEAVEN. By John Pulsford. Stock.

THESE fourteen pages are loaded with the choicest thought. The gospel of rank never had a more fitting expression. If Christian men would only open their hearts to Christ's gospel, humanity would soon be redeemed. More precious than gold.

LIFE AND ORATIONS. By John B. Gough. W. Tweedie.

MR. GOUGH, the distinguished temperance orator, has landed on our shores, and, on September 24th he will commence his public labours in Mr. Spurgeon's tabernacle. We therefore commend this volume to our readers. It is full of touching interest, and will abundantly repay careful study.

GRACE'S VISIT. Religious Tract Society. Price 1s. 6d.

A CAPITAL illustration of the healing and helpful influence that may be exerted in a home by a really Christian girl, who puts all her Christian thought and feeling into deeds for the benefit of those nearest her.

Church Register.

CHURCHES.

HINCKLEY.—Having erected a new gallery, platform, and re-pewed our chapel, it was re-opened, June 9, by the Rev. T. Goadby, B.A. The whole of the building has been thoroughly cleaned and renovated, the ceiling and walls, centre pieces and cornices, have been coloured and painted, the hand rails round the platform and pulpit are supported with ornamental brass and iron balusters, relieved with scroll work, etc. The whole of the wood work is constructed with red deal, beautifully stained and varnished. The building is lighted by seven ornamental brass and iron gas standards, and ten wall brackets, and it is arranged to warm the chapel with atmospheric gas burners placed under various parts of the aisles. The effect of the whole is admirable. A plain and dingy chapel has been transformed into quite a cheerful one, and great credit is due to Mr. J. Surl, who has acted as architect, also to the pastor, the Rev. W. J. Staynes, and the Committee, for undertaking the responsibility of the work. The contracts were £400. £245 have been paid. For this we are very grateful to God, the giver of all good.

LYNDHURST.—Anniversary tea and public meeting was held, July 17. A large company assembled. The Rev. W. H. Payne, pastor, presided, and gave a very satisfactory statement of the past year's work. Addresses were delivered by Revs. P. Griffiths, T. Evans, E. J. Brown, J. W. Wilson, J. Ridley, W. Bower, G. H. Bennett of Chilwell College, and the colporteur, Mr. Comment.

SCHOOL SERMONS.

ASHBY-DE-LA-ZOUCH.—June 23. Rev. I. Preston, preached. Colls., £32 16s. 6d.

BAGWORTH.—July 14. Preacher, Rev. W. Evans. Collections, £15 15s.

BARLESTONE.—June 30. Preacher, Rev. W. Bishop. Colls., £12 11s. 9d.

CLAYTON.—June 30. Preachers, Messrs. W. Jones and C. Hall. Colls., £55 3s. 9d.

COVENTRY.—May 14. Preacher, Rev. W. Wootton, of Coalville.

NEWBOLD VERDON.—June 23. Preacher, Mr. F. Mantle, Ashby-de-la-Zouch. Collections, £5 4s. 8d.

NORWICH, ST. CLEMENTS.—Anniversary, July 14. Preachers, Rev. G. Taylor and T. A. Wheeler. Monday 15th, public meeting. Mayor of Norwich announced to preside, but was unavoidably

prevented. Speeches were delivered by Messrs. H. Trevor, G. White, and P. Gould. The school has added forty-five scholars in the year. Several scholars have passed the S. S. Union Examination. Band of Hope has 160 children in it. Clothing club has sixty members. Attendance and collections unusually good.

PACKINGTON.—May 19. Preacher, Mr. J. F. Jones, of Chilwell. Colls., £9 14s. 4d.

SAWLEY.—June 23. Preacher, Rev. T. Goadby, B.A. Collections, £19 6s.

SHORE.—June 23. Address by Mr. Councillor Altham. Sermons by Rev. C. Williams, Accrington. Collections, £77.

MINISTERIAL.

ALCORN, REV. J., preached his farewell sermon on Sunday evening, June 30, to a crowded congregation. On the following day a tea and public meeting was held. One of the deacons presided, and addresses of warm fraternal regard and high esteem for the ability, manliness, kindness, and Christian worth of Mr. Alcorn, were given by the Revs. John Thomas (Wesleyan), James Mills (Independent), and E. Stevenson. A purse of gold was presented by the Chairman, in the name of the church and congregation, who desired that his life might be long spared, and that he might have many opportunities of visiting his old flock. Mr. Alcorn reciprocated the fraternal sentiments expressed, and concluded a meeting of great interest. Mr. Alcorn has accepted the pastorate of the church at Old Basford, Nottingham.

HARRISON, REV. J.—We learn, with unfeigned sorrow, that our friend, the Rev. J. Harrison, formerly of Birmingham, and for some years past of Park Road, Ryde, has been compelled to resign his pastorate through failing health. Many of our readers will pray that the solace of the gospel may be fully enjoyed in this second period of enforced cessation from duty, and that the period itself may be short.

JOLLY, REV. J., of Boston, has successfully passed the Matriculation Examination in the University of Dublin. We warmly congratulate our brother on his success in this "off-work."

JONES, REV. J. F., of Chilwell College, has accepted the very cordial invitation of the church meeting in Church Street Chapel, London, to become their assistant pastor, with the Rev. Dawson Burns,

M.A. Mr. Jones entered upon his duties on Lord's-day, July 28.

LACEY, REV. J. S., was recognized as pastor of the church at Wolvey, July 9. Rev. J. Bateman, of Leicester, presided. Mr. Hewitt, one of the deacons gave an account of the history of the church, and described the circumstances which led to Mr. Lacey's acceptance of the pastorate. The pastor followed with an address explanatory of the reasons which induced him to take the post. Revs. T. Stevenson, E. Stevenson, W. J. Staynes, and C. Hood, gave addresses.

ROBERTS, REV. J. T., has resigned the pastorate of the church, Freeman Street, Grimsby. The pulpit is now vacant.

EDUCATIONAL.

SCHOLASTIC HONOUR.—Miss Annie Binns, of Halifax, a scholar in North Parade Sunday School, who, a few months ago, passed in the third class at the Examination of the Royal College of Preceptors, has again been successful, having passed in the second division of the second class.

BAPTISMS.

ASHBY.—Ten, by C. Clarke.
 BOSTON.—One, by J. Jolly.
 CHATTERIS.—Four, by F. J. Bird.
 COALVILLE.—Three, by W. Wootton.
 DEWSBURY.—Five, by N. H. Shaw.
 EAST KIRKBY.—Three, by W. Scothern.
 KIRKBY.—Three, by W. Scothern.
 LEICESTER, *Dover Street*.—Three by W. Evans.
 LONDON, *Church Street*.—Eleven, by D. Burns.
 " *Commercial Rd.*.—Ten, by J. Fletcher.
 " *Praed Street*.—Four.
 NEW BASFORD.—Six, by W. R. Stevenson.
 NEWTHORPE.—Two, by T. Watkinson.
 PETERBOROUGH.—Four, by T. Barrass.
 RETFORD.—Four, by R. Silby.
 SUTTON BONINGTON.—Eight, by W. Bown.
 SUTTON ST. JAMES.—Three, by W. S. Harcourt.

MARRIAGES.

MASON—HOPKINSON.—June 11, at the G. B. chapel, Kirkby, by Rev. A. Firth, Mr. John William Mason, to Miss Lucy Hopkinson.

OBITUARIES.

HARRIS, MR. GEORGE, was born at Queniborough, near Leicester, in 1824. In the early part of his life he was a member of the Friar Lane Baptist Church, Leicester, then under the pastoral care of the Rev. S. Wigg; but his piety afterwards declined, and during his residence in Peterborough we do not know that he was engaged in any religious work. He lived in Hitchin three years without attending anyplace of worship. When the Mission Hall was opened, in 1869, he attended the first Sabbath, and from that time his place was seldom vacant. He afterwards joined the young church, and was soon engaged in active Christian service. In 1872 he was elected to the office of deacon in which he was found faithful to the day of his death. As a teacher in the Sunday School and as a local preacher his labours were constant and acceptable. He took a deep interest in the temperance movement and was mainly instrumental in establishing the Walsworth Road Band of Hope, of which he was afterwards president. His death was very sudden. On Friday he was at work as usual but left a little earlier, not feeling very well. On Saturday morning he had medical advice and it was thought he would soon be better, but in the afternoon he quietly passed to his rest. He fell asleep in Jesus, July 6, in the 54th year of his age. His decease is not only felt by his sorrowing wife and family, but all who were engaged with him in Christian work feel that a true friend and real helper is gone from their midst. His Christ-like spirit and genial hearty presence cheered and inspired his fellow Christians. He had always a word for his Master, and many with whom he met in his daily calling have cause to remember the tract given, or the faithful and loving word spoken. His funeral was attended by a large concourse of people, many of his fellow-workmen from the Great Northern Railway and members of all denominations testified their respect to his memory by their presence. An impressive address was given at the grave by the Rev. G. Wright, who also preached on the following Sunday evening to a crowded congregation from Rev. xiv. 13.

SOUTHWELL, MR. F. G., of Wisbech, died June 23, 1878. He was born June 23, 1818. "With Christ; which is far better."

THE PARABLE OF THE CHILI PALM.

In the gardens at Kew, there is a specimen of a tree which in its own country attains the height of from forty to sixty feet, this tree bears numerous small, edible, thick-shelled nuts, and yields, after it is felled, a syrup called palm honey. This honey, according to Darwin, is a sort of treacle, and forms really the sap of the tree. A good tree will yield ninety gallons, notwithstanding it looks as dry and empty as a drum. The tree is felled, the crown of leaves lopped off, and for months the vessels of the tree pour forth their stores, and every fresh slice shaved off exposes a fresh surface, and yields a fresh supply. So have we seen Christian men, seemingly hard and unsympathetic, standing in their uprightness, commanding not a little respect, but rarely winning love, till felled by an adverse blow, and cut again and again by sharp and incisive sorrows, and then they have yielded sympathy, and love, and helpfulness, in measureless amounts. Every Christian nature has in it the well-filled vessels of divine sympathy, but in some the vessels are never opened except by the sharp axe of trouble.

JOHN CLIFFORD.

MISSIONARY OBSERVER.

 AUGUST, 1878.

Anniversary of the Foreign Missionary Society.

THE ANNUAL COMMITTEE MEETING was held in the Primitive Methodist Church, Harrow Road, London, on Tuesday afternoon, June 25th, and was numerously attended by lay and ministerial representatives from various parts of the kingdom. The chair was occupied by Mr. J. M. Stubbs, of London. As in former years the minutes of the various committee meetings, held during the year, were read and confirmed; the committee for the ensuing year were elected; the Report by the Secretary, and the "Abstract of the Cash Account" by the Treasurer, were presented and adopted. An encouraging report was also furnished by the sub-committee for promoting organization, etc., in the churches for mission purposes. Two meetings have been held during the year at Peterborough. They reported as follows:—

During another year the reports of the agencies at work, in our various churches, to interest the members of those churches in Foreign Mission Work, and to stimulate their liberality in its support, have come before us.

On the whole, we think we may report that interest in this work is spreading and deepening. Meetings have been held in new places; a revived interest has been shewn amongst some of our old friends. Further, we have been pleased to notice announcements of attempts to improve the organization in some of the churches.

This latter point we have earnestly urged our deputations to promote; but the review of another year convinces us

that, in this direction, much yet remains to be done.

It is true organization only prepares the channels through which the means possessed by our church members can flow to promote the carrying out our Lord's command, "Preach the gospel to every creature;" but we believe there is sufficient interest in our churches, and means also, to do far more for the spread of the gospel, both at home and abroad, than is at present being done, if the opportunities of so doing were systematically put before them.

To realize this we believe nothing could be more effectual than weekly calls from appointed collectors—not to demand a subscription (that idea must be care-

fully avoided), but simply to give any who desire it, and have the means, the opportunity of giving. Were this generally adopted and persevered in, instead of the system of annual subscriptions, we are persuaded many would be astonished at the large amounts raised, and the ease with which it would be done.

One fact mentioned in our two last reports has again come before us this year, and to a greater extent than before, viz., the general depression of trade throughout the country: taking that into account we think we have much reason for thankfulness with the amount of pecuniary support the Mission has received.

We fervently hope that this cloud over our beloved land, which has continued so long, may soon be dispersed, and that the firstfruits of returning prosperity will find their way into the Lord's treasury. Such a result would enable your society to respond to the earnest calls now before them for increased help in both our

Believing that an efficient organization will very materially aid the funds of the Society, the committee will be glad if friends throughout the denomination will endeavour to organize, as far as is practicable, every church for Foreign Mission Work.

Another Missionary for Orissa.—At the above meeting, Mr. P. E. Heberlet, on the cordial and unanimous recommendation of the brethren in Orissa, was accepted a missionary on probation. At present Mr. Heberlet is engaged in the Indian Government service, in the survey department. He was trained a Roman Catholic, but was emancipated by the grace of God, after reaching Cuttack, from the thralldom of that corrupt system, and joined the Cuttack church nearly two years ago. He is twenty-three years of age, has excellent gifts, is a total abstainer, is acquainted with the Hindostani language, is now studying the Oriya, and is desirous of devoting himself entirely to the Lord's work. In the Government service his worldly prospects are greatly superior to what they will be as a missionary, but he has counted the cost, and is prepared to make the sacrifice. That he and Mr. Vaughan may prove valuable accessions to our Orissa Mission staff will be the sincere prayer of all true lovers of the cause of Christ in Orissa.

THE ANNUAL MISSIONARY MEETING was held in Westbourne Park Chapel, on Wednesday evening, June 26th, and was well attended. John Barran, Esq., M.P., presided. Prayer was offered by Rev. T. Barrass, of Peterborough; a summary of the report was given by the Secretary, and a cash statement by the Treasurer. Interesting and effective addresses were delivered by the Revs. R. F. Griffiths, John

Mission fields, where the workers are sadly too few to occupy the ground opening up for preaching the gospel.

In closing this report permit us to entreat the earnest co-operation of all our churches, and especially of the brethren who kindly undertake deputation work for the Society, towards furthering the object for which we received our appointment, namely, to cultivate amongst our church members a deep interest in missionary work, and also to ascertain and promote the adoption of such methods as will most effectually give expression to that interest in fervent prayer and liberal giving.

(Signed)

G. F. BAILEY
T. BARRASS
S. C. COLMAN
T. H. HARRISON
W. HILL
CHAS. ROBERTS
W. R. WHEERRY

Vaughan (missionary elect to India), and Dr. Landels. The Rev. H. B. Robinson, of Wisbech, was also prepared to address the meeting, but, as the time was advanced, and the heat intense, Mr. Robinson courteously gave way for Dr. Landels, and simply read his resolution without a speech. A vote of thanks to Mr. Alderman Barran, M.P., for presiding, was proposed by Rev. T. Goadby, B.A., and seconded by Mr. R. Johnson; the President, and Vice-president of the Association.

Abstract of the Sixty-first Annual Report.

Committee for 1878-79.

ALMY, REV. J. T., <i>Hucknall Torkard</i>	JONES, REV. J. C., <i>M.A., Spalding.</i>
ARGILE, MR. R., <i>Ripley</i>	KIRKMAN, MR. T., <i>Barlestone</i>
ASHBY, MR. W., <i>Leicester</i>	MARCH, REV. W., <i>Stoke-on-Trent</i>
BALDWIN, MR. B., <i>Loughborough</i>	MARSHALL, MR. T. W., <i>Loughborough</i>
BANNISTER, MR. J., <i>Burton-on-Trent</i>	NEDHAM, REV. G., <i>Barton Fabis</i>
BISHOP, REV. W., <i>Leicester</i>	OATES, REV. W., <i>Birmingham</i>
BOTHAMLEY, MR. P., <i>Derby</i>	ORTON, REV. W., <i>Bourne</i>
BRAMLEY, MR. J., <i>Halifax</i>	PEGG, MR. J. W. G., <i>Chesham</i>
CHAPMAN, REV. W., <i>Vale</i>	PIKE, REV. E. C., <i>B.A., Birmingham</i>
COLMAN, MR. S. C., <i>Peterborough</i>	ROBERTS, MR. C., <i>Peterborough</i>
COOK, MR. T., <i>Leicester</i>	SALISBURY, REV. J., <i>M.A., Hugglescote</i>
DEAN, MR. GEO., <i>Derby</i>	SHAW, REV. N. H., <i>Dewsbury</i>
EVANS, REV. W., <i>Leicester</i>	TRUMAN, MR. G. B., <i>Nottingham</i>
FLETCHER, REV. J., <i>London</i>	TURNER, REV. J., <i>Burnley</i>
GOODLIFFE, MR. A., <i>Nottingham</i>	UNDERWOOD, REV. A., <i>M.A., Burton-on-</i>
HILL, MR. J., <i>Derby</i>	WHERRY, MR. W. R., <i>Bourne</i> [<i>Trent</i>]
HILL, MR. H., <i>Nottingham</i>	WINKS, MR. J. G., <i>Leicester</i>
JOHNSON, MR. R., <i>London</i>	WRIGHT, REV. G., <i>Hitchin</i>

And all such General Baptist Ministers as are Members of the Society.

CONSIDERING that the world has been passing through a year of severe trial—of famine and pestilence; of war and devastation; of trade deeply depressed, and of incomes greatly diminished—a smaller income, on the part of this Society, might reasonably have been expected. But notwithstanding these adverse circumstances your Committee are thankful to report that for the year just ended the contributions from the churches have been in excess of any preceeding year. Such a fact, they consider, cannot but be gratifying to the friends of the Mission; proving, as it does, that this sacred cause still retains the sympathy and support of the denomination, and declaring the belief in those truths which led to the formation of the Mission: first, that man needs the gospel; secondly, that nothing but the gospel can satisfy the wants of man; and, thirdly, that it is incumbent upon the disciples of Christ to preach the gospel to every creature.

In turning to Orissa your Committee are thankful to state that the province has been preserved from the horrors of that terrible famine which has raged in Southern India, and through which, according

to a recent census, not far short of six millions of people have perished. Owing to the large exportation of grain to the famine-stricken districts, Orissa has suffered from high prices (rice being double and treble the ordinary rates), and many of our native Christians, together with the heathen, have had to endure hardship. Still, it is not known that a single death has occurred through actual starvation; and it is sincerely hoped that measures will be adopted in order to prevent or mitigate the famine from which the people of India have suffered, especially during the past few years.

During the year Mrs. LACEY, widow of the Rev. Charles Lacey, has passed away. Your venerable sister accompanied her husband to India in 1823. She died at Cuttack, October 14, 1877, so that her term of service extended over the unusually long period of fifty-four years. An interesting sketch of her life and times, by Dr. Buckley, will be found in the pages of the report.

Another of the early labourers in Orissa—the Rev. JOHN BROOKS, brother of Mr. Brooks, of Cuttack—has died during the year. Mr. J. Brooks was a native of Ticknall, Derbyshire, and was born January 20th, 1812. Before he was sixteen he joined the church at Melbourne. He was set apart to Foreign Mission work in Brook Street Chapel, Derby, July 8th, 1834. He arrived in London in March, 1835, and, after labouring in Orissa and Calcutta for nearly ten years, he returned to England in 1845. Since his return he has been engaged in mission and ministerial work in various parts of the kingdom. His death took place at Heaton, Newcastle, November 11th, 1877. To his youngest daughter (Mrs. Brooks died several years ago) he said “Cheer up my darling child; dont look dull; I’m only going home; ” and in less than half-an-hour he peacefully passed away.

THE MISSION STAFF.

Labouring in Orissa there are six English missionaries and their wives; also two ladies, agents of the Society for Promoting Female Education in the East. Half the above number, *i.e.* three missionaries and their wives, have completed, on an average, nearly thirty-five years’ service, a term when Government *compels* its servants to retire. Though mercifully permitted to labour so long it cannot be expected that they will be able to render many more years of active service; consequently the Committee are most desirous that others should be preparing to carry on the work. With this view Mr. J. Vaughan and Mr. P. E. Heberlet have been added to the Mission staff, and it is earnestly hoped that their lives and usefulness will be long continued.

Of native helpers there are twenty preachers who have received a college training, and about an equal number of colporteurs, Bible readers, and school-masters. Three young men, who have completed the usual college course, were received as preachers on probation at the

last Conference, and expressed their willingness to go wherever the Conference might send them. One of the number, Soda Sebo Praharaaj, is a high caste brahmin, a native of Pooree, and the firstfruits of Pooree to Christ. Carefully trained in heathenism, he has a thorough knowledge of the Hindoo system; and now, having had a three years' training in our college, he has acquired a considerable knowledge of Christianity. As he is well able to expose the one and explain the other; and as he can preach in four different languages—in Oriya and Bengali; in Hindostani and Sanscrit; it is hoped that he will be pre-eminently useful in extending the kingdom of Christ.

Another interesting addition to the Mission staff is that of Taliboodeen, a pensioned subadar, or native officer of the 12th Regiment Madras Native Infantry. A pleasing account of this converted Mahomedan will be found in the *Sunday at Home*, for 1877, page 165, from the pen of Mr. W. Bailey. As there are many Mussulmans in Orissa it is hoped that Taliboodeen will be made very useful in directing them to Christ.

In these additions to the Mission staff the friends of the cause will rejoice with the Committee. That, in a single year, there should have been three men added to the number—one trained in Romanism, another in Hindooism, and a third in Mahomedanism—is not a little remarkable. By their former training these brethren will be able to appreciate the difficulties and meet the objections of those who have been trained in the above systems of false religion; and now, having become skilled in the use of Christian weapons, they will be able to fight the battles of the Lord. May they be useful in winning souls for Christ.

THE COLLEGE.

Satisfied that the great work of evangelising India will have to be mainly done by the natives of the country, your missionaries have ever considered the raising up and training of native ministers as an important part of their work. With this view the college was established by the Rev. Dr. Sutton, and for many years it has been under the care of Dr. Buckley. During the past year, three, having completed their college course, have been, as already stated, added to the staff of native ministers. Their places have been filled by others, one a young brahmin from Pooree; a pleasing account of whose conversion will be found in the Report. It is an encouraging circumstance that two of the present students are from Pooree—"where Satan's seat is"—and it is not a little remarkable that these two, and Soda Sebo, are the only students we have ever had from that wicked city.

ORPHANAGES AND SCHOOLS.

Reckoning both day and Sunday schools there are in these institutions between eleven and twelve hundred children and young people.

As in former years great good has attended the efforts put forth, and not a few have been made wise unto salvation. Every year sees the removal of some to homes of their own; and as they are thus being widely scattered over the province their testimony against idolatry, and in favour of Christianity, must have a powerful influence upon the minds of the heathen. In reference to the management and success of these institutions the Committee would direct attention to the testimony of those gentlemen by whom they have been visited. It may also be stated that specimens of crochet work, done by the girls, have recently been sent to England. Many ladies, competent to judge, have said that they "never saw crochet work equal to it." Incidents like this serve to show what the native mind and fingers can do when properly trained. While chiefly anxious to train the children for the life to come, their training for the life that now is, is not neglected.

ZENANA WORK.

Zenana work, in one form or other, *i.e.* visiting and instructing females in their own houses, has been carried on in Orissa ever since the commencement of the Mission. In the letters and journals of the missionaries' wives there are many pleasing references to efforts of this character. Owing, however, to prejudice against foreigners, to the power of caste, to the dread of being made Christians, and to various other reasons, access to the female members of the household was much more difficult than it is now. Moreover, in those days, it was contrary to custom, and opposed to Hindoo notions of propriety, for females to be educated. Ignorance was considered best for those who were considered sure to turn knowledge to bad account, and make it an instrument of evil. Since then Mission schools have wrought a wonderful change. Prejudices and false notions have been removed. The possibility and advantage of female education have been demonstrated. And, seeing the benefits which education has conferred upon native Christian women, through their being able to read and write, to sew, and do many other things, Hindoo gentlemen have come to desire the education of their own wives and daughters. In this way doors of usefulness are being opened, and Miss Packer, who has rendered twenty years of faithful service in school teaching, is now, at the request of the Ladies' Society, relieved of other duties to engage in Zenana work. Considering the number, the position, and the influence of Hindoo females, the importance of such a work is beyond all calculation. That the blessing of the Lord may attend it will be the desire of all friends of female education in India.

EVANGELISTIC WORK.

Regarding themselves as debtors to their fellow countrymen as well as to the heathen your missionaries have embraced opportunities of

preaching the gospel in their mother tongue. They are glad to know, moreover, that the blessing of the Lord has attended their efforts in this direction—not a few having found Christ in India, who rejected or neglected Him in England. Still your brethren consider now, as they have ever done, that their great work is in the vernacular and among the natives of the country. To this work they give their best energies, and during the past, as in previous cold seasons, they have travelled hundreds of miles in making known among the heathen the unsearchable riches of Christ. In festivals and in fairs; in markets and in bazaars; along the banks of the great rivers, and among the hills of the aboriginal tribes, the story of the cross has been told. Interesting accounts of these preaching tours, both by Europeans and natives, will be found in the pages of the Report.

THE MISSION PRESS.

Under the superintendence of Mr. Brooks the Mission Press has been fully occupied during the year; and, of scriptures, tracts, and Christian literature, has struck off more than *two million pages*, in addition to the work done for Government and private parties. By means of the press rays of gospel light are scattered far and wide, into dark and distant places where the voice of the missionary has never been heard. As in former years the Report contains instances of the usefulness of the *printed* word in giving light to those who sat in darkness and in the shadow of death.

STATISTICS OF THE ORISSA MISSION.

The Statistics for the year are as follows:—

Increase: by baptism, 87; by reception, 13; by restoration, 4. Total increase, 104.

Decrease: by removals, 4; by exclusion, 13; by death, 7. Total, 24. Clear gain, 80.

The General Statistics are as follows: Number of churches, 6; chapels, 10; Mission stations, 12; church members, 957; day and Sunday Scholars, 1,140; total native Christian community, 2,540.

On the 23rd of March last it was exactly fifty years since Gunga Dhor, the first Oriya convert, was baptized by Mr. Lacey. If the same rate of progress were observed during the next half century the native Christian community would, at its close, amount to one hundred and twenty-seven thousand persons. As a nation is to be born in a day, possibly long before fifty years are passed, even “greater things than these” may be seen among the Hindoos.

THE ROME MISSION.

The principal event of the year in connection with the Rome Mission—an event to which the Committee refer with great satisfaction, and which has been described in the public papers as “a really great historical event”—has been the opening of the new chapel in the City of Rome. As previously stated the opening services were held on Lord’s-day, March 31st, when Mr. Clifford and Mr. Wall preached admirably appropriate discourses, in English and Italian respectively, to large and appreciative audiences.

On the following evening, April 1st, at a meeting of the brethren visiting Rome for the opening of the chapel, it was resolved :

1. That we hereby record our joy at the completion of this edifice, and our satisfaction with its arrangements ; and are specially glad to note that the building has been erected and furnished at so moderate a cost.

2. That we suggest to the Committee of the Foreign Missionary Society that it should express special satisfaction with the way in which the architect and the builder have done their work.

3. That we consider the Committee should take an early opportunity of expressing a deep sense of obligation to Mr. Wall for the great care, watchfulness, and efficiency, which he has shown in the management of this work.

4. That we consider that the best arrangement that can be made is for brethren Cook and Wall to have charge of all matters pertaining to the care of the building, and the conduct of the work, until the Committee can make further arrangements.

The Committee, at their meeting held May 8th, received and adopted the above minutes. They also resolved, “That a sub-committee be appointed to take steps for securing an Englishman for carrying on the work in Rome.”

The very success which has attended the preaching of the gospel in the new chapel has rendered this action necessary on the part of your Committee. Night after night the building has been crowded by intelligent Italian audiences, principally composed of men ; and though Signor Grassi is willing and anxious to do all he can, still he is not considered equal to sustain alone the interest of these meetings. The work has outgrown his strength, and has assumed proportions which, in the first instance, were not contemplated. By the help of Mr. Wall and his evangelists it has hitherto been carried vigorously forward, but as the Committee cannot think of imposing this additional burden upon Mr. Wall constantly, they see no alternative but to send out a man from this country to take charge of and superintend the work. They have therefore taken steps accordingly, and trust that they may be

directed to a man called of God for the purpose, and who will be ready to preach the Gospel to them that are at Rome also. "With regard to the future of the work," says Mr. Wall, "next to the Lord himself it depends on the brother you send out."

RECEIPTS AND EXPENDITURE.

The Income, including the balance of last year, has amounted to £10,267 11s. 9d. Of this amount the sum of £6,523 4s. 8d. has been received in England, and £3,744 7s. 1d. in India. The contributions for Rome have amounted to £1062 5s. 8d.

The Expenditure has been £9,217 18s. 1d., leaving a balance in the Bank of £1,049 13s. 8d.

It should be known that at least the amount of the above balance is required as "a working capital," and to save interest at the Bank. The half-year's salaries of the missionaries, etc., become due July 1st, so that if at the annual meeting there was no balance in favour of the Society, the amount at the Bank would have to be overdrawn and interest paid accordingly.

Of the *home contributions* at least one third of the amount has been raised by juvenile auxiliaries—a fact which the Committee notice with pleasure and thankfulness.

The largest amount for mission purposes, raised by any one church, is by the Church at Cuttack; the voluntary offerings during the past year having amounted to Rs.3286 1a. 9p. or £328 12s. 2d. As an evidence of the estimate in which the Mission is held by those who live on the spot, and, as an answer to remarks sometimes made by the enemies of missions, the Committee mention the above fact with pleasure and satisfaction.

CONCLUSION.

Seven years ago, when the proposal was made at the Association at Nottingham to unite with the Rev. James Wall in his noble efforts to make known to the politically liberated Romans the simple truths of the gospel, your Committee reminded the friends and supporters of the Society, that if anything were attempted with regard to a Mission to Rome "it should be done in an extra and additional form." They also stated that "Orissa widened before the view; that it never seemed so large as then; that more men were urgently wanted; and that nothing could be spared from Orissa." "Let Rome be supplied," they said, but not Orissa neglected. Let Rome have the gospel by all means, but do not withdraw the living bread from the mouths of the thousands of Orissa that are eager to feed upon it." So now, in attempting more for the evangelization of Italy, your Committee feel that nothing less must be done for the evangelization of Orissa. To that land—whither

the fathers were led as by the hand of Providence; the land of their earliest efforts in Foreign Mission work; the land consecrated by the dust of the honoured dead; and, more than all, by the souls that have been won for Jesus—they feel bound by the strongest possible ties. They consider, moreover, that, as a denomination, the General Baptists of England, together with the Free Will Baptists of America, are solemnly pledged to preach the gospel to every creature throughout the length and breadth of Orissa. Bearing in mind, too, that there are vast districts—such! as Jeypore, in the presidency of Madras; Sumbulpore, in the Central Provinces; and the various Tributary States—extending over thousands of miles, and containing some three millions of people, without a single missionary, the Committee feel that they must not relax their efforts on behalf of Orissa. What they desire is that the churches be baptized with the true missionary spirit—the spirit of Christ. In such a case Orissa shall not suffer, Italy shall receive help, and the home churches shall be enlarged.

“In reviewing the labours of another cold season,” writes Dr. Buckley, “I see several things worthy of notice, and most of them hopeful and encouraging. *We had many opportunities of making known the Gospel*, and in various places a manifest impression was made. I was also impressed with *the importance of the work which missionaries’ wives may do on these journeys*. They may be worthy and useful successors of those holy women who ‘laboured’ with Paul, and no doubt with other apostles ‘in the gospel.’ Another thing that strongly impressed me was *the desirableness of uniting efforts to heal the sick with preaching the gospel of the kingdom*. The reader remembers that on the first missionary journey on which apostles were sent our Lord charged them, ‘As ye go, preach’—Matt. x. 7. This was their *first* work; but the next verse adds, ‘Heal the sick;’ and there is instruction for us in this; for though we cannot work miracles, much may be done by dispensing medicines on such journeys to benefit our suffering fellow creatures; and surely they must be favourably impressed towards the gospel. In this way, too, we are acting as humble disciples of Him who, hastening to the cross, halted again and again to heal the sickness, and mitigate the suffering that daily affected His loving heart. On this journey many hours were spent by Mrs. Buckley in prescribing for patients; but, I am sorry to say, our stock of medicines was exhausted a week before we reached home, and many had to be sent disappointed away.

“*The wide dispersion of native Christians* was another thing that impressed me. We found them at Patpore, Banki, Baideswara, Dhurmasala, and Jajapore, besides the places where we have Christian villages. This scattering abroad will be for good. It shows that they are, as a rule, at least as well educated as their Hindoo neighbours, and that they have a fair share of Government appointments. May the holy light of the gospel by their means be more widely diffused!

"Another circumstance cannot be omitted. At most of my encampments *I was visited by educated native gentlemen* in good positions with whom I had long conversations on matters of greatest moment. These gentlemen repudiate idolatry—do not hesitate to speak of Kalee as 'a hideous and horrible being'—profess to admire the character of Jesus Christ, and speak of Him as 'the purest and holiest of men;' but the doctrine of the Trinity is a stumbling-block, and the teaching of Scripture on the atonement of Christ is offensive, though it ought not to be to those who understand the ancient Hindoo notion of sacrifice. 'And why cannot I be a Christian,' asked one, 'without being baptized?' I urged the claims of Christ on our highest consecration and love; but we must become 'as little children' if we would enter the kingdom of heaven; and in this spirit of humility I fear that most of my educated Hindoo friends are greatly lacking."

Miscellanea.

THE VALEDICTORY SERVICES, in connection with the departure of Mr. J. Vaughan to India, will be held at Friar Lane Chapel, Leicester, on Wednesday afternoon and evening, September 18th. Particulars will be given in the *Observer* for September.

RECENT BAPTISMS AT CUTTACK.—Lord's-day, May 5th, six young persons were baptized. Five were from the Girls Orphanage, and the other was Shanti Nidhi, son of the late Donardun. His uncle, Thoma, preached an excellent sermon on the occasion from Galatians iii. 27; and Damudar, who baptized his father nearly twenty-two years ago, administered the sacred ordinance.

June 2nd, six girls were baptized from the Orphanage by Ghanushyam, after an excellent sermon by Thoma from Hebrews vi. 18.

THE HEAT OF THE LAST FORTNIGHT has been terrible. The natives say that they have never known it so hot before, and with pardonable Oriental exaggeration, describe themselves as "drowned in their own perspiration." Life has been just endured, for enjoyment has been out of the question. The days have been extremely exhausting, and the nights very trying. The only advantage that occurs to me of the terrible experience we are now passing through is, that we are most favourably circumstanced for appreciating the full meaning and sweetness of the gracious words in relation to

the redeemed of the Lord, "Neither shall the sun light on them, nor any heat"—Isaiah xlix. 10; Rev. vii. 16. How long will it last? Not more, we hope, than five days longer. We heard, three days ago, that the monsoon had fairly set in on the western coast, and it should burst here about next Thursday. We had a precursor of it two days since, in a storm not likely soon to be forgotten. It began about five o'clock in the afternoon, and was a solemn and impressive scene. The force of the wind was fearful, and the scene of desolation afterwards presented, in houses unroofed, trees uprooted, verandahs and walls thrown down, was a sight to be remembered. I could not but think of Psalm xlvi. 8—"Come, behold the works of the Lord, what desolations He hath made in the earth."

I am sorry to say that brother Miller's health is very unsatisfactory. J. B.

THE RAJAH OF POOREE has been removed from the jail at Cuttack to one in Calcutta. The editor of our local paper continues to write as if the question of his guilt was one on which honest and impartial men might differ, but it is impossible for those who have read and understood the evidence to accept this view. He does, however, allow that some of the people are saying that Jug-gernath would never have allowed such calamities to befall his hereditary guardian if he had not done something grievously wrong. J. B.

ORISSA AND ITS FAMINE ORPHANAGES. —Special attention is directed to the pamphlet under this title appended to the *Observer* for this month. As independent testimony to the work of the Mission it is very valuable. Where such

testimony is needed, and likely to do good, the loan of the Magazine may render service to the cause. Separate copies of the pamphlets for loan or distribution may be had on application to the Secretary.

Mission Services

WERE held during the second quarter of 1878 as follows:—

DATE.	PLACE.	DEPUTATION.
April 7, 8.	Loughborough, Baxter Gate	W. Bailey.
" 14, 15	Burnley, Enon, and Edgeside	I. Stubbins.
" "	Long Sutton	W. Bailey.
" 21, 22	Wisbech	W. Bailey, J. Vaughan.
" "	Sutterton	W. Bailey.
" "	Boston and Coningsby	I. Stubbins.
" "	London, Commercial Road	B. Baldwin.
" 28	Burnley, Ebenezer	I. Stubbins.
" "	Landport	W. Hill.
" "	London, Church Street, Westbourne Park and Praed Street	R. F. Griffiths, W. Bailey.
" "	Hitchin	J. Vaughan, W. Bailey.
May 5	Radford, Prospect Place	W. Hill.
" 6	Hathern	W. Hill, J. Vaughan.
" 5, 7	Hose and Long Clawson	W. Bailey.
" 12, 16	Chesham, Wendover, Ford	{ W. R. Stevenson, M.A., and W. Bailey.
" "	Epworth, Crowle, and Butterwick	W. Hill.
" 19, 20	Retford and Gamston	"
" 21	Chellaston	"
" 26, 27	Bourne	W. Bailey.
" "	Melbourne and Ticknall	W. Hill.
" "	Spalding	I. Stubbins.
June 2	Duffield and Windley	W. Hill.
" 9	Smalley and Kilbourne	W. Hill, and A. Swann.
" 16	Wolvey	W. Hill.
" 23	Knipton	"
" 30	Birmingham, Longmore Street	"

Foreign Letters Received.

BERHAMPTON.—H. Wood, May 21.
CUTTACK.—W. Brooks, June 1, 8, 22.
" J. Buckley, D.D., June 8, 15.

CUTTACK.—Mrs. Buckley, June 8.
" Miss Leigh, June 8.
PIPLEE.—T. Bailey, May 31, June 12.

Contributions

Received on account of the General Baptist Missionary Society from the Audit to July 15th, 1878.

	£	s.	d.		£	s.	d.
Annual Collection at Association	22	9	8	Knipton	13	16	0
G. W. "Canada Dividend" for W. & O.	8	16	7	Leicester, Archdeacon Lane—for Rome ? ? ?	7	7	0
G. I. P. Railway Dividend	14	13	9	London, Praed St. & Westbourne Park	1	0	0
Rev. S. Dunn, for Rome	12	4	9	March	1	1	0
Mrs. James, "	1	1	0	Smalley and Kilbourne	8	15	11
Boston—Mrs. Ward, for Rome	0	10	6	Ticknall	1	0	0
Cropstone	0	16	6	Woodhouse Eaves	2	8	6
Hucknall Torkard	1	18	7	Wolvey	18	0	10
	15	3	0				

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

THE
ORISSA MISSION
AND ITS
FAMINE ORPHANAGES.*

IN the year 1866 one of the most terrible famines that ever afflicted any country overtook the Province of Orissa. In some districts the deaths amounted to one fourth, and even to one half of the population, entire families and villages being completely swept away. Altogether from a million to a million and a quarter of people—or as many as are contained in the united counties of Derby, Leicester, and Nottingham—are said to have perished of starvation or its consequences. Of the orphan children who survived about fifteen hundred were placed under the care of the Orissa Missionaries. Many of these were mere infants, and all were in the most pitiable condition, being simply animated skeletons. To such a state of weakness and disease were they reduced that hundreds died during the first few years after admission into the orphanages, notwithstanding all that medical treatment and good nursing could do for them. Of those who survived the majority have been educated, married, and settled in life. Some have been trained as weavers, carpenters, or blacksmiths; but the majority have become farmers, and are settled in various villages. Several have become schoolmasters, native preachers, students of medicine, or have obtained situations under Government. Best of all, hundreds, having given evidence of true conversion, have been baptized and added to the church. But instead of the missionaries reporting upon their own work, others shall speak for them. It should be stated, however, that in the Orphanages at Berhampore, at Piplee, and in the

* Printed as a Supplement to the pamphlet on "INDIA, AND THE ORISSA MISSION," which may be had gratis on application to the Secretary, REV. W. HILL, Derby.

Second Female Orphanage at Cuttack, "Visitors' Books" have not been regularly kept; a circumstance which will account for the comparatively few testimonials respecting them which appear in the following pages.

THE LIEUT.-GOVERNOR OF BENGAL.

In the year 1866, the year of the famine, but before the famine occurred, the Honourable Cecil Beadon visited Cuttack, and wrote in the visitors' book as follows:—

"I visited the English Mission Schools on the 17th inst. The girls' school is one of the most interesting and well-conducted I have ever seen. . . . The domestic arrangements were as neat and orderly as could be.

"The reverend missionaries, who have done so much for the good of the people of this district during the last half century, have my most hearty wishes for the continued success of their labours.

"Cuttack, 19th Feb., 1866.

(Signed) CECIL BEADON."

THE BISHOP OF CALCUTTA AND METROPOLITAN OF INDIA.

After visiting the Male and Female Orphanages, Dr. Milman, who was accompanied by the Rev. E. Kemble, Chaplain of Cuttack, and by his Chaplain, the Rev. Mr. Driberg, a missionary of the Propagation Society, wrote as follows in the visitors' book:—

"January 3rd, 1868.

"I had the pleasure of visiting the Orphanages and their schools and premises. I was much pleased with the order and method and apparent success of the Institutions. It is a cause of thankfulness that so many boys and girls should have been rescued from imminent death, and should now be receiving an excellent education and a good industrial training, to prepare them for this life and the life to come. The missionaries appear devoted to their work.

"(Signed) R. CALCUTTA."

In preaching on the following Sabbath in Calcutta, and in presiding the next evening at a missionary meeting, his lordship spoke of the general operations of the Mission in an approving manner. In the official narrative the Mission is again referred to, and "great satisfaction" is expressed "with the management."

DAVID B. SMITH, Esq., M.D., *Sanitary Commissioner for Bengal.*

"I this morning visited the Female Orphanages under the superintendence of the Rev. J. Buckley, Mrs. Buckley, and Miss. Guignard.

"I was greatly pleased with all I saw there. This Orphan Institution is a deeply interesting one and reflects, in my opinion, the utmost credit on all concerned in its management. It is evident to the most casual observer that

everything undertaken here, in behalf of those who were at one time without friends in the world, is a genuine labour of love. The internal arrangements of the Institution are very creditable; and everything about the place is suggestive of that philanthropy and Christian benevolence which originated and now maintains this admirable Charity.

“(Signed) DAVID B. SMITH, M.D.,
 “July 6th, 1867. *Sanitary Commissioner for Bengal.*”

COLONEL F. H. RUNDALL, R.E., *Joint Secretary to Government of Bengal Irrigation Department.*

“I visited the Orphanages at Cuttack on the 4th inst. As a member of the Famine Committee in Calcutta, I was anxious to see how the funds placed at the disposal of the missionaries had been laid out; and as having been an eyewitness of the horrors of the Famine in Orissa, the rescue of these children had an especial interest for me. Having seen them in the height of their misery, I could scarcely believe that in so short a period of time so wonderful a change could have been wrought in their personal condition, much less that they could have been brought to the state of order and discipline which now reigns throughout the whole establishment. I am sure all those who have subscribed towards their support in the past instance, and the Government who now maintain them, are more than amply rewarded by the devotion and pains which are bestowed in the rearing of these children, and by the faithfulness with which the trust reposed in the missionaries of Cuttack is being discharged. The arrangement and discipline of the buildings, the cleanliness of the premises, and the neatness and tidiness of the children themselves are all that can be desired.

“(Signed) F. H. RUNDALL, LIEUT.-COL., R.E.,
 “*Joint Secretary to Government of Bengal Irrigation Department.*
 “18th July, 1868.”

THE VENERABLE ARCHDEACON PRATT (*since deceased*).

“I visited the Female Orphanage of the Orissa Baptist Mission this morning, and saw five hundred girls in two buildings, rescued chiefly from the Famine. In both I heard them sing hymns to Oriya tunes; one hymn was translated to me, with which I was particularly pleased. In it the children are taught to praise God for their merciful deliverance from starvation, and their being gathered together in this school to learn the way to heaven. I heard both schools examined by their own native teachers, who seemed thoroughly to understand their work. The history of one of them is very interesting. She was taken from the side of her mother as a little infant; her mother dying on the road, a pilgrim to Juggernath. She is now described as a thorough Christian. Even one such case is a reward for all the labour our missionary friends bestow; but in this large gathering of children doubtless there are many others, whether they will be known or not in this world, who will be their crown of rejoicing in a better one. That the Divine blessing may rest abundantly on the work is my earnest prayer.

“(Signed) JOHN H. PRATT,
 “*Cuttack, Dec. 26, 1863.* *Archdeacon of Calcutta.*”

REV. EDWARD KEMBLE, *Chaplain of Cuttack.*

"I had the pleasure of accompanying the Venerable the Archdeacon of Calcutta to the Female Orphanages here this morning, and wish to express the happiness and gratification the visit afforded me.

"I saw the school under Mrs. Buckley's care, and that also under Miss Guignard. In both schools lessons were given in my hearing and hymns sung. There was quiet order in both schools which was very pleasing to me.

"I trust I need not assure all who are engaged in these works of love and goodness that my wishes for God's richest blessing on their efforts are ever with them.

"(Signed) EDWARD KEMBLE,

"Dec. 26, 1868.

Chaplain of Cuttack."

R. L. MARTIN, Esq., *Inspector of Schools (since deceased).*

"I had great pleasure in visiting the Female Orphanages on the 6th and 7th inst. I have now paid three visits—viz., in March, 1867; March, 1868; and January, 1869. The improvement on each occasion was most marked. Girls who were learning their alphabet two years ago now read and understand thoroughly, and have attained to a fair knowledge of the geography of India and of the elementary rules in arithmetic; in the multiplication table they are not to be puzzled: but what struck me most was the perfect order maintained. I have never seen school work progress more systematically or with less noise in any school of the same size. I was asked to see all the internal arrangements, and I must say everything seemed excellently arranged for the comfort of the girls. I must not close my remarks without referring to a little English school attached to the large one, in which some fifteen or sixteen girls are making very fair progress, three or four of them reading quite nicely. I need not say how completely my sympathies are with those engaged in this excellent work."

"(Signed) R. L. MARTIN,

"Cuttack, 14th Jan., 1869.

Inspector of Schools."

THE MAHARAJAH OF DHENKANAL, BHAGIRUTHI MOHENDRA BAHADOOR.
TRANSLATION.

"I have examined the orphan children who are maintained and instructed in learning by Padri Buckley. I have especially examined them in arithmetic and geography, and have been much pleased and gratified.

"The 16th day of the month Magh, 1276 (Jan. 26, 1869).

"Killa Dhenkanal Maharajah,

"BHAGIRUTHI MOHENDRA BAHADOOR."

The Commissioner, T. E. Ravenshaw, Esq., a few days before leaving Cuttack for England on furlough, visited the orphanage. After inspecting the whole of the premises, he joined in morning worship in the school-room, and appeared much interested and pleased with the singing and reading of the boys, as well as answers given to the questions proposed. At the close he wished Mr. Miller

to make known to them that he was about to leave for England, and should tell his English friends of what he had seen and heard at the Orphanage. What was most interesting to many, he presented them with twenty rupees to purchase sweetmeats, and was the occasion of their having a holiday.

He wrote in the visitors' book as follows:—

17th *March*, 1869.—I visited the Orphanage, inspected the buildings, work-shops, godowns, schools, and was exceedingly satisfied with the system, order, happiness, and healthiness observable. I have watched this institution from its foundation, and believe the management to be admirably efficient.

“(Signed) T. E. RAVENSHAW.”

E. W. MOLONY, Esq., *Special Famine Commissioner.*

“October 4, 1869.

“I visited the Cuttack Female Orphanage this morning, and saw all the children at their studies. I was struck by the improved appearance of the children. The worn, haggard look that was apparent in many of them even last year has quite disappeared. The children have made apparently good progress in their lessons, and read and sing very nicely. They look happy and contented.”

“Oct. 4, 1869. (Signed) E. W. MOLONY, *Officiating Commissioner.*”

W. W. HUNTER, Esq., LL.D.

DR. HUNTER, Author of “Annals of Rural Bengal,” “Orissa,” etc., wrote in the visitors' book as follows:—

“I visited the Female Orphanages and schools to-day, and greatly admired the practical character of the instruction imparted. The girls are quick and apt at their lessons; but what is of more importance, they are thoroughly taught the duties of their natural station; and are being fitted, I hope, to become, in due time, good wives and useful helpmates to working-men.

“(Signed) W. W. HUNTER.”

The Rev. H. C. PROBY, *Church of England Minister, Midnapore.*

“May 17th, 1870.

“I visited this morning the Female Orphanage, and gladly express the pleasure it gave me to see such a large number of happy, intelligent-looking girls under Christian instruction. I heard some of the classes in reading, geography, and multiplication, and saw their copy-books and work. I was also shown all the internal arrangements of the Institution, and was greatly pleased with all I saw and heard. It was exceedingly pleasant to hear the whole body of children singing in their native tongue the praises of God for the blessings they enjoy. I trust, by the blessing of God, these girls, with their good training and their Christian education, will have a most important influence on the succeeding generations.

(Signed) H. CARRYFOOT PROBY’

T. E. RAVENSHAW, ESQ., C.S., *Commissioner of Orissa.*

"I have paid one or two visits to the Orphanages not noticed in this book. Whenever I go I am thoroughly satisfied with all I see and hear. Nothing is omitted that can promote the children's present and future welfare. The devoted and unremitting attention paid to the children by their guardians and instructors is far beyond any praise I can bestow.

"*March 31, 1871.*"

THE REV. F. W. ROBBERDS, *Chaplain of Cuttack.*

"I visited the Cuttack Female Orphanages yesterday, and cannot forbear the expression of my intense gratification at having seen so many native children receiving Christian instruction. I was present whilst the children read, sang hymns, and answered many questions in geography, etc., and was greatly pleased with all I saw and heard.

"I pray God that these poor children may be defended with His heavenly grace, and that they may all continue His for ever.

"*April, 1871.*"

V. H. SCHALCH, ESQ., C.S., *Member of the Board of Revenue.*

"I visited yesterday morning, in company with the Commissioner, both departments of the Orphanage, both that for the girls and that for the boys. Nothing can be more satisfactory or pleasing than the manner in which both departments are conducted. The girls whom I had seen in my former visit, paid five years ago, just after the famine, emaciated and half-dying, had now grown up to be robust, plump, smiling lasses, apparently perfectly happy and contented, as well they may be under the tender and fostering care of Mrs. Buckley, who treats them with all a mother's love and attention.

"In all the domestic arrangements complete cleanliness, neatness, and order are evidently enforced; and what struck me as peculiarly satisfactory was, that while the orphans have all necessary requirements and comforts and the means of obtaining a good sound education offered them, care is taken to avoid creating wants and desires unsuited to the position in life which they must occupy on quitting the Institution; but that, on the contrary, they are taught the tasks and duties which would devolve on them when thrown upon their own resources.

"As no visitors' books appear to be kept in the boys' department, I take this opportunity of recording my satisfaction with the manner in which that department is conducted under the care of Mr. Brooks, to whom I request that these remarks may be communicated."

"*Nov. 21, 1871.*

(Signed) V. H. SCHALCH."

COLONEL PUGHE, *Inspector-General of Police, Lower Provinces.*

"I consider the thorough comfort, well being, and health of the girls of this school too evident to need any comment. It seems improbable that the habits of years should not continue after they have ceased to be enforced by authority; and in their own homes these girls can scarcely fail to bring credit upon their Christian profession.

"*Nov. 17, 1871.*"

DR. MILMAN, *Bishop of Calcutta and Metropolitan of India (since deceased)*.

"I only need refer here to the entry which I have made in the Boy's Orphanage record, as it comprehends the Girl's Orphanage in its remarks. I would only add that the affection and attachment of the pupils to Mrs. Buckley is evidently, if possible, stronger than ever.

"March 11, 1872.

(Signed) R. CALCUTTA."

The late R. L. MARTIN, Esq., Inspector of Schools.

"On this, as on all other occasions, I noticed, with the greatest pleasure, the decided progress that had been made in the pupils, the cleanliness, order, and regularity that prevailed, as well as the intimate bond of affection and confidence that seemed to exist between superintendents, assistants, and pupils. In no respect could I suggest any improvement. I was at first disposed to think that there was more instruction given in English than was quite desirable; but when I found that those only received instruction in that language who had been selected for instruction therein owing to the quickness with which they had gone through their Oriya course, and when Mr. Buckley explained to me the circumstances under which a knowledge of English might prove of great advantage to those who were quick enough to learn it, I quite concurred with him in thinking that nothing which was not in every respect useful was taught in the school.

"12th April, 1872."

N. B.—The above was Mr. Martin's last entry in the Visitor's Book.

THE LIEUTENANT-GOVERNOR OF BENGAL.

His Honour, the Lieutenant-Governor of Bengal, Sir George Campbell, K.C.S.I., remarks on the Report of the Mission Schools:

"The account given of the Baptist Mission schools, and the Male and Female Orphanages at Cuttack, is most gratifying."

The following extract is from the School Register, being a copy of an entry by T. E. Ravenshaw, Esq., the Commissioner, under date of March 13th:—

"I visited and inspected the orphanage this day, and was quite satisfied with all arrangements; the boys quarters were particularly neat, clean, and comfortable. The food good, plentiful, and wholesome; the lads are well clothed, and in excellent health and condition, and their bright happy faces indicate complete contentment with their lot.

"The carpenters', blacksmiths' and weavers' shops were in full work, and the quality of work good; some excellent cloth was being woven.

"In education fair and practical progress is being made; every boy can read and write, and keep ordinary accounts with facility. In the English school department pronunciation was defective, dictation fair, geography good, general intelligence satisfactory.

"Many of the orphan boys who have gone off the pension fund are married and settled, and I was very glad to learn are doing well. A recent grant from

government for improvements at Minchin Patna, in Koordah, will enable considerable tracts of land to be cleared and irrigated, and I shall hope, ere long, to hear that a permanent and flourishing settlement there will afford the means and employment, and an honest living, to many of the orphan boys and girls.

“*Cuttack, March 13, 1873.* (Signed) T. E. RAVENSHAW, *Commissioner.*”

S. AGEE, Esq., *Joint Inspector of Schools.*

“I have visited the Orphanage under the Rev. Dr. Buckley this morning and examined each class in the Institution in one or more of the subjects taught. In one department elementary instruction is given in English, and throughout the institution geography is taught in addition to reading, writing, and arithmetic. In the latter the highest classes work up to the compound rules. The school labours under the disadvantage of frequent change on account of marriage of teachers, yet the more important portions of the instruction imparted here are sound and good. I was much pleased with the reading and writing in all the classes, and the needle and fancy work done in the school is very fair. The order preserved in the school is excellent, and every arrangement necessary is made for the personal comfort of the girls.

“*May 11, 1874.*”

R. PABRY, Esq., *Inspector of Schools.*

“Yesterday, November 6th, I paid my first visit to the Female Orphanage of the Cuttack Mission. This Institution reflects great credit upon all who are concerned in its management. To see such an assemblage of native girls brought under such excellent discipline and training, all looking so bright, clean, and intelligent, is indeed a rare sight. Specimens of their writing which were shown to me looked very neat. I had also occasion to admire some of their fancy work, which is surprisingly fine. I heard them read in Oriya, and a few of them read passages from the New Testament in English also. They were also examined collectively in the geography of Asia, in which they displayed great readiness. The native teacher who conducted this last lesson deserves great praise for the tact and briskness she displayed in putting her questions, and keeping up the attention of her pupils. I also heard them sing, which they do with great heartiness. On being shown over the premises I was very much struck with the orderly arrangement of everything. The training they get in the various branches of domestic economy is one of the most pleasing features of this excellent Institution.

“*Nov. 7, 1874.*”

DR. VAN SOMEREN, *Deputy Surgeon-General, Madras.*

“*November 20th, 1874.*”

“I was deeply interested in an inspection this day of the Cuttack Orphanage under Mr. Buckley. The readiness with which one class delivered a lesson in geography, and the accuracy of the answers proved the teaching to have been as good as it was successful. The singing of the whole school was creditable—tho

arrangement for the useful employment of the orphans good—the dormitories clean, and the handiwork of the inmates very real and praiseworthy. Such an Institution must be a large blessing to this place.”

DR. FRANCIS, *Deputy Surgeon-General, Bengal.*

“November 24th, 1874.

“Visited the Mission Head Quarters (with the Civil Surgeon, Dr. Stewart) under the guidance of the Rev. Dr. Buckley. It is indeed a glorious sight to see so many who bear the name of Christian thus collected together at the Fountain Head of Idolatry. Who can tell how soon the idol of Juggernath may, like Dagon before the ark, succumb before the efforts of the missionary? The day may yet be far distant; but certain it is that this Mission has been eminently successful in driving in the sharp end of the wedge. I look forward to the day when *Native Medical Missionaries* and pastors shall be distributed, like so many nuclei for Christian progress, throughout the province. To locate those trained at the several posts connected with the Mission in settlements where Christian example may do much, will be a great point gained; but I venture to think something more *aggressive* will conduce to still greater gains. What medicine, administered by native Christian teachers, has done in other parts of the Empire, may be done over again in *Orissa*. If the traveller and the antiquary, who is ready to spend freely in visiting and saving from decay the remains of idolatry scattered over the province, would visit also the Christian settlements, much more might be effected. A noble work has been in progress for the last fifty years, but we know little of it. Such sights as I saw to-day are most encouraging. My warmest sympathies are with the noble band who are thus unostentatiously exerting themselves for the evangelization of this part of India.

“(Signed) C. R. FRANCIS.”

“December 9, 1874.

“P. S.—I quite endorse all that Mr. Parry—the Inspector of Schools—has written on the subject of the general cleanliness of the orphanage, the tuition, and employment of the girls, etc. C. R. F.”

SIR RICHARD TEMPLE, K.C.S.I., *Lieut.-Governor of Bengal.*

Sir Richard visited both Orphanages, and wrote as follows in the visitors' book:—

“I had the pleasure of visiting this Institution, of seeing the good condition of the buildings and their inmates, and of observing the sound practical principles on which the boys are being brought up. More important than this, I trust that on entering the arena of life in the world, they will show to their fellow-subjects an example of the blessings of the religion in which they have been instructed. Nothing could be nicer than the appearance of the girls. They were examined in reading and geography, and they seemed to me to display more than ordinary quickness and intelligence.

“24th November, 1874.

“(Signed) R. TEMPLE.”

THE PIPELEE ORPHANAGE.

In his Official "Report of Pilgrimage to Juggernath in 1868" Dr. David Smith, Sanitary Commissioner for Bengal, thus writes, page 36:—

"I left Pooree late on the evening of 2nd July, having been ten days there, and got as far as Piplee the following afternoon. I there visited the Orphanage, and was much pleased with what I saw of the internal arrangements of the place. The poor children are the objects of sincere and constant solicitude. The philanthropic exertions of Mrs. Goadby and Miss Packer, the ladies of the Mission, have left on my mind impressions like to those that are linked with the names of Florence Nightingale and Elizabeth Fry. It is not too much to say that they are earnest and valuable allies in the cause of medicine and sanitation in Orissa."

The following extracts are from the Visitors' Book subsequently kept at Piplee:—

C. R. FRANCIS, Esq., M.B.

"Passed a very pleasant day with Mr. and Mrs. Bailey at Piplee on the 3rd of December, 1874, and had an excellent opportunity of observing the working of a Mission HOME. It is very pleasing to note how cheerful all the members of the general community seemed to be: the orphans at their daily occupations; the children of all ages in the English and vernacular Schools; and the villagers in their homesteads. The boys in the English classes seemed to be unusually forward. They are evidently well grounded in the English language, and I was much struck with the facility with which three of them wrote it. Two of this (the first) class went through two propositions in Euclid with great facility. The Vernacular classes are also well instructed—children of five years old reading with more facility than older ones in many other schools. This is the first Mission School that I have seen in Orissa, and it has impressed me most favourably with reference to missionary and educational work in this part of India.

"(Signed) C. R. FRANCIS, M.B., *Deputy Surgeon-General.*"

H. A. HOPKINS, Esq., *Government Inspector of Schools.*

The Government Inspector visited the Schools at Piplee on March 31st, 1874, but had not time to examine the girls. He writes:—

"I am happy to be able to report favourably of at least one Anglo-vernacular school in Orissa. The Mission school in Piplee is one of the best schools of the sort I have visited. It is far superior to the school, which generally stands well in the examinations. . . . The vernacular school is also a good one of its kind. . . . I do not think there is anything which needs a change in the schools; the boys are orderly and quiet; the masters are superior men, and there are not too many of them."

JOHN BEAMES, Esq., B.C.S.

"I visited the Mission establishment, and heard the boys and girls questioned in Sacred History and Geography. I also saw their handwriting, which is very clear and good. They all read with great readiness and clearness a chapter of Matthew. The buildings are very neat and clean, and when the new court-yard is finished they will be extremely comfortable.

"I am much pleased with the excellent condition of the Mission schools and dormitories.

20-4-77.

"(Signed) JOHN BEAMES, *Officiating Commissioner.*"

THE ORPHANAGE AT BERHAMPORE, GANJAM.

The following is the report of the Senior Assistant Collector of Ganjam on the Orphanage at Berhampore, and is extracted from an official paper of the Government of Madras Educational Department. Under date of 27th April, 1877, he writes :—

"I inspected the Orphanage attached to the Baptist Mission here on the 25th instant.

"Of the management of this Orphanage I have always heard highly. There are now only six boys and two girls on the Government roll. The boys have been well educated, and have had a good industrial education. They have been taught to make themselves useful at farm work and handicraft. For instance, one of the former orphans became a carpenter, and one of the boys now on the roll became apprenticed to him. I do not think there is the slightest cause for fear that they will not turn out useful members of society.

"Of the girls only two now remain. The former girls have all, as I understand, been satisfactorily married, and the two now remaining will, I doubt not, follow in their footsteps. The girls attached to this Orphanage have had the inestimable privilege of being brought up under the eye of English ladies, the wives of the various missionaries who have had charge of this Mission.

"I may add, it struck me that the boys and girls attached to the Baptist Mission had a much more open and straightforward demeanor than those of the Church of England Orphanage.

GOVERNMENT ORDER THEREON, 9TH JUNE, 1877.

"In all the Orphanages (Church of England, Roman Catholic, and Baptist) attention has been paid by the directors to the education of the children, and to their training in industrial occupations, but with varying success. The Baptist Mission appears, on the whole, to stand first in these respects.

(Signed) D. F. CARMICHAEL, *Off. Chief Secretary.*"

GENERAL SIR ARTHUR T. COTTON, K.C.S.I.

In presiding at a missionary meeting held in Church Street Chapel, London, on Monday, April 30th, 1877, Sir Arthur T. Cotton, said :—

"It is a great honour to be allowed an opportunity of telling you what my ideas are of the work and progress of missions in India. I have had very good oppor-

tunity for observing these during so many years acquaintance with India. I have been in the Indian army now fifty-eight years, and during that time have had many advantages for observing the changes that have passed over India. I have visited many missions in various parts of the country, and have obtained information in every way I could. I have been twice, for some little time, in Orissa, and am especially interested in that province on account of our engineering works there. As an engineer, I always like to begin speaking of the work of missions with stating my opinion of the soundness of the foundation which has been laid, and I cannot but declare my entire satisfaction in respect of this Mission. . . . It is often said that you must not put implicit confidence in the missionaries' own reports, and I must say I concur in that view ; but I never read a mission report that did not greatly underrate what had been effected. It must be so. Those who are in the midst of the fight and actually encountering all the difficulties, disappointments, and sources of depression that are inseparable from such warfare, cannot possibly take such a fair view of the matter as a looker on, and especially one who has been looking on for more than half a century, and has thus witnessed the amazing change that the preaching of the gospel has produced in that long time.

“What I honour above all in the missions is the indomitable perseverance with which your missionaries go on with their work, whether their success is apparent or not. I consider the greatest hero in the world is the man who, taking his stand upon the word of God, perseveres for years without the encouragement of confessing converts. They read, and this is true, that one soweth and another reapeth ; and they know that in due time he that soweth and he that reapeth shall rejoice together. It is a great matter of thankfulness that so small a body as yours should have been enabled so many years to support, in great efficiency, so important a Mission. I wish other Christian churches in England showed as much vitality. If they did, the missions in India would be trebled or quadrupled, and the whole country would be effectually inoculated with the truth.”

From the above testimonials we think it will be evident that the Missionaries have endeavoured to discharge their duty—which has been a labour of love—towards the children committed to their care. As two or three hundred famine orphans, besides a number of others, still remain in the Orphanages, and as for many of these the missionaries are dependent upon voluntary contributions, we trust the hearts of many Christian friends will be moved to aid in the education, the training, and settlement of these destitute orphan children.

Contributions for the Orphanages will be thankfully received by the Treasurer of the Society, W. B. BEMBRIDGE, Esq., Ripley, near Derby ; or by the Secretary, REV. W. HILL, Derby.

Our New Chapel at Walsall.

THE FIRST CHAPEL built under the New Unification Scheme of our Home Missionary Society was auspiciously started on Tuesday, July 30, at Walsall, in Staffordshire. The day was bright, the attendance large and representative, the interest strong and sustained, and, according to the local papers (which give lengthy accounts of the proceedings) "everything passed off in the most satisfactory manner." The Midland Conference was represented by its Chairman, the Rev. E. Stevenson; the churches of the neighbourhood by Rev. E. C. Pike, B.A., of Birmingham, C. Springthorpe, of Longton, B. C. Young, of Coseley, and J. E. Barton, of Wednesbury, etc.; and the Home Mission Society by its Treasurer and Secretary. The church at Walsall, led by its indefatigable and self-denying pastor, the Rev. W. Lees, entered into the movement with enthusiasm, unanimity and devotion.

The style of the architecture is a mingling of the classic and Italian and the building will comprise in addition to the chapel proper a minister's vestry, with lavatory, etc., attached; a large lecture room, which is to serve for Sunday school purposes until the schools, for which the land is reserved, shall be built; two class rooms, ladies' lavatory, basement kitchen, fitted with range and boiler for tea meeting purposes, coal cellar, and heating vaults.

The chapel is 62ft. long and 44ft. wide, the height from floor to ceiling will be 30ft. The orchestra is 18ft. wide and 16ft. deep, the entire length of the chapel, including orchestra, being 78ft. Accommodation is provided in the body of the chapel for 404 sittings, and in the galleries for 276; making a total of 680 exclusive of the orchestra. The walls are of red brick the front and two-side elevations being of best pressed brick, with dressings of Hollington stone throughout, and will be enriched with moulded and carved caps, arches, and cornices. The roof is to be covered with best Bangor slates; and the vestibules and entrances are to be paved with encaustic tiles, for which special designs are being prepared by the architect.

The outlay, including site, which is freehold, will be about £4,000. Mr. W. F. Markwick, of Aldine Chambers, is the architect, and the carrying out of the works has been entrusted to Messrs. Rowley, jun., and Lynex, of Eldon Street, Walsall.

The position of this edifice could not have been better. It is near to the junction of the Caldmore Road with Vicarage Walk, and in the midst of a dense population. Vicarage Walk chapel will have the signal advantage of being well placed.

HISTORY OF THE MOVEMENT, BY REV. W. LEES.

Although we believe the Baptist Church to be the oldest in Christendom, yet we have no information of a congregation of Baptists in this town, prior to the year 1824. About that time the late Mr.

GENERAL BAPTIST MAGAZINE, SEPTEMBER, 1878.—VOL. LXXX.—N. S. NO. 105.

Wilkinson, the esteemed father of Mr. Samuel Wilkinson our highly-honoured and gifted Town Clerk at the present time, came to reside in Walsall. Mr. Wilkinson was a true Christian and a conscientious Baptist; he did not conceal the light he had, but spoke to others of New Testament principles and ordinances.

He and a few other Christians opened a room, first in a house in New Street and then in the Black Boy Yard, for the preaching of the gospel. Mr. Maurice, late of Coseley, was invited to be their first minister, and under his solid and instructive teaching the young cause grew and prospered. The first converts, a number of men, one of whom remains until this day, went to Birmingham, and were baptized in Cannon Street chapel. These men returned home with their zeal inflamed, and very soon began to work for the erection of a new Baptist chapel. A site was obtained in Goodall Street, the chapel was built and opened for public worship in the year 1832.

The cause greatly prospered for many years, and Mr. Maurice, the minister left, and, I believe, was succeeded by Mr. Hamilton.

During the ministry of Mr. Hamilton the church divided. About seventy members left with the minister, and commenced a new cause. They met in the Dragon room for worship and for the preaching of the gospel.

The members, with the minister, secured a site in Stafford Street, and forthwith began to build a new chapel.

The chapel in Stafford Street, our present place of worship, was opened by the late Rev. Jabez Burns, D.D., London, in the year 1846, and the church became associated with the New Connexion of General Baptists. The church, however, did not hold long together, and the pastor left and went to America. For years the pastorates were short, and the church passed through great troubles. There were a few faithful members who abode with the church through all her reverses. The chapel was then small and comfortless, having but a few pews and no galleries.

In 1859 Mr. Jabez Marshall, now of America, a man of great zeal and enterprising spirit, launched the project of new galleries for the chapel in Stafford Street. Many laughed at his enterprise, and scoffed at the attempt of the few feeble Jews.

On February 12th, 1860, Mr. Lees, the present pastor came all the way from Berwick-on-Tweed to re-open the chapel. The renovation was thorough—new galleries, pews, platform, and organ made it like a new one. It was seated for 500, but the members were reduced to thirty in number. The church gave a warm and united call, which after a short season was accepted.

On April, 1860, Mr. Lees settled as pastor. The congregations increased, converts were multiplied, and seventy were received into the church during the first year of his ministry. Growth, strength, unity, and peace continued all through these years. The small church of thirty members in 1860 then doing nothing for their own denominational institutions has grown into 366 members at the present time, with a good Sunday school, helping the Foreign Missions, Home Missions, and the College of the New Connexion of General Baptists. Last year they

raised for the Foreign Missions and for Home nearly £100, while their income for the year was about £600.

We ought to mention that in the year 1869 we enlarged our chapel a second time, and built new schools at a cost of £2,485.

About two years since the pastor got an earnest invitation to remove to Leeds. He did not accept the call, but resolved to abide in Walsall, with the fervent hope and fixed purpose of raising a new and commodious chapel somewhere in the Caldmore district. He laid the project or scheme for the new chapel before the deacons and committee, and it was received with a degree of cordiality scarcely expected. The co-operation of a few friends outside the church was sought, and with great zeal and generosity these friends joined with us, and have brought our scheme to what we behold here to-day. We became convinced, however, that owing to the depression of trade and other causes that we were not able to carry out the plan alone.

Fearing lest the scheme would come to naught, Mr. Lees wrote to the Rev. John Clifford, M.A., LL.B., of London, asking him if the Committee of the Home Missionary Society would accept our site, plans, and cash both received and promised. The reply was favourable.

The Building Committee of the New Connexion of General Baptists accepted Walsall as the site for building a denominational chapel. So in conjunction with the Home Mission Building Committee they were now engaged in building this new and commodious place of worship. They believe this church was needed here, because the population of Walsall has doubled during the last twenty years, and other denominations have built new churches and chapels, but neither Independents nor Baptists have built one new place of worship for the last eighteen or twenty years. Further, they were persuaded that while our aim was to injure no denomination of Christians, but to work in harmony with all who were seeking to preach a pure gospel and save the people, that the Lord Jesus, who is the head of the one true church, will help them in the work they have undertaken for His glory.

In this place of worship the cardinal doctrines of the gospel will be preached. The inspiration of the Scriptures, the fall of man, the atonement made by Christ for the sins of the world, regeneration by the Holy Spirit, the need of the new birth, and the importance of holiness of heart and life. That the ordinance of baptism will be administered to believers only, and in the manner Christ Himself was baptized, namely, by immersion; but while the church is Baptist, it should be clearly understood that the Communion is open to all true Christians. We wish this church to be a place where God shall be sincerely worshipped, where Christ shall be loved and be obeyed, whose converts shall be made saints established in the faith of the gospel, and where mourners shall be comforted. We build this house and place this document under this memorial stone in the hope that God may fill this house with His own glory, and that in the ages to come this paper may be read by those who come after us. We wish to transmit to posterity all the blessings of the new and everlasting covenant. W. Lees, pastor of the Baptist Church, Stafford Street, Joseph Mills, Thomas Marshall, Samson Allsopp, Joseph Shaw, deacons.

LAYING THE MEMORIAL STONES

"Took place in the presence of a large concourse of people." The Rev. E. C. Pike, read the scriptures, and Rev. E. Stevenson offered the dedicatory prayer. A letter was read from Sir Charles Foster, M.P., enclosing a donation and explaining his absence. Richard Johnson, Esq., President of the Home Mission Society, was to have laid the first stone, but was unfortunately unable to be present. In his absence our Treasurer, T. H. Harrison, Esq., of Derby, performed the ceremony on behalf of the Society. The second stone was laid by the Rev. W. Lees. So the two factors engaged in the building were appropriately represented in these memorial acts. An address explanatory of General Baptist principles and purposes was given by J. Clifford, and then opportunity was afforded for the reception of contributions to the building fund.

After tea a public meeting was held in Stafford Street chapel, under the presidency of J. S. Wright, Esq., of Birmingham. Addresses were given by Messrs. E. Stevenson, C. Springthorpe, W. Lees, E. C. Pike, B.A., J. E. Barton, H. W. Earp, of Melbourne, and J. Clifford. More than £250 were received in gifts or promises.

THE MACEDONIAN CRY AGAIN.

And now we want the immediate and generous help of ALL the churches throughout the denomination. The friends at Walsall are doing magnificently, and will continue so to do. We have not the shadow of a shade of misgiving concerning them. Would that all General Baptists were as hearty and practical! Indeed, we must be ere we wipe away all discredit from our Home Missionary history, and place this department of our work on a par with the rest. At present our home work is so partial, fragmentary, and sluggish, that it is an incessant pain to us. We are utterly ashamed of it. Its feebleness and inadequacy haunt us night and day. Two churches out of every three do nothing for it. The end and meaning of being *in* a denomination is to do that denomination's work; yet only one out of every three churches pay any heed to the work that is more vital to our organic life than any other. We must, and will, by God's grace, alter all this. True, trade is bad; but we have not lost all our money yet. True! home claims are numerous and pressing, and will not be shunted; but these, too, are HOME claims as really as any, and more important than most others. Luther said to his wife, "all our money is gone; the silver tankards must go for the Lord's work yet." It has not come to that yet with many of us, has it? We are not *pinching* ourselves much for God's work, are we? Let us try it. It will not hurt us. Nay, it will do us good. We want help at once. Reader, have *you* given anything this year? You can't. Then can you *collect* anything? Has the church of which you are a member had a collection, or appointed any one to receive subscriptions? If not, see to it to-day. We want aid before Christmas from all the churches, both small and great.

JOHN CLIFFORD.

A GREAT TRUTH.—An avowal of Lord Palmerston richly merits a permanent record. It was in these words:—"It is quite true it may be said, what are opinions against armies? Sir, my answer is, *opinions are stronger than armies.* Opinions, if they are founded in truth and justice, will, in the end, prevail against the bayonets of infantry, the fire of artillery, and the charges of cavalry."

Summer Holidays and Christian Work.

BY THE REV. HENRY WARD BEECHER.

At the present time Christians are in all the churches taught to "labour," as it is said, "for Christ." I am very sorry to say that the most sacred phrases, and the most endearing terms, by being lipped and run around with in the most careless and familiar way, become cant phrases. There is great danger, I think, that the name of Christ will be unhallowed by the too frequent and inconsiderate use of such expressions as "come to Christ," "Work for Christ," "Believe in Christ," and so on. There is danger that, instead of being a name that sheds down Divine influence upon us, it will become almost like the handle or latch of a door—something that everybody handles and nobody thinks much about.

Now, in our time, the activity which is going on, the organised efforts which are being made to diffuse knowledge, to bring intelligence home personally to the whole community, to repress dishonesty and intemperance, to educate the ignorant, and to succour those who are in trouble—these are among the most beneficent developments of the spirit of Christianity. Instead of decreasing them in scope and intensity, it should be the wish of every intelligent Christian man to augment both their power and the circumference of their movement. Nevertheless, as the heart is continually tending to the carnal, the lower and sensuous forms of things, so these very instruments by which we are endeavouring to civilise and Christianise men may become to us snares. It is, therefore, worth while to put you upon your guard, and to caution you on the subject of what might be called impersonal labour, or artificial doing good.

Let me say, in the first place, that when you come to the very marrow of the matter, the kingdom of God is increased, not by the number of churches, not by the number of communicants, not by the number of schools which there are, not by the number of tracts and newspapers which are circulated. As the kingdom of God is righteousness, peace and joy in the Holy Ghost; as it is sweetness, gentleness, meekness, humility and devoutness; so the real increase in any community of the cause of God is to be measured by the increase of these interior dispositions. All the bustle and enterprise and activity does not advance the cause of God among men one step if there has been no augmentation of the devout character of the interior dispositions of men. If the church is only another organisation for social purposes; if you are busy in spreading its doctrines and ordinances and outward elements, leaving men just as proud, just as malign, just as cold, just as selfish, just as combative, just as quarrelsome, just as uncharitable in their judgments, and just as hard and inexorable as ever—you may build an extra Sunday school in each ward every year, you may multiply Christian associations, but you will make no progress whatsoever, for, after all, it is the increase of these interior dispositions, it is the increase of the sweet fruits of the gospel in men, that marks the spread of Christ's kingdom.

When men go out to work for Christ, some go merely in a professional way. Their duties are done because they are hired to do them. I do not suppose that this is the general characteristic of men who go forth as preachers or missionaries, depending more or less upon their profession for their support; but there is human nature everywhere, and there is that degenerating tendency towards sordid support everywhere, among the high and low; and it behoves every one to watch against this tendency.

Then there are a great many who go out patronisingly. Their whole air is that of persons who have found out something they want to tell to other persons. They feel so good, they are so sorry for folks who do not feel as well as they do, that they are everywhere talking and offending persons' pride. Yet they are full of humility of words; they are "unworthy to have received such gifts as they have received;" and it is strange to them, always "that it pleases God to employ such instrumentalities as they are"! There is ever so much of that; and it is offensive both to God and to men of good sense. There is a great band of workers of this class. They may be very good people in other respects, but they do not represent the spirit of the gospel. They do not exhibit the lovely side of human experience. They may do a great deal of good in spite of this infirmity; but how much more good they might do if they went to work in a different way!

Then there are a great many persons who are routinists. They have their unwritten liturgy, and they repeat it right and left. "What is the state of your soul to-day?" they say to everybody that they meet. They have a thousand cant phrases that they use. They do some good, it is to be hoped; and yet they do not do a great deal of good, I fancy.

Then there are those who are largely influenced by vanity. They like good report, and they work for it largely.

Now, there is no knowledge that you can carry out among men, there is no form of influence which you can bring to bear upon them, that is half so efficacious as yourself, provided you are Christ-like. The strongest influence which you can exert is a truly Christian disposition. There is that in such a disposition—in benignity, in easiness to be entreated, in incessant kindness, in gentle patience, in charitable judgments, in defending the ignorant and the absent, in largeness of mind, in generosity of purpose, in manliness, and Christian manliness, in being true and just, and gentle and good—there is in the manifestation of this disposition, under all provocations and in all circumstances, a testimony which I think is the strongest that you can possibly wield.

I can imagine a person going out for a vacation to some summer resort with scores of other persons; and I can imagine that he might be very strict of a Sunday, and be anxious to have prayers every day in the parlour, and inquire whether everybody read the Bible, and watch to see if there were any vain and frivolous people among the inmates, and make it a business to talk to each one, and press religion on folks anyhow, saying, "If I should meet these persons at the judgement-seat, and should never have talked faithfully with them, what should I do?" Such a man may be sincere, and yet he may not be acceptable, because his language, his attitude, his whole air and disposition may be proud, worldly, and severe. So, although I do not say that such fidelities are never useful, I do say that persons may be faithful in all those respects, and yet fail to make an impression of Christ upon men, or to represent Him to them. I can understand how another person, very timid and very diffident, may never open his lips, through an entire summer, to speak one positive word on a religious question, and may yet demean himself in such a way that everybody in the house where he stays will feel how sweet Christian character is.

He who carries an attractive disposition into the midst of men is more effectually preaching the gospel of Christ than if he were to talk from morning till night. Besides, when you are living according to the

example of Christ, then people want you to talk with them. When you are not so living, they may or may not want you to talk with them, as the case may be; but when you are yourself beautiful in your disposition by the fragrantcy of the gospel, by the similitude in you of the Lord Jesus Christ, and the glory of that manliness which comes from God, and which tends towards the ideal of Christianity in the New Testament, then official duties become very powerful. Then perfunctory service is redeemed from prejudice. The conversation becomes like the Spirit of God, being quick and powerful. The want is apt to be this: that we run the machinery when we have no wheat to grind; that we keep the mill a-going, all the time talking, talking, talking under the impression that it is the right thing. Under such circumstances you do not say anything; for it is not through the tongue, but out of the abundance of the heart that the mouth speaks, when it speaks to any purpose.

Hence, my exhortation for you, in your summer residence, wherever it may be, is, Be useful; and in order to be useful, be Christianly good. I do not exhort you to take books and tracts with you—I leave that to your separate judgments and desires. I do not say to you that you ought to pray so many times or so few times; but I say this: that whoever comes to know you ought, having known you for a while, to have a better understanding of Christ, not by what you say, so much as by what you are. And remember that it is easy for you to do those things which everybody does. It is easy for you not to get angry at things which do not provoke you. It is easy for you to bear things that are not heavy to you, though they may be heavy to other people. It is Christ-like to be serene and gentle in all things which hurt you; to return good for evil, sweetness for bitterness, kindness for reviling and reproach, and to have a heart which is all the time shining with goodness, full of charitableness, full of kindness, full of helpfulness, and at the same time, not self-conscious, not vain, not proud, but sweetly Christian. If you carry out such a disposition as that, I will risk your influence, and I will risk your usefulness. I would rather have one little sprig of mignonette than a cartload of sunflowers. I would rather have one single fragrant rosebud than acres and acres of inodorous, rank, and coarse flowers; and so, I say, the fragrance of Christ, the beauty of Christ, the gentleness of Christ, the loveableness of Christ, are worth more than any outward observances.

A woman brings up her household through sorrow, through joy, with hardship, with labour, with inward trials, that send her to God; day after day she ripens, she beautifies—for there is no beauty like that which the grace of God causes to strike outward from the soul, and illumine the features; homeliness itself forgets to be unbeautiful, and learns to shine under the influence of grace; and though this woman may never have spoken even to a sister Christian on the subject of religion, yet she lives with such an example of patience and purity and discretion and tenderness that her children see it, her neighbours see it, and take an ideal of life from it which they would not have had but for her, and become admirable teachers and preachers, it may be, by reason of her silent testimony; and thus she is instrumental in bringing many into the kingdom of God. She never uttered a word in meeting, but she never ceased to be a witness for God to all who looked upon her.

So you may bear Christian testimony though you may not have the gift of talking. *Being good is itself speech.*

Recollections of Mrs. C. E. Balfour.

As my recollections of Mrs. Balfour do not extend further back than the second half of 1840, I shall confine any reference to a preceding period to a few leading facts—viz., that she was born in the New Forest, Hampshire, Dec. 21, 1808; that the first seven years of her life were spent near Carisbrooke Castle, in the Isle of Wight; that she came with her mother to London, and resided there till her marriage in Sept., 1824; that the subsequent thirteen years were connected with much privation and trial, borne with cheerful fortitude and trust in God; and that in the October of 1837 both herself and Mr. Balfour having signed the temperance pledge, and devoted themselves to temperance work—he by voice, and she by pen and speech—a plain path was gradually opened up for the exercise of abilities whose remarkable range had not, up to that time, been apprehended by others or herself. It is the less needful to touch on the events included in the years 1808–40, as her own practised pen has related them in an Auto-biography coming down to a still later period. This document, composed some years ago, has been left for publication in charge of her only daughter, through whom she became to me a mother-in-law, who had already long been a mother in love.

It was while residing in Chelsea that temperance engagements brought my father into association with Mr. and Mrs. Balfour, who then began occasionally to attend Church Street Chapel; and it was not long before Mrs. Balfour, convinced of the obligation of believers' baptism, confessed, in this primitive and prescribed method, her own faith in the Redeemer. Mr. Balfour had been at one time of his life a member of a Baptist church; and the union of both with my father's church, conduced, with other circumstances, to their removal to Richmond Street, Grove Road, in the early part of 1841.

Previous to this event I had visited Mrs. Balfour in her Chelsea home, and had poured out upon her the floods of controversial theology on Popery and Calvinism with which my mind was charged. She took it very kindly, and conversing with me more as a grown-up friend than as a boy of twelve, I at once yielded to that charm of winning geniality by which she everywhere attracted to herself "young men and maidens, old men and children."

When the family came to reside near our own, I was a frequent visitor at her house, and was introduced by her to that long train of illustrious men and women of literary eminence with whose writings she had made herself familiar, despite the crowd of domestic cares and labours which had continued to surround her. Both then, and afterwards, Mrs. Balfour prided herself on her practical knowledge of household work, millinery mysteries, and even cookery capabilities; and, being a genuine woman, she was not ungratified when complimented on some achievement of her needle, or some production of her culinary skill.

For some years she assisted my father to edit the *Temperance Journal*, a weekly periodical; a work she was well fitted for by experience as

well as natural aptitude, since she had previously been sole editor of the *Temperance Beacon* and the *Teetotal Magazine*.

In 1841 she wrote, also, a series of letters or papers addressed to young abstainers. These were collected into a volume under the title of "The Juvenile Abstainer," and in an enlarged form, under the title of "Morning Dewdrops," this contribution to temperance literature has been of signal service to the cause. It is yet without an equal as a book for boys or girls of from twelve to sixteen years of age; and the latest edition being illustrated, is as pleasing to the eye as the contents are instructive to the mind. It is published by Partridge & Co., Paternoster Row. One of the chapters contains an account of a public juvenile discussion on temperance, in which I had taken part; but I fear that partiality in this case served to diminish the fidelity of the report. Her "Garland of Winter Flowers" was a collection of prose and poetical pieces to which neither printer nor binder did the slightest approach to justice. It, too, appeared in 1841. But while she was thus training herself to authorship she was now on the brink of a career she had never anticipated, and from which, if definitely proposed, she would have shrunk in modest self-distrust. At Chelsea she had spoken at temperance meetings attended by females only; but my father perceiving in her a fine faculty of expression possessed by few of either sex, urged her to prepare some lectures having direct reference to "the moral and intellectual dignity of woman." Her first essay was made in Church Street Chapel, and with a success which confirmed the judgment of the appreciative few. What was more important, it encouraged herself; for she entered upon this work literally with "fear and trembling," and it was not till all doubt of her vocation as a public lecturer was at an end, that she could reconcile herself to a manner of life which had not then been attempted by any other Englishwoman.

Having my evenings disengaged I was privileged to accompany Mrs. Balfour to various of her London and suburban lectures at Greenwich (the Literary Institution of which gave her the first invitation), Battersea, the Birkbeck (Holborn), etc.;—and when, as the reporters phrase it, she "resumed her seat amidst thunders of applause," no heart swelled so high with triumph, not even her own, as that of the little fellow whom no one knew or cared for but herself. It may be as well to say here, that the plan pursued by Mrs. Balfour from the first was continued to the end; and that her reputation as a lecturer, which underwent no eclipse, was due to a concurrence of causes. She was always very careful in her preparation, and was ever adding to the subjects she felt qualified to discuss. She never entered on questions which her training had not fitted her to handle, and she never assumed a learning she had not acquired. Rarely did she use a foreign word, not even a French word, though she knew French fairly, so anxious was she not to imply a knowledge beyond that which she really had. A wonderful memory served her both as a depository of information and a bank on which she could draw at pleasure. In her speaking all were instantly struck with the union of self-possession and feminine reserve, so that those who went to see a masculine woman, bold and blatant, a sort of Blue Stocking in arms, were surprised to behold a lady, quiet, collected, unobtrusive, taking no advantage of her sex, but proceeding in a sweetly

musical tone of voice to discourse, for upwards of an hour, on the appointed theme. Before those accents and that style, prejudices melted away like snow in summer, and those who had been most opposed to her engagements, generally ended by confessing that to the rule "no lady lecturer admitted here," Mrs. Balfour might and must be the one exception. It has been said in a widely circulated journal that twenty-five years ago Mrs. Balfour sat and read her lecture. This is a double error; for she never read her lectures, and not until suffering from symptoms of the disease which, alas! cut short her days, did she avail herself of the courtesy of a chair. Her earlier notes were copious, but never more than suggestive; and after a lecture had been delivered a few times, she made but little use of the paper in her hand. Even in her lectures on Poetry and Poets she seldom had any need to refer to notes; and for the longest quotations made she relied on her recollection, and not on any written extracts. It may be affirmed that from 1841 to 1865 she never sat when lecturing; and all who have heard her must recall that ease of attitude, with sufficient movement to redeem it from tameness, which assisted to give effect to the spontaneous flow of the choicest language, and an expressiveness of countenance which reflected every emotion with admirable fidelity. When, as in her addresses on temperance, moral duties, and religious truth, her heart was especially interested, her face grew radiant with the intenser feeling. Affectation was her abhorrence; and if there were any art, legitimately employed, it was of the kind which conceals itself. I am inclined to believe she never studied any art of speaking, but was so naturally endowed with elocutionary gifts as to do what was best by an unerring instinct. She would have called it "intuition." Her faith was great in "intuition"—a point on which we had many sallies *pro* and *con*. It was the grand quality she claimed for her own sex; and not unfrequently when listening, with a slightly bewildered air, to some technical exposition, she would fall back instantly on the power of "Intuition"—the faculty of getting at results without the labour of logical processes and painful ratiocination. On the question of the mental equality of the sexes she did not care to theorize; but admitting that the highest creative genius seemed entrusted to men, she earnestly contended for such woman's rights as were necessary to an education best fitted to give to her the largest command of the powers she is endowed with by her Maker. She wished for womanhood not adulation, but justice; and she lived to see this justice in considerable measure conceded. In political matters she was chiefly concerned for social legislation, and her approval of the proposal for giving the franchise to women paying taxes, was connected with the belief that such women would be constrained to take an interest in politics, less for party objects than for the practical good that might be thus attained.

For some years Mrs. Balfour resided in Hall Park Place, Maida Hill, and there one of the saddest sorrows of her life occurred in August, 1847, in the death of her eldest son, Arthur, when it fell to my lot to do something to minister to her under an affliction which, for a season, shut out all other considerations. Her subsequent London residences were at Porteus Terrace, and Alfred Road, Paddington. During my College career—1847-51—she was in the full vigour of her activity, both physical and mental, travelling, lecturing, writing books, and con-

ducting a large Bible class every Sunday when she could possibly reach London on Saturday night. Besides all this, she spent many an hour in carrying on correspondence with her family and friends, not forgetting the Leicester student. He gave her critical disquisitions on poetry and what not; and she, with a copiousness almost equal to his own, returned descriptions of places and persons drawn with a vivacity which nothing could exceed.

A visit to Ireland, in 1849, made a deep impression upon her by the contrast it offered between the deplorable wretchedness caused by the famine, and the opulent splendour visible in the houses of the rich. In the mansion of one lady the plate was of gold, and outside her gates were crowds of gaunt creatures perishing for bread.

Having removed to Reigate, Surrey, in the summer of 1860, Mrs. Balfour enjoyed the rural quietude and lovely scenery of that region, keeping up a number of her more favourite engagements, but devoting more attention to literary work. To this I have scarcely alluded, and can only now briefly refer to it. Her serial articles would, if collected, form many volumes; and her books are treasures of thought beautifully set forth. Their titles and topics have been named as indicating the practical bent of her mind, and they may also be cited as illustrative of her own character and career. Her own course was one of "Up Hill Work," and "Moral Heroism" was needed for its prosecution. She was one more added to the "Working Women of the Nineteenth Century," and as she imitated as well as admired the "Women of Scripture," she became herself one of the "Women Worth Emulating," of whom she affectionately wrote. As a writer of fiction, most of it on the temperance topic, she displayed a skill and fertility which, if she had chosen to give herself to that class of writing, might have made her more widely if not more honourably known.

Her religious convictions and feelings were strong and ardent. She was in full sympathy with the General Baptists, yet ever holding what she believed to be the truth in that spirit of love without which the truth profiteth nothing. The last three years of her life were spent at Croydon, and it was there that, on the first day of September, 1877, a long-standing bodily ailment took a development which baffled medical science and assiduous nursing. All that a daughter's loving care could effect was unstintingly done by day and night, with the aid of a faithful servant; but the assistance of a night nurse, and afterwards of a day nurse, became indispensable, till on the morning of the 3rd of July she calmly passed away. In the earlier months of this long trial she enjoyed the reading of the Scriptures and prayer, and earnestly did she ever join in the words of the Lord's Prayer, that epitome of all theology and quintessence of all devotion. The progress of the disease was attended by more or less of mental obscuration; but a month before her death the sudden return of consciousness again allowed of those religious exercises, which have now been resumed after a nobler pattern, never to be interrupted. Such a life is its own eulogium; and such a departure is the sure and certain passage to a life exalted, purified, and glorified!

DAWSON BURNS.

Our Infants.*

WHATEVER deficiencies may exist in the various departments of a Sunday school, most of them have been laid upon the dissecting table, and the scalpel freely used to lay bare the many diseases, and to discover the various sources whence the weaknesses have arisen. How to maintain order and discipline, to secure perfection in superintendents, teachers, and secretaries; vestry and non-vestry classes, music and singing, and all other sections of Sunday school deformity, have been considered; but how seldom we have heard much said about the infants, who, in after life, are to become the backbone of the Sunday school. It surely cannot be for any want of sympathy with them; but perhaps it may be that the youngest class in the school, which is often thrust into the far corner so as not to disturb the finer feelings of children of larger growth, is of so little moment as to be of little consequence. We feel that the claims of infants are paramount, for if there is neglect here, or injury done, the pernicious effects may be manifest during the whole of after life.

Having been led, through connection with educational establishments, to look into the various classes and attainments of children under tuition, and, in a measure, studied the physical and mental powers and weaknesses of the infant mind, having seen the operation of the German Kinder-Garten system of Froebel, many previously formed opinions of the advantage or necessity of children being in early years "forced" in their education have been dispelled, and a powerful stimulus has been given in favour of the gentle, natural development of the mind, as opposed to strong pressure being exerted to communicate knowledge in early life, which may stunt the power of thought in after days. A superficial conclusion is often arrived at, and all desire to see children "get on;" but this desire is often proved to be fallacious, as infantine precocity is not often the path to eminence in manhood. Should any attempt be made to throw upon the mind of a little one a sudden weight of knowledge, it will be like the action upon the eye and brain of the change from darkness to the bright sunlight, the various organs may be injured, and repetition may lead to mental blindness. We must remember that in this stage of life, we have to deal with nature in an undeveloped state; the brain is but imperfectly formed, and intelligence but glimmers. Step by step, as the brain progresses in organization, the light of intelligence grows clearer. When the brain is imperfectly formed, or permanently deformed, intelligence is dimmed or quashed. What care, then, ought to be exercised by the infant teacher, and how carefully those foundations ought to be laid which are hereafter to bear the grand educational structure which it is intended to raise. Of all the sections of a Sunday School, the infant class claims the most watchful attention and careful study. In a child's mind a molehill becomes a mountain; what care should be exercised that *all* presented to the imagination should be placed before it in such a manner that it can be thoroughly understood and comprehended. Line upon line, precept upon precept, here a little there a little, not strong meat, but milk for children.

It does not necessarily follow that *all* presented should be *directly* educational, but *all* should prove means to an end. In education

* A paper read before the Annual Association of General Baptists in Westbourne Park Chapel, London, on June 27th, 1878.

generally all things learnt may not be of the same value to the student, and some may seem of little real utility, just as the goose step learnt by all recruits teaches simultaneous movement, and is useful on the review day, yet in the hour of battle it is useless in itself as an act, but its effects are seen in prompt obedience to command, and precision in action.

Let us now glance at the law of happiness ruling a child. Physical health and happiness are bound up one with the other, and what injures the former destroys the latter. Nature plainly intends this early period to be one of enjoyment, she scatters flowers and beauties in boundless profusion. Temporary pains a child may have, but a settled care is unknown. A child's happiness is spontaneous, not even dependent upon its parents; it extracts joy from everything around it which stimulates its senses; "pleased with a fancy, tickled with a straw," is a philosophically accurate statement of the case. Leave a child alone within reach of anything it can handle, a stone, a stick, cork, a bit of paper, what joys are caused; and a doll, all the worlds in one! This being the bent of the child's natural faculties, why should not this law be utilized in the infant class? While upon this aspect of the question, let us ask ourselves, do our infant class-rooms comport with suggestions previously made? Does a small, mostly ill-ventilated room, with cramped seats, dull to perfection, the reflection of poverty and meanness itself, with greasy lesson boards for the stock-in-trade, not a picture, nothing to rest the eye upon, to relieve the dull monotony of the scene; imagine little ones in a room like this, on bare boards with straight backs, from 9.15 to 10.15 a.m., and from 2 to 3.15 p.m., is there any wonder our infants are not tempted from their homes? Instead of having an infant department consisting of one-third of the *children* in the school we find a paltry thirty or forty in a school of three hundred, with an attendance, perhaps, of one-half.

The idea of the family must be retained; boys and girls, who at home romp and play together, ought to be blended in all the actions of the infant school, or the beneficial effects of the social relation is lost. By this influence, the natural restlessness of the boys is curbed by the more staid, refined, and generous deportment of the girls.

Currie, in his work on infant education, which all teachers should read, dwells largely upon the perceptive and conceptive faculties of children. Through the five senses it will be seen that a child must perceive the object, before he can reason upon or from it; and the conceptive faculty reproduces and forms into ideas the impressions of which the mind becomes conscious through observation. The leading character of the educated conceptive faculty is richness or fullness of store. Having this inexhaustible treasure he can draw endless comparisons to strengthen and illustrate his own thoughts, whereby his conversation shall contrast favourably with the meagre illustration which a poorly stored conception, with so much labour, constructs. The exercise of this and the reasoning faculty will largely enable children to grasp the relative proportion between various things, and from the mind will evolve the clearest of ideas. Without this, the child has no other associating principle to work with; but to the extent it is available it is strong and satisfying; a result due to the desire for activity and the freshness of everything in its eyes. To it he owes most of his acquisitions, the words in reading, the relative position of things, their distance

and direction from each other; or he can construct for himself an image or scene similar to one under his eye, assuming the lesson to be in every way suitable. But the moment it assumes a distant or geographical aspect, or what he has not seen, his sense of relation fails him. Time and space he understands not. What is yesterday to him? There is comparatively little consciousness which connects the past with the present.

The child's imagination can be largely exercised to help the teacher, and by the aid of pictures a large amount of instruction and geographical truth can be transferred to the child's mind. You may quickly take him to Palestine, Egypt, Africa, Lapland or China; show him the various features of life both animal and vegetable: he will relish a view of the sphinx or the crocodile; the tiger will charm him till he knows its power, the cocoa nut tree and the palm will suggest other ideas, and while he will be pleased with the Laplander and his dogs, and the Chinaman with his pigtail, he will shrink from the arid desert, with its ocean of burning sand. You may show him the man who went down from Jerusalem to Jericho and fell among thieves, and if properly taught he will be able to inform you that the animal upon which the Samaritan placed the traveller was not a calf, (to the knowledge of the writer the whole of an infant class on viewing the picture, said it was.)

The wills of children (as well as the feelings) present an opening for the consideration of the infant teacher. "Character," it has been said, "is a completely fashioned will;" and there can be no doubt that upon the training and ordering of the will, must depend, to a very large extent, the formation of the character and habits of the child. Weakness and wilfulness are the manifest opposites in children's minds. The former may be attributed, partly, to the over watchful anxiety of parents always anticipating the child's wants, its gestures and looks scrutinized with the view of divining its desires. Such attention destroys all self-reliance; the child grows up weak, wavers, and needs a prop always to lean upon. On the other hand, let the parent systematically allow the child perfect freedom from restraint, choosing for itself before it has sense to guide its choice, viewing its desires as law, or perhaps weakly purchasing ease by the gratification of its will, the passions rule, and miserable domestic anarchy reigns.

These developments often puzzle the teacher, and it is only by the study of these characters, and by imparting tone and strength to the weak, and by tact enabling him to overcome the wilful, not by passion, but by gentle insisting upon *his* will being supreme, and above all things by the vigilant exercise of that useful organ the eye, keeping all the class constantly under its glance. The eye can speak volumes, whether in love or hatred, obeying or commanding, and if a teacher has not that gift of eye ruling he had better take another rather than an infant class. Authority founded upon kindness and justice, from which it is impossible to withhold respect, *must* be exercised; threatenings, impending terrors, and other phantom punishments, are soon read by infants as empty vapourings, and children are conscious that the teacher does not possess the authority needful. The person who has this quality most, shows it least by external signs.

Having dwelt, perhaps too largely, upon the physical aspect and the faculties of little children, we must now turn to the accommodation, etc., needed for efficient teaching. In this matter the ideas may seem

advanced, but not one jot more so than the present provision made for elder scholars would look could our forefathers return and see the vestries, with crimson cushions, Brussels carpets, maps, charts, and pictures, which now grace these rooms. Infant rooms must be made larger if the work is to be efficiently carried on; there must be a comfortable gallery, sufficient space for a few flat desks for object lessons, and also clear space for children to march. The walls must be coloured with cheerful tints, and the light should not be over glaring but bright, giving all an air of liveliness and finish. A few coloured pictures ought to be added, which should first be used for lessons, and then hung on the walls; and to aid the singing and devotions of the infants a harmonium, or better still, a piano, will be a great help in action songs or hymns. One head teacher and a few female assistants, according to the number of scholars, one of whom, at least, should have a musical taste, will make up the teaching staff. The instruction should be, first of all, reverential; we lose a great hold upon our older scholars by their not being taught in their younger days reverence of behaviour in the Sunday school. Every service should commence with a short simple hymn suited to the capacities of their ages, and the Lord's or some other prayer, in which the children should devotionally and audibly join. At this stage the lessons should, as far as practicable, be given orally, and conveyed home by pictures and illustrations from Bible truth. No lesson ought to last more than twenty minutes without a break for change of position, or a little physical exercise by upraising the arms, or marching to another part of the room for the next lesson in perfect order, and it will be found with what new life and vigour they will go to their new lesson. Let none suppose a few moments spent in this way is lost; physiologically it is of the utmost importance. Lessons on the Natural History of the Bible will always be useful and pleasing; surely the scriptural Noah's ark seems to have been especially suggested by inspiration as a power in itself. What a fund of thought would and could be opened out in the children's minds through lessons on the animals and birds therein. Picture to yourselves the sensation in a school, the interest and delight, as well as lasting profit, from lessons on such a subject. What zest and impetus would be given by such an *ancient* innovation. How many children would stop at home when the ark was to be emptied? Neither snow, wind, nor rain, would prevent their attendance. Perhaps some sage may feel amused at such a suggestion; but we must remember that the child's mind is like a blank canvas before the painter has designed his picture; all has to be filled in; and every object added which is comprehended by the senses goes to form the pictorial whole.

Very erroneous notions exist in the minds of infant teachers regarding reading from tablets or books. Most feel they have fulfilled their mission when they have trailed a class of infants through a lesson, letter by letter, and word by word. May the question be asked, whether there is profit in thus spending the time, when you might teach a child a hundred things in other ways which would be retained in the memory when the mechanical reading lesson had vanished? Nothing is more straining to the sight and brain of a child of tender years than the act of spelling to read; it is very soon wearied, and very small results arise from it. The idea is current, we admit; but are we right in assuming

that learning letters and to spell is the most intelligent mode of *commencing* education? Is it really necessary for an infant of four or five years to be learnt to spell and read as the first step? Assuming, for the moment, it is, and the child *does* know how to spell, what information can he imbibe from this knowledge, and what can *he* extract from his reading? Absolutely nothing! Instead of poring over and boring at the child in this stage to learn him to spell, you may convey learning, even of higher grades, in very simple forms, which shall be indelibly fixed; and when, in after years, he needs them, they will be there, and will be at his call every day of his school life. Form and colour are pleasing lessons, and admit of varieties of treatment. The eye takes in a large share of information, and why should not lessons in colour, which are always pleasing to the mind, be given, comparing colours with objects around and about, and exhibiting them in connection with scriptural narratives, which will readily occur to your minds: and even nature's bonniest and sweetest gifts, the flowers of the field and garden, ought not to be passed by; and just as we learn a child harmony in music, and generate a sweet taste for what is lovely and beautiful in nature, why should we not also introduce a bunch of flowers, by way of variety, to draw out their faculties in the beauties of colour which the Creator has sent us to lighten the tedium of life, and to chase its dull monotony away.

Singing in abundance is absolutely indispensable in infant schools. The child is sensitive to sweet sounds. The mother sings to the child to soothe its sorrows and enliven its joys. The child hums or sings to itself when it has learnt a little song, and will be often heard rehearsing it. Singing often produces an effect on the child which is pleasurable, and leaves him in a calm and pleased state. Physically the act is beneficial to the system.

Lessons on strictly religious subjects ought to be systematized; the relationship of God our Father in heaven to mankind, and of His Son Jesus Christ our Saviour, must be made the foundation upon which all the teaching must rest, and the centre around which all His attributes must revolve. Not much difficulty will be found in impressing upon the children the knowledge of God as the creator and preserver, and the attributes of power, wisdom, eternity, holiness, truth, and goodness. All lessons on these and kindred subjects should be expounded by truthful illustrations, and short portions of scripture may soon be taught; and they should often have their minds refreshed by repeating them, and it will be found how soon they will take a pride in showing how much they know. In this way you may impress upon the memories of children the range of virtues appropriate to them, of which there is an endless store of scripture exposition which will occur at once to many minds, such as obedience to parents and teachers, honesty, justice, forgiveness, kindness, charity, patience, meekness, diligence, order, economy, cleanliness, avoiding story telling and nicknames, etc.

All suggested cannot be done with things as they are; but amongst intelligent teachers, even with present arrangements, they may be led to interest their scholars more deeply, and by exercising the faculties of the little ones, and drawing out their imaginations in a systematic and effective manner, may impart such a knowledge of truth as will prove a blessing to them when infant classes are left behind.

J. BINNS.

“ Our Local Preachers and their Work.”*

Few subjects are of more importance to the Free Churches of England, at the present time, than the work of the Lay Preacher ; and yet it has not had the attention in the past that it deserves ; and it is not receiving it now. It requires as much care in the selection of preachers, and as much interest to be taken in their work, as in selecting men to send to our College, or Missionaries to the foreign field. We, therefore, hail the Annual Conference of Local Preachers, held during the sittings of the Association, as a great step in advance, and one that will do more to create an interest amongst us in the “ Local Preacher and his Work ” than anything else that has yet been done.

1. Let it be remembered, first of all, that the lay preacher, for the most part, is a busy man, with very little spare time for reading, and, in many cases, very little money to provide books. There ought, therefore, to be provided, by the churches in our large towns, a suitable library and reading room, furnished with some of the leading periodicals, and always accessible to the lay preacher whenever he has a spare hour, where he may prepare his sermons, and store his mind with the best thoughts of other men. Unless a man be an original thinker (and I suppose there is not one in a hundred) it is impossible for him to give out fresh matter except he first take it in ; and in these days of school boards and higher education it is absolutely necessary, if the lay preacher is to gain the attention and respect of his hearers, that his mind should be thoroughly furnished by needful preparation for the work of preaching the gospel with some freshness. I do not believe in what are somewhat profanely called “ Holy Ghost preachers.” There are some men who say they enter the pulpit without the slightest idea of the text they are going to preach from, or what they are going to say, but depend entirely on the moving of the Holy Ghost on their minds ; if such be the case I pity the hearers ; such conduct is dishonouring to that good Spirit upon whom they say they depend, and an insult to the congregation they are called upon to instruct. In this respect the old adage is true : “ God helps those who help themselves ; ” and the man who enters on the work of preaching without due preparation is certain to fail. And therefore I say the churches would greatly aid him in his work if they would provide him with the means of making that preparation.

2. The minister and lay preacher should be oftener brought together. At present, so far as I have observed, they are seldom brought face to face, and so they do not always quite understand each other ; they gaze upon each other from a distance, and it sometimes happens that both are short-sighted and think they see blotches, which closer contact would easily rub off. Mutual intercourse would show that both are necessary to the well-being of the church ; that though working on a different plane, the minister on the higher and the lay preacher on the lower, both are serving the same Master according to their several ability. Let the minister and lay preacher

* Substance of a paper read at the Annual Local Preachers' Conference, held at the Association, June 25th.

change places *occasionally*. If taken in a proper spirit I think the exchange would do good all round: to the minister who would thus have the chance of getting a day in the country, and seeing for himself how the work is progressing in the villages; since he would be the better able, from observation and experience, to tender advice to the preacher as to the work itself. To the villagers who would regard it as a red letter day in their history, and would be anticipating the visit of the great man for weeks beforehand, and would be immensely cheered by his work. To the lay preacher, who would think that the church was with him, and its members willing to deny themselves for the sake of the Lord's work.

3. More lay preachers are wanted; the latent talent of the churches wants bringing into exercise. There are many who would be glad to render personal service if only their talents could be directed in the proper channels. They can speak on political and other platforms; they make themselves heard in council chambers and other places, and why not in pulpits preaching the gospel? We want for this work the best men we can get—the men of education, the men of culture, the men of business, the well-to-do men, the middle-aged men as well as the young men, who can bring their experience and their influence into the work. I would not breathe a word, either directly or by implication, in disparagement of my brethren who are already engaged in this work, who, possessing but few advantages, are doing it well and nobly; but I say it is not fair to leave it all to them; and, depend upon it, if ever the world is to be converted to Christ, Christian men will have to take upon themselves to a far larger extent than they do now the work of preaching the gospel. Nor will such work entail any real loss—the more fervent we are in spirit the more diligent we shall be in business. Our heads will be none the less clear for trade on the Monday for having thought out a sermon on the Sunday, to say nothing of the blessed privilege and the high joy of preaching to others the glorious gospel of the blessed God.

4. The work of the lay preacher is to preach. This may be said of all ministers of the gospel; but in the case of the lay preacher it is almost his whole business. True, ministers have to preach, and preach more frequently than we have; but the main idea in the work of a pastor is (as the name signifies) shepherding, looking after the flock, gathering them into the fold, and tending them when they are there. To change the figure, they not only have to sow the seed, but they have to reap the fruit and gather in the harvest; but the main work of the lay preacher is to preach—he scarcely ever has the opportunity of doing anything else, and only sees the people to whom he ministers once a month, or once a quarter, or it may be less frequently than that. He must go and sow the precious seed, and then "have long patience for it." For the most part he must wait until the great harvest comes, when all secrets shall be revealed, and the faithful servant who has sown in tears shall be crowned with joy in seeing the results of his labours. But for the present our work is to preach—to preach notwithstanding all the difficulties in the way, to preach though we may see no success attending our toil. If we believe the Master has called us to this work, it is for us to obey the call; believing He will not let His word return to

Him void, but that He will make it accomplish the end whereunto He sends it.

5. And he must *preach the gospel*. This is the great purpose of all true ministry, whether lay or clerical; and seeing that we can do little else than preach, we of all men should be most careful to preach the whole gospel, and nothing else but the gospel. We are not to preach ourselves, not our narrowness or our breadth, not our prejudices or our bigotry, not any preconceived notions of the gospel which our own crude intellects may have formed; but it must be the gospel in all its breadth and fulness, comprehensiveness and grandeur, as it is revealed in Christ Jesus. Man's depravity, God's fatherhood, Christ's redemption, and the Holy Spirit's operation;—these and cognate doctrines which cluster around them should form the basis of all our preaching, for in them there is sufficient to meet all the necessities of man's being, to answer the cravings of his spiritual nature, to overcome his sins and lighten his sorrows, to brighten his hopes and allay his fears, and to fortify him against that which he naturally most dreads a dying hour. Of that gospel Christ is the sum and substance, the Alpha and Omega, the beginning and ending, the first and the last. He it is that is to be proclaimed in every sermon, the one theme of all our ministrations and the subject of all our thoughts. It is to lift Him up before the eyes of the people as the chief among ten thousand and altogether lovely that we go forth from Sabbath to Sabbath. Oh, brethren, preach Christ; never enter the pulpit without in some way speaking of Him. A sermon without Christ is like offering a stone to those who are asking for bread; and however beautiful your figures may be, or eloquent your appeals, without Christ there will be no life, and therefore no power; like a beautiful flower made of wax, and therefore no sweet aroma, no living loveliness. With such a theme as Christ there is no limit to the possibilities of good we may do. We may tell the story of the cross in the simplest language, or we may bring to its aid all the forms of rhetoric that learning or genius can give. Philosophy, art, and science, can be made to render homage to this theme. We may climb the heavens or delve into the earth, we may call upon the hoary mountains, or cull the flowers of the field, and make them all subservient to the one grand purpose of preaching Christ. Men of all classes and of all degrees of education have been called to this work, and by its magical spell have wrought wonders on the earth; thousands have been turned from darkness unto light, and from the power of Satan unto God. God is no respecter of persons in this matter; He can use us in our simple way just as easily as He can use men of learning and genius and power. Yea, often He has seen fit to use the simplest instruments in accomplishing His grandest purposes. It is for us to see to it that we, in our vocation as lay preachers, only preach that which He has revealed in His word—Christ the power of God, and Christ the wisdom of God—and thus shall we, in our measure, proclaim the glorious gospel of the blessed God.

6. The Lay Preacher has to preach that gospel for the most part in the VILLAGES. The same gospel and the same Saviour are required in the villages as in the towns. "Go ye into all the world" includes the villages; and therefore those who go there receive their commission

direct from the Master Himself, and need nothing else to uphold the dignity and importance of village preaching. There is much that is disheartening in village preaching; for while there are hearts as warm, and souls as good, and Christian love as cordial and tender and self-sacrificing as ever you will find in towns, there is much that is of a contrary kind; you will find ignorance so stolid, and hearts so hard, and souls so shrivelled that they seem but little more spiritual than the cattle they look after. It seems almost impossible to make any impression; and when impressions are made it is usually upon the young; and just as the preacher thinks he is about to reap the fruit of his toil, and gather the sheaf into his garner, the young man or young woman escapes him, and in the laudable pursuit of this world's good he or she goes away to the town. Many sermons are preached in the villages the fruit of which is reaped by the pastor of the larger churches in the neighbouring town.

The work of village preaching needs a large amount of patient endurance, of persevering effort in the face of expectation constantly disappointed, and of the spirit which looks for no reward save an approving conscience and the smile of God. Yonder I see a picture; it is a Christian man, a village preacher, who all the week has had to toil from early morn till late at night in order to provide for the wants of wife and children; with scarcely a moment to call his own, or even to enjoy the sweet endearments of his happy family. The Sabbath morn has come round, and it is winter, and ere it is light he sallies forth in face of wind and rain or snow to catch an early train; arriving as far as the train will take him, he has to trudge across wet fields or along narrow and dirty lanes for miles to the village where he, as God's ambassador, is to offer pardon and peace through a crucified Saviour. Coming near to the church, with its tall spire and Gothic architecture and stained glass windows, supported by no voluntary subscription but by compulsion from the coffers of the State, he meets the State-paid man they call a Priest, with clean shaven face and wearing a long coat of super broad cloth and "dog collar" all complete, who passes by him with a scornful look of supercilious contempt, much in the same way as a gamekeeper would look on a poacher whom he would like to expel, but dare not, from his preserves. Thinking of the message he has to deliver, on he goes until he comes to a building consisting of four square walls, plain to ugliness, which they call a meeting-house, and there he is greeted with brotherly affection by one and another, and he forgets his toil, and with a heart overflowing with love, in simple but feeling language, he speaks to the few who have gathered round him of "the light afflictions which are but for a moment working out for us a far more exceeding and eternal weight of glory." Burdened hearts are made lighter, sorrowing souls are made glad by his simple but heart-reaching words. Service being over he partakes of the frugal meal prepared for him, and the afternoon is passed in visiting the school and talking to the children, or by paying visits of consolation to the sick and the afflicted. Evening comes, and again another service; this time to a somewhat larger congregation, of a mixed character, and so, more pointedly and solemnly, he preaches the gospel, and bids his hearers, in beseeching and persuasive words, "Behold the Lamb of God which taketh away the sins of the world." The services of the day being con-

cluded he turns his way again along the lanes, and across the fields, arriving at the station just in time to catch the last train, and reaches his home to find all his children gone to bed, and his wife in loneliness waiting his return. Weary and worn by his day's work, he "has earned his night's repose."

What would the villages be without the Lay Preachers? I have no hesitation in saying that in many of them there would be no gospel, as we understand it, preached at all. There might be a cold morality, accompanied by a cold formality, proclaimed in the State Church by the State-paid preacher; but in too many of them there is an utter absence of the regenerating life-giving power to be found only in the gospel; and, therefore, without the continual visits of the lay preacher to the dissenting chapel, there would settle over the place spiritual darkness if not death, without a ray of light, and scarcely the hope of it, to chase away the gloom; but the village chapel is a standing monument to the truth as it is in Jesus. I gladly admit that in some of the rural churches of the establishment the gospel is preached in its purest and simplest form by the hard working parish clergyman, or the still more hard working curate, who deserve all the honours conferred upon them, and are true Christians as well as perfect gentlemen; but many others have had saddled upon them a man who, knowing nothing of conversion by experience, cannot possibly teach the necessity or the nature of the new birth, and therefore they need the gospel from other lips if they are to have it at all.

The villages have, indeed, much to be thankful for, and ought to appreciate the self-denying labours of the man who leaves the comforts of home and the needful Sabbath rest, and exposes himself to the risk of cold and fatigue for Christ's sake, and their sake, in order that he may break unto them the bread of everlasting life. On the other hand the lay preacher's work is a glorious work. In doing this he is closely following the footsteps of Him of whom it is said that He "went round about the *villages* teaching and preaching the gospel of the kingdom."

W. ASHBY.

To be Nothing.

THE *Christian Statesman* has the following very timely and truthful things to say, and they are so good that they cannot be too generally repeated:—"A very popular and favourite hymn begins after this fashion—

'Oh, to be nothing, nothing,
Only to lie at His feet,
A broken and emptied vessel,
For the Master's use made meet.'

"We do not doubt that the author of this wrote it in a spirit of deep humility and submission, desiring to be thoroughly devoted to the service of God. But we question the propriety of placing it in a collection for general use, for there are comparatively few who would sing it in just the frame of mind which inspired it. Too many people would be only too willing thus to lie—and never get up again; to be entirely emptied—and never filled up. There is a vast amount of moral laziness in the church, outside the minority who are willing to obey promptly whenever duty calls. People need stirring up, generally, and stimulated to energetic conflict with the spiritual adversaries that beset us all: and the sentiment expressed in such hymns as the one we have quoted is apt to exercise rather a soporific influence over the conscience in many cases."

After the Association.

A GOSSIP.

"THE last scene of all" is generally the pic-nic. But for pic-nic purposes commend me to Mablethorpe, Miller's Dale, Clifton Grove, Bradgate Park, and such like places, and save me from the Alexandra Palace, where we loose ourselves amongst the "mixed multitude," and take tea at tables in a grand room, and are actually waited on by white cravatted and cut-a-way coated professionals. It spoils a pic-nic to have things too proper: they should be essentially free and easy, rough and ready, happy-go-lucky, and all-of-a-heap. Under the trees—fanned by a breeze—in a tumbled down shanty or a shaky tent, amid some hoary ruins or at a roadside inn, where there are a few inconveniences which make some call for gallantry, and stimulate good humour, and cause no end of fun—such is the place for a pic-nic. Of course no such luxuries are to be had within fifty or one hundred miles of London for love or money. So our excellent caterer took us to the nearest and newest of the public palaces, where we saw the nearly nude Nubians at a reduced fee; acrobatic antics and Equestrian exploits in the Hippodrome; performing beasts in a caravan; then strolled in twos and threes, like wandering Jews, wondering where we were, and how we could best kill time and get away.

THE BAPTISM OF A BABE.

Not having to hurry home for Sunday, one had the rare privilege of sitting still and enjoying the services of the sanctuary; and especially of hearing others preach. Going in the morning to the Marylebone Presbyterian Church, interest was heightened soon after service commenced by the appearance of a small group of persons, consisting of the chapel keeper, and a man and wife with an infant, around the font. The officiating minister, Dr. Donald Fraser, questioned the parents as to their faith; as to their desire to dedicate their offspring to God; read those passages in which the Saviour speaks so graciously about His readiness to receive the little ones, and indicates their exalted position in the heavens; and, as if in vindication of an infant's right to Christian baptism, referred to the baptism of households as recorded in the Acts, prayed for the parents and the child, and sprinkled hastily the youngster, who evidently felt that his turn to speak had come; but as he orated lustily and incoherently he was hustled off into the back settlements, whither the lonely father speedily followed. Notwithstanding this somewhat precipitate termination, the service, as a whole, was simple, and withal spiritual in tone, and seemed to leave quite a favourable impression upon the large congregation. Never had I seen so little that was objectionable in form, or heard so little that was questionable in doctrine at such a service. Surely there is something pretty, and pleasant, and poetic, in Pædo-baptism. Few things in religion seem more natural than that a smiling sinless babe should, in some simple service be dedicated to the Saviour. But so long as personal faith in the Son of God is the *prerequisite* of Christian baptism, however fascinating infant sprinkling may be, Bible Christians dare do no

other than protest against the perversion of an ordinance, the spiritual significance of which is destroyed when administered to any but the approved subjects in the proper form. Dr. Fraser's sermon was a discriminating analysis of the probable motives which urged Judas to betray the Saviour into the hands of sinners, and of his subsequent remorse when he found that he could not recede from the wretched part the devil had urged him to play. The sermon was a graphic grouping of the incidents narrated in the gospels, in which the different parties named were represented with dramatic power.

But I pass to what I saw and heard in three places on my last day in London.

THE DORE GALLERY.

This is devoted to the exhibition of the pictures of the most ambitious, and in many respects the most accomplished, of French artists, M. Gustave Doré. Nowhere can more striking and suggestive sermons on canvass be witnessed. More exquisite, elaborate, and finished works may be named; but among modern painters no one has depicted scripture scenes so vividly and vigorously. His pictures are *all alive*; his characters move and speak. When gazing upon them one seems less an observer than a participant in what is represented. The chief works—"Christ leaving the Prætorium," "Christ's triumphant entry into Jerusalem," and "Moses lifting up the Serpent in the Wilderness"—each 30ft. by 20ft., are so massive, so crowded with characters, so brilliant in colouring, so original in grouping, as to disarm criticism and call forth wonder and surprise. The superabundance of power almost dazzles the spectator, and he reverts from the larger to the smaller pictures with a sense of relief, but still takes in fresh points of beauty at every glance. Doré was known as a most facile and forcible illustrator of books before he came to the front as an oil painter. There is scarcely an author of note in any nation whose works have not been enriched by his etchings. He has embellished the works of Æsop, Cervantes, Dante, Hood, Milton, Shakespeare, Tennyson, and a host of others; many of his most successful being for a superb edition of the Bible which bears his own name. His first large, and at present greatest work, was executed during the Franco-German War, and but narrowly escaped destruction at the siege of Paris. It depicts the majestic—white-robed—thorn-crowned—"Man of Sorrows," just at that moment when the vacillating Pilate, cowed by the crowd which clamoured for the blood of the innocent One, had yielded Him up to be crucified, in spite of the protests of his conscience, and the warnings of his wife, declaring at the time, "I find no fault in Him." Pilate, in purple toga, upon the high pavement, affects an air of unconcern as he yields up the "Lamb of God" to those three vindictive looking priests, who, chuckling with malignant glee to think that they have gained their point, will now see that He is "led to the slaughter." The weeping "daughters of Jerusalem," foremost among them His mother, through whose heart the sword of anguish is piercing, occupy a prominent place on the left foreground, and are being pressed back among the excited, irritated crowd by the stalwart Roman soldiery. While to the right a way is being forced that the grimy grand procession may proceed to Golgotha—the scowling conscience-stricken Judas seeming as if he would fain avoid

that glance of uncomplaining sadness which he feels will be flashed upon him as the Master passes by. Of the hundreds of figures, each will bear inspection; each has a marked individuality. The picture is a most vivid scene from the Tragedy of Redemption. "It is a sermon spoken in the language of colour with a splendour and melodiousness of eloquence not to be surpassed." But we must forego further detail, and hope that when our country cousins walk down Bond Street, if they have a shilling left, they will turn aside and see this great sight.

THE CITY TEMPLE.

The mid-day mid-week service conducted by Dr. Parker occupies a unique place among the phenomena of religious life in London. In the course of a few years it has grown into quite a popular institution. When the Dr. exchanged Cavendish Chapel, Manchester, for the Poultry, near the Mansion House, folks who understood that "there was nobody in the City on Sundays" wondered what he meant to do in the metropolis. His plan was made manifest in his first sermon, when he said, "If there is nobody in the City on Sundays, I believe there are a good many people in the City on Thursdays; and that is the day on which I intend to exercise my ministry in this place. Here is a place in the very centre of civilization, within one minute's walk of some of the greatest institutions of commerce; is it not possible, on the Thursday, at twelve o'clock, to get into this house many who would be glad to hear the Word of Life? . . . Are there not many who cannot attend the prayer meetings in their own suburban villages who would be glad to look into a place like this, and join with their brethren from many quarters in worshipping God? This is my dream. I believe it may become a fact. We must dream; if we fall back entirely upon facts, we shall never be facts ourselves." Well, it must be an altogether joyous thing for this modern "Joseph" to find his dream so well fulfilled, and himself so great a fact. And as you see him in that aldermanic pulpit, so commanding and confident, and listen to the roll of his sonorous sentences, which are as breezy and bracing as the mountain air, and find that they are eagerly inbreathed by a large congregation, for the most part made up of men who snatch an interval from the hurry and scurry of business, you feel that this must be reckoned among the "powers that work for righteousness," and tend to purify our commercial life at the very spring. On the morning of my visit the Devil was the subject of discourse; and if he did not wince under the treatment he must be a devil indeed.

THE METROPOLITAN TABERNACLE.

The week-night service in London is not, as a rule, a conspicuous success. Places which glory in a crowded congregation on the Sunday are full of emptiness all the week. Preachers who are favoured with large audiences on the Lord's-day are left alone in their glory on Wednesday night. Perched in their pulpits, waiting for the people who ought to come but do not, they often soliloquize with Selkirk,

"O, Solitude, where are the charms
That sages have seen in thy face?" etc.

Not thus is it at the Tabernacle, where from two to three thousand assemble on a Thursday night. One reason for so great a gathering

may be found in the fact that Mr. Spurgeon does not go upon the principle that any *small talk* will do for a week-night, but makes it a point to preach as well as he can, and aims at winning souls. Let there be plenty of good wholesome fresh corn in the bin, and the cattle are bound to come up at feeding-time. Some twinge of disappointment was felt when, after leaving congenial company, and taking an hour's ride, James, and not C. H. Spurgeon, occupied the rostrum. But James is a good substitute, and grows more like his brother, in manner and matter, in style and spirit, if not in physique. Indeed as the night wore on and he could be better heard than seen, the terse, telling sentences, and the clear ringing tones, were so like those of Charles, that late comers would be puzzled to know which was speaking.

A scene at the Tabernacle was a powerful antidote to the scene witnessed on the Sunday morning. A number of believers were "buried with Christ by baptism into death." The ordinance was so orderly and admirably administered, the solemn silence, broken only by the utterance of the baptismal formula and the splash and drip as the candidates were plunged beneath and raised from the water, that the most fastidious taste could not be offended, nor any charge of unseemliness be sustained. Such a *conscious* act of consecration to Christ at the commencement of the Christian course commands reverential regard, and commends itself to the judgment as more real and influential than any ceremony, howsoever simply or elaborately performed, over a *non-assenting infant*.

ROBERT SILBY.

The Oldest Christian Hymn.

In the third Book of Clement of Alexandria, is given, in Greek, what is said to be the earliest known hymn of the primitive Christian Church. It is there (one hundred and fifty years after the apostles) said to have been of much earlier origin; and if so it was doubtless sung by multitudes of the early Christians, and possibly may have been known, in his advanced age, to the "beloved disciple" himself. Some of our hymn books have several of its stanzas, but we have never seen the entire hymn in any of them. The following version may give some idea of its spirit:

SHEPHERD of tender youth,
Guiding in love and truth,
Through devious ways;
Christ, our triumphant King,
Join we Thy name to sing,
And our dear children bring,
Shouting Thy praise!

Most high and holy Lord,
Glorious, revealing word,
Healer of strife!
Thou didst Thyself abase,
That from sin's deep disgrace,
Thou mightest save our race,
Giving us life.

Thou art our great High Priest;
Thou hast prepared the feast
Of holy love.

In all our sin and pain,
None calls on Thee in vain;
Help thou dost not disdain,
Help from above.

Ever be near our side,
All-wise and mighty guide,
Our staff and song.
Jesus! Thou Christ of God!
Taught by Thy living word,
Lead us where Thou hast trod,
Make our faith strong.

Thus now, and till we die,
Sound we Thy praises high,
And joyful sing.
With all the holy throng,
Who to Thy church belong,
Join we to swell the song
To Christ our King!

The Mayor of Derby.

HENRY HOWE BEMROSE, a partner in the printing and publishing firm of Bemrose and Sons, Paternoster Row and Derby, worthily occupies the position of chief magistrate in his native town. He is a devoted Churchman of the Evangelical school, but of so liberal a type that he is present to the public mind rather as a Christian gentleman than as a member of the Establishment. In politics, he is a Conservative of the best sort—chiefly conservative with regard to things that are good. When dealing with questions of social abuse and moral wrong, he invariably displays that true radicalism which rises above mere party considerations.

In his office as Churchwarden at All Saints he exerts a powerful influence,—extending into many branches of Christian activity. If he were a Baptist or a Methodist, and not a Churchman, he would unquestionably be known as a lay-preacher. As it is, his evangelistic addresses are never unstudied utterances, but shew signs of deep spiritual insight, combined with skill in the interpretation of Scripture. It was once our privilege to attend a Bible Class for the study of Paul's Epistle to the Romans under his presidency, and the fervour with which the thoughts of the meeting were led made our single visit one to live long in the memory.

As a proof of his genuine catholicity of spirit it may be mentioned that quite recently he cheerfully consented to take the chair at the Anniversary meeting of our Osmaston Road Church, and his address on that occasion was very gratefully received.

Mr. Bemrose appears in public more frequently, perhaps, than any of his predecessors, and always to promote the good of his fellow townsmen as far as he possibly can. To meet the numerous demands made upon him for speeches, he is possessed of a large fund of information, so that upon most subjects of general interest he is able to speak well and wisely.

Probably, however, in no good work has he rendered such signal service as in the Temperance movement, during the term of his Mayoralty. At home, he carefully watches and strenuously resists the attempts of the publican party to encroach upon the comfort and well-being of the people; whilst abroad his name is associated with some of the foremost workers for sobriety, as appears from the fact that at the last Annual Meeting of the United Kingdom Band of Hope Union, it was in the list of speakers at Exeter Hall.

Of the 5,000 voices in the Band of Hope Concert at the Crystal Palace, on 16th July last, 120 were from Derby, and upon the return of this contingent, the Executive of the Derby and Derbyshire Band of Hope Union resolved that the programme should be repeated for a local entertainment. This was given in the Derby Temperance Hall on Monday evening, 12th August, and it was our good fortune to be present. The Mayor presided, and appeared at his best. The singing was highly creditable to all who had to do with it, and the Chairman's speech was fully in accord. He said that this question of Temperance was at the root of many other questions now before the country. It was under discussion whether a Whig or a Tory Government spends most money, and figures were given in support of theories on either side. But the *greatest* waste of money did not lie with one Government more than another, but with those who most encouraged the liquor traffic. The question of providing public parks might easily be disposed of, if the economy of Temperance were observed. And that matter of local interest—the proposal to appoint a stipendiary magistrate—would vanish altogether if the trade by which crime was mainly produced were suppressed. Referring to the growing extravagance in speech and in dress, the Mayor said, that used by a husband in praise of his wife, or *vice versa*, seemed to him justifiable, but that was more than could be said for some speaking of a less private character in the present day.

It will be interesting, as we close, to observe that Mr. Bemrose carries on part of his business in the very premises where Ward—one of the trio (Carey, Marshman, and Ward) who first entered the Baptist Foreign Mission field—was engaged as a printer.

W. J. AVERY.

Our New Protectorate.

CYPRUS is the key to Asia Minor, and is avowedly brought under the dominion of "the Mother of Empires," not for its own sake, but for the assistance it affords in repelling a suspected invader, and in protecting the vast possessions of Turkey in Asia. An idea akin to that of the Great Alexander's has taken possession of our Government, and dictated its policy. The Macedonian ruler said, "And Cyprus being in our hands, we shall reign absolute sovereigns at sea, and an easy way will be laid open for making a descent on Egypt."* Our contract with the Ottoman Government binds us to secure the introduction of good government into the large areas of Asiatic Turkey.

We ought, therefore, to make ourselves familiar with the country and the people over whom we have the responsibility of rule and direction. True, we have a good deal on our hands; and perhaps it would not be unfair to say that we are not doing our work in India and the Colonies so faultlessly that it is impossible to improve the management of our dependencies. But that is neither here nor there. We have assumed a task, and the sooner we try to understand what it means the better.

To us the country ought to be interesting; for it is the home of the elder members of our own family. The Aryan race, to which we belong, was born in this region, or if not in it, hard by. It is assuredly the home of our religion. Judaism was born there; Christianity took its rise there. It is the centre of the world, the cradle of civilization, and of absorbing human interest.

Asiatic Turkey is divided into five portions: 1, *Anatolia*, or *Asia Minor*; 2, *Armenia*; 3, *Kurdistan*; 4, *Mesopotamia*; 5, *Syria*. It covers 660,000 square miles, and its population is variously estimated at from ten to twenty millions. This population includes Gipsies, Samaritans, Nestorians, Chaldeans, Lazes, Circassians, and Jews; but is mainly divisible into three classes, according to race-stock. This is well shown in the following table copied from *Nature*; Vol. 18, p. 304.:

		Language.	Religion.	Population.
I.—URAL-ALTAIC STOCK	Turks . . .	Turkish . . .	Mohammedan	12,000,000
	Turkomans . . .	Tatar Dialect	Mohammedan	300,000
	Kysyl Bashes	Turkish	Pagan	?
II.—ARYAN STOCK	Hellenes . . .	Greek	{ Orthodox and United Greek }	2,000,000
	Armenians . . .	Armenian	{ Orthodox and United Armenian }	3,000,000
	Kurds	Kurdish—Laza	Mohammedan	1,000,000
III.—SEMITIC STOCK	Arabs	Arabic	Mohammedan	1,500,000
	Maronites . . .	Arabic	United Syrian	30,000
	Druses	Arabic	Pagan	40,000

The offshoots of these three Stocks are grouped together, and their language, religion, and numbers, are shown at a glance. As Types of these three Stocks we may take the *Turk* for the first, the *Englishman* for the second, and the *Jew* for the third.

I. Of these races the Turks hold the foremost place in Asiatic Turkey. Asia Minor is their true home. They form the bulk of the people, and present a compact and homogeneous mass in blood, and language, and worship. Asia Minor is the real backbone of the Turkish dominion; and in taking this district under our protection we have yoked ourselves with what Sir H. Havelock called "The effete and abominable Turk" as long as he cares to reproduce himself.

But the *Turk* of Asia Minor is not the polished and "gentlemanly" Turk of Constantinople. He is a rough peasant; lusty and strong, rude in manners, and harsh in speech; not given to hard work, shy of cultivating anything that does not yield the most bountiful return, frugal in his habits, and simple in his home, patient, much enduring, and hospitable, taciturn in temperament, and

* Arrian, vol. I., p. 99.

stolidly apathetic in spirit; oppressed, of course, with debts, and dogged by the everlasting tax collector; absolutely unprogressive in business, in agriculture, and in numbers.

II. The GREEK is a very different character—industrious and shrewd, quick-witted and versatile, skilful in business, able as a merchant, intelligent as an agriculturist, strong in intellect, and eager for education for himself, and for the Greek race. He confronts the Turk to beat him at every turn—in merchandise and in husbandry; in learning and in culture. The Hellenes, though a small, are a hope-inspiring element in Asiatic Turkey.

III. The ARMENIAN is next in importance and is almost on a level with the Greek intellectually. Largely dowered with business ability, he is not slow to use it in roguery and deception. He has been denied all political rights for long centuries, and has been made to groan beneath oppression, and therefore has resorted to personal wrongs, and by keenness and cunning seeks to compensate for what he loses by the absence of political and social privilege. The masses of the people, though professing Christianity, are steeped in superstitions and ignorance. The Armenian rarely shows fight, and will not present any particular difficulty to his new ruler.

IV. The KURD is a fierce, liberty-loving highlander, restless as a gipsy, and scarcely less susceptible of good government. Reforming him, even aided by the Sultan, will be no light task. Nor for the matter of that will it be easy to subdue to order and obedience the powerful Bedouins of the Syrian deserts, and the rebellious Arab tribes who, for ages, have "maintained an ill-disguised feud with the authorities."

"Great England" has before her a work of gigantic proportions: and though we wholly and indignantly repudiate the deceptive and iniquitous method by which that work has been brought into our hands, yet, for the sake of humanity, we cannot but wish that the work may be speedily and wisely done.

JOHN CLIFFORD.

Why a Boot-black sold his "Kit."

FOR THE YOUNG.

It surprised the shiners and newsboys around the post office the other day to see "Limpie Tim" come among them in a quiet way, and to hear him say: "Boys, I want to sell my kit. Here's two brushes, a hull box of blacking, a good stout box, and the outfit goes for two shillin's."

"Goin' away, Tim?" queried one.

"Not 'zactly, boys, but I want a quarter the awfulest kind just now."

"Goin' on a 'scursion?" asked another.

"Not to-day, but I must have a quarter," he answered.

One of the lads passed over the change and took the kit, and Tim walked straight to the counting-room of a daily paper, put down the money, and said: "I guess I can write if you'll give me a pencil."

With slow moving fingers he wrote a death notice. It went into the paper almost as he wrote it, but you might not have seen it. He wrote: "Died—Litul Ted—of scarlet fever; aiged three yeres. Funeral to-morrer; gon up to Heaven; left one bruther."

"Was it your brother?" asked the cashier.

Tim tried to brace up, but he could not. The big tears came up, his chin quivered, and he pointed to the notice on the counter and gasped: "I—I had to sell my kit to do it, b—but he had his arms aroun' my neck when he d—died!"

He hurried away home, but the news went to the boys, and they gathered in a group and talked. Tim had not been home an hour before a bare-footed boy left the kit on the doorstep, and in the box was a bouquet of flowers, which had been purchased in the market by pennies contributed by the crowd of ragged but big-hearted urchins. Did God ever make a heart which would not respond if the right chord was touched?

Signals for Preachers and Teachers.

EXPERIENCE THE GREAT TEACHER.—What is affirmed of art is equally true of preaching. It cannot be taught by the book. Not the most skilled and gifted professor of rhetoric can create the true, heaven-born preacher. God must make him, and God's way of making him is by experience. "The æsthetical laws of art must be taught by experience, and its mechanical laws must be learned from practice—the experience and the practice of generations of artists. We may indeed teach a boy in a few months what was gradually discovered in the two hundred years which separate Giotto from Raphael, but such knowledge will be barren, for it will have been artificially produced." "The most enlightened æsthetical education (says M. de Ronchard on Phidias) can never produce the effect of the natural and spontaneous movement which tends to make art the principal interest of a whole people, and the highest expression of its national life."—*British Quarterly, July, 1878, p. 29.*

LORD COLERIDGE ON APOLOGETIC PREACHING.—A clergyman having written to Lord Coleridge on the subject of unbelief, his lordship replied in the following letter, which has been sent to the *Guardian*:—"1, Sussex Square, W., February 8, 1877.—My dear——,—I certainly agree in what you say of the great importance of the clergy fitting themselves to grapple with the great scientific and philosophical questions with which the whole subject of Christianity, as it has been hitherto understood, is now surrounded. But in order to do real good, they must thoroughly understand the subject and deal with it on its own ground. Sermons or speeches which are not thorough, and in which imperfect argument is eked out with feeling and devotion, do more harm than good. Whereas a man, by leaving the whole matter alone, and insisting on the spiritual needs of man, and the spiritual help which the Christian religion gives him, can, at least, do no harm, and with many natures may do infinite good.—Always yours affectionately, COLERIDGE."

CONCERNING KNOWING.—What a man can write out clearly, correctly, and briefly, without book or reference of any kind, that he undoubtedly knows, whatever else he may be ignorant of. For knowledge that falls short of that—knowledge that is vague, hazy, indistinct, uncertain—I for one profess no respect at all. And I believe that there never was a time or country where the influence of careful training were in that respect more needed. Men live in haste, write in haste—I was going to say think in haste, only that perhaps the word thinking is hardly applicable to that large number who, for the most part, purchase their daily allowance of thought ready made.—*Lord Derby.*

LOGIC IN THE PULPIT.—Mr. Dale, speaking of Mr. Finney's sermons, says: "They were not unfrequently . . . application from the first sentence to the last. It seemed that the iron chain of the elaborate theological argument which sometimes constituted the substance of his discourse—an argument on Free Will, or on the Evil of Sin, or on the Moral Necessity which obliged God to punish sin—was fastened to an electric battery: every link of the chain as you touched it gave you a moral shock; but the supreme impression usually came at the end: the effect was cumulative."—*Dale on Preaching, pp. 146, 7.*

VIGOUR IN PREACHING.—Sydney Smith asks, "Why call in the aid of paralysis to piety? Why this holoplexia on sacred occasions alone? Is sin to be taken from men, as Eve was from Adam, by casting them into a deep slumber? And from what possible perverseness of common sense are we all to look like field preachers in Nova Zembla, holy lumps of ice, numbed into quiescence, and stagnation, and mumbling?"

BRITISH AND AMERICAN PREACHING.—There is fine discrimination in what Dr. Wm. M. Taylor, of New York, says of American and English preaching: "The American is more intellectual, the British is more practical; the American is more speculative, the British is more Biblical; the American is more calm, the British is more impassioned; the American is more philosophical, the British is more dogmatic. An interblending of the two would be an advantage to both."

Scraps from the Editor's Waste-Basket.

I. THE CIRCULATION OF THE WORKS OF THOMAS COOPER ON THE CHRISTIAN EVIDENCES.—The Rev. Charles Bullock, editor of *Hand & Heart*, 7, the Paragon, Blackheath, S.E., suggests that good service would be done to the working men of this country by placing the five volumes contributed by Mr. Cooper on the "Evidences of Christianity," in every library connected with artizans and working men throughout the kingdom. He has already received two £50 towards this fund. The publishers are most willing to supply the works at a very low price; and Mr. Bullock makes his appeal for a sum of at least £500 for this purpose. We have a special interest in Mr. Cooper. He belongs to us. We know his works, and his worth, and are ready, I trust, to help in this enterprise. Well would it be for the future of our country if it were possible to place these five volumes in every young men's library connected with the Sunday Schools of England!

II. PROPOSAL OF A TRAINING COLLEGE FOR WIVES OF MINISTERS.—The suggestion has reached us from a very respectable quarter indeed, that it is desirable to establish an institution for the training of the ladies who shall become the wives of the ministers of our churches. It is further suggested that such ladies "shall, on entrance, give a written guarantee only to marry an ecclesiastical lord of creation;" and, moreover, "that any young man entering the College shall sign a document to the effect that when anxious to marry he shall make his election from the said training institute." Other trifling details are added. The matron is named, and a liberal salary suggested.

One defect in the suggestion is that it does not specify in what the said ladies are to be trained. But doubtless it is in the art of economy, of living on the smallest possible sum; and rearing a family not too small, on the slenderest stipend, always taking care to find a margin for books. No doubt this would be a good investment on the part of the churches. They would save by it. But as it will take a little time to get it in working order, it is arranged that a supply of angels, well up in accounts, and able to live on angels food, (which costs less than bread in Cyprus), shall be imported to share the felicities and manage the affairs of these perfect ministers of perfect churches.

Another precaution is necessary. It must be distinctly understood that "Deacons" are never to be supplied with matrimonial help-meets from the institu-

tion, except on the payment of a large fine: the sum to be fixed by a committee of ministers.

In view of the growing spotlessness of the churches, and the absolute faultlessness of ministers, we give room to this suggestion, expecting that it will bring forth abundant fruit in the large and productive minds abounding amongst us.

Meanwhile, any one intending to enter the ministry is requested to keep clear of all matrimonial entanglements till either the supply of angels or the institution arrives.

III. HOW TO DISCREDIT THE BIBLE.—The following is authentically reported to us as the action of a gathering of Christians known to have abundant reasons for not belonging to any of the denominations. It was proposed to enrol members; and each person so enrolling was required to give his name, address, and his *profession* or *trade*. One objected that to insist on the last item being supplied was an interference with "liberty;" but the ruling was against him, and the reason urged was that in the scriptures Simon was called "a tanner," and Alexander was labelled "the coppersmith." Such idolatrous literalism is an offence to the Book whose very spirit is one of freedom. "The letter killeth; it is the Spirit that giveth life."

IV. COURAGEOUS CHURCH LEADERS.—Ten of the twelve men sent to view the promised land told the story of despair—only two, Caleb and Joshua, spoke of abundance, of flowing milk and plentiful honey. It was a case of five to one; yet the courageous and hopeful one was right; and the desponding and lazy five were wrong. Leaders ought to be Calebs and Joshuas, *i.e.*, they should *lead*; not hold back. Will anybody tell how much good work is *not* being done just now because the leaders will not lead?

V. FEAR OF YOUNG MINISTERS.—Samuel Martin was invited to Westminster when he was a young man. Thomas Binney had his fame to make when he came to the Weighhouse. R. W. Dale went from Spring Hill College to Carr's Lane, Birmingham. Mr. Spurgeon graduated in the Cambridgeshire village for the Metropolitan Tabernacle, and began his London work as a youth. Why are churches with vacant pastorates afraid of engaging the services of young and undeveloped men? Be content with promise; achievement will follow. Accept men "in the gristle;" consolidated strength will come.

Reviews.

THE EVIDENCES OF CHRISTIANITY. By William Paley, D.D.

THE ANALOGY OF RELIGION. By Joseph Butler, D.C.L. *Ward & Lock.*

WE have unfeigned satisfaction in calling the attention of our readers, all and sundry, to these two samples of the new publishing venture of Messrs. Ward and Lock. The series is entitled "THE CHRISTIAN KNOWLEDGE SERIES," and is issued at a shilling per volume, and will consist of works like those named above, and Doddridge's "Rise and Progress of Religion in the Soul," Taylor's "Holy Living and Dying;" works that are above all praise, and that have, by their marvellous usefulness, vindicated their right to a place in the agencies of this and other ages for the dissemination of a knowledge of Christianity, and a justification of his claims against opponents. The volumes are well printed, and so cheap as to be within easy reach of all who desire to have them. May this praiseworthy effort to supply good and cheap literature receive all the encouragement it deserves.

THE MOURNER'S COMFORTER. By C. H. Spurgeon. *Passmore & Alabaster.*

THE sorrowing are always with us; and the need for the "strong consolations" of the gospel is ever urgent and ever present. Zion is inhabited by mourners, therefore no preacher is more welcome than Barnabas, and no singer more acceptable than he who can sing songs to cheer the heavy heart. Mr. Spurgeon has had more than a common training for this work; hence, with more than a common sweetness, does he sing the consoling songs of Zion. These seven sermons are an exposition of Isaiah lxi. 1—3, and will be of signal service in healing the broken-hearted, refreshing the weary, and soothing the sad. They form the fourth volume of the shilling series.

THE CHRISTIAN MIRROR: AND OTHER SERMONS. By the Rev. James Martin, B.A. *Hodder & Stoughton.* Price 5s.

THIS volume of sermons by the late Rev. James Martin, of Nottingham and Melbourne, will be sure to receive a cordial welcome from those who were attached to his ministry, and gratefully treasure the memory of his character and worth. To them these teachings will have a special

fascination, vivifying old associations, and reinforcing the influences of former years. All the discourses display accurate and painstaking knowledge of the scriptures, carefulness of preparation, and simplicity of statement; and two or three exhibit a suggestive handling of difficult texts.

THE SUNDAY SCHOLAR'S HYMN BOOK: with and without Tunes. *Sunday School Union.*

THESE two books, one with music and one without, are "sufficiently full, varied, and attractive, to supply all the requirements of the Sunday school service of song." There are four hundred hymns; and amongst them are the best our hymn-writers have produced for Sunday school purposes. The music is well-selected and well-arranged; type is clear and distinct; binding elegant and durable; and, in short, the collection deserves a foremost place amongst books of its kind. Hymn-singing is such a valuable agency for imparting knowledge, as well as for kindling emotion, that we should have been glad to have seen the names of the authors of the hymns appended.

POETICAL LEAFLETS FOR THE SORROWING.—SCRIPTURE LEAFLETS FOR THE SORROWING. By G. Washington Moon. *Hatchards.*

THE desire to soothe the weary hearts of our suffering friends often passes unsatisfied because we have not the right word at hand, or the suitable song to sing. These leaflets will aid us in visiting the suffering, and will supply an easily available aid in writing to absent friends who are in trouble. There are thirty-one leaflets in the scripture packets, and twenty-four in the poetical collection; and although the songs are unequal, yet, in the main, they are admirably adapted for their healing and inspiring mission to the sorrowing. They are published at one shilling the packet.

EMMIE, THE SCHOOLMASTER'S DARLING. By Evelyn Grey. *Stock.*

AN indifferent tale, depending for what little interest there is in it upon the common incident of a child being lost in London. Printer and publisher are the only parties that will get any profit from it. We have wasted half an hour over it, and keenly regret it.

Church Register.

CONFERENCES.

EASTERN.—The next meeting will be held at Boston, on Thursday, September 12th. At the morning service the Rev. J. C. Jones, M.A., will read a paper on "Open Communion."

WILLIAM ORTON, *Secretary.*

THE LANCASHIRE AND YORKSHIRE at Denholme on Wednesday, Sept. 18th. The Rev. N. H. Shaw will read a paper in the morning on "Pastoral Visitation." Service at eleven o'clock. Conveyances will be in waiting about nine a.m. at Halifax, opposite Mr. Wilson's, Post Office, North Gate; and at Bradford in front of the Town Hall.

W. SHARMAN, *Sec.*

LEICESTER AND LEICESTERSHIRE LAY PREACHERS' ASSOCIATION.

THE tenth annual Conference was held at Mountsorrel, Aug. 5, under the presidency of Mr. E. Smith, of Leicester. The proceedings of the day commenced at 2.45 p.m. The President, in the course of his address, adverted to the fact that during a period of ten years the association had increased from five to forty members. Its influence for good was steadily advancing, and he knew of no body of men who were more highly welcomed in the village churches than lay preachers. In the absence of the Secretary, Mr. G. Burden read the report, which stated that three new members had joined during the past year. One hundred and thirty-seven places had been supplied; 5,524 miles travelled, and eight hundred and thirty sermons preached during the year. Addresses were delivered by Messrs. T. Hunt, G. Colver, G. Payne, J. Sansome, W. Ashby, and the Rev. J. H. Atkinson. At 4.30 p.m. tea was provided. At 5.45 an open-air service, conducted by Mr. G. Loyley, was held on the rocks, and effective addresses were delivered by Messrs. G. Colver and J. Perkins to a large audience. At 6.40 p.m. a public meeting was held, presided over by the Rev. J. H. Atkinson. Prayer was offered by Mr. W. Ashby, and speeches were delivered by the Rev. F. B. Meyer, Messrs. J. Thornton and J. Mee, of Leicester. Mr. G. Burden delivered his annual poem, composed expressly for the occasion, which was warmly received.

CHURCHES.

NEWTORPE JUBILEE SERVICE was celebrated, July 21-23. The old chapel and school were tastefully decorated, and a large marquee, capable of holding 800 persons, was erected in a field, kindly

lent by Mr. Ball. On Sunday, the Rev. C. W. Butler, and the pastor (Rev. T. Watkinson) preached. On Monday, at 11.30 the Rev. J. Alcorn, of Old Basford, preached, after which the friends returned to the chapel to dine. At three o'clock, J. Clifford, M.A., preached. At 6.30 a platform meeting was held, when W. B. Bembridge, of Ripley, presided. The Rev. T. Watkinson read and account of the history of the church, which was followed with addresses from the Chairman, and the Revs. R. F. Griffiths, J. T. Almy, and John Clifford. On Tuesday the children belonging to the Sunday School (above 350) with their teachers, were regaled with tea and cake in the large marquee, and nearly 300 friends sat down to tea in the chapel. The money collected is to go towards building a new chapel or enlarging the present one, which is too limited even for the school.

SUTTON BONINGTON.—The chapel has been closed for several weeks for alterations, and is now clean, comfortable, and attractive. Re-opening services were held, June 22, conducted by Mr. T. W. Marshall. A tea meeting was held the next day. Mr. Sharman presided, and addresses were given by Messrs. Brown, Baldwin, Richardson, Woolley, Wardle, Savage, Haywood, and Fuller.

SCHOOL SERMONS.

BARTON.—Preacher, Rev. F. W. Goadby, M.A. Collections, £30 12s.

MACCLESFIELD.—Preacher, Dr. Underwood. Collections, £33.

MINISTERIAL.

HARCOURT, REV. J., after five years labour at Berkhamstead, and manifold attempts to retain his services, has accepted and entered upon the pastorate of the church at New Wandsworth, London.

BAPTISMS.

BARTON.—Two, by G. Needham.

LONDON, *Boro' Road.*—Two, by G. W. M'Cree.

" *Præd Street.*—Eight.

MELBOURNE.—Two, by W. Green.

PETERBOROUGH.—Two, by T. Barrass.

SAWLEY.—Four, by J. R. Parker.

MARRIAGES.

BARBER—TUNNICLIFFE.—July 21, at the Baptist Chapel, Macclesfield, by the Rev. J. Maden, Mr. Joseph Barber to Miss Emma Tunnicliffe, both of Macclesfield.

PARKINSON—BELLFIELD.—June 23, at the Baptist Chapel, Macclesfield, by the Rev. J. Maden, Mr. Thomas Parkinson to Miss Maria Bellfield, both of Macclesfield.

OBITUARY—*Correction.*—Harris, Mr. George; page 836, should be HAINES, Mr. George.

THE
MISSIONARY OBSERVER.

SEPTEMBER, 1878.

Valedictory Services of Mr. John Vaughan.

VALEDICTORY services in connection with the departure of Mr. Vaughan to India, as a Missionary, will be held in Friar Lane Chapel, Leicester, on Wednesday afternoon and evening, September 18th. The arrangements for the afternoon are as follows:—

Introductory Discourse REV. T. GOADBY, B.A.
Questions REV. T. BARRASS.
Prayer REV. W. UNDERWOOD, D.D.
Address to the Missionary REV. E. C. PIKE, B.A.

In the evening a Public Meeting will be held. Chairman, C. ROBERTS, Esq., of Peterborough. Speakers, Revs. J. T. ALMY, Hucknall Torkard; J. CLIFFORD, LL.B., London; G. HESTER, Sheffield; and J. VAUGHAN, Missionary elect.

Service to commence at 2.30 and 6.30.

N.B.—Cheap Return Tickets will be issued to parties of not less than SIX First Class, or TEN Third Class passengers to Leicester, from Derby, Nottingham, Loughborough, Burton, Ashby, Coalville, and Bagworth, providing not less than three clear days notice be given to the Secretary of the Mission, Rev. W. HILL, Crompton Street, Derby.

Mr. and Mrs. Vaughan are expecting to leave the Victoria Docks, London, for Calcutta, Sept. 24th, by the British India steamer *Chyebassa*.

Missionary Committee Meeting.

A MEETING of the Committee of the Foreign Missionary Society was held at Dover Street Chapel, Leicester, on Tuesday, August 13. The following minutes relating to matters of general interest were adopted by the Committee.

REV. N. H. SHAW AND ROME.

The sub-committee appointed to take steps towards securing an Englishman for mission work in Rome reported that their attention had been turned towards Mr. Shaw, of Dewsbury; that they had had an

interview with Mr. Shaw, and had asked him if, after due consideration, he saw his way clear, to place himself at the service of the Committee. A letter having been read from Mr. Shaw, it was proposed:—

That we endorse the action of the Sub-Committee, and that Mr. Shaw be cordially invited to become our missionary in Rome.

On being put to the meeting the resolution was carried unanimously and heartily.

It may be stated that though Mr. Shaw had in his possession an invitation to the pastorate of an important church in England, with the offer of a larger salary than that offered by the Committee, he has nobly decided to devote himself to the Lord's work in Rome. That he may be largely blessed in the new and important sphere upon which he is about to enter, will be the sincere prayer of all those who know him, and who desire the spiritual enlightenment, emancipation, and elevation of the Italians.

It is expected that Mr. Shaw will leave for Rome in October or November, and that his valedictory services will be held in Nottingham.

REV. W. MILLER'S ILLNESS.

The Secretary having read communications from India relating to Mr. Miller's state of health, it was resolved—

That we express our deep and hearty sympathy with Mr. and Mrs. Miller in their affliction, and earnestly trust that the visit of our beloved brother to Calcutta may so restore his health as to enable him to continue at his work. But, in the event of his medical adviser and the brethren deeming it necessary that he should return to England for a time on furlough, the Committee will be prepared to give him and Mrs. Miller a hearty welcome.

The Famine-Stricken in China.

IN the public prints accounts will have been seen of the terrible famine now raging in China. An appeal has been made by the Committee of the Baptist Foreign Missionary Society for funds to enable their missionaries to relieve the suffering and dying in their immediate localities. The matter having been brought before the Committee at their last meeting it was resolved:

That the Committee earnestly recommend the churches that are able to make a contribution to the China Famine Fund to be sent direct to the Baptist Mission House in London.

The following extract is from Mr. Richard's letter—

The poorest people are dependent on willow and elm leaves, elm bark, and the various innocuous weeds that are beginning to spring up, without even salt to season the pottage. Yesterday I saw a family of four—one a pitiable little skeleton of six or seven years old—ravenously eating while assorting the 'greens' ready for boiling. Three of this family had

already died or gone off to try and live by begging. Perhaps the most pitiable of all the sights one sees in going among these famine-stricken villages is that of a child of two or three years old, bright-faced, notwithstanding its dirt and emaciation, leaning against a dish of boiled weeds, to which there may have been added a handful of millet-chaff, and pick-

ing out with its bony little fingers one loaf or one stalk after another, as if even this effort was beyond its strength. It is only when they can manage to get a few *cash* that even chaff can be had to mix with their weeds. All the elm-trees about many of the villages are stripped of their bark as high as the starving people can manage to get; they would peel them to the top, but haven't the strength. I think the distress has increased 15 or 20 per cent. since I left seven weeks ago, and it will be quite two months before there will be any marked improvement. Indeed, little improvement can be expected until the rains cause the ground to produce.

As contributions come in they will, without delay, be sent on to the brethren in China; and liberal "help rendered AT ONCE"—in the words of Mr. Richard—"will save thousands from starvation and death."

NOTE.—Friends are advised to send remittances by Post Office Orders or Cheques and *not Postage Stamps*, as several small sums in stamps have recently failed to reach the Mission House. Orders and Cheques should be payable to the order of ALFRED H. BAYNES, be crossed Barclay, Bevan, Tritton, & Co., and sent to the Mission House, 19, Castle Street, Holborn, London, E.C.

The Appeal for Sumbulpore.

THE *May Observer* contained an appeal from Mr. Miller on behalf of Sumbulpore. A few days ago we had the pleasure to receive, through the Rev. T. Watts, for St. Albans, a cheque for £10 towards this object. The kind donor, who is *not* a member of one of our churches, writes:—

It has been on my mind for some time past to help your Mission cause a little. I am delighted with the excellent way your Mission is managed. In the *Observer* for May there is an appeal from Mr. Miller on behalf of Sumbulpore. It struck me, to this I must respond. Feeling the importance of at *once* securing a good site for mission premises, I enclose a

cheque for £10 towards the good object, and sincerely hope it may be carried out. I hoped to hear that something had been set on foot at your London gathering, so I waited until now. I read all about your Mission, and am alike interested in your Rome Mission. The Lord give you large success.

In Memoriam: Mrs. Ann Lacey.*

BY REV. J. BUCKLEY, D.D.

THE DEATH OF MRS. LACEY is an event that calls for special mention in this Report. She was not only the oldest member of the Mission circle, but the oldest European resident in Cuttack, and by her departure the last link is broken that bound us to the first generation of missionaries in Orissa. Present at the first Missionary Conference in Orissa, in 1825—she united with us a short time before her death in the public services of the last. Privileged to witness the gathering into the Church of the first-fruits of Orissa unto Christ, she saw, as years rolled away, hundreds added to the little flock, and the last time she united with us at the table of the Lord, which was only ten days before she was called to her heavenly home, she shared in the joy which was felt in welcoming others to our fellowship.

Mrs Lacey was born at Sheepshed, in Leicestershire, towards the close of the last century. I am not able to give any interesting particulars of the time when she passed from death unto life. The relatives were, I believe, connected with the Established Church; but, as she grew up, she preferred attending the General Baptist Chapel in her native village, and it was then, I may add, a branch of the church at Wood Gate, Loughborough. She was baptized by the late Rev. Thomas Stevenson, an able and eloquent minister of Christ, the father of long tried and faithful ministers, whose praises are in all our churches, and the grandfather of others, whose voices in Eastern and Western lands are testifying to the truth and importance of the common salvation. About the time that our late dear friend was added to the church there was a revived state of religious feeling in the village. A

* Extracted from the Sixty-first Annual Report.

new chapel was built, and a Sabbath school was formed, in which she found an interesting and useful sphere of labour. In these circumstances an offer of marriage was made by Mr. Lacey, who was looking forward to missionary work; and, after prayerful consideration, the offer was accepted and the marriage solemnized.

On the 7th of May, 1823, Mr. Lacey was set apart to the work of the Mission in Wood Gate Chapel, Loughborough. Our fathers have told us of the sacred solemnities of that eventful day. It was to multitudes as one of "the days of heaven upon earth;" and it is recorded in our annals that "never, probably, did a more solemn service take place in the Baptist denomination." Ten days later Mr. and Mrs. Lacey embarked on board the *Abberton*; and, after a comparatively favourable passage, reached Calcutta on the 26th September. According to the usage of the good old times three months were spent at Calcutta and Serampore; and leaving the latter place for Cuttack, on the 2nd December, they went by way of Patamondie, and after a tedious journey of seventeen days, reached Cuttack on the 19th December, 1823.

Here we may remark that the Orissa to which Mrs. Lacey came, more than half a century ago, was very different from the Orissa with which we are familiar. Missionaries' wives witnessed in those days scenes which, thank God, none of our wives have known. I may especially refer to the suttee (or the burning of a Hindoo widow with her husband's corpse). A few months after Mrs. Lacey reached Cuttack she went to witness a suttee, and the thrilling details she describes can hardly be fully repeated. The reader seems to see the poor infatuated woman in the fire, throwing up her blistered legs and burning arms in an agony of pain. The next year she went with her husband to the Car Festival at Pooree. Other missionary sisters, as I know, have witnessed scenes at similar festivals which can never be erased from the tablet of memory; but none, with the exception of our departed friend, have seen at one time in the Pilgrim Hospital "thirty dead, numbers more in the agonies of death, and even the living using the dead bodies for pillows." The description of the appalling scenes of suffering and mortality witnessed at the Festival in 1825 has never been exceeded, and furnishes the most affecting comment that can be given of the text, "Their sorrows shall be multiplied that hasten after another god." Lacey's "Reflections on Scenes beheld near the Temple of Juggernath, or Meditations among the dead," excited attention when first published, but is now little known. The pensive and pathetic sentiments, with which the tract closes may be fitly quoted. "The shades of evening are now prevailing. The sun is now sinking on the western waters, and leaving me in darkness. A feeling of deep horror, which I cannot suppress, steals across my mind, and irresistibly drives me away. The jackals are leaving their jungles and repairing hither for their nightly repast. I hear their cry at a distance. The vultures are fitting to the neighbouring tree for the night, filled with the flesh of man. The din of idol worship assails my ears from every direction, and the work of blasphemy now commences. Farewell, ye mangled corpses, ye silent monitors: ye have read me admonitions I shall not forget." Happy for the reader if this reference to these appalling scenes lead him to prize the Bible and the gospel more, and excites a deeper compassion for those who are sitting in darkness and in the region and shadow of death.

At the time of which I am writing there were no native preachers, or native converts: all was dark and cheerless; but I remember to have heard Dr. Sutton say that when blighted hopes saddened their spirits and despondency almost unnerved their arm she encouraged them to labour on, assured that in due season they should reap if they fainted not—and so it proved. More than this, the blessing was the more welcome for the delay in its bestowment. She shared in the joy that was felt when Gunga, Rama, and other of the elder converts broke the bonds of idolatry and confessed themselves to be the Lord's! To them, and still more to their wives, she was a true mother in Israel, sustaining towards them a position which sisters who came after into the field could not occupy.

The fullest account we have of

THE FIRST ORDINATION OF NATIVE EVANGELISTS IN ORISSA

Is from her pen.* It was written in the confidence of Christian friendship to Mrs. Sutton, then in America; and apparently no apprehension of the letter seeing the light restrained the full expression of the holy gratitude and exulting joy which the event called forth. Well does she describe the day when Gunga Dhor and Rama Chundra were set apart to the work of the Lord as "Our Great Day." One minister,

* It was on the 11th of September, 1834. The description is given in the Report for 1835.

and one only, who took part in the memorable service, still survives—Dr. John Goadby, now in America, delivered the introductory discourse in English, and it is spoken of as “a very able address.” Mr. Lacey addressed the two brethren from “Do the work of an evangelist;” and she refers, with honest satisfaction, to her husband’s discourse as “a very superior one, exactly suited to the occasion, calculated to do much good, and delivered as exactly in the Oriya idiom and attitude as if a brahmin had been the speaker,” adding, “I know it brought forth feelings which produced tears more than once.” She speaks of the occasion as “certainly the dawning of better days, and resembling the first glimmerings of an Eastern sun after a long dark night;” and adds the prayer, “May the refulgent Sun of Righteousness gloriously shine forth to His meridian, till the hearts of this people are all warmed with love to the God who made them, and the Lord Jesus Christ who died for them.” “I felt,” she says in closing the letter, “an ardent desire to stay, and live and die with this people, that more, many more, might be added to them by our instrumentality, were it the Lord’s will,” but she was then looking forward to a visit to the fatherland.

In January, 1852, Mr. Lacey finished his faithful course with “Lord, now lettest thou thy servant depart in peace, according to thy word;” and for nearly twenty-six years our departed friend was a widow, trusting in the widow’s God, and bringing forth fruit in old age. She was a real friend of the natives. In the early days of the Mission her name often appears in connection with the day schools that were then established; and this, it should be added, was a time when the Government was profoundly indifferent to the education of the people. In her later years she sought, by gratuitously dispensing medicine, and in other ways, to help them; and not unfrequently, in doing so, went beyond her means. It cannot be wrong to add, that for twenty-three years she received no pecuniary assistance from the Society which her husband had faithfully served for nearly thirty years. In the *Jubilee Services*, held at Cuttack in February, 1872, she felt a lively interest; and after reading “The Story of Half a Century,” which was afterwards written in commemoration of that event, expressed her warm acknowledgments to the writer.

Eight years ago a sore trial befell her in the death of her eldest son; but the way in which she bore it illustrated the firmness of her character. She at once girded herself up to live and labour for the advancement of her three grandsons, who by this painful bereavement were left orphans. It would be difficult to say how much they have lost by their dear grandmother’s death, but her prayers for them “are on the file.” We all know how much she cared for the lads; and how her heart rejoiced when the English mail brought letters from them with good tidings. Some of us were often reminded of the inspired proverb, “As cold water to a thirsty soul, so is good news from a far country.”

At length the time of the end drew near. She was present at the English service on the evening of November 11th, her last Sabbath on earth; and on the Wednesday evening following she died. We have no dying testimony to record, nor do we need any. Her last day on earth dawned as thousands before had done. “Unto thee, O Lord, do I lift up my soul” expressed, no doubt, the feeling with which she welcomed its dawn. On Him she waited all the day. The work of the day was done, and the evening sacrifice offered. She wished good night to one and another, and retired, as she expected, to sleep; but another summons awaited her. Miss Packer was called, and was soon at her side: the agony was severe, but, happily, the struggle was short. In a few minutes all was over: and, absent from the body, she was present with the Lord.

“In vain our fancy strives to paint
The moment after death.”

This we know, and this is enough, that when the disciple is with his Lord he is forever happy.

The scene at the funeral has been described for the information of the friends of the Mission, and need not be enlarged on here. Prayer was offered by Sebo Patra. Words of peace and hope were spoken by the writer of this notice, who, a quarter of century ago, performed a similar service at the grave of her beloved and honoured husband. On the following Sabbath funeral sermons were preached to large and deeply affected congregations, in Oriya by Mr. Miller, from Job v. 26; and in English by the writer from 2 Tim. i. 12. And now, while thankfully adoring the grace that made her what she was, that kept her to the end, and that has numbered her with those who are “found without fault before the throne of God,” let us ask that grace may be vouchsafed to us for the little time that remains that we may follow our

departed friends so far—and in all cases it is right to add—only so far as they followed Christ.

Our last remark is, *let us humbly and thankfully acknowledge the great goodness of God to the Mission during the fifty-four years that our departed sister was connected with it.* In describing the state of Orissa when they reached it, and for some years after, she says, "There was not a single Oriya who worshipped the true God; not one that had ever thought of leaving the vain idols in which they had trusted undisturbed from the peopling of the land. Our Society was formed. We came to this place, directed by the invisible hand of Omnipotence. Schools were established, chapels built, the gospel preached, and for some time all seemed to be in vain; and unbelieving Christians united with heathens in telling us that our efforts would for ever be in vain. But we trusted not in an arm of flesh, not in silver or gold, but in the promises of Him who said, "Go ye into all the world, and preach the gospel to every creature; and lo I am with you to the end of the world," and cried for the help of the Holy Spirit to seal conviction on these hearts of stone. "The Lord heard and answered." The work went on from year to year; and the change between the Orissa of 1823, and that of her later days, was to her a very wonderful one. May the triumphs of the gospel be more and more multiplied, till the proud idol of Orissa be deposed from his usurped sovereignty of many dreary centuries, and the heavenly melodies of the last anthem he heard "as the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth."

Tour by Mr. Brooks.

WRITING on board the Mission boat "Herald" at Marsaghae, Mr. Brooks says:—

Mrs. Brooks and I arrived here last night on our mournful and long-wished for visit; and at nine o'clock, or as soon as the moon was sufficiently high, my dear wife went with me, *for the first time*, to the endeared spot.* All was then quiet, and not a soul near. This morning she has had the mournful satisfaction of having a number of rose and other plants, that we had brought for the purpose, put down within the railed-off enclosure—added to those previously planted by other loving hands.

I was able to leave home on nearly a three weeks' tour on the 8th of January, brethren Sebo Patra, Ghanu, and Bala Krishnoo having left the day before. I had wished to go in the Kendrapara district; but as a party had already been, we decided to go south again. Visiting villages on the way, and attending the large market at Khoordah, we hastened on to the festival at Hotikisore, near a hot spring, and which is kept up as a fair for ten days or more. Here we remained four days, visiting a large sasan village, where some of Bala Krishnoo's relatives live, the first day, and attending the festival three days. I rather expected a *warm reception* at the brahmin village, but to our surprise were very attentively listened to; and no feeling was shown against Bala, or to what he said. There were not nearly so many

people at the festival as two years ago. Brother Tama, from Minchinpatna, joined us for the festival. Each day we had a large crowd round us, constantly changing, to whom the words of eternal life were made known as long as we were able. On the second day a number of Brahmists from Khoordah, who I suppose had gone *for the fun*, gave us some little trouble. By the way, the Brahmists in Calcutta are coming down very heavily in their denunciations of Keshub Chundra Sen for entering into an engagement to marry his daughter of *thirteen* years of age to the Rajah of Kooch Behar, a Hindoo of fifteen or sixteen, all which is opposed to Brahmist rule, and the past teaching of the Babu. It seems likely this matter may split up the Somaj. It is a case of, "*Do as I say, not as I do;*" but the Brahmists can't swallow it, and give very good reasons why they can't.

THE HOT SPRING

Has been surrounded by a stone circular wall, three or four feet deep. All round, for some little distance, is a muddy pool, and I had to be carried through it to the well. The water is perfectly clear, but quite hot, and a number of unfortunate frogs had jumped in and been boiled. Women who want *sons* throw a *marked* betel nut into the outer puddle; and if they succeed in finding the nut they throw

* Their son's grave.

in, it is said their wish will be granted. I filled a bottle with the water, intending to ask our doctor to analyze it.

From the festival we worked our way on to Tangi; and from thence turned off the road into a district we had not been in since 1853; and that was in many respects a memorable journey. From Tangi we had but one market; but the number of rather large villages remarkable. We generally attended two villages morning and afternoon, and were everywhere received and listened to with the greatest kindness and attention. We did not give away many books, but sold as many at a merely nominal price as to encourage us to continue to sell rather than give away to any extent, as in years past. One man, at a village near Konàs, asked particularly for the "Jewel-mine," saying he did not want, and would not have any other tract, but that he had no money to pay for it, and of course it was given.

On reaching Bhusandpore, I ascended the hill at once, and found it much easier than twenty-five years ago. A boishnob has collected money in the course of years, and with it has built a temple on the top, and laid down a flight of steps nearly up to it, and dug a deep well at the foot. The temple and its appendages have not been completed, and perhaps may not be for years, if at all. The people in the surrounding villages, thinking, I suppose, that they had a share in the concern, wish to have an idol placed in the temple, and have it consecrated. This the boishnob did not intend to do, but to keep it as a sort of hermitage for himself and friends; and as his right to do this is disputed, he has left the place in disgust, and gone to a considerable distance away in the jungles. It is to be hoped that the temple will long remain without an idol, and without consecration.

THE CHILKA LAKE.

It was near, or on this hill that, on the 24th June, 1806, Dr. Buchanan wrote these remarkable words:—"I felt my mind relieved and happy when I had passed the confines of Juggernath. I certainly was not prepared for the scene; but no one can know what it is who has not seen it. From an eminence on the pleasant banks of the Chilka Lake, where no human bones are seen, I had a view of the lofty tower of Juggernath far remote; and while I viewed it, its abominations came to mind. It was on the morning of the Sabbath. Ruminating long on the wide and extended empire of Moloch in the heathen world, I cherished in my thoughts the

design of some Christian institution, which, being fostered by Britain—my native country—might gradually undermine this baleful idolatry, and put out the memory of it for ever." Sixteen years later the first missionaries of our Society arrived in the province. The Lake is now miles away from Bhusandpore; but from the top of the hill the little creek, that twenty-five years ago Mr. and Mrs. Miller, the late Carey Lacey, and myself came down in a narrow canoe under such difficulties, is seen winding its way like a snake from the Chilka. We tried hard to get some fish here, but not one would the people let us have. I suppose they were all sent away as quickly as possible; as at the festival, and Khoordah Market, more than twenty miles away, we could buy any quantity, but in a condition that compelled one to keep at a respectable distance. At one of the villages Ghanu and I went to, we tried to shame the people in reference to a number of obscene figures on the temple, and I think succeeded, though they laid the blame on the man who built the temple. Years back an immense quantity of salt was made in this neighbourhood for Government. For miles the earth is so saturated with salt that there is not a vestige of vegetation, and for miles more there are only bunches of samphire.

We remained two days at Kalápadora, encamped on the banks of the Dayá river, and were pleased with the reception we met with at several of the villages. As we were going to one, I was stopped by a stream in our way. I was just about to take off my boots and socks and go through it, when a man came up and took me on his shoulder and carried me through. This man afterwards eat with the brethren. He had been in very respectable circumstances; but it is supposed that some one had drugged him, and he is now leading a wandering life. He sat near our tents, and repeated portions of the shastres by the hour, until we were tired of it.

Here we crossed the Daya, and went on to Konàs, where formerly there was a large store for salt, as well as a market; but both have been abolished. We went to several villages, and were surprised to find a building for reading the Bhagabot in every one of them. At one of them we tried to ascertain how far any good influences had outlived the old guru, Bálak Das, who was baptized here. There is his tomb left, and that is perhaps all. I do not know if matters ever went much further than the placing of the New Testament side by side with the Bhagabot.

From thence went to Goordea, and attended the large market near the bungalow. Early next morning we started on our return home, taking Bilepadda, one of the Piplee out-stations, on the way, and remained a day and night with the people. Most of them are from the Piplee Orphanages, as also at the new location named Asroyapore, which we went to. I was almost amazed to see how the young men especially had altered since we had charge of them at Piplee in 1870: most of them had become muscular strong men; and the stacks of corn collected round the threshing floor showed that a blessing had rested on their labour. Two years ago there were scarcely any

children: now there are one or two in almost every house, and they look well.

It has been very pleasant to labour again with brethren Sebo Patra and Ghanu. Brother Sebo is somewhat infirm in body; but he has lost but little of his fire and energy in the work of the Lord; and I have no doubt the change has done him good every way. Ghanu is invaluable. Our young friend Bala Krishnoo did exceedingly well. He is modest and unassuming; and was instant in season and out of season. There can be no doubt, I think, that he is called to the work of the Lord in some capacity or other.

The Hot Season.

UNDER date of Cuttack, July 6th, 1878, Dr. Buckley writes:—

The most trying hot season perhaps ever known has come to an end since I wrote on the 15th ult., and it is now comparatively cool and pleasant, the thermometer in the study while I am writing, at 8.30 a.m., being 86°. This is about 10° lower than it was three weeks ago. Trying, however, as it has been with us, it seems to have been worse at Berhampore. The 15th June was the hottest day there, and in a recent letter it is said, "The thermometer registered 105° in a well-closed room, with the punkah constantly going. I simply could not bear to go in the verandah—the air was like an oven. I am told it must have been 120° in the shade, that is not exposed to sun, but to the heated atmosphere." We have had a good fall of rain, but much more is

needed, which, may it please the Lord graciously to give. Grain is still very dear, almost at famine prices; and while this continues the poor must suffer greatly. Much will depend on the next harvest, for the exportation of rice has been very great.

The principal day of the *Car Festival* at Pooree was last Tuesday. Four of the native preachers were there, but it was not practicable for any of the missionary brethren to unite with them. The number of pilgrims, it is said, was extremely small; and the cholera in some parts of the town very bad.

The financial aspect of the *Orissa Irrigation Works* continues brighter. The people are learning, though slowly, the value of the water.

Foreign Letters Received.

CUTTACK—J. Buckley, D.D., July 6, 18.
" W. Brooks, June 22, July 12.

CUTTACK.—W. Miller, July 6.
PIPLEE—T. Bailey, July 10.

Contributions

Received on account of the General Baptist Missionary Society from July 16th, to August 15th, 1878.

	£	s.	d.		£	s.	d.
Dividend—Adelaide	14	13	9	London—J. P. Bacon, Esq.	5	5	0
" Queensland	11	15	0	Morcott and Barrowden	5	16	6
" New Zealand	6	2	5	St. Alban's—Rev. T. Watts	2	0	0
Banker's Interest	3	18	3	" Mr. S. Brooks, towards			
Belper	3	9	0	mission premises at Sumbulpore ..	10	0	0
Birmingham, Longmore Street. . .	7	19	9	Stoke-on-Trent	20	0	0

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

Hitting the Gold of the Target.

ALTHOUGH any mile of rails between London and York will be less costly than the locomotive engine that runs over them, yet you can no more dispense with the rails than with the engine, or with the man who drives the engine. Magazines of ammunition are useless without "men with an eye" to employ them. "Taking aim" is quite as necessary for enduring work as fine abilities, fluent speech, full knowledge, and the best intention. Right direction is as essential as adequate force, both for the maintenance and growth of Christian character, and for effective service. The Christian must, first of all, be a good man; and, next, he must take care to be *good for something, and for somebody.*

Emerson says, "I think it an essential caution to young writers that they shall not, in their discourses, leave out the thing the discourse was written to say;" and Archbishop Whately caps this sage advice by telling us of a preacher who energetically "aimed at nothing, and hit it." A "good shot" is confessedly rare; and so is the preacher who can hit the gold of the target, the deacon who goes by the straightest line to his service without missing the essence of it, the elder who sees his vocation and fills it, the Sunday school teacher who does *not* forget the very thing most needing to be said, the Christian who knows the exact stroke of work requiring to be done, and does that work and nothing else that mars it. Such workers are more precious than rubies! One of them is a prize of inestimable value: and happy beyond all speech is the church that has its stores full of them!

But unfortunately "shooting at a venture," and all over the field, is the canonized practise in most churches. Strong and well-made bows abound. Vigorous and health-filled muscle is not wanting. Quivers are full of well-feathered arrows. Energy beats high. But it would be irreverent to think of *taking aim*. Unseen forces speed the arrow to its mark. It is ours to draw the bow. Who knows? A proud and wicked Ahab may be pierced between the joints of the harness. The thing to be done is to shoot: it does not matter at what or where! Others shoot because shooting is in vogue. They must shoot. They do not see the target; have not, indeed, asked themselves whether there is one or not. But that does not matter. "They must shoot;" and the string is pulled in a lack-a-daisical, hit-or-miss fashion, and with a sublime indifference not only to the insensible target, but to the proximity of any meditative and unsuspecting wayfarer.

Martin Luther once said of the Lord's Prayer, "that it was the greatest martyr on earth, because it was used so frequently without thought or feeling, without reverence or faith." But surely the proto-martyr, in this respect, is that fortunate or unfortunate wight who, in his simplicity, drew his bow "at a venture," without trying to hit any particular person, and managed to kill a king: for he is "trotted out" a thousand times a year, and worshipped as a patron saint by myriads of men who lead desultory, aimless, useless, and despicable lives. Again and again I have been tempted to wish that the man had shot himself as well as Ahab; so prodigiously mischievous has his solitary success been. It is intolerable that this capital proof that there is a "Divinity that shapes

our ends, rough hew them as we will," should be taken as the warrant for heedless living, ussless working, oceans of vague talk in the pulpit and out of it, acres of wandering and meaningless prayers, and a most hurtful and childish desultoriness in the whole of life.

A man's eyes are set in his forehead, not in his "hind-head." They are placed the way he goes and works; not the way he has gone; towards his present and future, not towards his past: and it is not too much to expect him to use them to direct his goings in the right paths. No Christian should ever shoot "at a venture" when it is any way possible for him to take steady aim. Why should he waste his strength, and his arrow, and risk the welfare of his friends!

The target must be *seen* to be hit; the whole of it, and specially the gold of it; must be seen clearly and well, without any blinding haze within, or any thickening mist without. A man must dare to say to himself often, as St. Bernard did, "Why am I here? What is it I want to do?" And his courage must not cease till he has put into the most frank, unillusive, and explicit English, a full statement of his real and governing object. He must not *drift* into his place of service. Wood and weeds drift; men *direct* their course, elect the way they take, and the target at which they will shoot.

Paul chose his goal and never lost sight of it. He sought to apprehend that for which he was apprehended of God in Christ Jesus. He knew why God wanted him, and he made God's aim his own; and pressed towards the goal, with eyes open and gaze steady, fixed, and firm. Both *goal* and *prize* were before him. He saw *perfection* of character in Christ Jesus: a nature fashioned after His; a mind like His; thinking as He thought; feeling as He felt; suffering as He suffered; working as He worked; and conquering as he conquered—that was the *goal*, and the blessedness which such perfection brings was the prize, the everlasting reward. Allured and inspired by the prize, he kept the goal steadily in view, and bent the salient energy of his soul towards it, with unresting perseverance, ever pressing nearer and nearer, until he could say, as he passed the winning post, "I have *finished* my course."

In another passage this pattern Christian describes the goal of his work. "*To win Christ* is the goal of his living. *To win men to Christ* is the goal of his practical, energetic, work-a-day career. This is the object of the absorbing passion, flaming ardour, ceaseless toil, world-wide travels, numerous letters, incessant speech, and acute sufferings—that he may by all and any means save men.

There is the gold of the target? Conformity to the spirit and character of the Lord Jesus; and the continuance and furtherance of His man-saving work.

To *hit* that gold requires nerve, self-possession, and indeed a certain height of Christian manhood. Strong vision and much self-control are necessary to a "good shot." Presence of mind is indispensable, *i.e.*, the mind must be present in the work that is being done in order to make it successful. Look at a body of riflemen practising: there is no hurry, no inattention; but a careful preparation, a fixed and energetic gaze, an eager outleaping of the eye, a grand will and a concentrated energy, till the shot has left its place. So we must think and

pray and live ourselves into real Christian men in order to take aim steadily and to make sure of our mark.

"How long were you in practice before you won your first prize?" was the question addressed to a prize-taker.

"Eight years."

"And did you practise much?"

"As often as I could get at it."

And if it takes years to qualify for "a corruptible crown," shall we be surprised that we must "toil terribly" in order to gain the mastery over souls, to saturate our being with the power and clothe our nature with the grace and beauty of Christ. Labour, iron labour is necessary. Good work cannot be done without much cost. Angelo said, "Painting is my wife, and my works are my children." A similar devotion to his particular vocation must characterize the Christian unless he means to be content with the poorest work and the most perishable results.

"Tis a most difficult task to keep
Heights which the soul is competent to gain."

In the act of shooting the skilled archer is forgetful of himself. He could not hit the gold of the target if he had any weakening self-regards, and diverted a portion of his energy to solitudes about himself. He wins when he is most self-oblivious. "Seekest thou great things for *thyself*? Seek them not." That is the only way to get them. Antoninus said, "If the picture is good, who cares who painted it. What matters it by whom the good is done, by yourself or by another?" If a soul is won to Christ, be grateful, but do not get into a fever to write your poor name on the lists of success. If you are better than your fellows you need not take pains to announce it. Superior goodness is scarce. It will be sure to be *felt* if it is not acknowledged. And you will do your work all the better as you approach the point of complete self-obliviousness.

Aim at the *gold* of the target. Do not try to hit where the last archer made his mark, unless his mark is at the very centre. Thank God for your fellow Christians and fellow-workers; but do not imitate them or you may be doomed to hopeless mediocrity. Mediocrity abounds. Emulate one another. Seek to excel in patience, in gentleness, in imperturbable good temper, in a resolute spirit of forgiveness, in speaking good of your neighbours, and in stopping evil speech; in bearing the burdens of others; in sweetness of disposition, and in loveableness of character; in real sincerity; in speaking from your soul rather than from your memory; in faith and hope, and in good works. You do not hit the gold unless you abound in these things.

"Alas! I have taken aim, and missed and missed again. I am always at the edge of the target and never at its heart."

Still, be of good cheer. Try again. Take a fresh aim. Faith is always sanguine, always hopeful, and always expects a better shot. Remember the words of Chesterfield: "Aim at perfection in everything, though in most things it is unattainable; however, they who aim at it and persevere will come much nearer to it than those whose laziness and despondency make them give it up as unattainable." AIM AT THE GOLD OF THE TARGET TILL YOU HIT IT.

JOHN CLIFFORD.

Darwin v. Genesis.*

No. III.

BY REV. THOMAS HENSON.

WE have said that "Darwinism entirely subverts the Bible story of man's original creation in the image of God, and of his ruin by the transgression and fall." We feel that that is a grave charge, and it is only right that we should substantiate it, so that we may not seem to bear false witness.

First, then, Mr. Darwin entirely ignores the account of man's origin given in Genesis. He does not accept the Bible as a fact, and then proceeds to disprove its statement; he cuts it—calmly and deliberately leaves it out. Now whatever may be thought of Genesis as an authority in this question, we cannot burke the fact that for many centuries good and intelligent men have respected it, and still believe it to be of divine veracity.

Secondly, as we have seen in the first paper, Mr. Darwin's account of the origin of man is utterly irreconcilable with Genesis. If his showing be right, man was not created, or made at all by God (a point at which he rejoices in "having aided to destroy the dogma of separate creations"), and he was not, in any sense, produced in "the image of God." He was slowly and fortuitously evolved; not as a flower is evolved from its bud under the influence of sunshine only, but rather as if a thistle should accidentally produce grapes. From Genesis we conceive of man's creation as one of those grand works of divine power and wisdom requiring but little time; but Mr. Darwin's theory is as far as possible from such a creation, and according to his own geological estimate of time, may have required at least 300,000,000 of years to work in.

Thirdly, according to Genesis, man, as he is now, is a ruin; a ruin from some original form of greatness and goodness, *i.e.*, from the image of God. But, according to Mr. Darwin, man is what he is by nature, and has reached his present position as a glorious attainment in his progressive evolutionary changes by the survival of the fittest, under the law of natural selection. Instead of his having fallen from the highest Godlike image, he has gradually risen from the lowest mindless form of life, from a worm. If Genesis be correct, being in the image of God was man's glory, and he lost it. If Mr. Darwin be correct, he never had that image, and so never could lose it; and his present position is the greatest glory he ever had. According to Genesis we believe that mind, moral faculties, and religious susceptibilities were created within man; but, according to Mr. Darwin, man gradually evolved all of them; nay, the human idea of God Himself is not God's revelation of Himself in man, but an idea gradually evolved out of the "soul's dreams of surrounding spirits." Mr. Darwin's book knows nothing whatever of primeval man living in holy fellowship and daily communion with God; knows nothing of primeval man delighting in righteousness, holiness, and divine love; it knows nothing whatever of the catastrophe of sin which desolated Eden and shut away the tree of life. It knows only of man struggling his way up through every form of animal brutishness to

* Cf. pp. 172, 211.

something which he calls "semi-human;" struggling his way through countless ages out of the semi-human, in which state the males fought and tore each other with ferocious canine teeth in order to gain possession of the more beautiful females; struggling on until he passed out of the semi-human and became a human savage, and began to develop finer instincts into conscience, etc., as noted in previous papers.

But the statement of Genesis is objected to as being dogmatic. Certainly it does not apologize for its abrupt entrance, nor justify its existence by ratiocination. Now what is the case on the part of evolution? does it establish its case by solid reasons, or does it rather insinuate on superficial grounds? We ought to expect that a truly scientific writer, dealing with such a momentous question, which assails and involves the integrity of the biblical record, and the hoary beliefs which rest upon it, would not merely hypothesize, but at least try to demonstrate. Now Mr. Darwin sometimes dogmatizes; but he is very great in the use of probabilities, possibilities, and assumptions. From beginning to end his book *assumes* the descent of man from "semi-human progenitors" of "arboreal habits," having tails, and ass-like ears. We say that these are assertions and assumptions, of which Mr. Darwin gives no proof. The following remarks from the *British Quarterly Review** will corroborate our statement. "Mr. Darwin has, however, been careful so to express himself as to lead his readers to adopt the inference he desires, without laying himself open to the charge of undue persuasion, while professing only to be laying facts before their unbiassed judgment. . . . And yet it is not possible for any one who has studied anatomical structure to assent to many of the statements in the very first chapter of Mr. Darwin's book."

It is objected that "religion is always in conflict with science." If by "religion" Romanism and its kindred forms are intended, it must be confessed that there is apparent truth in the objection; still, in its naked form, it covers a great fallacy. It is true that ecclesiastical bigotry and general deficiency of scientific knowledge—ignorance if you will—have opposed the clearest discoveries of science; but it is unfair to charge this upon religion. It is equally true that, of late, scientific men have too often put forth their materialistic speculations as if they were scientific truths; and then what wonder if Christian faith object to surrender its cherished convictions at the mere bidding of science falsely so called? There need be, there can be, no antagonism between sincere faith and true science. Nature and the Bible are two volumes of divine revelation to man: both are by the same author, and there cannot be any contradiction between them. Science, or that which calls itself such, through vain conceits, pride of intellect, deficiency of light, and carnal enmity, is as likely to misinterpret nature as simple credulity is to misinterpret the Bible. Religion is the monarch of the soul; and science, true and genuine, is her beloved and honoured handmaid. Religion believes in the creation of man in holy estate, and in his grievous fall therefrom by transgression, and in his redemption from that fall by the incarnation and sacrifice of Jesus Christ. Science, as represented by Mr. Darwin, denies this, and denies it without proof; and charges us with "arrogance and pride" because, in the name of

* October, 1871, p. 465.

religion and common sense, we refuse to surrender. Mr. Darwin says, page 25 of his book, "It is only our natural prejudice, and that arrogance which made our forefathers declare that they were descended from demi-gods, which leads us to demur to this conclusion." Cool and modest that, isn't it?

Looking at Man as he is now, it is impossible not to see that he is a wonderful compound of good and bad: of much that is beautiful, great, and grand; and also of much that is ugly, little, and base. His mental and moral powers and faculties must excite admiration; but his grossly sensual habits and base passions, when he throws off all moral restraint, and gives himself up to vices and practices unworthy of brute beasts, and such as are never seen in them, is most appalling, especially as we remember his mind and moral nature. For him to have evolved his mind and moral nature out of a material constitution and material surroundings by a fortuitous process of natural selection, is impossible; and possessing these, as he does, if we suppose him to be evolved from the lower animals, we may well say, how has he fallen! Yet Mr. Darwin says, "To believe that man was aboriginally civilised, and then suffered utter degradation in so many regions, is to take a pitifully low view of human nature." Aye, it is indeed, but if it were possible to believe Mr. Darwin's theory of man's origin, and his evolved mind and moral nature, but concerning which he gives us no evidence, no proof whatever, we should be compelled by the evidence of every sense we have to see that man, on his baser side, notwithstanding these fine, noble, powers, is fallen, yes—fallen, lamentably below the brutes. Even Mr. Darwin's erroneous way of originating man as he is, compels us "to take a pitifully low view of human nature." Into the origin of evil we are not trying to pry; we know how the darkness of that mystery baffles all human penetration; but we turn to the book of Genesis, and we read its earlier chapters as a divine record; and though there are in them mysteries which we fain would fathom, our faith is abundantly satisfied with the Mosaic story of man's creation in the image of God, and of his fall through temptation and transgression. But Mr. Darwin utterly ignores Genesis, and writes as if no such account of man had ever been written. On his ground, then, we want to know what is the standard of righteousness? What is the tribunal of human responsibility? If man has ever been rising, and never fallen, how is he to be regarded as a transgressor? What law has he transgressed? How can his inward thoughts and his outward conduct be treated as sin? How is it possible to hold him amenable to the judgment day and to future punishment? If through millions of ages man has been gradually evolving out of the sexless, invertebrate worm—the ascidian—through fishes, birds, reptiles, and apes, into what he is, having risen to his present condition of "mind, knowledge, morals, and religion," and never fallen from some high standard of rectitude and righteousness, where is the necessity for atonement? What wrong has been done to be atoned for? How can he be regenerated? From what, and to what does he need regeneration? Mr. Darwin says, "The highest form of religion—the grand idea of God hating sin, and loving righteousness, was unknown in primeval times." The boldness of that assertion is equalled only by Mr. Darwin's total indifference to evidence in support of it. Utterly unmindful of the evidence of biblical history to the

contrary, he leaves his assertion bold, bald, and naked, without a tittle of support, save his own authority. On the other hand, we see in Genesis that the primeval pair knew in close and sweet intimacy the "God who hates sin and loves righteousness." And so soon after the fall, as it is recorded, we see Abel, so closely related to them, offering an acceptable sacrifice to the same God. We prefer the words of the Duke of Argyle: "The conclusion is that, as man must have had a divine Creator, it seems equally certain that, to some extent also, he must have had a divine Instructor."*

Mr. Darwin says, "I am aware that the conclusions arrived at in this work will be denounced by some as highly irreligious; but he who denounces them is bound to show why it is more irreligious to explain the origin of man as a distinct species by descent from some lower form, through the laws of variation and natural selection, than to explain the birth of the individual through the laws of ordinary reproduction"—p. 613. Now this is a fair specimen of Mr. Darwin's mode of reasoning. We denounce his views of man's origin as irreligious because they flatly contradict what we believe to be a divine record of his creation in the image of God; because by describing man as having persistently risen to his present position of morals and religion, partly "through the advancement of his reasoning powers," aided by "a just public opinion;" and partly by his mind being "elevated by long continued culture," he not only ignores the scriptural statement of man's fall, and his recovery by grace through redemption, but he contradicts it. And when Mr. Darwin says that because we denounce his view as irreligious we are bound to show, etc., as above, we are astounded! We know—Mr. Darwin knows—that a child is born according to the known laws of nature; we do not know, he does not know, that man has descended from some lower form of life, ever ascending in the scale of mind and moral power; and until we know this latter as well as we do know the former, we are not bound to show why it is more irreligious to explain the one, than to explain (or declare) the other. This is an illustration of the facility with which Mr. Darwin can set up a flimsy theory, as if it were of equal value with established and irrefragable fact. To declare the fact of a child's birth according to the laws of nature is in religious harmony with all that we know of truth and right; to explain man's origin and progress as Mr. Darwin has done, in utter disregard of his alleged primeval rectitude—his subsequent fall and redemption, and so utterly contradictory of such facts—seems to us to be in irreligious discord with all the teachings of the Bible. Many of Mr. Darwin's disciples tell us that his views are not inconsistent with religion. Perhaps not. 'Religion' is a wide and vague term. With what religion they are consistent, we have not yet been informed. What we affirm is, that they are altogether opposed to the revelation and religion of the Bible; they cannot harmonise with the scripture doctrines of man's disobedient departure from God; of his reconciliation to God; of his being forgiven and justified through grace; of his regeneration by the Holy Spirit, and return as a penitent prodigal to God, the merciful Father.

* Primeval Man, p. 3.

Chester and its Memories.

BY REV. J. BUCKLEY, D.D.

ATTENDING the Mission services at Tarporley, in October, 1875, a long-cherished desire of seeing Chester was, through the kindness of friends, gratified. My visit was necessarily a hasty one; but it is remembered with much lively interest, and I shall rejoice if this paper renders the reader a sharer in the benefit. My companions were Mrs. Buckley and Rev. R. F. Griffiths. Chester, the reader knows, is one of the oldest cities in the kingdom, and I was anxious to look on its antiquities. Persecution for Christ's sake once prevailed here; and one of Christ's faithful martyrs here stedfastly resisted unto blood. Philip Henry was imprisoned for truth's sake in the Castle here ("behold, the devil shall cast some of you into prison"); and his famous son, Matthew Henry, the great commentator, spent the best years of his life and ministry in this ancient city.

Approaching Chester, as we did, by rail, the visitor is not at first impressed with the evidence of its antiquity; but when he leaves the vicinity of the station, the evidence multiplies as he goes on, and it is impossible for a true patriot or an intelligent Christian to examine the walls or walk in the streets of this old city without being profoundly impressed by the changes made in the lapse of ages, as well as devoutly thankful for all that the gospel of the grace of God has effected in our beloved country. Chester was, at a very early period, subdued by the Romans. Claudius Cæsar—mentioned Acts xi. 28, and xviii. 2—invaded Britain, at the head of a military expedition, about A.D. 44: this was, so far as can be ascertained, three or four years after the conversion of Saul of Tarsus; but the Emperor did not long remain, and it is not clear that he came to this part of England; but several years before the destruction of Jerusalem, Chester was the head quarters of the well-known 20th legion, described by Matthew Henry in one of his notes as "the invincible legion." How great the change between the England of that day and of this! Our barbarous ancestors were at that time as low in the scale of civilization as the Khonds and other wild tribes that inhabit the hilly tracts and mountain fastnesses of Orissa. Imagination pictures them with their painted bodies—covered with skins—offering human victims at the altars of their bloody gods. Let none of us forget that the Bible and the gospel have made the difference between us and them; and let the remembrance stir us up to send the priceless treasure to the uttermost parts of the earth.

We were much interested with our visit to the *Cathedral*. It stands on the site of a heathen temple dedicated to Apollo. A Roman altar and gravestone have been discovered in the vicinity. I felt peculiar emotions as I stood where idolatrous rites had once been performed in England, and thought that I would tell our native Christians of the interesting circumstance, assured that it would strengthen their confidence in the utter destruction of idolatry in India. The inscriptions on the monuments in the Cathedral did not favourably impress

me. One commemorates "A soldier, a soldier to the last; peace be to his ashes." Others are described as "honourable gentleman, superior to everything mean and base," but nothing said of "repentance toward God and faith toward our Lord Jesus Christ." Such things are not creditable to us as a Christian people; and it is much to be deplored when the dark shades of the tomb are not lighted up by the bright hopes inspired by the gospel. "Looking for the mercy of our Lord Jesus Christ unto eternal life" expresses the state of mind in which death and the grave should be contemplated. On the history of the Cathedral, and the eminent men who, at different times, have been Bishops of Chester, I need not dwell, but may refer to Pearson, whose "Exposition of the Creed" is a very able work; and to Bishop Sumner who, thirty years ago, was translated from Chester to be Archbishop of Canterbury. The present Dean (Dr. Howson) is a very excellent and useful writer. "The Life and Epistles of St. Paul," by Conybeare and Howson, is a truly masterly work, and the best parts were written by Howson. His "Scenes from the life of St. Paul," published by the Tract Society and admirably illustrated, will well repay attentive perusal, and a similar remark may be made respecting his works on the "Miracles of Christ."

Phœnix Tower, on the walls of Chester, is associated with *the martyr history of England*. George Marsh, one of the martyrs of bloody Mary's reign, was imprisoned here, and afterwards sealed his testimony near to the Spittal Boughton, which was then an open space. When the Bishop had pronounced his sentence he added, "Now I will no more pray for thee than I will for a dog." But Marsh answered, "Notwithstanding I will pray for your lordship." And when he went from his prison to the stake the Bible was in his hand, and his eyes earnestly fixed on its pages. It is said that there were a few citizens in Chester who sympathised with Christ's faithful witness, and who loved the truth which to him was dearer than life. His last words were, "Father in heaven, have mercy upon me." It may be added that Marsh was for a time curate of Lawrence Saunders, of Church Langton, in Leicestershire; and Saunders, like Marsh, died in defence of Christ's holy truth. The reader may remember that it was Saunders who kissed the stake, and when he was fastened to it, and the faggots lighted, said, "Welcome the cross of Christ! welcome everlasting life." Some of Marsh's letters, written while in prison, are very excellent: he expresses a confident hope that the things which were happening to him would fall out to the furtherance of the gospel, and records his earnest desire that the friends to whom he wrote might be stedfast in the faith. "Now we live," he said, "if ye stand fast in the Lord." It is very pleasing to notice the love to Christ which his letters breathe. "We," he said, "are poor, but He is rich in mercy towards all them that call upon Him. If we hunger and thirst after righteousness let us resort unto His table, for He is a most liberal feast-maker. He will set before us His own holy body, which is given to us to be our meat; and His precious blood, which was shed for us, and for many, for the remission of sins, to be our drink. He biddeth, willeth, and calleth for guests which hunger and thirst. 'Come (saith He) all ye that labour, and are heavy laden, and I will refresh you, cool and ease you; and you shall find rest unto your souls.'"

Now let us change the scene a little. Chester was, in the same sanguinary reign, the scene of a *very amusing trick played on a bigoted persecutor, Dr. Cole*. The story is no doubt well known to many of my readers, but they may not be unwilling to be reminded of it, and to have another laugh at the expense of the old persecutor. Cole was on his way to Ireland bearing the commission of the Queen to institute proceedings against the Irish Protestants, and he stayed for a little time at the "Blue Posts," which was then the principal inn or hotel in the old city. While here he was waited upon by the Mayor, a violent Romanist; and the doctor, taking out a box, which contained the Queen's commission, said, "Here is that which shall lash the heretics of Ireland." The words were overheard by Mistress Edmonds, the landlady of the hotel, who was a sound Protestant. When the Mayor took his leave Dr. Cole ceremoniously attended on him as he walked down the stairs. While the doctor was out of his room, the good woman opened the box, took out the commission, and put in its place a pack of cards wrapped in paper. Cole returned to his chamber, suspecting nothing of what had been done, took up the box, and went to the water side. Happily, wind and weather were favourable, and at once he set sail for Ireland. In due time the doctor arrived in Dublin, and appeared before Lord Fitzwalters, the Lord Deputy, and the Privy Council. The Secretary, doubtless with due solemnity, opened the box; but great was their confusion and dismay when it was found that the Queen's commission against the Irish Protestants was not there, but only a pack of cards, the knave of trumps being uppermost. One would have liked to see how the persecutors "looked one on another" when they found the trick that had been played them; and, as we have the highest authority for saying that "there is a time to laugh," we may be amused to our hearts content over the confusion of those who plotted evil against the saints; and it cannot be wrong to pray, "So let all Thine enemies" be confounded, "O Lord; but let them that love Him be as the sun when he goeth forth in his might." Nothing could be done without a fresh commission, and Cole returned, chagrined and disappointed, to England to obtain it. In those days the journey was long and tedious, and while the doctor was waiting for a favourable wind, news came that Mary had been stopped in her persecuting career by death. Queen Elizabeth was so delighted with the story that she granted a pension of forty pounds a year to the worthy landlady—Mrs. Elizabeth Edmonds.

In another paper I hope to say a little about Matthew Henry and his connection with Chester; but as I wish all my young friends to understand about Popery, and Popish sovereigns, I will close with a remark from Bishop Burnet on the inglorious reign of Mary. "It does not appear," he says, that there was any one great or good design ever set on foot either for the wealth or glory of the nation" during her reign. And he justly adds, "God shortened the time of her reign for the elect's sake, and He seemed to have suffered Popery to show itself in its true and natural colours, all over both false and bloody, even in a female reign, from whence all mildness and gentleness might have been expected."

Sleeping in Chapel.

BY REV. A. C. PERBIAM, LOUTH.

IT is well that chapels are constructed with due regard for the convenience and comfort of worshippers. Some people *will* go to sleep, and it would be a pity if they should hurt themselves. By settling on a cushion in a quiet corner the chapel-sleeper avoids unnecessary risk. He gives to the more nervous members of the congregation an implied assurance that its all right with him, they needn't bother; and the preacher is permitted to reach the end of his prelection without being interrupted by heavy tumbles on to the floor.

A great deal might be said in extenuation of the conduct of *some* who go to sleep in chapel. There are the aged, whose faculties tire when strained by long attention; those who follow out-door occupations—gardeners, messengers, &c., accustomed to breathe a bracing atmosphere; and the numerous class of operatives employed during the week in noisy workshops, to whom sustained silence, broken only by the monotony of one man's voice, proves irksome and oppressive. When minister's are "long preaching" they should not feel hurt if some portion of the congregation goes to sleep. Pulpit orators, the most gifted and God-honoured, have sometimes discoursed to drowsy, inattentive hearers. On one occasion we had the pleasure of hearing the far-famed Dr. Parker; ever and anon, his stentorian voice, and sudden bursts of excited rhetoric, made us almost start from off our seats; but within arm's-length was one wrapped all the time in the calmest and sweetest of soporific slumbers. Mr. Spurgeon confesses: "I remember, once in my life, having a sleepy congregation; they had been eating too much dinner, and they came to the chapel in the afternoon very sleepy, so I tried an old expedient to rouse them. I shouted with all my might, 'Fire! fire! fire!' When starting from their seats, some of the congregation asked where it was, I told them it was in hell for such drowsy sinners as they were." Ward Beecher, in a sermon recently delivered, was protesting strongly against the practice of keeping young children awake in chapel. "Bless me!" he exclaimed, "what harm is there in children's sleeping? Deacons sleep; class-leaders—men of approved orthodoxy—they sleep. I suppose that they must have visions of angels, and all manner of heavenly revelations, they take it so naturally and continuously." We may as well resign ourselves to this sort of thing; if an evil at all, it is evidently one of a necessary kind; it is to be met with in every country, and it re-appears in each succeeding age. Probably the best of us have, at divers times, slept in chapel; fortunately, we were not perched, as Eutychus was, near a lofty unprotected window, but seated at our ease in a modern sloping pew.

We ought to "be kindly affectioned one to another;" and are resolved to construe good naturedly the conduct of our brethren whenever we can; then let us make every possible allowance for disturbed nights, summer heats, bilious headaches, depressing colds, etc., etc. Besides, if we estimate all his qualities, the man who goes to sleep is

sometimes better than his neighbour who keeps awake ; more liberal in his giving, and consistent in his life ; more anxious for the peace of Zion and the saving of the world. We shrink from passing even a mitigated condemnation upon any case where sleepfulness in chapel arises from "weakness of the flesh." But when it is deliberately induced, when it denotes a want of interest in the priceless word of life, whenever the chapel-sleeper is convicted upon moral grounds, he deserves to be—well, tenderly admonished.

In the 20th of Acts we have the record of an accident which befell one, who, perhaps, deserves to be canonised as the patron saint of chapel-sleepers. Notwithstanding the sympathy that has been expressed for him, we cannot help thinking that a little blame is attributable to Eutychus. It is true the apostle was "long preaching," but others kept awake. Beside, from beginning to end, every statement Paul made was invested with the charm of novelty. It was not an "old, old story" that *he* had to tell. He visited Troas to make what was virtually a new revelation, full of interest and wonder. This was his farewell discourse too. And although the chamber *was* lighted, as Luke tells us, with many lights—oil lamps, of course—which must have made the atmosphere very foul and heavy, be it remembered, Eutychus was seated at an upper window *in the draught*. Yes! *he ought* to have kept awake. We fear, that if the truth were known, it would be found that this young man paid no proper attention to the preacher ; that he brought to the task of hearing neither his intelligence, nor his imagination, nor his sympathies, nor his sense of veneration. He was possibly listless at the outset ; and, so missing the thread of Paul's argument, he failed to see the cogency of his reasoning, or the point of his illustrations, and growing weary, fell asleep. If this were so, he merited his tumble, and any unenviable notoriety which it brought him.

The account we have is a brief one ; but it shows that the service to which Eutychus paid such scant attention, was one calculated to sustain the deepest interest, and stimulate the liveliest emotion. The fellowship enjoyed in our day is perhaps less inspiring than that which was cherished between the first gospel-preachers, and the earliest Christian converts. It is not pretended that *we* commonly realise the scriptural idea of public worship ; or that the exercises of the sanctuary are nearly as cheerful, helpful, and refreshing, or as instructive, or solemn as they ought to be. But the professed *object* of the weekly assemblage of the saints, the weighty words that are spoken, the ascriptions of praise hymned by the singers ; and the avowal of faith in a *present* God, uttered by the prayer-leader on behalf of those who bow their heads in seeming reverence—all this, marks the incongruity of thoughtless trifling, and the unseemliness of encouraged sloth.

Generous and holy is the impulse quickened by acts of public worship ! Hallowing are the memories that hover around the sanctuaries wherein the faithful love to meet ! We believe not in consecrated bricks and mortar ; but there are places that have been made holy by the laws of association and suggestion—ordinary, dingy-looking buildings they may be—that have been transfigured, that have become as it were "the gates of heaven to our souls." If we have any imagination, any sense of reverence, will it be nothing that we meet where others

have been face to face with God? Shall we give way to listlessness and drowsy indifference, where our loved ones—who are now crowned in heaven, but whose memories are still fragrant upon earth—were the subjects of the most solemn emotion or exquisite joy?

Few are conscious of the loss they sustain by entering the Lord's house unimpressed by its sacred associations, and unmindful of the holy purposes for which 'tis set apart. There was one who did not scruple to employ the choicest poetic language to express the fervour of hope with which he awaited admission into the house of God. A great deal depends always on the measure and kind of our expectancy. Let us indulge during the week pleasanter anticipations; and on the Sabbath we shall enjoy rarer spiritual privileges, and happier communion. The blessing will be according to our faith and prayerful preparation. When two or three meet together in the name of the Lord, He is with them, to bless them; and His Holy Spirit to comfort, and teach, and show the things of Christ." "Faith cometh by *attention*." Heaven's music is lost upon those who have "ears to hear, but hear not;" and saving truth is profitless to him who has no heart to understand. "Let us watch;" for we "know neither the day nor the hour," the chapter nor the verse, the hymn nor the prayer, nor the sermon, "wherein the Son of Man cometh." "By the foolishness of preaching;" by the instrumentality of some ignorant, unimaginative speaker, towards the end of a rambling tedious discourse, He may be pleased to reveal Himself, so that "the excellency of the power may be of God and not of us."

"Christ was in the world, and the world was made by Him, and the world knew him not." He talked with two of His disciples near Emmaus, but their eyes were holden so that they could not identify His person. He spoke to Mary in the garden, when her mind was pre-occupied, and her search anxious, for the finding of a dead body; and she mistook Him for a gardener. He appeared on the shore of the Galilean lake while His apostles were worrying over their unremunerative work; and they could not tell who He was. And don't you think it's possible that when we are indulging our fancies, troubling about our earthly prospects, grieving over our losses, or anticipating our secular joys, until we forget that we ought all the time to be worshipping with the brethen around us—don't you think, my reader, it is very likely, that while we are inattentive and indifferent in this way, that the Lord may be in the place, unrecognised and unhonoured, speaking to our hearts, while yet we know Him not?

The foolish virgins *slept*, all through a blaze of light, and just as their lamps were going out, they woke. And there are foolish Christians who recover their attention in the house of God only in time to feel an uneasy sense of having missed something: some truth that might have strengthened them in the hour of temptation; some presentation of the divine love that would have warmed their hearts into gratitude and gladness; some of the light of the knowledge of God in Christ, by whose aid they could have found their way farther along the path of holiness, and nearer to the gate of heaven.

"Let us not sleep as do others," either actually or metaphorically. Let us wake to works of diligence, and to all the glorious realities of

the life divine. It may be admitted that the sermons we have to listen to are not in all cases quite what they should be ; but the sermon must not be allowed to govern everything. There is the praise ! and it makes a difference whether we join in the singing heartily ourselves, or listen to the rest. And there is the reading of the word ! the word that maketh wise unto salvation ; and there is the prayer ! by which our souls' desires are faith-winged to the mercy-seat. Let us think of "our chapel" as of the audience chamber of the King, where He ennobles the faithful, and waits to show His graciousness to all ; as the home of the Father, where peace is realised and delight is found ; as the banqueting-house, where holiness is nourished, and foretastes of heaven's joy, and glimpses of heaven's glory are vouchsafed. Let us come into His presence with thanksgiving, neither severely critical, nor stupidly indifferent, and He will reveal Himself, and the light of His countenance will fall upon us. Then worship upon earth will become a better type and truer prophecy of worship in heaven, where there ascends to the Lamb, standing, on mount Zion, the voice of many waters, and the voice of harpers harping with their harps, and singing a new song, which none may learn but they that are redeemed from the earth.

"If we knew."

THE following lines were found on the body of a young Christian, who was recently crushed to death by machinery :—

If we knew, when walking thoughtless
Through the crowded noisy way,
That some pearl of wondrous whiteness
Close beside our pathway lay,
We should pause where now we hasten,
We should often look around,
Lest our careless feet should trample
Some rare jewel in the ground.

If we knew what forms were fainting
For the shade that we should fling ;
If we knew what lips were parching
For the water we should bring ;
We should haste with eager footsteps,
We should work with willing hands,
Bearing cups of cooling water,
Planting rows of shading palms.

If we knew, when friends around us
Closely press to say good-bye,
Which among the lips that kiss us
First would 'neath the daisies lie,

We should clasp our arms around them,
Looking on them through our tears ;
Tender words of love eternal,
We should whisper in their ears.

If we knew what lives were darkened
By some thoughtless word of ours,
Which had ever lain among them
Like the frost among the flowers,
Oh, with what sincere repentings,
With what anguish of regret,
While our eyes were overflowing,
We should cry, forgive ! forget !

If we knew—alas ! and do we
Ever care or seek to know ?—
Whether bitter herbs or roses,
In our neighbour's gardens grow ?
God forgive us ! lest hereafter
Our hearts break to hear Him say,
"Careless child, I never knew you,
From my presence flee away !"

A Preacher's Glance at the British Association.

BY REV. R. F. GRIFFITHS.

DUBLIN and her famous Trinity College gave a hearty welcome to the lovers of scientific research during the meeting of the great and increasing British Association. The first meeting held in the Exhibition Palace to hear the President's inaugural address was an assembly of the doctors and professors, as well as the studiously inclined ladies, and barons and knights of many shires. None were present who did not think it worth their while to pay a guinea subscription to the Association; yet there were about two thousand, mostly in full evening dress. If theologians were to meet at their associations and congresses in swallow-tail dignity the men of science would laugh; but practical men of science seem to have a dash of the fashionable after all. The President is a very learned mathematician. His voice is good, but not possessed of that sonorousness which is acquired by much practise in singing or public speaking, so that a large portion are unable to hear distinctly, and some hundreds had left the room before the address was over—a great relief to the row of learned-looking doctors who had to stand all the while.

Yet Mr. Spottiswoode could venture a joke at the parsons who, he said, spoke without being liable to a reply, which did not always conduce to their good, or the interest of their hearers. The learned *savants* laughed at this. It was a prompter of scientific inquiry for this assemblage, perhaps the most learned and intellectual of recent times, to be provoked for once to laugh a downright scientific laugh because some parsons were dull; yet hundreds of their own number had not patience enough to listen to their own choice President going through his inaugural address. Surely if parsons had picked a man to give an address they would have stayed to listen to it. Mr. Spottiswoode had a poor puny delivery. He did not arouse any sparks of enthusiasm. Three learned doctors, standing near the writer, were whispered to by a fourth who had just been speaking to a more prominent *savant*: "It is considered a first-class address;" and forthwith two looked very knowing, and the two others said "we thought so." But what do botanists and anatomists know about mathematics and interminable ratios?

Nevertheless the address *was* a beautiful one, and contained the germs of many new and old aphorisms. The reference to the many things in nature which are so small that no microscope can grasp them, and that can only be measured by a theory of averages, was very beautiful, the telephone being called a speaking machine by which electricity was made to emit sound, yet though ancients for generations had sought to discover a speaking machine, the sound was produced by the mechanical action of the imperceptible electricity, a machinery too small for the microscope!

There was something very startling in the assertion that Euclid was not altogether beyond attack, and that the definition that "a straight line is what lies evenly between two points" was not accurate, for a straight line is more exactly described as a portion of the circumference of any circle whose diameter is illimitable. This statement will be seen to have some force if we suppose a straight line, extending from London to Nottingham, which would be really a curve, forming a portion of the circumference of the earth. Men of science have

said that if the Divine Being gave us a book of religion He would give it so that it would be as definitely and plainly expressed as Euclid, so that there would be no wrangling as to the meaning of passages of scripture. Surely if the definitions of Euclid are not unassailable, but owing to the difficulty of generalising thoughts and ideas and the weakness of language are imperfect, it is no matter of surprise that the *earthen vessel*, or book of language, in which the divine revelation is contained should, because it was made of human language, be liable to be misunderstood!

The following passage in reference to the fact that mathematics, in dealing with impossible quantities, reveals truth that pertains to reality, is very elegant and true.

Says the President—"Again, if we turn from Art to Letters, truth to nature and to fact is undoubtedly a characteristic of sterling literature; and yet in the delineation of outward nature itself, still more in that of feelings and affections, of the secret parts of character and motives of conduct, it frequently happens that the writer is driven to imagery, to an analogy, or even to a paradox, in order to give utterance to that of which there is no direct counterpart in recognised speech. And yet which of us cannot find a meaning for these literary figures, an inward response to imaginative poetry, to social fiction, or even to those tales of giant and fairyland written, it is supposed, only for the nursery or schoolroom? But in order thus to reanimate these things with a meaning beyond that of the mere words, have we not to re-consider our first position, to enlarge the ideas with which we started; have we not to cast about for some thing which is common to the idea conveyed and to the subject actually described, and to seek for the sympathetic spring which underlies both; have we not, like the mathematician, to go back, as it were, to some first principles, or, as it is pleasanter to describe it, to become again as a little child?"

Yes, when man is lost in a maze of typical words he gets bewildered unless he will fall back upon simple ideas and first principles. Is not this what Jesus of Nazareth said to those who were bewildered in the types and ceremonies and picture-words of the Levitical law? Does He not tell us that in theology the science most affected by typical words since heaven must be represented by similitudes, we must become as "a little child," and therefore be born again into an infancy of discipleship. This is true when the President of the British Association, who is also President elect of the Royal Society, says it; why should men of science curl the lip when Galilean fishermen say the same?

This presidential address was not adorned by a mere talker's elocution, but it was grand. Well will it be when religious congregations are taken up with the grandeur of thought, instead of that of delivery, for, as things are, many congregations would have called this address a stale, dry discourse, preferring any short kind of sermon from a speaker who could musically intone the words "Here endeth the first lesson," then gracefully droop his neck!

A preacher's glance at the Association could not pass by the division into *sections* for Chemistry, Biology, Geology, &c. Could not our religious congresses and associations adopt a similar plan, having sections for education, missions, homiletics, ecclesiastical music and architecture, &c., where discussions might be carried on simultaneously?

As a sort of unconsecrated preacher, I might also venture to say that it would be well if religious teachers and men of science tried to know one another better, before quarrelling. As the President put it—in the dim light of morning distant rocks and moving clouds assume terrible shapes and frightful mien which cause ghostly alarm; but when the sun rises things are seen as they are, and the dreadful shape is beautified. Let us not be alarmed at Huxley and Darwinian movements of light and shade, the sun is surely rising—of this we Christians are most certain, for we have seen HIS STAR IN THE EAST, *the Star of Faith*.

Our College.

THE following facts and figures were laid before the last Association early on Thursday morning; but, as the company was small, it has been thought well to lay them before the thousands of our friends who conscientiously read, and thoughtfully weigh, every word in our excellent Magazine. With a membership of 24,000 we have only four subscribers of £5 each, two of whom are from one church. We have, therefore, but *two* subscriptions of £5 out of 178 churches. We can boast of but one subscriber of £3 3s., seven of £2 2s., six of £2, forty-four of £1 1s., and forty-three of £1. Forty of our churches furnish all the above sums, so that there are 139 churches which do not furnish one subscriber of £1. We have only 105 subscribers of from £1 to £5 out of 24,000 members.

These facts speak for themselves, and must be regarded as being altogether unsatisfactory. The exceedingly small number of large contributions would be of less moment if more of our smaller churches, and friends of more limited means, would take some share—if it were but small—in this important department of our denominational work and liability. An average contribution of *one penny per month from each member* would give us nearly double the amount which we now obtain from subscriptions and collections combined. It will be seen, therefore, that our present income from these two sources averages only a fraction over *one halfpenny* per month per member.

Will the churches do their utmost to raise the income of the College to such a sum as will enable the committee to maintain as many students as the building will accommodate, and to give them advantages equal to those of any kindred institution.

This may be done by deciding at once to make collections, or at least one collection, where this privilege has been neglected; by increasing the amount of collections where they are made; and by having, in connection with *each church* an energetic, enthusiastic *collector*, who will make it his or her business to enlist new subscribers, induce all old ones to increase, if possible, the amount of their subscription, and to send the total sum so obtained to the right quarter at the beginning of January in each year, if practicable, with the regularity of the sun.

The Secretary will be glad if those who have received, or may yet receive, circulars from him will fill them up and return them at once. College reports have been sent to every church.

If any parcel has failed to reach its destination, a card addressed to 2, Lincoln Street, Leicester, intimating such fact, will receive immediate attention.

W. EVANS.

Home Missions.

BOUGHTON, CONGLETON, AND WALSALL.

OUR recently issued report says, we are seeking to stimulate and inspire efforts for evangelising the Villages. With joy we chronicle an item or two of success. Some two years ago it came to our knowledge that the Chapel in the village of Boughton was closed, and had been so for three years. At once we set about the task of re-opening it; and found no ordinary difficulties blocking the way. But it is the habit of difficulties to fly if you attack them with sufficient pertinacity and pluck.

Our friend, the pastor at Retford, the Rev. Robert Silby, was no sooner requested to look Boughton "up" than he cheerfully entered into the plan, and, along with his friends, has arranged for the preaching of the gospel, himself giving two Sundays, for the rest of this year. The *opening* services are thus described:—

Under encouraging circumstances the very convenient chapel in this village has been re-opened for public worship after having been closed for nearly five years. Unusual difficulties have been encountered, owing to its being situated so far from any railway station. The nearest sister churches from which help might be expected are ten or twelve miles distant respectively. The Church at Retford, on being appealed to, though not at all strong for such work, has cheerfully undertaken to do what it can, to aid in resuscitating the nearly extinct cause, through the efforts of its minister and two of its deacons, who have engaged to render occasional service, and with these "local" brethren supply the pulpit. The first services were held on Sunday, September 8th, when sermons were preached by Rev. R. Silby—one being based on the question "What do these feeble Jews?" The congregations were quite equal to the capacity of the building. The Primitive Methodists gave up their services and came in a body. On the following day between thirty and forty of the Retford friends attended a tea meeting at Boughton. Addresses, of a practical and inspiring character, were given by Revs. J. Young, Kirton Lindsey; R. Silby; Messrs. J. Starbuck, J. Ferny, J. W. Bourn, and W. Heath; the whole being enlivened by some spirited singing by the Retford choir. A little pecuniary assistance from friends interested in purely rural work would be particularly acceptable at starting. Gifts for the *Boughton* work will be gladly acknowledged by Mr. Silby or the writer.

That is the way to *do* it. Who will follow? We know of a score of villages that might, by a little energetic and wise action on the part of our town pastors, be put into a similarly hopeful condition; and lifted out of that unbearable stagnation and indolence from which they suffer. God bless the work and workers in this Boughton movement, and make it a blessing.

CONGLETON.

The Rev. J. Walker (formerly of Armley, near Leeds) has, after five years of patient labour in this large and important Cheshire town, resigned the pastorate, and retired from the service of the Society, bearing testimony to the uniform and sustained kindness he has received from the friends in Congleton and from the Home Mission Society. We

cannot part with Mr. Walker without expressing our sincere desire for his happiness and prosperity.

The chapel has been thoroughly renovated under the direction of the friends, assisted by our brother, Mr. R. Pedley, of Crewe. It was re-opened on Sunday, the 22nd ult., by the secretary of the Home Mission Society. Arrangements for the preaching of the word will, for some time to come, be made with the Cheshire ministers and the local preachers of the district. Permit me to bespeak the most considerate attention to all applications for aid of this kind.

WALSALL.

This is our main work just now ; and I am expecting to hear that our friends just returned from their holidays have found time to consider the appeal for instant and large help in the Report and in the last Magazine. Do have mercy upon us, friends ! Send a cheque to Mr. Harrison, our Treasurer, forthwith, and write large figures in a large hand. Hasten your collections if you can, so as to bring them this side of Christmas. Why should not 150 young ladies write to Mr. Fletcher, of 322, Commercial Road, London, or to me, for a collecting book ? A letter just to hand says "The chapel is going up famously, and looks a fine noble building." The structure, I can witness, is nearly ready to be covered in. It wears a solid and substantial aspect ; and so far the work is undeniably good, and the building promises to be convenient and useful in a high degree. I have already received some gifts, and I am sure there must be "more to follow." But do make haste, and cheer the heart of yours, in the blessed, though not painless service of the Master,

JOHN CLIFFORD.

CASH RECEIVED AND PROMISED.—*First List.*

	£	s.	d.		£	s.	d.
A Friend	500	0	0	Mrs. Thos. Gameson	5	0	0
Mr. John Gameson	150	0	0	Mr. W. J. Gameson	5	0	0
Mrs. H. Lyon	150	0	0	Mr. Thos. Venables	5	0	0
A Real Baptist	100	0	0	Mr. Samuel Peach	5	0	0
Rev. W. Lees	100	0	0	Rev. J. Clifford, M.A.	5	0	0
Mrs. S. P. Smith	50	0	0	Mr. F. Thorpe	2	10	0
Mrs. A. Mason	50	0	0	J. S. Wright, Esq.	2	10	0
Mr. E. Morris	50	0	0	Mr. James Hall	2	4	0
W. Middlemore, Esq.	50	0	0	Mr. A. Bingle	2	2	0
J. Brainsby, Esq.	25	0	0	Mr. H. Todd (Wednesbury)	2	0	0
Mr. E. A. Lees	25	0	0	Mr. Walter Checkett	2	0	0
George Cotterill, Esq.	20	0	0	Mr. F. Earp (Derby)	1	1	0
W. Coath, Esq.	20	0	0	Mr. Ryan (London)	1	1	0
Rev. W. P. Grant	20	0	0	Mr. J. Bakewell (Belper)	1	0	0
Mr. Alfred Stanley	10	0	0	Mr. James Machin	1	0	0
Mr. J. Miller	10	0	0	Mr. R. Lewis	1	0	0
Mr. George Coates	10	0	0	Miss A. Whitehouse	1	0	0
Mr. John Gameson, jun.	5	5	0	Miss E. Lambert	1	0	0
A. Goodliffe, Esq. (Nottingham)	5	0	0	Miss A. Butler	0	5	0
Mr. John Helmsley (Melbourne)	5	0	0	Cash placed on the Memorial Stones	83	0	0
Mrs. Adkins (Birmingham)	5	0	0				

WIT AND WIT.

THE REV. DR. RITCHIE, of Edinburgh, though a very clever man, met with his match. When examining a student as to the classes he had attended, he said : "And you attended the class for mathematics?" "Yes." "How many sides has a circle?" "Two," said the student. "What are they?" What a laugh in the class the student's answer produced when he said : "An inside and an outside." But this was nothing compared with what followed. The doctor having said to this student : "And you attended the moral philosophy class also?" "Yes." "Well, you would hear lectures on various subjects. Did you ever hear one on cause and effect?" "Yes." "Does any effect ever go before a cause?" "Yes." "Give me an instance." "A man wheeling a barrow." The doctor then sat down and proposed no more questions.

Baptism and the Apostles' Creed.

MOST of our readers will be familiar with the Apostles' Creed. It is one of the most precious heirlooms of the Christian church; and for the simplicity and directness of its affirmations of the fundamental facts and conquering hopes of Christianity, not surpassed by any literary fragment in existence. No prying and unsatisfactory speculation mars it. The smoke of theological conflicts does not hang over it. Minatory clauses do not convert it into an unchristian imprecation. It is less like a high and battlemented castle than the plain but ever attractive grounds and walls of the old homestead, where we spent our happy and careless youth, and formed all our bright-winged fancies of the future. It is so thoroughly apostolic in its ring that it is the only portion of religious literature outside the Bible that one would scarcely object to have printed with it.

But for some time past grave doubts have been in the air concerning the venerable antiquity of this document. The sifting spirit of our time, which seems to issue in making all that is material, all that belongs to the great globe itself, immeasurably older than we thought it, strips many of our Christian documents of the crown of their antiquity. Canon Swanson went so far, a short time ago, as to hold that the Nicene Creed is the older of the two witnesses to the faith of the post-apostolic church; and others have brought the so-called Creed of the Apostles nearer by several centuries to our times than it used to be put.

That the reaction against this tendency, and the return to the truth, has already set in, is evident from an article in the August *Contemporary Review* by the Rev. Dr. Salmon upon "The Baptismal Creed of the Early Roman Church."

This article is based upon the elaborate work of Dr. Caspari, Professor of Theology in the Norwegian University, and it establishes upon data of unquestionable accuracy and weight the following important positions:—

- (1.) That the *Apostles' Creed* must have been that of the church at Rome.
- (2.) That it cannot be of *later* date than the year 140.
- (3.) That there is nothing to prevent us from thinking that in some of its parts it had been in use in Rome long before that—even at the time when Paul met the first Christians in the house of Aquila and Priscilla.

Of course, like other products of that sort, it has *grown*. The earliest form in which it is found exactly as it stands now is the eighth century. At the end of the fourth or beginning of the fifth century it is much shorter than it is now—several clauses being absent.* Dr. Salmon gives the fourth century form thus, the dash indicating an omission as compared with the eighth century or present form.

"I believe in God the Father Almighty—: And in Jesus Christ His only Son our Lord: who was born of the Holy Ghost and the Virgin Mary: under Pontius Pilate was crucified—: and buried—:

* Rufinus wrote an Exposition of the Creed, which belongs to the first ten years of the fifth century. St. Ambrose, at a date a little earlier, maintained the apostolic origin of this Roman form of the creed.

"And the third day rose again from the dead: ascended into Heaven: sitteth at the right hand of—the Father——: whence he cometh to judge the quick and the dead:

"And in the Holy Ghost: the Holy——Church——: the forgiveness of sins: the resurrection of the flesh——:"

The steps by which Caspari passes from Rufinus and Ambrose up to the Apostles are too long to be taken here. One point is that the church at Rome had such strong regard for the Apostles' Creed that the decree of the Council of Nice could not supplant it. Tertullian,* at the end of the second century, in his tract on the Soldier's Crown, says that the baptismal Confession was something more than of faith in the three Persons of the Trinity; and that the addition was "sanctioned by *inveterata observatio*;" and from his writings it appears that the "something more" "included belief in our Lord's birth, crucifixion, resurrection, ascension, present sitting at the right hand of God and future coming, in the holy church, and in the resurrection of the flesh." So we are sure that baptized believers at the end of the second century confessed a faith similar to that, the express words of which we have as used at the beginning of the fifth.

But the creed itself warrants the inference of an earlier date. The church is not *Catholic* in it. No emphasis is laid on the *oneness* of God, or the oneness of our Lord Jesus Christ. God is not described as maker of heaven and earth. The life everlasting is omitted. Had these been in at the first it is fair to say they never would have been dropped out; for those very points were in hot controversy at Rome after 140 A.D.

And surely at that date we can hear the vibrations of the voices of John and of Peter and Paul. We are on the track of that "form of sound words" which Paul bade his son Timothy hold fast, and the earliest germ of which may perhaps be traced in the confession of the eunuch of his belief that Jesus Christ was the Son of God.†

Hence Christian baptism in the early days required the profession of Christian doctrine. It was not a mechanical act performed upon an unwilling and unwitting babe, but the expression of the soul's intelligent homage to Christ, and was preceded by an acceptance of the cardinal facts and truths of Christianity. Justin Martyr, whose account of the ceremonies of baptism is the earliest we have, witnesses that the candidates confessed their belief that the doctrines taught by the Christians were true, and made a promise to regulate their lives by the precepts of the gospel.

The place held by baptism in the second century of the Christian era was this:—the sign of an intelligent acceptance of the truths of the gospel of Christ, and of a purpose to live to and for Him.

Baptists are right according to Scripture. They are also right according to the earliest baptismal creed of the church; according to the witness of the most venerable document the church has outside of the records which ought to govern her faith and practice in all things.

JOHN CLIFFORD.

* Cf. De Bapt. 6, and Adv. Marc. v. 4.

† For though this verse is not in the oldest MSS. it is recognized by Irenæus, and "was inserted by the transcribers because they were astonished at the story of a baptism in which no mention was made of a profession of faith."

Signals for Preachers and Teachers.

FROM THE STUDIO OF THE ARTIST.

I. GETTING AT THE CONCRETE.

It has been said that one of the reasons why Sir Joshua Reynolds was so true to nature was his method of placing his canvas close to the sitter, and retiring to the end of the room and comparing the production with the image in the mirror. Sir Francis Grant says.—

“I remember entering the room of Sir William Allan—afterwards president of the Royal Scottish Academy—when the latter said, ‘Stop; don’t move for the world,’ and he then pointed to the pieces of a broken fiddle. Allan was painting the subject of ‘The Broken Fiddle,’ from the incident that some idle boys had tormented a street fiddler, and he, in his indignation, made a rush at them and broke his fiddle over their heads, and the moment seized by the painter was that of the fiddler’s despair. I found that Sir William Allan had bought a fiddle and broke it over the head of a lay figure, in order to obtain truth in the representation. On another occasion I called on Sir Watson Gordon, who also became president of the Royal Scottish Academy, and found him painting a shipwrecked mariner. His model was his own brother, a very good-looking young man, and he was arranging a number of trunks and boxes to represent rocks. I was struck with the manner in which the painter represented the wet shirt and under garments of the mariner while the big waves of the sea were rolling over him. I could not help congratulating Sir Watson Gordon on the way in which he had represented the wet clothes, when the latter said, ‘I will tell you the way I managed it,’ and he pointed to a large watering pot, ‘I just watered him with that, and when he got dry I watered him again.’ The younger brother who stood for the model had two or three hours of that douche, but it did him no harm, for he believed he was a hale man still living in Edinburgh. I state these facts to show how able artists strove to get at nature.”

When I was at college my beloved and revered tutor, Mr. Wallis, used to say to me, “Do get into the concrete,” “Do get into the concrete.” The advice was as wise as it was necessary. It is the secret of holding an audience. Abstractions never bite. And the simplest and homeliest truth stated in abstract words is wasted breath. The artist who paints the leg of a table, has the leg of a table before him; and the preacher who means to do any good must never lose sight of the living, breathing, suffering, and sinning MAN. Man’s life is no abstraction. It is intensely concrete. And so is the teaching and preaching that benefits him.

II. AN ARTIST’S RECEIPT FOR A GOOD SERMON.

Sir Francis Grant speaking to art students about a year ago gave advice that no man with the *preacher’s soul* will find any difficulty in appropriating. He said:—

“It was almost a truism in art that every picture should have a principal light—one special object of attraction, on which the eye of the spectator could mainly dwell. But for relief by smaller and inferior lights the chief light would become a spot in the surrounding gloom. I remember this first principle of art being illustrated by Lord Eldon, the celebrated judge. Lord Eldon possessed a fine collection of the ancient masters. He was a high authority on all matters of art, and was himself no mean artist. The noble lord was addressing a young artist, to whom he said, in broad Scotch, ‘Sir, do you know that every picture must have a sun?’ And the learned judge paused for a reply. The young student said, ‘I presume your lordship means the principal light.’ ‘Quite right,’ quoth the judge. ‘But sir,’ he added, ‘you must also have a moon.’ The student replied, ‘I presume your lordship means a secondary light, less important than the first light.’ ‘Right again,’ said the judge; and then, turning his keen grey eye on the student, he said, ‘I must also have satellites.’ Now it has always struck me that there could not be a more perfect and simple description of how a picture ought to be composed, the principal light being the sun, the second the light of the moon, and the satellites to enliven the gloom

of the picture. A picture might have a good deal of truth, and possibly some taste and refinement, but if it was not carried out on sound principles of art it would fail to be attractive. It would be well, therefore, for art students to remember the receipt of the celebrated Scotch judge with regard to the sun, moon, and satellites."

Sermons made on that principle will have their memorial. They will not be forgotten in a breath. The light will abide and become the mother of life. The central luminary, be it a character, or a great law, or a cheering promise, will hold its sway over the the soul, and around it will gather all the lesser illustrations, reflecting the light cast upon them by the brilliant sun. Sermons built on the solar principle will be cheerful and radiant, pleasant and life-giving.

III. ABANDON IN THE PREACHER'S WORK.

A newspaper art-critic passing through the Royal Academy of last year but one, said:—

"It is indeed marvellous to find such a multitude of pictures showing extreme technical skill, conscientious labour, and an earnest endeavour, and yet to find how few of them just manage to reach that point when art becomes a revelation, and we are arrested by something that awakens a sudden delight and remains for ever fixed in the memory. Again and again the spectator feels inclined to say to the artist: 'Why did not you let yourself go? You have here all the proper materials—your subject is well chosen; you show a dexterous command of the brush; you have worked patiently and sincerely; but all on account of the lack of that one spark of courage to give fire and speciality, you have failed, and remain in the inexhaustible ruck of the common-place.' Whereupon, no doubt, the artist would turn round and say: 'Ah, it is very well for you to talk; perhaps, if you knew the thin line that divides good colour from the oil-shop shutter—the thin line that divides true sentiment from the Adelphi melodrama—the thin line that divides novelty from mere caprice and pretence—perhaps you would have been as nervous at the easel as I was.' There can be no doubt that a patient examination of pictures does produce the impression that a vast deal of admirable technical skill has been thrown away for lack of some higher courage of conception on the part of the artists; and that when the first pleasurable feeling of finding one's self amid so many beautiful things has subsided, it becomes by no means difficult to signal out the particular pictures which are likely to remain in one's memory."

Is it necessary to say that this *abandon* should be experienced in the study, in the preparatory acts before it appears in the pulpit? But not only in the study, for the essence of this *abandon*, which is the very climax of the preacher's power, the topmost height of his strength, is that he speak from his *soul* and not from his memory merely; with all the force of his inward individual life, i.e., with the force of a divine inspiration.

JOHN CLIFFORD.

It is not unknown to many of our friends that a little surprise has been expressed at the facility with which some of our churches in the neighbourhood of our College pass by our own-home-nurtured sons, and elect men grown in other regions to the position of pastors and teachers amongst us. The phenomenon is worthy of study. It is no indication of the calibre of the men we train. It is not a just cause for censuring the action of our churches. For they do not forget their denominational work: they support our Missions, Home and Foreign, and they are loyal to our flag. Some of our friends may find consolation in what I found at Bristol the other day. Of the many churches in or around Bristol not one is in possession of a Bristolian student. Rawdon is represented, and Regent's Park, Glasgow, and the Pastors' College; but not a solitary Baptist minister in Bristol is from the College at Stoke's Croft. Men and women prefer a *wholly new man* to one who has graduated under their very eyes. It is natural they should. Nothing but unusual gifts can compete with a new voice, a new aspect, a new manner. Moreover, the measure of the new man has not been taken: you can hope more from him. He may have less in him, probably has; but he is new, and the highest gifts of genius may be slumbering in him. Who can tell? Let us have him. Human nature loves the new, and there is an uncommon amount of human nature in all of us. He is a great prophet indeed who is thought to be a giant by those who knew him *at home*.

A Joy-bringing Letter.

SOME days ago the following letter came to hand; and since it is unsigned we may, without censure, enjoy the luxury of printing it, as well as recording our profound gratitude both for it and the "notes" it contained.

"My dear Sir,—At this season of the year, when business men take themselves off to the seaside for the purpose of rest and recreation, my thoughts have often wandered to poor ministers of the gospel with their small incomes, and I have tried to assist a few during the last few years to take a little of that rest that they so much need; and I am sure, if my means would allow it, I would send double the amount. I enclose £25 for the purpose of distributing amongst five of that class who cannot afford, out of their limited incomes, to take that rest they so much need. May the God of Israel direct you to select five of those who need it most; and my prayer is that they to whom it may be given may be strengthened both in body and mind, so that others to whom they preach the word of life may be blessed thereby."

Some of our readers will remember that a similar ray of cheering light fell on our path last year: and the writing gives evidence that we are indebted for this fresh pleasure to the same generous heart that overflowed into five ministerial homes in the holiday season of 1877.

The expressions in the letter of one of the recipients now before us is as eloquent in showing the need for such gifts as in grateful acknowledgment:—"I am," he writes, "very grateful. A load of care is lifted off my mind. You cannot understand my feelings towards the donor; but believe them to be those of unspeakable gratitude." Another assures me that a rest would have been impossible without this timely aid. It is a true pleasure to us to be the distributor of such necessary assistance.

The good done by such gifts cannot be reckoned. Preaching is largely a physical act. A great preacher declares that he knows by the tones of his voice, as soon as he speaks in the morning, whether he shall have a successful day or not. The preparation of the body is a large part of the preparation for the pulpit. More sermons are marred by indigestion and exhausted nerve than by all other causes put together. In all his getting, the preacher needs to get *health!* and keep it as long as he can.

But how! The work drives and accumulates, and will not be put off. You cannot get release. It lays hold with the very grip of destiny of the man in whom there is anything to lay hold of, any conscience, any sense of an all-mastering vocation, any real soul of manhood. No, some of us must work in physical feebleness; fighting every morning with languor; bearing, as heroically as we can, with pain; and consoling ourselves with the thought that some of the best work done in the world has been done by the weak, by men who have warred with one hand against disease, and with the other on behalf of God and men.

But how? says another, and there stops—for he thinks of a body craving rest and a change of scene—and of an empty purse, a toiling wife, children with more needs than bones, and shelves that cry aloud for books, and of the prodigious tension required to solve that problem, harder than any in Euclid to him, of making both ends meet.

How welcome to him the advent of the means which brings near the opportunity of physical recreation! How full of good! It means greater joy in work, and greater efficiency, better preaching, and more good done! "Thanks, a thousand thanks," to Him who inspires every good in and for His servants, and to the generous donor who has thus made so many hearts glad.

JOHN CLIFFORD.

READ THIS AND TELL IT TO YOUR FRIENDS.

THE *Greenock Daily Telegraph* says of the September issue.—"This periodical, edited by the Rev. John Clifford, M.A., of London, is the brightest and best of all the cheap religious monthlies with which we are acquainted. The most generally interesting article in the present number is the one which gives 'Recollections of Mrs. C. L. Balfour.' 'Our New Protectorate,' by the editor, is packed full of information."

Jim's Minutes.

JIM stared around after he shut the door. Slum's saloon had greatly changed thought Jim. Was that the bar, that round thing with books on the top? But where were the glasses, and bottles, and rows of kegs, and the background of billiard tables? And why were the men all sitting in sleek, respectable rows, listening so attentively to Slum? Was that Slum, spreading his arms and speaking in a tender voice? The fact of the speaker's tenderness convinced Jim that it was not Slum, and that he had stumbled into another edifice than a saloon.

Jim's head whirled, and he seemed to catch only a brief glimpse of the place at each revolution. He had shut the door and groped along the wall some distance, and felt utterly incapable of finding that door again without help. His desire was to withdraw. A gentleman, catching sight of him, rose hastily and beckoned him to a seat. Jim opened his mouth to make inquiries concerning the present situation of Slum's saloon, but the floor proved so unsteady that he was glad to sink into the seat and breathe a moment.

He was too drunk to realize at all where he was. Had he been told he had stumbled from the docks, and the night's chill and drizzle, across a steamer's plank into her cosy cabin, he would have hiccoughed only a faint surprise.

Jim was unfamiliar with the inside of churches. His strongest impression concerning the same had been received from a barn-like place, whither older hands used to draw his unwilling juvenile hand, where he watched tallow drip from candles in tin sockets, and where his young blood was curdled by such cheerful hymns as—

Your sparkling eyes and blooming cheeks,
Must wither like the blasted rose;
The coffin, earth, and winding sheet,
Will soon your active limbs enclose.

So Jim did not perceive that he was in a church; but a voice grew upon his ear, till it filled all his sense of hearing.

"We take upon our weak shoulders," said the voice, "all the burdens which belong to yesterday and forever, forgetting that we were made to live *minutes*, and not ages at a time.

"There was One upon a mountain, whom for a season the devil tempted and tormented. Yet moment by moment he stood against the tempter, although when his trial was over, He lay an exhausted victor upon the mountain."

"I've heard 'bout that," muttered Jim, rolling his head. "I've been 't Sunday school, Mister."

"You are on the mountain of temptation," pursued the voice, "and no man can help you. You cannot resist temptation. You have been down a thousand times; you feel that you will fall again.

"Children, he is on the mountain of temptation with you. Though all men forsake, He presses closer. He knows how the lions rise and rage in you, and He only knows how to hold them. Children, hold to His hand, And while he steadies you, give Him the minutes of your lives, one by one. Don't try to live more than a minute in a minute's time. The yesterdays are gone. No man has to-morrows. Just stand against temptation *this minute*. He asks you to—this Man who loves you!"

The voice, through such few words as it could seize, pushed its plea deeper and deeper.

You have seen a sky which was spread thick and dark part suddenly, and show you the moon and stars sitting in state far up the blue.

Through such a gap in the fog of his head, Jim caught sight of a Man on a mountain; and though Jim was a drunken wretch, lost to the world, the slow destroyer of his own family, and so besotted at that instant that the remainder of the service was never clear to him, he kept that picture of the Man on the mountain, till it grew vivid in his weekend mind.

"I'll give Him this minute," muttered Jim, next morning, pulling his feet past Slum's door.

"And I'll hang on to this minute for Him," said Jim, tightening to his work in the rolling-mill, when thirst woke up and burned inwardly, worse than the furnace-fires could burn him outwardly.

"And this here minute, likewise, I'll give Him," continued Jim, holding to an iron post while he ate his dinner, to give weak resolution some visible anchor.

Perhaps he could not have saved one day, had not the Man on the mountain watched him with eyes which melted his heart down—that Man who was nearer than the men in the mill, notwithstanding He was lifted up on a mountain.

At the end of this saved day, Jim went out of his rough lodging-house and uncovered his head in a shame-faced, unaccustomed fashion, to whisper that "here was one day's minutes, and he'd try to hold on."

The minutes filed on past Jim, some black with the world's shadow, and some white with sunshine; some found him working jovially, some found him twisting on the ground in lonely places, some brought him friends who saw the outside of his endeavour, and tried to help him to reform, some brought him stinging jokes from mouths he used to "treat."

Each night he humbly told the Man on the mountain of temptation, that "here was another day of minutes, and he felt obliged, and hoped the next minute wouldn't floor him."

It is good that no eye save the eye by whose light it walks, can follow that fine and terrible creation, the human soul, through its struggles, its remorseful manias, its varying emotions and growth in power.

Jim's acquaintances commented on his change. They knew he wouldn't hold out. Why, it's a physical impossibility for any drunkard to reform! He was a complete wreck. He'd come round staggering presently. How often had he quit drinking and begun again? Twenty times at least. Had a long sober spell just after his wife and child died, and then rewarded himself by a three month's spree! Poor fellow! He couldn't keep from drinking; You'll see him come round staggering one of these days.

Yet, every night Jim went out under the star altar, and offered up his day's tale of minutes. He grew stout upon his legs, moreover, and strong in his stomach. And the next time these men saw him stagger, he reeled with an intoxication for which they cheered him with all the might of their brazen throats—the intoxication of saving life.

He was hurrying to his work across a net work of railroad tracks, when a little child with smeared face and dirty petticoats, wandering and crying in the maze of rails, caught its copper-toed shoe and fell before the rushing switch-engine. I suppose any man sure of his ability would have leaped to save it. But Jim, doubting the body so long weakened by drink, yet dared to do it.

"Here's *this* minute," muttered Jim, staggering with his exertion, and setting the child down in safety, "this minute and sumpin' else with it!"

Then his witnesses lifted a shout, but Jim saw above their approval the approval of the Man upon the mountain, to whom he will look up to-night, (Jim the "drunkard," the "bloat," "old ragged Jim," now clothed in his right mind, simple and strong,) to whom he will whisper, "Here's another day's minutes, and I'm obliged, and hope the next minute won't floor me."

M. HARTWELL.

IRRITABLE PEOPLE.

BUT for all irritable people there can be nothing so good as a thorough interest in somebody else. This has made a hundred homes change as by magic. Mothers who have been common scolds or else dismal fireside fretters, have been made into new creatures by sickness in the family. All their thoughts were taken up with the suffering one, and away from themselves. They had a new inflow of mental inspiration. There was something to do, and they must do it. They arose superior to themselves, and became sweet, gentle, loving and altogether womanly. This lasted until the necessity of the time passed over, and they had a chance to lapse again into their complaining ease. What these people need is something to keep them happily absorbed in others, and some loving heart to dare tell them how much more loveable they are when so engaged.

Story of an Italian Bible.

TRANSLATED FROM THE GERMAN.

ONE day a Bible colporteur went down to the shore in the city of Nice, and found a coal vessel just arrived from Rio Marina, a port in Elba. Bible in hand, he approached the first man he saw, and offering him the sacred book, said, "Would you like God's word?" "God's word?" was the captain's reply, "what is that?" "The Gospel." "What! Is it what the priest reads at mass?" "The priest reads but a fragment of the gospel, and that in a language which you probably do not understand. But here you have the entire Scriptures in your own language."

The captain bought and read the book, and found it very precious. When he returned to Elba he took it with him.

This occurred in the year 1859, when the Grand Duke Leopold was in Tuscany, and held dominion over the island of Elba. Leopold was no friend to the Bible or to Bible distribution. The captain, therefore, could not make his newly-discovered treasure public. He was obliged to content himself with relating his good fortune only to his most intimate friends. To four of these he committed his secret. One of the number carefully hid the sacred book in a box, which he inserted in the wall, and walled it up with bricks. Whenever they used the book they dug out the bricks, and afterwards put them in again. They feared the police, who were very keen-scented, and would have thought it fun to search the house, if they could only confiscate a Bible and arrest those who read it. They never used to allow their wives to be present at a Bible reading, for they were afraid lest, notwithstanding their love to their husbands, they could not help discovering the matter to the jealous priests at confession. Their secrecy, however, made the curious women the more anxious to know why it was, and by listening at the doors, and peeping in at the keyholes, they undertook to get the better of their husbands. And, sure enough, they sat together and were reading in a great book; and then they laid it on the table, and kneeled down and prayed.

"It must be something about religion," said the women one to another. And being thoroughly convinced that no one can be saved outside of the Catholic Church, of which their husbands had hitherto been faithful members, they began to suspect that in some country along the coast of the Mediterranean Sea, they might have been corrupted by some system of heathenish idolatry.

This thought was a heavy burden to the poor women. What did they to obtain relief? While their husbands were reading the Bible together, the women met in another room to pray for them, and to supplicate the blessed Virgin and all the saints to save their husbands from embracing false doctrine. Thus both parties were at the same time praying for one another; for the men prayed God to enlighten their wives, and graciously to bring them to a saving knowledge of the truth.

Both prayers were answered. The husbands by the grace of God were led to know and embrace the Gospel, and the wives became eager students of the Scriptures, and true disciples of the Lord Jesus.

Soon after this, Leopold II. was deprived of his power; religious freedom was proclaimed throughout the island of Elba, and Bible meetings could be held openly. An evangelist was sent to the island, and after much difficulty a Protestant Church was established, and several evangelical schools. Another church was organised at Porto Ferrajo, the principal place on the island, with schools on the week-day and Sabbath schools.

The inhabitants of Elba, who are mostly sea-faring people, have carried the glad tidings to Spain and other places on the Mediterranean. All this is the blessed fruit of God's blessing on a single Bible. Truly, "His word shall not return unto Him void."

Scraps from the Editor's Waste-Basket.

I. OUR NEW HYMN BOOK is in type as far as Hymn 159; and the proofs are duly corrected. Four pairs of quick and practised eyes are engaged in the task of proof-reading, and therefore we ought to have, and shall have, an *immaculate* book. The well and widely-known firm of Ballantyne and Co. is printing the work; and the type is bold, distinct, and clear. The trustees mean to have the work ready before Christmas; and one edition, at least, will be prepared in a superb style for New Year's gifts. This *Presentation* edition of the New Hymn Book should be in high demand. One Church, we hear, has instituted a "Hymn Book Fund," into which children and young persons contribute weekly, so that they may be ready to command the best book from the start.

II. THE GENERAL BAPTIST ALMANACK FOR 1879 is being prepared. Will secretaries of LOCAL PREACHERS' Associations correct the lists for the New Year, and secretaries of Churches send the names and addresses of local preachers not already inserted at once? We are glad to see the Eastern Conference stirring in this vital matter of directing and increasing the efficiency of the "Local Preacher" department of our common work. May success attend the effort. Will any one who has a hint, a correction, or a rebuke to spare concerning our Almanack, post it? It shall do good if possible.

III. THAT STRANGER AGAIN. I saw him when I was in the chapel a year ago, and I saw his strange ancestor ten years before that; and my father saw the ancestor of that ancestor forty years ago. There he stood where they had stood, in the aisle of the chapel, "waiting for a seat" in a condition of supreme discomfort. You didn't see him? Then what have you eyes for? Why on earth, I mean why *in the chapel*, are you a deacon? Yea! what is the use of you being a man at all, to say nothing about being a Christian? You were not in OFFICE! Do you need to be in office to be ordinarily kind and considerate? Get up man, or woman, at once; and give the stranger a welcome. The Chapel is God's house, and ought to be every man's *home*. Make the stranger feel that he is at home. Don't lose a moment! Get up!

IV. CHAPELS v. HALLS AND MISSION ROOMS. A city merchant was asked the other day for a contribution to a chapel. He said, "I am a Churchman, but I will gladly give you a contribution because

you are connected with an organization, and your work is likely to endure. I have given, within the last few years, to no less than twenty-five mission rooms, or halls not connected with any denomination, and more than twenty of them are altogether gone; I know not where; I shall not give any more help in that direction." We ought to care for the endurance of our work. We are bound to see, as far as we can, to the *permanence* of the results of our labour. Christ chose apostles so that His own work might not perish. We have not only to do our work, but to make it safe, and secure its *eternal reproductiveness*.

V. "THE NATIONAL ALLIANCE" is the name of a projected federation of County and other Friendly and Provident Societies. The object is not central control but "general assistance" by counsel and conference; and one of the things attempted would be to enable members residing out of bounds to receive aid and supervision from the federated club in the locality to which they had moved. The scheme is thoroughly good and praiseworthy. Readers who are interested in Friendly Societies should write to Robert Johnson, Esq., Boyton, Woodbridge, Suffolk.

VI. THE WORK AT STOKE-UPON-TRENT. The advertisement of the Proposed Extension of the Chapel at Stoke deserves to be carefully pondered by all our readers. The Church is in our Cheshire Conference, and the place itself is not far from that Cheshire district which needs so largely to be reinforced with Baptists. The appeal is eloquent in every line. The facts are arguments. Mr. March has "stood to his guns" bravely; the Church itself is in thorough earnest, and friends in and out of the denomination will surely show a helping hand.

VII. "NO COLLECTIONS" at the foot of a bill announcing a service for the worship of Almighty God is an appendix wholly out of place. Why not say "No Singing," "No Sermon," or "No Reading of the Scriptures." "Giving" is as really a means of grace as praying, and ought to form a part of the common worship of God. "Bring an offering and come into His courts" is the direction of the Old Testament. "It is more blessed to GIVE than to receive" is one of the sayings of our Lord quoted in the New. To debar Christian people of the *privilege* of giving is to do them a wrong; and not to *make provision* for that "means of grace," as

we do for prayer and preaching, is both a weakness and a folly. A little robust manliness concerning the subject of "giving" as a means of cultivating character, and advancing the kingdom of God, would do most churches good.

VIII. THE REV. BROOK LAMBERT has resigned the living of Tamworth, and retired from the ministry of the word of God in the State Church because he is no longer able to do his work on the sum of £135 per annum. He is a man of thorough manliness, courageous industry, and of proved devotion; but the richest church in Christendom cannot retain his services. He has not, as he intimates, the influence necessary to secure one of the "plums" of the establishment, and he will not accept a living where there are more "sovereigns than souls," and there-

fore he seeks the means of subsistence in a more profitable line. The event is full of suggestions. We make only one. Mr. Lambert might, in all probability, have received very much more if he had told the people of Tamworth his condition and solicited their assistance. He would do no such thing. Without a word he retires; he goes to business at once. We admire the manly reticence. We commend the spirit that refuses to utter a word that looks like a plea for a larger income, but prefers to march straight out of the pulpit to business. It is the right way. When a minister "hints" that he wants a larger stipend he risks his power. He had better write his resignation, *and scorn to retract it*. But the church would readily give more than let him go. Then why did not the leaders of the Church see that and prevent his departure?

Reviews.

THE BIBLE AND THE NEWSPAPER. By C. H. Spurgeon. *Passmore & Alabaster.*

WE give this book more than an ordinary welcome. "Everything Mr. Spurgeon does is right, and everything he says is as near right as human speech can be," is the creed of not a few people both in and out of this country. Mr. Spurgeon would be indignant if we were to subscribe to it; but our admiration is unusually high, our gratitude to God for him and his overflowing usefulness intensely strong, and not less for this last service to the church than for others far more elaborate and costly. For this book will vindicate the "newspaper" as a Christian study: and show to some who discard "the world" that the right thing to do with it is to use it for God and man, and not indolently ignore it. Whilst all the numbers of the Shilling Series are good, we are most pleased with this. It is original and striking, full of suggestiveness, and altogether well and thoroughly done.

CHILDREN'S WORSHIP. By Dr. Allon. *Hodder & Stoughton.*

THIS is the period of new hymn books. And naturally, and of right, it is so. There has been such an outburst of Christian song within these later years, that it is a wrong to churches, schools, and homes, not to bring the fresh stores to their doors. Dr. Allon's book richly deserves to be welcomed as a book of Sacred Song for home and school. It contains 652 hymns, and can be had at prices varying from 6d. to 1s. 8d. The selection is very comprehensive; and as to quality it is decidedly the best wo-

have yet seen. If it errs at all it is in its size; for it is so large as to make a threepenny book impossible; and yet a book for Sunday schools should be obtainable at threepence or fourpence, or it will run the risk of being excluded from many schools.

THE LIFE AND TIMES OF J. B. GOUGH. By Rev. J. Thomas. *F. E. Longley.* Price 1s. and 2s. 6d.

THE third advent of the most famous of Temperance Orators to our shores is likely to be productive of deepened interest in his career, to stimulate inquiry as to the incidents of his life and culture, and the means by which he has attained to his high position and usefulness, therefore publishers do well to take this interest at its height.

The work of Mr. Thomas is based upon "the Autobiography and Personal Recollections of John B. Gough." We commend it to all friends who care to read a helpful life-story, and to watch the unfoldings of a vigorous nature. They will find struggle and victory, temptation and failure, effort and success, pathos and power, faith and fervour, the human and divine—all that helps to make a really NOBLE MAN.

NOTES ON THE GOSPELS: CRITICAL AND EXEGETICAL. By S. A. Griffiths. *Stock.*

ALTHOUGH this volume is mainly occupied with an exposition of the Gospel of St. Matthew, it has some brief and suggestive notes introductory to a study of the four gospels. The volume has been produced to meet the necessities of stu-

cents preparing for examination, and is essentially a compilation. To such persons it will be very useful. It is hard and dry, and coldly literal, as an examination usually is: and it has the merits of brevity, comprehensiveness, and intense condensation—merits so largely in demand in any work intended for those whose main business is to get *through* an "exam.," and not to use an "exam." as a means of thoroughly mastering a subject.

MARY WITH MANY FRIENDS. By Georgina M. Moore. *Mariborough & Co.*

THIS is a clever and admirably-written story of a bright and cheerful invalid girl, whose naturalness, sparkling wit, and brightness, make the book most fascinating. Mary is "quite a character," not without faults, as witness a tendency to indulge in "slang," but an extremely

interesting and pleasant companion. Winter evenings at the fireside will be gladdened by Mary's visit. Open the door and give her a seat by your side.

THE CHURCH AND THE LAW. By Edward Jenkins, M.P. *Strahan & Co.*

A REPORT of the speech made by the member for Dundee on the Romanising Practises and Tendencies in the Church of England. The drift of the speech will be in the memory of our readers. It is a singularly powerful indictment of the Ritualists; a careful exposure of their papistical beliefs and customs, and a vindication of the right of Englishmen, as Englishmen, to inquire into and control the affairs of the *State Church*. It is published at sixpence, and is worth circulating by thousands upon thousands.

Church Register.

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

CONFERENCES.

CHESHIRE.—The next half-yearly meeting will be held at Macclesfield, on Tuesday, October 1st. Rev. R. P. Cook to preach at eleven a.m.; or, in case of failure, Rev. W. March. Business at 2.30. During the afternoon session Mr. R. Padley, of Wheelock Heath, will introduce the following subject to the Conference, viz., "The Importance of Utilizing the unused power in our Churches." N.B.—For the convenience of ministers, delegates, and friends, dinner will be provided at one, and tea at five o'clock. W. MARCH, Sec.

The **MIDLAND** on Tuesday, Oct. 15, at Stoney Street, Nottingham. Service at eleven. Rev. J. W. Williams to preach. The Rev. R. F. Griffiths will read a paper in the afternoon. Subject: "How to secure the Co-operation of acquainted churches." J. SALISBURY, Sec.

SOUTHERN will be held at Commercial Road Chapel, London, on Wednesday, Oct. 2. Afternoon at three—Reports of churches—Conference Business—Paper by Rev. D. Burns, M.A., on "The Place of the Pew." Evening at seven—Public meeting, presided over by Rev. G. W. McCree. Addresses by Revs. G. Wright and J. F. Jones on "Home Missicn Work of Individual Churches," to be followed by discussion, in which the following will take part—Revs. R. Y. Roberts, J. Clifford, J. Fletcher, D. McCallum, W. J. Avery, and Messrs. Newling, Hoare, Gilmore, and Willing. W. H. SMITH, Sec.

The **EASTERN CONFERENCE** was held at Boston, Sept. 12. Reports showed, since the last Conference, 50 baptized; seven received; one restored; and 16 candidates.

The Secretary was requested to communicate with the trustees of the "YAR-MOUTH Trust."

It was agreed to recommend to the ministers a sympathetic interest in the weaker churches, and the Secretary was requested to arrange for a number of ministerial visitations during the next few months.

A paper in favour of Open Communion was read by brother J. C. Jones, M.A. The cordial thanks of the Conference was presented to the writer, and he was requested to forward the paper for insertion in the Magazine.

It was agreed to request the ministers to consult the **LOCAL PREACHERS** in their various churches on the desirableness and practicability of forming a Local Preachers' Conference in connection with this Conference.

Brethren Orton, J. C. Jones, Barrass and Jolly, were requested to consider what town is best suited for a Home Mission Station, and report the result of their deliberations at the next Conference.

A sermon was preached in the evening by the Secretary on "The kingdom of Christ as foreshadowed in Nebuchadnezzar's dream."

The next Conference is to be held at Spalding, and a paper is to be read by brother H. B. Robinson on "Our Village Churches." WM. ORTON, Sec.

CHURCHES.

DERBY, *Watson Street.*—This church was commenced in 1867 by the Derby and Derbyshire Local Preachers' Association, in a small room in a private house in Long Parker Street, eight persons being present at the first service. Although the numbers were few, the workers were earnest, and a Sunday school was formed in addition to the usual Sabbath and week-day meetings, so that the room soon required enlargement. A piece of land at the corner of Clover Street and Watson Street was purchased, and in 1870 a new chapel was built, the cost, including land, being £530. The debt was cleared off in 1877, and the chapel again became too small. The present chapel has been enlarged five yards in length; and four additional class-rooms have been built at the back. The place has been thoroughly cleaned, and made as attractive as possible. Contract £400. The Rev. W. Green and Mr. Slack preached at the re-opening services. Collections, £10 9s. A tea and public meeting was held, Mr. Alderman Leech in the chair. Revs. W. Green, C. T. Johnson, and B. G. Wilkinson; Alderman Higginbottom, Ex-Mayor; Councillors Oliver, Owen, C. Leech, and Holmes; and Messrs. G. Dean, Slack, etc., gave addresses. Collection, £10. Mr. Foster had also collected £25 from a number of gentlemen, thus making a total of £45.

KEGWORTH.—Will readers of the Year Book correct statistics for Kegworth this—Baptized, 6; received, 1; dead 2; clear increase, 5? Statistics came to hand after returns had been made to the Association.

KIRKBY AND EAST KIRKBY.—Mr. F. Pickbourne, on leaving for Chilwell College, was presented by the friends with Stanford's "Symbols of Christ," "The Life and Letters of St. Paul," and Farrar's "Life of Christ."

LOUTH, *Northgate.*—Rev. J. C. Jones, M.A., preached the anniversary sermons, Sept. 8. G. C. Smith, Esq., presided at the meeting on the Monday, and addresses were given by the Revs. A. C. Perriam, J. C. Jones, W. Herbert, and J. Garside.

NANTWICH.—Anniversary sermons were preached by Rev. I. Preston, Aug. 18, and a lecture on "Cyprus" was given by J. Clifford on the 19th.

NORWICH, *St. Clement's.*—The annual church and congregational tea meeting was held, Sept. 12. 200 sat down. Earnest and practical addresses were delivered by the Revs. W. W. Willis, from Canada, J. M. Dowson, and H. Trevor, Esq., and Wm. Bampton Taylor, secretary of the church, the pastor presiding. It was reported

that during the year 24 had been baptized; 6 received; 2 excluded; and four had passed into the better land. The evening was one of much blessing.

WILLOUGHBY, *Notts.*—NEW CHAPEL.—The village of Willoughby was all astir on Tuesday, Sept. 10, on the occasion of the opening of the new chapel. It is a neat and attractive structure, and will be found to be a useful village chapel. It is capable of seating about 200 persons, has a small school-room attached, and is exceedingly well placed in the village. J. Clifford preached the opening sermons on the Tuesday, and Rev. T. Goadby, B.A., officiated on the following Lord's-day.

WENDOVER.—On the marriage of Miss Julia Holland to Mr. Jno. T. Varney, on Sept. 3, the church and friends presented the bride with a handsome inlaid secretaire, with engraved plate, as an expression of gratitude for her valuable and long rendered musical services, and of their desire for her welfare.

SCHOOLS.

LEICESTER, *Dover Street.*—The first class boys surprised their old and valued teacher, Mr. William Wallace, by presenting him with a handsomely framed group portrait of the members of his class, accompanied with an address, speaking in the highest praise of the efficiency of Mr. Wallace's teaching, and of the deep and sincere regard in which he is held by his scholars.

ANNIVERSARIES.

BURNLEY, *Enon.*—Sept. 8. Sermons by Rev. S. S. Allsop. Address in the afternoon by Rev. Silas Hocking. Collections, £121 5s. 9d.

EAST KIRKBY.—Preacher, Rev. J. Alcorn. Collections, £11 10s.

POYNTON.—Aug. 18. Preacher, Rev. J. Walker. Collections, £11 15s.

MINISTERIAL.

BOTTRILL, REV. W. EVANS, having resigned the pastorate of the Wellington Road Church, Todmorden, in order to study in London for a degree, the church passed a resolution regretting his resignation, and hoping that he may be very successful in the prosecution of his intended studies, preserved in health, and ever continue a faithful minister of Jesus Christ. The Lancashire and Yorkshire Conference passed a resolution of sympathy with him, expressing a most fervent desire that the blessing of God may rest upon him in his future course.

ANDREWS, REV. JAMES A., has resigned the pastorate of the Gambleside church,

and is now open to supply vacant churches with a view to settlement. Present address, 53, Shear Bridge Terrace, Great Horton Road, Bradford.

BAPTISMS.

CASTLE DONNINGTON.—Two, by J. R. Parker.
 DERBY, *Osaston Road*.—Four, by W. H. Tetley.
 DERBY *Watson Street*.—Three (two from Chellaston), by G. Slaok.
 FLEET.—Three, by C. Barker.
 HALIFAX, *Lee Mount*.—Three, by W. Dyson.
 " *North Parade*.—Three, by W. Dyson.
 HITCHIN.—Three, by G. Wright.
 LONDON, *Commercial Road*.—Seven, by J. Fletcher.
 NORWICH.—Three, by G. Taylor.
 RETFORD.—Four, by R. Silby.
 SHEEPSHEAD.—Ten (one from Belton church), by H. A. Blount.
 SHEFFIELD, *Cemetery Road*.—Eight, by G. Hester.
 SHORE.—Twenty-nine, by J. K. Chappelle.

MARRIAGES.

HODGSON—RIPPON.—Aug. 19, at Palm Grove Chapel, Birkenhead, by Rev. W. E. Codling, assisted by Rev. R. E. Griffiths, the Rev. Thomas Rippon to Esther K. Hodgson, Hon. Secretary of the Young Women's Christian Association, Birkenhead, and daughter of Mr. Abraham Hodgson, merchant.
 PRAEGER—WARR.—Sept. 12, at the Baptist Church, Walsworth Road, Hitchin, by Rev. G. Wright, Emil Arnold Praeger, eldest son of Emil Arnold Praeger, Esq., of Clifton, Bristol, to Clara Matilda (Millie) Warr, youngest daughter of Mr. Frederick Warr, of the Great Northern Railway, Hitchin.
 TRUMAN—TAGG.—August 27, at the Baptist Chapel, Lenton, by the Rev. Jas. Parkinson, Mr. J. Truman to Emma Leedham, youngest daughter of Mr. S. Tagg, Gas Works, Radford.
 VARNEY—HOLLAND.—Sept. 3, at the G. B. Chapel, Wendover, by the Rev. J. H. Callaway, John Thomas Varney, to Miss Julia Holland.

OBITUARIES.

DENNIS, MRS., HUGGLESCOTE.—Here and there in the sheltered nooks of England grows up the modest and lovely flower whose history in after life is to shed its fragrance in some other home. Ellen Keightley, daughter of the late Mr. and Mrs. John Keightley, of Thorpe Acre, near Loughborough, was educated and trained under the influence and culture of home piety. Rooted in those precious principles which bud and blossom in self-dedication to Christian life, the beloved subject of this memoir was in early life baptized and became a member of the Church, Sparrow Hill, Loughborough, where, as a teacher in the Sunday School and a generally devoted servant of her Saviour, she was ready and willing for every good work. Modest, unassuming, with the bearing of an educated young lady, she carried weight and force of character into all circles where either duty or acquaintance might introduce her; and many of her old scholars and young disciples remember her to this day with reverence and love. After the death of her father and mother she became the wife of the writer in 1852, and brought with her that sweetness and fragrance which were attached to her from her youth up. The home of a widower, with three young children, was soon cheered and lighted; and it is the happiness

of a father to say that all his children loved her with true filial love. Her standing and influence in her new home soon began to be felt. Her gentle and social bearing soon drew upon her the appreciation of her new friends. The church added one to its numbers whose holiness of life was an ornament to its society. Her church life was true, and so far as home hospitality, all in Christ were welcome. The visits of Robert Hall, Andrew Fuller, and other Baptist worthies to her early home were remembered with great interest. After more than a quarter of a century of married life, and the children all trained and married away (the eldest, Mrs. Wood, to the Indian Mission field,) it appears her work was done. For while husband and wife were planning and arranging for a quiet and easy home life, which no one more deserved, heart disease had for some time been working unseen, and on the 11th of April last, at the age of 68, suddenly, her Heavenly Father kissed her sweet spirit away. Her remains were laid in our own burial ground (near to the spot where lies my former beloved wife, whose obituary is recorded in this Magazine, Feb., 1850,) the solemn service being conducted by her own pastor, the Rev. J. Salisbury, M.A., who, on the following Sabbath, preached a funeral sermon to a large and sympathetic congregation, from "I am the resurrection and the life." Much respect was shown during the funeral procession; and I mention, with thanks, the blinds drawn by the clergyman. By the death of Mrs. Dennis the church has lost a "mother in Israel," her neighbours a true friend, her children a model mother, and her husband a true, loving, and invaluable wife.
 HUGGLESCOTE. HENRY DENNIS.

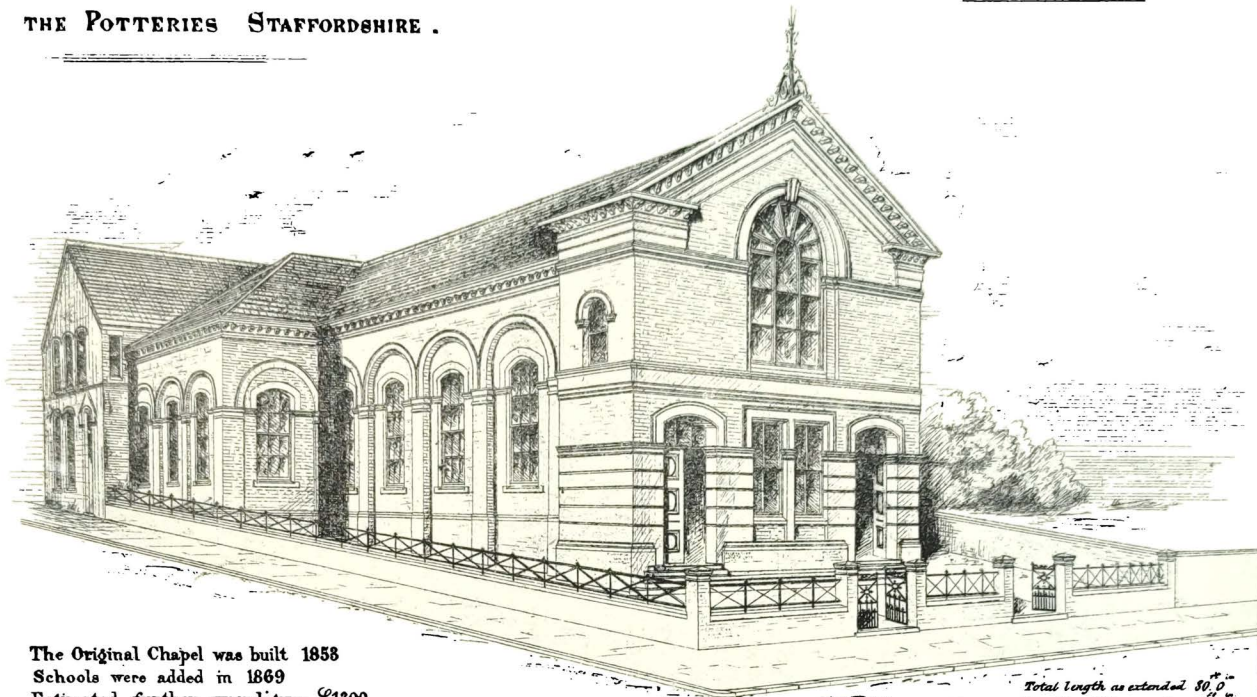
MIDDLETON.—August 28th, at Louth, Mary, relict of the late George Middleton, Gent., and daughter of the late Richard Stowe, Esq. Born January 26, 1797; died August 28, 1878.

PURDY.—Rebekah Purdy was born September 13th, 1839, at Bagthorpe, in Nottinghamshire. At the age of twelve she was left motherless. On the 17th January, 1859, she was married to Thomas Purdy, with whom she lived in happiness until her death, a period extending over nineteen years. Twelve months after her marriage, through the preaching of the truth, she was led to accept Jesus as her Saviour, and was baptized at Riddings, in Derbyshire. In 1864 the family removed to Ripley, and joined the G. B. Church, of which the Rev. G. Needham was then pastor. About three years ago they removed to Ibstock, and soon after husband and wife were transferred from the G. B. communion at Ripley to Ibstock. She fell asleep in Christ on July 28th.

SHELTON.—The church at Carlton, near Nottingham, has sustained a great loss in the removal of Mr. John Shelton, who died December 6th, 1877, aged 81 years. Our departed brother was baptized and joined the church soon after its formation, and for a period of nearly sixty years was a devoted, zealous, and consistent member. He sustained the office of superintendent, treasurer, and deacon, &c., honourably for many years, and only as advancing age crept upon him would the church accept his resignation. Mr. S. was a thorough G. B., but not a bigot, for as his clergyman has written of him, "In conversing with my old friend I always felt I was talking with a Christian brother, whose great desire was to please God." He was unvarying in his attendance at the house of God, affectionately inviting those he met with on the way to accompany him, or giving them a word in season, thus sowing beside all waters the seed of the kingdom. Without any suffering he calmly fell asleep in Jesus.

BAPTIST CHAPEL, STOKE UPON TRENT
THE POTTERIES STAFFORDSHIRE.

PROPOSED EXTENSION.



The Original Chapel was built 1858
Schools were added in 1869
Estimated further expenditure £1300

MINISTER REV^d W MARCH.

Total length as extended 80.0
Length of Transept 50.0
Breadth of Extension 29.0
Architect (Hon^d) W.H. Stubbs C.E.

Proposed Extension of the General Baptist Chapel,

STOKE-UPON-TRENT.

OCTOBER 1ST, 1878.

Our Church and Congregation finding that their present place of worship is inadequate to meet the needs of the rapidly increasing population and the demand for fresh sittings, have decided to enlarge it.

Our Chapel, as at present arranged, only seats 186 persons with comfort, and there is not one pew to let. We have a Membership of 115; this leaves us but 71 hearers to whom we can look for additions to the Church; it is therefore imperative that we should widen our borders if we are to obtain the elements of a good working and effective Church, and to furnish space for the young people, of whom we have many under instruction in our commodious schools, recently erected.

It is intended to considerably extend the present Chapel in front, the old part being improved and modernized; this will give us altogether about 500 sittings, the estimated outlay being £1100.

We further contemplate the erection of a New Organ, at a cost of £200.

In Staffordshire, and particularly at Stoke, Roman Catholics and the Established Church are exceedingly strong, and the Nonconformist bodies are much weaker than in many districts. In the Potteries, Baptists and their principles are but little known; and since—from the reception accorded to Rev. J. H. Millard's paper during the Baptist Union Meetings, at Newport—there seems a disposition to strengthen our denomination in counties where it is weak, we venture especially to ask all Baptists to assist us to meet the spiritual requirements of this manufacturing town of 18,000 inhabitants, the centre of a district containing 150,000 souls.

Our Church and Congregation are largely composed of artisans, not a few of whom are young persons in receipt of but small earnings. Many of our own people have contributed liberally, and money is being collected by weekly offerings for this purpose, but to realize some two-thirds of the amount required before commencing to build, we are compelled to make an urgent appeal for aid to friends outside.

Most earnestly soliciting your kind consideration of our case, and hoping that you will generously help us in this worthy object.

We remain,

On behalf of the Committee,

Yours faithfully,

WILLIAM MARCH, *Minister*, REGENT STREET.

WILLIAM BOULTON, *Treasurer*, PARK COTTAGE.

C. WICKENDEN PRATT, *Secretary*, THE VILLAS.

N.B.—Subscriptions and Donations will be thankfully received and acknowledged by the above.

THE
MISSIONARY OBSERVER.

OCTOBER, 1878.

Valedictory Services of Rev. John Vaughan.

THE Valedictory services in connection with the departure of Mr. and Mrs. Vaughan to Orissa were held in Friar Lane Chapel, Leicester, on Wednesday afternoon and evening, Sept. 18th, 1878. The attendance, particularly in the afternoon, was considered quite equal to expectation, many friends being present from the neighbourhood of Barton, Coalville, Hugglescote, etc. The students from Chilwell College, by whom Mr. Vaughan is highly esteemed, were also present. Mr. Atkinson gave out the hymns. Mr. Stubbins read the seventy-second psalm, and offered prayer. An interesting introductory discourse on Mission work, founded on Acts i. 7, 8, was delivered by Mr. T. Goadby. The questions were proposed by Mr. Barrass, and the designatory prayer was offered by Dr. Underwood. The address to the missionary was founded on the words, "Without me ye can do nothing," "and lo, I am with you alway, even unto the end of the world." It was an able, effective discourse, which we hope to give in the next *Observer*. Tea was provided in the school-room, nearly two hundred being present.

To accommodate friends from the country, most of whom had to leave by early trains, the evening meeting commenced at 6.30. Mr. C. Roberts, of Peterborough, presided, and delivered a practical address on Mission Finance and Organization. In the course of his address he gave instances of the beneficial effects of churches being properly organized for Mission work, and affirmed that a large amount of money was lost, not because people were unwilling to give, but because the machinery for obtaining the money was defective or inefficiently worked. To all our pastors and churches he would say, organize, organize; and then the result would be as suprising as it was satisfactory. Addresses were given by Messrs. G. Hester, J. Vaughan, H. Wilkinson, and the Secretary. The meeting was concluded by singing Dr. Sutton's well known hymn, "Hail! sweetest, dearest tie that binds," and the general opinion was that the services of the day had been of an interesting, stimulating, and elevating character. A collection was made at the evening meeting, which, with the profits of the tea, amounted to £11 0s. 2d.

For the benefit of absent friends we have the pleasure to give the answers of Mr. Vaughan.

Question. Kindly state the grounds of your belief that the Lord Jesus has called you to preach His gospel; and also, why you feel it your duty to exercise your ministry in a heathen land?

Answer. As I said in London, at our Association, all my first thoughts of the ministry ran in the direction of Foreign Mission work. I was a scholar in a Sunday school where a great deal of interest was taken in it; and, besides this, was connected with a class in which the teacher strove, by all means, to awaken, and keep awake, our heartiest sympathy with this work. To that teacher I owe much—very much. He was the leader of a prayer meeting, which was held at seven o'clock on Sunday mornings during the summer months, at which I first began to pray in public. To him I first spoke of my desire for mission work. He was the man to keep that first love of mine warm as ever within me, and was ready at all times to give me what help he could. To him I spoke about joining our church at Lombard Street, Birmingham; he had the pleasure—and I know that to him it was pleasure indeed, pure and heavenly—of introducing three of us, who were scholars in his class, to the pastor of the church. What I owe to that teacher I cannot tell. He now holds one of the most prominent offices a Christian church can confer upon a man, and he rejoices in the part fulfilment of his highest wishes concerning me—that I should go to preach the gospel to the heathen. May he be long spared; and may God, our Father, grant that through me the instruction and prayers of that teacher may bear fruit in distant Orissa!

With such a teacher as the one of whom I speak; with a pastor—a true friend to me, the Rev. J. Harrison, since pastor at Ryde—who was ever ready to foster my yearnings, I began to seriously contemplate mission work. I believed in the forgiveness of sins—in my own participation of that forgiveness—and knew that, as to me, this had been granted; so, to the natives of India, God was willing to grant it also. I believed in the Fatherhood of God—believed that He wanted His children everywhere to rejoice in the knowledge of it—and with such thoughts and feelings I heartily hoped that to me God would give to preach the gospel to the heathen. Boyish and romantic as some may think it to be, I thought much about mission work when quite young. I began to use the little collecting books Mr. Wilkinson introduced. The mis-

sionary meeting fired me exceedingly—the collecting kept alive the fire. I believe that the missionary meetings held in my boyhood, and the collecting of money for the support of the Mission, first gave me the desire for the work. And when this was afterwards supplemented by the teacher of whom I have spoken, and in a class in which a collection for the Mission was made every Sunday, these thoughts and feelings, childish if you like so to call them, were encouraged, strengthened, and at last became fixed. They were so when, at the time to which I have alluded, I at last joined the church. I was then little more than fourteen years of age, and had made up my mind that, if God opened my way and it was His will, I would devote myself to work abroad. I cannot speak of any desire that I had to be a preacher at home until, in after years, I visited the slums of our town. My first thoughts ran wholly in the direction of work abroad. Yet, were I going to stay in this country, and could do as I wished, my great desire would be to work amongst the poor of our large towns. I have thought it well over, however, and to me my course seems clear. But I do hope that something will be done to take hold of these people of whom I speak. The resources of our churches are ample to do this; and I do trust that something will yet be done. I believe that Christ would have me preach His gospel because He has given to me to know something of what it is, and has also given me a desire to communicate it. I feel that I should preach that gospel to the heathen because my first desire ran in that direction; and although I have since questioned myself in regard to it, that desire to preach to the heathen still remains strong as ever.

Q. It may be both interesting and instructive if you will favour us with your views of the leading doctrines of Christianity, which you intend to make the chief subjects of your ministry?

A. The love of God and His universal Fatherhood; His desire to redeem and save mankind; His great, longing passion that men should find their home in Himself—for I scruple not so to speak—the placing of Himself in such conditions and relations that we can best know Him, and find our hearts drawn out in love to Him, as we see that He is seeking our welfare. These things will, I trust, be made the chief subjects of my ministry. God, as seen in our Lord and Saviour

Jesus Christ, not requiring sacrifice, as men have been wont to render, but making it Himself, giving Himself a ransom for many; not breaking the bruised reed, not quenching the smoking flax; the Friend of publicans and sinners; Emmanuel—God with us. I shall endeavour to lead men to understand God by looking upon Jesus Christ—to see in Him what God's thoughts are, have been, and will continue to be. How He is ever interested, ever engaged, in seeking His children's good; in lifting them up to a higher and loftier life; in setting them free from the burden of sin that, untrammelled, they may pursue, without fear, the course He would have them take. How, by His Good Spirit, He gives strength to the weak, enabling them to find their all-sufficiency in His grace; fostering all true feelings, inspiring men for all undertakings, leading them to partake of Himself—these things will enter largely into my preaching. Also, I hope to teach how fully men are justified in trusting God; and that His great desire is that they should so trust Him—that the life He would have them live is the trusting, loving life of the affectionate child. Further, that God aims in all things to lift us up to the highest possible Christian manhood; that the great end He has in view is, that we should be true and faithful, striving to attain to the perfect man—the measure of the stature of the fulness of Christ. That we cannot be disobedient without, in the very act, ensuring the displeasure of God and our own loss; that if God's goodness do not lead us to repentance, and His mercies elicit our gratitude, our sin will not go unpunished. Nearly all of this is peculiar to Christianity; very little of it is com-

mon to Hindooism and Christianity. Those things which are common to both I hope so to teach that the Hindoos, seeing I recognize what is good and true in their systems, may be the more willing to accept Christianity. I have stated, in brief, what I believe to be the very essence of these teachings of Christianity I hope to make known.

Q. As the work on which you desire to enter is a difficult and responsible one, be good enough to state the grounds of your encouragement and hope?

A. Difficult and responsible as the work may be, it is God's work. I have not selected it for myself, I trust, except as He has influenced me to do so. If it is God's work I may expect His strength with which to accomplish it. I believe in God as the great worker. All the various modes in which the energies of the church display themselves; all that is effected in the great world around us, which we acknowledge as good, besides a great deal of evil which is overruled for good, disclose God to us as the great worker. The world is not left to itself. God is with the men who cherish the aspirations He gives, and enables them to accomplish that to which He prompts them. Fully believing, as I do, that the desire I have comes from Him, I cannot think He will leave me for a moment. He who promised to be with His disciples will be with me; Jesus Christ, the same yesterday, to-day, and for ever. This is the ground of my encouragement and hope. If the hand of the Lord was with the first disciples, it can also be with us. The worker is not left alone. The Master's word still holds good—"Lo, I am with you always, even unto the end of the world!"

FAREWELL MEETING AT BIRMINGHAM.

On Thursday Evening, Sept. 19th, a goodly number of friends assembled in Lombard Street Chapel, Birmingham to take leave of Mr. and Mrs. John Vaughan, prior to their departure for Orissa. The chair was occupied by the pastor, the Rev. E. C. Pike, B.A., who referred to the confidence and esteem with which both our brother and sister were regarded by those amongst whom they had lived thus far. Gifts were presented from the Lombard Street friends to Mr. and Mrs. Vaughan, by Mr. Hitchcock and Mr. W. Wright, Superintendents, respectively, of the Boys' and Girls' Schools. An address, signed by the pastor and deacons, was also read by Mr. Isaac Wright, formerly Mr. Vaughan's teacher in the Sunday school. Mr. Vaughan suitably replied on behalf of his wife and himself. The devotional exercises were conducted by the Revs. F. Overbury and G. Jarman; and impressive addresses were delivered by the Revs. J. J. Brown and T. Anthony, B.A. A most interesting and solemn meeting was concluded by the singing of Dr. Sutton's hymn, and a few words of prayer by the Pastor. The following is a copy of the address presented:—

"An address to Mr. and Mrs. John Vaughan from the friends connected with Lombard Street Chapel and Schools, Birmingham.

"DEAR BROTHER AND SISTER,—We are truly thankful to the great Giver of all good for the pleasing and yet solemn circumstances which have brought us

together on this occasion. With feelings of unspeakable joy we recognise you both as one in Christ Jesus—'heirs together of the grace of life'—and fellow-labourers in the Lord. And having, as we believe, been led by the Spirit of God, guided by His wisdom, and supported by His grace, you have chosen the lot of the missionary. The divine love of a compassionate Saviour has constrained you not only to follow Him, but to leave all that is included in the word 'home' that you may proclaim 'the everlasting gospel' to the perishing millions of Orissa. We bid you, therefore, dear brother and sister, to be strong and of good courage, assured that the promises of God cannot fail. 'He hath said I will never leave thee nor forsake thee.' We hail this occasion as affording us a fitting opportunity for showing how deeply interested we all are in your entrance upon the arduous work you have chosen, and of presenting each of you with a small token of our affectionate regard and good wishes—a mark, too, of the high respect in which we hold your characters. Many of us can think of you, dear brother, as the once studious boy with his Bible—as the more advanced scholar in a class—as a useful teacher in the Sunday school—as an active member in the Church—and now as a missionary of the Cross. Both of you have lived and laboured amongst us; nor has anything ever occurred to make your fellowship with us other than a source of satisfaction. In faith we commit you to the fatherly care of Him whose watchful eye is ever over His children, and whose ear is ever open to their cry—and in bidding you farewell we pray that His choicest blessings may rest upon you both, so that whether in times of prosperity or adversity, in joy or sorrow, in life or death, His presence may always be with you. And though billows roll between you and us, He that can control and still them shall hear us when we bear you upon our hearts at the throne of grace. We promise you our united prayers, sympathy, and support; and may the God of all our mercies bless you and keep you faithful evermore. Farewell.

Signed,

E. C. PIKE, B.A., Pastor and President of the Sunday Schools.

JOHN PATTERSON, Deacon and Treasurer of the Church,

ISAAC WRIGHT, Deacon and Sunday School Teacher.

WILLIAM WRIGHT, Deacon and Superintendent of the Girls' School.

HENRY HITCHCOCK, Deacon and Superintendent of the Boys' School.

EDWARD LINNETT, Deacon and Treasurer of the Sunday Schools.

WILLIAM POYNTER, Deacon and Sunday School Teacher.

September 19, 1878."

Before this *Observer* is in the hands of our readers Mr. and Mrs. Vaughan will, (D.V.) be on their way to Orissa. They are to go in the British India Steamer *Chyebassa*, which is to leave the Victoria Docks, London, on Saturday, September 28th. That they may have a prosperous voyage to India, and many years of faithful, useful, loving service in Orissa, will be the earnest prayer of all true friends of our beloved Mission.

Valedictory Services of Rev. H. G. Shaw.

THE Valedictory Services of Mr. Shaw, as a Missionary to Rome, are appointed to be held at Broad Street, Nottingham, on Tuesday afternoon and evening, November 5th. Particulars will be given in due course, and as the *time* is fixed it is hoped that friends will arrange to be present on the occasion. The services are certain to be of an interesting and hallowed character, and as Mr. Shaw is our first missionary to Rome it is trusted that his heart may be cheered by large numbers gathering to wish him God speed in his noble enterprise.

Rome and the Heretics.

THE REV. JOHN LANDELS, of Naples, has furnished the following translation of a letter recently addressed by the Pope's Vicar to the Roman clergy. As a document it is both instructive and interesting. It is instructive inasmuch as it reveals the old persecuting spirit of popery; and it is interesting as it bears indirect, and therefore valuable testimony to the progress of Protestant missions in Italy, especially in Rome.

"Instruction of the Cardinal Raffaele Monaco La Valletta, Vicar-General of His Holiness Pope Leo XIII., to the Parish-Priests of Rome.

"His Holiness our Lord Pope Leo XIII., supreme Pastor of the whole Church, and in especial manner of this his beloved Roman Church, which in him and for him, according to the Divine disposition, is pre-eminent in power over all the churches of the universe, and is mother and mistress of all the faithful, even as he deeply deplores the persecutions which the holy Church of Jesus Christ now everywhere suffers, so he is greatly afflicted by the efforts that are made here in Rome to snatch from the heart of the Romans the precious treasure of the faith. One of the things that embitter the fatherly soul of the Holy Father, as is manifest from the letter which he has deigned to address to me under date of June 26 last, is the importunity with which heretics of various sects are come to dwell here in Rome, and there to set up schools of heresy, to pervert this people, and to ensnare especially unwary youth, quick to yield to error as to vice.

"Too truly is confirmed to-day that which the martyr Cyprian wrote to the holy pontiff Cornelius, that such is the boldness of the heretics that they dare to navigate even to the chair of Peter, and to the chief church, from which the sacerdotal unity draws its origin. But, on the other hand, there is every reason to hope, that what the holy martyr immediately added may be confirmed, namely, that the heretics do not consider that they have to do with Romans, whose faith has been celebrated in all the world by the apostle Paul (Rom. i. 8), so that to them the perfidy does not find access.

"Truly great are the efforts that are made in Rome, even from the time when it was taken from the temporal rule of the Holy See, by the heretics and the sectaries with the gold which they receive in great abundance from the countries beyond the sea. Besides several temples and conference-halls which they erected in the most populous ways almost *ad insulto*, have been opened fully ten schools, male and female, not to mention several colleges and asylums, directed by

Protestants, with the aim well understood of instilling the poison of their errors, together with the bread and the material aids, of which they are bountiful to their hearers and scholars, abusing the misery always increasing in the midst of this population. But, to the glory of God, and to the honour of the faithful of Rome, I have the consolation of being able publicly to confess with St. Cyprian above-mentioned, that, however great and beyond measure seductive may be these efforts of the heretics, yet they meet with but little success in their evil designs; their conquests are very scarce, and among the Romans much less than among the persons that have settled in Rome during the last few years. Notwithstanding this, both Romans and as many as come to Rome from all parts are in danger of losing the faith, that most precious gift and foundation of all heavenly blessings, if they be not warned against the frauds and seductions of the heretics.

"It is truly deplorable that it is necessary to warn the Romans against the heresy protected and favoured in their city, head, and centre of the Church of Jesus Christ; but since we are constrained to see this holy city profaned, and heresy raising its head under the eyes of the infallible master of the faith, and provoking the Roman people to rebellion against the Church of Rome, which forms its greatest vaunt, I have judged it due to my office to recall to the memory of all that the apostates, the heretics, and the schismatics of whatsoever sect, and by whatever name they are called, contract the major excommunication reserved in especial manner to the Supreme Pontiff, and I have esteemed it also necessary to draw up certain rules, by means of which, with the aid of the priests and confessors, the faithful may be acquainted with their duties in front of the attractive snares of the heretics.

"These rules have been submitted, as is due, to the supreme judgment of the Holy Father, who, having heard the opinion of a congregation of very eminent cardinals—my colleagues—has sanctioned them 'as expressed' in the following terms:—

"1. Incur the major excommunication reserved among the specialities to the Pope all those who, even without the mind to adhere to the heresy, and solely through respect of man, give their name to the heretical sects of whatever denomination.

"2. With still greater reason incur the same penalty those who take part in the anti-Catholic functions, or *services*, as they are accustomed to say, or listen to the preacher with a mind to surrender to him, as many times as they impiously say he persuades them.

"3. So also incur the same excommunication those that, having made themselves authors of the spiritual ruin of others, induce them in whatsoever manner to go or to come into the halls and temples of the heretics to hear the *conferences*.

"4. And finally are subject to the same penalty all those that publish with the press the invitations to the aforesaid conferences, and the subjects of the same, by reason of the favour which they lend by such action to the propagation or the confirmation of heresy.

"It is severely prohibited to enter knowingly for mere curiosity the Protestant halls and temples at the hour of the conferences; and all those sin gravely also who for mere curiosity listen to the conferences of the Protestants and assist, be it even materially, at the anti-Catholic ceremonies, and all those artists that also only for gain go to sing and to play the instruments in the Protestant temples, and the printers, also the journey-men that, in order not to be dismissed by their employers, compose for the Press the characters of the books of the heretics; with this, in addition, that if the heretical books should be those in which heresy is taught and sustained, even the under-printers incur the major excommunication reserved in especial manner to the Pope.

"Nor from mortal sin are acquitted the architects, contractors, and superintendents, who lend their work and labour for the construction and decoration of a Protestant temple. But as to the masons and other workmen, they will be able to be excused from sin, provided that in their work there be no scandal, and that they do not labour in contempt of the Catholic religion. But the parish-priests and the confessors will use all care and diligence in instructing these poor people that even from such material work it is their duty to abstain when the labour is commonly regarded as an avowed sign of false religion, and when the work itself contains something that only and directly signifies either reprobation of the Catholic

worship or approbation of the reprobated heretical worship, or when it is proved that they are constrained or called to labour in contempt of the Catholic religion: and moreover in no case is it lawful to understand how to take part in the heretical worship.

"Much more, finally, do render themselves guilty of very enormous sin the fathers and mothers who, vorily cruel to the souls of their children, send them to the Protestant schools, and, worse, even compel them to go there. It is evident that such parents as these are altogether to be reprovèd and detested in their misdeed, and that their reformation should be procured in every possible mode; and meanwhile they ought to be kept back, as manifestly incapable and unworthy, from the Sacraments until they have withdrawn their children from such wicked schools.

"The children also, the thing in itself considered, by going to such schools become guilty of grave sin. But in the case of real compulsion, the confessor, having weighed the circumstances of the persons, and of the fact, will deal with them according to the rules suggested by tried authors for similar contingencies.

"Let it be the care of the reverend priests to keep these prescriptions fresh in the minds of the faithful, and to read this instruction in the parochial Mass, or in any other service more frequented of the feast days. "R. CARD. VICARIO. "Rome, from the Vicarage, July 12, 1878."

It is quite unnecessary to make any comments on this precious document. That it may be seen in what light such effusions are viewed by the secular Press, and by Italians generally, we append a brief quotation from the *Roma Capitale*.

"Our priests," says the writer, "as if the world were still like what it was in the epoch of Leo XII., lose themselves in minute and useless cavillings, taking no thought of the hurricane that threatens them from so many parts. And admonition of His Eminence Raffaele Monaco La Valletta, Cardinal Vicar of Rome and its district, deploras the progress of the Protestant missions in the capital of Catholicism; accuse them of making use of money and artifices to draw the people to their cause, and hurls excommunication against the masters, the assistants, the fathers of the scholars, the architects and builders of the churches; hardly does it except the masons that go to gain themselves a morsel of bread by labouring at an evangelical church. These impotent cries, far from bridling the Protestant propaganda, ought rather to aid it."

Letters from Rev. T. Bailey.

SEVERAL letters have been received from Mr. Bailey which we have been compelled to hold over for want of space. The following will be read with interest. Mr. Bailey writes:—

We returned last week from a fifteen days' stay at Pooree. It is the season of the year when the heat is most exhausting, and when, in consequence, the cool sea breezes are most refreshing and delightful; and it was a special pleasure to have my dear wife and children with me, the change being much more necessary for them than for me. Our newly-purchased bullock-coach furnished sufficient travelling accommodation for us all, and with the sturdy pair of bullocks belonging to it we accomplished the journey at a stretch, leaving home at 9 p.m. and arriving at our destination before sunrise the following morning. It was pleasant immediately we had passed through Pooree city to see our new house standing high and square on the sands above the beach, and more so on inspection and use to find it convenient, though small, and well and substantially built. A few articles of furniture had been sent in before by Rev. W. Miller, and we took a few more with us, and soon made ourselves sufficiently comfortable. The native brethren arrived later in the day, and were accommodated by our friend Mr. Charles, a member of the church, in his own house. In addition to its being in other respects a favourable season for visiting Pooree, it is also the time of the "Chandan Jatra," a festival which is numerously attended by pilgrims from all parts of Orissa, and continues for twenty-one days, during which abundant opportunities are afforded for congenial and effective missionary labour. Congregations are always obtainable—generally as large as our voices will reach, and frequently very respectful and interesting. The "Pooreeites," as usual, gave us trouble at times, but the interruptions were few and trifling compared with the work done, and we realised afresh how supremely important this part of our work is. The native brethren, Makunda Das and Haran, spoke effectively, as usual; and we pray that the dews of heaven may water and abundantly fructify the precious seed sown. We wore also, during our stay, brought into frequent contact with some of the more prominent and respectable members of the resident population. Some are in Government employ, others are connected with the temple and the various religious establishments of the town; others,

again, are landed proprietors. One invited us all—including Mrs. Bailey and the children—to visit him at his house, an invitation which we gladly accepted, and we spent a very pleasant time there. Another offered to show us round the religious establishment of which he is the chief. The Head Master of the English School invited us to the Annual Examination and Distribution of Prizes, and shewed us the fine library connected with the Institution, which contains not only the Christian Scriptures in various languages, but many other religious and literary works of great value. It was a surprise to me to find so large and valuable a selection of works. The Babu also kindly offered me the loan of any I might wish to read during my stay. There are no less than 120 boys here learning the English language, and several of them recited very creditably pieces from our most popular authors. Speeches were made in Oriya; an original poem was chanted in Sanscrit; and an address in English was presented to the Magistrate who presided on the occasion. Many valuable prizes were awarded to the pupils, including the works, more or less, of our most celebrated English authors. I observed that the only important petition in the address presented to the magistrate was that he would take into consideration the case of the many brahmins of the district who were becoming poorer and more depressed every year. The fact that this is their condition is, I think, indisputable; but, with the evidences that even this letter contains of the progress of education and consequent spread of more enlightened views, it is easy to see that as a privileged class—drones in the hive—living on the charity and the labour of others, their day is doomed.

The present Civil Surgeon of Pooree is a Bengali gentleman, educated in England, and his wife a highly educated Bengali lady, the daughter of a native Missionary in Calcutta. They rendered kind and valuable help to us in various ways, and much increased the pleasure of our visit. We returned to our home thankful for the privilege of having been again permitted to witness for Christ in this famed idolatrous shrine, and regretted only that our stay had necessarily been so short.

Under date of August 14th Mr. Bailey writes:—

Our last letter informed you of the extreme lateness and scantiness of the rains, and of the wide-spread fear that the monsoon, this year, would altogether fail us. For more than a month there was continually increasing apprehension and alarm, and both merchants and farmers began to husband their stores in prospect of another famine. Happily since then the showers have been frequent and copious, the brown and parched earth has put on her robe of lovely green, the trees have shot forth their young branches with surprising rapidity, and the fields are once again rich with growing crops of all kinds of grain. The change in the people around us, from gloomy despondency to hope and confidence is equally marked, and we can again rejoice in God for giving us "rain from heaven and fruitful seasons, filling our hearts with food and gladness."

The excessive drought has caused numerous cases of cholera and other serious diseases. There are no available statistics at present of the exact number that have occurred in the current year, but in 1877 there were no fewer than 5,000 cases of cholera in the Pooree district alone which terminated fatally, and the number of seizures must have been much greater. Happily our community has been largely spared; but Brunda Pal and Bondhu Das have both succumbed. The death of the latter was singularly affecting and happy. When his friends were weeping round him he repeatedly chided them for their tears, and when they saw his lips moving and asked them what it was he wanted he bade them not to disturb him, as his intercourse was with angels, and he was seeing visions of unspeakable beauty. In his stronger moments he frequently repeated the verses of a favourite Oriya hymn, the refrain of which may be rendered—

"In Thy way of life eternal
O Saviour! be my guide."

The heavy rains have also occasioned many cases of sickness of a less serious kind; but I regret to say that our worthy deacon, Bhagaban Das, is suffering from a severe attack of illness. We do not, however, apprehend that fatal consequences will ensue.

Last week we had four weddings. Three of the brides were from our Girls' School, and the other was from Bilepadda. Three of the bridegrooms, too, were formerly in our school, and one was from Cuttack. The number would have been much larger but for the extreme dearth of the times. All the brides are members of the church, and have been well-conducted and useful. The three from the school had all held positions of trust, and the one from Bilepadda was the teacher of the village school there.

The Pooree Rajah's case continues to excite interest, and I have been frequently asked where he is, and whether there is any prospect of his being released. It is stated that the Independent Hindoo chiefs and rajahs are preparing a memorial to be submitted to Government on his behalf; but I believe that all true lovers of right and justice would be greatly grieved by his sentence being interfered with. A more flagrant and heartless crime can scarcely be conceived, and any condonation of it by Government would only be attributed to weakness and an unworthy respect of persons. The rajah is now employed as a type distributor in the Presidency Gaol Press, Calcutta.

The total number of pilgrims who visited Pooree last year was 283,000.

All the friends of the Mission will have been grieved to hear of the serious illness of brother Miller; we can only hope that a change of climate will be blessed to his speedy recovery, and that he may be spared to return again in due time to his much loved work.

THOMAS BAILEY.

Contributions

Received on account of the General Baptist Missionary Society from August 16th, to September 15th, 1878.

	£	s.	d.		£	s.	d.
Dividend—Midland Railway	13	15	4	Grimsby, by Robert Harman	0	7	7
Rufe, Thomas, senr., Esq.	1	10	0	London, Borough Road	6	15	10
Alberton (Central)	6	14	0	Sutton-in-Ashfield	8	16	0
Denholme	4	8	0				

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

Man after Death.

NO. IX. THE VERDICT OF HISTORY.

SIR ISAAC NEWTON was sitting alone in his garden, in the year 1666, brooding over the strange solemn power of gravity, when it occurred to him that this force was not sensibly diminished on the tops of the loftiest buildings, nor yet on the summits of the highest mountains! Why should it not, then, said he to himself, extend to the moon? May it not be that her motion is influenced by it, and that she is retained in her orbit by this same power?*

Thus flashed upon his acute mind the first ray of the great LAW OF GRAVITATION; a law accepted to-day by all sane and thoughtful men as a cardinal scientific fact, although it cannot be proved to any one as we can prove that this page is before us, or demonstrated in the same way that we can demonstrate the existence and qualities of a table, or of a writing desk, or that water consists of oxygen and hydrogen. This law is, in short, merely an inference—a deduction from certain verifiable data—and yet the evidence is so conclusive that he who questions it has his face instantly scanned for other indications of insanity.

Man, speculating on that strangest of all world-phenomena, *himself*; looking *upwards* to the Lord who made and loves him; and *inwards* upon the structure of his mental and moral being; and *backwards* upon his long, chequered, and instructive experience; upon his struggles for the eternal, his courageous and sustained search for the infinite, upon the persistence with which in his thinking and working, believing and acting, hoping and praying, he has projected himself into the limitless future; weighing his vast ideal possessions, his intuitive convictions and governing faiths, the instincts of his heart and the aspirations of his soul; man, thus judging himself, has been driven upon the fundamental law of Personal Continuity, of PERSONAL IMMORTALITY; a law never demonstrated as a sensible fact may be, but nevertheless resting upon such unquestionable and invincible data that the belief in it has been as natural to the human race as the belief in God, and only second to it (if second) in influence upon the conduct of mankind.

When Columbus landed on the shores of the island of Cuba he was met by a crowd of unclad natives, one of whom, an aged chief, presented a basket full of the finest fruits of the land, and addressed him thus, "I have been informed that, with a powerful band, you have traversed all these countries, of which, till now, you knew nothing, and that you have smitten the minds of the native inhabitants with no small degree of fear. Wherefore I would have you know that when the soul has left the body two ways lie open before it,—the one dark and horrible, prepared for those who have been troublesome to the human race; the other pleasant and delightful, appointed for those who, while in this life, promoted peace and the general good. If, therefore, you bear in mind that you are mortal, and that every one will be rewarded hereafter according to his deeds in this state, you will be effectually prevented from injuring any one." The creed of the Cuban chief, untaught save

* Whowell's History of Inductive Sciences, Vol. I, Book vii., c. ii., § 3.

by experience, reflection, and "the Great Spirit," is universal. Tyler, in his *Primitive Culture*,* describes a member of one of the savage tribes seizing the hand of a civilized visitor and saying, "This hand will die; but the life that is within you will never die." Herodotus declares, in his second book, that the Egyptians affirmed the immortality of the soul. In short, Mr. Edward White, who denies the law of Personal Continuity altogether, bemoans the tremendous energy with which humanity has clung to this "first article of 'natural religion;'" "the germ," as he regards it, "of nearly all heresies," and speaks with pathetic regret of the "multitudes of learned men who have taught it" as exercising "far greater authority "than the Lord Jesus Himself.†

The fact is, the belief in personal continuity is native to man as man. Like the belief in goodness, and in virtue, and in God, it springs up in the human spirit as an indigenous product. It thrives on the loftiest ranges of human culture, and is not absent from the dark and thick undergrowths of barbarism and savagery. Greenland is not strange to it, nor is Arabia, Africa, India or America. Poets like Shakespeare, the profoundest and truest exponents of human nature, have wrought it like a thread of gold into the many-spangled web of their song: and untutored and unsophisticated children of the wilds, like the Cacique chieftain, have found in it a dissuasive from wrong doing, and a ground of appeal for justice and right. It is as irrepensible as the faith in causation. Warped, twisted, contorted, clouded, degraded, enfeebled, still it is there. The dialectics of doubt have not destroyed it. The fires of human injustice do not burn it up. The rivers of pleasure have not washed it away. Wherever man is, there it is, in some form or other; and though with varying degrees of strength, still undeniably a factor in the manifold and complex phenomena of human life.

And this faith in personal immortality has been as beneficent as it has been constant and universal. Like all truths it has been wofully misused; perverted to selfish ends, and employed for the serious hurt of men. The weapon that was forged to destroy the foe has been wielded by a traitor's hand. The tares have been sown in the wheat-field, and grown by the side of the precious grain; and though the wheat has not become tares, the reapers have had no little difficulty in telling the one from the other. But it is undeniable that the ineradicable conviction of a future life has played a prodigious part in building up man to his present moral proportions, quickening his conscience, fostering a care for others, developing a larger and healthier regard for righteousness, and purifying the springs of human activity. This mundane existence owes measureless debts "to the powers of the world to come."

Professor Seeley, reading the verdict of history in the light of "present day" teachings, says, "It is thought that even though death be in reality an eternal sleep, yet it will not, in the long run, be advisable to say so; but that we must resort again to those 'evasive tropes' of 'subjective immortality,' or 'posthumous activity,' or the like, which poor humanity has never had the fortitude to dispense with since the day when the shade of Achilles reproved Ulysses for 'calling death out of his name.' If there is *no future life* for man, the value of the present

* Vol. I., 389.

† Life in Christ, 484, 485.

life sinks so much that any kind of earnestness begins to seem affected and uncalled for, and all moral disciplines seem a waste and a trouble."*

It is undeniable that man, bereft of this faith, would feel as if he had lost his guardian angel, his harbour of refuge, his heart's cordial, his exhaustless hope. The intuition of immortality has

<p>"Flooded the crimson twilight Like the close of an Angel's Psalm, And soothed the fevered spirit With a touch of infinite calm. Has quieted pain and sorrow, Like love overcoming strife ;</p>	<p>And seemed the harmonious echo From our discordant life. Has linked all perplexed meanings Into one perfect peace ; And trembled away into silence As if it were loath to cease."</p>
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"But," says the objector, "that very craving lays bare the fatal defect in the verdict of history. Man craves the continuance of this personal being, and creates it to satisfy his craving. Mistaking the grandeur of his life here, he invents one hereafter. Misusing the golden opportunity of this existence, he atones for his folly by originating the dogma of personal continuity. What you call a 'law' of man's nature is neither more nor less than the joint product of the gigantic efforts of proud man to deify himself and to terrorize his fellows.† It is the child of human selfishness, and comes of a depraved craving to be something and somebody, or else to exert an undue and unjust influence over the actions of men. Priests in all ages have brandished the dogma as a flaming sword to drive men, like sheep, into their pens ; and philosophers in all lands have magnified the puny creature, man, by placing on his head this ill-fitting and usurped crown."

That, we venture to say at once, is a totally false account of the origin of man's faith in his personal continuity. Of necessity, there is nothing sordid or selfish in it. Indeed selfishness luxuriates most frequently where the question of immortality is never raised, and a full content with the cheap pleasures of this life reigns undisturbed. The worldling rarely knocks at the door of the future ; the present is a dwelling large enough for him. The besotted sensualist has no solicitudes about eternity : his cup is full, and his soul is merry. Dives is not concerned about Hades ; his fare is sumptuous, and his attire splendid ; why should he be anxious ? he has all that the shrivelled heart of a Dives can wish. Selfishness originate the faith in immortality ! Impossible ! It drugs it to sleep ; it saps its power ; it kills it. The nobler the soul, the stronger the conviction, the clearer the intuition of personal continuity. Absolutely strange to no heart, it is most at home in the purest and most godlike nature. The larger our work for the world, and the more thorough our interest in the reign of goodness, the more potent within and over us the power of the world to come.

True ! scheming priests have subverted to their own ends the doctrine of immortality, as they have the faith of men in God, in Christ, in the Bible, and in a spiritual Church. But it were the veriest folly to say there is no God, no Christ, no Bible, no Church, because false priests

* *Macmillan's Magazine*, 1878—180, 181. The writer goes on to say—"But even then we should remain Christians rather than anything else ; even then practical men would call it wise to make the best of a spiritual institution in 'which 1,900 years have garnered up their hopes and fears ;' which has actually brought together, nursed and educated to civilization, all the progressive races—which has analyzed for mankind an inestimable treasure of sacred memories, sacred thought, and sacred imagination—rather than be superseded by another which, after all the exhausting convulsions of the Revolution could teach nothing which could not be equally well taught now, if the progressive character of Christianity were once restored to it."

† Cf. White's *Life in Christ*, 436, 437.

have basely batted their wily schemes upon these truths, and wrought abysmal and world-wide mischief by this stolen aid.

Far other account of the origin of this faith in personal continuity does HISTORY afford us. The facts, which it supplies in copious stores, show that it roots itself in man's religious nature, in his faith-faculty, in his conscience, in the energies of the intellect, in the cravings of his heart, in his intuitions and instincts; all of which go out towards the infinite, the undying, the everlasting, and for ever impel him in the direction of a conviction of immortality.

I. Socrates, in his *Memorabilia*, says, man is essentially and differentially a RELIGIOUS animal, and is not thoroughly and normally himself save when he is so. Religiousness is a capital element in his condition. It is universally the concomitant of man, coeval and coextensive with the human race. A science of religion is as possible as a science of language, because it is as natural for man to be religious as it is for him to talk. There is in him a "faculty of faith" as there is a faculty of speech; "a faculty of religion," *i.e.*, a power which enables man to see the unseen, to apprehend the infinite; to be conscious of a power and a will above his own, and of an obligation to obey it. There is a common religious sentiment leading man to worship some unknown power; it is a faculty independent of sense or reason, and in a certain sense contradicted by sense and reason, but yet a very real power which has held its own from the beginning of the world, neither sense nor reason being able to overcome it, whilst it alone has been able to overcome both reason and sense.* Not, more assuredly, is a stone flung from the hand urged by gravity to the surface of the earth, than is the human spirit urged by its religious faculty towards the infinite and the everlasting. Man gravitates Godward. He is a pilgrim outside the walls of the *Civitas Dei*, and cannot rest till he obtains admission, and rejoices in its enduring privileges. God is his dwelling-place—His dwelling-place in all generations; and he must continue in being in order to be an inhabitant.

We feel our kinship with the Divine. We belong to the Eternal. As to every upper there is an under; as wife is the correlative of husband, and son of father, and each supposes and implicates the other, so faith in God finds a natural, necessary, and inevitable companion in faith in immortality. The religious faculty of man generates faith in personal continuity. Because He lives, and we can know Him, and worship Him, we shall live also. Addison, in his familiar and apt soliloquy, has expressed this view of the origin of the conviction:—

"It must be so—Plato, thou reason'st well—
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread and inward horror
Of falling into nought? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the Divinity that stirs within us;
'Tis Heaven itself that points out an hereafter,
And intimates eternity to man.
Eternity! thou pleasing, dreadful thought!
Through what variety of untried being,
Through what new scenes and changes must we pass!
The wide, th' unbounded prospect, lies before me;
But shadows, clouds, and darkness, rest upon it.

* Max Muller, *Science of Religion*, 20. Chips, Vol. I., § xix. xx.—*Cf. also British and Foreign Evangelical Review*, No. 95, p. 76.

Here will I hold. If there's a Power above us,
 (And that there is all Nature cries aloud
 Through all hore works,) he must delight in virtue;
 And that which He delights in must be happy.

Thus am I doubly arm'd; my death and life,
 My bane and antidote, are both before me.

The soul, secur'd in her existence, smiles
 At the drawn dagger, and defies its point.
 The stars shall fade away, the sun himself
 Grow dim with age, and nature sink in years,
 But thou shalt flourish in immortal youth,
 Unhurt amidst the war of elements,
 The wreck of matter, and the crush of worlds."

II. Closely akin to this is the large and influential action of the human CONSCIENCE in favour of the enduring life of man. Clement, of Rome, has transmitted the tradition that the Apostle Peter was so much impressed by the circumstance, that if there is ever to be a perfectly righteous retribution, we must look for it beyond the grave, that he was in the habit of exclaiming, "God is just, therefore the soul is immortal." The conscience which says, "I *ought* to do what I feel to be right, has a strong and vehement way of affirming that there *ought* to be a future state. A faultless judgment hereafter is a necessary appeasement of conscience outraged by the contradictions and seeming absurdities of this present life. Measureless injustices abound; and the honest soul calls aloud for the limitless perspective of eternity so that there may be a universal rightening of all that is wrong here. History is luminous with the glaring light of conscience insisting upon the law of personal continuity. Not more surely is a stone urged to the earth by gravity, than the action of conscience upon the facts of life here compels faith in an all-rectifying hereafter. Men have ever said with Peter, "God is just, and therefore the soul is immortal."

III. The energies and achievements of the human INTELLECT have powerfully co-operated with religion and conscience to establish the same conviction. Men have felt the spell of the infinite and the eternal upon their thought. The present could not content them. They have not been able to live within "to-day" nor "to-morrow;" but have pushed beyond the dark curtains of time into the broad and endless spaces of eternity. The mark of continuity is on all the higher faculties of man. He is meant for further work, for better service. "To me," said Goethe, "the eternal existence of my soul is proved from my idea of activity. If I work incessantly till my death, nature is bound to give me another form of existence when the present can no longer sustain my spirit." Montesquieu expresses a similar intellectual necessity when he says, "If the immortality of the soul were an error, I should be sorry not to believe it. I avow that I am not so humble as the atheist. I know not how they think; but for me, I do not wish to exchange the idea of immortality for that of the beatitude of one day. I delight in believing myself as immortal as God Himself. Independently of revealed ideas, metaphysical ideas, give me a vigorous hope of my eternal well-being, which I would never renounce."

The triumphs of toil feed and nourish a similar confidence. Man has looked out upon nature and interpreted its laws; soared amongst the stars as if he were an angel, and analysed their elements as if he had them in his crucible; weighed the earth in his scales, and read its

history from its first dawn; caught the light and taught it to paint for him; penetrated space with his eye, and embraced the most distant portions of the universe in his generalizations; and he is yet pressing forward, forgetting the things that are behind, and endeavouring to master all the secrets of the universe, and lay bare all its processes.

Is it strange that he should feel that he must "go on;" that the law of *continuity*, which enfolds all things, gathers him also within its grip; and that he, too, is a *force*, and a fountain of personal force, that cannot be annihilated; "the imperishable seat of a human personality?" Faith in the law of personal continuity has always strengthened itself upon the food supplied by the intellect, and finds its supply larger and richer to-day than ever.

IV. Finally, the annals of all lands show that the human HEART has called aloud for the perpetuated life of the dear departed, and sought its satisfactions in an undying love. When bereavement is recent, and the chill of death pierces us to the bone, and we are saying,

" Ah, Christ, that it were possible
For one short hour to see
The souls we loved, that they might tell us
What and where they be."

We are helplessly driven on to the shores of eternity, like sea-weed loosened from its hold, or the broken splinters of a wrecked vessel. The mind calls for distinct, authentic tones; clear and ringing revelations of the future life: and if they come not, still the *heart* rests in the welcome intuition, mother of a conquering hope, of a happier and an endless existence.

Falling stones and circling planets point to a gravitating power that extends to sun, and moon, and stars, and all mundane and celestial spheres. The religious elements in man's nature, his eye for, and faith in the unseen and infinite, his conscience, his intellect, his affections and his intuitions, are seen all along the historic past gravitating towards the conviction of personal immortality. Can this be a delusion? Has it no basis of truth? Is not *personal continuity* a law of man's being, as really as *gravitation* is a law of the solar system?

The links are here. Can we make a chain from time to eternity?

First Link.—God has made us, and not we ourselves. We are His workmanship. He has cared for us: He has worked for us and for our redemption and regeneration. His work is not finished at death. May we not fairly expect it to be finished *after*?

Second Link.—In the very *structure* of our being is a larger plan than any human life fills in. Man cannot develop this side of death. All other animals mature here; man does not: may we not fairly expect he will mature somewhere else?

Third Link.—Man has a *history*. That history discloses human nature in perpetuated out-going towards the infinite, the progressive, the boundless, the divine, the Eternal. Intuitively man *has* believed himself immortal. He has been driven to it as he has to talking. May we not fairly expect, then, that personal immortality is as true a characteristic of man as speech is?

The links are here. Whether they are made into a *chain* binding us to the belief that the Law of Continuity has not let man slip out of its grasp, depends upon each reader. There are men who question the law of gravitation; there *may*, therefore, be men who will question the law of personal immortality.

JOHN CLIFFORD.

“The Best Way of Preparing and Delivering a Sermon.”*

BY THE REV. H. BRIGGS, TODMORDEN.

THERE are few subjects which, to us as preachers, can possibly be more important than the one upon which I am to address you on this occasion. And it may do us good to have our thoughts directed to it, even though not much may be said that is new concerning it. It is a subject about which we *must* think, and the more we think about it the better. Till we know the best way to prepare and deliver a sermon, we ought to be willing and anxious to learn. You have asked me to try to tell you which is the best way. I am not a little afraid that I may fail to give you a satisfactory answer. But if I do my best, I know you will not complain.

Like many a text, the subject naturally divides itself into two parts. First, the preparation; and, second, the delivery of a sermon.

In speaking of the former part of my subject I shall take it for granted that we are all prepared to admit the necessity for preparation. The preacher is appointed to supply the people with spiritual food for their souls, and, like a good cook, he must prepare the meat before he serves it. Our congregations would have a perfect right to complain if our discourses were not the result of honest labour. It would be as reasonable to expect them to be satisfied with a raw piece of beef to dinner as with an unprepared sermon in the house of God. It would be an injustice to ourselves, a grievous wrong inflicted upon the people, and an insult to God, to attempt to preach sermons which have cost us no labour. Preparation must not be neglected if we wish to succeed in our work; and the preparation must be carefully and conscientiously made, for the work of God must not be negligently done.

We also assume, brethren, that your sermons are orthodox. I hope we may never grow weary of preaching the “glorious gospel.” It will, however, be a mercy if, in these days, we may be saved from being spoiled “through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ;” like some interesting individuals who, having been bewitched with the ignis-fatuus of modern error, are found floundering in the quagmire of heterodoxy. It is not needful, as some seem to suppose, that in order to be thoughtful preachers we must ignore the fundamental truths of the gospel. There is plenty of thought to be found in the gospel, and it is gospel thought which the people need. God help us to resolve to know nothing in our preaching but “Christ and Him crucified.”

The outline of the sermon, an eminent and modern teacher of homiletics thinks, should not be made till the materials have been gathered; and he supports his argument by the practice of an architect, who, he says, would never think of drawing the plan of a house till the materials had been secured of which the house is to be built.

* An Address delivered at Brighton Grove College, Manchester.

Though this argument may apply to topical discourses, yet we fail to see how it can apply to textual sermons. When we wish to preach a textual sermon we shall certainly find it helpful to make the plan at the first; and this, I think, will be the case with most of our sermons. I have found it useful to keep a stock of outlines on hand, which have often assisted me in the selection of a subject; and I have sometimes thought that one of the best methods of studying the Bible is to dissect its passages in this way; and that which enables us to understand the scriptures will help us to make our sermons. It is possible, no doubt, to compose a sermon without first making a formal outline, but as a rule it will not, we think, be found to be the most excellent method. The plan had better be made first if we wish to dig the hidden treasures from the text, and to secure logical arrangement in the sermon.

The number of divisions and subdivisions will have to be determined by the nature of the text or topic of the sermon. If there be logical arrangement it will be of little importance whether the number be great or small, providing it be not so great as to leave no room for enlarging. People who are hungry do not object to bones if there be something on them to pick; but they do object to them when they are dry, for men are not dogs that they should be satisfied with bare bones and crusts. Our divisions should be like nails fastened in a sure place, upon which to hang goodly pictures of illustration. But we must take care to have pictures; for nails alone are not enough in a picture gallery. The people will value our baskets of silver all the more if they contain apples of gold.

You can scarcely need reminding that in preparing a sermon we should endeavour to secure a suitable introduction. Such an introduction is useful, as it enables us to get hold of the attention of the people before we bring them to the main topic of the discourse. It may sometimes be used, also, to show them the importance of our subject, which prepares them to hear. It may be useful to lead them round a text before you take them in, as it is sometimes interesting and advantageous to examine the external appearance and the surroundings of a building before you enter it. The exposition of the context will often supply us with a good introduction. It is, therefore, helpful to study carefully the whole chapter from which the text is selected; for, besides supplying us with an introduction, it often enables us to understand more clearly and fully the teaching of the text. When the sermon is one of a series on the same subject a simple recapitulation of the former discourse may form a fitting introduction. But perhaps most, and the best of our introductions, will consist of the expansion of one or two side thoughts which are shown to have a manifest connection with and naturally lead up to the body of the sermon. It is needful that such a connection should exist in order to secure appropriateness. We have heard of preachers who preserve a stock of classified introductions always on hand, which they can manage to prefix to any sermon they chose to make, so that when, for example, they have occasion to preach from a text selected from the writings of Paul they will be sure to prefix to the sermon a brief biographical sketch of the great apostle. This practice must be fatal to all naturalness, appropriateness, and variety. A sermon is better without an introduction than with one which is

unfitting. I should prefer that my tailor make my coat without a collar than with one that is inappropriate and unseemly.

But the introduction should be carefully composed. It is desirable to be able to make a good impression at the beginning, or at least to take care not to make a bad one. A favourable impression produced at the outset will help us in the accomplishment of our object: in reaching the hearts and consciences of the people. I have observed, in reading Mr. Spurgeon's sermons, that often their best parts, in point of composition, are their introductions. Mr. Beecher's practice is carefully to write the introduction when he writes no other part of the discourse.

The conclusion must grow out of the body of the discourse, or it will be likely to be stale and powerless. This alone will secure freshness. And to wind up every sermon with a number of common phrases and hackneyed expressions, or even with the quotation of the same scripture texts, cannot be interesting or edifying. If the people are able to guess how we are going to conclude, they will be sure to get weary before we finish. The people like to be surprised. They love variety; and we should try to secure it here as elsewhere. Besides it is desirable to dismiss the congregation in a good temper by producing a good impression at the close, or we can hardly expect them to come again. You will have heard that the Right Honourable John Bright has made it a practice, through his political life, to prepare very carefully the conclusions of his addresses, most of which are exquisitely beautiful, and profoundly impressive. An audience is likely to be interested in a preacher who is known to make the closing part of his sermon impressive; and the expectation of something good at the close helps to sustain their attention throughout. If you should be a little dull in the middle, the people will not be so likely to complain if they are sure you will be lively at the end. The guests will not suffer themselves to quarrel with the master of the feast when they are expecting him to give them the best wine at the last. Of course the whole of the sermon should be carefully prepared; but we shall do well to bestow special labour on the exordium and the conclusion.

Is it better to write our sermons than to compose them without the use of the pen? It seems to us advisable for most young preachers to write many of their sermons, if not all. It is acknowledged that writing helps to form a clear and elegant style. It also assists many men in controlling the mind, and concentrating the thoughts. On the other hand we shall be able to save much time if we learn to compose some of our sermons without the aid of the pen; and this is an important consideration for a pastor in these days of stir and activity, when so many demands are made upon his energies. As both methods have their advantages it would seem desirable to be able to practise both, and not slavishly to confine ourselves to either. At the same time there are urgent reasons for most young ministers to write much. Such men as Spurgeon and others, who are engaged in writing much for the press, can afford to eschew the use of the pen in preparing their sermons, and their style will not be likely to suffer in consequence. But most of us have no such engagements; moreover we are but ordinary men, and we must do the best we can in our circumstances. As to how many of our sermons we should write is a question which will have to be determined by

every man for himself, in view of his own peculiar circumstances and mental tendencies. Those of us who have been in the habit of writing most of our sermons have found it very helpful to have been able to write them in shorthand. By this practice a vast amount of time has been saved.

The sources from which we draw the material for sermons are various. We all need helps. We cannot give out if we do not take in. A tree cannot bear fruit if there is nothing for its roots to feed upon. A stream will cease to flow if the subterranean reservoir is not replenished. And so the mind must be supplied with material for thought. Much of this material may be got by careful, systematic, and well selected reading. And if any of the numerous collections of anecdotes and illustrations extant will assist us, I do not see why we should refuse their assistance. Most ministers, I should suppose, feel their need of making use of every available source of help. When the mind is in a happy mood it is wonderfully prolific of thought; but there are times when it is not in such a state. An illustration is often a very useful part of the sermon, and we can hardly have too many of them; and if at any time we should desire one, but the mind refuses to make one, is it wrong or unwise to borrow? Doubtless the original illustrations which are the pure creations of our own minds are the best, and when the mind is willing to make them it would be idle and folly to borrow. But it will be very seldom that we shall need to borrow illustrations if we are patient, persevering, and diligent in our studies. If we "plough deep whilst sluggards sleep," we shall "have plenty of corn both to sell and to keep."

But my subject has to do with the DELIVERY as well as the preparation of a sermon. To some preachers this is perhaps the most difficult and most important part of their work.

I should suppose that the easiest way of delivering a sermon is to read it. This method imposes no tax upon the memory, nor does it call for any important preparation after it is written; but the question to be considered is not which is the *easiest*, but which is the *best* way of delivering a sermon. Reading may be the easiest; but, in our opinion, it is not the best method. A preacher needs more liberty both of thought and action than reading will permit.

Another method of delivering a sermon is memorizing. This is preferable to reading. At least it has this important advantage over reading, that it allows more liberty for the eyes and the hands, if not for the mind.

Very much has been written and spoken in favour of extemporary preaching. Most of the great preachers have recommended it. And we believe that the method which they recommend, and which they term extemporaneous, is the best. But they cannot mean pure extemporizing. They mean partly extemporizing and partly memorizing. Pure extemporizing means speaking without previous study or meditation. But these men cannot mean that we have to preach without previous and special preparation. The men who are known as extemporary preachers are not supposed to extemporize all their divisions and illustrations; but if they previously prepare their divisions, then they

memorize them. We cannot believe, however, that there are many extemporary preachers who, as a rule, content themselves with preparing only the outline. I am quite persuaded that none of us ever think of adopting this method of preaching, because, in that case, we should not need to inquire for the best way of preparing sermons, as we should have no need to prepare.

The delivery of a sermon should be accompanied by graceful and appropriate action. But this is an art which cannot be acquired without much care and practice. It is almost impossible for some preachers to acquire it because of the inconvenience of the pulpits in which they have to preach. Some of them are so deep and straight that the only thing that a preacher can do with his hands is to either hold them up like a school boy who is being punished for bad conduct, or to place them on the book board, or to let them hang idly at his side; he may even put them into his pockets, for he cannot use them. It was a pleasant, though rather strange experience to me, to preach on a spacious platform after I had been released from such a pulpit. For several Sabbaths I scarcely knew how to stand; and one of my good deacons said I was like a boy in a new suit of clothes, who does not know what to do with his arms.

It is an easy thing to acquire very awkward and unseemly habits in the pulpit, consisting of strange and mechanical movements of the arms and body. And when they are once formed it requires almost a superhuman effort to abandon them. It is safer to have too little action than too much. The people will be offended with inappropriate action when they will not notice any lack of proper action. It is worth while to be constantly on our guard against indulging in any awkward and offensive movements, such as doubling the fist at the congregation, or hammering the Bible, or tearing the hair, or stamping the feet, or moving the arms as in the act of throwing stones. All our movements should be either for our own relief, or such as shall serve to make our thoughts more impressive.

The sermon should be delivered in a tone of voice which is natural, clear, and distinct. There is a certain sing-song tone of voice, which is generally known as the "holy whine." I suppose some preachers think that it produces a very fine effect; but its effect on me is never fine or pleasant. It may solemnize the superstitious, but it cannot inform the ignorant, nor edify the thoughtful. I believe it is very objectionable to intelligent people. We should lift up our voice in preaching so that the people can hear us. I believe it is a sin for a preacher who has a good voice to refuse to use it properly in the pulpit, thus depriving many of the privilege of hearing; like one of Mr. Spurgeon's friends, who, when in the chapel, prays in a whisper, so that many cannot hear him; but who, when at his business, can shout as loud as any of his neighbours. It is not our duty to shout in preaching, but it is our duty to strive so to speak that all may hear.

Our delivery of the sermon, brethren, should be earnest. And in order to speak with becoming fervour we shall need to have our lips touched as with a live coal from the altar of God. O that He would give us tongues of flame with which to preach the reconciling word. If we mean to be able to preach the gospel with that passionate earnest-

ness which becomes us we shall need to have the truth of God burnt into our very souls; we shall do well to endeavour to realize vividly the condition of many in our audience, remembering that it may be the last opportunity afforded them of hearing the gospel; we shall also require to remember our own heavy responsibilities, and the solemn account we shall be required to give of the manner in which we have discharged them.

The message of God ought to be proclaimed fearlessly. We need not fear the hostile criticisms of ungodly men, who care not for the truth. They will criticise whether we fear or not; and their criticisms will be none the less severe because we are timid. Fear of the enemy in a good cause is contemptible.

We must speak prayerfully. It is well to learn how to pray whilst we are speaking, as Moses prayed whilst Israel were fighting. We must climb the holy mount of communion, even to its highest peak; and if, like Moses on Sinai, we shall meet with God at the summit, then when we descend our faces will blaze with a supernal glory, whilst our hearts will throb with intensest hatred to sin, but with melting love to sinners; and our tongues will be like the pens of ready writers whilst we proclaim to the people the heaven-sent message.

Can it be done?

I DON'T like that red nose, and those bleary eyes, and that stupid, downcast look. You are a drunkard. Another pint, and one pint more; a glass of gin and water, rum and milk, cider and pepper, a glass of peppermint, and all the beastly fluids which drunkards pour down their throats. It is very possible to conquer it, if you will but be resolute. I remember a man in Staffordshire who was drunk every day of his life. Every farthing he earned went to the ale house. One evening he staggered home, and found at a late hour his wife sitting alone, and drowned in tears. He was a man not deficient in natural affections; he appeared to be struck with the wretchedness of the woman, and with some eagerness asked her why she was crying. "I don't like to tell you, James," she said, "but if I must, I must; the truth is, my children have not touched a morsel of anything this blessed day. As for me, never mind me; I must leave you to guess how it has fared with me. But not one morsel of food could I beg or buy for those children that lie on the bed before you; and I am sure, James, it is better for us all we should die; and to my soul I wish we were dead." "Dead?" said James, starting up as if a flash of lightning had darted upon him; "dead, Sally! You and Mary, and the two young ones dead? Look at me, my lass, you see what I am now—like a brute. I have wasted your substance,—the curse of God is upon me,—I am drawing near the pit of destruction,—but there's an end; I feel there's an end. Give me that glass, wife." She gave it him with astonishment and fear. He turned it topsy-turvy; and striking the table with great violence, and flinging himself on his knees, made a most solemn and affecting vow to God of repentance and sobriety. From that moment to the day of his death he drank no fermented liquors, but confined himself entirely to tea and water. I never saw so sudden and astonishing a change. His looks became healthy, his cottage neat, his children were clad, his wife was happy; and twenty times the poor man and his wife, with tears in their eyes, have told me the story, and blessed the evening of the fourteenth of March, the day of James' restoration, and have shown me the glass he held in his hand when he made the vow of sobriety. It is all nonsense about not being able to work without ale, and gin, and cider, and fermented liquors. Do lions and cart-horses drink ale? It is mere habit. If you have good, nourishing food, you can do very well without ale. Nobody works harder than the Yorkshire people, and there are many Yorkshire labourers who for years together never taste ale. SIDNEY SMITH.

Chester and Matthew Henry.

BY REV. J. BUCKLEY, D.D.

I COULD not visit Chester without going to see the chapel where, more than a century and a half ago, Matthew Henry ministered the word of life; and it happened rather singularly that we were there on the anniversary of the great commentator's birth—October 18th.* I sat in two chairs said to have belonged to the good man; and stood in the pulpit from which he addressed to hearers, who have long since passed away, those serious and impressive appeals that abounded in his discourses. The pulpit is, I believe, slightly altered, but the old sounding board is the same. Sad to say, another gospel, which is not another, but which subverts unwary souls, is now preached where this honoured servant of Christ so long ministered. The inscription over the pulpit is as follows: "In Reverent remembrance of Matthew Henry, minister of this congregation from 1687 to 1712. His great abilities and varied attainments were consecrated in unwearyed labours to the highest interests of his fellowmen. He was a learned, sagacious, and devout expositor of scripture, an attractive teacher, a faithful pastor, an assiduous evangelist, and an eminent example of Christian character, ripened into spiritual maturity by unwavering faith and fervent prayer. A Nonconformist from deep conviction, and fidelity to conscience; he delighted in a holy generosity; and diversity of communion neither alienated his affection nor restrained his charity, and both Churchmen and Nonconformists devoutly cherish his memory. Born October 18, 1662; died June 22, 1714. To commemorate the bi-centenary of his birth, this chapel, of which he was the founder, was refronted, and the adjacent alms-houses rebuilt in 1862."

And is this all? I could hardly help saying when I had read it. Henry himself said, "I am never so much in my element as when I am preaching Jesus Christ and Him crucified." He began his ministry at Chester with a sermon from 1 Cor. ii. 2—"I am determined," etc. Addressing young ministers, he said: "Study Christ; preach Christ; live Christ; let Christ be all in all;" but here the life and work of this faithful minister are professedly described, and "the name that is above every name" is not even mentioned! Surely a system *must* be wrong—we need not adduce a multitude of texts to prove it—that thus ignores the person and work of Christ. It carries its condemnation on its front. No reader of this inscription, not otherwise informed, would suppose that Christ and His cross was all the theme of this eminent man.

In the vestry, the desk at which, according to tradition, he wrote his Commentary was pointed out to us; also his pulpit Bible—but some mischievous person had torn out the date in two places. It contained the Apocrypha and the Translator's Epistle to the Reader, which all who have carefully examined know to be incomparably superior to the fulsome address to James I. We were also shown the first edition of

* The Chapel is in Crook Lane, and was opened in the year 1700; but he had previously preached for thirteen years in a large outbuilding belonging to one of his friends, and which had been fitted up for the purpose. It was a part of the Friary.

the Commentary, which was published in or about 1721. On its pre-eminent excellence I could say much, having studied it for more than forty years, but it would be superfluous. It was written, as all its careful readers must know, in humble dependence upon divine help. "Every page, sir," he said, writing to one of his friends, "is a child of prayer, and so it must be, or it will miscarry." His "Miscellaneous Works," in two vols., will abundantly repay careful study. To many of his positions in the "Treatise on Baptism" we should, of course, object. He admits, however—and the admission is natural enough from his point of view—that "there were difficulties in the controversy which might puzzle the minds of well-meaning Christians." His "Communicant's Companion" was much valued in that generation, and ought to be better known in these days. Young men, and young women too, may read with advantage his sermon on being sober-minded; and if any of my readers should unhappily be troubled with a bad temper, his "discourse concerning meekness and quietness of spirit" may be safely recommended. I have seen the manuscript of one of his sermons, which is in the possession of my dear old friend, Mr. Wilkins, of Derby. It is founded on Acts iii. 19—"Repent ye therefore, and be converted," etc., but is very difficult to decipher.

Afraid of taxing too severely the attention of my readers, I will omit much that I should have gladly written; but before we leave this great and good man, a few additional remarks may, with propriety, be made. It is deeply interesting to notice *his early consecration to Christ*. Writing when he was only nine years old to his father in London, he tells him that every day since he left he had done his lesson, and he hoped he had done it well; "and so," he adds, "I will continue to do till you come." This lesson was "two verses in the Greek Testament, and a side of Latin, or Latin verses." Referring to the illness of one of his relatives, he adds—and the reader will mark the resemblance between the writing of the lad of nine years and the sententious style of his manhood—"By this Providence we may see that sin is the worst of evils, for sickness came with sin. Christ is the chief good, therefore let us love Him; sin is the worst of evils, therefore let us hate that with a perfect hatred." When he was ten years old a sermon by his revered father, from Psalm li. 17, "The sacrifices of God are a broken spirit," etc., deeply affected him. He afterwards opened his mind to his father, and was encouraged to hope that he had passed from death unto life. The paper he wrote a year later, on the evidence of true grace, is very remarkable for one so young.

When about eighteen *he went to London to Mr. Doolittle's School*, his father and a cousin accompanying him. They left Broad Oak on Monday morning, and reached the great city on Friday evening. It was an event in those days to go to London; and young Henry, writing to his sisters to announce their safe arrival "through the good Providence of God," devoutly added, "It is of the Lord's mercies that I am not consumed." The thing that surprised him most was the number of coaches. He had never seen anything like it, and he told his sisters, "If I should say that we met above a hundred after we came into the town, before we came to our inn, I should speak within compass." While in London he visited Baxter in his imprisonment, and found him

"in pretty comfortable circumstances." He was in a private house near the prison, "attended on by his own man and maid;" for Margaret, who shared his former imprisonment, and took care to send their best bed to the prison, had gone the way of all the earth. The venerable saint gave the young disciple some salutary counsel that he must have remembered in after years with advantage, especially exhorting him to prepare for trial, and telling him that the best preparation was a life of faith and a constant course of self-denial.

As a minister of Christ *he kept the great end of the ministry always in view*. "I aim," he said, "at nothing but souls. I hope I know so much of the worth of souls that I should think it a greater happiness to gain one soul to Christ than to gain mountains of silver and gold to myself." Old father Tallents once or twice gently reminded him that he did not preach enough on election and free grace, and he dutifully promised to remember what his venerable instructor had said; but he always kept to what was practical and useful. "You think," he said on one occasion, "we are too earnest with you to forsake your sins, and accept of Christ; but when you come to die you will see the meaning of it. We see death at your back." Brought to Christ, as already stated, when very young, he never forgot the Master's charge—"Feed my lambs." Exhorting young ministers, he said, "Consider the lambs of the flock. You must take *them* along with you. Do not over-drive them by being over-long or over-fine." Catechising, he said, had been looked upon as one of the lowest branches in ministerial office, but it was the height of his ambition to be "skilful, faithful, and successful" in it.

Matthew Henry was *a catholic Christian*, and said that he could gladly part with the last drop of his blood for the healing of the wounds made by the divisions among Christians. I doubt, however, whether he was remarkably charitable towards the Baptists; or, as he said, we ought to be called Anabaptists, or Antipædobaptists. Ours, he said, was a very uncharitable and very unnatural way, and was generally accompanied with other errors; but he would not presume to judge us." He "heartily pitied our mistake; but he did not doubt that many amongst us were such as feared God, and were accepted of Him;" adding, "What I myself have seen of Christ among them I do dearly love and rejoice in. He had seen, I may add, a great deal of one Baptist in his own family; and of her he wrote nothing but good. Mrs. Hannah Amery was the schoolmistress of his children, and, as he says, "was a very holy and good woman. She was ready in the scriptures, and delighted in good discourse." He preached her funeral sermon from "Thou shalt guide me with thy counsel, and afterward receive me to glory."*

His diligent improvement of time; his fondness for his study, and his love of the Bible, were very marked features of his character. "I am always best," he said, "when alone; no place is like my study; no company like good books, especially the book of God." He held

* This good woman was buried at Hill Cliffe, near Warrington, on the 6th December, 1709. There was a controversy in the pages of the *Baptist* some time ago about the antiquity of the Church and burial-ground at Hill Cliffe. Mr. Henry was at the funeral of Mrs. Amery at the time mentioned, and adds, "Her father was the first who was buried there,"—but the date of his burial he does not give. See *Life of Matthew Henry* by Sir J. B. Williams prefixed to the royal octavo edition of the *Commentary*, Vol. I., p. 123.

that ministers were married to their ministry, but not to any particular church; and he practically exemplified it; for after twenty-four years labour at Chester he saw it right to remove to Hackney. It cost him much anguish of spirit; but a wider sphere of labour was presented to him, and he promised his Chester friends to pay them an annual visit. He entered with characteristic ardour on his work in London; and as he was scarcely fifty years old he, no doubt, cherished the hope that a few years of useful labour would be allotted him; but such was not the will of the Lord. His death was sudden, and occurred at Nantwich when paying his second annual visit to his friends in Cheshire. He was buried in Trinity Church, Chester, by the side of his first wife. I close with words written with touching simplicity and pathos by one of his ministerial brethren after reading his Memoirs by Mr. Tong. "Farewell, dear saint! thy memory is fragrant upon earth. Thy works will perpetuate thy fame. Thy spirit is retired to those that are perfect. I follow, though sinning, tired and sighing. One motive more I have to quicken me in my way, that I may meet the loving, beloved, holy, happy Henry there."

Should Jimmy Join the Church?

FOR THE YOUNG.

"MAMMA, am I too young to join the church?" said Jimmy, a boy of twelve.

"Why, Jimmy, what should make you ask that question?"

"Well, mamma, I'll tell you. You know I've been trying to be a Christian some time. I've given my heart to Christ, and I believe He has taken me for His own, and now I want to be with His people. Can't I join the church next Sabbath with the rest?"

"Most certainly, my son, if you desire it, and feel that you are God's child, and that your heart has been changed by God's Spirit. You are old enough to decide that as soon as you feel that you love Jesus so much that you could not bear to offend Him. He says, 'If ye love me, keep my commandments.' A heart that has not been changed has no real desire to keep His commandments. One of His last commandments is, 'This do in remembrance of me.' Do you really want to keep that command out of love to Him?"

"Oh, yes, mamma, I want to do always as He says. But I am afraid I shall sometimes make mistakes. You know I love you, mamma, dearly, yet I sometimes make you feel badly."

"That is true, my dear; but when I know that you do not mean to hurt my feelings, I can overlook it in you. And you know the Bible says, 'Like as a father pitieth his children, so the Lord pitieth them that fear Him.'"

"Will the Lord really pity me if I do wrong sometimes; and will He forgive me, too, if I ask Him, and am truly sorry?"

"If you do wrong because you think He will pity and forgive you, you have no promise. But if you make mistakes sometimes, as you said, or unintentionally do wrong, you may be sure the Lord will pity your weakness, and always be ready to answer your prayer for forgiveness."

"But suppose I really shouldn't hold out?"

"There needn't be any such supposing about it. 'He who hath begun a good work in you will perform it until the day of Jesus Christ.'"

The shadow that had been stealing over Jimmy's face left. The next Sabbath he made a good confession, and was received into the church.

Boys and girls, as soon as you can say with Jimmy that you have given your hearts to Christ, you may join the church.

Law and Grace.

BY REV. THOMAS HENSON, LONG BUCKBY.

SCIENCE is said to proceed on the assumption of never failing law. Theology rejoices in the permanency of law, but claims room for the supernatural, and for miracles. But Paul tells of a law, a divine law, which was weak, and could not accomplish its end, in Rom. viii. 3. Either this law was weak in itself towards its object, or it was weak through the weakness of its object. The apostle explains the latter to be the case. "The law was weak through the flesh." Now inert matter cannot offer resistance to the laws which the Creator has impressed upon it; but man can, and does resist the moral law under which he is placed. This distinctly marks him as something more than highly organized matter.

But what law was it which was "weak through the flesh?" The law of works, say some. The moral law, and the law of works, say others. I prefer this latter answer. Law failed both with man in his innocence, and man in his sin.

The law could not bind man to God, not even the first man in paradise. Adam, in Eden, was holy, pure, and good; he was placed there under law. The law impressed upon him was benign and just; it was the link, or, perhaps we may say, the chain which was to bind him to his Creator in obedient love. But it could not hold him: he broke it, and fell from his God.

The law, however holy, could not restrain guilty passions. It cannot be supposed that Cain was free from law, else how could his killing his brother be a crime and a sin? The wailings of his own conscience after the dreadful deed show that he knew of a better law. David lived in a blaze of law-light, but he was not restrained either from adultery or from murder. These two instances, out of many contained in the Bible, show that law, either as written upon the conscience, or as written upon the inspired page, could not restrain the guilty passions.

The law could not forgive, nor justify the guilty. "By the deeds of the law shall no flesh be justified in His sight, for by the law is the knowledge of sin." Yes, the law could make Paul to tremble under a sense of sin and condemnation; but it could not forgive him, it could not justify him. Giving the knowledge of sin, the law can make the offence to abound before the awakened conscience, and thus compel the sinner to tremble before the Judge; but it could never say "thy sins are forgiven thee, go in peace." How vain is their hope who, being ignorant of God's justification for the sinner, go about to establish their own righteousness according to the law. "If there had been a law given which could have given life,"—*i.e.* to its transgressors—"then verily righteousness should have been given by the law." Like a school-master, it may school the soul to Christ for life, but in the law itself the soul finds death.

The law cannot sanctify the heart. Religion without holiness of heart and life is a delusion. Streams show the nature of their sources, so the life shows the heart. The heart is deceitful, and desperately

wicked. It needs regeneration—John iii. 3-5 ; but this the law cannot do. It needs sanctification ; and this also the law, though holy, just, and good, cannot effect. The law makes nothing perfect.

The law is weak through the flesh ; not in itself. Michael Angelo required marble to take on the finished lines of his exquisite skill ; sand mocked all his efforts. So the law, in itself perfect as its Giver, is weak in the material upon which it has to work. A falling apple, a falling mountain, must implicitly obey the law of gravitation ; but this divine law is not able to uplift fallen man. He, a rational and free creature, resists it. All that it was intended to do for him it cannot do, because he is weak through sin. All that he needs to have done for him as a sinner it cannot do, because it is holy, just, and good. The responsibility rests with man ; not with the law.

From this point the out-look is terrible ; but there is a remedy. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." This is the provision of grace.

We note the source—"God sending." Divine love is the wellspring of redemption—John iii. 16. God's attitude towards man is not vindictive, but merciful. Justice and mercy in Him meet together in righteous hatred of sin and compassionate love of the sinner. In Him righteousness and peace kiss each other in reconciling man to Himself, without imputing his trespasses to him. He willeth not the death of a sinner, but his life.

We note the provision—"His own Son." Not one of His many angels, not the highest of them, but His only begotten Son. This is the measure of His love to fallen man—"He spared not His own, only Son, but delivered Him up for us all." And here see the dignity of the gift. Not a mere creature, created ; but He who in the beginning was with God, and was God. He who appeared in the likeness of sinful flesh was God incarnate, God in Christ, the great mystery, God manifest in the flesh.

How ? "In the likeness of sinful flesh." Human, but sinless. If sin can be atoned for it must be done, not by one of another order, even though a higher order, but by one of the same order. Christ came to atone, and a body in the likeness of the sinner's was prepared for Him. The children, partakers of flesh and blood, were subject to bondage in the fear of death ; therefore He took upon Himself the same nature, that He might taste death for them, and deliver them. Consider 2 Cor. v. 21 ; Hebrews iv. 15 ; vii. 26.

For what ? For sin. As a sin-offering. "All we like sheep have gone astray, but the Lord has laid on Him the iniquities of us all." "Since beside deficiency in spiritual life there is a real disturbance of the harmony in the inner and the outer man, more than the mere incarnation was requisite, namely, the extirpation of the guilt, and the restitution of the disturbed order by the founding of a centre, from which harmony might pour forth through all the spheres of life, even as from Adam disharmony had been diffused."* The doctrine of substitution is here, however much men may object to it. All have sinned, and One

* Olshausen.

died for all. Men think lightly of sin; but God condemns it, not with words only, but by the death of His only Son.

The Result. "That the righteousness of the law might be fulfilled in us." Holiness, purity, and goodness, is the aim and desired object of the law of the Lord; but as long as sin reigned, the law was defeated. But when the law of the spirit of life in Christ Jesus has made the soul free from the law of sin and death, justification, sanctification, and glorification follow, because grace reigns through righteousness unto eternal life. Sin, being now condemned in the flesh by Christ Jesus, therefore believers should mortify sin in the body. This will be the delight of all who have been baptized into His death.

War! War!! War!!!

BY REV. J. WATMOUGH.

THE term war means opposition or hostility. Generally it signifies a contest between nations or states carried on by force. It is the armed conflict of sovereign powers. Such war is a calamity and a curse, take place whenever or wherever it may. "Array war," says one, "as you like, celebrate and sing about it as you may, it remains a horrible and heart-rending thing, offensive to God and disgraceful to man." Yes, war is a calamity and a curse. Does any one doubt this? Let him think of the long list of its dreadful concomitants—the suspension of industry; the destruction of property; the violent death of thousands; the slower torment of tens of thousands languishing in hospitals, or perishing of famine; the multitude of "sweet babes fatherless," and widows mourning whose sorrows are not ended even by the dawn of peace, and doubts will instantly disappear in appalling certainty of conviction.

Thinking of the evils of war a little more minutely, we are struck with its enormous cost. Soldiers have to be supported, army officers to be paid at the rate of thousands a year, ammunition and weapons of warfare to be provided, and a host of other things to be attended to which all mean expense. Millions of pounds are thus drained away from our national exchequer and worse than wasted. It is said that the money spent in our own country alone, on wars and military preparations during the last twenty-five years, is upwards of six hundred and forty-six millions sterling.

Another of the evils of war is its destructiveness. It is destructive in no small measure to property, but especially to human life. On the battle-field you may see heaps of slain weltering in their own blood, their bodies mangled, their limbs shattered, and almost every vestige of the human form destroyed. In the Crimean war, the number of the slain was 750,000; in the Italian war of 1859, it was 45,000; in the American civil war, it was 800,000; in the Prussian war of 1866, it was 45,000; in the Franco-German war of 1870-71, it was 215,000. The total number of the slain during the last twenty-five years, not including the slain in the recent Turko-Russian war, is more than two

millions. Who, then, can refrain from saying that "war is the slaughter-house of mankind, the hell of this present world?" Such alarming statistics touch our hearts to the quick, and make us feel most deeply. Thucydides shed tears when he heard Herodotus repeat his history of the Persian wars at the public festivals of Greece; and the dreadful calamities attendant upon war are sufficient to make any one shed tears. They are enough almost to make us say, in the language of one of England's sweetest poets:—

"Oh, for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumour of oppression and deceit,
Of unsuccessful or successful war,
Might never reach me more!"

We may well pray, therefore, for the dawn of that happy time, the elysian period, when the sword shall be beaten into the ploughshare, and the spear into the pruning-hook, and men shall learn war no more. Not only should we pray for the dawn of the day of universal peace and amity, but we should labour for it, by spreading the principles of true philanthropy—the principles of love one toward another. War has its origin in that spirit which, in private circles, leads to quarrels, contentions, and disruptions. It may not seem much for brethren and sisters to set each other at defiance and act in hostility to one another, but that is the very spirit which animates nations, when, with full equipment, they hurry to spill each others' blood.

What we should do, then, is to repress this spirit, that the opposite quality may shine forth in our lives. "Above all things," says the scripture, "put on charity, which is the bond of perfection." "Let brotherly love continue." "The Lord make you to increase and abound in love one toward another." "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice; and be ye kind one toward another, tender-hearted, forgiving one another, even as God for Christ's sake, hath forgiven you." It is by thus cultivating love and concord between individuals that we may expect the illustrious day when the battle-field shall wave with golden corn, and peace mantle with its sunny smiles every part of the world.

After all, the interests of peace may be most largely served by the spread of the gospel. Men cannot be brought to do their duty one towards another until they receive the gospel. Then let us spread the gospel, as the surest means of conciliating nations and cementing them together in the bonds of true brotherhood.

What is better than peace between nations, or peace between individuals, is peace with God. A soldier dying in the Crimea requested to have the passage read to him which says, "Peace I leave with you, my peace I give unto you;" when that was done, he said, "I have that peace; I am going to the Saviour; God is with me; I want no more;" and with those words upon his lips he expired. May all our readers have peace with God, and joy in the Holy Ghost.

CHEMISTS tell us that a single grain of the substance called iodine will impart colour to seven thousand times its weight of water. It is so in higher things—one companion, one book, one habit, may affect the whole of life and character.

Three Typical Prayers.

I. THE wanderer is returning. Twenty years have passed away since Jacob left his home, exiled by his own wrong doing. He went away with nothing but a staff, he comes back "two bands," with children and servants, and flocks and herds. But his sin is with him still. It has been lying in wait all the while he has been with Laban; and now "it has found him out." He has often tried to explain it away, or soften it down to his own conscience, or forget it altogether; but now, in the light of the news just brought, "Behold thy brother Esau cometh to meet thee, and four hundred men with him," all its shameful atrocity starts up before him—he sees it as it really is. He knows that all that company is not needed to give him the kiss of welcome home again. He feels not only the sin has found him out, but its punishment will speedily overtake both him and all his loved ones, and so, as he cannot fight Esau, he puts his cause into God's hands; he sends both his bands over the brook, and alone he enters into that closet, the floor of which was the green grass, and the ceiling Heaven's firmament, and the walls the thick midnight darkness all around, and—*prays*.

In that prayer, constantly repeated over so many hours for deliverance from Esau, Jacob was able to plead God's distinct instructions to him to return, and His equally distinct pledge of defence—the God that said unto him, "Return unto thy country, and I will deal well with thee." And so, while the Angel put his hand on Jacob's sinew, and lamed him for life, Jacob was able to put his finger on the angel's lips, and overcame Him with His own words, "*Thou saidst.*" On the direction and the promise he stood and conquered. He began his prayer a threatened weakling, he ended it a prince with God and with man.

II. The enemy has become a friend. Blaspheming Saul is changed into prayerful Paul. And to nerve his heart so that he may look on Cæsar without shrinking, and face life's troubles and pains without flinching, and give up all earth's possessions and prospects without regret, he is given a sight of the throne of heaven, and of Him who sits thereon; some of the exceeding weight of glory is for a moment or two of wondrous ecstasy put upon his shoulder; some of eternity's rest and sunshine revealed in those transcendent words which it was never lawful for him to utter here. But with all this glory of the soul there is given him a thorn in the flesh, and it frets and worries him. His proud and sensitive nature shrinks from this perpetual irritation, and he, too, *prays*—prays thrice that it might be taken away. But he was able to plead *no promise*; in his wrestling he could not put his finger on the lips of the Lord Jesus, and he had to keep his thorn, albeit its rankling was assuaged by the Saviour's grace, which Paul found so sufficient for him, that he was able to glory in his infirmity and rejoice, thorn and all.

III. The Redeemer of mankind has just entered His last great conflict. It is the night before His crucifixion. He has finished all His words of love and promise to His disciples, and He goes to meet the traitor and his band, and be led forth to ignominy and death. The curse of a guilty world is hanging heavy on Him; the floods of His Father's wrath are roaring and swelling over His gentle spirit; the dark dread

night of misery before His enemies is present to His all-seeing vision; the cross which all His life has been present with Him as a *shadow*, starts up now in front of Him as an awful, soul-crushing *reality*. And He, too, *prays—prays thrice* that if it were possible that infinitely bitter cup might pass from Him. But His Father's will and His Father's words were all the other way; He had come into the world to drink this cup; He was born a man that He might carry man's sins up on to the accursed tree; and so, with an effort that shook His whole nature, He added, "If this cup may not pass away except I drink it, Thy will be done." And this submission to His Father's *known* will, this conquering of the shuddering shrinking humanity which would have revolted against the shame and the horror of the cross was the moment of His strengthening. He found His Father's smile sufficient for Him; sufficient help to go through all the terrible ordeal which lay before Him, and all hell staggered under the blow which that *giving up* dealt against its hold over our poor humanity.

These three prayers are types of all the petitions which Christians present to their Father in heaven.

1. Where the petition is based upon God's promise.
2. Where the petitioner does not know what God's will is concerning his prayer.
3. Where the petitioner asks for deliverance from a trial he believes God has sent.

In the prayer of Jacob we see the certainty of success in the persistent prayer of any one of us who can plead, for its acceptance, God's command and God's promise.

In that of Paul, where no such promise or command could be pleaded, as God knew best what would be most for the welfare of those amongst whom Paul worked, and also for the benefit of Paul himself. Paul gladly acquiesced in his Master's *refusal* of his request. We may learn from this that where God has *not* revealed His will, a refusal of our prayer, with grace sufficient given to bear the thorn, may be the best and kindest answer God can give both for ourselves and others.

From the prayer of the Lord Jesus we gather that when we know, or believe we know, what our heavenly Father's will is, if we venture to ask for a deliverance from a cross, however terrible, which that will lays on us, we must add, "Yet, not our will, but Thine be done."

From all three we may learn that men ought always to pray, and that it is right to ask God for what we *want*, thus making our requests known unto Him, even though He should think it right to say no. And we may also learn that no real prayer is ever overlooked or forgotten; that whether in the yes which grants our request, or in the "grace sufficient for us" with which He accompanies His refusal, He blesses and strengthens every soul that waits on Him in spirit and in truth.

S. D. RICKARDS.

I THINK the influence of a good man or a good woman teaching ten or twelve children in a class, is an influence for this world and the world to come that no man can measure, and the responsibility of which no man can calculate.—
John Bright.

Our Walsall Chapel.

THE roof is going on. The building will soon be covered in. Everything is solid, good, and enduring. Such are the tidings that reach us concerning our Home Mission Chapel for 1878-9 from our Assistant-Secretary, the Rev. J. Fletcher, who has just inspected the work. But the funds do not come to hand so rapidly as we wish. OUR EXCHEQUER IS QUITE EMPTY. Our President, R. Johnson, Esq., has contributed £50. Mr. J. Bakewell has forwarded a sovereign: T. B. W. has forwarded half-a-crown. One friend said I could not resist your appeal. I wish there were hundreds more like him. Friends! Do send help! Remit a packet of five-pound notes. Forward a cheque. Enclose P. O. O's. The right time has come. Do not suffer our action to be fettered for want of funds. Moneys will be gratefully received by Rev. W. Lees, Walsall; T. H. Harrison, Esq., Wardwick, Derby; or the Secretary,

JOHN CLIFFORD.

Methods of Christian Work.*

THERE are latent forces in the churches of Christ which need awakening and bringing into active service for our Master. It therefore becomes us to originate plans of work suitable to call forth and develop the energies and talents of the various classes of our church members. The Church *needs work* as much as the world needs workers. We refer to the following modes of service as calculated to employ a great variety of talent.

I. *A Band of Scripture Readers to sick and aged.*—Hundreds of our church members might engage in this work with great benefit to themselves and to those who heard them. The youngest believer who can read might thus find something to do for Jesus. Let the band have a leader to watch over and direct it, and let cases of interest be reported at the prayer meetings.

II. *A Band of Females to help the sick and needy in their domestic affairs.*—Diocesan nurses without diocesan nonsense. Lady good Samaritans, who would prove themselves all the more lady-like because they were not afraid to soil their fingers if thereby they could help a needy soul and please the Master. Let those who are willing to engage in this work signify their willingness to their pastor, that he may know where to go for help of this kind, when he finds a needy case in his visitations. Three classes of people unfit for this work:—1, *Great talkers*; 2, *Very fussy people*; 3, *Unsympathetic people*. This work requires much grace; only such as are thoroughly christianised from head to foot, and through and through, ought to be encouraged to engage in it.

III. *A Home Mission Band*, which would divide the neighbourhood around the chapel into small sections, and appoint a visitor to each section who would call upon all new comers and non-church or chapel goers, and invite them to the house of God. The sections should be small, so that the visitor could soon know every house, and be able to do his work thoroughly.

IV. *Cottage Meetings* have been of great service in reaching a class that never would have been reached by the ordinary ministrations of the sanctuary. Get some friend to open his house for a meeting, and get the neighbours in by a special *personal* invitation, and then make the meeting as social as possible; read and pray and talk together; but be in earnest all through. In some cases it might be well to make arrangements to invite a few neighbours to tea, if they could not be got to the cottage meeting without. Cottage meetings work best in winter months; begin them at once.

V. *Open-air preaching* is also an efficient means of doing good. There are thousands who *will never* hear the gospel at all unless they hear it in the open-

* Suggested at the London Conference, October 2nd, by Rev. G. Wright, Hitchin.

air. There are more than 5,000,000 in our own country who go to no place of worship. We must go to *them* or they will *never* come to us. We are commanded to preach the gospel to every creature—not only to every congregation, and in every church, but to *every creature*. Open-air preaching is one of the most likely means to bridge over the fearful chasm that exists between the Church and the busy millions of our nation.

VI. *Flower Missions to Hospitals, Infirmarys, and Private Homes.*—The church at Hitchin has been engaged in this work. All through the spring and summer a hamper of flowers has been sent for distribution in London, and several young ladies have visited the Hitchin Infirmary every week with bouquets of flowers and short texts of scripture attached to them. Their visits are eagerly watched for and gladly welcomed; sometimes they speak a few kind words, and sometimes they sing hymns of Jesus to the poor sufferers.

Why could not many churches have a flower mission connected with them? Country churches might often supply churches in towns and cities;—the country Sunday school children and friends would be pleased to gather and send the flowers; and the poor of our cities, many of whom never see a flower, might be cheered by a small bouquet. The flowers which God has made so beautiful would secure a welcome for the words of God attached to them, and the employment of writing the texts, and doing the work, would be useful to all engaged in it.

Our neighbours perish day by day,
Thousands on thousands pass away;
O Christians to the rescue fly,
Preach Jesus to them ere they die.

G. WRIGHT.

Work at Kimberley.

WHAT LOCAL PREACHERS CAN DO.

Scene—The Market Place, Nottingham. Time—About four o'clock in the afternoon.
Dramatis Personæ—Mr. Earnest, a Christian merchant; and Mr. Warner, a tradesman and Baptist local preacher.

Mr. Earnest. Good afternoon, Mr. Warner, hope you are quite well and happy.

Mr. Warner. In splendid health and spirits, thank you, my brother, and the thoughts which were just passing through my mind when I met you had very much to do with the jubilant condition of the latter.

E. Oh, indeed! well, knowing your general desire to make other people happy, may I presume to ask what were those peculiarly pleasant thoughts to which you refer?

W. Well, I was thinking of the anniversary services which have just been held at Kimberley.

E. Oh, you mean the work which was commenced there last year; I should be glad to know how they are progressing.

W. Well, they have just celebrated their first anniversary, and a very successful time it was with them, I can assure you. On Sunday, the 29th of September, Mr. A. Brittain, of Nottingham, preached, and on the following day there was a tea and public meeting. On the Sunday afternoon, Mr. Almy, of Hucknall, with about twenty-five of his friends, walked over to Kimberley to the service, in order to encourage the friends there; and at the tea and public meeting on the Monday, notwithstanding the drenching rain, there were three traps loaded with visitors from the church at Hucknall, and two from Nottingham. About 120 sat down to tea, and there were between two and three hundred at the after meeting. The speakers were Messrs. Almy, Ward, Richardson, Sharman, Brittain, Bentley, and Lawrence, who did their work well. The chair was occupied by Mr. Donalley, a gentleman from the Methodist Free Church in the place, and we were also treated to some excellent music by a choir composed of friends connected with the little church, together with sym-

pathisers from the other denominations. I can assure you, brother Earnest, I never spent a more enjoyable evening.

E. Did you have a report presented to the meeting ?

W. Oh, yes ; Mr, Richardson, of Nottingham, you know, is the secretary of the movement, and he read the report, which had some very interesting points in it. A Sunday school has been formed, which numbers now nearly forty children. There is one candidate for baptism. They have done well financially, notwithstanding that the founders of the movement were somewhat tremulous on that score. £26 5s. have been raised, which leaves a balance in hand of 5s.

E. I think I understand that they are worshipping in the British Schools ; am I right in that, and, if so, do you know what rent they pay ?

W. They are worshipping in the school, and this is a great drawback to them, as they can have no week-evening services, which, of course is a serious matter, and especially for a young church. The rent which they pay is, I believe, £20 per year.

E. But I suppose they have not raised the £26 5s., of which you spoke, amongst themselves, as I understand they are neither wealthy nor numerous ?

W. No, the greater part has been raised in various ways. Many of the little churches in the neighbourhood have helped by collections, and in some cases Mr. Almy has lectured in aid of the funds.

E. How is the pulpit usually supplied ?

W. Oh, the local preachers from Nottingham and neighbourhood nobly supply that, free of cost, and in some cases at a loss to themselves, for they regard the movement as their own child.

E. Ah ; that is the right thing. Local preachers should engage in that sort of work all over the land. But is not the £20 rent for a room which they can only use on the Sabbath a serious matter.

W. It is, and would go a long way towards paying the interest on a little chapel. The people are not wealthy as we have said, and it would be a grand thing if they had a little place of their own ; and if any of your friends are anxious to do something for Christ, I hope they will suggest Kimberley.

J. T. ALMY.

“ Enough ! ”

I AM so weak, dear Lord ! I cannot stand
One moment without Thee ;

But, oh, the tenderness of Thine enfolding,
And, oh, the faithfulness of Thine up-
holding,

And, oh, the strength of Thy right hand !
That Strength is enough for me.

I am so needy, Lord ! and yet I know
All fullness dwells in Thee ;
And hour by hour that never-failing
treasure

Supplies and fills in overflowing measure,
My least, my greatest need. And so
Thy Grace is enough for me.

It is so sweet to trust Thy Word alone.
I do not ask to see
The unveiling of Thy purpose, or the
shining
Of future light on mysteries untwining ;

Thy promise-roll is all my own—
Thy Word is enough for me.

The human heart asks love. But now I
know

That my heart hath from Thee
All real, and full, and marvellous affection ;
So near, so human ! Yet divine perfection
Thrills gloriously the mighty glow !
Thy Love is enough for me.

There were strange soul-depths, restless,
vast and broad,
Unfathomed as the sea,

An infinite craving for some infinite
stilling ;
But now Thy perfect love is perfect filling !
Lord Jesus Christ, my Lord, my God,
Thou, Thou art enough for me !

—Frances Ridley Havergal.

George Thompson,

ONCE the widely-known and deservedly esteemed friend of the slave, has passed away in a ripe old age, full of honours and of years. To the younger members of this generation his name will be little known; so rapidly do the world's best workers pass out of sight. Vividly can we recall the one occasion on which it was our good fortune to listen to his powerful eloquence. His impassioned earnestness, fervid appeals, scathing denunciations, indomitable will, exhaustless energy, and generous and noble spirit we can never forget. He was a leader when to lead required moral intrepidity. The cause he advocated was unpopular, misrepresented, and hated. "Vested interests" were its formidable antagonists. Antiquity was against him. The strength of conservative feeling and tradition was against him. He had only truth, humanity, and God on his side: and he won. Slavery has been abolished in the British colonies and in the United States. He knew his duty: he did it, and he won. Such men must win. He cannot be a loser who has such allies as truth, humanity, and God.

To us his name and memory are specially interesting. He was of General Baptist descent. We had something to do with the making and moulding of him, and he was eager to recognize his ancestry, and grateful for the good stored up in him through the virtues of his predecessors. DONISTHORPE is a memorable name in our annals. The Normanton blacksmith, Joseph Donisthorpe, was a leader in the early days of our denominational life. He did a good work, and his memory is still precious. George Thompson was a descendent of Joseph Donisthorpe on his mother's side; and the last time the Ex-M.P. was in Leicester he called at our publisher's to make enquiries concerning the memorials of his humble and yet glorious ancestor. Goodness is imperishable. A divinely-inspired life is fruitful forever. It cannot die, but with the recurring generations renews its force, and in finer and nobler forms repeats its earlier glories. Let us believe in the perpetuity of goodness, and in the wisdom of doing the work that is right and just, that tends to the happiness of humanity, and enlarges the areas of freedom and of righteousness. Don't crave to be on the winning side unless it is the right side. Get into fellowship with the brave and the true, even though they be the few; and though you may be forgotten your work shall live for ever and ever. JOHN CLIFFORD.

Scraps from the Editor's Waste-Basket.

I. THE GENERAL BAPTIST ALMANACK AND DIRECTORY for 1879 will be ready Nov. 16th, price one penny. Its predecessors have been declared by the press to be unexcelled for cheapness, good editing, "liveliness," and usefulness. We mean to make the next better than any which have gone before. One new feature will be the appearance of a capital stock of General Baptist memoranda: incidents of signal importance in our history. "The nation that never looks backward will soon cease to go forward." It is so with a denomination. Forward is our motto; and we shall look backward so that we may hasten our onward speed. One church secretary in the North says, "I shall want ten dozen;" a southern minister says, "Put me down for a thousand." That looks well. Go on, brethren! Send in the orders! Help your Almanack to do its good work.

II. DOING OUR OWN EVANGELISING. Have you read the Report of the last

Midland Conference? Have you taken note of the fact that the pastors and churches are arranging to do their own evangelising, *i. e.*, they are going to have (to use the "cant" phrase) a mission, and to do the work of it *themselves*! They will not wait for the descent of a stranger; but will rejoice in the aid of pastors, and teachers, and evangelists amongst ourselves. This is a right and good thing. Many of our pastors are real evangelists. Every one ought to be able to bring himself to do real evangelising work. But let the churches take care. God will not suffer us each to miss the privilege of saving souls. It is the supremest luxury of the new nature; and He who loves us will neither allow us to work His gospel as though it were a dead machine, nor yet suffer us to gain all the results we desire when we are guilty of shunting our work on to others. Churches must *prepare the ground* by united, intense, and believing prayer.

The pentecostal blessing follows the prayer of the upper room. *Individual* effort must be bestowed upon men. A word spoken in tender and loving sympathy and with true courage must open the preacher's message. *Pray first; seek the lost; get them* to feel that you care for them; you, their neighbours and friends. Don't leave them to learn that from the preacher, make it felt yourselves. And then the seed will be sown into prepared hearts; and as sure as God is the Saviour of men, will it bring forth in some thirty, in some sixty, and in some a hundred fold.

III. STOP THAT SLANDER. It is going about doing enormous mischief. You know it is an unmitigated falsehood. Say so. The man would not, could not, have done such a thing. He would not be so insane; he would not be so wicked. Stop it. Do not suffer it to be repeated again. Go to him; yes, go to the maligned man, and ask him whether it is true or not. His character is worth more than gold to him. Go at once. Do to him as you would DESIRE that any one and every one should do to you. Get the thing stopped somehow. It is about a minister of the gospel. The minister who has lost his character had better give up. His power is gone. Rob him of his spotless fame—you had better forge his name to a cheque; better meet him in the street and attack him; better garrotte him. His purity is his power. Stop that slander! It concerns a deacon, an elder, a Sunday school teacher! Then, for the sake of the church, arrest the fell destroyer. Let it not go another inch. Satan set it going, and will keep it going if Christ's brave men do not stop it!

IV. HOW TO SECURE GOOD MANNERS. Get a gun and shoot the ill-mannered barbarians that do not know how to receive an English commissioner. Take accurate aim, and the offence will not be repeated. That is the last lesson in civility given by some of the intelligent members of the English press. The Ameer is uncivil, then shoot him. Behold the result of the good breeding and civilization of England! We are going back to the enlightened days when, if a man called another names, it was thought to be a duty to settle the matter by fighting a duel. Poor England!

V. WALKING CIRCUMSPECTLY was once, so it is said, elaborately described as proceeding with the same delicacy and considerateness of movement that would characterize a well-known member of the feline tribe in the act of passing along well-heated cubes of argillaceous material; or, in the briefer Saxon of Matthew Wilks,

"as walking like a cat on hot bricks." The figure is apt, if not elegant; and it suggests a depth of care-taking not too common amongst Christian men. We ought to do all we can to prevent our good from being evil spoken of. The dead fly should be kept outside the ointment. A useful Christian man is bound to protect his usefulness from being marred by slight faults. No wise father says all he thinks before his children. A church officer will keep in mind the fact that the eyes of the "Church" and of the "world" are upon him, and that a higher standard of excellence is expected in him than in others. He should be brighter and braver; more devoted and more self-denying than others; always eager to put the reputation and the progress of the church before all other things. Why is he placed in a leader's position if not by these very attributes to lead? It is a just and well-grounded expectation which looks for most of the Spirit of Jesus, for a close approximation to perfectness of behaviour, for more forgiveness, and kindness, and grace, in those who hold the foremost places. We must walk circumspectly; but surely without being like him who said, "I have been all my life so afraid of going wrong that I have stood still and have not gone at all." Walking circumspectly is at least *walking*.

VI. WHAT DOES IT MEAN? Another letter is to hand speaking of the mischief RUMOUR, with her hundred tongues, is working in some churches. "The tongue," says a correspondent, "is such a wild member; rumours do the church a deal of injury. Can't you stop it, Mr. Editor?" Good heavens! what does the man mean? It were easier to stop the Thames at London Bridge with a straw, or to divert the Niagara with a hair; or to arrest the shot of an "81-ton gun" within an inch of the cannon's mouth, than to stop rumour. Slander you may stop with a little daring; but idle, airy, lightfooted rumour, swift as Ariel, intangible as a sprite, you cannot catch it, do as you will. Some tongues are born to "rumour" as the sparks fly upward. The head is empty. It has nothing else to talk about. The life is vacuous. It has no work. The spirit is mean and beggarly, and has no great loves, no noble generousities. Poor souls! They are only fit to be the slaves of King Rumour, and to do his bidding. They need to be NEW men, to be remade, to set them free from their vicious and misery-spreading habit. Only Christ's NEW men obey His great NEW LAW as to the formation and expression of opinion.

"Judge not; judge no one hastily or unkindly. Ever think in love, and speak in it. See the best in the worst. Turn the crack of the vase out of sight; don't hold it in full view." Let us meet the subjects of the Rumour King with the questions, "Are you quite sure?" "If

you are quite sure, are you quite kind?" Would not love to Christ and to His church, and to the happiness of men and women dictate a wise silence? It is for each of us to do our best to live in love, and we shall do a little to check the disastrous career of rumour.

Reviews.

I. THE GATE AND THE GLORY BEYOND IT. By Onyx.

II. THE LITTLE PRINTER'S BOY. By Vicomtesse S. de Kerkadec.

III. THE WHITE ROSE OF DEERHAM. By Marie Hall, authoress of "the Dying Saviour," and "the Gipsy Girl."

IV. GABRIELLE; OR, THE SPIRIT OF SONG. By the same.

Hodder & Stoughton. Price 1s. each. THESE are four of the most charmingly told stories we have read; "gems of purest ray serene;" and worthy to find a place in every home and school library. The truths taught are as attractive as their setting is winning. The tone of them all is thoroughly Christian; and though the style and literary qualities vary, they all deserve the warmest commendation. Get them all, and get them at once. The children will thank you for them heartily; and you will read them yourselves with unfeigned pleasure.

BIBLICAL THINGS NOT GENERALLY KNOWN. *Stock.* 4s. 6d.

THIS is the first series of what promises to be a curious and interesting and useful collection of facts upon biblical subjects. It is composed without any order whatever, and is, indeed, an *olla podrida*. Obscure, strange, and interesting facts illustrative of texts of scripture are set down. Criticism is rarely offered upon the facts. No attempt made to estimate their value. Authorities are not always given. The raw material is there, and the reader must work it up as he needs it. But the material is good, and much of it seems to us to really be out-of-the-way information; and, what is better, it can be used easily by means of a good index of texts, and another of subjects. S. S. teachers and others will find a mine of helpful information in this volume.

THE ART OF THE SILVER TONGUE: OR, A KEY TO ORATORY. By Rev. T. W. Brown. *Stock.*

IT is by no means necessary that the key to a house should itself be a house; nor is it impossible that a most indifferent key may open the gate to a magnificent palace: but we are justified in looking

for accuracy of statement, and clearness of style, in a "Key to the Art of the Silver Tongue." This, however, Mr. Brown does not give us. Nor is his book free from errors in punctuation, and carelessness in printing. The figures are tame and jejune, the definitions are maimed, and some sentences are hopelessly chaotic. Any one wishing to master the art of oratory will do well to avoid this key.

A GUILTY CONSCIENCE: AND OTHER STORIES. By Emily Searchfield. *F. E. Longley.*

THIS is one of the "fireside series" of stories for old and young published by Mr. Longley at sixpence each. Judging by this sample, the tales are brief and fairly well told, type is clear, and teaching healthy.

THE HOMILETICAL QUARTERLY. *R. D. Dickinson.* Oct. Price 2s.

THE clerical symposium on effective preaching is continued in this issue by the Rev. R. Young and W. L. Randall, and a capital reply is given on the whole discussion by Dr. Blackie. The features of this Preacher's Quarterly noticed before are continued with increased interest and ability.

THE LIBERATION SOCIETY is publishing some admirable little tracts for distribution just now, on the question of churchyard disestablishment, the income of the Church of England, and so forth. They are pithy and pungent, well packed with useful and reliable information. Let our readers get them and circulate them far and near.

MR. JOHN B. GOUGH has made an arrangement with *Messrs. Morgan & Scott* for the publication of his ORATIONS, revised by himself. As Mr. Gough will be beneficially interested in these publications, as in all fairness he ought to be, we hope that purchasers will ask for the edition revised by the author and published by Morgan and Scott.

In due course will be issued, by the same publishers, Mr. GOUGH'S AUTOBIOGRAPHY (copyright edition), continued to the present time.

Church Register.

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

EVANGELISTIC SERVICES.

A step in the right direction.

THE following circular has been issued by the Midland Conference:—

DEAR BRETHREN,—At the General Baptist Midland Conference, held at Stoney Street, Nottingham, October 15th, the attention of the representatives was directed to the importance of immediately commencing and carrying out special evangelistic work for promoting the revival of religion in the churches connected with the Conference.

After much thoughtful and earnest discussion the following resolution was unanimously adopted:—

“That the Leicester ministers, in connexion with the Secretary of the Conference, be a Committee to make arrangements for holding a series of evangelistic services in the Midland Counties during the winter.”

You will at once perceive that it will be impossible to accomplish the object of the Committee without the hearty co-operation of the churches.

If, therefore, the church with which you are connected desires to participate in such services, you are requested to apply, as soon as convenient, to the Rev. J. H. ATKINSON, Sparkenhoe Street, Leicester, the Secretary of the Committee, that the necessary preliminary arrangements, may be made with brethren who are willing to do the “work of an evangelist.” The Committee deem it of primary importance that the visit of such brethren should be preceded by a systematic house to house visitation and a week of special prayer, in order that all the members of your church may be brought into full sympathy with the work, and that, through the abundant bestowment of the Spirit of God, a rich blessing may attend and follow the proposed services.

Whether your church is desirous of arranging for special services or not, we trust your prayers for the success of this important undertaking will not be withheld. Wishing you much prosperity in the name of the Lord.

I am, dear brethren,

Yours faithfully,

J. SALISBURY.

Secretary of the Midland Conference.
Hugglescote, Oct. 23rd, 1878.

GENERAL BAPTIST BUILDING FUND.

TO THE EDITOR,—

Dear Sir,—Permit me to inform your readers that henceforth all communications intended for the Secretary of this Fund should be addressed to the Rev. WILLIAM BISHOP, Leicester, he having acceded to the wish of the Committee that he should become the Secretary, instead of

Yours respectfully,
N. HERBERT SHAW.

Dewsbury, Oct. 16th, 1878.

CONFERENCES.

THE MIDLAND CONFERENCE met at Stoney Street, Nottingham, October 15th, 1878. The Rev. W. Evans opened the morning service, and the Rev. J. W. Williams preached from John iv. 24. The afternoon session was opened with prayer by the Rev. J. J. Irving.

I. The Rev. S. H. Booth, Secretary of the Baptist Union, was introduced to the Conference to advocate the claims of the Baptist ANNUITY FUND for the assistance of aged and infirm ministers' and ministers' widows. Having explained the plan which has been adopted to carry out the object of the Fund, referred to the efforts which had been already made to guarantee the proposed annuities; and urged the necessity of a further appeal to the churches in the Baptist denomination that the ends contemplated may be satisfactorily accomplished. The Rev. W. R. Stevenson, M.A., after an appropriate address, proposed the following resolution, which was unanimously passed:—“That the Conference warmly commends the Annuity Fund to the liberal support of the General Baptist Churches; that the secretary of the fund correspond with the Secretary of the Conference with a view to obtain subscriptions; and, at the same time, urges the churches, in arranging their collections for the next three years, to fix upon a Lord's-day in each year as a time for a congregational collection on behalf of the Annuity Fund.”

II. A paper was read by the Rev. R. F. Griffiths on “The means of securing the co-operation of acquainted churches,” which led to a protracted discussion on the urgent importance of carrying out evangelistic work for the purpose of

promoting the revival of religion in the churches connected with the Conference. The following resolution was agreed to:—
 "That brethren Bishop, Evans, Atkinson, and Forth, be a committee to arrange, in connection with the secretary of the Conference, for holding a series of evangelistic services in the Midland Counties during the winter.

III. The Rev. J. Alcorn, of Old Basford, was elected president for 1879. The Rev. E. Stevenson was thanked for his efficient services during his term of office. The *Spring* Conference to be at Ripley, on the *Tuesday after Shrove-Tuesday*; the Rev. J. J. Irving to preach.

VI. The Rev. W. Williams was cordially thanked for his sermon; the Rev. R. F. Griffiths for his paper; and the friends at Stoney Street for their hospitality.

A public meeting was held in the evening, Mr. A. Goodliffe in the chair.
 J. SALISBURY, Sec.

The SOUTHERN CONFERENCE was held at Commercial Road, London, Oct. 28th. The Rev. G. W. M'Cree in the chair. The afternoon session commenced at 3.0. Prayer having been offered by the Rev. C. Pearce and W. H. Smith, the Rev. J. F. Jones was heartily welcomed into the Conference.

Mr. M'Cree gave an interesting account of his visit to *Rushall*, from which it appears the population is 211. To meet the spiritual wants of the people there is the village church—value of the living, £390 per annum. Also our own small chapel, which will seat about 150, attached to which is a minister's house, both very much out of repair. The chapel is endowed to the extent of £30 per annum; £20 for minister, and £10 for repairs of building. This endowment has not been available for several years, owing to expenses incurred in a legal dispute. Mr. M'Cree was thanked for his report, and the case referred to the Business Committee.

Rev. J. Fletcher was elected President for the ensuing year; and the following Business Committee appointed—Revs. J. Clifford, G. W. M'Cree, J. F. Jones, and R. Johnson, Esq.

Sixteen churches reported—additions, 151; net increase, 91.

A paper by Rev. Dawson Burns, M.A., on "The Place of the Pew," was read by J. F. Jones.

In the evening a public meeting was held, under the presidency of Rev. G. W. M'Cree. Addresses were delivered

by Revs. J. F. Jones, G. Wright, R. Y. Roberts, J. Clifford, and Messrs. R. Johnson, and G. Hoare. W. H. SMITH, Sec.

The half-yearly CHESHIRE CONFERENCE was held at Macclesfield, Oct. 1. The morning service was opened by the Secretary, and the Rev. R. P. Cook preached from Isaiah xl. 9. The Rev. J. Maden presided at the business meeting in the afternoon. Baptized since last meeting, 12; 8 candidates. Reports from the representatives showed healthy signs of progress and activity in the churches, though some expressed the want of more earnest prayer and spiritual life.

I. (1.) *Home Missions*.—The Local Home Mission Committee reported the Rev. J. Walker's retirement from the pastorate of the Congleton church; also that arrangements were made for the supply of the pulpit till the end of December by the ministers and lay-preachers of the Conference. An earnest appeal was made to the churches to contribute more liberally to the Home Mission Funds.

(2.) That a resolution and letter of sympathy with the Rev. J. Walker in his heavy domestic afflictions be drawn up by the Rev. J. Maden, and be forwarded to our brother, with any donations that friends at the Conference felt prompted to give.

(3.) That the question of a SITE for a new chapel in the Cheshire district be referred to the Local Home Mission Committee to consider, and then report to the Conference.

II. That our best thanks be given to the Rev. R. P. Cook for his thoughtful, able, and useful sermon.

III. That the next Conference be held at Nantwich on the first Tuesday in April, 1879. Devotional service in the morning at eleven, to be followed with two short addresses and Conference business. Rev. J. Maden to read a paper, at 2.30; or, in case of failure, Mr. M. Clark; subject to be left with the writer.

IV. The Rev. R. P. Cook gave notice of a motion that we attempt to form a union of all Baptist churches in Cheshire, to meet once a year, in the autumn. All Baptist ministers in the county to be invited to our Conference for the consideration of this subject in the afternoon.

V. Mr. R. Pedley introduced a topic for discussion, viz., "The importance of utilizing the unused power of our churches." This practical address led to an interesting and suggestive debate, in which the Revs. J. Maden, G. Walker,

R. P. Cook, W. March, and Messrs. J. Morton, M. Clark, and J. Higginbottom, took part. W. MARCH, *Sec.*

GENERAL BAPTIST ASSEMBLY

HELD its autumnal meetings Sept. 16, 17. Rev. J. Felstead preached the sermon. Rev. J. Howard read a paper on "the Early Corruptions of the Rite of Baptism in the Christian Church during the first Ten Centuries," and Rev. J. A. Brinkworth on "Religious Revivals." Rev. T. W. B. Briggs was ordained to the office of *Messenger*, Rev. J. C. Means describing the duties of the office, and Rev. J. Marten giving the charge.

CHURCHES.

CONINGSBY.—In the celebration of our chapel anniversary services, on Lord's-day, Sept. 23rd, we were favoured with the presence of Miss Neave, an active and useful member of the G. B. church at Boston, who delivered two excellent addresses to good congregations. On the Monday we held our usual tea meeting, after which brother Jarrom delivered a lecture on "Trifles," to an appreciative audience. Proceeds somewhat in advance of last year.

DYKE, near Bourn.—**NEW CHAPEL.**—On Tuesday, Oct. 15th, memorial stones were laid of a new chapel, &c., at Dyke, a branch of the church at Bourn. A Sunday school had been taught here, and worship conducted, for more than forty years; but now the place had become too strait, and a desire was according felt that more ample accommodation should be provided. One friend purchased a site, others promised contributions towards the building, and it was unanimously agreed to erect a place which should serve the double purpose of chapel and school-room. On the day appointed for the ceremony a goodly company assembled on the spot. Prayer was offered by Mr. W. R. Wherry; a historical paper was read by the Rev. Wm. Orton, and the memorial stones were laid by Mr. C. Roberts and Mr. G. Bettinson. After this service a large party met for tea in the barn of Mr. James Allen, where a public meeting was held, and suitable addresses were delivered by various friends. The building is 34 feet by 20 feet within, with class-room and out-offices, and the estimated cost is £370. About £50 was added to the building fund from the services of the day.

LONDON, Commercial Road.—The fifty-seventh anniversary took place on Tuesday, Oct. 15th. After tea the pastor,

Rev. J. Fletcher, presided, and reported that forty-nine had been added to the church in the year, and that all the institutions of the church were flourishing. There was a large gathering, and addresses of a most excellent kind were given by Revs. Dr. Seddon, J. F. Jones, J. Clifford, M.A., G. T. Edgley, and Messrs. Quiney and Attersley.

LONDON, Praed Street and Westbourne Park.—The anniversary services were held at Praed Street chapel, Oct. 13, 14. Mr. E. Cayford, presided at the annual meeting, and addresses were given by Revs. W. J. Avery, J. F. Jones, J. Fletcher, Mr. T. P. Dexter, Mr. W. Morgan, Mr. J. M. Stubbs, and J. Clifford. As it was the occasion of Mr. Dexter's farewell, a beautiful graphoscope was presented to him as an indication of the warm appreciation in which the church held his services as a deacon for twenty-three years. The pastor's report contained the following, amongst other items. Present number of members, 741; over 300 having been added since the opening of Westbourne Park chapel, twelve months ago. Church Fund, £965; Church Poor Fund, £106; Society for Ministry to the Poor, £52; Dorcas, £20; Bosworth Road Mission, £65; Temperance Work, £33; Foreign Missions, £102; Home Missions, £33; College, £14; G. B. Building Fund, £10; Schools, £125; Young Men's Institute, £34; Young Women's Institute, £43; Praed Street Renovation Fund, £300; Westbourne Park Building Fund, £500. Total, £2,402.

LONGFORD, Salem.—The chapel anniversary took place Sept. 22, 23. The J. Alcorn preached on the Sunday. On Monday a tea was provided, of which 300 partook. The public meeting which followed was numerously attended. The pastor, Rev. E. W. Cantrell, presided. It had been determined previously to try to raise £50 required to meet a deficiency in the church funds, pay two instalments of £20 promised to the G. B. Building Fund, and defray the cost of improving the approach to the chapel. The report showed that more than £63 had been received.

NOTTINGHAM, Hyson Green.—The first anniversary services of this newly-formed church (being the fiftieth anniversary of the building of the chapel), were held on Sept. 22. Preachers, the Revs. W. R. Stevenson, M.A., and R. Foulkes Griffiths. Congregations large. Collections in excess of previous years.

PODE HOLE.—Sept. 29, anniversary sermons by Rev. A. J. Robinson. Tea meeting on the following Wednesday. Annual meeting after, which was addressed by the Rev. J. C. Jones, Messrs.

Brown, Atton, and Jane. Collection in advance of last year.

RIPLEY—*Re-opening of the Chapel.*—Our Ripley friends are renovating and improving their chapel at the cost of about £300. The re-opening services will take place, Nov. 27. J. Clifford, M.A., LL.B., will preach afternoon and evening, and there will be a public tea for the accommodation of friends from a distance. They are also intending to hold a Bazaar in the week before Christmas; and as our friends have so frequently and liberally aided their good objects, particularly our denominational institutions, and shown so much public and private generosity on all occasions when appeals have been made to them, as it is now their turn to need a little assistance, we hope our friends will render them all the help they can by forwarding in the course of the next six weeks, some good parcels of useful and fancy articles to fill their stall at this Bazaar. They expect the Rev. H. S. Brown, of Liverpool, to take the second series of opening services on the day of the Bazaar being opened, namely, December 18th.

SPALDING COMMON.—The chapel anniversary was held, Oct. 13. Sermons by Rev. E. Wright. Public tea on the Wednesday. Annual meeting after, which was addressed by the Rev. J. C. Jones, Messrs. Atton, Stanger, Godsmark, and Taylor.

SWADLINCOTE.—The first anniversary services of opening the new chapel were held Sept. 15, 16. The Rev. J. Spurgeon (father of C. H. Spurgeon), preached on the Sunday, and on the Monday, after a tea meeting, gave his son's lecture on "Sermons in Candles." There were very large congregations at each service. The gross proceeds were over £39.

WEST RETFORD.—The anniversaries of the pastor and of the chapel were celebrated September 29, 30. Rev. R. Silby preached on the Sunday, and presided at the Monday meeting. 212 were present at the tea. Addresses were given by the Chairman, Revs. T. Morgan, A. G. Machin, and others. Collections, etc., £18.

MINISTERIAL.

REV. J. ALCOEN'S address is Mayfield Villa, New Basford, Nottingham.

BARKER, REV. C.—On Monday, Sept. 16, recognition services in connection with the settlement of the Rev. C. Barker as pastor of the church at Fleet and Gedney Broadgate, were held. Rev. Thos. Barrass preached at three p.m. At five o'clock a public tea was provided in the school-room, and in the evening there was a public meeting largely attended. Over this, and thereby adding greatly to the

interest of the meeting, Mr. F. W. Buck, of Sutton-in-Ashfield, presided, whilst the Rev. T. Barrass gave the charge to the pastor, the Rev. W. Orton the charge to the church and congregation, and several friends residing in the neighbourhood delivered suitable addresses. Altogether the service was both enjoyable and profitable.

EVERETT, REV. E. K., wishes to say that his address is Gorton, Manchester, and that he has resumed his Sunday lectures in the Town Hall, Stalybridge.

FELSTEAD, REV. J., formerly of New Basford, commenced his work at Trowbridge, Wiltshire, on Sunday, Sept. 8th, preaching to crowded congregations both morning and evening. His texts were Matt. vi. 10, and 1 Samuel xii. 23.

MANNING, REV. JAS., who for the last sixteen months has been Evangelist of the Midland Baptist Union has accepted a unanimous invitation to the pastorate of the G. B. church, Freeman Street, Grimsby. The Committee, in accepting his resignation, expressed their satisfaction with the zealous way in which he had prosecuted his work as Evangelist, and their good wishes for his happiness and success in his new sphere of labour.

ROBERTS, REV. J. T., has accepted an invitation to the pastorate of the Church at West Vale, Halifax.

BAPTISMS.

BOSTON.—Six, by J. Jolly.

BURNLEY, Ebenezer.—Six, by W. Reynolds.

HALIFAX, Lee Mount.—One, by W. Dyson.

" *North Parade.*—Three, by W. Dyson.

LONDON, Commercial Road.—Four, by J. Fletcher.

LONDON, Praed Street, etc.—Seven.

NANTWICH.—Seven, by R. P. Cook.

PETERBOROUGH.—Four, by T. Barrass.

SAWLEY.—Two, by J. Stenson.

SPALDING.—Three, by J. C. Jones.

MARRIAGES.

HUDSON—SMITH.—Sept. 28, at Ebenezer General Baptist Chapel, Colne Road, Burnley, by Rev. W. Reynolds, Mr. Robert Hudson, to Miss Susannah Smith, both of Burnley.

DREWETT—TAYLOR.—Oct. 1, at the Baptist Chapel, Hugglescote, by the Rev. J. Salisbury, M.A., Benjamin, second son of the late Benjamin Drewett, of High Wycombe, Bucks, to Janie, youngest daughter of Mr. Wm. Taylor, of Hugglescote.

TIMMIS—LINNEY.—Oct. 2, at Salem Chapel, Longford, by the Rev. E. W. Cantrell, Rev. F. Timmis, of Rugby, to Ellen Maria, youngest daughter of the late Mr. W. Linney, of Bedworth.

OBITUARIES.

MEANS.—July 16, at her residence, 21, New North Road, London, after many years of suffering and infirmity borne with exemplary patience, Louisa, the faithful and affectionate wife for forty-one years of the Rev. J. C. Means, late minister of Worship Street, London. She was in her seventy-eighth year. J. C. M.

MISSIONARY OBSERVER.

 NOVEMBER, 1878.

Valedictory Services of Rev. N. H. Shaw.

THE Valedictory Services of the Rev. N. H. Shaw, late of Dewsbury, as a missionary to Rome, will be held in Broad Street Chapel, Nottingham, Tuesday afternoon and evening, Nov. 5th. The arrangements for the afternoon are as follows:—

Introductory Discourse...	...	REV. H. B. ROBINSON.
Questions	REV. W. BISHOP.
Prayer	REV. S. COX.
Charge	REV. S. S. ALLSOP.

In the evening a public meeting will be held. Thos. Cook, Esq., will preside. Speakers: Revs. J. H. Atkinson, E. Medley, B.A., and N. H. Shaw.

Service to commence at 3.0 and 6.30. Tea will be provided at five o'clock. Tickets 6d. each.

Departure of Mr. and Mrs. Vaughan.

MR. and Mrs. Vaughan left London for Calcutta in the British India Steamer, *Chyebassa*, about noon on Saturday, September 28th. The Secretary and a number of others, accompanied them to the ship, among whom were Mr. and Mrs. Fletcher, Mr. and Mrs. Stubbs, and Mr. and Mrs. Freeman. Mr. Fletcher commended our friends to God in prayer; and feeling that they were in the path of duty they went off in good spirits. A brief note, dated October 9th, has been received from Mr. Vaughan, from Malta; and a telegram states that the vessel passed through the Suez Canal, Oct. 13th, and by Aden on the 20th.

Mr. Vaughan writes:—

“Arrived here four or five hours earlier this morning than Captain expected. I thought you would like a line. Both had a little sickness. Bad day yesterday; ship rolled, both sick. Intended writing a great part of the day, but could not. Shall go into Malta after breakfast for awhile. We are very well indeed; have had fair weather, and enjoy the Mediterranean very much. Will send some notes from Suez according to promise.”

The Baptist Union Autumnal Session at Leeds.

THE Autumnal Session of the Baptist Union of Great Britain and Ireland was held at Leeds, October 7th, 8th, 9th, and 10th. The session proper is held on the Wednesday and Thursday; but for some years it has been the custom to hold preliminary services on the Monday and Tuesday. On Monday evening there is usually a sermon; and Tuesday is devoted to the interests of the Foreign Missionary Society. This year the preparatory sermon was preached by the Rev. G. Gould, of Norwich, from Ephesians i. 15. Tuesday's Missionary Conference was preceded by an early morning service, when the Rev. R. Glover, of Bristol, preached a most appropriate and impressive discourse from Isaiah liii. 11. The Conference was held in the East Parade Congregational Chapel, when Mr. Alderman Whitehead, of Bradford, presided. Three papers were first read: one by Mr. A. H. Baynes, on "Our Foreign Missions in 1848 and 1878;" another by Mr. J. P. Bacon, upon "Our Missionary Methods and Resources;" and a third by Rev. C. Bailhache, on "Our Missionary Principles and Motives." Reports of these instructive and important papers have appeared in the *Freeman* and *Baptist*, as well as in other publications, and if our ministers or friends would undertake to bring them before their respective congregations—say one each month, at the missionary prayer meeting—we think our Foreign Mission would be benefited thereby.

Mr. Baynes stated that the total receipts in 1848 were £21,876; last year, £42,254; that the number of European missionaries—58—was only the same, with an increase of little more than five-and-twenty per cent. in the number of native agents. After giving further statistics as to the number of churches, members, and contributions, Mr. Baynes observed from these figures five things are obvious:—

1. That the contributions for the general purposes of the society last year were not quite two-thirds in excess of thirty years ago.

2. That the total contributions (excluding special funds) last year were only as much again as they were thirty years ago.

3. That the total number of annual subscriptions of ten shillings and upwards last year scarcely maintained the same relative proportion to the membership of the denomination as they did thirty years ago, being only as is $2\frac{1}{4}$ to $2\frac{1}{2}$ per cent.

4. That the monthly missionary prayer meeting collections last year were not half as numerous or half as large as they were thirty years ago.

5. That the number of churches making annual congregational collections for the Mission last year was 300 less than half the total number of churches in the denomination, whereas thirty years ago more than half the total number of churches contributed in this way.

It should, however, be stated that the

total number of churches sending contributions to the society last year, from Sunday school gifts, personal subscriptions, or some other source, was a much larger proportion than contributed thirty years ago, the total number being 1,493.

Now, according to reliable Government returns during the period under review, the wealth of great Britain has increased at least five (some say six) fold, while the increase of expenditure on articles of luxury purely has been more than thirty-fold. The members of our denomination doubtless have had their fair share in this remarkable increase of wealth. Even the most superficial observer must admit that the social position and style of living of thousands of our body declare this to be unquestionably true. The amount annually expended on intoxicating drinks in this country has increased since 1848 from thirty to over 147 millions sterling, or nearly five-fold, showing an annual expenditure at the rate of £4 10s. for every man, woman, and child, in these realms. And not a few illustrations of a like rate of increase might be adduced did time permit.

To quote the words of a great authority on these matters—"It may be taken as a fact beyond question, that the wealth of the people of this country to-day, contrasted with that of twenty-five years

ago, has increased at least four-fold"—while, speaking generally, it may be said that our missionary offerings during the same period have increased one-fold only.

Mr. J. P. Bacon said :

It is assumed in the following remarks that all are agreed on three points:—That the duty and honour have been put upon us, each of us, to make known the gospel to the heathen, so far as we have the power—that in accepting our offerings, in lieu of direct service, God is under no obligation to us, but simply allows us to discharge, to a certain extent, a trust committed to us—and that just in proportion to our own love to the Master will be the pleasure we feel in

this mode of service. The questions that we have to consider are, What are the resources that we possess as a denomination for carrying on this blessed work, and what are the best methods to make these resources available. Looking first at our resources, what are the means at our disposal for supplying the needs of those who go forth, instead of us, to proclaim the glad tidings? Before looking at them, however, we must examine two objections which block the way.

After disposing of the objection, "There are so many calls," Mr. Bacon referred to the objection, "We are so poor." He enquired—

We are too poor for what? Are we too poor to pay our way? Too poor to provide the necessaries of life for our families? Too poor to afford a few luxuries now and then? Too poor to dress respectably, *i.e.*, in a style which, thirty years ago, would have been considered out of all character with our circumstances? Too poor to take a holiday now and then when we can, by a desperate wrench, tear ourselves away from the business of money-getting? Too poor to allow us to lay up treasure on earth, some of us by little and little, and some of us by steady growth? Do our wine-merchant and brewer's bills, or the sums paid to the men licensed to sell victuals but who mainly sell drink, look like it? Does the money puff into the air in tobacco smoke look like it? Do

the dwellings we live in, whether owned or rented, look like it? Do the blocks of houses owned by some of us, and the stocks and shares possessed by others, look like it? Do the pictures which hang upon our walls look like it? No, my brethren, we are not so poor, any of us, as to be unable to bear our part in this honourable enterprise, and of very many of us it would be only a playing with words to say that we are poor at all. We may not realise the need of the perishing, or we may feel hopeless because of its vastness; but if the constraining power of the love of Christ should lead us to ask in deep anxiety what can we do to rescue these millions, we should find that we have ample resource to do far more than we have ever suppose to be possible.

At the conclusion of Mr. Bailhache's paper, the CHAIRMAN said—

They had listened to most practical papers, and asked "What is to be the result?" Mr. Baynes had suggested that twenty further missionaries should, if possible, be sent out at a total cost of £8,000 per annum. This is (he said) a very important suggestion, and I trust what we have heard this morning will make us say it can be done, and, God helping us, it shall be done. Now where are the men? I do not fear for the means. I am but a poor business man, a manufacturer of stuff. I want to know where are the men, and I think the manufacturers of stuff, and others connected with our churches, will say, "Here is the money; you shall not stick fast for the means if you can only find out the men;" and I do think that God will

give you the men if you ask for them. I believe in my own heart that this is the first part of the business, and that the other will not be neglected by those of us who cannot go out. I do not know what I can say more than to express strongly my thanks to the readers of the papers, my confidence in the practicability of the scheme which has been put before us, and our duty to see that it is carried out. Our forefathers have left us a glorious heritage. Is it being wasted rather than otherwise in our hands? I trust what was said by Mr. Baynes will not be forgotten, and that we shall feel the vast responsibility resting on us in the sight of God, and that we shall quit ourselves like Christian men in regard to it.

A MOST IMPORTANT RESOLUTION.

Mr. H. M. BOMPAS, Q.C., proposed the following resolution:—

“That the pastors and delegates assembled in Conference resolve, on behalf of the churches they represent, to bring before the members and congregations of the various churches the pressing need of the missions for further immediate extension, and pledge themselves to do their utmost to raise the necessary funds for sending out forthwith twenty additional missionaries.”

A very moderate resolution, he submitted, after the papers they had heard. He did not know what the effect had been upon them of Mr. Baynes's statement. He confessed it had been to him a paper full of surprise, and full of deep sorrow. He was not prepared to hear that during the last thirty years they had distinctly and undeniably gone back. He feared they were too apt, when they met on occasions like the present, or when other matters drew them together, to speak contentedly between one and another, remarking that though possibly they might do better, yet, on the whole, they were very generous, and ought to be very thankful that so much was done. They had learned—and they owed to Mr. Baynes a debt of gratitude for it—the truth. They had been going back in Christ's faith, love, and hope, by letting go their hold on the great work He had given them to do. It will be said they had given more in other ways. He did not believe in it. They would always find those generous in one case generous in others. It had been proved over and over again that those churches and individuals who give most to those around them, give most to the cause of missionaries, and to the work abroad. He feared there was some deeper cause for their going back. Some forgetfulness had come over them, some giving way to the luxury which had been abroad during the last thirty years, and that it was a want of faith and love which had brought about the sad result they had heard of. There was one consolation. While they had been going back it turned out also that God had been going forward; that He did not depend wholly on them; and while they had been going to sleep over their work, He had been preparing the work for the time when as he (the speaker) trusted they might wake up to their duty. He had been opening up the whole world for them. He (the speaker) wished practically to ask himself, as them, why it was they did not do that which he supposed in their hearts they all acknowledged was a great duty; why

they did not give more generously to Christ's service? He supposed there were many excuses they made to themselves. One of the first, perhaps, was that after all they had a home of their own and children growing up around them, and wives to care for, and that their duty was at home first, to see that the future of the family is provided for, and that it was not selfish so to do. But were they giving most truly to them? Was it not after all the best heritage they could leave them—the memory of their father's God before them? It was the heritage he (the speaker) received from his father, and he thought if they would care to leave that heritage to them, they might, to a large extent, leave God to provide the rest. Then perhaps they pleaded again that they must keep up that certain position in society in which they were placed, fearing lest their companions would, as the result of their reducing their expenditure, put them aside. Had they not to ask themselves, Was not that the very thing Christ warned them against, when He said they were not to be conformed to the world? Was the world such an irreparable loss that they could not bear it? Was there not after all a truer fellowship in those who would value them more the more they saw them willing to give up that social progress for the sake of coming near their Saviour and His work? One other cause might creep over their habit of living. A good many inclined to serve Christ were apt to say, “We will give a certain portion of our income to various charitable works;” and then there came before them certain kinds of claims. Their relations got into difficulties, or their neighbours were in distress, and being so close to them they gave to these objects without calculating the relative importance of the work they were doing. And when at the end of the year, they came to add up the amounts given away, they said it was almost as much as they could spare, and did not ask themselves, “How much of that has been given to Christ, and how much has been given by kindly feeling, to the selfish desire to make ourselves friends of our neighbours around?” How much is really Christ's work? Did not Christ say, “I want a proportion of that which I give to you for myself for my own special work, for something higher even than providing for those around you?”—the work of Christ and His kingdom in the world? Were they not wise to keep

that in mind? And would they not be surprised if they noticed at the end of the year, to find how small an amount they gave distinctly and directly to the Lord? One word more to the ministers present. Was there not in this matter almost more, perhaps, than in any other the temptation to speak smooth things? Had they spoken to us as hardly and harshly as they ought? He asked them to think of it as a matter concerning the work of Christ. They were all open to sin. Ministers did not mind preaching and saying we must watch ourselves, lest we should become dishonest in the business and trades of life, or untruthful to any extent. They did not forget to tell us that we are in danger of giving up prayer; we did not think they were

speaking hardly, if they warned us against that as to which the Bible is very plain regarding results. Was not the sin of the want of generosity most obvious; the tendency to let the home expenditure around us gradually swamp the desire to give for Christ. It seemed to him the temptation which every man must feel and own to, and he earnestly desired ministers, as their teachers, to keep them on their guard by warnings upon the point. He thought they would not be blamed, for our own hearts would tell us we do not do enough for Christ, that the more we have the more we needed to give to the Master, and we should not find the promise untrue that he who honoureth God, God will honour.

How to Increase our Mission Funds.

THE following is the substance of the address delivered by the Chairman—Mr. C. Roberts, of Peterborough—at the valedictory services of Mr. Vaughan, held in Friar Lane Chapel, Leicester, on Wednesday, September 18th. We trust the address will be duly pondered by the friends of the Mission, and that, by giving practical effect to the suggestions made, the funds may be so augmented as to enable the Committee to reinforce the Mission staff in Orissa.

All who feel concerned for the success of our Indian operations will be thankful that this afternoon a dear brother has publicly devoted himself to the spread of God's truth in that interesting land. To some—and I confess myself among the number—the position of our Society is one of somewhat painful anxiety; so that an additional link in the chain is a cause of thankfulness and encouragement.

There are times and seasons in our personal history when it is useful and profitable to look back upon the past; to review our course; to talk with our past hours, and ask them what report they have borne? This may be usefully applicable to kingdoms, to towns, and, we think also, to the Orissa Mission.

At Boston, in the evening of June 16th, 1816, this Society was formed, and with commendable Christian zeal and activity did many, since departed, labour to make the Mission a success. So well did they work that we find in 1825, only nine years after its commencement, they had established auxiliary societies in most of the larger churches: in Leicester, Derby, Nottingham, Boston, Ashby, Melbourne, Butterwick, Burton-on-Trent, Castle Donington, Ticknall, Chosham, Sevonaks, Barrowdon, Austrey, Barton

and Barlestone, Diseworth, Wirksworth, Broughton, Downton, Burnley, Leake and Wymeswold, Wisbech, Beeston, Hugglescote, Loughborough, Tydd St. Giles, and, it may be, others which I have overlooked. They managed, in a denomination, at that time, of under 9,000 members, to obtain an income for the Society of between seventeen and eighteen hundred pounds per annum. There had also come forward, what was more valuable than money, a band of earnest men, who consecrated their lives to the service of the Mission, and whose praise is still in all the churches. I speak of Bampton, Peggs, Sutton, Lacey, Cropper, and others, whose godly lives and earnest labours are a guarantee that a work begun in that benighted land can never fail. But that it may prosper to the greatest extent possible our present position bids us very earnestly to bestir ourselves. It is not necessary in the time I detain you to go over the whole course of the Mission. If you have read, which I trust you have, the Report published in 1877, you have in suitable form the history of forty years, coming nearly down to the present. And while I desire with others to feel thankful for the improved pecuniary support of the last ten years over some former decades, the in-

come is yet much below what, in my judgment, it might, with fairly good management, become; and I trust by the time when another ten years average shall be taken, the income will have amounted to what I consider should be, and ought for many years past to have been, its minimum, namely, one penny per week each member, or 4s. 4d. per annum. This amount, with the liberal help of many non-members, is only what, on the most moderate computation, might be obtained. The amount under the head of contributions for general purposes was, last year, £3,226. At the rate I name, 25,000 members would contribute close on to £5,500: a sum which would allow our staff to be doubled, and put the society on a most desirable footing. For while it may be quite correct that the work of evangelising Orissa must mainly be expected to be done by the natives themselves, Europeans are needed, in greater numbers, to prepare the way. Then comes the question, are we able to the task? If we answer yes, then what is the reason we are not working up to our acknowledged power? The fault must rest somewhere.

In 1843 our staff was equal to our return last year, when we find the Committee of that year resolving to send out five additional missionaries. And in reply to their resolution and call, our honoured and devoted brethren, Buckley, Bailey, and Miller, offered themselves, and have been such a blessing to India that we must get to heaven fully to know. At that time the funds of the Society were not from general contributions, two-thirds of what they are now, the number of members then being 17,000; now 25,000. It is therefore quite clear that we are able, if willing, to undertake what the Committee of 1843 resolved to do, viz.: send out *five* more brethren. These, with brother Vaughan, would double our number, which, for the prosperity of the Mission, is most important.

Let us look at our present position. We have in India six males only. Of them, three have been out from thirty-three to thirty-seven years. One, our brother Miller, is now out of health, and the others cannot last for ever. We ought, indeed, to be very thankful they have been enabled to labour so far beyond many others, who, from failing health and other causes, have returned from the field. We desire submissively to bow to this necessity; but that the staff in India should, with all speed, be increased, is of the utmost importance.

I must confess to having felt a con-

siderable anxiety that our gathering this evening may result in producing increased activity in regard to this Mission. Providing we are satisfied our exertions are being rightly exercised, I would therefore ask, did our fathers sixty years back make a mistake in commencing this work? If so, the sooner we give up and recall our friends the better.

But if you feel with me that the founders of the Mission exercised a wise judgment, and were divinely directed to that district of heathendom we occupy, then let us awake to our responsibilities, redouble our efforts, and with renewed energy and zeal give ourselves to the work. Let the whole connexion in earnest importunate prayer beseech our Heavenly Father to send forth the required labourers into this vineyard. Acting in humble faith we may expect that the men and the money will be forthcoming. In order to success we need to pray for the zeal, and return to the practice of the early days of the Society, when each church had its properly organised auxiliary, with treasurer, secretary, and full staff of collectors, holding their meetings with regularity and earnestness, and resulting, at the years end, in some of the churches supplying double the amount they have done in later times. I am thankful that we are now in much better days than we were eighteen or twenty years back, when the funds were lower than in the first twenty years.

After several years of trouble and struggle with a heavy debt, our friend Wilkinson introduced his plan of enlisting the juveniles in our service. The effect produced just shows what good management will do. The children in themselves were unable to aid us; but drilled and marshalled as they were by Sabbath school teachers and others, those young workers in the cause added materially to the funds of the institution.

Moreover, a few years back the general committee appointed a sub-committee, a part of whose duty has been to supervise the plans for obtaining funds, to confer with the churches through the population, and so endeavour to get into operation improved means by which the income might be increased. In their communications to the churches this committee have wished most earnestly and affectionately to enforce the strong opinion they hold, that the churches should be systematically organized by the formation of local auxiliary societies, according to the suggestions given regularly at the end of our Annual Report. In all cases where tried, the advantage

has been found beyond previous expectation. Perhaps I cannot do better than inform you of our own case in Peterborough, prior to forming an auxiliary. Many felt we did very well, and as the amount raised was £58 for the year 1874, many did not expect much improvement. But what was the result? Previously Mr. Barrass was attempting, what is rather characteristic of him, viz., much more work than his share; so he, with a few collectors, some of whom obtained little, did what was done. The consequence of only having three collectors was the same at Peterborough as in all other large churches, viz.: *one half or more of the members could not be asked to subscribe.* But when the auxiliary was formed, with its treasurer, secretary, and fifteen collectors, one to every twenty-five members; the names of the members in convenient proportions being allotted to each collector, a change for the better was soon manifest. The collectors commenced their work on the plan of asking for and collecting weekly subscriptions. When the accounts were made up at the end of the year, how did they contrast with the previous year? It was thus: The three collectors obtained for the year 1874 £13 16s. 8d.; the fifteen collectors got, in 1875, £74 17s. The aggregate in 1874 was £58 14s.; in 1875, £119—more than double the amount of the former year. Though they have not since succeeded quite to the same extent, they have continued to keep each year three figures to their total. Here then

you have a fair sample of the practical advantage of this plan well worked; and I do most earnestly entreat that all who feel an interest in the best success of the Mission will use their influence to put the same plans into operation. For myself I don't, as a rule, when reasonable funds only are required, blame the people if not forthcoming. The present 25,000 members of the General Baptist denomination are as liberal now, and as disposed to aid, as any former body, and if they do not come up to the standard depend upon it the management and not the individual is to blame. It was with some pain I heard that at the last committee meeting there was an objection to send out more missionaries on account of the funds. Friends, this ought not to be, and need not be. If we manage well and make the Mission worth our having we may obtain what we need so that our Orissa staff may be increased from six to twelve. We may also do what is needful for Rome, which we ought to do, and that without leaving the other undone. Let us then resolve from this meeting that we will not rest, neither give up working or beseeching the Lord, until the men and the means are forthcoming, so that the hearts of our dear friends in India may be cheered, and a new impetus given to the work; thus helping in some humble measure to bring on the long prayed for time when the idols shall be utterly abolished, and

“Jesus shall reign where e'er the sun
Does his successive journeys run.”

Miscellanea.

CHANGE OF ADDRESS.—We are requested to state that the address of the Rev. W. Bailey now is, 18, Hobart Street, Leicester.

THE ANNUAL REPORT OF THE FOREIGN MISSIONARY SOCIETY.—Each adult subscriber, or collector of 10s. 6d. a year and upwards, is entitled to receive a copy. In the event of its not having been received, application should be made, in the first instance, to the local secretary, or in case of non-success to the general secretary at Derby. Local secretaries will oblige by seeing that the Reports forwarded to them are duly distributed. Subscribers and collectors will serve the interests of the cause by lending the Report among their friends; while pastors and others may help on the good work by reading extracts at the monthly missionary prayer meetings.

JUVENILE COLLECTORS of 5s. a year can have the photograph of a missionary;

or of 12s. a year and upwards, a copy of the “General Baptist Missionary Record,” monthly. Should any Juvenile Collector have subscribers amongst whom the circulation of the Report would be likely to do good, application should be made to the local secretary for a copy.

Any minister or local secretary having received more Reports than are required, will oblige by taking care of them until a convenient opportunity occurs of forwarding them to the Secretary.

THE PAMPHLET ON THE ORISSA MISSION may be had of the Secretary. Mr. Alderman Whitehead having kindly consented to preside at our recent missionary meeting at Tetley Street, Bradford, a copy of this pamphlet was sent for his information. In his opening speech he expressed the pleasure he had had in perusing it. He also stated that in Liverpool and other places, gentlemen, with whom he had business transactions, sometimes

said that missions were a failure, and that confidence could not be placed in the statements of missionaries. "In this pamphlet," said Mr. W., "we have the testimony, not of missionaries, but of gentlemen outside the mission circle, and I consider it a satisfactory answer to the disparaging remarks we often hear as to the value of mission work." To put into the hands of persons needing information respecting the Orissa Mission, as well as into the hands of those who are somewhat sceptically inclined as to the utility of mission work, the pamphlet is likely to be useful. One friend, after reading it, gave a sum of money which nearly covered the expense of printing five thousand copies.

BAPTISMS IN ORISSA.—August 4th, ten young persons were baptized at Cuttack by Ghanushyam, after a sermon by Thoma from Rev. vii. 14. In the afternoon the senior pastor addressed the newly baptized from John xv. 8. The sacred pleasures of the day were beclouded by the absence from the ordinance of the other two missionary brethren in consequence of illness.

DEWSBURY.—Farewell Services in connection with the removal of the pastor, the Rev. N. H. Shaw, to Rome, as the superintendent of the General Baptist Mission in that city, were held on Sept. 13th and 15th. On Sunday evening, the 13th, Mr. Shaw preached his farewell sermon, to an overflowing congregation, from 2 Cor. xiii. 11. After which, the Lord's supper was partaken of by the members of the church. The whole service was very solemn and affecting. On the Tuesday following, a farewell public tea and meeting took place, when

a large company of friends came together. A crowded meeting was held in the church after tea, presided over by Mr. Joshua Mitchell, when suitable addresses were delivered by Rev. N. H. Shaw, Revs. G. McCallum, (Independent), E. P. Lowry, (Wesleyan), W. T. Moreton, (Independent), Wm. Gray, of Birchcliffe; B. Wood, of Bradford; J. W. Comfort, of Ossett; J. H. Hardy, of Batley; J. Kendal, of Staincliffe; and Mr. John Andrews, of Leeds. Letters from several absent ministers also were read, regretting their inability to attend. In the course of the evening a presentation was made to Mr. Shaw, in the name of the church and congregation, of a beautiful illuminated address, expressive of their deep sorrow and regret at parting with him, and of their sincere wishes for his happiness and success in his important work in Rome, accompanied with a purse of £40, their free-will offerings in practical attestation of their great esteem for him. He was presented with a beautiful Italian Bible, the gift of three young men of his church, as a mark of their gratitude for spiritual benefits received through him, and of his generous aid in their efforts to improve and cultivate their minds. There was also presented to Mrs. Shaw, from her Sunday school class by the superintendent, a silver sugar basin and spoon, in token of their loving esteem for her. The meeting was deeply interesting throughout, and evinced in the most marked manner, the profound respect and affection in which Mr. Shaw is held, not only by his own church and congregation, but by the members of other denominations, and his fellow townsmen generally.

Foreign Letters Received.

BERHAMPTON—J. G. Pike, July 31, Aug. 24.
 H. Wood, Aug. 5, 8, 22.
CUTTACK—J. Buckley, D.D., Aug. 10, 17, Sep. 21.
 W. Brooks, Aug. 16, 31.
 W. Miller, Aug. 10, 31.

CALCUTTA—W. Miller, July 30.
PIPLEE—T. Bailey, Aug. 14.
 Mrs. Bailey, Sept. 4.
MALTA—J. Vaughan, Oct. 9.

Contributions

Received on account of the General Baptist Missionary Society from September 16th, to October 15th, 1878.

	£	s.	d.		£	s.	d.
Legacy from Trustees of Mr. John Barratt, Sutton-in-Ashfield	5	0	0	Leicester, Friar Lane—Collection at Mr. Vaughan's Valedictory Services (nett)	8	17	2
Alleghany Railway Dividends	35	9	1	Queensbury	21	0	0
Atlantic	14	13	9	Reading—for Miss Leigh's School	8	17	5
Allerton, Bethel	2	2	6	Welford—Mr. Bilson	5	0	0
Bradford, Teitley Street	24	10	6	West Vale	12	10	0
Bruton-on-Trent—on account	20	0	0				
Burton-on-Trent—on account	5	0	0				
Caversham—E. West, Esq.	5	0	0				
Heptonstall Slack—on account	11	16	11				

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

Merry Christmas.

BY REV. F. E. DAVISON.

THE birth of Christ has put a new face on all things. No birth is insignificant. But the pre-eminent birth of the world was that of Jesus of Nazareth, who, by His living and dying, won for Himself the name of Saviour. We are coming nearer to that day when all Christendom will engage in the celebration of that birth. Festivities will be in order, and with prayer and songs of gladness the Saviour's advent to our sphere will be recalled.

“So every year, thy cradle, Lord, surrounding,
We question not how can such marvels be;
Rejoiced to hear their angel's message sounding,
Rejoiced to send it forth o'er land and sea.

“Through all earth's discords we can hear it ringing,
‘Glory to God on high! Good will to men!’
Ah, tune each heart to this celestial ringing,
Ere with thine angels thou dost come again.”

And the prayer of the last two lines will be answered. More and more the whole world is blending into a grand fraternity, more and more the rich and poor are coming together, the cultured and the ignorant, the happy and the sad, finding one place of meeting, and one sign of kinship,—the cradle of the Babe of Bethlehem. We do not know the day nor the month of his birth. It is not probable that Jesus was born on the 25th of December. At that time the roads of Judea are almost impassable. The Roman Emperor was anxious to conciliate the Jews, and he would hardly have required men and women at that inclement season to go to their several cities to be enrolled for taxation. Nor at that time of year would the shepherds have been watching their flocks on the Judæan plains. They would have had them all sheltered in the sheep-cotes.

There is no proof that the Church of God had any Christmas for centuries. And when they began to talk of it, May and October were more spoken of as the month of His birth, than December or January.

But whether we keep the very day of His birth is of small moment. It is not necessary to believe that the Lord was born on the 25th of December in order to enjoy all the happiness which is associated with the recurrence of that day. That He was born is certain, and so we keep on earth a day, a birth-day, in memory of the Divine Infant, who once slumbered in his mother's arms.

Let the children on Christmas-day, as they climb your knee and ask for a story, hear once more the old, old story of the Babe in the manger. And as we read it, and sing it, and tell it, and hear it, a sympathetic chord will be touched in every soul, from the negro mother in her little cabin, to the queen on her throne. We all shall love the Saviour more as we remember that he was once a wee, helpless, beautiful babe, cradled in his mother's arms.

Christmas is a time of giving gifts, and therefore it is a season of great embarrassment. There are people who will be for a whole week at their wit's end. They want something for somebody, and that somebody is so well supplied with everything that they lack nothing, and so multitudes of people are racking their brains over the question of what to give.

But there are others who are embarrassed from another source. It is not what to buy, but how to find the means to buy with. Just think of the many friends we would like to remember. To all such let us say, there are many things which you can give which are of more worth than treasures of gold. Visit the sick, and give them a comforting word; going down the street to your business, give a smile and a cheery greeting. Give forgiveness to your enemies. Pardon your offending brother at Christmas. Let Christmas melt the ice which has accumulated between you and your estranged friend. Give patience to the fretful; give love to your households; and be sure that in all your giving you give your heart to God. "On Christmas, more than at any other time, we believe in the communion of saints, for then He came who made communion possible."

Let Christmas also be the children's day. Jesus loved the little children, and said, "Of such is the kingdom of heaven." They will not hang their stockings in the chimney-corner many years longer; let us stuff them full while we may. So in our homes and in our Sunday schools we will garland the evergreen, and wreath the flowers, and hang the banners. For ever shrivelled be that heart that, under its tough rind of cynicism, feels no gladness at the children's joy.

Christmas bells! hear them chime. "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength."

The Christmas Tree.

THERE'S a wonderful tree—a wonderful
tree—

The happy children rejoice to see;
Spreading its branches year by year,
It comes from the forest to flourish here;
Oh! this wonderful tree, with its branches
wide,
Is always blooming at Christmas-tide.

'Tis not alone in summer's sheen
Its boughs are broad and its leaves are
green;
It blooms for us when the wild winds blow,
And earth is white with feathery snow;
And this wonderful tree, with its branches
wide,
Bears many a gift for the Christmas-tide.

'Tis all alight with its taper's glow,
That glare on the shining eyes below;
And the strange, sweet fruit on each
laden bough
Is all to be plucked by the gatherers now.
Oh! this wonderful tree, with its branches
wide,
We hail it with joy at the Christmas-tide.

And a voice is telling its boughs among,
Of the shepherd's watch and the angel's
song;
Of a holy babe in a manger low—
The beautiful story of long ago,
When a radiant star threw its beams so
wide,
To herald the earliest Christmas-tide.

Pastoral Visitation.*

BY REV. N. H. SHAW.

THERE is much diversity of opinion in our congregations with respect to Pastoral Visitation. Some persons not only do not desire it, but treat it with ridicule or contempt. Others frequently speak of it as one of the most important and necessary means of sustaining and strengthening our church life. We often hear these latter speaking of their minister after this manner: "He is an excellent preacher, and a good man, *but*—he does not visit." And this one omission is to them the "dead fly" in the otherwise precious ointment of their minister's services.

There is yet a third portion of our community, consisting of those who have not thought and do not care much about pastoral visitation for themselves, but who, from hearing it so much spoken of by others, have come to suppose that it must be a very necessary thing.

Among ministers there is a wide-spread feeling averse to systematic visitation; but the *practice* of ministers differs as widely as the views of the people. Some *never* visit, and openly avow that they do not intend to. Others, on the contrary, visit systematically. While others still effect a compromise between their own reluctance, or belief of the un-wisdom of the practice, and the commonly-received view of the people, and so visit spasmodically.

The free churches of this country—as only free churches can—have modified many of their plans of operation to suit altered circumstances, and it may be that even the institution of Pastoral Visitation will prove no exception to the rule expressed in the oft-quoted words: "The old order changeth, giving place to new."

Time was when the minister was the one great authority on all subjects. He was *the* person, or parson. He was the one undoubtedly educated man of the place, and was a walking encyclopædia of all sorts of knowledge. He made wills for his people, and advised them on various points of law; he often prescribed for them when sick, and was consulted by them on almost every subject they had to consider. He combined in himself to a large extent the functions of divine, physician, lawyer, newspaper and public library, and was the family adviser-general. The old times have passed away, and the principle of "division of labour" has been carried into almost every kind of life. But pastoral visitation still exists as a name, and to some extent as a practice, though it is no longer either needed or used to the same extent as formerly, and it is a question for the churches whether, *as an institution*, there is any real need for it to exist at all—whether the ends it seeks could not be better secured by other means more suited to the requirements of our modern life.

Before proceeding further, we will observe that there are *two things* which go by the name of Pastoral Visitation. One of these is *desired but not desirable*, and the other is perhaps *desirable but not much desired*.

The pastoral visitation that is mostly desired is a visitation for the purpose of idle gossip—a gossip which is seldom useful, and often very mischievous. We may be lenient or severe, according to our tempera-

* Printed by request of the Lancashire and Yorkshire Conference.

ment, with the young minister who spends a portion of each week in bandying compliments with the young ladies of certain families—and certainly there is more to be said in excuse of this than of some other ways of spending a man's time—but one does not like to have this regarded as a necessary part of a minister's sacred duties. On the other hand, for a minister to be welcomed among another and very different class of the community with a greeting equivalent to, "Hail, fellow! Well met!" hardly comports with our sense of the true dignity which belongs and is necessary to the messenger of God to men. We have not a particle of sympathy with that false dignity which renders a man unapproachable to the poorest of the people. Not a word have we to say for that contemptible affectation of priestly superiority, or that cold, pharisaic hauteur with which some ministers—of course not among us!—have walled themselves off from the majority of their people. We must be sociable. We are to be followers of Him who was "a Friend of publicans and sinners;" and if a minister does not feel a *love* for every member of his flock, however humble, the sooner he changes his occupation the better. But we *do* feel that there is a proper dignity which a minister should preserve, and that some, aye *much*, of the so-called pastoral visitation is hardly compatible with that true respect for a man which people must have if they are to regard his pulpit utterances with that undistracted attention and that willing deference which success demands.

I know it may be said that a minister may do much good by joining in the conversation, and watching his opportunity to give it a useful turn. Granted; but if he is to do *much* good in this way he had need live as long as did Methuselah. It often happens that just as he is apparently succeeding in accomplishing his object, a neighbour will come in, perhaps two or three, or some other event will happen to send the stream of still unprofitable talk rushing along another channel from which it is beyond his power to divert it before another set of untoward circumstances is ready to thwart him, and so on, and so on, until the troubled minister looks at his watch, finds that a precious hour or more has gone, and rising to say "Good bye," is met by the enquiring exclamation—"You are not going yet, surely! You are in a great hurry!" "We speak that we do know, and testify that which we have seen," and our opinion is that such pastoral visitation "is a custom more honoured in the breach than in the observance." We regard it as a device of the devil for wasting the precious time of ministers, and cajoling good men into the belief that they are doing good whilst they are doing the direct opposite.

But we would not be so unjust as to represent this as the only kind of pastoral visitation. There is another kind, various modifications or dilutions of which are in use among the churches, but which, except as it is very much modified or diluted, is not in very general request. It is a kind of visiting which we might perhaps warmly desire to see generally adopted if it were compatible with other and more indispensable things. It is a visitation somewhat on the old plan which was common when population was thin, and prosy sermons, with ten or twenty divisions, as many subdivisions, and half as many sub-subdivisions, were tolerated in the pulpit, and young and old submitted to regular catechisings in the family and the church. It is a visitation with a decidedly religious flavour about it—too religious to be relished

by many now-a-days. In a few parishes, I believe, the minister still goes his regular rounds in a recognized order, calls on the families expecting him, converses for a while with their various members, as to him seems best, and then reads a portion of Scripture and prays with and for them all.

I have heard of one well-known minister in one of our large northern cities who is always assisted by a deacon who acts as his herald. The people are informed on the Sunday, from the pulpit, that the minister will visit in a certain district during the ensuing week. When the time comes, a deacon goes before, along the planned route, and informs a family that the minister will shortly be with them. When the minister comes he finds the family assembled ready to meet and greet him without losing any time. He asks them of their welfare, answers their questions, then reads the Scriptures and prays. Meanwhile the deacon forerunner has gone on and prepared the next household, to which shortly the minister comes, and so on throughout the whole of the district.

What would our deacons say to this? How would our churches like it? We are afraid they are very few that would not soon cease to be charmed and cry "Hold! enough!" The theory of a pastor's frequent intercourse with his people is very beautiful; but we fear that if the pastor were to resolve to make that intercourse really beneficial, ten out of every dozen of those who now cry out for pastoral visitation would cry out *against* it, and vote it a serious inconvenience if not a great nuisance.

But after all, perhaps, the chief difficulty in carrying out any really beneficial system of visitation is the fact that the earnest minister's time is too much taxed even without it. There have been such men as "idle shepherds," and we have known a few who seemed to have no proper conception of the value of time. They could lounge or loiter away an afternoon or an evening almost any time if tempted only slightly so to do. But if such men exist now, we fancy their number must be growing "small by degrees and beautifully less." Of late years, the busiest men we have known, and the men who have had the fewest leisure hours, have been ministers. We do not complain of this. We know that the minister who sets little value on time is not likely to impress men deeply with thoughts of eternity. But now-a-days, if a minister have not a mind for hard work and for redeeming the time, he is most inevitably punished with failure in some of its forms.

The preparation for the pulpit now-a-days, if a man would meet the requirements of an average Nonconformist congregation, week by week, for a series of years, cannot be made in a slovenly manner in a corner of Saturday. If the subject of the discourse is to be well grasped and presented to the people with simplicity and force, ordinary men will require two or three days out of each week in preparing their sermons, and the whole of each day in the week could be industriously and profitably employed in this work alone. This is the best spent part of our time; and in the future *more* of our time will have to be thus spent if our present number of preaching services is kept up. We have heard men sometimes unfavourably comparing the amount of visiting done by their own Nonconformist minister with that done by certain clergymen of the Established Church. Nothing could hardly be more unfair. The clergyman goes to the homes of the people with an authority which we

do not possess, and which we would not have—the authority of the State. He claims the *legal right* to teach the people, and *demand*s their children for his school. The fact of his ignoring all other Christian labourers but those of his own sect lays him under an obligation to minister to all the people, which we do not feel, and the still further fact that he is *paid* to minister to *all* within a certain geographical boundary should compel him to visit all. But apart from these considerations there is the undeniable fact that his Sunday duties are light compared with ours, and require but little preparation. We are preachers. He is a performer—I am speaking, of course, of a certain type of clergy, and not of all of them—It takes but little time to prepare for dressing oneself in certain robes, and going through various genuflections. The sermon is a comparatively unimportant part of the service, and if we may judge from occasional articles in the *Saturday Review*, the writers of which I suppose are too gentlemanly to know anything of the Nonconformist pulpit, is by many Churchmen voted an intolerable nuisance, or at best a necessary evil. The shorter it is the better, as a rule; ten minutes being sometimes quite enough to be occupied in its delivery. Such sermons may well leave their authors plenty of leisure to visit, even if they do compose them themselves. But sometimes—we hope not so commonly as certain advertisements and other revelations in the newspapers would seem to indicate—the sermon has been bought, with certain others, at the rate of 2/6, or even as low as 1/6 a piece. I know there are many excellent clergymen to whom this would not apply; but it will apply to those with whom, as visitors, Nonconformist ministers are unfavourably compared; and we repeat that such a comparison is manifestly unfair. But there is much more than the Sunday services to prepare for. Most ministers preach a sermon, or something equivalent to it, once during each week. Then many have Bible classes; and often will the preparation of a good Bible class lesson cost a whole day's hard work. All this is *regular* work, to which must be added preparation now and then for sermons, addresses, and lectures, on extraordinary occasions.

Again, let it be remembered that some ministers are called upon to do much visiting among the sick and poor *outside* their own and any other congregations. It would greatly surprise some people to know how large an amount of this work is done by their ministers, while he is supposed not to visit at all. People apply to him from all quarters; and he cannot refuse to go and read, pray, and sympathize with those for whom his services are solicited. And where is the church that for the sake of its own pleasure would wish its minister to decline such Christ-like work, even though the good thus done can never be tabulated in the rolls of church statistics? But this work is a serious task on a minister's time.

Further, let it be remembered that a minister's education is not finished when he leaves college. It has only just begun. If he is to do good service for the Lord and the Church for a series of years he must "give attention to reading." He must dig deep into the mines of truth if he is to spread fresh treasures from that mine before his people from week to week. For a year or two he may find enough for his purpose near the surface, but those riches will soon be exhausted. If a man be worthy to be a spiritual teacher and guide he must be a student. He

need not be a scientist; but in this age he must know what the scientist says, not necessarily to reply, or even to allude to any mistakes he may have fallen into, but in order that he may understand the true wants of his people, and that the gospel may not, through his handling of it, seem a thing out of date, and out of accord with the wants of men.

But what the church wants to day more than anything else is a deeper knowledge and a stronger grasp of the Bible as a whole. This cannot be had without much study, which must not be neglected even for pastoral visitation.

But, for a time, leaving out of sight the minister's studies, which perhaps might be done during the earlier parts of the day, let us ask what hours are suitable for the bulk of this visiting.

In these northern districts, the larger part, perhaps nine-tenths of our people are during the day at work in the mills and elsewhere, and are only at home in the evenings. Now it is known to most of us, and I believe it can be proved by the calendar, that when Sunday is taken off there are only six evenings in each week. Of these, one is always devoted to a prayer meeting or preaching service, and in most churches, perhaps, two evenings are thus set apart. Of the other four, one is a universal washing night, on which the minister's presence is by no means desirable. On another night (generally Friday) he will find the people, in nearly every house, busy cleaning, and looking not a little embarrassed as he steps inside. Then, if he ventures to call on his people on Saturday night—a very unsuitable evening on several accounts—he is likely enough to find that they have gone out marketing or visiting. There remains then but *one* night on which the pastor can reckon with any probability on seeing his people at their homes, and even on this night he will not unfrequently walk a considerable distance, and give up an hour or two, to find the door locked and his journey a useless one. Of all the means of doing good open to us there is surely none that involves such a fearful waste of precious time as pastoral visitation.

And while the people have their evenings thus occupied, the minister often finds all his taken up with public engagements. Besides his weekly service, and perhaps prayer meeting, there are the Bible class, Band of Hope, Temperance, and Mutual Improvement Societies. He must now and then go and help a neighbouring church at a tea or missionary meeting. The Bible, Liberation, and other Societies need him on their platforms; as a leading citizen and moulder of the opinions of men, it will now and then be his duty to attend and speak at political meetings; and here and there it becomes quite a manifest duty to serve his fellow-townspersons on the School Board. Where is he to find evenings for half these things and also to go visiting his people?

No minister ever attempted to regularly and systematically visit his people, whether well or ill, without neglecting some things which may at least be regarded as competing with visitation for the most important place, and which many regard as of far greater importance than the visiting. And surely the visitation of the members of a large church by one man, which means a peep inside the house once or twice a year at most, and a hurried "how do y' do?" can at best yield but small profit! A minister who professes to visit, and has the reputation of a visiting pastor, told the writer of this paper that he only aimed at

visiting each member once in the year, and then to only spend a few minutes in the house. This is surely the way to spend the maximum amount of time and labour for the minimum of result.

It may be said that visiting gives the minister a knowledge of his flock. What can such visits teach him? Moreover, is it not a fact that some of the most successful preachers—whose sermons are full of knowledge of men—do not visit all? A man who is capable of studying character will not be dependent on such means of acquiring knowledge of his hearers; and a man who is not capable of this, might visit for ever and learn but little.

“What then,” it may be asked, “would you substitute for this system?” Have you any suggestion to make as to how the ends thus commonly sought may be better attained? We think we know “a more excellent way:”

1. In the first place, we would say, let the minister visit well the sick among his flock. Let him be informed when any one is sick, and let him go to him at once, carrying such sympathy and help as he may. If he knowingly neglect the sick, he is sick himself. And under this head of the sick we place not only those who are afflicted with bodily ailments, but those also who are spiritually sick, the symptoms of whose sickness are vacant places on the Lord's-day and at the Lord's-table, vacant looks when the pews are filled up, and unsuitable company or questionable conduct away from the sanctuary. Let the minister visit these, and they will find him work enough, and in a good-sized church *more* than enough, so that it will be imperative that the deacons help in the work. But this work done well, he can afford to leave strong, healthy, Christians to look after themselves. And yet he need not quite do this.

2. Let there be sectional tea-meetings held periodically, by means of which all the members, according to their districts, or some other classification, may meet and take tea with the minister, and converse freely with him. And in order that there may not be the slightest obstacle in the way of the poorest members attending these meetings, let the tea be free to all who come, and let the expense be borne by the church. It will be found to pay.

3. And yet again, let there be set times, and an appointed place, when and where any one may have free access to the minister. Let it be made known and become an understood thing that he attends at a certain hour regularly to be consulted by any one who needs his services, his advice, or his sympathies.

4. And then, if any one specially wants a visit from the pastor at his house, let him invite his minister, fix a time for the visit, and promise to be in when he comes.

In these ways, surely, all reasonable wants may be met without that fearful waste of time which the system called pastoral visitation necessitates.

In conclusion, we would remind ourselves and others that pastoral visitation is only a means to an end. That end, which is the nourishing and strengthening of the life of the church, must be attained. If there are yet places where the difficulties in the way of pastoral visitation are

not felt as they are in others, and that, therefore, is yet the best means of attaining the desired end, so be it. Only, let it not be supposed that the custom still found possible and useful in these places must of necessity be adopted in others when it is out of joint with the times and neither practicable nor desirable. Let us not make a fetish of the means, however good, lest we be like those who sacrificed to their own net, and burned incense to their own drag; but let us prayerfully keep our *eye* on the great end to be accomplished, and we shall not find much difficulty in placing and holding our *hand* on the best means for its accomplishment.

A Ministerial Debate on Pastoral Visitation.*

WHILST the preceding paper was engaging the attention of a Conference of Ministers and Representatives in the *North*, the same subject was down for debate in a company of ministers, numbering about seventy, in the *South*. The "echoes" of that debate will, if they can be faithfully given, bring "all sides" of this practical and momentous theme into view. I say "all sides;" though some, perhaps, would maintain that the "last word will not be said till the church members have met in session, and given their deliverance upon a question which so nearly concerns them. But I am prepared to say that not even in its best deliberative mood would such a session be likely to make any contribution to the debate which was not really included in the deliverances of one or other of the members of that ministerial assembly. However, you shall listen and judge for yourselves. The first speaker, whom we will distinguish by the first letter of the alphabet, spoke in the following strain:

A. From all I hear and see I fear there is a strong tendency in these much-doing and much-talking times to depreciate that part of the Christian minister's work known as "pastoral visitation." We have such limitless faith in talk, that we are in much danger of thinking that it is to do everything, and that the Christian pastor is no more than an indifferently paid Sunday lecturer. To me it seems that the New Testament minister is first and mainly a *pastor*. That word describes his supreme and all-inclusive function. He teaches; but it is that he may feed the sheep. He leads; but it is to good pasture. He consoles and heals; but it is because the flock is troubled and diseased. His relation to his hearers is not that of a professor to his students, or a lecturer to his audience, but that of a shepherd to his flock. He is appointed to *watch* for souls.

But what is the *pastoral work*? Not of necessity a systematic visitation of all the members of the church, once a month, or once a year. Not even a set of spasmodic and hurried calls mis-labelled "pastoral visits," and galloped through in a perfunctory and mechanical manner; but it is the living, loving, and helpful personal contact of the minister of the word with his people. That is the end to be secured. The ways to the end may lie along a hundred different lines. But, somehow

* This report does not profess to give the speeches *verbatim et literatim*; nor even to allocate to each speaker all that he said, and *only* what he said, but to give in order the principal ideas that were expressed in the course of the debate.

or other—in the home, or after the prayer meeting—in the street, or in the railway carriage—at market, or when out for a walk—some-where or other, and somehow or other, that personal contact must be secured; and the feeling widely diffused that the preacher of the Sunday is also the trusted friend, the capable leader, the wise adviser, the true co-worker of the members of the church all the rest of the week; really living for Christ in a strongly sympathetic and beautifully helpful life for them. Even the professor, who cares for his pupils, gets a chat with them after his lecture, and will mostly require them to submit some of their work to his inspection. So the real preacher, whose passion is to save men, and to build them up in righteousness and true holiness, will never forget the great law given by Carlyle, that “souls grow more by contact with souls than aught else,” and will act as one who believes that, that spiritual law applies nowhere more thoroughly than it does to his work. In getting rid, then, of *old* and ill-adapted methods, we must take care we do not lose the *thing* for which the methods were invented. A rusty tool is better than no tool at all; and a man may dig a garden better with an old spade than with his hands.

B. No doubt; but why use the rusty tool at all, when a finely polished one is to hand? Why should a man tie himself up in red tape—get a book, elaborately ruled, enter the names of father and mother, their ages, when they were married, when the fifteen children were born, when they had the measles, and so forth, as if he were the family doctor? Visitation by the clock is always a hollow proceeding, and mostly useless, if not positively harmful. A man had better stay at home altogether than injure any spiritual life he may have, by gadding at express rate from house to house, offering up the same prayer as if he were a prayer-mill, and going through his work as though he were a machine. The less of the formal and the mechanical the better. Pastoral visitation, if done at all, should be as fresh and bracing as the visit of the warm sunshine on a November morning.

C. There is, as it seems to me, a prior question. Can it be done at all, as things—*i.e.*, ministerial things are now? No one has a higher appreciation of the advantages of a wise and real shepherding of men than I have; and few men have made a more honest attempt to do it. I know that no process makes such willing and receptive hearers, or gives more point and appropriateness to sermons. The visit of the pastor in the week opens the ear of the heart on the Sunday. Receptivity reaches its maximum, and the possibilities of good-doing are numberless. “The house-going pastor makes the church-going people” is a proverb that is not without some truth. I have people about me now who were won years ago by a sympathetic visit in sickness. Bonds were created between me and many of my flock in times of distress, bereavement, and sorrow, that nothing can cut in twain. Some of my most useful sermons have been generated in the quickening atmosphere of pastoral work. Indeed I have often thought that if ministers would burn their “sketches and skeletons” of sermons, and study living men and women, their preaching would gain incredibly in point, practical directness, and general effectiveness. Contact with young men, in their struggles with the temptations of business, in their bravely fought battle for the right and the true, would give revelations of truth of

surpassing interest, and put that *tone* into preaching which is one of the chief secrets of pulpit power.

But as George Macdonald says, in "Alec Forbes," "Contact with anything alters so much ones theories about it;" so the actual work of the ministry has modified very largely my theory of the strictly pastoral element in it. Its prodigious advantages I admit: but in nine cases out of ten it cannot be done. The real minister is the most over-worked animal on the face of the earth. No man has such splendid opportunities of killing himself. He *gives*, often more than any one of his people, and sometimes more than any dozen of them. He works more hours than most men. He has more responsibility, more cares. Indeed if the Society for the Prevention of Cruelty to Animals were eager to do their duty, they would take up the case of ministers at once. From sheer necessity pastoral work is only partially done, and none lament it more than the pastors themselves.

What, then, is to be done? No doubt the pastor must still be THE PREACHER. He must put his whole self into his sermons: they must be permeated with his personality, his sympathy, his character, his head and his heart. By that means he must make it *felt* that he is their *pastor*, awake to their actual cares, sensitive to their sorrows, living in their world and not in his study, in every respect one of themselves. Some of the best pastoral work may be done from the pulpit by men whose deep solicitudes are for their people, for their growth in strength and beauty, in calmness and usefulness. Each sermon should be more than an exposition: even the wise application of eternal principles to the needs of the passing hour. The pastoral function of preaching is in danger of receiving too sparse a treatment just now. The last thing that would ever occur to you about some preachers is that they are pastors. You would no more think of taking a sorrow to them than of seeking communion with an iceberg. They have no heart; or what they have they successfully hide; and a man without a heart cannot be a pastor, though he visit till the day after doomsday.

D. One aspect of this subject ought not to be forgotten in this debate, and that is—*How not to do it*. It is quite as important to know what not to do, and what roads not to travel, as it is to have a clear path marked out for our going. If I were an old man I should suggest such rules as the following—(1.) *Never visit just at meal times* except by *prior* arrangement; and do not arrange to have your "legs under the mahogany" very often at dinner time. On no account accept all the invitations of that character you get. A pastor should not be a sponge. (2.) Do not "pile" up your visits on one family. It will be likely to breed mischief in many ways. (3.) Carefully avoid staying late at night. Your hosts will press you to stay. Do not believe them. Remember that even Christian society is not wholly free from hollowness and pretence, and that sincerity itself sometimes says some foolish things. (4.) Never diminish, by the smallest fraction, the profits of your men of business. Keep out of their way when they are at work, or you will be voted "unwelcome." They had better long for your visits than complain of their frequency and interference. (5.) Do not regulate your visits by your pleasure in paying them; but rather by the *need* of the persons visited, and by the good you can do. Some pastoral work is far from pleasant; but it should be done, notwithstanding.

ing. The poor, the weary, the troubled, the defeated, the struggling, should never be forgotten, nor should they be left to the last. The minister who visits only, or in excess, the well-to-do, the well-cultured, the most kindly, should not be surprised if he is regard as selfish. (6.) Never condescend to the disreputable work of distributing scandal. Better keep altogether out of the way of those who persistently distribute harmful gossip than share in such inglorious labour. The minister should always turn the best side of the vase to the front, and hide the cracks. I have been in the ministry a long time, and seen not a little mischief done by pastoral visitation. Tact, wisdom, and self-restraint, are as necessary as earnestness and sympathy, if this part of the preacher's work is to be well done.

E. I rise merely to ask a question: and, first, I should like to know whether it is wise for a non-abstaining minister to avoid taking wine, and everything of the sort, when he is visiting his people. Although I am not a total abstainer, yet I have always followed that rule, and, in my judgment, it is a matter of great importance.

F. I certainly should not do that. I don't believe in a man having one rule of conduct for his pastoral life, and another for his home life. Let him be honest, frank, and sincere, and do what he thinks to be right at home and away from home. Why should we have any acting a part? What we want to do is to keep the chief end of our work before us, and to make our life one in its purposes, and spirit, and acts.

G. Undoubtedly: but a man does not wear the same clothes in his study he does in the pulpit; he does not, if he be wise, talk on the same *subjects*, and in the same strain, before his children, as he does with his maturer friends. He "walks circumspectly;" walks in wisdom towards them that are without; accepts, as Paul did, the principle of expediency. I certainly should say that whilst it is best to avoid intoxicants altogether, yet the man who is not strong enough to do that is acting wisely and kindly in persistently refusing to make the wine-glass the companion of his pastoral work. It surely cannot be necessary. It may be dangerous. It can scarcely be said that it will be in the slightest degree useful.

H. This, then, is the conclusion of the whole matter. We must keep in view our work of saving men from sin, nourishing them in the life of godliness, in the grace and beauty of Christ Jesus. This is the *aim* of the ministry: "that we may present every man perfect in Christ Jesus." Warning and teaching, visiting and writing, persuading and advising—all our work, every part of our work, contemplates this result. In doing it, *reality*, sincerity, sympathy, kindness, must rule. Mechanism must not be obtrusively heard and felt, however helpfully it may be employed. Love of Christly goodness in men, must be the dominating note. But as to the *way* in which this must be done each man must judge for himself. The rule that fits London does not apply at Misterton. The method that works well in busy Leeds may fail in torpid Rushall. The church with eighty members cannot be treated as one numbering eight hundred. Each man must do his work as seems best to himself in his place, cheered by the thought that as he is always in the Great Task-master's eye, so is he ever guided, sustained, and inspired by the Supreme Shepherd and Bishop of All Souls.

JOHN CLIFFORD.

A Sunday School Teachers' Treat.

BY THE REV W. H. TETLEY, DERBY.

SUNDAY school treats are usually reserved for Sunday school scholars. They belong sometimes to the festal doings of Whitsuntide, or they may be associated with the recurrence of the Sunday school anniversary, or possibly with some other special season sacredly kept for the purpose; but they are always more or less a great occasion for the taught, and not for those who teach. To this, by no means unreasonable rule, a noteworthy exception has been recently furnished in the town of Derby, through the consideration and hospitality of the late Mayor, Mr. Bemrose. Prompted by a generous Christian impulse, he was moved to mark the close of his year of office by gathering round his board the Sunday school teachers and superintendents of the town; entertaining them in bounteous style at the tea table, and then entertaining them in hortatory fashion from the platform. Only two or three months ago the pages of this Magazine presented a brief and interesting sketch of his Worship; but it could hardly have been anticipated by its writer then that his allusion to the ex-Mayor's Sunday school sympathies would find so soon such a fresh and vivid illustration. Yet so it has been. The chief magistrate of Derby has taken his own point of departure from all the precedents of civic feasting; and for once, at any rate, municipal dignity has not hesitated to give its official recognition to a faithful band of men and women, who, as a class, are not often stimulated and encouraged in their important work by treats of this kind.

The sight presented by this treat was something novel. The spacious Drill Hall had been, by innumerable decorative touches, turned into a vast saloon, and what with lace curtains draped along the walls, and elegantly wrought banners unfurled from different coigns of vantage, the scene was most animated and attractive. Long tables, well spread with toothsome fare, stretched from one end of the hall to the other; another table, transversely placed, lay just below the orchestra, which, with its leafy line of ferns and shrubs, formed a very effective background for the life and movement lying before it; and when the hundreds of guests had taken their places, when the Mayoress had found her post at the head of the feast, when the rolling preludes of the organ had "trembled away into silence," and the resonant murmurs of joyous conversation were held in brief suspense, while rosette favoured stewards on every hand proclaimed all things ready—then up rose the Mayor announcing grace, which was grandly sung, and soon the lively clatter and pleasant excitement of the social meal were in full swing. What bright faces, and kindly looks, and cheerful words were there. Side by side sat Episcopalian and Nonconformist, Baptist and Wesleyan, Congregationalist and Primitive Methodist. They looked like a happy family of Sunday school workers; strangers and friends all mingling in goodly company together. Who can tell how many helpful hints were given, or how many profitable suggestions were exchanged. One incident of the tea-hour at least is worthy of record, and it may be an example of others of the same kind not overheard.

A little group of teachers from one school in the town were lamenting the faded aspect of their banner, and talking of a scheme mooted in teachers' meeting for buying a new one. A worthy friend close by, hearing the conversation, drew out his card, and though belonging to another denomination, and actively engaged in a large young women's class connected with another school, handed it to one of the teachers near to him, with the generous offer of a donation towards the cost of the new banner. Talk of good news from a far country—why if the banner itself had been at that very instant forthcoming, it could scarcely have been received with greater exuberance of grateful feeling. How much more blessed it is to give than to receive. What power there is in a pocket expression of sympathy to awaken endeavour and stir up the heart.

But at last the feast of tables was over, and the feast from the platform must begin. With as little confusion as possible the large assembly settled itself into form for hearing. The clergy and ministers of the town were called up from their scattered positions in the hall, and, mounting the orchestra, flanked the chair. Mounting still higher, tier above tier, were the young men and maidens of tuneful voice and musical sympathy, ready to lead in the service of song; and after the praises of our Saviour King had been shewn forth, and Mr. Crosbie had offered prayer, the Host addressed himself in vigorous and genial words to his crowd of guests. It was a good speech, well delivered, and it told. The Mayor's address alone would have sufficed to make the meeting a success. But his Worship had devised liberal things. He had pressed into his service Mr. Kelly, of Wesleyan fame, who delivered an admirable and telling address on "The Sunday school teachers' qualifications." He had secured the presence of Mr. Heald, of the Church Sunday School Institute, London, who, in a most vivacious and incisive address, unfolded his ideas on "The preparation and delivery of a lesson;" while he was still further supported by Sir Charles Reed, M.P., who gave an able review of Sunday school work in its past relations to popular education, and quite as judicious a forecast of its future in relation to the results of board school teaching.

What the general effect of this Sunday school teachers' treat may be can hardly as yet be ascertained. That it will impress the teachers who participated in it with the importance of being properly qualified for their work, that it will stimulate them to greater efficiency in their calling, and that it will lay upon them a deeper sense of responsibility in their relation to the rising generation around them, can scarcely be doubted; but it may be that even wider results will be won. This municipal recognition of the Sunday school is not without its value as a testimony to the place and power of Sunday schools amongst municipal institutions. They were originated as a philanthropic enterprise; they were adopted as church nurseries; they have grown and flourished through the sympathy and effort of our churches; and they have gained many enduring laurels in the church's spiritual work: but they are after all invaluable municipal institutions. They contribute indirectly to the maintenance of order and safety in our towns and cities, they give a special character to the public observance of the Sabbath, and secure its peaceful rest in some of the industrial centres of our land; they are a

potent agency for counteracting the vices and the follies of our public streets, and they do a great deal to promote the very ends for which municipal authority has to be supported. What Sunday schools are in rural districts is well known to those who are familiar with the simplicities of country life. They are fulfilling a mission there of incalculable benefit to the community. But in the great toiling municipalities of our realm it is not too much to say they are, with their auxiliary agencies of Bands of Hope, Penny Banks, Sick Provident Societies, and other kindred organisations, doing untold service in begetting habits of sobriety, of thrift, and of kindness, which are bound to tell on the commonest conditions of town or city life. It was no trifling sentiment therefore, but a worthy practical conception of one aspect, at least, of Sunday school work which was embodied in this great Derby gathering.

One word more may be added with respect to the probable effect of such a Sunday school demonstration on the ordinary estimate of Sunday school work. Too often has that work been regarded as an easy exercise for gifts and graces of a very average character. The mediocrity of church membership—and the epithet is not applied in any offensive sense—has almost seemed to have a monopoly of the Sunday school teachers' office, and as an inevitable consequence a sort of *lex non scripta* that goodness and earnestness are enough, rules the holding of this office; while in too many instances a veritable *minimum* of qualification is accepted as a passport to a decided *maximum* of high responsibility. No custom of this kind can gather either strength or encouragement from the meeting of which this sketch may be a passing memorial. The whole duty and calling of the Sunday School Teacher were lifted up far above any common-place association. The magnitude and the simple grandeur of the work were fully attested; and it may be doubted whether any amount of difficulty or disheartening in the actual experience of those who responded to the Derby Mayor's bidding will soon quench the inspiration, or obscure the ideal of Sunday school toil which were so happily received with the genial entertainment of a chief magistrate whose example is so well worthy of imitation.

What is Success?

Not a crowded chapel, not a long list of candidates for church fellowship, not incessant and wide-spread activity in "doing good" along the customary lines of church work. These are but as the ploughing of the soil and the scattering of the seed to the true harvest. Real success is in character—Christian character. It is the increase of the number of Christianized men and women, of those "who put on the Lord Jesus, and make no provision for fulfilling the lusts of the flesh," but provide in the most liberal and splendid manner for the satisfaction of every lofty and pure desire, and of every unselfish and godlike aspiration, and so clothe their lives with the beautiful qualities and captivating grace of the life of our Lord. *The test of a minister's and of a church's success is twofold: (1) In the number of separate souls won for Jesus; and (2) in "the strength and beauty" of character manifested by those who call themselves by His name.* Nothing is so exquisitely lovely, conqueringly strong as Christianity when it is fitly and nobly expressed. To secure that fit and noble expression in a congregation of believing men is an object worthy of the consecration of the highest ability, the most insatiable culture, and the longest life. Actually to gain these two ends is to succeed. Nothing less is. JOHN CLIFFORD.

How to Form and Found Churches.

THE LATE MR. JOHN FIELDING.

MR. JOHN FIELDING was one of the oldest members of the General Baptist Church, Tetley Street, Bradford. His name was the first in the church book. When quite a young man he gave his heart to the Saviour, and was baptized in Friar Lane Chapel, Leicester, by the late Mr. Wigg. Shortly after his baptism he removed to Bradford, and not finding any General Baptists in it, he walked to Queensbury and Clayton every Lord's-day. The late Mr. Hudson was then labouring at Queensbury, and, on becoming acquainted with young Fielding, he was induced to preach in a cottage in Bradford. A Sabbath school was commenced by J. F., who, in the first instance, was superintendent, teacher, and almost everything. Eleven persons were soon formed into a church, of which J. F. was one; and with it he continued until his death. While others came and went he remained a child at home. He was one of the trustees of the property, a deacon of the church, a local preacher, and a most earnest well-wisher of the cause. At one time he could rejoice in the fact that his whole family, of eight, were members of the church. To write his history would be almost to write the history of the General Baptist cause at Bradford. He was a most thorough General Baptist of the old school, loved the denomination, and generally attended its Association gatherings. And the work he did is an admirable illustration of what comes of a truly DENOMINATIONAL SPIRIT. If he had been a Christian scattering his energies anywhere and everywhere he would have robbed his life of nine-tenths of its usefulness.

When he died he had been engaged as a town-missionary over twenty years. He was well adapted for his work. He had a good knowledge of the people, possessed a powerful voice, and was a natural orator. He could speak with great effect. By his missionary brethren, and in the districts where he laboured, he was greatly respected. His end was very sudden. He asked for his tea, and while it was being prepared he lost consciousness, and passed away about midnight. All was done that could be, but with no avail. The end had come, and the servant was found at his post. "Be thou faithful unto death." Thus passed away a true man of God, on the 31st of May, 1878, in the 66th year of his age. May we follow him who through faith and patience now inheriteth the promises.

NOW READY.

- FOR CALENDAR OF GENERAL BAPTIST FACTS. See *General Baptist Almanack*, 1879
FOR GENERAL BAPTIST SOCIETIES. See *General Baptist Almanack*, 1879.
FOR FORTHCOMING DENOMINATIONAL EVENTS. See *General Baptist Almanack*, 1879.
OUR "CAMPO SANTO." See *General Baptist Almanack*, 1879.
THE KHYBER PASS. See *General Baptist Almanack*, 1879.
THE LEANING TOWER OF PISA, See *General Baptist Almanack*, 1879.
SEAT STEWARDS should read the *General Baptist Almanack*, 1879.
WHERE ARE OUR LOCAL PREACHERS? See *General Baptist Almanack*, 1879.
FOR A ZOOMETEE look in the *General Baptist Almanack*, 1879.

The Afghan Question.

It used to be said that the chief business of Lord Beaconsfield was to "educate" the Tory party into the acceptance of Liberal measures. All that is changed just now. His policy is backward enough to satisfy anyone. Anything more reactionary and despotic could scarcely be conceived than the Tory management of our foreign affairs for the last three years.

One good, however, will come of this. The nation will widen its knowledge of the human race, and possibly may have its interest deepened in the welfare of peoples who were before wholly unknown to us. Cyprus has ceased to be a mere geographical expression; knowledge has taken the place of ignorance concerning its inhabitants, history, antiquities, commerce, religion, and its whole future. Asia Minor, too, has been treated with an interest altogether new, since we passed into the position of Protectors-in-Chief; and its mixed populations have attracted inquiry, if their condition has not deepened sympathy and stimulated effort. And now the wand of the great political magician transports us to Afghanistan to continue our studies on foreign politics, and make us oblivious of the gathering misery and wretchedness, the fruit of Tory misrule, at home.

WHO ARE THE AFGHANS?

The answer to that question depends to some extent upon the person appointed to respond. The best authorities we have been able to discover tell us that the Afghans regard themselves as a distinct race, call themselves the children of Israel, and trace their descent in a direct line to Saul, King of Israel.* Mr. Bellew, who has most diligently studied the people, their country, and their literature, says that they have many confused and vague traditions of the Exodus from Egypt under the leadership of Moses; of the Ark of the Covenant; of wars with the Philistines, Amalekites, and Anakim; and that in the main these accounts agree with the biblical record. And notwithstanding their detestation of the Jews as the worst of heretics, and the use of the term "Jew" as a by-word, yet they have amongst them certain practises such as "sacrifice," worship in groves and on high hills; the custom of the "lot," and reverence for shrines, which are Jewish and indicate a Jewish origin. One thing must not be forgotten: it is said there is no trace of the Hebrew tongue in their language; but still there is evidence that they have apostatized from their ancient religion, and their records bear witness to their conversion to Mohammedanism by a disciple of Mohammed. Any way the Afghans are Mohammedans now, and Mohammedans of the Sunite Sect; and like good sectaries hate the Persians, their neighbours, because they belong to the opposite faction. There is a good deal of human nature, I suspect, even in the Afghans.

Both men and women are said to be exceedingly handsome, and remarkable for love of country, wild independence, athletic exercises, hunting and war; and, as might be expected, are heedless of authority and prone to insubordination, and develop cupidity to a shameless degree. This is what other people say about them; perhaps if we could hear their side of the question we might arrive at a fair and impartial judgment: but whilst they are silent it would be as well not to judge them harshly.

* Bellew, Henry Walter—Journal of a Political Mission to Afghanistan. Kashmir and Kashgar, J. P. Ferrier. History of the Afghans.

AFGHANISTAN

is merely a geographical expression, and does not stand for a literal and recognisable fact. The term covers three ethnographical domains. It embraces the region occupied by the Khanates in the north; that occupied by other tribes in the east; the district of the Khyberes in the south-east, as well as that of the governing Afghans proper. The country extends to and along the Oxus, touches Bokhara and Khiva in one direction, Persia in another, and most important of all, forms the frontier line of our dominions in India. The total population is 600,000, spread over a country as extensive as all Germany, and embraces no less than nine races. The Afghans themselves are divided into five great tribes, and these again are subdivided into 405 clans.

THE PRESENT QUARREL.

is by no means a new one. It is not the first time there has been trouble to our Indian Government from this quarter. At the beginning of this century France sought an alliance with Persia in order to foil the English; and England endeavoured to construct a barrier to the French scheme out of Afghanistan. The disasters which befel the Anglo-Indian Government in 1839, the Revolution of December 1841, and the fatal retreat of the English army along the Khyber Pass, form, after the Mutiny, the saddest page of Indian history. It is thought by some that the beginning of the present difficulty is to be found in our treatment of Persia in the affair of the Seistan Arbitration of 1870. This was a dispute concerning a province; and it was settled in favour of the Persians, and against the Afghans, and therefore the Afghans became hostile towards British rule, and ready to welcome the Russians. But surely we must go deeper than this. Why has this difficulty cropped up just now? Why is it we hear of a Mission of Russia to Cabul at this particular moment. Is it not to be feared that we have the old quarrel between Britain and Russia, settled, as it was said, at the Berlin Congress with "peace and honour," simply transferred to new quarters?

If so, what is our course? What ought we to do? Unhesitatingly we affirm that it is our duty as a nation to act justly and fairly, to display, as Lord Lawrence says, a "masterly inactivity," rather than a passionate haste to take up the sword; to deal honestly and honourably with all men, and specially with races that have not received the advantages of civilization. No man or nation can profit by injustice. Our sovereignty of India depends upon our moral superiority, not upon our martial prowess; upon our ability to out-do all other peoples in the actual benefits we can confer by our rule upon those whose destinies are in our hands.

The Advance against Afghanistan is ordered. The cruel, unrighteous order has been given, and the foolish policy of making friends at the sword's point adopted. Lord Cranbrook's despatch is a severe condemnation of the Government. Two men dwell near each other. One wishes to be friendly because a distant foe has threatened his hen-roost; the other is disinclined to friendship, and therefore the other loads his gun and shoots him. That is the plain and palpable issue raised by Lord Cranbrook. Can that which would be immoral in Bayswater be right in the Khyber Pass? As sure as we are living, we shall have to pay for this wrong doing. "The gods grind slowly, but they grind to powder."

JOHN CLIFFORD.

“Our Mag” for 1879.

MY DEAR FRIENDS,—

I am just closing the ninth year of my editorship of this ancient periodical; and I feel that I cannot pass into “two figures” with out a little friendly chat about our pilgrimage “up to this present,” and our prospects for the future. We have journeyed along very pleasantly for the most part. Of course I have made mistakes. And “of course”—how easy it is to take the sting out of our confessions of fault by saying “of course?”—but “of course” aside, I freely and really admit that errors have crept into my work.

“Yes,” say a hundred voices at once: and in the din I can hear the sound of a divine who says, “What has become of my copy?” Why did you put it into the waste-basket.” A dozen immortal poets say, “and where are our songs?” The “Live Deacon” wants to know why he was shelved so unceremoniously. The Secretary of the church in Fussy Street, Vain-glorious Square, asks why his report was cut down till it was scarcely readable, every epithet carefully removed, and the whole reduced to a few unreadable lines.

Friends, have patience with me, and I will tell you all. Solemnly I protest that the easiest thing in the world would be to send your copy to the press exactly as it arrives, and send all that comes. I should save hours by it; and what perhaps is more understandable, I could put not “a little money into my purse” at the same time, and do vastly better work than getting your lucubrations into condition for the compositor. Indeed I should like to have them all lithographed, and a facsimile issued: it would be the most memorable document that ever came from the press. As for the “Live” Deacon, his advocacy of “The Rights of Women” was so bold and uncompromising that I was compelled to silence him for a while; but I hereby promise that he shall speak again in 1879, on condition that we hear no more on that subject. The writer for the Church Register must remember that the “Mag” is the organ of the whole denomination, and not simply of the respectable church in Fussy Street. There is such a thing as perspective; and an editor shows his skill in that as much as anything. I have seen two or three editors make shipwreck of a good cargo because they did not know what to *throw out*, and how to set things in their relations to one another. A little more “Pastoral Visitation” in this number would have been sufficient to disturb its equilibrium. Your editor must not forget perspective if you do. Never does he omit a single fact with any real “*life*,” or *sign* of life, in it: but, precious as the new-born babe is, it can neither do the work nor fill the place of the grown man. Register the babe by all means, but do not be angry if we cannot afford him the room of the man.

But notwithstanding these faults and complaints we have journeyed along very happily, and I trust have done some good to the world, if we have not done much good to one another. I look back at each milestone with pleasure, and I do not mind confessing that I am anxious our journey to the tenth milestone should be the most prosperous of all; indeed I am deeply anxious to get to the GOAL in this new year, and to record at the end a sale of 60,000. Why should it not be?

Will you not help? Brethren in the ministry it rests with you to do it. It really does. If you could take up "Our Mag" and give it one good push it would go up to that figure at once. MY EXPERIENCE TELLS ME THAT THE "MAG" SELLS WELL WHERE THE MINISTER PUSHES IT. A minister wrote us, not long since, "I find 'our Mag' is scarcely known here. I mean to alter this soon. Send me some bills and programmes." And he has altered it.

But we have no minister. Then render this aid yourself, and be minister to that extent. Make the "Mag" known. Become agent yourself, or see that some one is appointed to that post. Obtain new subscribers. We ought to circulate 10,000 *more* per annum. Let us not rest till what *ought* to be is.

Will you not do it then? I don't ask this service for *my* sake. You know that. I ask it for the sake of the kingdom of Jesus Christ; for the sake of the various works we are doing as a federation of churches: for the sake of our evangelistic and aggressive efficiency. I want to diffuse brightness and joy throughout our churches, encourage self-sacrificing toil, cheer the weary and downcast; fortify faith, banish doubt,—in a word, to build up men in goodness and truth, and to save souls. If I did not think the "Mag" accomplished that I would not work for it another day.

These are the common objects of our organized life and activity. That the "Mag" may promote them more abundantly in 1879 than in any previous year of its history, is the prayer of

Yours in the service of the Lord Jesus,

JOHN CLIFFORD.

The late Rev. John Stevenson, M.A.,

ENTERED the rest of God, Nov., 7, 1878. His mortal remains were interred in the Nottingham Cemetery, Nov. 12. Although the snow had covered the earth with its white mantle, the attendance of friends was large. His four surviving brothers were the chief mourners present. All the Baptist ministers of the town, and representatives of the churches, as also the minister, and some of the deacons of St. Mary's Gate church, Derby, of which he was some time pastor, were there to testify their esteem and affection for him. The Rev. Harris Crassweller, B.A., his successor in the church at St. Mary's Gate, his tender and loved friend, conducted the service, and read portions from the same book the deceased had marked and read at the funeral of our late beloved brother, the Rev. T. W. Mathews, of Boston. The selection was very beautiful, and very tenderly and impressively read. The Rev. W. R. Stevenson, M.A., delivered an appropriate address, referring to our dear departed friend's many gifts and graces; speaking of his earnest, devout, loving spirit; of his power and success as a minister, especially in the earlier part of his life; of his many labours, and joyous and happy life. "He being dead yet speaketh." G. N.

A Memorial Service will be held in St. Mary's Gate Chapel, Derby, on Sunday evening, December the 8th. A Memoir of our beloved brother will also appear in the pages of our Magazine at an early date.

Tommy's Christmas.

SUCH a queer place! It was not a house nor a school-house. It was high and dark, and like a cavern. On one side a plain wall went up into the dark somewhere overhead. On the other stood a row of great wooden pipes, with black mouths, all in a line, like the mouths of dragons, with teeth and great ears at the sides.

Close to the row of black-mouthed pipes stood Tommy, the bellows boy. It was ten o'clock in the morning, and he was dragging the wooden handle up and down as fast as his little hands could move.

Poor Tommy! It was a sorry Christmas for him. At the long rehearsal, the night before, his arms and body had ached so that when he went to bed he could hardly sleep, and to-day there is a great deal of music. He would like to stop and listen, only that little piece of white lead before him, that shows whether there is wind enough in the organ, keeps dancing up and down, and he must blow and blow, or the music will stop. Still they keep on singing about goodwill to men, and Tommy toils away at the heavy bellows.

There! The choir has stopped. Now there will be a little rest while the minister prays. The tired boy sank down upon the floor, with his head resting on one of the dragon's ears upon the side of the huge organ, and fell fast asleep.

Suddenly there was a little knock on the wall. Tommy's head sank lower, and his poor little blistered hands fell listless on the floor.

Another and a louder knock. Tommy paid no heed, and the knocking increased. Then it was quiet for a moment, and a man's step was heard on the creaking floor! Then Tommy received a cruel blow on the head, and woke up to find the organist standing over him ready to strike again.

"Take hold of the lever and blow for your life, or I'll"—

"You'll what?" said a sweet voice behind him.

Tommy looked up and saw the soprano singer beside the organist. Tommy gazed upon the grand lady in her elegant silks, and thought somehow one of the angels had stepped down from the painted windows.

"For shame!" said she, "to strike the boy. Poor little fellow, he was tired, and no wonder. Think how you have used the organ last night and to-day."

"But the voluntary. It must go on. There! The prayer is over. What shall I do? Get up, hurry! It's no time now to rest."

Tommy got up and took hold of the bellows-handle to keep from falling down. The organist slunk away, but the beautiful lady remained. Tommy looked timidly up and said,—

"I was tired, ma'am, and it's Christmas day, and"—

Here he began to drag up the heavy handle, and the music broke out into a fierce roar—and then died away with a groan and a squeak—and that was all Tommy knew about it. He felt himself held in something soft and warm. He opened his eyes and the face of the beautiful lady was close to his. She was holding him in her arms. He felt the soft silk next to his face. He was so tired, and it was so nice and warm that he shut his eyes. What was it? Was he dead and gone to heaven? Was this one of the angels his mother spoke about when she went away? Perhaps it was his real mother. He opened his eyes. No. There was the organ. The great pipes were blooming beside him, and oh, how queer! The tenor man with his white gloves, was blowing the organ.

"Do you feel better, my child?" whispered the lady.

"Yes'm."

"And were you sick?"

"No'm. I was so tired. There was a 'hearsal last night, and it's Christmas, and they always have lots of music, and I fell asleep. I was very tired."

"Poor child! Don't they give you a seat?"

"No'm. I always stands, and"—

"Look out," said the grand gentleman at the bellows, "your part comes next."

"Yes, I see. Never mind; I will sit and sing here, They will never know the difference. Say, little boy, do you feel comfortable?"

Tommy smiled and said, "Yes, it's very pleasant. But you will be tired"—

"Never mind that. What is your name?"

"Tommy."

"Where does your mother live, Tommy?"

"I haven't any real mother, you know."

"Your real mother is"—Here she began to sing, oh, so sweet and loud, close to his ear,—

"And He shall reign forever and ever."

Tommy nodded his head and shut his eyes.

Then the tenor man at the bellows sang,—

"And He shall reign forever and ever."

Then they both sang, and Tommy listened still with his eyes closed.

Tommy opened his eyes and smiled, and the lady smiled and sang,—

"And He will give rest unto your souls."

Then he heard the organ again. "Oh that was beautiful!"

"Do you like it, Tommy?" Again she took up the strain:

"And He shall speak peace, peace unto your souls."

Tommy thought he was in heaven, or that earth must somehow have changed into a paradise this glorious Christmas morn.

"Come unto me, all ye that labour, and are heavy laden."

The lady was singing differently now, in a voice as low as the mellowed notes of the organ, and with exquisite tenderness.

"Bravo!" said the tenor man.

The lady smiled and said, "I am singing to Tommy now, If the people hear, too, it is all right; but I'm only singing for Tommy."

The boy's whole face lighted with pleasure, and the tenor man laughed, and the beautiful lady smiled and sang,—

"And He shall speak peace, peace unto your soul."

and then continued in a long, glad strain that seemed full of rejoicing.

Presently she stopped, and Tommy said, "That was good!" Then he seemed to think about something, and the beautiful lady appeared to know all about it, for she asked,—

"Would you like to sing, Tommy?"

"Yes'm. Only—only—I have to blow —and—no—I'd rather"—

"Rather what?"

"I'd rather play."

"Play!" said the tenor man. "Play with tops and things?"

"No, sir. Play the organ. I mean to—some day."

"So you'd like to play the organ, Tommy?"

"Yes'm, I would."

"Really and truly?"

"Yes'm really and truly," said he, trying to rise.

"Be quiet, Tommy. Lie still. I cannot sing if you"—

Her voice mounted up in song again, growing softer in measured cadences:

"And He shall speak peace, peace unto you souls."

Peace! Lower and more plaintive grew the notes of the organ. They died away in silence. Then followed the benediction,—

"And now may grace, mercy and peace be with you forever."

There was a rustle—more music—the people were going out.

"Mercy and peace—forever," said the lady, softly. Tommy felt himself lifted and placed upon his feet. An ungloved hand was placed within his own. Down the stairs he passed. Out into the frosty Christmas air he was led, to the home of his new-found friend. And there he found both shelter and love—a foretaste of the higher and happier home on high.

Christmas and New Year's Books.

WE have received a parcel of books from that prolific store of good and serviceable literature, the *SUNDAY SCHOOL UNION*, exactly adapted to this season of literary gifts. Few treasures are more welcome to the young at this season than a good book; and of the many houses in London now engaged in disseminating healthy, attractive, and profitable literature, the *Sunday School Union* holds a foremost place. Further description and price will be found in the advertisement sheets of the *Almanack and Magazine*.

The *ANNUAL VOLUMES* deserve to be mentioned first. *Kind Words*, for 1878, is a volume of abundant interest. We can testify that young people will bury themselves in it, and become lost to all the world besides: and what more potent and quieting can any parent desire! Tales for boys and girls; science and song, history and biography, industry and prize competitions; these, and much beside, invite, allure, and hold even the unwilling youth. *The Morning of Life*, for 1878, caters for the more reflective amongst our young people, and has a larger proportion of solid fact, and instructive information, than "Kind Words." Lads and lasses who like a little brain friction will be specially pleased with it. Only those who can read nothing but a "tale" would vote it dry.—*The Child's Own Magazine* finds its readers in the other extreme of young life. It is the book for the "little folks," and will captivate them with its pictures and stories.—*The Addresses to Parents, Teachers, Senior Scholars, and Children*, are well adapted for large distribution in our Sunday schools.—Every teacher should get one of the *Diaries* for himself, and a packet of the *Golden Texts* for his scholars.

Next comes a batch of ten stories. *MARY MORDANT*, by Annie Gray, shows, with much tenderness and beauty, how serenely blessed a life may become by single-eyed devotion to the welfare of others; aye, blessed, notwithstanding the long visits of sorrow, or the painful presence of disappointments. The tale is one of real pathos, pictures life as it is, and describes the purpose of our Father's discipline with true wisdom.

SUNSHINE THROUGH THE CLOUDS, by Frances J. Tylcoat, describes a victory won by the loving spirit of a school girl, in the face of the opposition of her school-fellows, over the hardened nature of a drunkard's child. The daughter is softened and won for Christ, the father is reclaimed, and the home made happy. The pictorial illustrations are below the mark.

THE YOUNG REBELS, by Ascot R. Hope, is a story of the battle of Lexington, and forms an interesting introduction to the history of the War of Independence. It is given as an old man's tale, and has all the charm of hair-breadth escapes and thrilling adventure. Lads will luxuriate in its pages.

MONKSBUURY COLLEGE, by Sarah Doudney, is one of the best stories we have yet received from this productive pen. It is a vivid and charming picture of school-girl life, replete with capital characters, exciting scenes, and sterling truths.

GEORGE'S TEMPTATION, by Emma Leslie, is another rendering of the familiar temptations of London life, and of the way in which they may be faced and conquered, even though there may have been a temporary defeat. Lads coming to London would find a timely warning in this book.

THE CHAINED BOOK, by the same author, recites, in a winning manner, the work done by Queen Anne Boleyn in the promotion of the work of the Reformation in this country. It is a pearl of British history, set in an attractive frame.

THE INFANT ZEPHYR: A TALE OF STROLLING LIFE, by Benjamin Clarke, is a revelation of the mysteries carried about in the "shows" that frequent our village and town fairs; disclosing, at once, the miserable ignorance of the actors in them, the risks they run, and the wretched lives they live; and showing how the gospel may reach and even redeem lives that have sunk to so low a level.

WHO SHALL WIN? By Mrs. F. Seamer. The stake is a little girl; the warriors are on one side ignorance, hardness, and an unwise mother; and on the other a loving Christ-filled woman, eager to do good to children for Christ's sake. The battle is a tough one: but Christ wins.

LITTLE BESS, by M. W. Ellis, narrates the soarch of a child after pure-heartedness, in a manner not altogether natural, but still with some power and effectiveness.

ARCHER DUNN'S STORIES, as told by himself. Four truths embodied in four tales, by a skilled and pleasant pen.

JOHN CLIFFORD.

Scraps from the Editor's Waste-Basket.

I. A PRAYER.—I have just read this prayer: "O Lord and Sovereign of my life, take from me the spirit of idleness, despair, love of power, and unprofitable speaking." It is given as a prayer for ministers; but may we not all urge it? What time we waste! How fleetly our years are passing by us into eternity, and how little we are putting into them for God and the endless years! O Lord, write that prayer in our hearts, and help us to pray it till others see and hear that it is answered.

II. HOW OLD IS OUR MAGAZINE?—It was born in the year 1798, and was the offspring of the productive Dan Taylor. Three volumes were issued under his supervision, and then there was a pause. Adam Taylor issued the "General Baptist Repository"—being the same thing as the G. B. Magazine in fact, only different in size, etc.—in 1802. This was issued quarterly, and bound up in various ways. I have it in five vols. I have had in ten vols. But there was no break in the issue, no second pause. A change of size came in 1822, and a return was made to the monthly issue, and that has been retained ever since. But allowing for a short period of suspended animation, this Magazine is fourscore years old; and though the issues were at one time quarterly, yet it is fair to say it is eighty years old. But an old friend says that it is not true to speak of the next as the eighty-first volume, because he has the years 1802—1822 in ten vols. I might as well say it is not true to call it the seventy-first because I have the same period in five vols. The question is not of the binding; it is a question of years. A man is born in 1798, has a severe fever in 1801, recovers in 1802, but is extremely weak till 1822, is alive and well to-day—Query, how old is he?

III. GAMBETTA'S DUEL.—Gambetta has, for a moment, lost his self-restraint, and exposed himself to the ridicule and contempt of his foes by one foolish expression. Then he crowns that folly by consenting to fight a duel with De Fourtou. Is it not a clumsy and barbarous way? but, ere we fling the stone, let us look at the duel we are compelling our soldiers to fight in the defiles of Afghanistan. If a war with pistols between two is a folly and a wrong, what is a war between thousands? When will the Christian church put all war on the same level as duelling? It has to go there as sure as Christ is the Prince of Peace; and the church has to force it to that low and despicable ground. Who will help?

IV. CHRISTMAS IS COMING.—"One who always looks for the Scraps" wants to know whether it is a physiological fact that all physical laws are suspended during Christmas week; and that men, women, and children may eat anything and any amount of anything without any risk to their health and comfort. We have laid the enquiry before a doctor, and his report is, that so far as the subject has been investigated, it is not known that the Christmas authorities have made any regulation of the kind; and that, though it is against the "interest" of the medical profession, still having the question put so plainly before him, he feels he must warn all and sundry against going to the Christmas table and leaving their common sense behind them. They will want it nowhere more than at that table.

V. TEMPERANCE v. TOTAL ABSTINENCE.—The pages of the *Contemporary Review* have been opened to three papers in defence of Temperance as against Total Abstinence; but the argument of the papers is so cautious and hesitating, that it seems to us not a little risky to leave the ranks of Abstinence for those of Temperance. A man had better not drink at all till he is over forty, says one of them; he may take it afterwards without much risk of hurt, and may find his digestion helped by a little. Sir James Paget will not define moderation, but seems to agree with a divine who once called it *botheration*. His comparisons and reasonings, too, are unfair. He sets race against race—as Eastern and Western—instead of taking men of the same race and in the same condition, total abstinence excepted, and reasoning from them. John Stuart Mill's Logical Methods have been forgotten or ignored by Sir James. The other part of his argument proceeds upon the *naturalness* of taking alcoholic drinks; but until everything that has become natural to us is accepted as right *per se*, this argument must be discounted. Indeed, on the whole, we are sorry that these three champions of Temperance and Abstinence have not given the gentlemen who will reply in the pages of the next *Contemporary* any tougher work. We had hoped to have seen a grand intellectual tournament, and hoped that the weak points in the Abstinence harness would have been pierced; but after reading these articles, we are afraid the redoubtable knights of Total Abstinence may think they have so little to do, that they need not furnish a single weapon for the fray. Any way, may the right and the true win.

Reviews.

THE TREASURY OF DAVID. Vol. V. Psalms civ. to cxviii. By C. H. Spurgeon. *Passmore & Alabaster*. Price 8s.

"God's heroes," one has said, "are made out of broken lives." Another writer suggests "that the work of the world is done by weak and suffering men." Certainly Mr. Spurgeon's is a suffering, though also a joyous life; and as surely is it a life of abounding labour. Three years and a half have elapsed since the last instalment of his chief literary work came to hand; and notwithstanding those years have been crowded with labour, and marred by affliction, we have now the FIFTH volume of his *magnum opus*, betraying, in no instance, as far as we can see, the slightest trace of haste, or want of thoroughness, or diminution of freshness and fulness of force.

The extent of his researches for illustrative and confirmatory material has not been narrowed in the least. Gems are gathered from every collector's stores. Critical scholars like Perowne, Delitzsch, Tholuck, J. A. Alexander, and the writers of the Speaker's Commentary, are cited, along with "savoury" divines such as Henry, Bunyan, and Trapp. Travellers, explorers, and antiquarians, such as Gardner, Wilkinson, Layard, and Tristram, appear on the same pages with scientific savants, such as Humboldt and Guillemin. Literary kings of all lands, as Herder, Junius, and Pascal, work in company with poets like Milton and Burns, Byron and Pollock, Coleridge and Dana. A book could not better verify its title than does this *Treasury* of the things relating to David's Psalms.

The expository power of the author has had no slight strain cast upon it by the work in this volume: but that strain has been well borne. The wonderful beauty and exhaustless riches of the Psalm of *Creation* are displayed with the skill and ease of a master. The historical wealth of the 105th Song is traced out with a royal hand. The idea of applying the chief vindictive psalm to Christ is stoutly rejected; and a commentary is supplied which will carry conviction to most minds, if it does not relieve them of all difficulty. We regret that Mr. Spurgeon has been driven to a seeming acceptance of the *heterodox* theory of verbal inspiration; we say "seeming;" for the statement in the preface does not commit its writer to the worst forms of that notion. It is not

the theory of the verbal inspiration of the English version, nor of any one particular text, and therefore, possibly, goes little beyond the ordinary faith of the teachers of the church of Christ.

Taken as a *single* commentary upon the Psalms, this is unquestionably, and by enormous lengths, the best we know. If a man must only have *one* exposition, we say, unhesitatingly, "Get Spurgeon's:" and when you are purchasing one for yourself, buy one, at the same time, for your pastor, if you know that he has not one. It would be a welcome Christmas Box.

SCRIPTURE RIDDLES IN VERSE. By R. Phillips. *E. W. Allen*. Price 2/6.

THE Winter evenings are upon us. How shall we spend them? Get these riddles. They are fresh, and fairly expressed in verse; and sufficiently obscure to give pleasant exercise to the wits of the young. The answers may be had for sixpence.

NELLE. By Lizzie Joyce Tomlinson. *Marlborough & Co.* Price 1s.

A TOUCHING story, told with real pathos, and illustrating at once the sadder and the more joyous sides of child life; and showing what depths of happiness are sounded by a loving sympathy, a real love, and a genuine trust in the God of the gospel. The little folks will be chained and charmed by it.

AFTERWORK. *Stock*.—A periodical for the family circle which we commended on its first appearance. It makes a pleasant and interesting volume, and is suited by its homely counsel and useful tales, to make leisure hours happy and profitable.

THE MINISTER'S DIARY AND VISITING BOOK, *Hodder & Stoughton*, price 2s., has now reached perfection as to its interior arrangements, and also as to general style of get up. Several new features are added. The minister who can "keep" these books well, and fill their pages according to his heart's desire, will be a perfect man. It is one of the best tools a minister can have.

CHRISTMAS AND NEW YEAR'S CARDS.—Mr. T. I. Burton, of Louth, has forwarded us samples of his Christmas and New Year's Cards. They are admirable in design, and executed with much taste and skill.—*See Advt.*

Church Register.

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

CONFERENCE.

The LANCASHIRE AND YORKSHIRE CONFERENCE was held at Denholme, Sept. 18. The Rev. W. Chapman conducted the introductory services in the morning and the Rev. N. H. Shaw read a paper on "Pastoral Visitation." Brother Shaw was cordially thanked for his paper, and requested to send it to the Magazine for insertion.

The afternoon session was well attended. The Rev. W. Gray, President, in the chair, supported by Mr. Bramley, Vice-President. Reports of churches showed 35 baptized, and 8 candidates.

I. The Report of the Finance Committee, on the application of the Rev. J. H. Smith on behalf of the Bethel Chapel, Manchester, was adopted, and the following resolution was passed thereon—"That while deeply sympathizing with Mr. Smith and his friends in their laudable efforts to secure the property described as situated in Oldham Street, for the uses of the General Baptist denomination, this Conference regrets to say that it does not feel itself in a position either to assist or advise in the undertaking, and recommends that the whole case be referred to the Manchester and Salford Baptist Union."

II. Brother Roe, of Preston, having expressed a desire for ministerial aid on the second Sunday of every month, arrangements have been made for the supply of Preston pulpit until June next, according to the wish expressed.

III. The Rev. W. E. Bottrill being about to separate his pastoral connection with the church at Wellington Road, Todmorden, fervent desires were expressed that the blessing of God might rest upon him in his future course.

IV. The Rev. N. H. Shaw's removal from Dewsbury to Rome:—"That in taking our farewell of brother Shaw, we recall, with much pleasure, the very agreeable intercourse we have enjoyed with him for the long space of eleven years on Conference occasions, and the marked success which has attended his labours at Dewsbury; and that while we regret his removal from our midst we cannot but congratulate him on the high honour conferred in his appointment to the superintendence of the Roman Mission, and earnestly wish that the spirit of Christ may largely rest upon him; and we assure him that he will be followed by our prayers for his health and happi-

ness, and also that he may be eminently successful in winning the people of Rome to Christ. We further express our sympathy with the church at Dewsbury, and commit it, in its sorrow, to the special care of the great Head of the church."

V. Next Conference will be held at Enon Chapel, Burnley. Time of meeting, the third week in January. Preacher, Rev. J. Bentley. Speakers for Home Mission meeting, brethren Bramley, Reynolds, and Sharman.

The usual home missionary meeting was held in the evening, presided over by the pastor of the church, Rev. J. Bentley. W. SHARMAN, Sec.

CHURCHES.

ALLEERTON, *Sandy Lane*.—Anniversary services, Aug. 18. Preacher, Rev. W. Sharman. Collections good.

CHATTERIS. — Anniversary services were held on Nov. 6. Rev. W. S. Davies, of Huntingdon, preached in the afternoon. Tea meeting at 5.30. Mr. B. Allpress, senior deacon, presided at the public meeting. The following took part in the service—Revs. H. Gee, W. Horton, H. B. Robinson, S. H. Firks, Professor Berlyn, and the pastor, F. J. Bird. Proceeds, over £10.

CROWLE.—We have been favoured with the services of the Rev. J. Manning, lately evangelical agent of the Midland Baptist Union. Crowds of people attended the services. Several are inquiring the way to Zion.

EAST FINCHLEY.—The anniversary tea and public meeting was held, Oct. 23. Upwards of a hundred sat down to tea. It was stated, in the annual report, that the debt on the chapel had been reduced to £41. The sum of £320 had been raised for all purposes since the erection of the chapel two years since. The church has twenty-six members, and the Sunday school nearly a hundred scholars. There is a Young Men's Bible Class with fifteen members. The Chairman, C. H. Hawkins, Esq., promised five guineas towards the further reduction of the chapel debt, and further sums if a permanent building should be erected, which he considered would be required. The sum raised, including the collections at the anniversary sermons amounted to £9 17s.

HITCHIN.—Anniversary services, Oct. 13. Preacher, Rev. J. H. Atkinson. 270

to tea on the 14th. Mr. A. T. Bowser presided at the public meeting. Addresses were given by Revs. J. H. Atkinson, J. Stockbridge, F. G. Marchant, J. Dixon, G. Wright, and Mr. C. A. Bartlott. The Treasurer of the Building Fund, Mr. Harrison, reported that the total cost of the new building, including extras, and all other expenses, was £3,132 14s.; the receipts from all sources, £2,341 16s. 8d.; leaving a balance due of £790 17s. 4d. A vigorous effort is being made to reduce the debt to £250 by June, 1880. We have promises of £291 8s., in addition to which the anniversary produced £77 6s. 8½d. (including a further donation of £25 from Mrs. Pegg, and £10 from Mr. Norton), it is confidently hoped that the desired amount will be realized by the date named.

KIRTON-IN-LINDSEY, Lincolnshire.—The chapel has undergone thorough cleaning and repair: additions have been made to its conveniences and comfort, and the school-room has been much enlarged. Re-opening services were conducted by J. Clifford, Oct. 23, and Rev. T. Goadby, B.A., Oct. 27. The cost is about £170; and owing to the generous help of one good friend, who started the work with £50, the whole sum has been paid. It was exceedingly pleasant to see friends from Retford and Hull, and other parts, present to express their sympathy and give their aid. The chapel seats 250, and the church is one of the oldest Non-conformist societies in the district, dating as far back as 1663. The pastor, the Rev. J. Young, commenced his pastorate, Feb. 8, 1872.

LOUGHBOROUGH, Baxter Gate.—A bazaar was held on Tuesday evening, Oct. 22, to liquidate the debt on the schools and frontage to the chapel. The chapel has been opened for public worship fifty years next Christmas-day. About fourteen years ago the increasing requirements of the church rendered it necessary that better Sunday school accommodation should be provided. A new school was, therefore, built; and, at the same time, the entrance to the chapel was greatly improved. £1,000 remained to be cleared off; and as this was the Jubilee year the friends thought it a fitting opportunity to move in the matter. Various efforts have been made during the last two years to liquidate the above debt. The bazaar was opened by George Stevenson, Esq., of Leicester, and was open the following two days. The total amount realized (including subscriptions and donations) amounted to the handsome sum of £500.

MORCOTT AND BARROWDEN.—The 143rd anniversary services were held on Sunday and Monday, Oct. 20, 21. Three sermons were preached by the Rev. J. Salisbury, M.A. The congregations were large and appreciative. Collections, £6 9s. 6d. On Monday the tea and public meeting took place. Addresses were given by the pastor, Rev. S. Peacock, who presided, Rev. W. Skelly, of Gretton, and Mr. J. Stanion, of Ketton.

NORTHALLERTON.—Anniversary, Oct. 13. Preacher, Rev. W. Sharman. On the Monday following we had a tea and public meeting. J. Wilson, Esq., presided. Addresses were delivered by the Revs. F. A. Charles, R. F. Handsford, E. R. Smith, R. Moorese, and W. Stubbings. Chapel crowded. One of the most successful anniversaries we have held. We have bought an old building at the east end of the chapel, and have erected a **MINISTER'S HOUSE**. The entire proceeds of this anniversary were devoted to the building fund.

SCHOOLS.

LYNDHURST.—Nov. 17. Anniversary. Preacher, the pastor, Rev. W. H. Payne. Collections better than in past years.

MINISTERIAL.

ALMY, REV. J. T., has accepted a hearty and unanimous invitation to the pastorate of the church at Ryde, I. W., to succeed the Rev. J. Harrison, formerly of Lombard Street, Birmingham. We part with Mr. Almy with unfeigned regret; are grateful for the good work he has done at Hucknall; and pray that he may be increasingly useful in his new home.

PAYNE, REV. CHARLES, has just removed from the Knoxville Baptist church, to Pella, State of Iowa. He has done good work at Knoxville, and had an invitation to Greenville as well as to Pella.

ROBERTS, REV. J. T.—A welcome service was held, Nov. 2, at West Vale Chapel, near Halifax, in connection with the settlement of the Rev. J. T. Roberts as pastor. Mr. J. Horsfall presided. Mr. E. S. Brooke presented a statement of the reasons leading to the election of Mr. R. The new pastor replied. Addresses were given by Revs. J. Wilde, R. Briggs, B. Wilkinson, and Messrs. W. Jones, S. Dyson, J. Conway, A. Simpson, and B. Crabtree.

TETLEY, REV. W. H.—A public recognition was accorded to the Rev. W. H. Tetley, as pastor of the Osmaston Road church, Derby, on Thursday, Oct. 24. First

of all came a public tea in the Sacheverel Street school-room, tastefully decorated for the occasion, when nearly 400 friends gathered round the tables. At seven o'clock the public meeting was held in the chapel, which was well filled. Mr. T. H. Harrison occupied the chair, and by his chaste and thoughtful address gave the meeting a good start. The Rev. T. Miram offered prayer. Mr. Storer as acting senior deacon, in hearty and humorous fashion, told the story of the church's wooing and winning its new pastor. Mr. Tetley replied, pointing out the fact that during the last sixteen years the church at South Parade, Leeds, had twice disturbed the settled relations of pastor and people: once, in 1863, at Coleford, when the late Rev. W. Best, B.A., went to South Parade chapel, Leeds; and again, in 1877, at Derby, when, to fill up the vacancy caused by Mr. Best's removal to Watford, the Rev. G. Hill, B.A., had left Derby for Leeds. Singularly enough, in each case, Mr. Tetley had been finally chosen to stop the gap occasioned by these South Parade settlements. Telling addresses followed from the Revs. T. Goadby, B.A., G. Hill, B.A., W. Crosbie, M.A., L.L.B., and J. W. Williams.

WOOD, Rev. W., having resigned the pastorate of the church at Market Harborough, a farewell tea meeting was held Oct. 7. Public meeting afterwards, Mr. G. Payne, of Leicester, in the chair. Addresses were given by Revs. W. Evans, A. North, W. Skelly, W. E. Morris, and W. H. Dale. Mr. Wood has accepted a unanimous invitation to the church at Infirmary Street, Bradford, and has commenced his ministry amongst them.

MISCELLANEOUS.

HALIFAX.—Rev. Watson Dyson has received notice that he has been elected Fellow of the Royal Historical Society of which Lord Aberdare is President.

Mr. Joseph Binns, of Halifax, who read the paper on "Our Infants" at the last Association, has been returned unopposed to the Halifax Town Council.

BAPTISMS.

ARNOLD.—Seven, by J. Burton.
 DERBY, *Osmaston Road*.—Four, by W. H. Tetley.
 EAST FINSCHLEY.—One, by J. Batey.
 HUCKNALL.—Four, by J. T. Almy.
 HYSON GREEN.—Three, by C. Forth.
 LEEDS, *Wintown Street*.—Two (one from Armley), by W. Sharman.
 LEICESTER, *Friar Lane*.—Six, by J. H. Atkinson.
 LONDON, *Commercial Road*.—Two, by J. Fletcher.
 NANTWICH.—One, by R. P. Cook.
 PETERBOROUGH.—Seven, by T. Barrass.
 STALKEBRIDGE.—Two, by S. S. Skingle.

MARRIAGES.

DENNIS—BASSINGDALE.—At the Baptist Chapel, Crowle, Lincolnshire, by the Rev. J. Stutterd, Mr. William Dennis to Miss Sarah Ann Bassingdale, both of Crowle.

GIBSON—CHAPEMAN.—Oct. 26, at Commercial Road Chapel, by the Rev. J. Fletcher, Mr. Charles Malcolm Gibson, to Miss Selina (Lilly), youngest surviving daughter of the late Wm. Chapman, London.

HEYES—HILTON.—Nov. 6, at the Baptist Chapel, Macclesfield, by the Rev. J. Maden, Mr. Samuel Heyes, to Miss Elizabeth Hilton, both of Macclesfield.

SKINNER—BARSON.—Oct. 23, by licence, at Woodgate Chapel, Loughborough, by the Rev. E. Stevenson, Mr. John Skinner to Betsy, youngest daughter of Mr. Samuel Barson, all of Loughborough.

OBITUARIES.

KIRKMAN.—Nov. 13th, in his 65th year, very suddenly, Thomas Kirkman, of Garland's Lane, for many years a deacon of the Barton church. He was interred at Barton.

ROBINSON, GEORGE, Esq., the owner of the Tetley Hall estate, near Crowle, Lincolnshire. This gentleman was a member of the Church of England. Twelve months ago he was taken seriously ill; and not believing in the doctrines taught by the Vicar of Crowle parish church, sent and requested the services of the Rev. J. Stutterd, who spoke to him, in his own room, the simple truth of a crucified Redeemer; truths to which he listened with intense pleasure. On Oct. 31, he and one of his daughters took a walk to the railway station, when he dropped down dead on the highway. The event was the topic of discourse in the Baptist Chapel on Lord's-day evening, Nov. 3.

SANBY, PHILIP ENGLAND, (Sanby Brothers, Port Elizabeth, S. Africa), the beloved son of Jas. K. and H. M. Sanby, died on the passage home, Sept. 26th, 1878, aged 25 years. "The Lord shall be thine everlasting light."—Isaiah lx. 20.

He came in the strength and glory of youth,
 For his hopes had mounted high;
 And we wished him good success in truth,
 As he bravely said "Good bye."

In his fresh, strong youth he went his way
 And his cloud-like thought took shape:
 "A castle of air is fair and gay,
 And there's all good hope at the Cape."

Ah, had we known what was to be,
 How loud our cry had been—
 Beware of the peril that's in the sea,
 And the sickness that works unseen.

But times and seasons, and life and death,
 Are not in our feeble hands;
 And what He doeth, taking our breath,
 The good God understands.

"Oh, Philip, dear, that thou wert here,
 Safe in our fond caress!"
 But better than father and mother dear,
 God knoweth, how to bless.

To but one earthly friend 'twas given
 To weep by the loved one's side:
 But a joyful company from heaven
 Were with him when he died.

We grieve for the young life passed away,
 We mourn for his lonely bed,
 For the witless waves that toss and play
 O'er so belov'd a head.

Yet ocean vast is as good a grave
 As ever the burial sod,
 And 'tis only a shell beneath a wave,
 The loving soul's with God.

THE
MISSIONARY OBSERVER.

DECEMBER, 1878.

New Year's Sacramental Collections.

DEAR BRETHREN,—We beg to remind you that the first Sabbath of the New Year is the usual time for making simultaneous SACRAMENTAL COLLECTIONS for the Widows and Orphans of our Missionaries. We hope it will be convenient for you to continue your usual contribution, and, if possible, by a little extra effort to increase the amount.

The sum required to pay the several Insurance Premiums, together with the allowance to an invalid missionary, is over Two Hundred Pounds, and it is most desirable that this should be raised apart from the ordinary funds of the Society.

Should the first Sabbath of the year be found an inconvenient time to you, we would suggest that the collection might be made on the first Sabbath of February or March.

It will prevent confusion in the accounts, and ensure the correct appropriation of the Sacramental Collections, if they are sent direct, and *separate* from the ordinary contributions of your church to the Society.

We remain, yours faithfully,

W. B. BEMBRIDGE, Ripley, near Derby, *Treasurer*.

WM. HILL, Crompton Street, Derby, *Secretary*.

Post Office Orders to the Secretary should be made payable at the General Post Office, Derby.

The State of the Mission Funds.

INFORMATION has reached us to the effect that "some of the leading members" of one of our churches are discouraging the collection of Mission Funds on the plea that there is a balance in the Bank, and that money is not required. As we have heard of a few other friends reducing or withholding their contributions for the same reason, we think it desirable to repeat what was stated in the Report, p. 59, that, in the early part of the official year, before the bulk of the contributions begin to come in, at least £1,000 are required as a kind of working capital, and in order to save interest to the Bank. The half-year's salaries of the missionaries, etc., become due June 1st, and, at the present moment, not only has the balance been absorbed, but money is due to the bank, for which interest will, of course, have to be paid.

In accordance with a resolution passed at the last Committee meeting at Leicester, a sub-committee has met to consider the practicability of sending out another missionary to Orissa. The following Minute was passed on the subject:—

“The sub-committee having had laid before them a financial statement, by the Treasurer and Secretary, as to the probable income and expenditure of the Society for the current year, shewing that the expenditure will be considerably more than the income, unless the income be larger than last year:—

“Resolved,—That we cannot recommend the Committee to send out another missionary before the next Association.”

With these facts in view, we trust we shall hear no more of funds not being required. On the contrary, we trust our friends will ponder, and carry into practice, the suggestions contained in the paper which appeared in the November *Observer*, “How to Increase our Mission Funds.” If the Committee are to strengthen the staff in Orissa, the means must be provided, and as in these “bad times” greater effort and liberality are required on the part of some to make up for the inability of others, we sincerely hope they will try not to hinder, but to help forward the Lord’s work.

The Essential and Assured Presence.*

BY E. C. PIKE, B.A.

MY DEAR BROTHER,—The appointment of the Committee which places me in the position I now occupy confers an honour by the confidence it expresses to which I am by no means insensible, and at the same time it imposes a responsibility such as ought never to be lightly undertaken. I shall not be supposed to mean the least disrespect towards the Committee if I say that it needed more than their vote to bring me here. The answer to their kind request must have been a respectful refusal but for two considerations—one, the knowledge that it accords with your wish that I should take this part, and the other, the fact that I can address you without the least misgiving. Because of our mutual faith I may speak to you freely this afternoon in this public fashion.

At the outset let us hearken to words addressed alike to us and to all the brethren here from the lips of HIM in whose name we have met together—words of which time cannot exhaust the import, or iteration impair the freshness—words which may well govern and colour the course of the remarks to be made on such an occasion as the present. In the gospel according to John xv. 5, Jesus says to his disciples, “WITHOUT ME YE CAN DO NOTHING.” In the gospel according to Matthew xxviii. 20, he says, “AND LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD.” Words these, as significant for the *time* of their utterance as they are weighty in the truths they affirm. They were spoken in parting moments. To the disciples one occasion was gloomy beyond description, the other was radiant with the glory of the skies. The Lord Jesus was going to the grave when he told heart-broken friends that without him they could do nothing. He was about to ascend the throne when sending those same friends on the sublimest mission ever given to men on earth he assured them of his constant presence. On any other lips those first words would have been grim mockery, and the last an extravagant pretence. For him however death had no open or concealed terror, and heaven had no surprise. The darkness and the light were both alike to him. Neither could interfere with the vital union which made it possible for him to say—“I am the vine, ye are the branches.” For disciples the presence of Christ was indispensable, and he could say so without misgiving even though the grave gaped to receive him. Them, he

* An Address to Mr. John Vaughan on the occasion of the Valedictory Service (previous to his departure for Orissa) held in Friar Lane Chapel, Leicester, September 18, 1878.

could never forsake—even the Father's house could not make him forgetful of their toils and struggles, or the heaven of heavens interpose a barrier to the actual bestowment of his grace.

Let us reflect a moment what that work is which our Lord has committed to his servants, and for the doing of which he gave the assurance of his abiding presence. It is nothing less than making disciples of all nations—the conquest of the world for him. The enterprise is vast indeed, and it is entrusted to a small, a feeble, and a faltering band. We belong to the brotherhood of whom this great thing is expected; but it is expected of us by reason of our union with him who is the source of life and power. United to Christ our characters will show the fruits of holiness, and we shall be fruitful also in good works—severed from him we can do nothing.

Now whether it be our lot in the providence of God to labour in the gospel in our own country amidst familiar scenes, alas, not a few, of them very painful; or in foreign lands amongst strange faces and degrading superstitions—can there be any doubt that we should cherish a very exalted conception of the nature of our work? It should stand, one thinks, before the mind in a splendour which makes all worldly prospects pale and dim. Most miserable the man who takes to this work simply or chiefly to gain a livelihood, or as a respectable profession, or to gratify some refinement of taste. There needs the enthusiasm which makes of one man a merchant prince, which places another upon the woolstack, and which enables a third to become the proud possessor of not a few of the secrets of earth or sky, to make a faithful and successful minister of the gospel in India or in England.

A grand work! not, however, to be done in a grand looking style. The sublimest event that ever happened on this earth, how did it appear? That lumbering gibbet, bearing a pale, stained sufferer, with marred visage, and thorn-crowned brow—those iron nails—those blaspheming robbers—the rough soldiery—the scowling priests—the hooting mob—can the natural man find aught of grandeur in *that* scene? Yet in the cross of Christ we find the type of christian work. There may now and then be a great occasion in a man's life when he seems the hero even to his foes—as Elijah upon Mount Carmel—or Martin Luther at the Diet of the Empire: but how little a bit of the life-story it is which we obtain from a view of these supreme moments. What hard toil, what hope deferred, what endurance of reproach, there may be to fill up the chapter, of which we know little or nothing. “Athanasius against the world” sounds fine in poetry, but in the stern prose of every-day life it is a very different, though a right and necessary thing. We read the noble sentence in which in his last extant letter the apostle of the Gentiles adverts to the end very nigh. “For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”—2 Tim. iv. 6—8. Brave veteran, those words of thine are an inspiration to heroic deeds! But we do scant justice to them unless we pause to think how hard the battle had been, and what the trying nature of the course so nearly run. Numberless perils, the stubbornness of human hearts, the opposition of crafty schemers, the fickleness of many a convert, the fighting with beasts at Ephesus, “the care of all the churches”—all these belong to the fight and the course. It is not enough to see the courageous bearing before Nero—look within some humble dwelling-place at night when the oil lamp is trimmed, and though the heart be burdened and the frame be wearied, even an apostle's hands must weave more tent-cloth than the frail body have its necessary food. And if we would mention the typical missionary it is the name of Paul that instantly rises to the lips. Many brave missionaries we might have if the work could be done on the missionary platform, or in the full blaze of the church's approbation; but they would not be the kind of heroes we covet. No, the work is not to be done in a style that meets men's notions of glory; yet it is a grand work, for the man of Nazareth has made the cross far grander than the coronet.

The fruits which Christ would have his disciples bear consist in *character* and *usefulness*; and severed from him there can be no holiness of life or true

endeavour. Character and usefulness are closely connected—not character alone, nor zeal without it, for such a flame is not lighted at God's altar, but in the dismal swamps of earthliness. No doubt Judas preached the gospel of the kingdom, and many have done wonderful works in Christ's name with whom he has no sympathy, and who will receive no acknowledgment from his lips; but the great commission was entrusted to friends, upon whose loving allegiance the Lord could count. Paul rejoiced when Christ was preached, even though evil motives might have prompted the preaching; yet when he speaks of the future progress of Christianity, he enjoins carefulness in the selection of the messengers to publish it. "The things that thou hast heard of me . . . the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. ii. 2. It is only on true and loyal hearts that we have any right to count for future success.

And here let me insist upon two propositions—one *that the true missionary's work, as indeed that of the minister at home, must be wrought out of his own heart*—the other *that such work as his can only be wrought out of a heart in which Christ dwells.*

How are we to make christians of the heathen? We have no force at command wherewith to compel allegiance, and had we all the force the world could give us, that would not make a convert of a solitary Hindoo. We have no bribes to offer, and if we had, they would be hypocrites and not christians who thereby were won. We have no magical arts to practise—we leave mystery-mongering to priests and charlatans, it is ours to look men in the face and endeavour to persuade them. Now he who would persuade others must be himself persuaded. He must go among the people with a positive faith that is sure to him as his very existence. He must have a distinct creed. I say nothing about the number of its articles, or the shape of its outlines: but these things will be included in it, or it is difficult to understand why he should go as a preacher of the gospel at all. Firmly convinced of the moral and spiritual ruin of the people around him, whose present may be described as hideous, and whose future appears awfully dark, he will have no doubt that God now commands them to repent. He will hold fast by the grand truth that "God so loved the world, that he gave his only begotten Son: that whosoever believeth in him, should not perish, but have everlasting life." And he will preach to them in all honesty that amazing love—telling the penitent to believe on the Lord Jesus Christ and he will be saved. He will not lose sight of the solemn fact that "without holiness no man shall see the Lord"—and he will see with a delightful sense of hope, the possibility of the most degraded idolater, whose condition excites his pity, becoming "a new creature in Christ Jesus" by the gracious influences of the good Spirit of God. Any lurking doubt as to the appalling need, or the sufficiency of the remedy, or the possibility of its appropriation, would vitiate the preaching, and go far to paralyse all effort. Men know the talk that comes of a doubting heart, and they know the ring of sincere conviction. The question being asked, "How, by persuasion, shall we govern men?" Take the warning answer which, though it come from the chaotic soul of Dr. Faust, contains much truth:

"If inward power you cannot feel,
No search, no toil will lead you right;
If from your soul it does not steal,
And to your hearers' hearts appeal,
Subduing them with new delight—
Sit at your task for ever if you will,
Combine, and join, and tack together still,
Cook up your hash from others' feast—and bow
Your worthless cinders to a paltry glow—
Children and apes may wonder much
If to such praise your taste incline,
But other hearts it ne'er will touch,
Unless it flow all fresh from thine!"

Routine work may be done of course. Tracts may be distributed all through the jungles. Testaments may be sold in every bazaar. The gospel message may be repeated at the fairs and festivals. A hawker can do all that; but the missionary, while not ashamed of even a hawker's pack, must have a soul that shall put life into what else were dry detail. His work must be wrought out of his very heart.

But what is a human heart of itself capable of doing in these mysterious regions where lusts are strong, and stormy passions sweep, and the wild human will plays its fantastic tricks? Just nothing at all. Though its convictions be of the firmest, and its motives of the finest, it can sway no imperial sceptre over these souls of men. Old Adam will prove too strong for young Melancthon. Christ must be in the heart of the missionary—enthroned there because he has redeemed him from sin, and made him glad in the life of God—enthroned there with absolute authority. The decree of Christ will be the law that altereth not, and the servant would die rather than swerve from it—for his loyalty is steeped in a love that finds no terms for its expression. Christ is his King, and wherever he goes he will be known, as Judson was, as “Jesus Christ’s man.”

If the heathen are to become christians they must see Christ, and they must see him in Christ’s man. They may see Christ in the gospels, it is true, which, thanks to the patient toil of godly men in the past, are being widely distributed amongst the peoples. Who does not know, however, that men look more keenly at the living epistle than on the printed page, and form their ideas from that? Why, in England, how many of the scoffers at Christianity know anything about Christ from the gospels? Very few indeed. They pick out some very imperfect christians and speak of Christ from what they see of him in them. It always has been so—perhaps always will be so—Christ’s man real or so-called will be taken very widely as representing Christ himself. Then Christ must be in the missionary, else life will be a huge mistake, and work a failure. Severed from him we can do nothing. Let us note three or four aspects of Christ that it is needful should be seen by those who are to see him in his messenger.

☞ There must be *Christ hating sin*. One of the greatest evils of the present time appears to be an inadequate sense of the enormity of sin. It is treated and talked about as if of trifling account—just a kind of human frailty—which even the Almighty Ruler should not think twice about. It is not regarded generally as the hateful, ruinous thing the Bible depicts it to be. It is forgotten what the price of redemption is. Our own hearts are prone to make excuses, and we are easily drawn into palliating evil. The appropriate tone of abhorrence and moral indignation towards sin will not be maintained by any human heart alone. Christ there—Christ who never makes believe that evil is good—Christ who knows the agony of being made sin for us—he only can maintain the right moral tone in his servant. We are constantly being influenced, insensibly to ourselves, by the people among whom we dwell. As the waves of the sea are really, though imperceptibly, wearing away the rock whose base they every day wash, so the tides of human life in which our lot is cast are ceaselessly exerting a power upon us for weal or woe. I have listened to a good man who had laboured in China for many years, and observed how his very features had taken a Chinese cast of expression. I have seen another whose work had been chiefly amongst the Mussulmans of India with a distinct mark of Islamism upon his brow. And if on the physical form there is an impression received, what may we expect to be the influence upon the heart? We often speak of the trying nature of an Indian climate. We must not forget that there is an all-pervading moral atmosphere charged with poison to which the missionary is exposed. No doubt many of the sins prevalent amongst idolatrous peoples are so gross as to cause the soul of the missionary to revolt against them, at first perhaps with sickening horror. Even the forced contemplation of these things, however, may blunt the moral edge of the better nature, and injure that refinement of taste and manner which in the christian should always be progressive. But there are other evils which may not shock so much, and some of which may even have their amusing aspect, which also tell for mischief on the missionary’s heart, as, alas, they often do on the heart of the minister at home. How is a man to be proof against these forces, and maintain his right attitude towards *all sin*? Severed from Christ he can do nothing. Christ was proof against sin—absolutely so, when he wore our nature here. He can make us proof against its insidious influences. The missionary must, in this respect, draw his strength from Christ, and be seen in his antipathy to sin to be Christ’s man.

There must be *Christ the friend sinners*. If there needs to be an uncompromising hostility to sin plainly manifest—and there does—not less important is

it that there should be as evidently present an infinite tenderness for the sinner. A fair self-examination will often reveal enough to cause us to despise ourselves; and how often the freaks and follies, and weaknesses of our fellow creatures tempt us to despise them. One can conceive that the temptation to treat such people as the natives of Orissa, with their degrading superstitions, and servile ways, and polluting customs, with something like contempt is at times rather strong. But their affections have to be won, and any little thing that seems of better quality must be fastened upon and made use of in the regeneration of the whole. A rough block of marble is brought to the studio of a skilful sculptor. What does the drayman who brings it see in his load? Simply so many cwts. of stone, which must cost a good deal because it is such a big lump. But the sculptor's eye detects a form, it may be of masculine strength and power, or it may be of female beauty and loveliness which would make the drayman and half the town stand still in amazement if they could but see it. Not a few of our clever Englishmen as they look upon Hindoos, or Negroes, or any of the lower races as they call them, have no more perception than the drayman. To them they are but blocks and stones. Christ's man, however, sees beneath the dark brow, and the gross ways, that which may be renewed and sanctified and filled with a grace which shall make the poor idolater one day shine as the brightness of the firmament. The idea, however, of having a fresh warm love for these perishing ones whose conduct we are compelled to abhor, is an idle dream, unless we have Christ. Severed from him we can do nothing. Though he was so good and great he was felt to be easily accessible. Women did not fear to bring their infants for him to take them in his arms. One drawing water at a well did not find in him a stiff, starched professional, but a man with whom she could freely talk. Publicans and sinners did not see him blush to sit at meat with them. He was at home in very strange places, and from none of them did he receive any taint. He came to seek and to save that which was lost. This is the work of his *man* to-day, but he can only do it as the changeless Lord abides in him.

Christ as the doer of genuine work should be seen in the missionary. The Lord Jesus did not covet notoriety, or condescend to the tricks of those who would show themselves to the world. He was wont to calm excitement and steadily to pursue his work. He required reality in his servants, and insisted upon a genuine acceptance of the truth he taught. Thus it came to pass that he who said—"him that cometh unto me I will in no wise cast out," sometimes spoke as if a sharp two-edged sword proceeded out of his mouth. Now it is natural to us to crave for the visible signs of success, and to be disappointed if we do not see them. The missionary too, knowing that the eyes of an expectant constituency are upon him, may be tempted to work in view of the Report, rather than keep an unswerving resolve to act only as unto the Lord. For we at home are often very unreasonable. We expect for our guineas and half-guineas, and sixpences and threepenny bits a great deal more than they are worth. Ay, and we expect more accomplished than our missionary prayer meetings can at all warrant us in looking for. God may give manifest success or he may deny it; but no true work done for him will be lost. "One soweth, and another reapeth;" and whether any one man is to be rather a sower or a reaper must be left for the time to reveal. One day "he that soweth and he that reapeth shall rejoice together." To be a true worker is the great thing. It often happens in the business affairs of the world that flimsy ornamentation is put to hide bad workmanship. Christ's man cannot scamp his work. Men are not slow to detect who is satisfied with the superficial, and who must have the real. Here again—severed from Christ we can do nothing. He must keep us to the true—for he is truth itself, and we must show him to be that.

Once more, *Christ's zeal* should be seen in the missionary. "This one thing I do." How difficult to keep to the one thing. One thinks sometimes that the foreign missionary has certain advantages in this respect that fall not to the lot of his brethren at home. Here we are hedged round with conventionalities which stop usefulness, and a "caste" feeling which we scarcely realise needs to be opposed. It is difficult when plain speaking on religious subjects is sorely needed to open the lips without giving offence. Christian discourse is relegated to the pulpit, and not a few having taken their dose think it an impertinence if the subject of religion is introduced till the next Sunday. Into many

christian families you may go and if you were to speak about the Bible there would not be half the knowledge of the subject that there would be if you spoke about some trashy novel. We have the disadvantage of being supposed to be a christian country; for have not all except a few eccentric persons been christened in their infancy? In the foreign field, say in Orissa, the christian's attitude of soul is at once that of antagonism to the whole structure of the religious life of the people. He wants them to become christians, and there is no pretence amongst high caste or low caste that they *are* christians. The line is sharply drawn, and he, Christ's soldier, has to fight. Of course the missionary has his temptations to neglect his work. He feels the need of European society, and the few Europeans at his station are only too glad of any respectable addition to their small circle. It were an evil thing if they drew him from his work. It is very self-denying, but he is there to give himself to the uplifting of those whom Europeans too frequently despise. Christ only can hold his servant to the work. For the dear Lord's sake he must not leave it, and it were misrepresenting the divine zeal if there were not written upon the life, notwithstanding all the difficulty, "My meat is to do the will of him that sent me and to finish his work."

Without seeming to take too much upon myself, may I now offer a few words of advice in as direct a fashion as I can? As soon as your tongue is loosed *preach* the gospel wherever you can as God shall give you strength. Whatever else you do or leave undone, "preach the word." It was said by a competent witness, many years ago, that the Orissa Mission might justly claim the title of "the *great preaching mission* of the Bengal Presidency." Help to keep up the high tradition. Remember that if India is to be conquered for Christ it will be through the instrumentality of a native army—strive then to inspire the converts with a spirit of evangelistic fervour, that they may preach to their fellow countrymen the words of eternal life; and though it be in some cases a difficult task, strive hard to cultivate in them a sprit of christian self-reliance. Take suitable care of the body—it is the machinery which must be kept in good order if efficient work is to be done. Forget not that the mind needs food as well as the body. If you are to preach the gospel to acute Hindoos and keen Mussulmans, there must be a constant and devout study of the book that contains it, and an honest attempt to comprehend the attitude of mind of those whom you would persuade. Be well up in the Bible, and get to know all you can of the habits of thought of those whom you seek to save. "Give attention to reading," and to the study of mankind. There is no need for me to exhort you to be cautious and prudent, plodding and steadfast, straightforward and manly. You could not be otherwise—unless you lost the great anchor—and that lost, who knows whither the noblest vessel ever built might drive? On these matters I have only to say—

"To thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man."

And now having tried somewhat to realise how indispensable union with Christ is, and having remembered all the while, that the union is a reality, let us, in conclusion, dwell a few moments on that definite assurance of the Master's presence without which work were weariness, and even the heavenly hope a poor dim taper. "Lo, I am with you alway, even unto the end of the world." Think of him so strong and tender that the storm is stilled at his word, and an infant can lie peacefully in his arms. Most able to feel for us, for he has been "tempted in all points like as we are yet without sin." So full of sympathy that he takes our infirmities, bears our griefs, carries our sorrows. He does not say I *will* be with you—I shall be within call—but "Lo, I am with you." He can never be spared, and he is never away. Let those who choose sigh for the personal coming of the Lord, as if no considerable work could be done until then. For all the purposes of the great enterprise of winning the world we want Christ in all the host—in the midst of the twos and threes, and with every solitary toiler. They who desire the enthusiasm which is caused by a leader in the flesh are craving for an inferior boon. There will be no favoured circle privileged to look upon a King; but there is Christ's real presence for every struggling servant all his days. Let the assurance so expressly given for "all the days" be the comfort of *your* days. "The end of

the age" has not come yet, and the promise is not exhausted. No day will lift its veil beforehand for you to see what it has to bring. Be it a consolation that none of them have secrets from your Lord. This you may be sure of—the days will be chequered as of yore. Expect then the lights and shadows which are common to human life. Remember that no bright and beautiful morn can visit you; but it will be all the brighter for realising the fact that the Lord who made every fair thing we see is with you. And in the darkest day, when the heart is sick and the burden seems too heavy for a man to bear, the presence of him who wept in Bethany, and agonised beyond the power of mortal tongue to tell in the garden of Gethsemane will give strength and some new sanctifying grace. May you, and she whose lot is cast with yours, and who, I doubt not, will prove a true and worthy help-meet, never fail to experience the infinite value of the grace of the ever-present Lord. Sore trial there must be at times because of the little comparatively accomplished. It is indeed a costly thing this work of the true missionary. Above and beyond all severance of home ties, and the isolation from friends and kindred which is inevitable, what a cost there is to the man in nervous energy and agony of soul. For the more Christlike a work is the more does the workman know what the title "man of sorrows" means. To see the ruin sin is causing—to observe the insensibility of its victims—to note the slowness to believe on the part of some, the hypocrisy of others, the dogged opposition of many more—to find some even of the few who profess to become disciples turning back into the old paths of evil—this is drinking of Christ's cup—this is being baptized with Christ's baptism. To bear this remember how he has said, "Lo, I am with you always, even unto the end of the world." All the days he is with you. Grasp that truth, and then, come what may, you stand.

It is good to feel that the cause is his after all—that his honour is bound up in it—that if in this vast campaign, with all its din and mystery and 'withering disappointments, he do not come out triumphant in the end, the defeat is his, not ours. But we have faith in the Captain of our salvation. He knows his plan, and is never disconcerted. He must have the pre-eminence. "He must reign till he hath put all enemies under his feet." And when "the mystery of God" is finished, and the head of the incarnate Word is seen wreathed with many diadems, so you be true and faithful, your place will be with him on his throne.

NOTE.

By telegram, dated Nov. 19th, we are thankful to learn that Mr. and Mrs. Vaughan had "arrived well" in Cuttack.

We are compelled to defer an account of Mr. Shaw's Valedictory Services until January. Mr. and Mrs. S. hoped to arrive in Rome, November 22nd.

Foreign Letters Received.

CUTTACK—W. Brooks, Sept. 13, Oct. 22; J. Buckley, D. D., Sept. 21; W. Miller, Oct. 22.

Contributions

Received on account of the General Baptist Missionary Society from October 16th to November 15th, 1878.

	£	s.	d.		£	s.	d.
New Zealand Dividend	6	2	5	Lydgate	9	19	3
Collection at Mr. Shaw's Valedictory				Macclesfield	29	6	0
Services (nett)	8	7	9	Mansfield	22	11	6
The Misses Woodhead	1	1	0	Shore	21	10	8
Barton, etc.—on account	52	5	10	St. Albans—Mr. Brooks	1	0	0
Birchcliffe	47	8	0	Sutton Bonington	2	15	0
Clayton	12	0	0	Tarporley	47	4	7
Fleet	7	10	0	Todmorden	27	17	0
Lineholme	7	15	4	Vale	17	14	6

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