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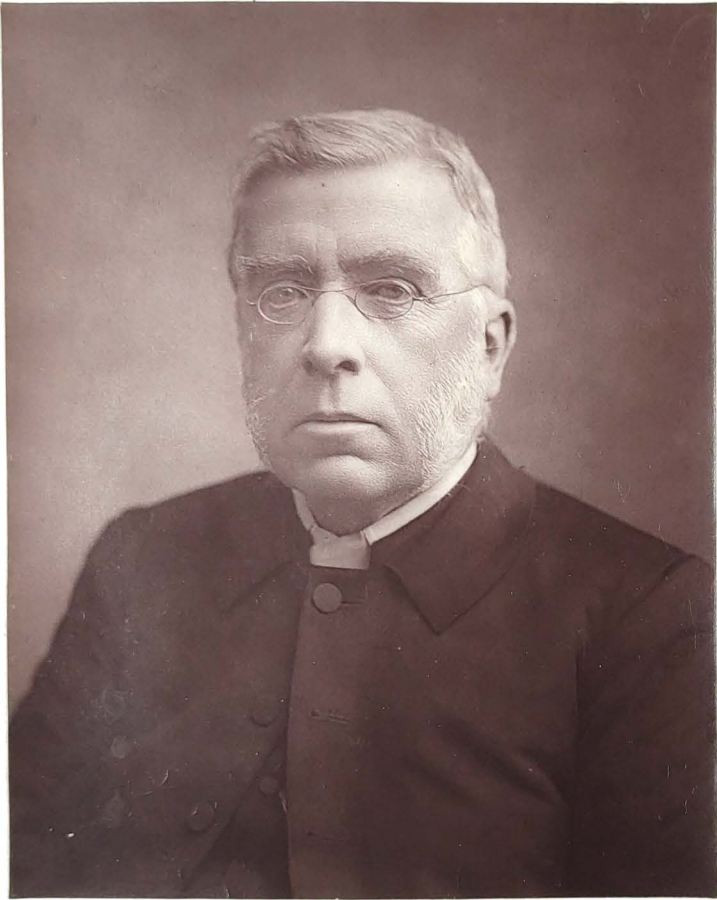


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Your very truly  
J. H. Morris.

THE  
BAPTIST MAGAZINE

JANUARY, 1892.

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REV. T. M. MORRIS.

**T**HOMAS MEW MORRIS was born at Portsea on October 2nd, 1830. He is the son of a Baptist minister, Rev. Thomas Morris, whose memory is still dear to the churches of Hampshire in which he laboured. It was at a well-known private school in Southampton that the son received the earlier part of his education. Like many another lad, surrounded by the sacred influences of a godly home, he grew up into the Christian life without needing to be wrenched into it. However, it was under his father's ministry, at the age of fifteen, that he definitely made the great choice of life, and was baptized as a disciple of the Lord Jesus Christ. And not long after, the disciple heard his Master's voice ordaining him to the prophet's office, for in the church records at Southampton we find the following minute:—"At a meeting held on Sunday afternoon, June 27, 1847, Thomas Morris was requested to appear before the church to exercise his gifts."

Upon resolving to devote himself to the work of the ministry he entered Horton College (now known as Rawdon), then under the presidency of the Rev. Dr. Acworth. After the usual course here, he proceeded to Edinburgh University, where he attended the classes of Sir W. Hamilton, and reckoned among his fellow-students Dr. Oswald Dykes and Dr. Laidlaw, now Professor in the New College, Edinburgh. In several of the prize lists Mr. Morris was accorded a high place, and in after years received the double honour of being elected a member of the Committee of Rawdon and of the University Council of Edinburgh.

Student days over, he settled as pastor of the Baptist church, Romsey, Hampshire. Here he laboured for two years with marked success, and the church grew in numbers and strength. His position, however, was somewhat cramped, owing to the fact that some of the congregation were strongly tainted by Antinomian views, and by them their pastor's preaching was, of course, regarded as "unsound"!

At this time the pulpit of Turret Green Chapel, Ipswich, was vacant, through the removal of the Rev. Isaac Lord to Birmingham. Mr. Morris was asked to preach, and the consequence was a unanimous invitation to the pastorate. He entered upon his duties, and his long connection with Ipswich, in December, 1858. There have been few in our modern ministry whose names are inseparably bound up with the life of any one town for a period of over thirty years. We can count them on our fingers. We associate J. T. Brown with Northampton, Hugh Stowell Brown with Liverpool, Alexander Maclaren with Manchester, Charles Williams with Accrington, George Gould with Norwich, and then, if we add T. M. Morris with Ipswich, the little list is about complete.

His ministry at Turret Green resulted in a large increase both of church and congregation. The membership, which was about 200 when he first came, had doubled itself by the year 1875, and the increase represented growth in wealth, influence, and spiritual usefulness. For some time past the question of erecting a new chapel had been mooted, but difficulties of one kind or another had prevented any united action. Mr. Morris felt that the time for some forward movement had come. Accordingly he resigned his pastorate at Turret Green, and, with a view to building up a strong new church in another part of the town, accepted the oversight of a small church in the Burlington Road. It was undoubtedly a bold step, involving, as it did, the breaking up of old and long-cherished ties, some measure of personal sacrifice, and not a little painful misunderstanding. But Mr. Morris was convinced that if the Baptist denomination was to hold its own in the town, some such new departure was inevitable, and there is no doubt he was right. Over 200 members and a considerable part of the congregation left Turret Green to join their late pastor, and in 1876 a large and beautiful sanctuary, capable of seating 1,100 people, was erected, the old Burlington Chapel being converted into a school-room—a scheme involving a

cost of over £6,000. Here a numerous and vigorous church has been gathered with a membership of 430, a Sunday-school numbering 650 children, and a network of evangelistic and educational agencies.

But Mr. Morris has been more than the minister of a church. It would not be any exaggeration to say that there is scarcely any institution in Ipswich for the social and moral welfare of the people, with which he has not been prominently identified. He has taken a great interest in educational questions, and was, for many years, Chairman of the Ipswich School Board. Nor have his services been confined to this large sphere. He has been secretary of the Suffolk and Norfolk Baptist Union since 1867, and, for a similar period, he has been a member of the Committee of the Baptist Missionary Society, and, later, of the Council of the Baptist Union. His recent visit to China, in conjunction with Dr. Glover, and his nomination by the Council for the Presidency of 1893, are events fresh in the memories of all, and are significant testimonies to the value of his services to the denomination.

Mr. Morris has published a volume of sermons, entitled "The Mystery of the Burning Bush"; and, for many years, he contributed short papers to the *Quiver*.

He married in 1860 Kate Ridley of Ipswich, the granddaughter of a well-known Suffolk Baptist minister, Rev. A. C. Cowell, who was the founder of the church at Walton. Through this union he has had seven children, all of whom are living. Dr. Parker's graceful tribute to the Nonconformist pastor's wife might, without any discount, be given to Mrs. Morris, "by whom her husband's burdens have been divided and his usefulness doubled." In 1883, they were presented by their church and congregation with a purse of £150, and other handsome gifts, as a token of gratitude for twenty-five years of devoted service.

As a preacher, Mr. Morris is eminently practical. Believing that the preacher's business is to proclaim a message and not to spin theories, he cares little for speculation, but preaches the great certainties revealed in the New Testament. It must not however be supposed that his is a "lute-string ministry," or that he simply perambulates a tiny well-trodden circle week by week. His circumference is large, including many themes, but Jesus Christ is the centre to which all converge.

As a pastor and administrator, he is singularly gifted with quick perception, clear discrimination, sound judgment, and the somewhat uncommon gift of common sense. Unfailing method, and a certain imperturbable calmness, carry him through an amount of work before which others would quail.

Respected by all who know him, beloved by those who know him best, honoured and trusted by the churches and his brethren in the ministry, the greater part of the day's work is done. The westering sun finds him still labouring in the place where the energies of morning were spent. May the evening be gladdened by the joys of harvest, and may it be long ere the shadows deepen into night!

W. E. BLOMFIELD.

Turret Green Chapel, Ipswich.

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### "PAUL AT ATHENS."—I.

THE words appeal powerfully to the imagination, and excite curiosity to know the issue. Here is the greatest of the apostles proclaiming the name of Jesus of Nazareth, at the world's intellectual centre, in the very home of philosophy and culture, and to a congregation of philosophers. Athens was not what it had been; the great qualities that had won renown for it had vanished; all was second-hand; not a single original contribution to the world's thought has come down to us from that age; but, though the sun of Athens had set, there still remained the after-glow. The students who resorted to its schools from other parts of Greece, and from other lands, were probably as numerous as ever; and, as a university city, it ranked for celebrity with the very foremost then existing. It was still accounted the Jerusalem of "the Holy Land of the Ideal."

Already, wherever the apostle went, his steps were beginning to be dogged by the unbelieving Jews, bent on thwarting his efforts. Unable to meet him in argument, they stirred up the fanatical fury of the mob, and drove him from one city to another. It was by mob-violence that he had been forced to leave Macedonia. His friends have conducted him to Athens, where we find him waiting for the arrival of his companions and helpers, Silas and Timotheus—waiting

and alone, in this great heathen city, amidst the statues, altars, temples, and works of art which came between the human soul and the living God. The man likeliest to understand the apostle's loneliness and oppression of spirit is the Christian missionary, left alone in some great heathen city like Benares. A man of different stamp might have beguiled the loneliness by roaming about among the incomparable glories of the place, visiting "the theatre and opera-house," and so the days might have sped swiftly and delightfully. But such waiting was impossible for Paul. His survey of the city only deepened his sadness, and kindled his compassion. Ever since the day when the Lord met him, on the way to Damascus, he had been under the sway of one mighty master-passion, which bore him onward, by its sovereign force, in his apostolic career. He was under the compulsion of personal love to Jesus Christ. "Necessity is laid upon me" (necessity in which he gloried); "yea, woe is unto me if I preach not the Gospel." Hence, in the face of hardship, opposition, shame, danger, and a thousand temptations to faint-heartedness and retreat, he pursued his apostolic career, proclaiming the name of the crucified and risen Redeemer from sin and death. We listen to him as he says: "I am ready, not to be bound only, but to die for the name of the Lord Jesus;" "Neither count I my life dear unto myself, that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." To a man of the world such words might seem wild, rhapsodical, boastful; but then Paul's *life* just answers to the words, and we are compelled to take them as simply and profoundly sincere.

Was he the man for Athens? He was as unlike a Demosthenes as could well be. There is no evidence that he was versed in Greek literature. His dialectics were strange and outlandish, perhaps even repellent, to Athenian modes of thought. His profound moral and spiritual enthusiasm would not commend him to a population so vain, so frivolous, and so thoroughly dominated by pride of intellect. He was no rhetorician. He was too profoundly in earnest to waste time on the polishing of phrases. His great thoughts rushed along whatever channel gave them freest course, with utter disregard of the artifices of rhetoric. There must have been a foundation of truth, too, for the scornful references made to his personal appearance by

his opponents; "his bodily presence is weak and his speech contemptible." In all probability pale, meagre, "defeatured" by some painful affection of the eyes, Zacchæus-like in stature, "an ugly little Jew," as Renan describes him, he was one of the last men to captivate an Athenian audience by his oratory. But then he had a mighty message, which he had tested and proved to be the power of God unto salvation to every one that believeth. A great, single-minded, self-sacrificing man, with profound depths of feeling in his heart, as tender as he was strong, with supreme conscientiousness and sense of righteousness, seeing deep into the mystery both of sin and grace, with imperial sweep of intellect, with a simple courage that faced any danger almost as a matter of course; nay, that could look into the very eyes of death and say, "I know whom I have believed"—*that* is the man whom the Lord sends to Athens. He has sunk his very being in Christ—"who loved me and gave Himself for me"; and the one aim to which he devotes his life is that of leading men into the knowledge and love of the Saviour and the enjoyment of His salvation. It was by no mere figure of speech that he could say: "I live; yet not I; but Christ liveth in me." The Christ-life poured and throbbled through all the channels and worked all the machinery of his being. And here he is now face to face with the most astute, polished, versatile, brilliant population to be met with in the whole world—alas, with no moral depth of nature or sense of sin.

In the apostle's day every land was polluted with idols. Even amidst scenes of natural grandeur, that might have been expected to render the thing impossible, idolatry was triumphant. There was scarcely an object in heaven above or on earth beneath that was not deified and worshipped. It seems impossible, and yet it was done. And that not merely by rude barbarians, but by the most refined, intellectual, subtle-thoughted races on the face of the earth. So it was at Athens, under the full splendour of her philosophy. "Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man." Originally, it may be, those images were expressive of thoughts not utterly false—the thoughts sculptured, graven, molten, painted, that men might the better apprehend them; but in the long run the thought was lost and left behind it a debasing polytheistic idolatry. The idolatry itself was bad enough; but—worse still—

utterly and unspeakably false and hateful were the conceptions of the moral character of the gods represented. It is impossible to walk in thought through the Greek pantheon without having our sense of purity shocked. Not only human virtues, but the worst lusts and vices of men were ascribed to the gods, and Pope's couplet is not far from the truth —

"Gods partial, changeful, passionate, unjust,  
Whose attributes were rage, revenge, and lust."

The moral results, as might have been expected, were deplorable in the extreme. Behind "the beauty that was Greece" there lay vile-ness and profligacy, such as cannot be described—not even so much as named. "Heathenism," says James Martineau ("Hours of Thought"), "wrought into monstrous combination physical beauty and moral deformity."

Idolatry is not yet extinct even in England. Men do not, indeed, make a god with their hands, but they often do so with their imaginations, fashioning him after their own likeness. They put together a number of intellectual conceptions and fancies of the brain into a sort of imaginary being, and call it *God*. Not the blessed Father, the Father of mercies, the God of our Lord Jesus Christ, but a mental likeness to corruptible man. This god has no life in him; he does not make men afraid to sin; he gives them no salvation; and they cannot say to him: "Blessed is the man whom thou choosest and causest to approach unto thee." In this sense there is idolatry in England to-day—intellectual idolatry—of as subtle and deadly a kind as in ancient Greece; and there is as profound need, as in Paul's day, to declare to men the Unknown God.

Surveying the city, which, notwithstanding all its glories, lay in the midnight of heathenism, the apostle's "spirit was stirred in him" when he saw the place wholly given to idolatry. This "stirring," or *paroxysm*, I think, was the moral indignation at the dishonour done to God, and the tender compassion for dark, sin-fettered souls kindled in the apostle's breast. Renan discovers bitterness in the feeling of this iconoclastic Jew, who took those incomparable statues for idols. I do not think Paul was likely to make that mistake, and perhaps Renan is not very capable of sympathising in the apostle's passion. *Jewish narrowness!* Was it not rather the zeal of an Elijah, who sees the very idea of Godhead distorted and degraded—zeal blended



with the compassion that wept over Jerusalem? "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." The apostle could not remain a calm spectator of an idolatry so charming to the taste, yet so poisonous to the moral nature, which transferred the honour due to the living God to creatures of the imagination.

With spirit thus stirred within him, he threw himself into his apostolic work. According to his wont, he began in the synagogue, among his brethren the children of Abraham. How he fared in the synagogue we are not informed. But he must go to the Gentiles also. Accordingly he betook himself to the Agora, or market-place, where he entered into discourse with those who resorted thither. We must not imagine a bare open space, as in some English town, but a square on the undercliff, beneath the heights of Areopagus and the Acropolis, shaded by plane trees, surrounded by noble buildings, and adorned with statuary unsurpassed in the world for beauty and grace. It was a resort for all classes—idlers, merchants, philosophers, strangers, newsmongers, curious onlookers. Among these the apostle found or made opportunities of declaring the name of the crucified and risen Saviour—Jesus, and the resurrection. Very soon he attracted attention. Evidently he was not taken for a *nobody*, but a man to be reckoned with. It was not long till certain of the philosophers offered him battle. They belonged to the two ethical schools which still retained some vitality—the Epicureans, with their doctrine of pleasure, and the Stoics, with their self-sufficiency and pride of virtue; the former practical atheists, the latter pantheists—as we might say, the Sadducees and the Pharisees of Athens. By different processes they both dispensed with the living God. There is no record of the discussions in the market-place. But it would appear that the attitude of these philosophers toward Paul was partly contemptuous, partly threatening. Some said: "What will this babbler say?"—this prattler, like a sparrow or some other small bird, that picks up seeds, and can only chirp and chatter; this babbler, to whom we owe the Epistle to the Romans and other writings, this babbler, whose mighty thoughts have shaken the world. It is the easiest thing in the world to jeer and scoff; it needs only a small mind and a bad heart. Others said (and there is a veiled threat in the words): "He seemeth to be a setter forth of strange gods,"

because he preached Jesus and the Anastasis, which perhaps they took to be some foreign goddess. Does he know that it is illegal for a private person to introduce a god unauthorised by the State? It was for this offence that Socrates was put to death; and the law that doomed him was still in existence, and, however tolerant the age, might be put in force. Both Epicureans and Stoics, however, seem completely unconscious of the mighty world-conquering power that has come into their midst. So it was throughout the heathen world. The earliest allusions to Christ and Christianity in pagan literature are of the most slighting character. Our Lord is "one Chrestus"; Christianity is a destructive superstition; the Christians are men hateful for their crimes; their fortitude is mere obstinacy; their enthusiasm is the madness of the Galileans. Such was the absolute unconsciousness on the part of the heathen world of the mighty power beginning to work.

Wishing to investigate this new doctrine, they conducted Paul up the rocky steps from the Agora to Areopagus, where the most venerable and awful court of judicature had sat from time immemorial, a court which under the Romans was still allowed to retain its ancient authority, with exclusive right to determine what objects of worship might be recognised and what punishment should be inflicted on wanton religious innovations. "May we know," they asked, with Athenian politeness, "what this new doctrine whereof thou speakest is? For thou bringest certain strange, foreign-sounding things to our ears; we would know, therefore, what these things mean." It does not appear that Paul is put on his trial. There is no regularly constituted court. There is no arrest. There is no charge brought against him. It is rather an investigation which might, or might not, lead to a trial. The place and its associations would give dignity to the investigation, and something serious might come of it.

"May we know what this new doctrine whereof thou speakest is?" When put in the Berean spirit, with sincerity and open-mindedness, this inquiry is auspicious. God will not withhold light from those who seek it. "If any man will do His will, he shall know of the doctrine." There may have been an air of sincerity in this case; but behind it there seems to have lain a frivolous, speculative curiosity. "For all the Athenians and strangers who were there spent their time in nothing else, but either to tell or to hear some new thing,"

something newer than yesterday. I say nothing against curiosity. At a certain stage of experience it is all that can be looked for. Through God's grace, it has not seldom opened the door by which salvation has entered. The Christian advocate will not neglect his opportunity—even when the audience have been drawn by curiosity and nothing higher.

How Paul used his opportunity we shall afterwards see. It has been suggested that his address on Mars' Hill was a mistake, of which he repented; and that he confesses as much when, writing to the Corinthians, he says: "I, brethren, when I came to you [from Athens], came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and Him crucified." I cannot help thinking that those who hold by this suggestion have read the Athenian address too superficially. I think it must be read in the light of Christ's word: "When they deliver you up . . . it shall be given you in that same hour what ye shall speak: for it is not ye that speak, but the Spirit of your Father which speaketh in you."

JAMES CULROSS.

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## A HUNDRED YEARS AGO AND NOW.

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### I.—THE CHURCHES AT THEIR EASE.

THE year on which we are entering will have a special significance for Baptists as THE CENTENARY year of their Foreign Missionary Society. Other kinds of labour and other successes may, and we trust will, make it notable, but it will necessarily gain its chief prominence in our denominational history from its observance of those solemnities which, as an old writer quaintly remarks, "can recur but once in a hundred years." The work of our Mission is almost coincident with the dawn and progress of the nineteenth century, and as this century is now near its close, we can fix with a fair degree of accuracy on its main characteristics. It has been distinguished more than any previous century by the wide diffusion of knowledge, the spread of education, the growth of civil and religious liberty, discoveries and inventions in the sphere of science and of art, facilities of travel, the multiplication of material

comforts, the accumulation of wealth, and innumerable other signs of progress. But none of these things constitute its chief glory. That honour belongs to Foreign Missions—which, apart from all question of their Divine origin and authority, as well as from their directly spiritual results, have done more to change the face of the world than all the forces of steam and electricity, and of social and political science combined. We are not forgetful of our debt to science. It has been of immense service to us in our philanthropic and Christian work, and without its appliances we should be sadly crippled. We can scarcely conceive the possibility of life without railways, telegraphs, and steamboats, and the machinery which facilitates production while it saves the most oppressive forms of labour. But the achievements of physical science would of themselves have accomplished far less, even for the material progress of the world, than Foreign Missions and the spiritual force of which they are the expression. These missions, which have been a civilising no less than a regenerating power, furnish us with an accurate gauge of the world's progress during the last hundred years. There has been a marvellous advance of opinion in regard to them also—in the perception of the authority on which they rest, of their claims on the affection and service of Christian men, of their place in the moral and spiritual education of the world, and the possibilities which they will ultimately realise. No triumphs are more wonderful than those which they record. The contrast between the estimate in which they were held in the first decade of the century and that in which they are held now, is far more striking than any that can be adduced from the annals of science. We hear much to-day of the failure of missions. Could anyone have foreseen eighty or ninety years ago the existing condition of things in India, China, Africa, or the South Seas, and have given in the form of a prediction a plain, unvarnished narrative of the facts with which we are perfectly familiar, he would have been regarded as a madman. An anticipation of the current number of our *Missionary Herald*, and of the spiritual renovation it implies, would have been set down as emanating from a lunatic asylum, so great is the change which God hath wrought, and so wondrously “have the thoughts of men been widened with the process of the suns.”

There were, of course, missionary efforts of various kinds prior to

1792. Living Christianity is necessarily aggressive. The germs of the missionary spirit can be found even in the Old Testament, and Christ has made it a law of His Kingdom. We cannot forget the great names of St. Columba, Augustine of Canterbury, St. Boniface, Raymund Lull, Francis Xavier, the Moravian Brethren, David Brainerd, and others who were missionaries before the missionary era. But their action was individual and isolated rather than corporate. Churches as such were not interested in them, and their principles were not generally apprehended. Modern missions are clearly distinguished from the mediæval, and they practically began with the founding of our own Society a hundred years ago.

The eighteenth century has had many hard things said against it, and some of them are richly deserved. It may have suffered as much from depreciation as the nineteenth has from flattery. It had its good points, which are doubtless often ignored. But Evangelical fervour was not one of them. The spirit of cold, hard rationalism and of calculating worldliness had worked its way unblushingly into the holiest places. The Established Church was largely crippled by Arianism in theory and Latitudinarianism in practice. The Antinomian heresy wrought havoc among Dissenters, while the Presbyterians of Scotland suffered from the blight of Moderatism. The picture which Mr. Mark Pattison drew of the earlier half of the eighteenth century is equally true of the latter half :—

“The historian of moral and religious progress is under the necessity of depicting the same period as one of decay of religion, licentiousness of morals, public corruption, profaneness of language—a day of ‘rebuke and blasphemy.’ Even those who look with suspicion on the contemporary complaints of the Jacobite clergy of ‘decay of religion’ will not hesitate to say that it was an age destitute of depth or earnestness; an age whose poetry was without romance, whose philosophy was without insight, and whose public men were without character; an age of ‘light without love,’ whose ‘very merits were of the earth earthy.’ In this estimate the followers of Mill and Carlyle will agree with those of Dr. Newman. . . . After making every allowance for the exaggeration of religious rhetoric and the querulousness of defeated parties, there seems to remain *some* real evidence for ascribing to that age a more than usual moral licence and contempt of external restraints. It is the concurrent testimony of men of all parties, it is the general strain of the most sensible and worldly divines, prosperous men who lived with this very world they censure, men whose code of morals was not large nor their standard exacting” (Essays, II., pp. 42 and 111).

A faithful picture of the Nonconformist churches of that age would not flatter our vanity. They, too, suffered from the chill of rationalism, and felt the effects of a Laodicean indifference. Their orthodoxy was in too many cases superficial and heartless. They were content to go through their accustomed forms and to rest in peace. Dwelling contentedly in "a garden walled around," they gave themselves no trouble about the hapless stragglers in the wilderness, the men who were toiling across the hot sand in pursuit of springs which they could not find, and tormented by a thirst which they could not quench. Keen theologians, dexterous in controversy, and stalwart champions of what they accepted as the faith, they strenuously insisted on the ministry of edification, but not on a ministry of evangelism. It was their belief that God would make men willing in the day of His power, and they would not interfere with His sovereign decrees! The Church could grow—if God willed it—by the silent influence of its teaching and worship, by the gradual removal of ignorance and prejudice, by the permeating power of Christian character and conduct. So far as we can see, these churches had no definite conception of the claims of the heathen world, and therefore took no thought as to how they could fulfil them. Previously to the Evangelical Revival "the decay of the Dissenting interest" was by no means an improbable contingency. It was saved from this ignominy partly by the labours of Whitfield and the Wesleys, and still more by the sound practical and Scriptural theology of Andrew Fuller, and the apostolic labours which grew out of it. We cannot here speak of the services which Andrew Fuller rendered to the churches simply as a theologian. They were of incalculable worth, and without them the Foreign Mission enterprise could not have been effectually undertaken. The honour of clearing the ground and of laying the foundations belongs unquestionably to this massive, tender-hearted, and heroic man. Dr. George Smith, in his "Life of Carey," remarks that "to us now it seems incredible that the only class who a century ago represented Evangelicalism should have opposed missions to the heathen on the ground that the Gospel is meant only for the elect, whether at home or abroad; that nothing spiritually good is the duty of the unregenerate, therefore 'nothing must be addressed to them in a way of exhortation, excepting what relates to external obedience.'" But, incredible as it seems, it is true.

Foreign Missions were the natural and necessary sequence of Fuller's theology, but that theology met with stubborn and prolonged resistance. Even after Carey had pointed out this corollary, and urged his brethren to act on it, he met with little encouragement. The story may have been improved in the telling, but it is, we believe, substantially true that at a meeting of ministers, held in Northampton in 1786, the elder Ryland called on the younger men present to suggest a subject for discussion at their next meeting. For a time there was no response. At length Carey, trembling with excitement, suggested that they should discuss "Whether the command given to the apostles to teach all nations was not obligatory upon all Christians, and whether it was not their duty to preach the Gospel to the heathen?" The subject had not been broached so distinctly before, and the venerable chairman, surprised out of all decorum, promptly put Carey down. "You are a miserable enthusiast for asking such a question. When God pleases to convert the heathen, He will do it without either your aid or mine." Mr. Ryland was by no means alone in entertaining and expressing such feelings. His action would have been endorsed by at least two-thirds of the entire denomination. London was not more enlightened in this respect than the provinces, and it—the great metropolis—could scarcely be expected to follow the lead of a few obscure "young men from the country." Andrew Fuller's reference to this point is well known: "When we began in 1792, there was little or no respectability among us, not so much as a squire to sit in the chair, or an orator to address him with speeches. Hence good Dr. Stennett, yea, and even Abraham Booth, also advised the London ministers to stand aloof and not commit themselves." Benjamin Beddome—a name always to be mentioned with reverence—told Fuller that the scheme, "considering the paucity of well-qualified ministers, hath a very unfavourable aspect with respect to destitute churches at home, where charity ought to begin." He had had the pleasure of hearing Mr. Carey, and it had occurred to him that "he was the most suitable person in the kingdom to supply my place." This was a great compliment to Carey's abilities, as much so as if Dr. Dale, Dr. Maclaren, or Mr. Spurgeon should fix on some village pastor as his successor. Mr. Beddome feared, however, that "the great and good man" would meet with disappointment. "My unbelieving heart is ready to

suggest that the time is not come—the time that the Lord's house should be built.”

The general condition of the Congregational churches might be described in very similar language, and indeed the same remark would apply to all the churches. The feeling of the country at large may be accurately gathered from the famous debate in the General Assembly of the Church of Scotland in 1796. Two Synods, those of Fife and Moray, presented overtures, urging the consideration of the most effectual means by which the Church might contribute to the world-wide diffusion of the Gospel. The proposition was received with some favour; but the general feeling was strongly against it. Dr. George Hamilton, who subsequently reached the supreme dignity of Moderator, declared that the principles underlying the overture were specious but not good, and he met them with firm opposition. He denounced the enthusiasm on this subject as “the effect of sanguine and illusive views, the more dangerous because the object is plausible.”

“To spread abroad the knowledge of the Gospel among barbarous and heathen nations seems to me to be highly preposterous, in as far as it anticipates, nay, as it even reverses, the order of nature. Men must be polished and refined in their manners before they can be properly enlightened in religious truths. Philosophy and learning must in the nature of things take the precedence. Indeed, it should seem hardly less absurd to make revelation precede civilisation in the order of time than to pretend to unfold to a child the ‘Principia’ of Newton ere he is made at all acquainted with the letters of the alphabet. These ideas seem to me alike founded in error, and therefore I must consider them both as equally romantic and visionary.”

His other so-called arguments we need not repeat. He was followed in the debate by Dr. John Erskine, the leader of the Evangelical party in the Church, and a friend of Dr. Ryland, Andrew Fuller, and other ministers in the South. Dr. Erskine's speech opened with words which have become historic: “Moderator, rax (reach) me that Bible,” and forthwith he proceeded to demolish the flimsy sophistries of his opponent. He refuted the idea that learning and philosophy must of necessity precede the introduction of the Gospel. It was its peculiar glory that it was adapted to all men alike, while the Apostle declared that he was debtor both to the Greek and the barbarian—the wise and the unwise. It was, however, useless to plead—reason, eloquence, passion, were alike unavailing—and by a majority of 14 (59



as against 44) the Assembly resolved that the overtures from the Synods of Fife and Moray be immediately dismissed!

How dense the darkness which prevailed on the subject, and how callous the feelings of naturally kind-hearted and generous men towards it, is manifest from Sydney Smith's cruelly trenchant article in the *Edinburgh Review* for April, 1808 (since republished in his collected works). We pass over the keen and envenomed wit, the coarse jests at Brother Carey's piety at sea, and much heartless and impious ridicule. To have called the Serampore missionaries a detachment of maniacs, visionary enthusiasts, and worse, would have disgraced the pages of a Grub Street penny-a-liner. The Canon of St. Paul's denounced the Anabaptist missionaries as pernicious and extravagant men, who benefited their countrymen more by their absence than the Hindus by their advice. His arguments he summarises thus:—

“We see not the slightest prospect of success; we see much danger in making the attempt; and we doubt if the conversion of the Hindus would ever be more than nominal. If it is a duty of general benevolence to convert the heathen, it is less duty to convert the Hindus than any other people, because they are already highly civilised, and because you must infallibly subject them to infamy and present degradation. The instruments employed for these purposes are calculated to bring ridicule and disgrace upon the Gospel, and in the discretion of those at home, whom we consider as their patrons, we have not the smallest reliance; but, on the contrary, we are convinced that they would behold the loss of our Indian Empire, not with the humility of men convinced of erroneous views and projects, but with the pride, the exaltation, and the alacrity of martyrs.”

The marvel is that these sentiments were entertained by a man of such high integrity and of such undoubtedly Liberal principles as Sydney Smith, that they appeared under the sanction of the leading Liberal organ, and that they were acquiesced in by a no inconsiderable proportion of the population. They were, of course, resented with indignation by members of the Evangelical churches generally, and had much to do with provoking a healthier feeling in the country, and of delivering the churches from the woe pronounced upon those who are at ease in Zion. We may surely thank God that, with all its faults, the nineteenth century has not been in this respect as the eighteenth.

EDITOR.

## THE WELL OF BETHLEHEM.

“And David was then in an hold, and the garrison of the Philistines was then in Beth-lehem. And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord. And he said: Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives? Therefore he would not drink it. These things did these three mighty men.”—2 SAMUEL xxiii. 14-17.

THIS incident, which is strangely unlike the ordinary records of history, and has about it the air of an old-world romance, is here narrated, not in chronological order, but in a review of David's life, when it had well-nigh reached its close, and its leading events stood out in their true proportions. In the first book of the Chronicles (xi. 15, *et seq.*) it is told, with slight verbal alterations, in its proper sequence, and shines with the glow of a divine radiance—bright, beautiful, and attractive—amid the more prosaic records in which it is embedded, like a vein of gold in a bed of quartz. It occurred immediately after David had been made king at Hebron, when there was war between him and the Philistines, who had pushed their way to Bethlehem, and threatened still further advance. The issues of the conflict appeared uncertain. David was, for the time, a virtual prisoner, his freedom restricted, and his movements closely watched. In the hold by the cave of Adullam he was seized—probably on a hot and sultry day—with an irrepressible longing for a draught of the clear, cool water of the well from which he had so often drunk in his youth. It was, perhaps, an unreasoning, sentimental wish, which the wiseacres of our modern civilisation would have sternly repressed. Would not water from any other spring do as well? Perhaps so. But in times of deprivation and danger, in great crises, when life itself is hanging in the balance, the mind reverts to early and familiar scenes, and invests them with a strong and pathetic charm. The man, whose boyhood was spent at the seaside, longs for a breath of its bracing air. The Swiss mountaineer, far away from home, listens to the songs of his early days, and is seized with a restless impulse to return. The old Highland woman, dying in the Red

River settlements, surrounded by miles of prairies, can find no comfort save in remembering the Bens and Glens which she loved so well. "Oh, doctor dear, for a wee bit of a hill!" Surely we can understand it. Heaven lay about us in our infancy, and, from the rough world in which we dwell it is pleasant to look back and revive the vanished glory. Memories of "Paradise Lost" create hopes of "Paradise Regained." It sometimes needs but little to bring that early heaven into full view. The scent of a flower, the strains of an old song, the sight of a face which is like one that here we shall see no more, a subtle spring of association touched, we know not how, and we are transported to the days of long ago. And what days they were! They appeal to us with subdued tenderness, often with tearful eyes, amid the hush of sacred memories, and through them we are recalled as by the very voice of God from our low ideals and ignoble contentment to our worthier and better selves. Happy they who can think of some "well of Bethlehem," which reminds them of a bright and happy boyhood, of the home in which they received their anointing, and of the Spirit which was evermore to dwell in them.

David's wish seemed foolish and vain, for the Philistines were firmly encamped between him and the well. To reach it was all but impossible. David no doubt knew that, and his longing was the keener in consequence. We often fail to value our privileges until we have lost them. We know their worth only when they are beyond our reach. But the expression of the king's longing was heard, and he was surrounded, not by cowards and hirelings, but by brave and loyal hearted men, who loved him so well that they were ready at any moment to imperil their lives for him. They listened to his faintest wish and made it their law. As on another occasion they declared, "Thou art worth ten thousand of us," so now they deemed no sacrifice too great to make in his service. Before their passionate loyalty dangers vanished, "and the three mighty men brake through the host of the Philistines and drew water out of the well of Bethlehem, that was by the gate, and took it and brought it to David." It was a noble and heroic act, a deed of splendid daring, the mere recital of which rebukes our selfishness and covers our cowardice with contempt.

The incident affords a remarkable instance of *David's power to*

*inspire devotion.* He could have been no sordid, common-place, self-seeking usurper for whom they did this; no slave of greedy ambition, swayed only by the lust of power. It has become fashionable to speak of David as if he were no better than a half-savage, a coarse, lawless despot, who, whatever his professions of piety, bowed to "ne'er a god except himself." But men of that texture do not inspire such enthusiasm as was here displayed. David had faults grievous and desolating, and terribly did he suffer for them. If he grievously sinned, he repented as few others have repented. He was no passive slave of evil. His life was a struggle, fierce and prolonged. The evil often overmastered the good. But though he fell, he rose again; rose with the strength of a giant and kept in check the evil that he could not suddenly destroy. He was manly, trustful, and chivalrous, as a king should be, and the enthusiasm and fidelity of his soldiers were but the answering reflection of his own nobility and grace.

The incident exemplifies the *inventiveness and power of love.* The three mighty men might easily have excused themselves from a task so fraught with peril. They could have pleaded the impossibility of breaking through the line of the Philistines, and of eluding the watchfulness of their sentinels. Would it not be inexpedient to reveal the king's hiding-place, and expose him to fresh dangers? So many of us would have said. But if only personal safety is involved, love will laugh at impossibilities. It is quick to devise means of fulfilling its desires, and though it be tender it is also courageous. It is gentle, but full of power, and can set its face like flint against all opposition. Are there no mighty men in the Christian Church to-day who, because they love much, are prepared to "greatly do and greatly dare"? The Lord of the Church has expressed longings which we, as His friends, should seek to fulfil, and commands which, as His servants, we should obey. He finds the very fruit of His travail in the regenerated lives, the comforted hearts, the redeemed and sanctified souls of men, and for this end sends us into the world even as His Father sent Him into the world. Can we not at His bidding undertake toil and sacrifice that men may be brought into the fellowship of His grace? Are there none who will work for Christ in the slums and alleys of our great cities, and in the highways and hedges? none who will preach Him among the heathen? Love to Christ will make us pure, strong, brave, and victorious. We shall scorn to

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serve Him with that which costs us nothing, and for His sake we shall count all things as loss.

When David had in his hand the water, which only love strong as death could have secured, he refused to drink it, and poured it on the ground unto the Lord. In view of his intense longing for it and the magnificent heroism which had sought to gratify it, his conduct is to some minds inexplicable. How fickle and capricious! we have heard men say. What a lack of appreciation and gratitude! Not so! Far other feelings prompted the refusal. *There is a higher law than self-gratification.* David was the very soul of chivalry, and felt that he had no right to the water which had been brought as by priestly hands and in a cup that had on it the marks of sacrifice. To have drunk it himself would have been sacrilege. There was but One Being worthy of it—He who had inspired the heroism and devotion which secured it. David saw in the act of the captains who had jeopardised their lives for him a love, a courage, and a self-surrender of which no mortal was the fitting object. As on the current coin of the realm we see the image of the Queen, so David saw in this act of devotion the direct impress of God. God is the source of all good. All things come of Him, and to Him must the water be offered in solemn reverence and gratitude. David realised the presence of God, lived by faith in the Unseen, and dared not take to himself the honour which belonged to his Lord. Men who worship the great god SELF are often clever, sharp-witted, and persevering, but with all their cleverness they are short-sighted. Their vision is of limited range. They are sense-bound, and see only the external, the material, the formal, and entirely miss the spirit and essence of life. They receive with complacency, and give with grudging. They act on principles of utility, and judge by material standards. Even the utilitarian philosophy declares that all things are designed to promote the happiness of the greatest number, but these men feel, as Joseph Hume remarked of them, that “the greatest number is Number One.”

The action of David and his friends is a witness on both its sides to *the ideal unselfishness and grandeur of our nature.* It shows that we have other than material instincts to satisfy, that we live not by bread alone. Physical gratification, bodily ease and comfort, worldly prosperity in all its forms, leave untouched vast spaces of our thought and aspiration and need; and if we possess only what they

can yield, the noblest elements of our nature will be feeble and impoverished, aye, and will become the means of our acutest suffering and most dreaded retribution. When the depths of our being are stirred we think of God and our relation to Him. We live by "admiration, love, and hope." There is something dearer than material pleasure, personal safety, and even life itself to the man who has been entranced by the vision of the Divine. He reveres the majesty of truth and duty, fidelity, honour, and God. It is not necessary that we should be at ease, with an abundance of pleasure and of wealth. It is not even necessary that we should continue to live, but it is necessary that we should be true, pure, upright, godly; and to fulfil this great law of our being there is absolutely no sacrifice which we should not be prepared to make:

"Tho' love repine and reason chafe,  
There comes a voice without reply:  
'Tis man's perdition to be safe  
When for the truth he ought to die."

God has granted us life, health, the power of thought and action, some measure of worldly competence and influence over others. For what end? That we should with them please ourselves? Nay, but that we should serve Him. Some men, when they see the manifold works of Christian beneficence and zeal—the time, the energy, and the wealth devoted to philanthropy and evangelism—scornfully ask: "To what purpose is this waste?" But is it waste? Is man simply a compound of flesh and blood, satisfied with food and clothing and the things related to them? That which ministers to the spiritual and eternal within him cannot be waste. We might keep to ourselves the time, the thought, the labour, the money we now give unto God. We need not build beautiful and costly sanctuaries, even if we live in our own ceiled houses. We need not subscribe to schools and colleges, to home and foreign missions, or to any other Christian enterprise. We can hoard up all that we receive for ourselves! Ah! but at what a cost to our nobleness and peace and strength. I say nothing here of the injustice and ingratitude of such selfishness. But think of the way in which it diminishes and contracts our life. The selfish man is always miserable. The withheld heart is always contracted and impoverished; the heart that turns from God petrifies in the very act of turning, and misses His choicest benediction and grace. Re-

membrance of Him calls out all that is noblest and best in our nature, and makes us mirrors and reflectors of the Divine. We give up something that we prize; pour out as a libation the precious water with which we might, no doubt, quench our thirst. Yes, but even in giving we receive—receive a choicer and more enduring good. God will not be our debtor. Our offering, poor as it is, becomes a means of grace, and there stand before us new avenues of blessedness and delight. We rear our altar, and, though it be in the dreariest desert, God opens up for us “wells of salvation,” and the crystal waters which we draw therefrom are a generous answer to our devotion, and show that He will be the life and the joy of the soul that loves Him. Power comes forth from God to enrich and gladden the life which is yielded to Him.

Our gifts, our possessions, our opportunities, are not for ourselves, and to use them for ourselves will be a curse. *Noblesse oblige.* Apply this principle to *the fruits of education*, such as many of you have received through the beneficence of God, and at the cost of your parents. Your parents toiled, denied themselves comforts which they might fairly have claimed, endured anxiety and struggle that you might be well equipped for the duties of your life, and become accomplished. You have knowledge and culture, and these carry with them a measure of charm, attraction, and influence. How are you to use these gifts? Your culture, your admission into good society, your wealth, if you have it, are not to be regarded as a vantage ground for your own aggrandisement, but as a means of service. Some of you have, perhaps, left your parents to struggle on as best they can, and speak patronisingly and apologetically of the old folks. They are so very old-fashioned. You cannot understand why they should be so very practical, and condescendingly smile at the simplicity of their religion. You, therefore, are going in for another mode of life. All I will say now is, that on the other side of your culture and position, the side you ignore, are the traces of your parents' sacrifice, the marks of their fervent piety, the sign-manual of God, and for you to dream that these things are your own is base and deluding. The very manner in which your advantages have been procured claims them for God. You should receive them as from Him and for Him.

We all inherit *civil and religious privileges*, bought by the struggles of our ancestors. Our freedom to read the Bible, to worship God as our conscience dictates, our Protestant and Nonconformist liberties,

have descended to us as the result of the fidelity and valour of men who, in times of persecution, would not surrender their birthright, and who welcomed martyrdom rather than cowardice and dishonour. We have been delivered from a yoke that was found to be intolerable. We clutch at the freedom. But how do we use it? It should be used with reverence and gratitude—as a gift entrusted to us by God for the promotion of truth, goodness, and love, for the welfare and progress of men, and for our own spiritual perfection. Whether we think of it or not, freedom carries with it responsibility, and for our use of it we must assuredly give account to God.

One thing more—the greatest and the last. We have received *the knowledge of Christ, the revealer of God, the Saviour of men*, and He has made all things new. How different would have been our literature, our poetry, our music, our art, but for Christ! To Him we are indebted for our highest thought, our brightest hope, our sweetest and most solid rest. His is the power which, more than any other, has ennobled life and calmed it. He it is who soothes and sustains as well as saves us. He confers the priceless boon of pardon and sanctification. All other blessings, without these, are superficial and transitory, and leave us thirsting again. Christ alone can say: “The water that I shall give him shall be in him a well of water, springing up to everlasting life.” Estimate the worth of your mental possessions, your moral triumphs, your spiritual anticipations. You will see beside them all a thorn-crowned King, who not only jeopardised but laid down His life for you. All that makes life pure, bright, healthful, and divine is the fruit of His death, and graceless indeed must be the heart that can resist His appeal: “I did this for thee: what hast thou done for Me?”

JAMES STUART.

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### THE FIFTY-FIRST PSALM: WHO WROTE IT?

IN our article on “The Excommunication of David,” we passed under review some of the most recent attempts which have been made to detach the name of David from the Psalter on ethical and spiritual grounds. It has been contended that, whatever his genius as a poet, however regal his imagination, and however passionate his fervour, he was morally unfit to secure for his lyrics a place in the



PRAISES OF ISRAEL, and that his exclusion from so honourable a position is a relief to the Christian conscience. The argument, when presented in this form, has to confront difficulties which are much more serious than those which arise from linguistic and historical considerations. That many of the Psalms were attributed to David by men who understood the principles of the Jewish religion as fully as we do; that our Lord Himself saw no incongruity in the traditional theory; that the Apostles and Early Fathers, the Reformers and Puritans, were unconscious of the need of this relief is abundantly evident. Whether Christ actually endorsed the traditional theory of the origin of the Psalter, and so closed the question for those who accept His authority as final, we are not now discussing. But this much at any rate is plain—He did not brush aside the theory as an outrage on morality. He did not repudiate it with indignation as dishonouring to God, and as laying on the conscience of upright and godly men a yoke that they were not able to bear. On the contrary, He, the Son of David, allowed it to pass without protest. The arguments advanced on this ground are as flimsy and inconclusive as they are unworthy, and their acceptance would involve a radical revolution in the genius and purpose of the Gospel.

There is (with the possible exception of the twenty-third) no Psalm which has been more thoroughly associated with the name and history of David than the fifty-first. Luther affirmed in his day that no Psalm was used more frequently by the Church; and its power to “relieve” the conscience of penitents, and to restore to them the joy of God’s salvation, has been incalculable. It has, indeed, been “the sinner’s guide.” Its footprints in the wilderness have been the salvation of millions; its message of mercy and of hope has been clothed with irresistible force because of its association with David—the guilty but penitent king, out of whose black transgressions God, in His strange mercy, evolved the sweetest “perfumes of penitence and praise,” and whose song, after his shameful fall, acquired a deeper meaning, a more penetrating power, a more passionate pathos, and notes of loftier gratitude than he had known before. Such words as these can never be fruitless. They must in any case have come from a heart that has fathomed the lowest depths of sin and been placed on the loftiest height of mercy. But if the historical setting of the Psalm be lost sight of; if it be dissociated from the

experience which is its best interpretation, and which has shed upon it the light without which a sin-tortured heart could scarcely dare to believe in the possibility of forgiveness and renewal, the loss will be great indeed. As the work of an unknown writer, as a hymn composed *primarily* for congregational use, the Psalm would not possess half the power which it has hitherto possessed.

This consideration is not, of course, the test of decision. Truth is authoritative, and we plead for no ignominious compromise. Pleasant illusions are not to be clung to because we cannot willingly give them up. They are none the less but all the more dangerous because they are pleasant. We entirely agree with Canon Cheyne when he contends in his Commentary (*in loco*) that "reverence for historical truth, which is equivalent to reverence for the ways of God, bids us inquire into the original meaning of this most sacred lyric." When again he writes in his Bampton Lectures, "Surely there is no passage in the Old Testament more inspiring and inspired than the fifty-first Psalm. Must we not then be eager to throw what light upon it we can from the circumstances of its origin?" we cordially assent. On this point there should be no difference. The difference begins when we descend to particulars, and endeavour to apply the principle which all alike accept.

The ordinary answer to the question, Who wrote this Psalm? would be in the words of the title prefixed to it, "A Psalm of David, when Nathan the prophet came unto him, after he had gone into Bathsheba." "Not so," says Canon Cheyne:—

"When the editor of this Psalm lived, the ordinary tone of the Jewish Church was less penitential than it was sometimes—less so, for instance, than when Church-writers penned the confessions in Ezra ix. and Daniel ix., and especially in Isaiah lix. and lxiv. The original writer, if I may build upon the printed results of my own exegesis, spoke in the name of the Church. The editor, however, did not, perhaps, feel the appropriateness of a 'general confession to be said of the whole congregation,' no provision for which is made, even in the deepest part of Leviticus—the law of the Day of Atonement. He owned the touching beauty of the Psalm, but set it on one side, as it were, for great sinners like David, justifying this, no doubt, by the superficial resemblance between verse 6a (hastily read) and 2 Sam. xii. 13a. . . . This great Psalm is in every sense the crown of the second 'Davidic' collection. If you cannot enjoy it without imagining that you know its author, then you might not unreasonably upon exegetical grounds give your voice for the poet-prophet whom we now call

the second Isaiah. (Such is the conjecture of Hitzig.) But, for my own part, I think it safer to ascribe our Psalm not to the second Isaiah, but to one of those lyric poets who were subject to the spell of his genius. May we not presume that the psalmist lived during the Babylonian Exile? Both Theodore of Mopseustia and Ewald held this theory, which is pleasing enough to the imagination."

Canon Driver also describes the Psalm as "a confession written on behalf of the nation, by one who had a deep sense of his people's sin, during exile." Reuss preceded these critics in denying that the Psalm was directly and exclusively intended to serve as an expression of individual repentance.

We do not claim the titles of the Psalms as authoritative, though Canon Cheyne goes much too far when he asserts that "they have not yielded a single trustworthy biographical reference, and that a faithful exegesis proves that the title of Psalm li. is no exception." There is, at any rate, a general agreement between the Psalm and the biographical details in 2 Samuel xii., which, until recently, has been all but universally regarded as something far deeper than "a superficial resemblance." Canon Cheyne does not adduce a *single argument* in disproof of the traditional view, but contents himself with remarking that his view is *not precluded* by the reference to the priestly rite of purification (verse 7), by the epilogue in verses 18, 19; by the view of sacrifices, &c., in verses 16, 17. But this is not what we want. Is his view necessitated, and the view which he rejects discredited? We cannot decide the matter by a mere *ipse dixit*.

Canon Driver is more specific: "That the title cannot be correct appears especially from the inapplicability of verse 4a to David's situation (for however great David's sin against God, he had done Uriah the most burning wrong that could be imagined; and an injury to a neighbour is in the Old Testament a "sin against him:" (Gen. xx. 9, Jud. xi. 27, &c.). If this objection had proceeded from a man lacking in religious culture and experience we could have understood it. That it should be urged by a man of Dr. Driver's standing is astounding. He is more deficient in his sense of proportion than he thinks David could have been, and fails to understand the power of sin both to isolate the soul and to bring it face to face with its omniscient Judge. There is nothing which on the one hand so throws

a man back on his own personality—weak, guilty, and degraded, and on the other reminds him of the personality of God, awful and condemnatory, before whose dread magnificence no mortal can stand. There is nothing unnatural in the verse as expressing “the flight of the lonely soul to the only God.” Penitents in all ages, while by no means oblivious of the personal and social aspects of their sin, have felt the words to be true of themselves. The injury to Uriah and Bathsheba was palpably involved in the very idea of “my sin.” But it was as nothing compared with the sin against God, a sin which had been committed by “God’s anointed,” by the theocratic king. It was God’s commandment which he had despised. This is the point emphasised by Nathan and felt by David, “I have sinned against the Lord,” so that the objection, if it has any force, tells against the history as well as against the Psalm.

Dr. Driver has failed to ask himself whether a nation has any right, which an individual does not possess, to acknowledge its sins as against God only? Are its sins not such as involve wrong-doing, injustice, and injury towards men? Even if the Jews had simply been guilty of idolatry or spiritual apostasy, this would have landed them in social sins. Our critic refers to Isaiah lix. 12, where there is a confession of transgressions which have multiplied before God. But what are these transgressions? The previous verses of the chapter tell us, “Your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies. . . . They conceive mischief, and bring forth iniquity. . . . Their feet run to evil, and they make haste to shed innocent blood,” &c. (See also Jeremiah vii. 1—10 and 31.) Surely individuals are made to suffer “the most burning wrong that can be imagined” by such acts as these, and if David could not plead “Against Thee, Thee only have I sinned,” neither could the nation, which was censured by the prophets for deeds as licentious and cruel as his. The argument thus falls entirely to the ground.

Dr. Driver sees a contradiction between verse 16 and verse 19 which can be neutralised only on the assumption that the subject is the nation. But the contradiction is more apparent than real, and may be satisfactorily explained without recourse to Dr. Driver’s strained hypothesis. For such a crime as David’s the Levitical law knew of no sacrifice—adultery and murder were punished by the offender’s

death. In this sense God desired not sacrifice. One who stood in the position of the guilty king was in his unforgiven state debarred from approaching the altar, and no priest could, according to the Mosaic ritual, have offered atonement for him. He received his pardon directly from God, without intervention from man. He was accepted as a penitent and a suppliant of Divine mercy, and could afterwards take his place in the services of the sanctuary, assured that God would be pleased with the sacrifices of righteousness. David had forfeited other than national blessings and ceremonial privileges, and what he had lost could be restored to him only as he offered the sacrifice of a broken and contrite heart. Further, as the nation had—according to the passages in Isaiah to which Dr. Driver refers—brought ruin upon itself by moral and spiritual, as well as by ceremonial and religious, offences, it follows, as a matter of course, that the nation must be contrite. The contradiction is the same in both cases, and it is “neutralised” as easily in the one as in the other.

The various parallels which Dr. Driver points out undoubtedly exist, as between verse 3a and Isaiah lix. 12; verse 9b and Isaiah xliii. 25, xliv. 22; verse 11b and Isaiah lxiii. 10; verse 17 and Isaiah lvii. 15, lxi. 1, lxvi. 2. But it does not follow either that the Psalmist borrowed these words from the prophet, or that they both took them from a common source. There is fully as much reason for the contention of Delitzsch that these numerous coincidences in matter and style only prove that the prophet was intimately acquainted with the Psalms. It is true that the words “His holy Spirit” are in Isaiah lxiii. 10, 11, used of the nation, but even there the nation is regarded as a collection of individuals. There is no reason why a phrase should always have precisely the same application. We can understand and approve of the application to a nation of the recorded experiences of its members. This does not destroy those experiences. And an individual may see in the history of a nation a likeness to his own, and use its records for the expression of his feelings, though even this is different from having the expressions arising out of the struggles of his own being. Dr. Driver asks whether if the expression “His holy Spirit” had been in use as early as David’s time it would not have been met with more frequently? We might perhaps have expected this, but because an *à priori* expectation is not fulfilled we have no right to

discredit the solitary use of a phrase when its use is perfectly congruous. Probably David had in his mind the rejection of Saul, from whom the Spirit of the Lord departed (1 Sam. xvi. 14), and trembled lest the same doom should be his; and as his great need was holiness, it was natural for him to speak of the *Holy Spirit* by which alone his cleansing could be accomplished.

The difficulty arising from verses 18 and 19, we cannot now discuss at length. The verses may be a liturgical addition, dating from the time of the exile, though there is no necessity for recourse to such a supposition. The verb  $\text{בָּנָה}$  (*banah*) means to build, as well as to re-build, and may refer to the completion of the work begun many years before, the completion being carried out, and the prayer of the text therefore answered, during the reign of Solomon (1 Kings iii. 1). Had Jerusalem been at the time in ruins there would have been in such a verse as this some allusion to the fact. The Temple, so dear to every pious Israelite, would have been prominently mentioned. The verses are more appropriate to the circumstances of David than to those of any later psalmist. "He has just declared that he puts no trust in sacrifices offered for the expiation of his personal guilt; but as a king he feels differently; he can promise abundant sacrifices if in His goodness God will complete (*i.e.*, enable him to complete) the building of the walls of Jerusalem. The walls were in progress, probably approaching their completion, just about the time of David's fall; and the king might well feel that his crime might bring with it a punishment which would be detrimental to his people." Hence his anxiety to avoid this great peril. It is precisely the prayer we should expect him to offer. The theory of Cheyne and Driver may, like Ewald's, be "pleasing to the imagination," but it does not commend itself either to the reason or the heart.

W. H.

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## DR. STORRS ON BIBLICAL CRITICISM.

AT the anniversary of the Church of the Pilgrims, Brooklyn, N.Y., Dr. R. S. Storrs, the most eloquent and philosophical of American preachers, reviewed somewhat minutely the experiences of the Church during the past five years, and subjected to searching criticism the dominant tendencies of modern thought.

The sermon was masterly and brilliant, subtle in thought, chaste in expression, and powerful in appeal. It burned throughout with the glow of a sacred fire. On the point which more than any other is now occupying the attention of thoughtful and scholarly men on both sides of the Atlantic, Dr. Storrs spoke with a generosity, a firmness, and a moderation which cannot be too highly commended. His words, so wise and discriminating, so candid and courageous, are specially opportune, and as coming from one whose doctrinal position differs so widely from that which is occupied by many of the advanced critics, they will receive more than ordinary attention, and show the groundlessness of many prevalent fears. After giving instances of the power with which the Gospel appeals to various classes of men, Dr. Storrs, as reported in the *New York Independent*, says:—

“Nor is our faith in the Word through which this message comes to the world less clear or confident than in itself. The Bible is certainly the boldest of books, as it is the oldest and one of the most extensive, still commonly read in Christian lands. It rears its majestic front along the march of three millenniums. It claims to be God’s Book for the world, and expects a permanence like that of the earth or of the suns which hold it in balance. It challenges inquiry at every point, confronts all lines of human research, and demands from its readers such a reverent faith, such a moral submission, as can be given to no other. Of course, it is attacked, and has been since the canon was complete, by all the forces and all the arts of infidel minds; but it has strangely outlived them all, the names and the works of its determined and dexterous assailants having passed often from human remembrance, while the Bible lives on, young in its life as is the light of the morning, and moving forward to supremacy on the earth, as navies move upon and against resisting waters.

“In our time the patient, earnest, and intrepid inquiry of Christian scholars is incessantly and widely engaged on this Book, to ascertain more exactly than has been known the authorship and the age of its different parts, to see if discrepancies or errors occur in its great compass, and to set it forth in a clearer and a closer connection with the times in which its books were written, with the immediate occasions presented for narrative, legislation, prophecy, psalm.

There is nothing in this modern endeavour which is not laudable, if the spirit behind it be sincere and reverent, earnestly inquisitive, yet unfettered by theory, and loyal to the truth of things. Christian scholarship is a product of the Bible—one of its signal and noble fruits. Christian scholarship has its absolute rights, which none can invade without damaging injustice. It has the same right to investigate the Bible which the geologist has to pierce and explain the strata of the globe, or the astronomer to search out the stars with his lenses and calculations, and to set them in their mighty order. It may make mistakes the first time, and many times; and when it has made such, it has only to confess them. It must not be too certain of so-called “results,” before they have been largely and patiently tested. It ought never to go sneering through Christendom, with eyes unloving or disdainful toward those who at first are afraid of its processes, and unprepared to admit its conclusions. It is perhaps, not wholly unapt to have a touch of arrogance in its tone, being sometimes less sensitive than even Paul was to the occasional use of that hard word, “Fool.” So it repels, sometimes sharply and far, those whom it ought to attract and instruct; and when one of its alleged discoveries turns out a mistake, as now and then happens, multitudes are ready to say, ‘So we expected! The whole thing is wrong, dangerous in tendency, if not sceptical in spirit. Men’s faith is hazarded, without reason and with infinite risk.’

“I emphatically dissent from any such view, holding that those who habitually and impartially investigate the Scriptures, in their literary history as well as in their contents, are absolutely at liberty to do so, are indeed under constant obligation to do so, and only hoping that they will not be contemptuous toward minds which move more slowly than their own, and will not cry, ‘A star! a star!’ when all that is before them is a will-o’-the-wisp.

“That the Bible itself is to take no damage from these inquiries as it has taken none from infidel attacks, we most surely believe. That it is a Book, the one Book, for Mankind, made, as God meant it to be made, for attracting and holding the attention of the world, and for making upon it the sublimest and most fruitful spiritual impression, we have no doubt whatever. It seems to us no plainer that the stars which guide the mariner over seas are higher than our roofs; no plainer that mountains were not reared and cañons



scooped, by human hands. The marvellous unity, the infinite variety, the matchless sublimity, the inimitable pathos, the power over souls, of this unique and incomparable Book; its holy law, against which fight men's subtlest and most inveterate lusts; its attractiveness for all classes, for all centuries, in all lands; the magnificent ideals presented by it; the invisible but unwasting power which goes everywhere with it, to uplift society, to ennoble civilisation, as well as to bless persons and households—all these things, and others, leave us no more in doubt as to whether the Bible came from God through man, or from man himself in his uncertain inquiring wit, than we are in doubt whether light was braided in human workshops, or the ocean was poured from a million tin cups. The Bible silently, by its progress on the earth, defies the world to make another equal or superior to it. Till that has been done, and the schools and universities owing their origin and equipment to the Bible, have made another better adapted to poor and rich, to the savage and the *savant*, more admirable in morals, more luminous with transcendent doctrine, more vivid and various in the portraiture of character, more inspiring to highest spiritual feeling, and with a character supream in charity and in purity than that of the Christ dominant in it—till this has been achieved, we need not and we shall not worry before whatever criticism of it, or whatever daring and vehement assault. Our watches may now and then run down, but the stars in their courses do not stop. The needles in our compasses may tremble or be deflected, but the sovereign constellations hold their place. Our minds may sometimes be perplexed, but the Bible will stand, God's Word for the World, till time is finished. It will continue to be found in the hands alike of childhood and of age. It will say to the most intent student, 'Search me and try me, with all thy might!' It will lift its bars of fiery warning across the path of the self-indulgent. It will stand open by the bedside of the dying, reflecting a glory from worlds unseen. It will show forth the Lord, to the multiplying peoples which must be always in peril and in pain until they find Him.

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MR. HENRY FROWDE (Oxford University Press) has issued "The Oxford Miniature Bible," on India paper. It contains 1,566 pages, 48mo,  $3\frac{3}{4}$  by  $2\frac{1}{2}$  by  $\frac{1}{8}$  inches, and is described as the smallest ever printed. The type is remarkably distinct, and easily read. It is certainly a wonderful production.

## SUNDAY MORNINGS WITH THE CHILDREN.

### I.—“FOR THE PRIZE.”

HOW the children's eyes sparkle when we begin to talk about prizes! How proud some of you were when you took your prizes home from school before Christmas! And how eager some of you are to win a prize in the New Year! For this is the time for making a new start; and many a lad who was low down in his class means to be a prize-winner before the year is out. That is right, my child; I hope you will succeed. Try your best and work your hardest. Even the Apostle Paul lived, and laboured, and strove “*for the prize*” (Philippians iii. 14). What prize was that? How can I explain it? Have you ever thought that the prizes you take home and show to father and mother with so much pride are only part of the prize you have won? The book you receive as head of the class is one prize; but the knowledge you have gained and the training your mind has undergone are another prize—and much more valuable than the book. The book may be mislaid, or worn out; but these are results which will never be lost. Now the prize which the great Apostle sought to win was twofold. He sought the perfecting of his own character. He was not perfect, but he hoped to be. That was one part of his prize. And he sought the crown of life, which Jesus has promised to the faithful. That was the other part of his prize. To be like Jesus, and to be crowned by Jesus: this was his high and holy aim.

Now, what is the secret of prize-winning? How may we all become prize-winners? I will tell you the secret in five words, the first of which is—

### I.—PERSEVERANCE.

Among the races which used to be run at Athens was one in which each runner carried a flaming torch in his hands. And to win the prize it was not enough to come in first, unless the torch were kept alight to the end. So, in the race of life, it is not enough to begin with flaming resolves, which soon die out. We need to keep the flame alive to the end. It is staying power that tells most. One day a little Spanish boy, who was tired of his task and who chafed against the harshness of his teacher, ran away from school. By and by he sat down beside a well to rest. While he sat there his listless gaze was drawn to a deep furrow in the stone which was built round the well. And he asked a little girl who came to draw what had made this deep furrow? She told him that it was cut into the stone by the constant rubbing of the rope. Then he thought within himself, “If by daily use this soft rope can thus penetrate the hard stone, surely by long perseverance I can overcome the dulness of my brain!” He went back to school filled with a new spirit. He worked hard and perseveringly. And in after years he became famous as the great St. Isidore of Spain. The lesson of the soft rope and the deep furrow in the hard stone is one for all boys and girls to learn. Patience and perseverance overcome all difficulties. They are the prime secret of success in every calling. And the watchword of the Christian life is “Persevere.” “Be not weary in well doing.”

Do not give any reason for the inquiry, "Ye did run well, what did hinder you?" Ask God to give you "grace to persevere." Jesus loves disciples who are "faithful unto death."

#### II.—REGULARITY.

What does that mean? Did you ever hear the old Greek fairy tale of Atalanta? She was a maiden of Arcadia (so the story ran), who was very proud because she ran so swiftly. None of her playmates could outstrip her in the race. And when she grew up, many young men sought her hand in marriage, for she was a king's daughter, and very beautiful to look upon. But she said that she would marry no man who could not outrun her and reach the goal first. So it was arranged that her suitors should run a race with her. Those who lost were to be slain. He who won should take Atalanta as his bride. Many a brave and noble young man lost his life in the vain attempt to outstrip the swift-footed maiden. But at last there came a prince named Hippomenes, who challenged the maiden to race with him. And as they ran he threw down golden apples, which Atalanta turned aside to pick up. But while she turned aside and stopped, he pressed on. And so, though he could not run so swiftly as she, he won the race because he did not pause, but pressed right on. His regularity gained the day. It is not enough to keep on to the end; the prize-winner must keep on steadily all the while. You know that at school the clever boy who works by fits and starts is left behind by his duller companion, who steadily plods all the year through. And so it is in the pursuit of holiness. The prizes of goodness are won by "patient continuance in well-doing." Beware of the doom of Reuben: "Unstable as water, thou shalt not excel."

#### III.—INTELLIGENCE.

When some one asked the famous painter, Opie, "How do you mix your colours?" he replied very curtly: "With brains, sir." That is the secret of good workmanship. Whether we are artists or artisans, whatever the work we have to do, it cannot be well done unless we give our minds to it. The reason why so many people can do nothing well is that they have never really tried. They have only worked with their hands, when they ought to have worked with their heads as well. The intelligent workman is the best workman. The thoughtful scholar will make the surest progress. And in our religious life intelligence is a help to progress. Ignorance and thoughtlessness are great hindrances. Hundreds of years ago God complained, through His prophet, of the thoughtlessness of His people: "My people doth not consider." And the same complaint might be made now. So many people will not think; they will do almost anything but that. Do you remember what Jesus called "the first great commandment"? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with *all thy mind*." God does not ask for ignorant worship. He wishes us to understand who and why we adore. We are commanded to grow in knowledge as well as in grace. Dr. Arnold used to say that there was no hope for thoughtless boys; nothing could be made of them by the best teachers. Thoughtfulness is the beginning of all

true progress. The Moravian prayer is one which we should each make our own : " From all light-minded swarming, good Lord deliver us."

IV.—ZEAL.

A lady friend of mine was one day talking to a little acrobat, who performed in a travelling show. He had a still smaller sister, who played the part of a serpent, and wound in and out between the rungs of a ladder. And my friend asked the little fellow if that was not a very difficult feat, and if his sister was not a long time learning it. " No," he said, " it didn't take her long. But it would take some people a very long time, and some would never learn at all." " Then how did your little sister learn so quickly ?" asked the lady. " Stoop down, and I will tell you," replied the lad. Thinking that she was going to learn the " trick," she stooped down, and the child whispered, "*Cause, miss, she put her heart in it.*" Ah ! he knew the secret of mastering difficulties. Here is a board, and a pointed steel skewer. I try to pierce the wood, and bore a hole through it, but it is slow work. But, see ! I make the skewer red hot : now it goes through quite easily. So what is hard to those who are cold and indifferent is an easy task for those whose zeal is red hot. Prize-winners must be in earnest. Said a young man, one day, " Every Sabbath evening, I am almost a Christian, but I go back a little on Monday, a little more on Tuesday, and by Wednesday I am as careless as ever. I am like a four-day clock, that's wound up every Sabbath and runs down on Wednesday ; and I can't find out the reason." A wise friend replied, " I often see you dashing past on your bicycle ; are you as earnest about your soul as about your bicycle ?" " No, I am not," he said, " and it's a great shame." We should be better Christians if we had more earnestness, more zeal.

V.—ENTERPRISE.

The great deeds of life are not done by the timid and fearful, but by the bold and brave. Some of you have read how Sir Walter Raleigh once wrote with a diamond upon the palace window,

" Fain would I climb, but that I fear to fall."

Queen Elizabeth, passing by, read the line (as, perhaps, Sir Walter meant she should), and added a second—

" If thy heart fail thee, do not climb at all."

Faint hearts keep on the safe, level ground ; brave hearts do not fear to climb the heights. The spirit of Prudence says, " Don't attempt too much." The spirit of Enterprise says, with the first Napoleon, " Impossible ? There is nothing impossible. It is a word only found in the Dictionary of Fools." Now, we want you to enlist this bold, venturesome spirit in the service of Jesus Christ. Be enterprising for Him. Be ambitious to win His smile. Don't measure yourself by other people, but look to the goal. " Be perfect," says Jesus. What a great word that is ! What courage we need to aim so high ! What enterprise this ideal should call forth ! Let us be like the great Apostle,

who, after all that he had wrought, confessed that he had not yet attained, but pressed on towards the mark with

**P**erseverance,  
**R**egularity,  
**I**ntelligence,  
**Z**eal, and heroic  
**E**nterprise, for the

**PRIZE**

of the high calling of God in Christ Jesus.

The New Year will be happy indeed if we so live.

Nottingham.

G. HOWARD JAMES.

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THE EDITOR TO HIS YOUNG READERS.

MY DEAR YOUNG FRIENDS,—I have received many expressions of the pleasure with which your section of the Magazine is read, and have often been asked to enlarge it. Were it in my power I would gladly arrange with my kind helpers, such as Mr. Cooke, Mr. Evans, and Mr. James, to provide you with an address for every Sunday morning of the year. But with other claims on my space this is unfortunately impossible. I propose from time to time to mention to you in this section the best new books which supply the kind of reading which you have so much appreciated. Two such books have appeared during the last few weeks. Many of you have doubtless heard the name of Dr. Hugh Macmillan, author of that very beautiful volume, "Bible Teachings in Nature." Long before Professor Drummond had written his brilliant exposition of "Natural Law in the Spiritual World," Dr. Macmillan had delighted men by the simple and charming manner in which he used the facts and laws of science to illustrate the truths of Scripture, and the experiences of the spiritual life. I can remember the delight with which I read one of his earliest books many, many years ago, and I have read most of the books he has published since. But none of them have given me greater pleasure than his new volume, addressed to children, and entitled *The Beautiful Gate of the Temple* (London: Macmillan & Co.). It is a series of talks to the young people of his congregation at Greenock. I almost envy those young people their privilege of listening to such talks; but as I cannot hear I am thankful that I can read the wise and beautiful words of their pastor. He evidently loves children, and has laid to heart the saying he quotes from the Talmud: "Jerusalem was destroyed because the teaching of the young was neglected: for the world is saved by the breath of the school children." You could not wish for a more appropriate "Sunday present" than Dr. Macmillan's new book. I hope some of you will be fortunate enough to receive it, and if you do let me ask you to read with special care the chapters entitled the Gate Beautiful, the Sling and the Stone, the Oil of Kindness, the Emerald Rainbow, the Treasures of Darkness, the Gold of Sheba. But I must stop or I shall be mentioning all the chapters, and indeed I hope you will read them all. The other book to which I referred

is *Bible Object Lessons*, by Rev. James Wells, M.A. (London: Nisbet & Co.). It forms the fifth of a series of Addresses to Children—each volume, however, being complete in itself. Mr. Wells has much to tell us about the Temple and its services, the animals, the birds, and the flowers of the Bible, and about its men and boys. He has travelled much in Egypt and Palestine, and is able to give many memorable illustrations of Scripture at first hand, and he has also the power of painting a scene in colours that make it live. I do not know his other Children's Addresses, but these are both interesting and instructive. I read some time ago Mr. Wells' lectures on *Christ and the Heroes of Heathendom* (Æschylus, Socrates, Plato, and Epictetus), and am glad to see that the Religious Tract Society has just published a new and cheaper edition of the book. Older Sunday-school scholars will find it profitable reading. Some time I may have a little talk with you about your reading.

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## NOTES AND COMMENTS.

**A** HAPPY NEW YEAR.—At the commencement of a new volume we may appropriately greet our readers with the time-honoured wish, "A Happy New Year." May it be to all of us in our personal and domestic life, in our Christian worship and work, a year brightened by the tokens of God's presence, and enriched by all the influences of His grace. The source of all happiness is, as we know, in the blessing of the Lord. May it be ours to experience the power of His three-fold benediction (Numbers vi. 24-26), and may His name be upon us as a guarantee of our protection from all evil, and our consecration to all good. The supreme happiness of the Christian life is found in service. We are all recipients of God's bounty. Our joy is determined (as our character is tested) by the use we make of that bounty. In the deepest and most abiding sense of the words, "We receive but as we give." No gift or power or possession can contribute to the perfection and harmony of our nature which does not bear on it the marks of the Divine proprietorship and the seal we have set thereto. Great demands will during the year be made upon us in connection with missions at home and missions abroad. We can, however, but give unto God that which is already His own, and there can be no doubt that our personal experience will attest the truth of our Lord's own saying, "It is more blessed to give than to receive." It will be our earnest endeavour to make the BAPTIST MAGAZINE increasingly worthy of the denomination it represents and seeks to serve, so that it may aid a more intelligent understanding of Scripture, and stimulate to more effective service for God and man. Our efforts have hitherto met with cordial appreciation, and it is not on mere selfish grounds that we again urge our friends to use their endeavours to increase our circulation.

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**MINISTERIAL EDUCATION.**—It has been said that a boy's education begins when he leaves school, and enters on the real work of his life. In like manner a minister's education may with pardonable exaggeration be said to

begin when he leaves college and enters the pastorate. His college training will fail to do him half the good it is capable of yielding him unless he continues to work on the same lines; and for such work, even amid the engrossing demands of the modern ministry, time should in some way or other be found. We recently directed attention to the American Institute of Sacred Literature, under the guidance of Dr. Harper, of Chicago, as affording, by its correspondence classes, &c., the form of guidance and help which is specially needed. We are glad to learn that the names of about fifty men have been sent to Dr. Maclaren and Professor Marshall as willing to join the classes. "The work is divided into grades, from the very rudiments to the severest criticism and exegesis," in Hebrew and Greek, Aramaic and Arabic. It may be desirable to have an English institute similar to the American, but it would take a long time to make it as complete and efficient; and it would seem to be the wiser course to work in conjunction for the present with our American brethren. We earnestly commend the matter to our ministerial readers.

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NON-ATTENDANCE AT CHURCH AND CHAPEL.—The facts brought home afresh by the recent census in Liverpool and by that in Stockport should act as an incentive to renewed efforts on the part of all Christians to win men for Christ. Statistics, even when correctly taken, are not an infallible guide to the state of religion in a neighbourhood, and various circumstances prove that in Liverpool things are not nearly so bad as they were made to look. The *Church Times*, in discussing the general question, rightly insists on the spiritual indifference of the mass of men as a factor which is often overlooked. Those who clamour for novel methods, and who would make the church a purveyor of amusements, so that it should present nothing but what is "pleasant," ignore this and a great many other considerations. The first, the deepest, the most urgent need of the church is a more Christlike and vigorous life. We are thankful that our brother, the Rev. S. W. Bowser, of Birkenhead, has spoken with such sound sense as he has brought to bear on this subject in the *Freeman*.

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THE STUNDISTS IN RUSSIA.—We believe that our contemporary, the *Christian World*, was the first English paper to bring these sorely persecuted Christians under the notice of the reading public. The *National Baptist* (Philadelphia) has greatly interested itself in their welfare, and recently wrote to a gentleman in Germany for full information with regard to them. This gentleman says:—"Stundist is a very elastic term. It includes Baptists, Mennonites, Plymouth Brethren—in fact, all Dissenters who hold meetings or conventicles outside the Church. For example, 'Bibel Stunde' means Bible Hour or Bible Class; 'Bet Stunde,' Prayer Meeting. There may be 15,000,000 Dissenters; but they are not all Stundists. I have inquired often how many Russian Baptists there were. Nobody knows. It is the same with other Stundists. But they have increased in spite of all the cruel measures taken to exterminate them. Some flee to Western Europe and the United States; some are sent to Siberia; some are in chain gangs even now. We have often had the privilege to minister to

these poor innocent people, driven from house and home. Alas! some yield to the tempter, and flee to the bosom of the 'mother church'; more to be pitied are they than the exiles. My estimate, however (and others agree with me), is from 200,000 to 300,000." Mr. Kennan also affirms, in the same paper, that the Stundists are among the purest and best Christians in Russia. "They have renounced the image worship and fetishism of the Orthodox Church, are earnest students of the New Testament, and have a strong, living faith that controls all their actions." But he says:—"It is of no use to think of helping the Stundists so long as the present bigoted and ferocious policy of the Tzar and his Government continues. All the evils that exist in the great empire of the North—the persecution of the Jews, the persecution of the Stundists, the rigorous repression of every free thought and impulse, the exile system, the wretched economic condition of the peasants, which makes such a famine as this possible—all these things are bound up with the existing despotic and iniquitous form of Government, and you cannot even mitigate the evils without first removing the cause."

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RELIGIOUS INSTRUCTION IN DAY SCHOOLS.—We are not surprised that the Bishop of Worcester's insistence that religious instruction should be demanded from Board School teachers, irrespective of their personal beliefs or disbeliefs, should have been characterised as an amazing doctrine. The words, "See how God has dealt with the world, and then tell me whether it is necessary for a religious teacher to be a religious man," make little difference. The examples of Balaam and Judas are not to the point. The question as to Balaam is too wide to discuss here. But Judas was not personally an unbeliever. He voluntarily joined the band of Christ's disciples, and, at the time of joining, it had shown no symptoms of peculiar wickedness. His apostacy was brought about gradually, and probably surprised himself as much as it surprised anyone; nor are we all apprised of anything special that he taught. Board School teachers have specific duties apart from religious instruction. That instruction is not the touchstone of their qualification for their work, and to compel them to teach a scheme of religion in which they do not believe is impious. If we are to have religious instruction at all, it must surely be given by religious men. It will otherwise result in falsity and hypocrisy both in teacher and taught, or even more probably in an utter contempt of religion itself.

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BREVIA.—*The death of Dr. Harvey Goodwin*, Bishop of Carlisle, is regretted by men of all parties in the Church. Though not great as a thinker or brilliant as an administrator, he was an accomplished scholar and an able apologist, while he displayed decided tact and geniality in the management of his diocese. He was in many respects a model bishop.—*The presentation to Dr. Ellicott* of a pastoral staff, a jewelled mitre, and magnificent cope of diapered gold satin by Churchmen and some Nonconformists in Bristol has naturally excited great indignation. Things simple and harmless in themselves become dangerous when they are regarded as symbols. The Ritualist party have here scored a victory.



—The Charter of the proposed New University of London has met with determined and, we hope, successful resistance. It is grossly one-sided and sectarian, and has been drawn up mainly in the interests of King's College and certain medical schools. It is altogether of a retrograde character.—The news from China is, at the time of our writing, somewhat more hopeful than it was. The anti-foreign riots easily, and perhaps necessarily, become anti-missionary riots. The Government is weak and the rioters count on "secret sympathy." Our Foreign Office may, however unwillingly, be compelled to exercise pressure to ensure the safety of foreign residents and native Christians, for whose protection we are in a sense responsible.

## REVIEWS.

LIVING THEOLOGY. By Edward White, Archbishop of Canterbury.—THE CONQUERING CHRIST, and other Sermons. By Alexander Maclaren, D.D. London: Sampson Low, Marston, & Co., Fetter Lane.

THE publishers could not have made a better start with their series "Preachers of the Age" than they have in the issue of these two very different but equally excellent volumes. The Archbishop of Canterbury is far more than a preacher, and his appearances in the pulpit are necessarily occasional. Dr. Maclaren is pre-eminently a preacher, and has published at least a dozen volumes of sermons, while there must be material for several more in the pages of the *Freeman*. Dr. Maclaren's volume is the better adapted of the two to the needs of an ordinary congregation. His sermons would be listened to with rapt attention and be valued for their fine expository insight, their wealth of Scriptural instruction, their power to raise the heart to better things, and their fertility of apt and memorable illustration. Dr. Benson's sermons frequently deal with questions more purely ecclesiastical, and have fallen, perhaps necessarily, into a more defensive attitude. But there is a reverential tone and a frank and manly outspokenness about them which we greatly admire. They are always scholarly, cultured, and forcible, clear in statement, wise in counsel, and ever keeping in view the hearer's highest good. The more directly devotional sermons—such as Love's Debt, Perseverance, Christ's Crucifixion, and God's Peace—are peculiarly welcome. It is a matter for profound gratitude that the chief pastor of the English Church is a man who combines with his great practical power such lofty devoutness and spirituality. As a very minor matter we may mention that Matthew Arnold's lines (page 224) should read—

" But *tasks* in hours of insight will'd  
Can be through hours of gloom fulfill'd."

In each of these volumes there is an excellent likeness of the author—a photo-gravure.

MEMORIALS OF THE REV. JOHN FREDERICK STEVENSON, B.A., LL.B., D.D. By his Wife. London: James Clarke & Co., 13, Fleet Street.

WHILE these Memorials will be especially prized by the members of Dr. Stevenson's late congregations at Brixton, Reading, and Montreal, they have an interest to which no intelligent man can be insensible. Mrs. Stevenson has told the story of her husband's life with a simplicity and directness of style, and a delicacy of feeling, which invest it with a rare charm. In reading it we breathe a pure, serene, and healthful atmosphere, and are brought into contact with one who lived in the conscious realisation of God. He was no showy enthusiast, mistaking noise for earnestness, and counting all time lost that was not spent in public. He knew the meaning of hard, conscientious work in his study, and delighted in personal communion with God. Of this the sermons which are here published afford abundant proof. Fresh and unconventional, addressed to men who have felt the burden of responsibility, and been perplexed by the mysteries of sorrow and of sin, they are full of bright and kindly sympathy, of practical wisdom and manly reverence. Some of the sermons are ethical, others theological. Those which have most impressed us are, "The White Stone and the New Name," "A Shining Face," "The Creed of the Agnostic," "Is the Revelation of God satisfactory?" and "The Character of Christ," though in thus selecting we are probably doing an injustice to the remaining sermons, all of which are exceedingly good. Dr. Stevenson was originally a Baptist, the son of a Baptist minister, trained at Stepney College, and the predecessor of Dr. Samuel Cox at Nottingham. We regret that he left our denomination. His doing so was a real loss to us, and his position was illogical. He ought (in regard to ordinances) to have become a Quaker.

ERASMUS, and other Essays. By Marcus Dods, D.D. Hodder & Stoughton.

OF the essays here collected five were published in the *British and Foreign Evangelical Review*, two in *Good Words*, one was published separately, and another in a Madras magazine. In view of recent controversies, it was perhaps best that Dr. Dods should reprint the whole of the essays without alteration, and indeed it is questionable how far alteration, if more than verbal, would have been an improvement. The essays are, as we should expect, careful and laborious studies—strong, judicious, and scholarly. There is in them no trace of a raw or hasty judgment, or of mere reading up for a subject. Every verdict is the expression of a well-informed, well-balanced mind. His estimate of Erasmus is characterised by great fairness, and while not oblivious of his serious defects, is more just than which is entertained by many Protestant historians. The appreciation of Clement of Alexandria is specially wise and discriminating; while the critique on the late Frederick Denison Maurice is with one or two exceptions which scarcely do justice to Mr. Maurice's meaning one of the happiest pieces of work with which we are acquainted, and abounds in suggestions of the highest theological value. Dr. Dods is not one of those who believe that civilisation must precede Christianity. On the other hand, he regards Christi-

anity as essential to civilisation. It has supplied the fatal defect in the ancient civilisation—the defect of morality—and assimilated and adapted to the uses of modern society all that was valuable to it. The paper on Preaching is a fine tonic—robust, manly, and devout; it is as bracing as the mountain air, and would sting every lazy, easy-going conventionalist into self-reproach. We should like to direct special attention to Dr. Dods' commendation of the habit of preaching without notes. These essays are well worthy of republication.

THE EPISTLES TO THE THESSALONIANS. By the Rev. James Denney, B.D.  
London: Hodder & Stoughton.

THE first issue of the "Expositor's Bible" for the current year is from the pen of one of the ablest and most scholarly of the younger ministers of the Free Church of Scotland, and is worthy of a place with the best volumes of the series. Its sound exegesis, its sobriety and fearlessness of judgment, its strong Evangelical tone, and its healthy Puritanism will win for it wide appreciation. Mr. Denney's work is none the less welcome because on several points he clings to views which will in some quarters be denounced as old-fashioned. He cannot, *e.g.*, ignore the fact that there are both exegetical and doctrinal difficulties in the way of our accepting "the larger hope," and he rightly dwells on considerations as to the nature and mission of the Church which advocates of Social Christianity are apt to overlook. If it be the first function of an expositor to interpret the mind and illustrate the meaning of his author, Mr. Denney has achieved no inconsiderable success.

CHRISTIAN ECONOMICS WITH REFERENCE TO THE LAND QUESTION. By  
Albert Spicer. Unwin Brothers, 27, Pilgrim Street, Ludgate Hill.

OUR ministerial readers will have received from Mr. Albert Spicer a pamphlet containing the papers on the Land Question which he read at the autumnal meeting of the Congregational Union in 1889, and at the International Congregational Council in 1891. Of the great importance of the question and the need of immediate legislation upon it there can be no doubt. All parties in the State are agreed that "something must be done." The gist of Mr. Spicer's recommendations may be clearly inferred from the following statements of his position:—"For the last two hundred years the burden of taxation has been thrown upon the workers, while the landowners, whose land is the basis of all labour, have been practically free. Thus, ultimately, the increased value which has been given to the land by the labour of the people and the improvements of local and other authorities has been given to the landowners." "Landowners are freed from burdens which are legitimately theirs, whilst labour is crushed by being overburdened by taxes which should be paid by landowners; in addition, a premium is put upon taking land out of cultivation and turning it into building land before the neighbourhood is ripe for extension." "Stated briefly, our contention is that the landowner is entitled to the land, together with the results of his own labour, or the investment of his own capital, or that of his predecessors; but he is not entitled to that value of

land which has been created by the presence and industry of the people. That value belongs to the people, and should be kept by them for their own use for the purposes of taxation." "Leave the landowners where they are as to occupation, but gradually reimpose on the value of all land a large portion of the taxation of the country, and simultaneously withdraw an equal amount now imposed on articles of food and the results of labour." The principle underlying these statements is just and practicable. Its most striking operation will be seen in relation to "ground-rents," and there can be little doubt that with whatever modification it must before long be applied. No one is more fully aware of this than the Prime Minister, whose recent speech at Birmingham shows that he regards it as one of the things—though not the only thing—that must be. The study and discussion of Mr. Spicer's pamphlet will aid the formation of sound views on the subject, and stimulate to wise Christian action.

THE POETICAL WORKS OF JAMES RUSSELL LOWELL. With an Introduction by Thomas Hughes, Q.C. London: Macmillan & Co.

A ONE-VOLUME edition of Mr. Lowell's Poems, uniform with the one-volume edition of Wordsworth and Tennyson, is sure to meet with wide favour. It is the first time that his poems have been presented complete in a popular and worthy form. Mr. Hughes has furnished an admirable Introduction, full of finely sympathetic criticism, which will aid the forming of what seems to us a sound and accurate estimate of the many-sided merits of this great poet.

THE OLD AND NEW ENGLISH COUNTRY LIFE. By T. E. Kebbel, M.A.  
William Blackwood & Sons.

THE contrast between the old and the new in Mr. Kebbel's sense is greater and more complete than most of us apprehend. It is impossible for us not to look with affectionate regret on much that marked the good old times, of which railways and telegraphs, reform bills, and other political movements have deprived us. Mr. Kebbel is no devotee of modern progress. He sees that it is inevitable, that it is useless to resist it, but none the less he deprecates it. His essays have the true old-world charm, and, though they are philosophical and meditative, rather than artistic and picturesque, they will be read with interest by all lovers of England, both as she was and as she is. Mr. Kebbel has chapters on the Country Clergy, the Country Gentlemen, the Farmers, and the Peasantry. We are indebted to him for several hours' pleasant and profitable reading. He has pointed out some things which we ought not to let go. We do not remember to have seen anywhere so clear a statement of the inevitable effect of recent changes on the position of the clergy.

NOTES OF A PILGRIMAGE TO JERUSALEM AND THE HOLY LAND. By F. R. Oliphant, B.A. Edinburgh: William Blackwood & Sons.

ONE of the greatest compliments that could be paid to the writer of these graceful sketches is, that when they appeared (as most of them did) in the pages of the *Spectator*, they were attributed by many readers to the pen of Mrs.

Oliphant, his accomplished mother. They are pleasantly written, abounding in vivid descriptions at first hand, and in information which, though valuable, cannot be got in the guide-books. The chapter on Mount Carmel and the Druses, where the memory of Laurence Oliphant is still green, is one of the most interesting in the volume.

MARTIN LUTHER: GERMAN STUDENT LIFE; POETRY. From the Manuscripts of the late William B. Robertson, D.D. Irvine and Glasgow: James Maclehose & Sons.

ADMIRERS of the late Dr. Robertson, of Irvine—and who that knew him did not admire him?—have been long and eagerly awaiting the appearance of these lectures. Though they are not absolutely complete, and fail to give “the asides” which were often so entrancing, they contain the substance of the lecturer’s racy thought and impassioned poetry in prose. They are full of the quaint and seer-like utterances of one of the most remarkable men we have known. Evangelical Christians too often fail to develop that side of their nature to which these lectures are addressed. We hope they will read them, and see how broad, how beautiful, how harmonious our life is intended to be according to its Divine ideal.

THE PILGRIMS AND THE ANGLICAN CHURCH. By William Deverell.  
London: Remington & Co.

MR. DEVERELL has recently forwarded us a copy of the above work, which bears on its title-page the date 1887. He is a stalwart champion of the Pilgrim Fathers, and tells the story of their sufferings and cruel wrongs in a vivacious and thrilling style. We cannot assent to the implication of the title of his fifth chapter, “The Betrayal of England into the Hands of the Dutch Invaders,” &c. Nor do we believe that the Revolution of 1688 was an attempt to maintain the threatened monopoly of political and sacerdotal power. Our estimate of William III. is much higher than his, though we know also that politics are a mixed game. Mr. Deverell’s exposure of the political tendencies of unchecked Romanism is incisive and trenchant. We are at one with him in demanding justice for Ireland. Vivid, vigorous, and fascinating his history certainly is; it would, however, have gained in force by greater moderation.

THE MINERVA LIBRARY OF FAMOUS BOOKS. London: Ward, Lock, & Co.

IT is some time since we noticed the issues of this cheapest, and in some respects best, of popular reprints, and the volumes have accumulated. We have now on our table the “Autobiography and Letters of Benjamin Franklin,” edited by John Bigelow; Beckford’s “History of the Caliph Vathek and European Travels”; “The Life of the Duke of Wellington,” by Charles Duke Yonge; “The Land of the Lion and the Sun; or, Modern Persia,” by C. J. Wills, M.D.; “Mary Barton: a Tale of Manchester Life,” by Mrs. Gaskell; and “Edgar Allan Poe; His Life, Letters, and Opinions,” by John H. Ingram. This simple enumeration will show the high character of the works which form the Minerva Library. It contains some of the best books of recent times, well printed, often

beautifully illustrated, and always carefully edited. Some of Mr. Bettany's introductions are of particular excellence—notably the sketch of Mrs. Gaskell in her powerful story, "Mary Barton." Those who read the story will not wonder that the late Cardinal Newman was deeply impressed by it. The passage that he quotes from it in his "Grammar of Assent" is not by any means the most powerful in the book. The editor's choice in the selection of biographies and books of travel is sufficiently catholic. Readers of all classes are appealed to.

THE PROGRAMME OF CHRISTIANITY. London: Hodder & Stoughton.

ALTHOUGH Professor Drummond's name does not appear on the title-page of this charming *brochure*, it is, as we infer from a reference to other uniform volumes, his work. It is an exposition of Isaiah lxi. 1-3, full of fine discernment and helpful suggestion, beautiful in style, and admirable in spirit. It emphasises the social side of the Gospel, and directs attention to points which many of us are apt to overlook, though no one would admit more readily than Professor Drummond himself that the whole of Christianity is not contained within the covers of this little book. To several of its statements exception must be taken.

BISHOP WILBERFORCE. By G. W. Daniell, M.A. London: Methuen & Co., 18, Bury Street, W.C.

WHETHER our estimate of Bishop Wilberforce coincides with that of Mr. Daniell or not, we must willingly admit that he has presented a remarkably vivid and interesting portrait of one of the most memorable men of modern times. We often had occasion to differ from Dr. Wilberforce and to complain of his attitude towards us. But his brilliant and versatile gifts, his fine powers of organisation, and his splendid enthusiasm, commanded our hearty admiration. He was well entitled to Dean Burgon's description of him, "The Remodeller of the Episcopate." Mr. Daniell shows how fully this title was deserved. The record is one of unceasing toil, of work which in amount few could get through, and which in point of quality must have been the despair of many who desire to emulate it. Mr. Daniell tells many racy anecdotes of the Bishop (most of which are perhaps familiar), and his book, which is bright and vivacious throughout, is a welcome addition to the series of English Leaders of Religion.

THE SERMON BIBLE. John iv.—Acts vi. THE SERMON YEAR BOOK; and Selected Sermons for 1891. London: Hodder & Stoughton.

THE "Sermon Bible" contains an analysis of the best and greatest sermons which have been preached during the present generation on every verse of the Scriptures indicated. It is probably the best exhibition of the different methods of expository and practical preaching extant, and its directive and suggestive value is very great. The "Sermon Year Book" takes the place of the "British Weekly Pulpit." It gives a great number of the sermons preached during the year by the foremost representatives of all sections of the Church; some fifty outlines, and the sermon texts of the year by such preachers as Dr. Parker, Dr. Farrar, Mr. Spurgeon, and many others. It is full of the hints which set vigorous minds to work.

THE BEAUTIFUL LIFE OF CHRIST, and other Studies. By G. B. Johnson.  
London : Alexander & Shephard.

MR. JOHNSON'S studies are sermons, but in this case, at any rate, the two words are perfectly harmonious. The sermons are not easy-going, off-hand talks, written *currente calamo*, but the thoughtful and earnest meditations of a man who has beheld the glory of the Christ, and felt the grandeur and power of His message to the sons of men. Clear vision, deep feeling, refined sympathy, the ripe fruits of spiritual experience, combined with a cultured, and frequently a picturesque, style, give to this volume more than ordinary worth.

BIBLE STUDIES IN THE PSALMS, THE PROPHETS, AND THE ACTS OF THE APOSTLES. The International Sunday-school Lessons for 1892. By Geo. F. Pentecost, D.D. London : Hodder & Stoughton.

DR. PENTECOST'S "Bible Studies" are now a fixed institution, which Sunday-school teachers, and not a few ministers, would sorely miss. The studies for 1892 have been written in India, far away from libraries, but they are not less vigorous and suggestive than their predecessors. They form a really valuable commentary on the Scriptures with which they deal.

THE STORY OF THE LIFE OF MACKAY, OF UGANDA. Told for Boys. By his Sister. With Portrait and Twelve Illustrations. Hodder & Stoughton.

MACKAY, of Uganda, is a name that will always be suggestive of strength, heroism, and self-sacrifice as long as it is known, and the churches of Christ will not willingly let it die. He is worthy to stand side by side with Moffat and Livingstone, Hannington, Saker, and Comber, and other brave men who freely spent their lives, and, in many cases, welcomed death, for the sake of Africa. Mrs. Harrison here tells the story of her brother's unostentatious and heroic devotion in a style which will win the attention and awaken the enthusiasm of all intelligent boys. The whole matter of the volume is fresh, and it is, in a double sense, therefore, a most valuable addition to our missionary literature.

THE BIBLICAL ILLUSTRATOR. By Rev. J. S. Exell, M.A. 1 and 2 Thessalonians—1 Timothy. London : James Nisbet & Co.

MR. EXELL is making rapid progress with this remarkable work, whose riches are gathered from all quarters. To men with small libraries it must be invaluable, as it contains the cream of the best homiletical works. As a matter of arrangement we should prefer to have had all the pastoral epistles in a single volume, and the Thessalonians and some other epistle in another volume. The volumes which in order of publication preceded this were on the Gospel of John.

SOCIAL AND PRESENT DAY QUESTIONS. By Fred. W. Farrar, D.D., F.R.S.  
London: Hodder & Stoughton.

DR. FARRAR'S industry is unailing. He is one of the most prolific of living authors; and, though it is easy to point both to defects and excesses in his writing, and fashionable in some quarters to sneer at his literary form, it is impossible to deny the freshness and force of his style, the timeliness of his utterances, or the glow of his spiritual enthusiasm. The contents of this

volume have, we imagine, been preached as sermons from the pulpit of Westminster Abbey. They deal with social, political, artistic, and religious questions of every order. Many of them are tributes to public men, statesmen, authors, ecclesiastics, &c. ; and all of them are worthy of permanent preservation. These pages should make men noble citizens and ideal Christians.

LADY HYMN WRITERS. By Mrs. E. R. Pitman. London and Edinburgh : T. Nelson & Sons.

WE are indebted more largely than is generally supposed to lady hymn writers in the service of the sanctuary, and Mrs. Pitman has done well to enumerate them and gather together so many interesting facts concerning them. The book is both biographical and anecdotal, and ought to be universally welcome. As Baptists, we are especially interested in the chapters on Anne Steele, Marianne Farningham, Mrs. Luke, &c. Mention might have been made of Emily C. and Sarah Boardman Judson. Lord Selborne is mentioned among the authorities as Lord Shelborne. The sermon which Robert Hall once composed (p. 21), under the impression that his text was from the Bible, was not on "All the earth doth worship Thee," but on the words, "In the midst of life we are in death." We receive this work with sincere pleasure.

FAMOUS ARTISTS. By Sarah K. Bolton. T. Nelson & Sons.

MISS BOLTON wields a skilful pen, and presents, in a compact and graceful form, the results of wide research. She depicts with admirable power the main features in the life and work of Michael Angelo, Leonardo Da Vinci, Raphael, Titian, Murillo, Rubens, and Rembrandt, portraits of whom are also given. This will be an acceptable gift-book.

THE RIVULET BIRTHDAY BOOK. Compiled from the "Rivulet" and "Theophilus Trinal" of Thomas T. Lynch, by Morell Theobald, F.C.A.  
London : James Clarke & Co.

BIRTHDAY books are somewhat numerous, but this will be prized by all who could appreciate the delicate thought, the profound spiritual insight, and the saintly character of the late Thomas Lynch. It abounds in gems of thought such as tend to make our days godlike, serene, and happy.

THOMSON. The Seasons and the Castle of Indolence. Edited, with Biographical Notice, Introduction, Notes, and Glossary, by J. Logie Robertson, M.A.  
London : Henry Frowde, Oxford University Press Warehouse.

THOMSON is a poet who deserves to be more widely studied than he is. For a pure love of nature and apt descriptions, both of her permanent and changeful aspects, he is unsurpassed, and to read him carefully is to catch his enthusiasm. This Clarendon Press edition is far and away the best. It contains all requisite information, biographical, critical, and explanatory, and seems to us exactly what an edition of a classic poet ought to be.

NATURAL THEOLOGY. By Prof. Sir G. G. Stokes, Bart., M.P. A. & C. Black.  
THESE lectures were delivered on the Gifford Foundation before the University



and prescribe a task which many regard as impossible of accomplishment. We are glad to note that in the next series of lectures, Sir George Stokes intends to exercise greater freedom in examining distinctively Christ's doctrines and in pointing out their adaptation to meet our wants. The present volume is a careful investigation of the phenomena of physical and mental science, and a weighing of their testimony to the being of God, by one of the foremost scientific authorities of our day. As the work of such a man it cannot be other than welcome.

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#### MESSRS. MACMILLAN'S RE-ISSUES.

IN the GOLDEN TREASURY SERIES there have appeared "Poems of Wordsworth," chosen and edited by Matthew Arnold, and "The Fairy Book," by the author of "John Halifax, Gentleman." Mr. Arnold's "Selection of Wordsworth's Poems" remains, and is likely to remain, the best, while his introductory essay is full of that luminous and discriminating criticism which gave to his literary work so unique a charm. The science of folk-lore has of late made considerable strides, but Mrs. Craik's "Fairy Book," a choice rendering of the best popular fairy stories, will still be the delight of our children. The edition of 1863 has now been seven times reprinted. A cheap monthly re-issue of Archdeacon Farrar's works opens with "Seekers after God" (Seneca, Epictetus, and Marcus Aurelius)—a series of brilliant and life-like pictures. We are glad that books of such value are to be published in so popular a form. The new edition of the Rev. F. D. Maurice's "Sermons preached in Lincoln's Inn Chapel" has reached its third volume. Strong and reverent, burning with the love of God and men, they will be more fully appreciated to-day than they were thirty or forty years ago.

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#### BRIEF NOTICES.

"THE BOOK OF JOSHUA," by John Sutherland Black, M.A. (London: C. J. Clay & Sons). A volume of the smaller Cambridge Bible for Schools—not an abridgment of another work, but an independent contribution of decided value. "Scripture Biography and its Teachings," by Joseph Hassall (Blackie & Son). A second edition of a helpful volume for Sunday-school teachers and other religious instructors. "The Psalms: Notes and Readings," by Rev. F. B. Meyer, B.A. (Morgan & Scott). The re-issue in a handy form of Mr. Meyer's invaluable handbook to the study of the Psalms. We cordially commend two booklets published by Messrs. Nisbet & Co.: "The First Thing in the World; or, The Primacy of Faith," by A. J. Gordon, D.D., and "The Way Out," suggestions of help for unwilling followers of St. Thomas, by Cecil H. Martin, B.A. *The Temperance Mirror*, and *Illustrated Magazine for the Home Circle* (N. T. Publication Dépôt, 38, Paternoster Row). Admirably adapted to its purpose. The recital of its startling facts cannot be without effect. *Our Own Magazine*, edited by T. B. Bishop, Vol. XII. (13A, Warwick Lane), is the organ of the Children's Special Service Mission. It contains short narratives illustrative of Scripture truth, and is bright, racy, and interesting.

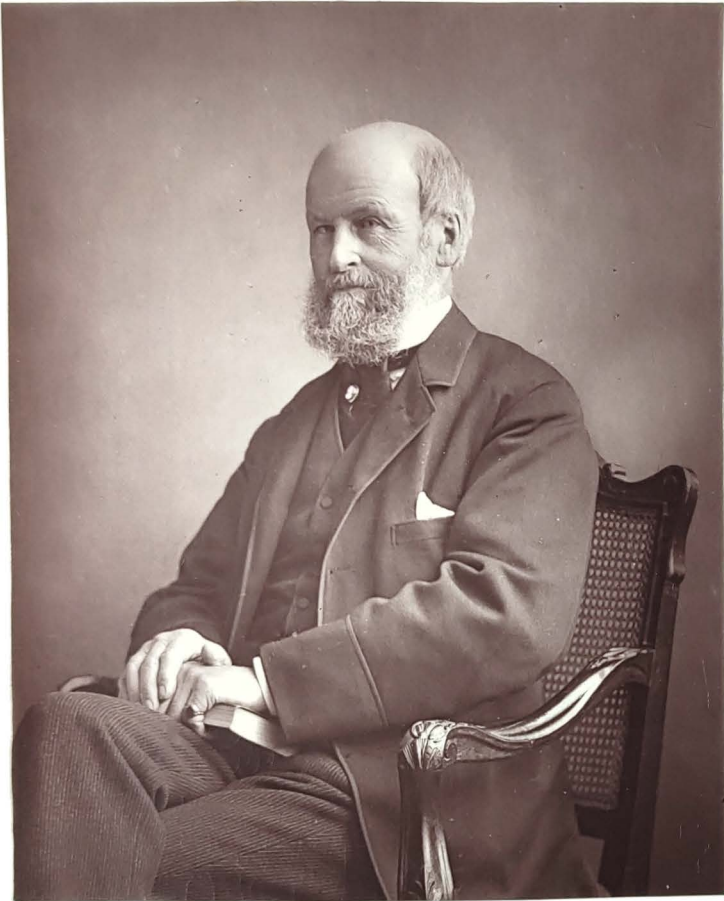


Photo by Messrs ELLIOTT & Fry, Stn Kensington Studios

*Yours faithfully  
John W. Smith*

Microscopic & photographic Co Ltd (Permanent Photo)

THE  
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FEBRUARY, 1892.

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JOHN JAMES SMITH, J.P.

MR. JOHN JAMES SMITH, whose portrait we give this month, belongs to a family whose members and connections have been devout Nonconformists for many generations. His great-grandfather was Mr. James Smith, of Colebrook Row, who was for thirty-five years one of the treasurers of the Baptist Fund, and also treasurer of "The Particular Baptist London Education Society," which was the precursor of Stepney College.

Mr. Smith was a wholesale watch manufacturer. In early business-life he had to pass through a fiery trial. He had formed a friendship with the Rev. George Whitfield, who for some little service had presented him with a whole-length portrait of himself, which had then been recently published. Soon after his settlement in business, his expectations had been much raised by the encouragement he had received from a merchant of eminence, on whose fidelity he placed the fullest reliance. This person, calling at his house on business, was asked into a private room. On entering it the portrait of Whitfield caught his eye. His countenance became visibly changed, and he exclaimed: "Is it possible, young man, that you can be a follower of such an enthusiast? I had determined to encourage you; but I am sure nothing will come of you, and unless you take down that picture, I will have no more concerns with you." This was staggering language to a young manufacturer whose prosperity seemed so much to depend on the favour of the merchant. But the consideration of the unjust encroachment on liberty of conscience, together with the great and fixed esteem he had for Mr.

Whitfield, determined him to risk the friendship of his customer rather than meanly gratify him by displacing the portrait of a man whom Mr. Smith considered an eminent servant of God. The merchant, true to his word, never after gave him an order. The sequel was that the merchant, though at that time high in commercial reputation, soon after failed. Had he continued his friendship with Mr. Smith, it is highly probable that, from the extent of their dealings, Mr. Smith would have been involved in great pecuniary difficulties, if not in absolute ruin. Mr. Smith always acknowledged the hand of God in events of this kind, and, being reminded of this incident shortly before his death, his countenance brightened with grateful recollection of his escape. This trial no doubt tended to strengthen his faith and give force to his character. The engraving is still to be seen in Mr. Smith's house at Southfield, Watford.

Mr. Smith was the intimate friend of Dr. Samuel Stennett, of whose church he was a deacon. He had also friendly relations with the Rev. Richard Cecil, Dr. John Fawcett, and many other ministers of that time.

He took a great interest in the Orphan Working School, and was one of its earliest friends. As a mark of respect the Committee requested that some of the children might attend at his funeral. He was not a man of great wealth or high culture; but it would not be easy to overestimate the influence for good which he exerted during the last thirty years of the eighteenth century by his energy of character, his devoutness and genial humour. The *Evangelical Magazine* of January, 1804, says of him:—"He was a gentleman well known in the religious world, and respected wherever known. His piety, zeal, and suavity of manners entitled him to the esteem of a numerous acquaintance, among whom he obtained the name of Demetrius—having a good report of all men and of the truth itself."

By his marriage with Miss Deborah Newton, he became connected with several families of the earlier Nonconformists. Miss Newton was the granddaughter of the Rev. John James, of Oxford—one of the ejected ministers (whence the name of John James in the family), and she was the near relative, probably the granddaughter, of the Rev.

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\* It may be interesting to some to know that the copy of "Carey's Inquiry," a facsimile edition of which has recently been printed, belonged to Mr. J. Smith and is endorsed in his handwriting.

S. Corbyn, M.A., of Cambridge—another of the noble band who made such great sacrifices at the bidding of their conscience. The family were also connected with the Haverses, of Stambourne, referred to by Mr. Spurgeon in his recent booklet on that place; and there is still extant a letter addressed to Miss Newton, while on a visit at Mrs. Havers's, by her father.

Mr. and Mrs. James Smith had two children. The elder, Sarah, was for more than sixty years the wife of Mr. Joseph Gutteridge, of Denmark Hill, who to a great extent took the place of his father-in-law in Christian work, being for forty-six years one of the treasurers of the Baptist Fund, and also the first treasurer of Stepney College, which sprang out of the Fund. The younger was Mr. John James Smith, of whom much might be said, but a few sentences must suffice.

Before his father's death he removed to Hamper Mills, near Watford, and carried on the paper works there which had previously belonged to his father-in-law, Mr. William Lepard. On moving into the country he devoted himself to good works in Watford, and became deacon of the church in Beechen Grove.

When a savings bank was established in Watford he was requested to become one of the treasurers in conjunction with the Hon. and Rev. W. Capell. Like his father he was the friend of many good men, and among them of Robert Hall, then of Leicester. In what estimation he was held by that great preacher will be seen from the following extracts from a letter addressed by him to Mr. Gutteridge:—"I most sincerely sympathise with you in the loss of your most excellent brother. I was most affected by the intelligence. The piety and the exalted benevolence which distinguished his character leave no doubt of his not only being raised to the mansions of blessedness, but of his having obtained an abundant entrance there."

This character was remarkably sustained by the affection with which he was regarded by his work-people and by all who knew him.

Mr. John James Smith was succeeded in his business and in philanthropic and religious work in Watford by his elder son, Mr.

James Smith, who for sixty-nine years was a member of Beechen Grove. He was held in high esteem in his business, as the following obituary, in the *Paper-Makers' Monthly Journal* for February, 1879, will show:—"The death of Mr. James Smith has deprived not only a large circle of private friends, but the trade in general, of an esteemed adviser and valuable representative. Mr. Smith was in his ninetieth year, and his long life, full of useful days, had been marked by associations which particularly endeared him to a numerous *clientèle*. His long connection with the Stationers' Company and various institutions of the trade are well known, and his death, even at so advanced an age, will be a cause of deep regret."

Mr. John James Smith, jun., was born at Hamper Mills, Watford, where his family have lived for five generations, on the 22nd of April, 1813. His childhood was spent under the most desirable influences of a Christian home, with an eminently pious mother. When he was eight years old he was sent to school to Mr. Thorowgood, and afterwards to Messrs. Wood & Thorowgood, at Totteridge, where he had for schoolfellows many who in after life have made their mark—among them Sir C. Hutton Gregory, Sir Edw. Strachey, Edw. Backhouse Eastwick, M.P., Dr. Garth Wilkinson, Sir Philip Rose, Mr. Benj. Scott, Chamberlain of London, Rev. Newman Hall, Dr. Unwin, and Mr. Eben. West. During his childhood and youth Mr. and Mrs. Josiah Conder were living at Watford, and Mr. Smith has always considered himself deeply indebted to the considerate kindness of these intelligent, pious, and most amiable friends.

On leaving school he was placed with Messrs. Holdsworth & Ball, of St. Paul's Churchyard, the publishers of the works of Robt. Hall, John Foster, Charles Simeon, and Isaac Taylor. In this position he was brought into contact with literary men of considerable note, contributors to the *Eclectic Review*, then edited by Josiah Conder.

When Mr. Smith first went to business, in 1828, he lived in St. Paul's Churchyard, and, there being no railroads in those days, he could not spend his Sundays at Watford. Happily for him, his relatives, Mr. and Mrs. Gutteridge, of Denmark Hill, invited him to make their house his home on Sundays. This led to his attendance at Denmark Place Chapel, and to his more than fifty years' friendship with Dr. Steane, who was then pastor. After some years of mental

conflict, the result partly of ill-health, he joined the church at Denmark Place in 1836. In this year his health broke down, and he had to give up regular business for nearly a year. During that period, when somewhat better, he was requested by Mr. Holdsworth to go into the North to wind up a number of accounts which had been left in an unsatisfactory state by a former agent. This gave him an experience of life which he has always thought valuable.

On the recovery of his health, in 1837, he was invited by his uncle, Mr. W. Lepard Smith, to join him in business as wholesale stationer in James Street, Covent Garden, and for fifty years he continued in this undertaking. He retired in 1887, keeping his jubilee the same year as Her Majesty the Queen. From 1851 to 1887 he was senior acting partner.

When very young Mr. Smith became a teacher at Denmark Place Sunday-school, and was for some years the superintendent. In 1850 he was chosen a deacon of the church.

In 1841 he married Caroline, daughter of Wm. Brodie Gurney, Esq., and went to reside in his house. There he found many opportunities of intercourse with missionaries and others, who had always a welcome under that roof. In the spring of 1855 Mrs. J. J. Smith and her father both died, and Mr. Smith removed to Watford. In 1858 he was married to Mary Esther, daughter of his uncle, Wm. Lepard Smith.

Very soon after his removal to Watford, he was asked by a special vote of the church there to become a deacon. Five pastors have since laboured in that place—Cl. Bailhache, Thos. Peters, Wm. Best, F. W. Goadby, James Stuart—and it is not too much to affirm that he has been the trusted counsellor and friend of them all. In the erection of the new chapel in 1878 he took an active part.

In 1864 he was elected one of the treasurers of the Particular Baptist Fund, having become a fundee in 1846.\* On the death of Mr. Tritton he was chosen treasurer of Dr. Ward's Fund, and for many years he has been a member of the committee of the Baptist

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\* The Baptist Fund was founded in 1717. Members of Mr. Smith's family have been connected with it since 1730, and among the treasurers from 1769, viz. :—Mr. Wm. Lepard, key keeper in 1730, and his son treasurer in 1798 ; Mr. James Smith, 1769—1804 ; Mr. John James Smith, 1804—1821 ; Mr. W. Lepard Smith, 1829—1869 ; Mr. J. J. Smith, Junr., 1864—1891.

Missionary Society and of the College at Regent's Park. In all these offices he has proved himself a workman that honoured the appointment and rendered efficient service.

Of the endowed schools at Watford he has been a manager from the commencement, and after his retirement from business he was appointed a county magistrate by the Lord Lieutenant, at the request of the magistrates of the Watford Bench, a local honour well deserved and warmly appreciated by his friends.

Such is in brief the honoured record of our friend. If it seems a family history rather than a personal one; if it speaks of societies and public life rather than of the hidden springs which give character and force to him who moves among them, the nature of the case seems to justify it. He belongs to a family illustrious for fidelity to principle, and for consecration, and we may be sure that his own life has been formed and sustained by the same great principles that guided and consecrated theirs. What remains for him and for those of us who belong to his generation is that we be found "looking for the mercy of the Lord Jesus Christ unto eternal life," and then "to die will be gain."

JOSEPH ANGUS.

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## PAUL AT ATHENS.—II.

THE Apostle stands on Mars' Hill, with the glorious heavens for canopy, looking down upon

"the shining city,  
Full of all knowledge and a God unknown."

He is there to answer the question, "*May we know what this new doctrine, whereof thou speakest, is?*" and we listen to his address. It is a very noble one—noble for its grand simplicity, insight, comprehensiveness, and adaptation to the occasion, for its fearlessness and uncompromising truth, for its genuine courtesy and brotherliness as respects the audience. It is a fine illustration of what the Apostle meant by being all things to all men that he might by all means save some. He speaks to philosophers; speaks to their level; yet does not philosophise or dilute his Gospel. He has been mocked; nevertheless he is not ashamed. He takes his text, not from the



Bible, but from the chiselling on a heathen altar. While his address is fitted to conciliate and win, there is no unworthy concession in it any more than there is an affront to the "susceptibilities" of his hearers. He does not talk controversially. He accepts every truth recognised by the Athenians, and sees deeper truth in it than they themselves saw. As to his drift, he travels straight to the great issue of which he never lost sight—the bringing about of "repentance toward God and faith toward our Lord Jesus Christ." In the best sense it is "a Gospel address," by one to whom that Gospel was unspeakably great, appealing to all that is within us, and who knew that the radical evil in human nature is not imbecility of intellect, but alienation of heart from God. As we have it, I think the address is a *torso*. It was broken off before completion, as Stephen's defence was cut short when he stood before the Sanhedrim, or as the Apostle himself afterwards was interrupted at a critical point, when "Agrippa rose up and the governor and Bernice and they that sat with them."

As the Apostle passed through the city, he had seen an altar with this inscription: *To a God unknown*. The existence of this altar has been questioned, because we find no reference to it elsewhere. Meyer conclusively replies: "That at Athens there really was at least one altar with the inscription, 'To an unknown God,' would appear to be historically certain from the present passage itself, even though all other proofs were wanting, since Paul appeals to his own observation, and that, too, in the presence of the Athenian people themselves." The starting-point of the address is the confession of ignorance concerning at least *one* God, declared in the inscription. "I perceive," said the Apostle, "that you are very religious, pious to a degree, eager to leave no deity unhonoured. Yet notwithstanding your multiplication of gods, it is openly recognised without challenge in your midst that there still remains *one* Being whom you do not know—and for aught that you can tell He may be the Greatest, the most Dread, the most Holy, the most Merciful. I have been sent hither to declare unto you that God whom ye adore without knowing Him," as a Christian missionary in heathendom might say, "That atonement I declare to you, to which your offerings and religious ceremonies unconsciously point."

To the rude Lycaonians Paul declared that the living God had not

left Himself without witness in their midst. In the Epistle to the Romans, he maintains that there are things which may be known concerning Him, even from the light of nature. That which may be thus known is "manifest," for He "hath shewed it." As the invisible soul of man is seen in his face and movements, so the invisible things of God, even His eternal Power and Godhead, are "clearly seen," being understood by the things that are made. It is not the mere loveliness of nature, the starry magnificence of night, the dewy verdure of morning, the earth arrayed in the beautiful robes of spring, or wearing her golden harvest-crown; nor is it merely the surpassing skill and power displayed in His handiwork, by which we know Him. But in that handiwork, beyond beauty, skill, and power, there are also tokens of *character*. All His attributes have signets in nature, obscured indeed to our eyes by our sin, as night obscures foot-prints; but really *there*, leaving the "ungodliness" of men without excuse. The Apostle now proceeds to lay before his Athenian hearers a summary of the things which may be known concerning God, from creation and providence, and the very constitution of our nature. The particulars which he names were all to be found, separately, in Athenian books and the teaching of Athenian sages. The new thing the Apostle does is to adjust them into a harmonious whole.

When the two disciples were going to Emmaus, a Stranger overtook them, and found them conversing sadly and doubtfully about the things which had just happened in Jerusalem. When asked what the things were, they recounted them. Examining their account, we find that "the things" are all stated; but, to use a common phrase, there is not a thread running through the account, and giving coherency to the details. The facts are all mentioned, but they are grouped confusedly together, with no insight into their meaning, with no perception of their connections and bearing, and with no faintest glimpse or presentiment of what they portend. The Stranger arranged the facts, compared them with ancient Scripture, and showed that they just identified the promised Christ. This is the kind of thing that first of all Paul did on Areopagus; he pieced together the separate truths already known and admitted in Athens, exhibiting them in their connection, and thus making their significance clear.

Suppose a letter, of weighty import, torn into ten pieces, and given to the winds. The writing on each fragment is quite legible. You lift one of the fragments and read it. It contains a complete sentence and a word or two more. You take up another: it contains a sentence, all except a word at the beginning and a word or two at the end, suggesting an idea, although with some indefiniteness. And so on, with every fragment of the letter. If all the fragments were collected and pieced together, so that the letter could be read continuously from beginning to end, how much more deeply it would impress than by all the fragments taken separately. Now, in the first part of his address, Paul does not advance any statement not already familiar to his audience; but he puts the separate truths together, and the effect is practically a new revelation.

The Unknown God whom Paul declares is no addition to the list of deities already worshipped in Athens; but stands alone. He is the Creator: "He made the world and all things therein." He is the universal Proprietor and Ruler: "Lord of heaven and earth." He reigns above; He reigns alone. He is not localised and confined within narrow limits: He who built the universe "dwelleth not in temples made with hands." Uttered where they were, beneath the azure dome of heaven, with incomparable glories round about, and the gleaming sea studded with bright isles in the distance, and all the mystery of the universe, how these words must have come home! "Behold, heaven, even the heaven of heavens cannot contain Him," how much less any house that man could rear! The homage rendered to Him must correspond. Not by *hands* is He to be worshipped, but by hearts. He is the Benefactor of mankind—the universal and ever-blessed Giver, whose mercies address the heart, and men are to come to Him, not as if He *needed* anything from their hands. Our hands can offer nothing to Him that is not His already. Our "doing" may be good for *us*; but He is independent of it. He is lovingly interested in His creatures; He careth for them; and "giveth to all life and breath and all things." He is the God of the entire race, and has "made of one blood every nation of men to dwell on all the face of the earth," and has marked out in His all-wise sovereignty both the seasons of national and individual existence, and the boundaries of their dwelling. So the nations constitute a brotherhood, cared for by the great All-Father. To what

does this providential dealing tend? "That they should seek God, if haply they might find Him." In the very midnight of heathenism, they might still, even though like blind men, "*feel after Him*," stretching out eager hands in the dark, not without hope of finding. For He is not far to seek—away in the dim immensity, or hiding Himself from bewildered souls that wander in the dark; He is not far from every one of us; nay, He is so nigh that "in Him we live and move and have our being"; not only *by* but *in* Him as the very ground of our existence. This was no strange or novel doctrine in Athens; "certain of your own poets" have uttered it. It was a well-known sentiment. Not one merely, but several have said, "For we are also His offspring." We are God-begotten.

All these particulars were to be found, one by one and separately, in the teaching of heathen sages, or the lofty soaring of poetic thought, although faintly and hesitantly uttered. The new thing that Paul does is this: he puts the various particulars together into one harmonious and glorious whole; and the practical effect is equivalent to a new revelation. Here, then, is the Unknown God. Not an additional God for the great Temple, but its sole occupant. Paul has not yet proclaimed the Gospel. But he has cleared the ground, and swept away idolatry. For the very first inference from what he has said—an inference obvious, irresistible, was this: "Forasmuch then as we are the offspring of God"—*we*, with the glorious gift of reason; *we*,

"whose faculties can comprehend  
The wondrous architecture of the world,  
And measure every wandering planet's course,  
Still climbing after knowledge infinite" ;

*we*, with the faculty to look before and after; *we*, with these mounting, flame-like affections that seek the skies, *we*, with that mystery of conscience in our being, making us subjects of moral rule, and with these thoughts that wander through eternity—"forasmuch as *we* are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." These words as with one blow shatter the whole system of idol-worship.

From this point, the address advances to matter distinctly Christian—to the announcement of a special Divine intervention with a view to man's deliverance from sin.

JAMES CULROSS.

## A HUNDRED YEARS AGO AND NOW.

## II.—THE TRUMPET CALL WHICH WOKE THE SLEEPERS.

IN the fierce diatribe against "Indian Missions" which he contributed to the *Edinburgh Review* for April, 1808, and afterwards re-issued in a collected edition of his works, the Rev. Sydney Smith wished it to be distinctly understood that the missions he had in view were those of "Anabaptist Dissenters." He was, as we learn from one of his letters, moved "with great sorrow" when he heard that an anti-Christian article had been allowed to creep into the *Review*, "inaccurate in point of history, and dull in point of execution." He reminded Jeffrey, who was then editor, that the rumour of infidelity decided not only the reputation but the existence of the *Review*. He was convinced that the work must have been left in other hands than Jeffrey's, and was concerned on his own account also, lest the obnoxious article should be attributed to him. But anxious as he was to disclaim all sympathy with infidel and anti-Christian sentiment, it never occurred to him that in attacking the Methodists and their work in England, and the Anabaptists (as he delights to call them) and their work in India, he was indulging an unworthy feeling. To the aggressive aspects of Christianity he was utterly blind, and deemed them incompatible with "the learning, the moderation, and the rational piety of the Establishment"; nor did he regard it in any way derogatory to him as a Christian to denounce the missionary spirit as "disgusting and dangerous madness," and to affirm that "the wise and rational part of the Christian ministry find they have enough to do at home." Such men would not think of sanctioning "these detachments of maniacs," nor would they be deterred by "the baseness and malignity of fanaticism" from attacking "its arrogance, its ignorance, and its activity." Jeffrey cautiously hinted disapproval of his contributor's recklessness, and complained of his "levity of quotation," but Sydney Smith could not understand the caution, and regarded himself as a champion of the true faith. He replied with caustic wit to the strictures which his articles called forth, and boasted that "in routing out a nest of consecrated cobblers, and in bringing to light such trash as we were obliged to work

through, we are generally conceived to have rendered a useful service to the cause of rational religion." \*

To "the nest of the consecrated cobblers" all the mischief which the Edinburgh reviewer deplored and dreaded was traced. On them the odium was thrown. They willingly bore it as the "reproach of Christ." And who is there to-day who will refuse to acknowledge that their shame has become their glory?

From the supineness and lethargy described in our first article the churches were delivered mainly through the persistent energy of William Carey. His was the trumpet call that summoned the churches to arms, and bade them go forth to conquer the world for Christ. His words had all the force of a clarion, full of God's cry, sonorous with His breath. "The first number of the *Anabaptist Missions*," wrote Sydney Smith, "informs us that the origin of the Society will be found in the workings of Brother Carey's mind, whose heart appears to have been set upon the conversion of the heathen in 1786, before he came to reside at Moulton. These workings produced a sermon at Northampton, and the sermon a subscription to convert 420 millions of Pagans." The genesis of modern missions is accurately given in the extract which the reviewer holds up to ridicule; and, though sooner or later the movement must have been inaugurated, William Carey was the man who set it on foot, so that he, more than any other, was the founder of modern missions.

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\* A question has been raised as to how far the articles on "Methodism" and "Indian Missions" expressed the author's deliberate and matured sentiments. The collected edition of his writings was published in 1839, and in the Preface to it he wrote, "I see very little in my reviews to alter or repent of: I always endeavoured to fight against evil, and what I thought evil then I think evil now," and had he seriously altered his opinions he would not have re-issued the Essays. On the other hand, his daughter, Lady Holland, in her "Memoir of the Rev. Sydney Smith," says: "Someone, speaking of missions, ridiculed them as inefficient. My father dissented, saying, that 'though all was not done that was projected, or even boasted of, yet that much good resulted; and that wherever Christianity was taught, it brought with it the additional good of civilisation in its train, and men became better carpenters, better cultivators, better everything' " (p. 241). The date of this remark is not given, but we should imagine from its place in the Memoir that it must have been made about 1843. From a reference in Dr. George Smith's "Life of Carey" (p. 306), would seem that the reviewer expressed his regret that he had written the criticism, and apparently wrote it only to please people.

The missionary idea which existed before Carey, had been inadequately apprehended, and still more inadequately expressed. It is interesting to recall the fact that preludes of Carey's appeal were heard in Northamptonshire more than a century before he was born. William Castell, "Parson of Courtenhall," a village near Paulerspury (Carey's birthplace), sent to the Long Parliament in 1644 a petition, bewailing "the great and general neglect of this kingdome in not propagating the glorious Gospel in America, a maine part of the world," and urging "that we, of all nations, are most for the worke, and most ingaged to doe it in due thankfulness to God." This petition was backed by seventy English ministers and six Scotch, Alexander Henderson being at their head, and to it and various movements which sprung out of it may be traced the foundation of the S.P.G., whose efforts, however, were directed to our colonists rather than to the heathen.

A tribute must be paid in passing to the sagacity and courage of the great lexicographer and essayist, Dr. Samuel Johnson, who was assuredly moved by the Spirit of Christ when he lamented the base uses to which modern navigation had been put by Europeans:—

"Much knowledge has been acquired, and much cruelty committed; the belief of religion has been very little propagated, and its laws have been outrageously and enormously violated. The Europeans have scarcely visited any coast but to gratify avarice and extend corruption; to arrogate dominion without right, and practise cruelty without invective. . . . But there is reason to hope that out of much evil good may sometimes be produced, and that the light of the Gospel will at last illuminate the sands of Africa and the deserts of America, though its progress cannot be but slow when its progress is obstructed by the lives of Christians. . . . This purpose of propagating truth seems never to have been seriously pursued by any European nation; no means, whether lawful or unlawful, been practised with diligence and perseverance for the conversion of savages."

He felt at this "the indignation of a Christian mind."

The writings of Jonathan Edwards were familiar to the Northamptonshire Baptists, and had, as we know, a profound influence over them. The great theologian's "Life of David Brainerd" aroused their enthusiasm, and made many of them wish, as Brainerd had wished, to be "a flaming fire in the service of their God." The seraphic Samuel Pearce, of Birmingham, who did so much to further the interests of the Mission, was himself anxious to join Carey and his brethren in India; and, when he offered his services to the Committee, he told

them how, from the very beginning of his Christian life, his desires were particularly fixed upon the poor heathen. "I believe the first week I knew the grace of God in truth I put up many cries to heaven in their behalf, and at the same time felt a strong desire to be employed in promoting their salvation. It was not long after that the first settlers sailed for Botany Bay. I longed to go with them, although in company with the convicts, in the hope of making known the blessings of the great salvation in New Zealand. I actually had thoughts of making an effort to go out unknown to my friends, but ignorant how to proceed I abandoned my purpose." As Pearce was born in 1766, and baptized when sixteen, the missionary spirit must have entered his mind as early as 1782. That spirit was indeed "in the air," and by many agencies God was awakening His people and preparing them for this grand and beneficent enterprise. The labours of Whitefield and Wesley, the union of Evangelical ministers in Scotland to pray for the coming of God's Kingdom, the Prayer Concert in America, and the powerful treatise of Jonathan Edwards, urging "the explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion and the advancement of Christ's Kingdom on earth"—these and other influences made possible the work on which Carey's heart was set.

The meeting of the Northamptonshire Association of Baptist Churches in 1784 was of historic importance. The revered John Sutcliff, of Olney, who had reprinted Edwards's pamphlet on Prayer, and John Ryland, of Northampton, drew up a circular letter in which the churches were exhorted "to bewail the low state of religion, and earnestly implore a revival of their churches and of the general cause of the Redeemer, and for that end to wrestle with God for the effusion of His Holy Spirit, which alone can produce the blessed effect." They were urged to engage heartily and perseveringly in prayer on the first Monday of every month at the same hour. The conclusion of this letter must be transcribed in full:—

"The grand object in prayer is to be that the Holy Spirit may be poured down on our ministers and churches, that sinners may be converted, the saints edified, and the name of God glorified. At the same time remember, we trust you will not confine your requests to your own societies, or to our own immediate connexion; let the whole interest of the Redeemer be affectionately remembered, and the spread of the Gospel to the most distant parts of the habitable globe be the object of your most fervent prayers. We shall rejoice if any other Christian



societies of our own or other denominations will unite with us, and we do now invite them to join most cordially, heart and hand, in the attempt. Who can tell what the consequences of such a united effort in prayer may be? Let us plead with God the many gracious promises of His word which relate to the future success of His Gospel. He has said, 'I will yet for this be inquired of by the house of Israel to do it for them; I will increase them with men as a flock' (Ezek. xxxvi. 37). Surely we have love enough to learn to set apart *one hour at a time*, twelve times in a year, to seek her welfare."

We do not know whether Carey was present at this memorable meeting. Probably, as he was still at work as a journeyman shoemaker, he was not. He had been baptized some months previously by the younger Ryland, and would no doubt hail the letter with delight. Of the action it enjoined he fully approved, and traced to it the progress which encouraged him to advance still further.

According to the testimony of his sister, Carey "was always from his first being thoughtful, remarkably impressed about heathen lands and the slave trade. I never remember his engaging in prayer, in his family or in public, without praying for those poor creatures." Andrew Fuller also tells how, when prosecuting his daily tasks, he was occupied in acquiring the learned languages, and almost every other branch of useful knowledge. "I saw hanging up against the wall a very large map, consisting of several sheets of paper, pasted together by himself, on which he had drawn with a pen a place for every nation in the known world, and entered into it whatever he met with in reading relative to its population, religion, etc." Carey became a schoolmaster, and once after he had been reading Cook's "Voyages Round the World," it flashed upon him as he was teaching geography that but a small fraction of the race had as yet heard of the Gospel of Christ. From that moment there was but one thing for which he could live. Whether making shoes, or teaching village children, in preaching and in conversation alike, the conversion of the heathen was an ever-present thought that would not be put by. He became a man of one idea, growing indeed in knowledge and culture, able to interest himself in all that pertained to man, but ever under the influence of the supreme purpose which afterwards developed into the supreme work of his life.

In April, 1791, two memorable Association sermons were delivered at Clipstone, one by Sutcliff "On being very jealous for the Lord of Hosts," and the other by Andrew Fuller "On the Dangerous Tendency

of Delay in Matters of Religion." Sutcliff pleaded for "the Divine passion, the celestial fire that burned in the bosom and blazed in the life of Elijah," while Fuller swept away the cobwebs of sophistry which hinder men from undertaking great and difficult tasks, and showed that, if Luther had argued as men then did, the Reformation would never have been accomplished. Dr. Ryland testifies to the solemn impression produced by both sermons, and to the conviction, shared by all with whom he had conversed, of "the need of greater zeal, and of the evil of negligence and procrastination." Not an idle word was spoken, and immediately after dinner Carey introduced the subject of a mission by inquiring "if it were not practicable and our bounden duty to attempt somewhat towards spreading the Gospel in the heathen world." The question was natural and opportune. There was, we should suppose, but one answer to be given to it, and but one moment in which a work so clearly imperative should be begun. But delay still exerted its pernicious influence. Even Fuller held back from following to its legitimate conclusion the principle he had so magnificently enforced. It was agreed that something should be done, but that something resulted at the time in nothing more than the request that Carey should publish the MS. of his "Enquiry," which he was known to have had by him for many years, and parts of which he had read to the ministers who were present at his ordination at Leicester, whither he had removed, in 1789. He was also requested to preach the Association sermon the following year. The Association met at Nottingham, the town from which the invitation to prayer had been issued, in 1784. On the 30th or the 31st of May, 1792, Carey addressed the assembled ministers and delegates from Isaiah liv. 2, 3, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." The two great principles he enforced were the maxims which have been written ever since, as Dr. Smith remarks, on the banners of the missionary hosts of the kingdom:—

EXPECT GREAT THINGS FROM GOD.

ATTEMPT GREAT THINGS FOR GOD.

The power of the sermon can be better imagined than described. Dr. Ryland affirms that "if all the people had lifted up their voices and wept as the children of Israel did at Bochim, I should not have wondered at the effect; it would only have seemed proportionate to the cause, so clearly did he prove the criminality of our supineness in the cause of God." But even yet the goal was not reached. The emotion excited, deep and strong as it seemed, would again have evaporated had it not been for Carey's persistency. The brethren present were still dubious and afraid to commit themselves, even under the motive-power supplied by that remarkable sermon. The assembly was about to break up, when the preacher who had spoken that morning, with the vision of a seer and the fervour of a prophet, seized Fuller's hand, and with the irresistible courage of despair, asked, "And are you, after all, going to do nothing?" Carey, in view of the Divine promise, believed in the possibility of great things, and he therefore attempted them. Further delay would have been a lame and impotent, not to say a sinful, conclusion to such a sermon, and Carey's heart would have been broken by it. Before earnestness and heroism such as his who could stand? The decisive step was taken, and it was resolved "That a plan be prepared against the next ministers' meeting at Kettering for the establishment of a Baptist society for propagating the Gospel among the heathen." The unanimous acceptance of such a resolution was itself "a great thing." In view of the issues to which it led, Carey himself never accomplished a greater. EDITOR.

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MESSRS. JAMES NISBET & Co. forward us the first number of THE THINKER: a Review of World-wide Christian Thought. The magazine admirably answers to its title, and ought to have an assured success. Dr. Iverach's paper on Inspiration and Criticism is timely, and Dr. Chapman's trenchant article on Mrs. Besant's Doubts and Dr. Pusey will attract wide attention. Canon Rawlinson reviews Mr. Gore's Bampton Lectures. The Rev. C. M. Hardy, of St. Albans, is justly severe on the irreverence and coarseness of the Rev. John Robertson, of Glasgow.

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FOOTSTEPS OF TRUTH, edited by C. Russell Hurditch, has reached Vol. IX. of its new series. (J. F. Shaw & Co.) It is a soundly evangelical magazine, containing capital Bible readings and accounts of Christian work and workers, among whom are Mr. Spurgeon, Mr. A. G. Brown, and Messrs. Fullerton and Smith.

## A FARMER'S SONG.

" Be thou diligent to know the state of thy flocks,  
 And look well to thy herds :  
 For riches are not for ever ;  
 And doth the crown endure unto all generations ?  
 The hay is carried, and the tender grass sheweth itself,  
 And the herbs of the mountains are gathered in.  
 The lambs are for thy clothing,  
 And the goats are the price of the field :  
 And there will be goats' milk enough for thy food,  
 For the food of thy household ;  
 And maintenance for thy maidens."—PROVERBS xxvii. 23—27.

THE Revised Version of this section of the book of Proverbs is so printed as to suggest that these eleven lines form a brief but complete song. There is a slight and intentional break in the continuity of the verses in this part of the chapter. The eleven lines make five verses ; but they stand apart like a statue, detached from all that goes before and from all that succeeds and surrounds. They have the wholeness and independence of a finished product, as though they formed a single hymn in one of our usual collections of song, and could be identified by a specific number and a special heading.

A slight examination of the text shows that as the life of a tree or of a child determines the shape of the oak or of the boy, so the poetical completeness and literary finish of this Scripture is due to the life breathed into it by its author. It is a creation, and has the individuality of its creator impressed on it. It is like a sonnet, for it has one idea, and beats with one emotion. It is a picture, and one formative purpose appears over the whole canvas. The scenery is rural, vivid, and interesting ; the grouping of the successive figures is orderly and firm—orderly with the logical sequence of life, and firm with the coherence and sharpness of outline due to the mastery of soul over body.

It is a Psalm, though found in the Book of Proverbs ; and, although it does not match the peerless Shepherd Song in sylvan loveliness, pure calm, and soaring hopes, yet it is like it in its key-note of trust in God, its love of nature and life, and its rural beauty.

We are not so familiar with this farmer's song as with other odes in this book. Cooped up in great cities, stirred and absorbed by the excitement of an industrial era, we have neither time nor desire for the homely music of this rural harper. The strong feeling, dramatic picturing, and passionate appeals of the pathetic poem on drunkenness have struck responsive chords in every reader's heart.\* Few of us forget the ruined field of the sluggard, with its nettles and weeds, gaping walls and broken gates, and the companion picture of the lazy sleeper turning over and over in his sloth till he is aroused by the attack of want as a weaponed warrior breaking into his bedroom to punish him for his idleness.† But we have given scant attention to the rustic singer who tells us of the farmer's risks, notes the succession of the farmer's crops, sets open the door and shows us his well-ordered household, and seeks both to quicken industry and inspire faith in the farmer's God. True, the song springs clear and clean out of the natural soil of the farmer's life, but it travels to the very steps of the throne of the Eternal Father. It is indeed a simple pastoral, and might be regarded as the farmer's *vade mecum*; but surely it is also a gospel, a gladdening message for him as he drives the plough over the field or counts his sheep on the hills; and like all God's gospels, it has a warning word to drive out the lassitude that comes of bad seasons, and the despair that sets in after misfortune. Commonplace as the theme doubtless is, yet the Hebrew poet sings in order that with us "the melodies may abide of the everlasting clime," and we, carrying his "music in our hearts," may "ply our daily tasks with busier feet," because our "secret souls this holy strain repeat."

It can hardly be doubted that this is the song of a man of the soil, a son of labour, who describes the farmer's life, not from the serene heights of observation, but from the realities of personal experience. He is the child of a pastoral people; a member of a community that found the "ox" and the "ass" mentioned twice in the great "Ten Words," and again and again in the subsidiary regulations for their social life, and to whom farming was so central an interest that they held and taught that "the profit of the earth is for all," and

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\* Proverbs xxiii. 29—35.

† Proverbs xxiv. 30—34. Cf. also Proverbs xxx. 7—9; xxxi. 2—9; xxxi. 10—31.

even "the king is served by the field." He was a Hebrew yeoman, industrious and reflective, wise and godly, with a quick eye for the beauty of ever-varying nature, and a strong love for the simple economies and deep content of the farmer's life. He was a poet. The words he selects are pictures, vivid metaphors. The state of the flocks is to be seen in their "faces;" in the "look" of the eye, the poise of the head, the firmness or weakness of step. He notes the succession of the months, the carting of the hay, followed by the fresh green new crop; the lambs slowly manufacturing garments for winter wear, the goats giving milk for the daily subsistence of the house.

It is in that last touch the interest of the singer centres. The human is supreme. The home gives to the fields their meaning, to the cattle their service, and to the farm its beauty. He is no dreamer lost to life in admiration of the "common countenance of earth and sky," but a brother man with soul enough to see the poetry of ordinary human lives—lives far more akin to drudgery than to romance. To him, the man at the plough, and the maidens milking the goats, are children of God, with hopes and fears, with love and sorrow, living on the farm and by it, and getting through it their education and discipline, their wealth of happiness and character; and therefore his poem does not recall the skilful handling and elaborate treatment of Virgil's *Georgics*, but the sympathy, humanity, and faith of the Ayrshire ploughman. He is the Robert Burns of the Hebrew singers, who

"In his glory and his joy,  
Followed the plough along the mountain side,"

and sang to his comrades of his labour with the desire to lighten their burdens, and perfect their trust, assured that—

"To mak' a happy fireside clime  
To weans and wife,  
That's the true pathos sublime  
Of human life."

The pastoral is an instruction. Therefore it begins by telling the farmer to "be diligent to know the state" or condition, the general "look" of his "flocks." Poetry is practical. "Every great poet is a teacher, or he is nothing," said Wordsworth. The poet's business is with life, the making of men's feelings more sane, pure, and permanent.

the gift of new and wider horizons of thought, and higher moods of emotion, the stimulus of will, and the increase of achievement.

Still the exhortation, though energetic, is pensive. It is in a minor key. Life is full of change. Seasons vary. Times are bad. Fortune is fickle. Prosperity is a winged bird, and be it never so beautiful, and the cage in which you have locked it never so secure, it may fly away. Acres covered with corn call aloud for the reaper, but the only response is the ceaseless, drenching rain. The farmer sighs for sunshine and he gets for answer

"The death-dumb Autumn's dripping gloom."

Even the "diadem," the token that separates the king from his people, does not continue from generation to generation. The brightest honours fade. The fine gold dims. Wealth decays. With the one touch of passion that makes the poem—the one outleap of the flame of feeling, he says, "*And surely* the crown of the King," the most distinguishing possession, does not last. "Make hay," therefore, "while the sun shines." Give heed to "littles." Consider well thy "small cattle," the sheep and goats. It is in the little economies the battle is lost or won. It is the alertness that takes time by the forelock that gains the prize. Take care of the pence, and the pounds will take care of themselves. Seize and use the present moment. Very homely counsels indeed are these, and read like quotations from Poor Richard; but then the happiness of life depends upon the steady practice of the everyday virtues of carefulness, industry, and promptitude. Three-fourths of our life are on this low level, and the way we behave thereon settles at once our present happiness, and the quality and worth of the remaining fourth. "He that is faithful in a very little is faithful also in much."

He will be likely to acquire two other qualifications on which the farmer's well-being depends—"the open eye" and the dedicated will. According to the Hebrew poet the successful husbandman must give heed to know the "look" of his cattle; and "put his heart into his work for his herds." He is a doctor, and must go about his fields swift to note the changes in the condition of his sheep and goats as soon as they occur, and supply that physicianly aid which will ward off disease and keep them in full health. "A horse requires more care than a child," said a coachman to me; and certainly the farmer

who has not what Carlyle calls an "open eye" will not be likely to have a productive farm.

Do not despise your work. Do it well. Be a whole man to it whilst you are at it. Israel's great men did not think it beneath them to inspect their flocks. The patriarchs were shepherds and cultivators of the soil. Job was a shepherd. Moses was a shepherd. David looked well after his flocks.\* Gideon was accosted by God when he was thrashing wheat. A great and noble life does not depend on rank or place, but on purpose, faith, love, character, and service.

But it is in the latter part of the song we find the good news. If the *first* verse enjoins carefulness, wisdom, alacrity, and devotion, and the *second* enforces the practice of these virtues on the ground of the uncertainties of the farmer's life, then the three verses following *console* him with the assurance of the bounty of God, and the infeasible and incomputable compensations of Nature and Providence. This "Comfort ye, comfort ye, My people," begins with a rural harvest scene, where, after the plentiful ingathering of the hay, one sees the new grass starting forth and covering the meadows again. For the earth is not dead after its first yield: the second crop appears; and, when the fodder of the mountain slopes has been gathered in, and the barns are filled with plenty, the husbandman still has his lambs with their warm wool for clothing, and the goats, some of which may be sold for the rent of the field, whilst the rest supply the milk needed for the maintenance of the house.

So the life of agricultural industry has better guarantees than the crowns of kings. Husbandry is more secure than the treasures of the great. Nature is exhaustlessly reproductive. Let men have free access to and free use of it, and its cultivation will be a sure source of support for the family and a source of progress for the nation. "He that tilleth his land shall have plenty of bread." Mother Earth cares for her children. The landscape of the farm is full of Divine feeling, and rich in suggestions that inspire calm and quicken industry. It throbs with the tender heart of God. It is alive. In its simple and steady processes it reveals the Father's care for His child, and invites him to steady and healthful toil, in obedience to its laws, and to calm-bringing trust in Him in response to His love.

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\* 1 Chronicles xxvii. 29—31.



“The dim green-mantled earth  
Warm cherished every floweret's birth.”

“The grass growing on the mountains,” “the year crowned with goodness,” are all guides to “the *paths of God*”—the paths that “drop fatness,” that drop “upon the pastures of the wilderness,” and make “the little hills rejoice on every side.”

So the spirit breathed throughout this song is that of trust in the great loving and superintending Farmer, the Husbandman in chief, who never forgets His children, and to whom our common lives with their daily toils and sorrows, their faith and hope, are unspeakably dear. It links our humble working life with the will and work of the Eternal, and assures us of the care of the Highest for the shepherd on the hill, and the ploughman in the field, and the milkmaid at the stall. It anticipates, dimly it must be confessed, but really, the assurance given us by Jesus that our Heavenly Father knows what things we have need of before we ask Him; and that we may leave to Him the care of our lives if only we will care first for His kingdom and His righteousness. Let not your heart be troubled; believe in God; believe in nature, and do your duty, and the farm life with its regular round of duties, its simple loves, its high thoughts, its wise economies, its immediate touch of earth, its charming gossip, its pleasant human interests, and its many windows through which we may catch sight of the face of God, will yield us all we need for a simple, manly, godly life.

The farmer is credited with an exceptional gift for grumbling. That verdict lacks proof. Some of the most serene and trustful souls I have known have grown up in goodness and service by the aid of agricultural industry. Ruskin says, “That supposing all circumstances otherwise the same with respect to two individuals, the one who loves nature most will always be found to have more faith in God than the other.” The husbandman is close to the heart of nature, lives in touch with God, and so, more than many, shares His deep content, His tranquillity, and builds up a character of hardy independence, of kindly considerateness for his servants, and of helpful ministry to the poor. May our study of this song make our spirit more trustful, our characters more strong, and our lives more sunny!

JOHN CLIFFORD.

## AN EGYPTIAN PAPYRUS.

THE Egyptian Museum of the Louvre contains a very remarkable papyrus, which in all probability was written prior to the time of Moses. It is a task of no ordinary interest to examine a manuscript written by one who lived before the giving of the Levitical law, and might have been a contemporary of the great lawgiver. Especially when its character is religious. It is surely worth something amidst modern speculations upon evolution in religion to endeavour to spell out the spiritual ideas and aspirations of such a record as this. It is difficult to understand why the religion of ancient Egypt is not oftener consulted in modern criticism. The literature of that ancient, flourishing empire, which has survived the devouring centuries and may be seen to-day, is considerable. Stone inscriptions are numerous, and a number of papyri have been recovered. Nearly all contain religious aspirations, hymns, and speculations concerning the unseen world. These are in the hieroglyphic character, which can now be read. And although it is not certain that in all cases we get the sense accurately, yet enough can be deciphered and understood to throw much light on pre-scriptural religious thought. It is indeed remarkable that in recent discussions on the Pentateuch this has been so little used. Common sense would certainly suggest that, if there be a literature which Moses must have studied, a knowledge thereof is indispensable to a just criticism of his writings.

The manuscript is beautifully illustrated with coloured pictures. At the opening we have a picture of Neb Qed, described as a writer of truth, with two ladies, his beloved sister the lady Odiste, and his mother. The representations are nine inches in length and lifelike. They are holding up their hands in adoration of Osiris, who is seated on a throne. Osiris, concerning whom, or which it might be wise in our present knowledge not to speak too confidently, as the term sometimes appears to be generic for spiritual existence, is here entitled "The great God, the eternal ruler." Osiris, though dressed in white, is black, and this it has been considered denotes that he dwells in darkness. The mythology of ancient Egypt is very perplexing. But there are many intimations of the belief in a Supreme Almighty

Eternal God behind all, whose name is not revealed—indeed, the very God of the Pentateuch. In this representation, upon every part of the robe of Osiris there is written the four words—life, stability, power, and authority ; or, “ Lord of life, stability, and power.” About his throne are the four spirits—one with the face of a man, one with the head of an eagle, and the other two with heads of beasts, a curious analogy to the four living creatures of the Apocalypse.

The following is a translation of the first paragraph of the papyrus. It is the prayer of Neb Qed:—“ Adoration to Osiris. To the good existence by the writer of truth Neb Qed, who is now amongst the blessed. He says, All hail Thou great one, Lord of dominions, great eternal God. Now I come to Thee, to see Thy beauty. My heart cries out. I am without sin. My will is without iniquity. Grant that I may be amongst Thy servants for ever, that I may find peace in the realm of heaven.”

Following the name of Neb Qed is a sign to which various translations have been given. It doubtless means one who has been tried in the eternal balance and passed the scrutiny, so that it may fairly be rendered “ amongst the blessed.” This passage is not difficult, and therefore our translation may be considered correct. There is here a nobility and purity of aspiration after the Divine. There can be little doubt of its antiquity. It is certainly not the interpolation of some recent writer. This passage is the more valuable from its simplicity. Very much of the papyrus appears to have an esoteric meaning. It is filled with allusions not yet understood, with passages the meaning of which cannot be found, with enigmas which remain unsolved. But the opening prayer is direct and clear.

The belief in a soul which is distinct from the body, and which is the true man, is evident in every part of this papyrus. The body is left in the tomb, but the soul goes on its way. In both the writing and the picture illustrations this comes out unmistakably. In one of the pictures there is the well-known psychostasia. The gigantic scales in which the heart is weighed are represented, and the triumphal sentence is recorded. On one side there is the heavenly bark ; Neb Qed, holding a lily, is about to enter. On the other side is a terrible lake of fire ; it is represented by waves painted red, and by the word “ fire ” written three times upon each margin. Near crouches the

avenger, Amemit, with the body of a hippopotamus and the jaws of a crocodile—a very terrible being. It is interesting to notice that it is only the heart that is weighed, an intimation of a somewhat correct view of the judgment of life and character.

This terrible lake of fire is not found only in this papyrus. In the same museum there is a book describing the course of the sun in the lower world. At about the tenth hour he comes to a place where there is a lake of fire in which are immersed the souls of the wicked. Five goddesses are there. The following is the description:—"By the order of this majestic god . . . you will take form no more; you are cast down into the gulf; you will go out no more; you cannot escape; the flames from the serpent are upon you; the fiery darts of the lady of the furnaces are for you; the flames of the lady of the gulph are for you; the fires which are in the mouth of the lady of executions are for you; the lady of swords is bitter against you, and will wound you, cutting you to pieces; you will never again be amongst the living on earth." Here, then, we find, in ancient Egyptian literature, the threat to the wicked, that for them there is a lake of fire and torments, from which there will be no escape. It is an awful subject to discuss; but when it is considered, a belief of such antiquity and so clearly expressed, ought not to be overlooked. And a little further on a place is reached where "they live by the cries of the impious, by the groans of the spirit shades, who stretch out their arms from the depths of the gulf." This MS. is in hieroglyphic character too, probably several centuries later than that of Neb Qed.

Neb Qed, however, is supposed to pass all such perils safely, and after being represented as victorious over much, all of which is full of interest, eventually finds blessedness. In the last chapter he discovers who has charge of the different parts of his body. The frayed end of the papyrus represents a scene of rural prosperity. There is ploughing and reaping in verdant meadows, with meandering streams where "Sweet fields beyond the swelling flood, Stand dressed in living green."

Thousands of years have passed by since Neb Qed and his ladies walked this earth, and then passed into the unseen. This papyrus reveals the fact that they sighed for just that which the light of the Gospel has brought to men. Neb Qed asserts that he did

righteousness. The spirit that breathes in this record is the spirit that would have accepted Christ. All souls when they depart go to God, and to that great white throne where the Judge of all the earth assuredly will do right.

J. HUNT COOKE.

## BAPTIST CHURCH EXTENSION IN LARGE TOWNS.

(For explanatory tables see pp. 84-89.)

IT was said at an assembly of our Union in 1863, after the presentation of some statistics, "These results illustrate an old saying of our fathers, that our churches have flourished most in the small towns and villages of rural districts."

These words, no doubt, represent a fact, but if they also express a law or an inevitable necessity, our outlook is a serious and gloomy one. "The future of the Church will be decided in the great centres of population." Are we, then, to resign our future, and frankly confess that we are incapable of the work which most needs doing for England at the present time? It is the object of this paper to prove the need for Church extension in the towns, to indicate some chief causes of failure in the past, and finally to propose a line of action.

I.—Common sense suggests that we should follow the flow of population. A century ago seven out of every ten lived in the country. To-day seven out of every ten live in the towns. In the palmy days of agriculture our pious ancestors gave a concrete expression to their principles by building a Baptist meeting-house in the village. But if they were still with us, they would probably recognise the changed condition of things, and perhaps there are few of us who desire denominational aggression in rural districts. The struggling village churches must ere long be forced by their disasters to unite in one Free Evangelical Church, and with them at least it is a question not of extension, but of maintenance. Some of them, which were formerly the rallying points of scores of vehicles on the Lord's-day, and in which the stalwart and rubicund yeoman received with joy an uncompromising theology, are now almost deserted, and would be extinct but for the help of a neighbouring town. It is clear that

we cannot set up the Kingdom of God in our midst unless we gain the ear of the masses. We must offer the Gospel to the inhabitants in prosperous suburbs. The worldliness, indifference, sin, sorrow, and squalor of the towns present a limitless sphere for labour and service. Moreover, all our institutions must suffer if we fail to reach the wealth of the towns. This question affects the whole world in its ultimate bearings. Our beloved Foreign Missionary Society itself cannot enter in at the open door, nor even maintain its present position, unless we draw into our communion those who have the means of liberality.

The magic of time has completely altered the face of England during this century. The manufacturing centres are densely crowded with artisans, vast numbers of them earnest, shrewd, and plain-spoken, who have as little sympathy with infidelity as they have with our traditional form of service. All who can escape the smoky centre flee into the suburb. Beautiful suburbs rapidly spring up, and the municipal boundaries are constantly widened. The head of the family hesitates to sever the connection with the Baptist Church in the very heart of the city; but at last he succumbs to an obvious necessity. He is anxious for the spiritual welfare of his children who begin to discontinue public worship. His denominational principles are not represented in the district where he resides, so he unites with some other body of Christians, and often with the Church of England. At any rate he is lost to us, though he still claims to be a "Baptist at heart." In fact, there is every reason to believe that all the sects number among their adherents many who are "Baptists at heart," and who, though not against us, are certainly not with us.

The recent Census Returns exhibit the argument for the towns in a striking form. The population of England is 27 millions—the last decade has added 3 millions—and 11 millions are massed together in 48 towns. Apart from London the chief increase has taken place in (1) the coal mining and (2) the manufacturing districts. The rate of increase during the last ten years has been in towns with a population of:—

100,000—250,000	...	...	...	...	19·1 per cent.
50,000—100,000	...	...	...	...	22·9 " "
20,000—50,000	...	...	...	...	22·5 " "
Under 3,000	...	...	...	...	2·6 " "

Let us now proceed to ask what have we Baptists been doing to meet the needs of the great centres of population? And at the outset we remark that the discredit cast upon statistics can have very little force here. The facts are so patent and glaring that nothing could conceal their great lesson. Probably the general survey misses the particular friction, depression, and difficulty of struggling causes. We deal only with towns of at least 50,000 inhabitants outside the metropolitan area, and we take account of Churches, not of Mission Halls. The survey is a painful, not to say humiliating, one. Almost everything has been left to chance or to private enterprise. Here and there, as in Birmingham, ministers like the Rev. J. J. Brown, and leading laymen, have undertaken aggressive work. A valuable property in the centre of the city has been sold and the amount devoted to suburban extension. But for the most part we have confined ourselves to an occasional spasmodic effort, to reading excellent papers, giving ringing cheers to eloquent addresses, to delighting ourselves with beautiful visions of the time when every intelligent Englishman would be a "Baptist at heart," and meanwhile the great opportunities of our generation have been slipping away from us unused.

Speaking generally we are least successful in the North, and the further North the weaker we become. Baptist principles seem to flourish in the Midlands, to hold their own in the South, but in the North, where, we are told, "they grow men," to be numerically weak. Our position in Lancashire and Yorkshire is very far from satisfactory. A membership of 40,881 out of a population of 7,134,000, or 1 in 174, is deplorable enough. But at least these great counties are better than Northumberland, Durham, Cumberland, and Westmoreland, in which last we boast a membership of 1 in every 1,000 of the population. In a tabulated statement of the Baptist position in 36 large towns, which was recently prepared, and in which the order was based on decreasing prosperity, the last eighteen were all Northern Towns. It is usually replied that in the North the Wesleyans are very numerous, but we must go further back, and ask why are they numerous? But there are millions of Northerners who are not Wesleyans, and indeed who are not anything at all.

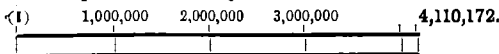
The question we are endeavouring to answer must be settled by a reference to our position in the County Boroughs of England. In 47

of these towns the population increased from 4,110,172 in 1861\* to 6,883,024 in 1891, or 67 per cent. During the same period, the seating accommodation in Baptist chapels increased from 115,582 to 127,926, or 10 per cent.; in other words, so far from having overtaken the increased needs, while in 1861 we provided 1 seat for every 35 of the population, in 1891 we only provided 1 for every 53. Although many sittings have been added by the erection of new chapels and renovation, in many cases the new chapel replaces an old one, so that it is not a clear gain.

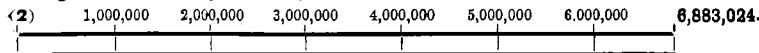
Compare some of these Northern Towns with Leicester. Leicester has been the scene of the labours of a long and remarkable succession of able ministers, such as Carey, Hall, Mursell, Haycroft, Pike, Thew, Greenhough, and Meyer. It has been blessed with large-souled and energetic laymen, of whom it is, perhaps, not invidious to mention the families of the Vicars and Baines. The result of their enthusiasm and aggressive policy is illustrated in the following table:—

	Proportion of seats to population.				Proportion of members to population.	
Leicester	...	1 in	15	...	...	1 in 45
Sheffield	...	"	96	...	...	" 250
Gateshead	...	"	100	...	...	" 271
Blackburn	...	"	138	...	...	" 428
Warrington	...	"	150	...	...	" 752

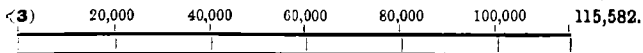
\* Population of forty-seven towns in 1861—4,110,172.



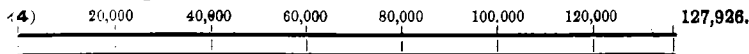
Population of forty-seven towns in 1891—6,883,024.



Seats of Baptist churches in 1861 in the same towns—115,582.



Seats of Baptist churches in 1891 in the same towns—127,926.



The length of Fig. 2 as compared with Fig. 1 represents the increase of population.

The length of Fig. 4 as compared with Fig. 3 represents the increase of seats.



We have before us a voluminous correspondence from all the large towns of England. In very many of the letters, though there is a variety of expression, there is a painful monotony of impression. "All flourishing except the Baptists," "Baptists going back," but the favourite terms seems to be, "weak," "struggling."

A very interesting and instructive comparison may be made between Baptist progress in Liverpool and in Jamaica during this century. In the former, the first Baptist Church was founded in 1800, and, in the latter, in 1812. The enormous difference in growth is not mainly due to the racial differences between an Englishman and a negro. The same Gospel has been preached, but the ideal and policy have had little in common in the two places. On the island the aim has been to reach every human soul. The Baptist Cause has had to justify its existence by being a forward movement. A definite and powerful organisation, the Baptist Missionary Society has carefully fostered and spurred on to growth. But in the City on the Mersey this aim has been unknown. It has not been recognised that every inhabitant must be won to Christ. No organisation has promoted Baptist Church extension, and pace has not been kept with the needs of the population. The comparative statistics for 1891 are:—

			Liverpool.			Jamaica.
Population	...	...	*515,367	...	...	617,500
Churches	...	...	18	...	...	171
Seats	...	...	11,060	...	...	77,125
Members	...	...	4,055	...	...	34,210
Proportion to population:—						
Churches	...	...	1 in 28,631	...	...	1 in 3,611
Seats	...	...	" 46	...	...	" 8
Members	...	...	" 127	...	...	" 18

But let us set up and apply an ideal standard. Let it be very modest, and one which has been already much surpassed in Leicester. We should at least aim to provide one sitting to every twenty of the population in the great towns, and our places of worship ought not to average less than 750 sittings. No Chapel in a populous district should seat fewer than 600 persons. Now, if this idea were realised in Manchester with its 673,000 souls, it would have 45 Churches instead of 13; 33,650 seats instead of 8,170; and, if the proportion

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\* Excluding those on board ship at the time of the census.

of members which exists in Ipswich, Leicester, Bristol, Bradford, and many other towns were reached, 11,200 members instead of 2,140.

The accompanying maps of Hull, Sunderland, and Burnley tell their own tale. These towns, from the Baptist point of view, are doubtless sinners exceedingly, but they are not worse than many others, of whom, also, it may be said that, unless they repent, they shall surely perish. In Sunderland, the Congregationalists have made splendid progress during late years. Their Chapels are fairly well distributed, and are well filled, largely with "Baptists at heart." There is one influential undenominational Church, composed mainly of baptized members, but, to all intents and purposes, we have only two Churches. In both Sunderland and Hull, Methodists are numerous and powerful, and their prosperity is mainly due to certain wealthy and influential local laymen, who have purchased sites in rising neighbourhoods for Methodist extension, and have contributed generously to the Building Fund. In Hull, for instance, the Primitive Methodists owe the large number of their Chapels chiefly to the enterprise of three brothers, named Hodge.

The map of Burnley is presented for another reason. The population is not large, though it has advanced by leaps and bounds in recent years. The city is now to be the seat of a suffragan bishopric. One thing is quite clear—that there are too many Baptist chapels, and that they are too close together. In the south of St. Paul's Ward, four Baptist Chapels are huddled together. Probably each of the four regards itself as called to assert some particular aspect of Christian truth which the other three neglect. But this absurd disposition of our forces makes prosperity impossible, and is at once our curse and our shame. Oh, that God would give us common sense. It would be well for Burnley and many other places if the Baptists would move some of their struggling causes out into the suburbs, where they are really needed.

It ought to be admitted that the need of the great towns is not so great as it would have been if other bodies of Christians had been as apathetic as ourselves. But others have often, with splendid liberality and earnestness, faced the problem of the ever-increasing population. The Congregationalists have in most places, almost equal need with ourselves, to concert measures of reform. The Wesleyans, as has been said, have obtained a stronghold in the North.

But it is in the Church of England that we find Church Extension in the towns reduced to a careful and statesmanlike system. Our friends of the Establishment have at least the merit of believing in themselves, and their aim is to reach every member of the nation. "The Church at home," says Mr. Gladstone, "if not in the persons of all its members, yet unquestionably in the persons of its clergy and its governors, has experienced within these fifty years an immense elevation"; and, again, "The Church of England, during the last fifty years, has not passed through a Reformation, but a complete Transformation." The proofs of its growth are before us in the vast increase of the clergy and the creation of new bishoprics. No suburb rises in which a Church is not immediately placed. The annual income of its Extension Fund from voluntary contributions, and which is expended in the Towns, is one million. During the last thirty years it has devoted forty millions to this one object. In Leeds it had, in 1861, 27,406, but, in 1886, 48,743 sittings, of which 42,051 were entirely free and unappropriated. In the parish of Manchester, during the same quarter of a century, 46 new Churches were erected, seating 31,337 persons, and the amount devoted to Church Extension was £647,931. It is often said that we are barely holding our own, and that the Church of England is advancing with gigantic strides. But no one knows how true it is until the exact facts and figures are carefully studied.

In spite of all that has been done, however, the larger part of the teeming myriads of towns are outside the Churches, and neglect utterly the public means of grace.

II.—Many of the causes of our failure to grapple with the religious problem of the towns are evident. Too much blame must not be attached to our leading ministers or to historic and central Churches which remain as landmarks of the past. The life of a leading minister is already an ineffectual and unending struggle with a vast sum of duties and cares, and there seems no niche anywhere for a new enterprise. Moreover, until some feasible plan of "One Town, One Church," is adopted it would be almost more than human for the church which already suffers severely from migration to the suburbs even to welcome and still less to promote the formation of a suburban cause which would at once draw away some of its own best supporters.

But so far as the cause is to be found in a weak and sentimental undenominationalism, or the absence of any genuine brotherhood among us, or in indifference towards our principles, we cannot write with equal leniency. If our principles are good for us, they are good for everyone. If we believe in ourselves, others will believe in us. We have been told by the Archbishop of York that we have "the noblest ideal of all the sects," and it is absolutely and profoundly true. Surely if anyone might be proud of his ancestry, history, and fidelity to truth, we might. "This austere sect" has always been stainless of the blood of persecution, uncorrupted by State patronage, and free from any taint of priestcraft or ritualism. The Word of God is our final law. Some of us have been trained from earliest years to recognise the tie which binds all Baptists together, and to believe that while the present ecclesiastical divisions exist "Baptists at heart" should be Baptists by profession. We are prepared to welcome union, but not absorption or extinction. It is not to be wondered at if Church Extension stirs only a languid interest when so many among us know nothing of our history, and care nothing for our principles.

Perhaps, also, we must admit that such Church Extension as we have had has not been an unqualified success and encouragement to more. It has often been on too small a scale. It has offered a narrow field of service unattractive to strong and able men. Perhaps in a wealthy and important suburb we have erected an insignificant Chapel which has secured the ministrations of an incapable or half-educated man. The cause goes on struggling to the end of the chapter, always in difficulties, and a beacon against further extension. During the last four years the nineteen Chapels built in the large towns have an average seating accommodation of 500, which is much too small. It is as great a mistake in policy to erect places of worship which are too small as to build those which are too large.

But unquestionably the chief cause of failure has been the absence of any distinct and central organisation to promote Baptist Church Extension in the large towns. That which is every one's business is generally no one's business. What would be our position in the metropolis to-day but for the systematic aggressive work of the London Baptist Association? In towns where we are weak, those who hold our tenets and live in the suburbs are compelled by sheer force of circumstances to worship with other denominations. They do not

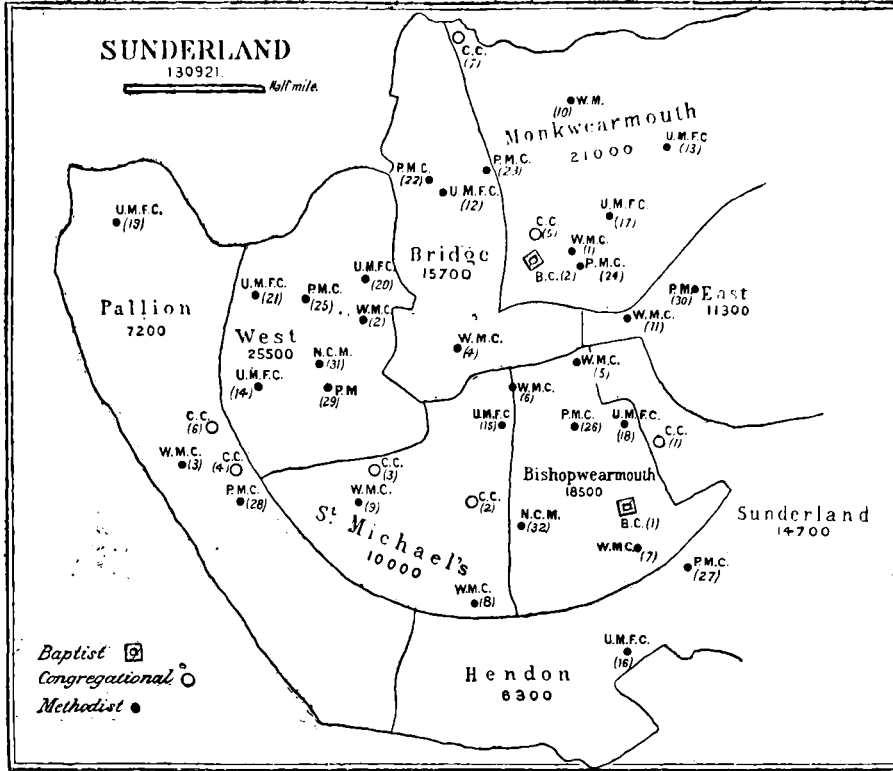
care, perhaps, to take a bold initiative, but when an opportunity arose they would turn naturally and gladly for sympathy, guidance and timely help to the Union if this were recognised as part of its work. Much of the mischief is already done. We have wasted our opportunities like water poured out upon the ground; land which a few years ago might have been purchased for a mere song can now only be bought at great cost; but "a true repentance is not so much sorrow for the past as a desire to save the future."

III.—In proposing a line of action we feel that this is much more than a question of bricks and mortar and of pecuniary expenditure. It involves the weight of our interest, the spirit of our service, and the character of our ministry. We can never forget or forsake the struggling villages. But we must be interested in the towns; we must take our part in social problems; we must feel at home with the stir and rush of civic life, and welcome the bracing air of cities. Our hearts must be keenly sensitive to the burden of the great centres of population, and filled with a passion for raising the souls of men. Like the Master, we must weep over the city. We need an abler ministry, better educated, not necessarily more highly educated, but more fitly educated for the work it has to do. If we fail in the pulpit we fail everywhere.

To be more definite. (1) Let the Baptist Churches in each large town unite for the purpose of Extension in their own district. This is simply the application of the method of the London Baptist Association to the provinces. The Church of England has a local Extension Society in every important town. We rejoice to hear that the Manchester Baptist Union is ready for action. Even Leicester does not recognise a finality in success, but contemplates the erection of new chapels in unoccupied suburbs.

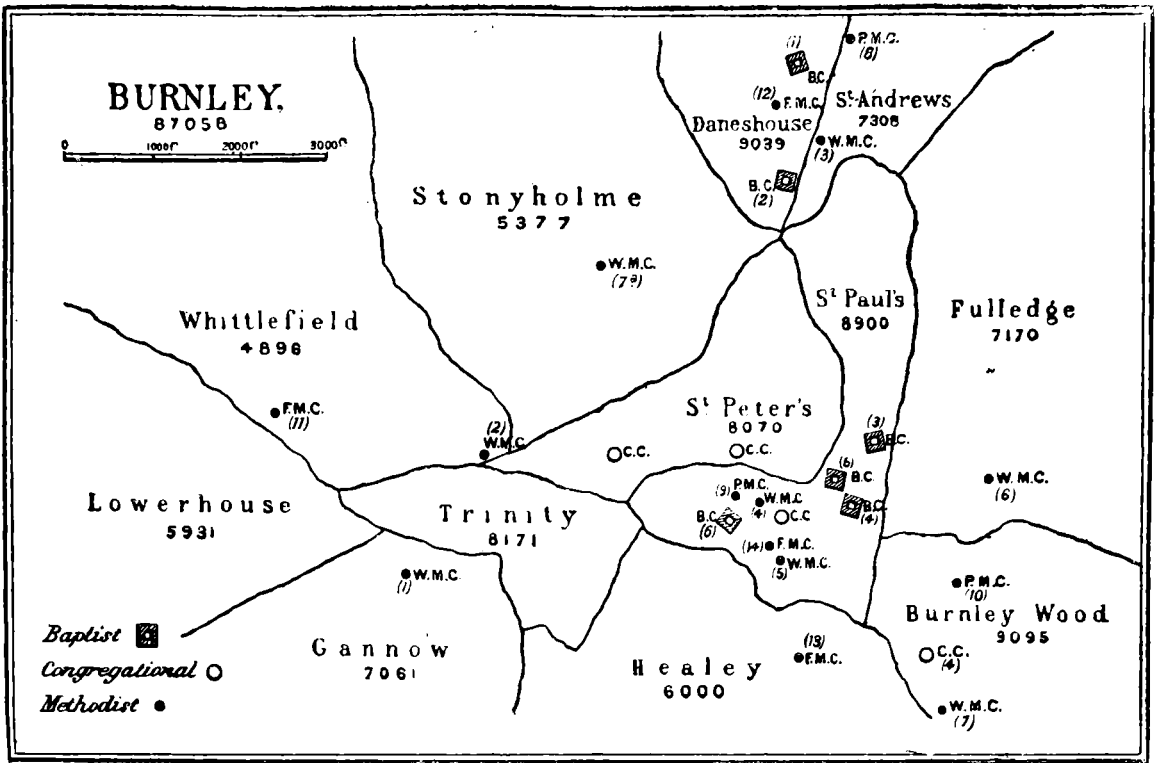
(2) Let us form at once a Baptist Union Church Extension Society for the whole country, which shall raise an imposing central fund, large enough and daring enough to arouse enthusiasm. Year by year let it co-operate with local committees for the purchase of sites in rising suburbs, the erection of additional Chapels, the redistribution of existing ones, and in guaranteeing an adequate and liberal support to the pastors of new Churches for a certain term of years.

In carrying out such a proposal, we shall have to contend against a mass of selfishness, indifference, and also of serious opposition.



## SUNDERLAND.

BAPTIST CHURCHES.	FOUNDATION. SEATS.	CONGREGATIONAL CHURCHES.	CHAPEL BUILT	SEATS.	METHODIST CHURCHES.	WARDS.	POPULATION ( <i>estimated</i> ).	B. C. IN WARD.	C. C. IN WARD.	M. C. IN WARD.	
1. Lindsay Road . .	1790   750	1. Pemberton Street	1861	800	(1) <i>Wesleyan</i> . Brought forwd. 7,343	Monkwearmouth .	21,000	1	2	5	
2. Barclay Street . .	1834   750	2. Grange . . . .	1883	960	1. Seats 1,000	(2) <i>United Free Churches</i> . Bridge . . . . .	15,700	0	0	4	
		3. Royalty* . . . .	1890	900	2. " 350	12. Seats 250					
		4. Sorley Street . .	1891	500	3. " 120	13. " 400	West . . . . .	25,500	0	0	7
RELATIVE STRENGTH OF DENOMINATIONS.		5. Dundas Street . .		400	4. " 200	14. " 300	St. Michael's . . .	10,900	0	2	4
1. Church of England.		6. Wilmore Street .	1887	250	5. " 2,000	15. " 750	Bishopwearmouth .	18,500	1	0	5
2. Congregationalist.		7. Newcastle Road.	1871	425	6. " 1,100	16. " 300	Sunderland . . . .	14,700	0	1	0
3. Wesleyan.				4,235	7. " 833	17. " 700	East . . . . .	11,300	0	0	2
4. Presbyterian.		* With Mission at Villiers Street, 1,600 seats.			8. " 750	18. " 750	Hendon . . . . .	6,300	0	0	2
5. United Methodist Free Church.					9. " 500	19. " 400	Pallion . . . . .	7,200	0	2	3
6. Primitive Methodist.					10. " 120	20. " 300					
7. Baptist.					11. " 370	21. " 300					
					Carried forward 7,343	(3) <i>Primitive</i> . 22. Seats 290					
						23. " 430					
						24. " 650					
						25. " 580					
						26. " 1,000					
						27. " 550					
						28. " 350					
						29. " 186					
						30. " 400					
						(4) <i>New Connexion</i> . 31. Seats 300					
						32. " 650					
						Total sittings 17,179					

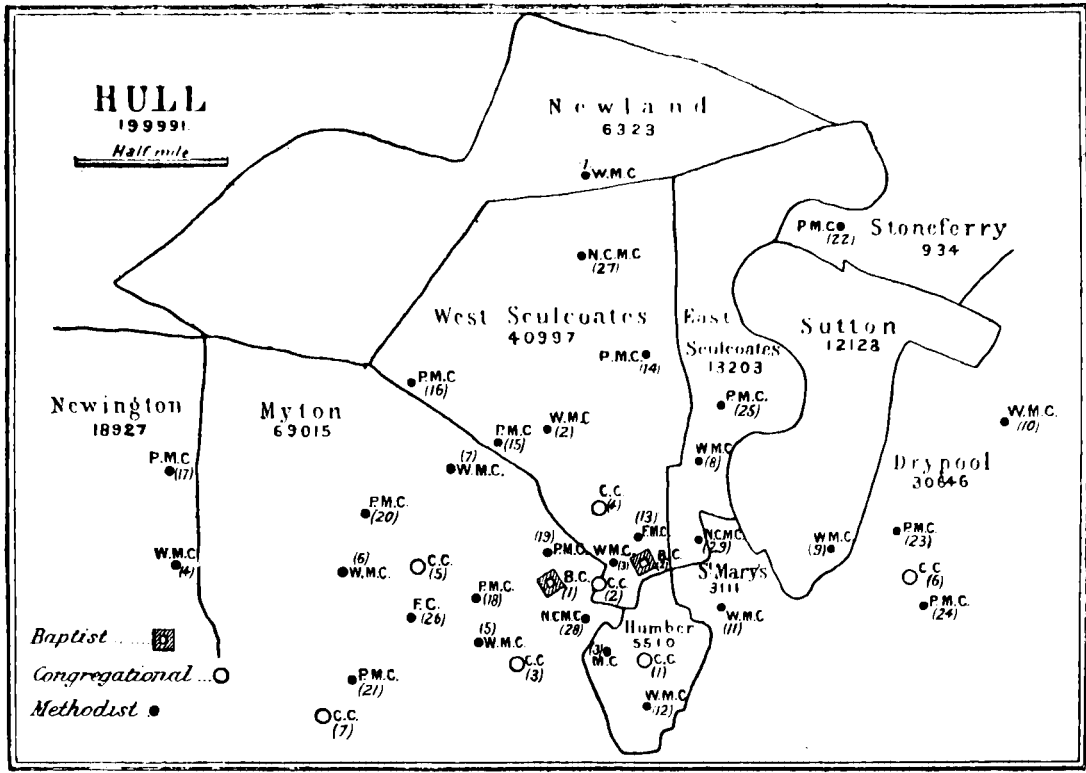




BURNLEY.

BAPTIST CHURCHES.	FOUNDED.	BUILT OR RENOVATED SINCE 1861.	SEATS.	CONGREGATIONAL CHURCHES.	SEATS.	METHODIST CHURCHES.	SEATS.	WARDS.	POPULATION.	GENERAL CHARACTER OF WORK.	B. C. IN WARD.	M. C. IN WARD.	C. C. IN WARD.
1. Angle Street . . . . .	1869	1869	750	1. Bethesda . . .	650	W. . . . . 1	700	Gannow . . .	7,061	Working class . .	0	1	0
2. Colne Road (Ebenezer) .	1787	1889	900	2. Salem . . . .	800	W. . . . . 2	400	Daneshouse . .	9,039	Rapidly extending	2	1	0
3. Yorkshire Street (Zion) .	1828	—	700	3. Westgate . . .	900	W. . . . . 3	700	Stonyholme . .	5,377	Growing . . . . .	0	1	0
4. Enon . . . . .	1850	—	700	4. Hollingreave .	400	W. . . . . 4	1,500	St. Paul's . . .	8,900	Centre of city . .	4	4	1
5. Jireh . . . . .	1853	—	120		2,750	W. . . . . 5	300	St. Andrew's . .	7,308	Villas . . . . .	0	2	0
Mount Pleasant . . . . .	1868	1868 (bought)	650			W. . . . . 6	1,200	Fulledge . . . .	7,170	Villas, extending .	0	1	0
			3,820			W. . . . . 7	300	Burnley Wood . .	9,095	Villas . . . . .	0	2	1
						W. . . . . 7a	400	Healey . . . . .	6,000	Villas . . . . .	0	1	0
						P. M. . . . 8	550	Trinity . . . . .	8,171	—	0	0	0
						P. M. . . . 9	725	St. Peter's . . .	8,070	Centre of city . .	0	0	2
						P. M. . . . 10	450	Whittlefield . .	4,896	Growing rapidly	0	2	0
						U. M. F. C. 11	750	Lowerhouse . . .	5,931		Villas . . . . .	0	0
						U. M. F. C. 12	300						
						U. M. F. C. 13	150						
						U. M. F. C. 14	1,650						
						Total	9,875						

*Baptist Church Extension in Large Towns.*



HULL.

BAPTIST CHURCHES.	FOUNDATION. SEATS.	CONGREGATIONAL CHURCHES.	SEATS.	METHODIST CHURCHES.	REGISTRATION DISTRICTS.	POPULATION.	B. C. IN WARD.	C. C. IN WARD.	M. C. IN WARD.	
1. South Street . . .	1736 800	1. Fish Street . . .	6,800	(1) <i>Wesleyan.</i> Brought forwd. 11,800	Drypool . . . . .	30,646	0	1	3	
2. George Street . . .	1795 500	2. Hope Street . . .		1. Seats 1,100	(2) <i>Primitive.</i>	Sutton . . . . .	12,123	0	0	1
3. Pryme Street		3. Salem . . . . .		2. " 1,200	13. Seats 1,400	East Sculcoates . .	13,203	0	0	3
(Proposed Baptist Church.)		4. Albion . . . . .		3 " 1,300	14. " 786	West Sculcoates . .	40,997	1	2	7
RELATIVE STRENGTH OF DENOMINATIONS.		5. Wycliffe . . . . .		4. " 800	15. " 1,030	Humber . . . . .	5,510	0	1	1
1. Church of England.		6. Latimer . . . . .		5. " 1,200	16. " 1,000	St. Mary's . . . . .	3,111	0	0	1
2. Wesleyan.		7. Hessle Road . . .		6. " 1,100	17. " 652	Myton . . . . .	69,015	1	3	9
3. Primitive Methodist.				7. " 250	18. " 1,000	Newland . . . . .	6,323	0	0	1
4. Congregationalist.				8. " 700	19. " 790	Newington . . . . .	18,927	0	0	2
5. Presbyterian.				9. " 1,350	20. " 1,420	Stoneferry . . . . .	934	0	0	1
6. Baptist.				10. " 800	21. " 1,000					
				11. " 1,100	22. " 200	(3) <i>United Free Church.</i>				
			12. " 900	23. " 1,093	26. Seats 500					
			Carried forwd. 11,800	24. " 1,300	(4) <i>New Connexion.</i>					
				25. " 750	27. Seats 650					
					28. " 550					
					29. " 800					
					Total sittings 26,721					

Baptist Church Extension in Large Towns.

Some would pluck the fruit of the Union of Nonconformity before the blossom appears. Some will advocate the multiplication of Mission Halls; but Missions are best worked by Churches, and they can never meet the needs of prosperous suburbs. Others will say, "Better first obtain the men who are fitted to sway the masses in the great centres of industry." But great movements create leaders, nor shall we lack them if we rise into an atmosphere of Divine enthusiasm and energy. Others will urge us to fill the Chapels we have before we erect more, surely the most shallow and foolish objection that can be offered. A half-empty Chapel in the north of a great City will never be filled by neglecting to build a place of worship in the south. It is a remarkable fact that, in almost every Town, *our membership is in the proportion of 1 in 3 to the number of the seats.* Let us, who have eyes to see and hearts to feel the vast needs of the towns, and the changed conditions amid which we live, who distrust and dislike the spread of ritualism and sacerdotalism, which the extension of the Church of England so largely means, and who believe that our progress is the progress of the Kingdom of God, "arise and build."

Though we have extenuated nothing, we have set nothing down in malice. We have no sympathy with those who, like the ostrich, hide their heads from unpleasant facts, nor with the false prophets who cry, "Peace, peace," when there is no "peace." We have absolute faith that our present position in the great towns has only to be plainly set forth, and really understood, to arouse the conscience and activity of the Baptist Denomination. J. H. SHAKESPEARE.

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## SUNDAY MORNINGS WITH THE CHILDREN.

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### II.—HIDE AND SEEK.

*"Thy Word have I hid in mine heart, that I might not sin against Thee."*—

PSALM cxix. 2.

**M**OST of you, I dare say, have played at the game of hide and seek. You have tried, perhaps, to hide yourselves—to get behind a door or a wall; to climb a tree, or to crouch under a hedge, so that your companions should not be able to find you. Or, if your game has been indoors on a winter's night, you have been left in the room alone, and have hidden a knife, or a cup, or a coin, in the most unlikely place you could think of, and have enjoyed the difficulty and bewilderment of your friends when they have tried to find it.

They have looked under the fender, in the coal scuttle, behind the pictures, among the curtains—everywhere, in fact, but in the right place, and have had “to give it up.” The more thoroughly you could put them off the scent and baffle them, the more delighted you have been. You wanted the place of hiding to be safe from their discovery. Our text speaks of hiding, and hiding not in play, but in earnest, and in a place from which the treasure could not be stolen. In the East, people often hide their money, their jewels, and other valuables in the walls and under the floors of their houses, in gardens and fields, and unfrequented places. You will remember our Lord’s reference to this custom in one of His parables. There may be a reference to it here, though perhaps you do not understand how a treasure like that which is mentioned—the Word of God—should be hidden. While we value it and retain a hold upon it, we ought to let it be seen and known, and should desire our friends to share our possession of it. In times of persecution—such as we read of even in English history, though, happily, we do not in any other way know them—people were often compelled to read their Bibles in secret, and to hide them from the sight of the priests and magistrates. Had a Bible been found in their possession they would have been fined, or imprisoned, or even put to death. The days in which we live bring no such danger to us, and we are not compelled to conceal God’s Word. We run no risk when it is known that we read it and love it, nor is there the slightest fear of anyone trying to snatch it from us. Copies of the Bible have multiplied, and are more numerous than any other book. They have become so common that in many instances people take no notice of them, and no one would care to steal them. But there are other ways in which we may lose and be deprived of the Bible and left without all that makes it valuable. Indolence and indifference, self-indulgence, cowardice, unfaithfulness, and many other such things will rob us of all interest in the Bible, and make it as powerless over our lives as if it had never been translated from the Hebrew and the Greek into our own familiar tongue. These things blind the eye so that we cannot see, and though the book is left, it has no more meaning to us than a blank page. This result is brought about in thousands of cases every year, and it can be avoided only when we hide God’s Word in our heart. By hiding it I mean giving to it such a place in our affections that we shall neither forget nor disregard it, nor allow ourselves to be drawn away from it. Some preachers always divide their texts, and I have a dim recollection of having heard a sermon on this text, which was divided in this way:—(1) A good thing—“Thy Word.” (2) A good place—“my heart.” (3) A good purpose—“that I might not sin against Thee.” You should try to remember those simple points. I have been speaking to you of the Psalmist’s game of hide and seek, and I want you to see **WHAT** he hid, **WHERE** he hid it, and **WHY** he hid it. You can easily recall the divisions—**What, Where, and Why.**

**WHAT** the Psalmist hid—“Thy Word”—the Word of God, the message He has sent to us for our instruction and guidance, for our encouragement and consolation and delight. It is a Word which has reached us through the ministry of men who were themselves enlightened and inspired by God, that they might teach us all that we most need to know. They were, as one of them assures us,

"moved by the Holy Ghost." Books are very wonderful, recording as they do all manner of thoughts and facts. Good books are storehouses of wisdom and truth, and their treasures are open to all who can read them. How much you have learned from your school and class books, though you often think them very dry, and cannot learn out of them without hard work. You are better pleased with story-books, with histories, and tales, and novels. I will not say anything about what you should read now, except this—*Do not, on any account, neglect the Bible.* There is no book like it. Every other book might perish and the loss could be repaired. The loss of the Bible would be as the blotting out of the sun. It contains all that is essential, and the man who knows it has the essence of all wisdom. It is, indeed, light to guide, a beacon to warn, a mine of gold, a well of ever-living water, and the bread of eternal life. For all our deepest needs there is, as Sir Walter Scott said on his death-bed, but ONE book, and that book is the Word of God.

WHERE he hid it—"in my heart"—in the very lowest depths, the most secure and secret places of his nature. No external possession or hiding of the Bible is of the slightest use here. It is not having, but using that tells. The Bible is ours only so far as we know and understand and love it. The books that you never open do you no good, nor those that you read carelessly and forget. If you cannot see what they mean, or fail to keep hold of it, they pass out of your lives, and are as if they were not. That is why this most precious Bible is to so many a sealed book. They neither consider nor understand nor remember it. "The eyes of their heart" are not open, and the treasure they might have had is exposed to every passer by and lost. Pray that the Holy Spirit may open your heart that you may attend to the things written and spoken!

WHY he hid it—"that I might not sin against Thee." That was, indeed, a good purpose. To sin is to do wrong, to go astray, to miss the true mark of our life—the mark at which we ought to aim. It is the worst of all evils—in a sense the only real evil. It weakens and degrades us, mars our nature, and destroys our happiness both for this world and the next. There is nothing so terrible, and so much to be avoided, as sin. We are all in danger of falling into it. If left to ourselves, to our own ideas and inclinations and desires, we shall fall into it. We need to be ever on our guard, and to pray, "Hold Thou me up." If we remember and rightly love the Bible we shall not sin against God. It will make us wise unto salvation. Its precepts are a safe rule. It tells us what we ought to do, and what we ought to avoid. It sets before us the true pattern of character, and says, "Be like that." It points us to the Source of strength, and shows us how we may be enabled to do what of ourselves we could never accomplish. It is a source of unflinching comfort. Its promises of God's presence and help are full of encouragement. It tears the mask off the deceptive charms of sin, and paints it in all its ugliness and malignity. It creates a loathing of evil and a desire for good. It helps us to be pure and brave and self-denying, so that we can for Christ's sake do and suffer, if needs be, rather than fall into sin. We shall all be tempted, but God will uphold us so that we shall not sin; or, if we have sinned and repented, He will forgive and restore us. JAMES STUART.

## NOTES AND COMMENTS.

**THE DEATH OF THE DUKE OF CLARENCE.**—Not since the lamented death of the Prince Consort has the nation been more profoundly moved than during the first month of this new year. The closing, in early manhood, of a life which would have reached its consummation in the occupancy of the most illustrious throne in the world would, under any circumstances, have been deeply affecting, but the circumstances of this death gave it a peculiar, and an almost unique interest. The Duke's engagement to the Princess May had been hailed with enthusiasm. The whole nation was in a flutter of pleasant excitement, and sending in its congratulations. The wedding altar was in sight, the bridal bells were almost ringing, when suddenly the funeral toll was heard, the romance has become a tragedy, and the brightest hopes have been remorselessly dashed to the ground. The calamity was so sudden and startling, and its impression is so deep, that there is no need to moralise upon it. We naturally find ourselves recalling the familiar words of the Elizabethan poet—

“ The glories of our blood and State  
 Are shadows, not substantial things ;  
 There is no armour against fate ;  
 Death lays his icy hand on kings ;  
 Sceptre and crown must tumble down,  
 And in the dust be equal made  
 With the poor crooked scythe and spade.”

The sympathy felt for the Royal Family is sincere and deep. Her Majesty the Queen, who was devotedly attached to her beloved grandson, has suffered keenly, the Prince and Princess of Wales have been smitten with a grief which only bereaved parents can understand, and the Princess May has seen her most brilliant prospects suddenly darkened. We can but pray as our Puritan forefathers would have prayed, that this unexpected dispensation of Providence may be overruled for good and be sanctified to us all.

**THE LATE CARDINAL MANNING.**—The same papers which reported the death of the young Prince announced that of the aged Cardinal, who was in his eighty-fourth year. He was in the earlier part of his life a strong High Churchman, and held the conjoined rectories of Woolavington and Graffham, in Sussex. He was also Archdeacon of Chichester. In 1851 he was received into the Roman Catholic Church, and, as he was a widower, he was not compelled to become a layman. He was chosen Archbishop of Westminster in succession to Cardinal Wiseman in 1865, and ten years later received the Cardinal's hat. His promotion was more rapid than that of Dr. Newman, as his subjection to the Pope was more thorough. He was an uncompromising, if not an abject supporter of the decree of the Pope's infallibility. His sympathies were more democratic than those of Newman; and though he had not Newman's subtle intellectual charm, nor his power to influence men of the highest culture and force, he was a more striking figure in social and public life. He had a genuine

love of the poor. He was a fearless advocate of the rights of labour, and his aim was to popularise the Church of Rome, and win back to it the allegiance of the English nation. More, perhaps, than his great contemporary, he has removed the bitterness of the old anti-Romish feeling, and secured for Roman Catholics a larger tolerance. How much the recent progress of Catholicism is due to him it is difficult to say, but it is surely weak and illogical to accept his faith because of his philanthropy. Roman Catholicism in itself is what it has always been, and we are bound by every consideration of truth, righteousness, and honour to resist it to the uttermost.

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THE LATE DOWAGER LADY PETO passed to her rest at Cannes on January 6th. Her health had not been good for some time past, and in the course of the last few months she had suffered severely from bronchitis. The last time we had the pleasure of meeting her, some six or seven months ago, she evinced the liveliest interest in our denominational work, and spoke of the pleasure with which she invariably received the BAPTIST MAGAZINE. After little more than two years of widowhood, she has followed her beloved husband to the immortal fellowships of heaven. There are few men to whom our Baptist churches are more deeply indebted than the late Sir Samuel Morton Peto; and in all his generous and considerate efforts he was cordially supported by Lady Peto. We have lately been reminded of the quiet and unostentatious way in which Sir Morton constantly proved himself a friend to ministers. The editor of the *British Weekly*, who better than most men knows a good book when he sees it, has recently directed attention to the "Pen Folk." About nine years ago one of our ministers received from Sir Morton the following note:—"I was very much interested and amused by my perusal of a book lent me by Mrs. Kemp, and thinking you might also like it, have ordered a copy for you;" and by the next post followed a copy of the "Pen Folk," and many other copies were sent out at the same time. This is but a trivial instance of the kindness which overflowed from his life.

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THE CLERICAL DECLARATION.—The manifesto against modern criticism promoted by Dr. Goulburn and Archdeacon Denison has not tended to soothe "the present distress." It is an alarmist document, and has apparently originated in a panic, which is as mischievous as it is unnecessary. Many of its assertions are unfair, and its judgments untrustworthy. It is pervaded by a tone of sacerdotalism which is alien to the sturdy spirit of Protestantism, and would settle by ecclesiastical authority problems which each man is bound, with a due sense of responsibility to God, to examine for himself. Such a manifesto will aid the progress of the views it is intended to check. Our veteran statesman has here also set an example which these ecclesiastics would do well to follow. Mr. Gladstone, writing to the *Record*, says, *inter alia*:—"Looking to the tone, the methods, and some other incidents of the controversy on the destructive side, I am certainly inspired, not with confidence, but with misgiving, as to such of the foreign 'higher critics' as I have direct knowledge of; but I feel it may be justly observed that misgivings are not in themselves arguments. . . . There are two



remarks which I would venture to offer, especially to those who may be approaching the question for the first time. One of them is, that we must be on our guard against drawing our strength of persuasion, or warmth of affection, into the field, as if they had the force of arguments; but should, in endeavouring to defend the Scriptures, proceed upon the very same considerations of evidence and of general reasonableness as would govern our mental processes in other matters. The other is, that when the arguments of specialists, pointing to negative conclusions, are pressed upon us by the authority they draw from their several pursuits, we should beware of haste, and should exercise the right of reserving our judgments, even if we yield a provisional assent, until we know that specialism has said its last word, and until we have had the opportunity of comparing their results with the wider considerations belonging to the fields of history, philosophy, and religion taken at large."

THE AGE FOR CONFIRMATION.—This subject has recently been referred to by more than one Bishop. Dr. Thorold, Bishop of Winchester, urges his clergy to make the best use of their opportunities for instructing young people in the faith of the Gospel, and persuading them to consecrate their early lives to Christ. He declines to fix any special age for confirmation, but wishes it to be understood that "no candidate under twelve should be presented without his special permission." The Bishop of Peterborough thinks that fourteen should be the age, and requests that "none may be presented under the age of thirteen without his special permission, which will only be given on a satisfactory statement of reasons in each case." We are glad to see signs of increased care, and to note that spiritual preparation is strongly insisted on. It has not always been so, nor is it so universally now. Confirmation is itself a conclusive testimony to the incomplete and unscriptural character of infant baptism, which it is intended to supplement. In a sense it takes the place of believer's baptism. These Episcopal directions also show how groundless is the reproach which is sometimes expressed towards what is wrongly called adult baptism. "The test of fitness is not merely one of age."

THE PROPOSED ALBERT UNIVERSITY.—The opposition to this retrograde scheme continues to grow. It is repugnant to the principles both of educational progress and religious equality, and attempts to bolster up two colleges at the expense of other institutions which should be "co-ordinated." It does not provide a teaching university, and it would cheapen degrees. It violates the spirit of the University Test Act, and would give to King's College—a rigidly Church of England Institute—an important place in its government. The scheme has been drawn up in the interests of sectarianism, in disregard of the recommendations of the Royal Commissioners, and without adequate discussion. It is a discreditable business, and ought to be resisted to the uttermost. We are glad to see that it is obnoxious to many prominent Churchmen. A severe indictment of it on educational grounds appears in the pages of the *Quarterly Review*. The conference held in the Memorial Hall to condemn it was weighty and influential, and the Convocation of the University of London is equally decisive in its censure.

## REVIEWS.

TALKS WITH MEN, WOMEN, AND CHILDREN. By Rev. David Davies. Third Series. Alexander & Shephard.

MANY of our readers have learned to look for Mr. Davies's annual volume with feelings which would suffer a sore disappointment if for any reason it should fail to reach them. The third series of his "Talks" is as simple, as fresh, and as stimulating as either of its predecessors. It happily cannot be said of him that "his well is dry." He still draws from it water, cool, pure, and invigorating. Mind and heart alike find refreshment and delight in these pages. The volume is more bulky than the first and second, as, in addition to the Talks with Children, there are fifty-two Talks with Teachers on the "International Lesson," and several short studies for the pulpit. The children's section, consisting of brief, luminous expositions of the "Pilgrim's Progress" (part 1), is by no means the least acceptable part of a volume which is good throughout. Mr. Davies is a born sermon-builder, and has a genius for constructive workmanship. Clear insight, robust judgment, tenderness of feeling, and sound evangelical faith are blended in happy harmony.

THE PLACE OF AUTHORITY IN MATTERS OF RELIGIOUS BELIEF. By Vincent Henry Stanton, D.D. London: Longmans, Green, & Co.

ALTHOUGH this essay does not possess so great a value as Dr. Stanton's masterly volume on "The Jewish and the Christian Messiah," it contains the most thorough discussion of recent years of a subject which is occupying increasing attention. The controversies which are raging around us all depend for their ultimate solution on the question of authority, or "the principle which is exhibited in all reasons for receiving or assenting to a truth, if such there be which are external to the man himself, to his own observations, reasoning, or intuition, or which, if revealed internally, lie beyond the reach of his own verification." Three theories have obtained—the Roman Catholic, which places authority in the Church; the Protestant, which places it in the Bible; the Anglican, which places it in the Church and the Bible and the consent of Catholic antiquity. The problem is more easily stated than solved; and, though Dr. Stanton has displayed great wealth of learning and argues acutely, especially as against the excessive claims of the Romish Church, he has not materially altered the position of the question. He does not ignore the rights of private judgment. He insists on the important part which is played by the Christian consciousness (in determining the claims and interpreting the meaning of the Bible), but he does not show why the Christian consciousness of those whom he regards as the Church should have authority over the Christian consciousness of others. The Church consists of fallible men. Can their beliefs and decisions be infallible? The very quotation which Dr. Stanton gives from Dean Church's "The Oxford Movement," as explaining his own position, suggests difficulties which are simply insuperable. "Within the limits of what the Church is committed to there is room for very wide differences of opinion." "It does not follow that the Church has settled everything, or that there are not hundreds of questions which it is vain and

presumptuous to attempt to settle by any alleged authority." Precisely so, and, in regard to the most urgent problems of to-day, we are thus thrown back on our own Christian consciousness. The Roman Catholic position seems to us to be, from Dr. Stanton's standpoint, more consistent than his own. There are risks in the exercise of private judgment. Its claims are often imprudently stated, and it may be most imprudently exercised. Something is due to the judgment and experience of others. But, ultimately, the decision rests with the lonely soul in the presence of the only God ; and the responsibility of the right exercise of our private judgment forms part, as Bishop Butler has shown, of the probation of our life. We do not, therefore, consider Dr. Stanton's essay as conclusive. But it is a book which no one interested in the subject can wisely neglect.

THE BROWNING CYCLOPÆDIA : a Guide to the Study of the Works of Robert Browning. By Edward Berdoe. London : Swan Sonnenschein & Co.

DR. BERDOE is surely right in saying that "it would be affectation to pretend to believe that every educated person ought to know, without the aid of such a work as this, what Browning means by phrases and allusions which may be found by hundreds in his works." Apart from his rugged and frequently obscure style, he drew so many of his illustrations from remote and forgotten incidents, and relied so largely on the most recondite sources of interest, that even well-read men frequently find themselves at a loss to understand him. Much has been done to expound and illustrate Browning by Mr. Nettleship, Mr. Fotheringham, Mr. Symons, Professor Henry Jones (whose essay should surely have been mentioned by Dr. Berdoe among the works of criticism and exposition), and Mrs. Sutherland Orr. But there was still scope for this Cyclopædia, which gives more fully than any previous work the kind of information required by nine readers out of ten. The complaint that it is too elementary will not be widely urged. That it is complete, and in every detail accurate, is of course more than can be affirmed. Amid the multitude of unusual words which Dr. Berdoe has explained there may be here and there a mistake. A clavichord is no doubt a man who plays the clavichord, not the harpsichord ; and a bilboa is a rapier, not a cutlaas. Some of the analyses of the poems are perhaps too long, and there are passages in *Sordello* and one or two other poems which might have been rendered more generally comprehensible by the aid of a good paraphrase. We do not expect to agree with all the author's interpretations of Browning ; and occasionally we should have been glad of a reconciliation of apparently conflicting opinions which the poet advances *in propria personâ*. But taking it all and in all, this Cyclopædia may certainly claim to be by a long way the most efficient aid to the study of Browning that has been published or is likely to be published. It has involved immense research, carefully and conscientiously carried on, and contains much that can be learned from no other available source. Lovers of Browning will prize it highly, and all who wish to understand him will consult it with advantage.

THE SABBATH IN PURITAN NEW ENGLAND. By Alice Morse Earle. Hodder & Stoughton.

To Miss Earle belongs the honour of having written the most quaint and charming historical study of the season. Few romances can vie with it in solid interest. It is as amusing as Galt's "Annals of a Parish," and worthy to stand side by side with David Gilmour's "Pen Folk." It is a series of vividly realistic pictures of a world which has now completely vanished, or of which we catch but the faintest echoes. These pictures have been drawn with rare skill, and could neither have been outlined with such accuracy nor so brilliantly coloured, apart from a delicacy of insight and a power of imaginative sympathy which are closely akin to genius. Those Puritan settlers in New England were men of heroic mould, strong and sturdy, resolute and uncompromising, intolerant of shams, and of much beside, but reverential and upright and zealous for the Lord of hosts. Their rude meeting-houses "were simple buildings enough—square log houses, with clay-filled chinks, surmounted by steep roofs, thatched with long straw or grass, and often with only the beaten earth for a floor." But their worship was no idle amusement. Their spirit was that of the Church militant. We can see them as summoned by "drum and horn and shell"; they go armed to the meeting. We can watch that important officer, "the Tithingman," "creaking, bustling, strutting, peering around the quiet meeting-house, prodding and rapping the restless boys, waking the drowsy sleepers." The Sabbatarianism of the old Puritans was excessive. But it would be well if we in these days had not got so far away from it. There was much in the good old times that we could not tolerate now. Neither ministers nor congregations would advocate a return to the ancient ways. They can, however, be studied to advantage, and we hope before long to take up several points of present-day interest suggested by this most delightful and welcome volume. We may remark here that the story told on page 284 of Mr. Haynes is told in a racier form by the late Dean Ramsey of the Rev. Walter Dunlop, of Dumfries; and we know, on the authority of a daughter of Mr. Dunlop's, who died some fifteen years ago, that the incident occurred as stated by the Dean.

THEODOR CHRISTLIEB, D.D., of Bonn. Memoir. By his Widow. And Sermons. Translated chiefly by J. L. Kingsbury, M.A., and Samuel Garret, M.A. London: Hodder & Stoughton.

DR. CHRISTLIEB'S name is happily not unknown to our English churches. As a Christian apologist he stands in the first rank; and though it is some eighteen years since it was published, we question whether there can even yet be found a more trenchant and conclusive refutation of rationalistic criticism on the Gospels than his "Modern Doubt and Christian Belief." His two works on Protestant Missions reveal power of another order equally striking, and his power in the pulpit must have been not less conspicuous. He was born in Württemberg in 1833—the son of the revered pastor of Birkenfeld. After the conclusion of his collegiate course at Tübingen, where he was profoundly influenced, though of

course in different ways, by Professors Beck and Baur, he came to England, and carried on pastoral labours chiefly among German residents in Islington. In 1865 he was appointed by the King of Prussia to the living of Friedrichschafen, and was greatly appreciated as a Court preacher. After three years he was transferred to Bonn as Professor of Theology, and held this important post until his death in 1889. His evangelistic zeal aroused great opposition in quarters where it ought to have awakened sympathy, and his life was a brave struggle. He was supported by the affection and enthusiasm of his students, and the nobleness of his character was universally acknowledged. One who knew him well says of him :—

“ Professor Christlieb did more than any other German professor of his time, by precept and personal example, to infuse a higher spiritual wisdom into theological training and preaching in Germany. He was the Tholuck of his generation. He is treasured as Tholuck was by thousands of Scottish, English, and American students and scholars.”

The sermons here presented to the reader are evangelical expositions of the great events of the Gospel history, suggested mainly by the days of the Christian year. They are at the furthest remove from dry, academic lectures, and are remarkable for their blended simplicity and strength, their glowing feeling, and their practical applications. The volume will be popular both in Germany and Great Britain.

**THE DIVINE HUMANITY**, and other Sermons. By the late Rev. John Turner Stannard. Edited by Rev. John Hunter. Glasgow : James Maclehose & Sons.

MANY of our readers doubtless remember the beautiful address presented to the Baptist Union by the Nonconformist ministers of Huddersfield at its autumnal session in that town in 1888. The address was read as it was written by the Rev. J. T. Stannard, minister of the Milton Congregational Church ; and when we say that the contents of this volume are in harmony with the generous and Christlike spirit of that address, no further characterisation will be needed. The writer of this review had the pleasure of being Mr. Stannard's guest during the Huddersfield meetings, and vividly remembers his considerate kindness. He received an impression of his high Christian principle, of his gentleness and courtesy and strength, which can never be effaced. His sermons were the expression of his best self—pure, chivalrous, and courageous. He had little delight in the externalities and conventionalisms of religions, but was eager to pierce to the heart of truth, and to live in its spirit. He had a strong and child-like faith in the Eternal Righteousness, which is also the Eternal Love. It was the reading of Mr. Spurgeon's memorable sermon on Baptismal Regeneration which induced Mr. Stannard to leave the Church of England and become a Nonconformist. He originally intended to devote himself to the profession of the law, but the ministry of the Gospel offered him a more congenial sphere. Of the troubles into which he was plunged by his doctrinal divergencies from the trust deeds of his chapel this is not the place to speak. He was himself the foremost to recognise the conscientiousness of his principal opponents, and, as the tributes in this volume testify, many of them lived to become his warmest admirers and

most attached friends. Our own interpretation of Christian doctrine by no means coincides with Mr. Stannard's, and we frequently find ourselves qualifying and supplementing his statements. But it is impossible to read such discourses as these without either intellectual or spiritual profit. Mr. Hunter's sketch of his friend is tenderly sympathetic, as well as discriminative, clear, concise, and forceful—a charming piece of literary work. Far beyond the limits of Mr. Stannard's personal friends the volume will meet with a cordial welcome.

THE EXPOSITOR. Edited by the Rev. W. Robertson Nicoll, M.A., LL.D.  
Fourth Series. Vol. IV. London: Hodder & Stoughton.

EXCELLENT as always, with a more than average number of papers of special interest. We have before called attention to the scholarly and ingenious articles of Professor Marshall on the Aramaic Gospel. The latest of these, on "Duplicate Translations in Mark," is, in some respects, the most interesting of the series. Dr. Samuel Cox has four papers on the first chapter of the Epistle of James. There are two of special interest, from the pen of the late Professor Elmslie, on Samson and Zechariah. Professor Duff's study on Jeremiah is another timely contribution; as is Dr. Plummer's reverent discussion on "The Advance of Christ in *Σοφία*," which discusses intelligently and reverently one of the most momentous questions of the day. Dr. Alex. Grosart's philosophical essay on "The Lost or Latent Powers of the Senses" is peculiarly suggestive; while the articles by Rev. W. W. Peyton and Rev. W. Lock, M.A., are in other ways notable. Professor J. S. Candlish has rendered good service in his critique of Dr. Dale's Theology, which is certainly open to the objections he alleges against it. Dr. Dale's views are said to present an almost exact analogy to those of Thomas Erskine and Macleod Campbell. But he lays greater stress than they do on the objective value of the Atonement, and insists with a clearness and emphasis which they do not show on the necessity of the punishment of sin, or on a moral equivalent of punishment if it is to be forgiven.

HOME PRAYERS. With Two Services for Public Worship. By James Martineau  
Longmans, Green, & Co.

WE read this, as we read all Dr. Martineau's devotional works, with mingled feelings. He has made this volume, as he says, his confessional, and the ground on which we obtain glimpses of the inner workings of a soul like his is sacred. Within certain limits we know of no breathings of a devout spirit more beautiful or helpful than these. They have the notes of true prayer, the sense of sin, the longing for pardon and purity, for sanctity and service. There is no obtrusion of the author's peculiar theology. Men of all creeds can use most of what they find here. It is the omissions of which they will complain. To those of us who believe in the Deity and Mediatorship of Jesus Christ, in whose Name all acceptable prayer must be offered, there is in the volume a defect which is fatal. We marvel that Dr. Martineau, with his fine insight, his moral and spiritual elevation, and intense sympathy with the mind of Christ, should have failed to see the truth which is of all others the most essential.

HOW TO READ THE PROPHETS. Being the Prophecies arranged chronologically in their Historical Setting, with Explanations, Maps, and Glossary. By Rev. Buchanan Blake, B.D. Part I. Edinburgh: T. & T. Clark, 38, George Street.

THIS work is written on the same plan as Mr. Blake's "How to Read Isaiah," and deals with Jonah, Amos, Hosea, and most of the minor prophets. We are glad to note that Mr. Blake proposes to deal subsequently with Jeremiah, Ezekiel, and the post-Exilian prophets. To place the prophecies in their true historical setting is to render an invaluable service. The arrangement in our English Bible obscures the connection between history and prophecy. A more accurate arrangement throws on the pages of these inspired men a flood of welcome light. Mr. Blake accepts many of the positions of modern criticism, but his work will be useful to all Bible students. His rejection of the chapter and verse divisions, and the adoption of paragraphs, with indications of the different styles of composition, aid a clearer understanding of the sacred text. He discusses with admirable insight the ruling conceptions of the prophets, while his glossary abounds in helpful hints.

A CYCLOPEDIA OF NATURE TEACHINGS; with an Introduction by Hugh MacMillan, LL.D. London: Elliot Stock.

IN no direction is the progress of thought more manifest than in the attitude of men towards nature. The Wordsworthian feeling—which really has its source in the Psalms and the Prophets—is now a common possession, and we have learned to see in the material world types and symbols of spiritual things. Nature, also, is a revelation of the thought and purpose and character of God—limited and inadequate, but real and often illustrating the higher revelation of the Word. This Cyclopædia, which contains apt and forcible extracts from all our best writers, should prove of immense service to preachers and teachers. It ranges over a wide area of subjects, and is clearly and systematically arranged. Its wise use will light up many an otherwise uninteresting sermon, and render ordinary preaching more attractive and helpful.

THE REDEMPTION OF EDWARD STRAHAN: a Social Story. By W. J. Dawson. Hodder & Stoughton.

THOUGH the texture of Mr. Dawson's story is somewhat thin, and its incidents a twice-told tale, he has succeeded in bringing before us in their urgency of appeal the chief social problems, which never attracted so much attention as they do now. His powers of description are intensely graphic. There are realistic studies in this book which take rank with the work of the foremost novelists of the day. Mr. Dawson is inspired with a passion for social reform, and urges it upon the churches as *their* special work. In his zeal for this he is somewhat unjust in his criticisms of the old-fashioned style of church activity, and the picture of the church meeting at Middleham is surely a caricature. There is so much that is good in Mr. Dawson's work that we regret the presence of anything which cannot fail to prejudice many people against it.

WIMPLEBURN; or, Village Sketches, and other Poems. By James Milligan.  
Edinburgh: Oliphant & Co.

FROM various descriptions in Mr. Milligan's poem, and from the manifest reference to Carlyle on pp. 58, 59, there can be no doubt that the village whose quiet, picturesque life he sings is Ecclefechan. His sketches are drawn with piquancy and grace. His verse is smooth and flowing, and has a freshness as of the fields and hills. Several of the village stories have the charm of an idyll. The "Months' Sonnets" display considerable force of thought and expression. The following tribute to Thomas Carlyle will be read with interest:—

“ And here, too, rests, after a fruitful life,  
Our northern TITAN. Stubborn will was his,  
And sturdy independence; and contempt  
For the mere tinsel of these modern times,  
With all their loud-mouthed insincerities.  
He poured upon the falsehoods of the age  
His withering scorn; and freely paid to worth  
The ready tribute of his powerful pen.  
And if, at times, when blinded by the sweat  
Of earnest fight, he struck a doubtful blow,  
Truth suffered not. Long time he seemed a voice  
Loud crying in the wilderness; a son  
Of uncouth speech, whose words the ermin'd world  
Regarded not. But the slow years brought round  
This shaggy prophet of all honest toil  
A large eclectic circle; and at length  
The master spirits of remotest lands  
Made reverent pilgrimage to see and hear  
The man who set our English OLIVER  
In the white light of truth; and drew, in lines  
Of lurid fire, the actors and the scenes  
Of that volcanic time when Fury rose  
And held red riot in the palaces  
Of Charlemagne. Severely great, he kept,  
Through all his years of ever-growing fame,  
The simple habits of his moorland home.  
Unspoiled by flattery, or by honest praise,  
He went through life. Refusing, touchingly,  
His country's honours, he all-meekly chose  
HUMILITATE, and a village grave!”

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THE RELIGIOUS TRACT SOCIETY'S BOOKS.

CRUSHED, YET CONQUERING, by the Author of "The Spanish Brothers." This story of Constance and Bohemia is a careful study of the times of the memorable Council, and of the character of Huss and his leading opponents. The writer wields



a graphic and vigorous pen in favour of the great principles of the Reformation.—**FIR TREE FARM**, by Evelyn Everett Green, is one of the best tales we have received from the pen of this prolific writer. It is a powerful protest against gambling, and traces the origin and growth of the passion for it, as well as its evil results, with remarkable power.—**ALDYTH'S INHERITANCE**, by Eglanton Thorne, shows the strange turns of Fortune's wheel, in a story of decided literary merit.—**STELLA'S PATHWAY**, by Ellen Louisa Davis. The heroine of this volume devotes herself to Christian work among the poor and outcast. Innumerable young ladies might with advantage read the book and follow the course it describes.—**DAN'S LITTLE GIRL**, by Jessie Armstrong. A sea-coast story, simple and winsome.—**AVERIL**, by R. N. Carey, is a capital book for girls; inculcating faith, charity, and self-denying service.—**JEANETTE**, by Lucy Taylor, inculcates very different, but, we fear, equally necessary lessons. It exposes the tricks of professional beggars, and warns against the charity that encourages a multitude of sins. It is cleverly written.—**MILLICENT SIMONDS**; or, *Through Cleansing Fires*, by Frances Sweyn. A somewhat painful story, turning largely on a child's mistake as to the character and whereabouts of her father.—**THE ORPHANS OF MERTON HALL**, by Emily Brodie; **FOXY FIELDING'S FRIEND**, by E. A. B.; and **MYRA SHERWOOD'S CROSS**, are all good stories for children.—**IVY'S DREAM**, by Henrietta E. Burch, shows how a child's dream of a cottage hospital was realised by each having his brick.—**IVAN AND ESTHER**, by Alice Lang. A timely story of the persecution of the Jews in Russia.—**BEN HADDAN**, by W. H. G. Kingston. No need to commend a book of Mr. Kingston's, full as it is of stirring incident and illustrating the maxim, "Do right whatever comes of it."—**JOSEPH'S LITTLE COAT** is a simple and pathetic story of a man's conversion and the means that led to it.—In **ALYPIUS OF TAGASTE** Mrs. Webb narrates a tale of the Early Church, which is dear to all lovers of St. Augustine, and which cannot be too widely known.

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#### BRIEF NOTICES.

**CHRIST, THE CREATOR AND REDEEMER OF MANKIND, AND GOD, THE CHRISTIAN'S FATHER.** By W. A. Popley (Elliot Stock). Mr. Popley's chapters are written in defence of the Gospel against the contentions of science, "falsely so-called," and the negations of rationalistic criticism. He has read widely and thought clearly, and though we may not be able to endorse all that he has advanced, we cannot fail to learn therefrom. The chapter on "Christ's Sacrifice covers Sins" calls attention to truths too commonly forgotten.—**THE BOOK OF REVELATION, Explained and Corroborated by History.** By "Veritas" (Elliot Stock). An exposition of the Apocalypse, mainly on the lines of Mr. Elliott and the late Dr. Cumming. Clear and concise, but not likely to win universal acquiescence.—**SHE LOVED A SAILOR.** By Amelia E. Barr (James Clarke & Co., 13, Fleet Street). A bright, breezy, and sensible story of sixty years ago. The characters are well drawn, and their chequered experiences—when sailing was not what it now is—are well depicted. The tone is healthy, and alike on literary and ethical grounds

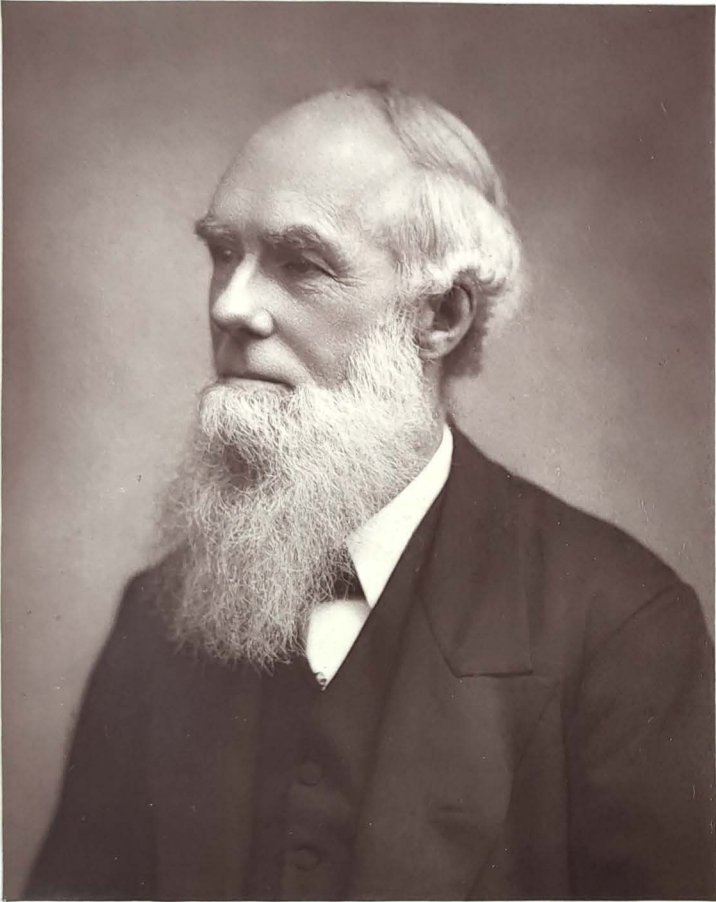
the book may be commended.—FOR PITY'S SAKE, and THE LAST LEADER. By Mary Linskill (James Clarke & Co.). These two short stories form the *Christian World Annual* for 1892. Clever and amusing, full of exquisite touches of description, and a fine power of satire.—HET PRISONS OF THE WORLD. With Stories of Crime, Criminals and Convicts. By Chas. Cook. Second edition (Morgan & Scott) Mr. Cook, a Christian philanthropist and evangelist—"The Howard of the Day," as Mr. Spurgeon in a genial preface calls him—has done noble service among prisoners and criminals. His book rivets and rewards attention.—DRIFTWOOD: Sketches from Real Life. By Agnes H. Welin. With preface by Dawson Burns, D.D. (National Temperance Publication Depôt). Stories which, alas, are too true. Their perusal will aid the good work in connection with which they are written.—The same publishers also send us THE NATIONAL TEMPERANCE LEAGUE'S ANNUAL for 1892. A very useful handbook.—YONDER; OR, GLIMPSES OF THE GLORY LAND. By G. W. Congreve (Elliot Stock). We need do no more than repeat the commendation we gave to the first edition of this instructive series of Bible-class Lessons. It amply deserves its popularity.—THE AUTHORITY OF CHRIST in the Criticism of the Old Testament. By Jonathan Seaver, M.A. (Elliot Stock). A calm, judicial presentation of the ordinary evangelical position on this great question. We are glad that it has passed into a second edition.—SOME PHASES OF A NONCONFORMIST FORWARD MOVEMENT. By J. Hayward (Elliot Stock). Well worth reading, even by those who, like ourselves, cannot adopt all its suggestions.—HEAVENLY CITIZENSHIP OF INFANTS. By Douglas Maclean, M.A. (Church Printing Co., 11, Burleigh Street, Strand). Mr. Maclean is a candid and courteous opponent, but there is nothing in his arguments which has not been refuted again and again. Is he prepared to treat infants as *bonâ fide* members of the Church?

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WE are pleased but by no means surprised to learn that Messrs. Maclehose & Sons, of Glasgow, have issued within a month of their publication a second edition of Dr. W. B. Robertson's remarkable lectures on MARTIN LUTHER, GERMAN STUDENT LIFE AND POETRY. The delivery of the lectures created great excitement, and their repetition was frequently demanded. Robertson's seer-like vision, opulent imagination, and graceful fancy made him a perfect word-painter, while his breadth and delicacy of sympathy gave him a power of swaying his audience such as few men possess. Let those who wish to *know* Luther and understand poetry at once procure this unique volume.

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MESSRS. MACMILLAN & Co. have issued in their new edition of the Golden Treasury Series, THE TRIAL AND DEATH OF SOCRATES, being the EUTHYPHRON, APOLOGY, CRITO, AND PHAEDO OF PLATO. Translated by F. J. Church, M.A. A NEW edition, bringing the issue up to the thirtieth thousand, of Archdeacon Farrar's ETERNAL HOPE has also reached us from the same publishers. It contains a new preface and two letters of interest from the late Dr. Pusey.



Therapeutic & Photographic Co Ltd (Permanent Photo)

*Yours very truly  
Thomas Barriss*

THE  
BAPTIST MAGAZINE

MARCH, 1892.

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THE REV. THOMAS BARRASS, OF PETERBOROUGH.

THE photograph this month gives an excellent likeness of a beloved brother once humorously referred to by the late Archbishop of York as "The Nonconformist Bishop of Peterborough." Notwithstanding his rigid adherence to principle, it has been the singularly happy lot of Mr. Barrass, in this noted cathedral city, to be, all along, on amicable terms with its clergy. As a proof of it, we find that on the above occasion Dr. Magee cheerfully acknowledged that "he had cherished friendly feelings towards him for twenty-two years." When generously entertaining at the Deanery the members of the committee of the General Baptist Association, Dean Perowne, now Bishop of Worcester, in a most genial manner testified to the assembled guests that "Mr. Barrass was esteemed and loved by all." From the renowned prelate down to the humblest curate, the unpretentious Baptist minister of Peterborough has indisputably won the "good name" which "is rather to be chosen than great riches."

Thomas Barrass was born at Barlestone, Leicestershire, on March 18th, 1825. He was the eldest of three children, all of whom are now living. His father, an earnest Christian man, died three years and a half after the birth of his first-born son, leaving his widow to struggle for a livelihood for herself and family. For nearly thirty years Mrs. Barrass remained in the village, highly esteemed by its inhabitants for her many self-denying acts of service. As a Chris-

tian, she was decidedly of the Puritan type, always teaching her children to "keep holy the Sabbath day," sending them from their earliest years to the Sunday-school, and accompanying them herself constantly to the early morning prayer-meeting and the ordinary services of the sanctuary. Her children have a grateful remembrance of her tearful, pleading prayers on their behalf, and feel that her consistent Christian life exerts within them still an influence that eternity will not efface.

Through such wholesome training, at the age of sixteen, her son Thomas was converted, being led mainly to decision through a solemn sermon preached by the late Rev. J. Stevenson, M.A., from the text, "For what shall it profit a man if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?" Baptized at Barton by the Rev. John Derry, he forthwith gave himself zealously to Christian work, becoming a Sunday-school teacher, a tract distributor, and ultimately a lay preacher. In the course of time he became such an acceptable supply in the villages, that Mr. Derry and his assistant, the Rev. Joseph Cotton, felt it to be their duty to advise the church to recommend him for admission to college. We find him accordingly entering the General Baptist College, Leicester, in September, 1846, and pursuing his studies under the Rev. Joseph Wallis. Among the students at that time, not to mention others, were the late Rev. Isaac Preston, Dr. Dawson Burns, and the Rev. William Gray. After residing at college for three years and a half, he left to become assistant minister to the Rev. F. Chamberlain, of Fleet and Holbeach, working with him for the space of two years and six months in undisturbed harmony, and with a good measure of prosperity. Then came the call to Peterborough, where, as the future showed, Mr. Barrass was destined to spend nearly the whole of his ministerial life.

The church at Peterborough had had a singular and chequered history. The exact date of its formation is unknown. That it dated, however, from the Commonwealth, and that its ministry had been mainly supported by an endowment left for that purpose in the earlier part of the eighteenth century, was certain. But whether this endowment did most good or harm is a question open for debate. That in dark and troublous times it served to keep the church from extinction is extremely probable. That it led pastors to retain office

when they should have given it up cannot be doubted. Thus, in the scanty records preserved to us, we read of one minister that, in the latter part of his time, "he seldom preached because he could not collect a congregation." Of his successor, that he received the emoluments of the office, but also failed in gathering the people to attend his ministry. And of a third, who, in advancing age and infirmity was induced to give up only when the church had dwindled down to five members, and the congregation frequently numbered not more than six persons. Yet this worthy and highly esteemed brother served the church for nearly half a century, and did some good, sterling work. In the year 1794, the church, however, had been reduced numerically even lower than this, for we are told that "only two members remained in church fellowship." Whether this worthy couple were a deacon and member, a husband and wife, or merely two ordinary members of either sex, we are not informed. It is a pity that their honoured names cannot be handed down to posterity. What the present church owes to the faithfulness and perseverance of these two godly souls cannot well be told!

But not until the close of the year 1845 did the little cause begin to lift up its head. Under the able ministrations of Mr. Pentney, formerly of Stamford, the church gathered strength, and we are told that "for more than three years he laboured with acceptance and success." But breaking down in health he was reluctantly compelled to resign, and the next two or three years students from the college supplied the pulpit. Meanwhile a new chapel had been erected on the old site in Westgate, and the Home Mission Society had taken the cause under its sheltering wing. It was at this period of the church's history that Mr. Barrass became the pastor; and its friends now began to hope, and, as the sequel proved, not in vain, that after the slow growth of two centuries, for the hardy little cause the day of prosperity was at last at hand.

Still, at the best, "the prospect was by no means flattering." The endowment had nearly all been swept away by the removal of the houses which had hitherto obstructed the view of the chapel; the members of the church numbered thirty only; the congregation was both poor and small; and a heavy debt of £460 remained upon the building. But, nothing daunted, the new pastor buckled on his armour and set himself zealously to work. In February, 1853, he was

“ordained,” the Revs. J. B. Pike, of Bourne; J. Jones, of March; J. Wallis, of Leicester; and J. Goadby, of Loughborough, taking part in the services. The next step, wisely taken, was to secure for himself, three months afterwards, a suitable helpmeet in the person of Miss Elizabeth Ruff, of Whittlesea, who in every way has proved herself to be an admirable “minister’s wife,” and who is deservedly held in high esteem by the large church and congregation with which she has been so long connected. Of eleven children born, six passed away in early life, five only surviving, all of whom it is pleasing to record are members of the church of which their father is the honoured pastor. More than ten years ago Mr. Barrass’s eldest daughter went out to India to engage in Zenana Mission work, and frequently sends to the church, school, and friends at home, in exceedingly interesting letters, most graphic descriptions of Hindu scenery and life, as well as of the valuable labours in which our sisters engage in Orissa.

The earnest minister, not content with existing things, at once began to put forth aggressive effort. The Divine blessing was soon realised; the church and congregation slowly increased; the aid granted by the Home Mission Society was gradually relinquished; a gallery was erected; and finally, at the expiration of six years, the joyous announcement was made that the chapel debt was entirely wiped off!

Before even the chapel debt was extinguished, a new chapel was opened at New Fletton, a suburb of the city, at a cost of £500; and a small building was purchased at the village of Stanground, for the preaching of the Word, and the instruction of the young. The crowded state of the chapel at Westgate ultimately made it a case of necessity to erect the present commodious chapel in Queen Street, the foundation stone of which was laid by Mr. Wherry, of Wisbeach, in June, 1869. As the new place of worship was capable of seating not fewer than 800 persons, some timid souls entertained the fear that the comparatively small congregation of Westgate would “look nowhere” in a building of such large proportions. But all such apprehensions speedily proved groundless. From the very first the place began to fill; new Sunday-school scholars constantly enlarged and multiplied the classes; and year by year the reports sent to the Association gave cheering statistics of large accessions to the member-

ship of the church, the inauguration of new agencies, and of good work done at the village stations.

In the meantime the pastor is chosen as secretary to the General Baptist Association, and afterwards as its president. In 1877 he writes the "Letter to the Churches," and in the latter part of the same year the church celebrated his "silver wedding" amid great demonstrations of gratitude and joy. Twenty-five years of arduous service in the cause was suitably recognised by the presentation of loving gifts to the pastor and his wife of the value of £150.

The erection of a mission-hall in the North Ward has served still further to increase this aggressive church's influence in the city. The New Fletton chapel has been renovated and enlarged. A new chapel has also been erected at Stanground, no debt whatever now remaining either on the central or on any of these places of worship. The present number of church members is 576; and, taking in the branch stations, there are 16 local preachers, 92 Sunday-school teachers, and 956 scholars.

It is possible that some who may peruse this striking narration may draw the conclusion that this large measure of success has been achieved because Mr. Barrass is an "extraordinary man"! He himself would be the last person in the world to think so. If Mr. Barrass may be considered at all an "extraordinary man," it is in the sense of his having endeavoured to use fully the talents God has given him. Having a pretty correct knowledge of what he can well do, he aims at nothing higher, but sets with earnestness to his known work, and does it. That he possesses valuable qualities that pre-eminently fit him for a lengthened pastorate in one place cannot be denied. He is constantly actuated by a predominant spirit of kindness. He is ever ready at any time or cost to do good to any man, woman, or child who may seek his aid. Imposition has never served to check the flow of his benevolence, however it may have tended to harden the hearts of many. Then he is a noted peacemaker. He once told the writer that from the commencement of his ministry he had taken for his mottoes three texts, which he invariably sought to put into practice: "A soft answer turneth away wrath;" "Make no friendship with an angry man, and with a furious man thou shalt not go, lest thou learn his ways and get a snare to thy soul;" and "Meddle not with them that are given to change."



Any man who endeavours honestly to carry out these shrewd and wholesome maxims will be the man best qualified for acting the part of a peacemaker. Another characteristic of Mr. Barrass is the possession of business tact. All his work is done on strictly business principles. Few ministers have been called upon to serve on more committees at home, and in connection with the General Baptist Association abroad, than he has, and the reason is seen in the widely recognised fact of his being a thorough business man, wise in counsel, prudent, and far-seeing; without at any time appearing to force his opinions upon others, he generally manages to get them adopted, the result, as a rule, being most beneficial.

As a household visitor his fame has been widely spread. He believes thoroughly in pastoral visitation, and carries it out fully. I do not exaggerate when I affirm that at least one-third of his valuable time has been devoted to this laudable pursuit. Believing the old proverb, that "A house-going parson makes a church-going people," at any amount of personal self-denial, Mr. Barrass has put the proverb into practice; and the effects on all hands have proved most salutary. Many persons have wondered how, while devoting so much time to household visitation, he has been able to "get up" his sermons. The enigma is easily solved. While devoting as much time as he can to study, in the course of his daily visits he meets with so many incidents connected with all phases of human life and history that tend to serve him as apt illustrations when preaching, that less necessity exists for him to devote that attention to his desk and library which in other circumstances would certainly be demanded.

Not to dwell upon other features, undoubtedly Mr. Barrass largely owes his success to his simple Gospel preaching. With a good delivery and pleasing manner his delight is to set forth extemporaneously the "old, old story," to show to sinners their lost and ruined condition, to point them to Christ as their only Saviour, and to urge them to seek a refuge for time and eternity in Him. In loving, earnest, persuasive personal appeals he generally closes his sermons; immediate decision for Christ being called for as an urgent necessity, and the "putting on of Christ by baptism" inculcated on all believers as their distinct privilege and duty. The frequent baptisms, that invariably crowd the chapel with deeply interested and

solemnised spectators, prove to be most impressive seasons, and the saving effects produced are often of the most cheering kind. I may add that Mr. Barrass is a total abstainer, and that his thoroughly consistent "walk and conversation" in the city in which he has so long dwelt is so marked as to have called forth even the eulogiums of the sceptical community.

How far the combination of these various qualities tends to make Mr. Barrass an "extraordinary man" may be safely left to the reader's judgment. It is certain that ordinary ministers can cultivate them, in any sphere of duty, if they will. One conclusion, however, may, at any rate, be drawn from the review of them, and that is, that solid, spiritual, and lasting success, with the aid of the Holy Spirit, after all depends, even in this "deep-thinking, cultured nineteenth century," far more in the development of the passive and active graces that the Peterborough pastor undoubtedly possesses than in the display of splendid oratorical gifts, brilliant talents, and of sparkling genius universally admired!

In closing this sketch, it is only just to state that, from the commencement of his ministerial career in Peterborough, Mr. Barrass has been greatly blessed with excellent church officers, whose labours and sacrifices have not only largely contributed towards his success, but have also tended to make his lengthened pastorate a remarkably happy one. When the General Baptist Association met as such for the last time in Burnley, it was Mr. Barrass's distinguished lot to be called upon to preach its last sermon; and the loving and judicious pastoral counsel tendered, embodying as it did lessons drawn from his life's experience, gives it a value, specially to students and youthful ministers, that calls for its circulation in a wider and more permanent form than it is ever likely to have by being buried in the pages of the Year Book. At the union of the two sections of the denomination, Mr. Barrass was chosen both as a member of the Baptist Mission Committee and of the Baptist Union Council. All who know him will earnestly wish that he may yet, even in advancing age, be spared for active service for years still; and that when he has entered into rest the Baptist denomination may not be found lacking in the possession among its ministry of many pastors of the like type.

H. W.

## THE LATE REV. C. H. SPURGEON.

THE fateful month of January, 1892, contains upon its death-roll the names of many distinguished Englishmen, and the name which closes the list is in some respects the greatest of all. The day on which Charles Haddon Spurgeon breathed his last will for long be a marked day in our calendar. Those of us who have watched the course of English religious life for the last thirty or forty years, and know how prominent a place he has occupied in it, find it difficult to realise that his bright, cheery presence can no longer ennoble and enrich it. He has been so constantly to the fore, his words have been so eagerly awaited and so widely circulated, and the influence he gained thereby has been felt so profoundly and in such opposite and unexpected places, that it requires an effort to think of its cessation. His removal makes a perceptible difference to the life of the metropolis, and in a lesser degree to the life of England at large; while there are thousands of people in all parts of the world who mourn his removal as a personal loss. It is no common sorrow which will be felt by the readers of this magazine, of which, for a time, Mr. Spurgeon was one of the editors. Mr. Spurgeon's ministry was from first to last unique. Dr. Maclaren, who is certainly one of the greatest preachers of our age, has more than once spoken of Mr. Spurgeon as the greatest, and has had no doubt as to his supremacy. For well-nigh forty years he occupied the most prominent pulpit in Christendom, and his words have been listened to, reported, and discussed as the words of no other man have been. He was but a boy when he entered upon his pastorate in London. The first sermon that he preached in New Park Street virtually ended his probation. Most men have to toil for their position; he stepped into his, and at once commanded all the avenues that lead to distinction. Coming to the metropolis of the world as a mere stripling, without any college training, he found greatness thrust upon him. He speedily became the most widely known and the most popular of all the ministers of the metropolis. Those who are not old enough to remember the excitement caused by his preaching can scarcely understand it. There had been nothing like it before; there has been nothing like it since. Crowds blockaded

the streets whenever he was to preach. People travelled incredible distances to hear him. The towns he visited in different parts of the country wore the aspect of a holiday, and in many cases business was actually suspended. The Metropolitan Tabernacle, which was opened in 1861, and seats some six thousand people, has invariably been filled to its utmost capacity. For thirty years this vast building has been the scene of a ministry which is altogether without parallel. It is not, perhaps, to be wondered at that success so unprecedented should be decried as a nine days' wonder, and that predictions of failure should be freely indulged in. Critics were puzzled; even friendly observers were doubtful as to whether such remarkable popularity could continue. There is in the history of the Church no other instance of one man being able to attract such large congregations week after week and year by year over so long a period. Still less is there an instance of the sermons of such a preacher being invariably reported, and at least one of them every week being published. The average circulation of the English edition has been from twenty-five to thirty thousand, and they have been regularly translated into several European languages. They have been republished in scores of newspapers, in separate numbers and in volumes, both in America and the colonies, and paid for by benevolent people as advertisements in Australian papers, that they might thus reach the settlers in remote districts, who were cut off from all ordinary means of grace. In the backwoods of Canada, on ranches and sheep farms in the Wild West, in lonely Highland glens, where statesmen and scientists are alike unknown, Mr. Spurgeon's name is familiar as a household word. Mr. Robert Louis Stevenson, in his "Memoirs of an Islet," tells us how the lighthouse settlement on Erraid, near to Iona, spent its Sundays when the lighthouse on Dhu Heartach was being built. "The sound of tools ceased, and there fell a crystal quiet. The men sauntered about in their Sunday's best, thoughtfully smoking, talking small, as if in honour of the stillness, or hearkening to the wailing of the gulls. And it was strange to see our Sabbath services, held as they were in one of the bothies, with Mr. Brebner reading at a table, and the congregation perched about in the double tier of sleeping bunks; and to hear the singing of the Psalms, 'the chapters,' the *inevitable Spurgeon's sermon*, and the old, eloquent lighthouse prayer."

Great, however, as Mr. Spurgeon was as a preacher, he was much more than a preacher. We have but to mention the Pastors' College, the Orphanage, the Almshouses, the *Treasury of David*, the *Sword and Trowel*, and books innumerable to remind ourselves of his unique versatility and his amazing industry. His administrative powers, though he did not, happily for himself and for us, found a new sect, or become the "General" of an army, were as remarkable as his powers of oratory. He had no ambition to form another religious society. Had there been a need for it—had the condition of England been in the nineteenth century what it was in the eighteenth, Mr. Spurgeon could easily have done what Wesley did. But he knew that the principles to which he was attached could be effectively presented and faithfully carried out without such action. It was his desire that those who are one in evangelical belief should unite more and more closely; and even his misunderstanding and his misjudgment, as we regard it, of his brethren of the Baptist Union does not alter our opinion on this point. We are thankful that he was free from an ambition whose results could only have been disastrous.

It is natural that people should ask, with reiterated emphasis, what was the secret of his success—especially of his success as a preacher. Genius defies analysis. The element of which we are in search eludes all our tests. We are reminded of his superb voice—sweet, clear, and melodious, ringing out its clarion cry, or thrilling men as with the rich and full-toned harmonies of a powerful organ. Many of us who have heard all the great orators of our day think that there has been, for the mission of the Christian preacher, no voice so marvellous as Mr. Spurgeon's. He was endowed with a splendid physical constitution and had a genius for hard work. He had fine perceptive powers, and could see clearly and quickly. There was no mistiness in his thinking—no vague twilight. He dwelt in the full splendour of noonday truth. He had vast stores of the uncommon quality so ironically misnamed common-sense. His judgment was generally sound, and, though not technically a scholar or a theologian, he knew far more than most of those who bewailed his ignorance. Few men have read so widely as he did in almost every kind of literature, or could give such a good account of their reading. The men who depreciated him as a mere talker did not know him. His intellectual power was, indeed, very great. In sheer ability he

had few equals. He was able, as few others are able, to see into the heart of spiritual truth, to illustrate it, and to bring it home to the conscience. His irrepressible flow of humour, his racy style of speech, his fine command of strong and sturdy Saxon, his unfailing resources of illustration, gave him a prominence among speakers, though no intellectual or vocal gifts would have gained for him the influence he possessed. His faith in the Gospel was unquestioning. He never felt the pressure of doubt, and probably could not understand the perplexity and torture of some minds when confronted by problems which cannot be evaded. Questions of Biblical criticism had no attraction for him, nor had he the aptitude for dealing with points which demand minute and microscopic investigation, or prolonged and painful research. He was consumed with a passion for the salvation of men, and cared for little else. Even in his doctrinal sermons we could catch the notes of this wistful tenderness—this yearning to bring men into the fellowship of Christ. Mr. Spurgeon had what Dr. Chalmers so expressively called “blood earnestness”—an impassioned longing for the salvation of the lost. He was utterly forgetful of self—anxious only for the exaltation of his Master and the progress of His work. His career is a magnificent testimony to the power of the Gospel of Christ, the efficacy of evangelical truth—the truth that we, as sinful men, are lost, and can be saved only through the mediatorship of the Lord Jesus Christ and the regenerating power of the Holy Spirit. The most remarkable ministry on record was intensely devoted to the proclamation of this truth; men gathered around him that they might hear the old, old story, and found in it a perennial charm. No new gospel could have soothed their heart, appeased their conscience, or renewed their life. Redeeming grace was in the old message and in it alone. What a proof there is in Mr. Spurgeon’s career of the value of preaching as an agency of Divine appointment! The supreme place among the means of conversion and edification still belongs to the herald of Christ—to the preacher whose specific function it is to proclaim the Gospel. The success of a man of quite exceptional gifts is no test of what can be accomplished by men of average power; but the spirit of consecration which gave to these gifts their highest value may be shared by all preachers alike. Though there was but one Charles Haddon Spurgeon, and is not likely to be another, the most ordinary men who

make diligent use of their capacities and are equally faithful may have a measure of success which, in its way, shall be as memorable as his. How independent his preaching was of subsidiary aids! He did not attract men by an elaborate musical service, by coarse, sensational devices, and by attempts to amuse rather than instruct. Banners and trumpets and drums were not so much as thought of. All who knew Mr. Spurgeon have borne witness to the reality of his communion with God. He lived in the light and joy of a continuous Divine fellowship. He was a man of prayer, and his people shared this characteristic with him. He often stated that this, more than anything else, was the secret of his success, and, to a larger extent than most of us imagine, it probably was so.

Of Mr. Spurgeon's separation from the Baptist Union in consequence of the Down Grade controversy, this is not the place to speak. Our views on it, expressed fully at the time, are unchanged; but, differing as we did from Mr. Spurgeon's procedure, and deploring it as mistaken and hurtful, we have never had a moment's doubt of his utter and absolute loyalty to the truth. He took what he believed to be the course demanded of him by that loyalty at great pain and sore cost to himself, as well as to us. But we did not—indeed, we could not—cease to revere and love him. He has, and always will have, his old place in our hearts. We remember him with tender and affectionate regret, and are sorrowfully conscious that we shall not look on his like again.

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### PAUL AT ATHENS.—III.

HAVING set forth what nature tells of God, Paul now passes on to matter distinctly Christian, and begins to open out that great and gracious message committed to him as an apostle.

In past ages the Athenians, like other Gentiles, had been dishonouring God by their vile idolatry. But it might be said of them that they *did it ignorantly in unbelief*. God had been very patient with them. Instead of visiting them in judgment-wrath, He mercifully forebore, and was as one who did not see. He "suffered" them as they walked in their own way. His forbearing did not mean that He was an unconcerned spectator, or that He did not know what was

going on, or that He secretly acquiesced. But the times of ignorance are now past. The true light shineth. God has sent forth messengers into every land, through whom He commandeth all men everywhere to repent. What a tone of authority is here! What ambassador ever delivered his monarch's challenge more dauntlessly!

The call to *repentance* can be addressed only to beings endowed with conscience, and capable of saying *Yes* or *No* to the living God. In apostolic preaching, according to the Lord's commission (Luke xxiv. 47), it was to have for its companion word *forgiveness*, both words to be uttered in the same breath. It carries in it a tremendous accusation, and suggests a great hope. However slightly men may deal with it, it is one of the profoundest words in human speech. It marks no mere superficial and temporary pain, such as many reduce it to. We find plentifully enough among men self-accusings and vain regrets, shame because sin has been discovered, rage because it has falsified its promise, making up a state bitter almost as hell, while there is no real change wrought within. Nor does it mark the mere resolution formed in the glow and flush of excited feeling to live "a noble life." In its deep Bible sense, repentance is the heart's sincere acknowledgment of having been sinfully in the wrong, and its turning trustfully to the God of grace for pardon and renewal. It is the man taking God's side against his own sin. It is the man humbling himself before God on that kneeling-place which mercy has provided. It is the prodigal coming to himself, and saying, *Father, I have sinned*. Without repentance, pardon would be no blessing. Without repentance no life can be right, but must go on from bad to worse. Without repentance, heaven itself would be only a prison-house. Set in the light of eternal purity, how black and stained the past appears! But if there is pain for a man in the disclosure of his sin, and in that imperative summons to repentance—bitter pain and shame and humiliation—there is also promise. It shows that God does not despair of the man. And so the word "repent" becomes a word of grace, kindling hope. Would He call me to repent if He had no purpose of mercy—if there were no forgiveness with Him—if nothing lay before me but a certain fearful looking for of judgment and fiery indignation?

Elsewhere we are told that God "gives" repentance as well as remission of sins. So He does by His dealings in providence, and



the mysterious working of His Holy Spirit. To the men of Athens Paul says, God "commandeth" men to repent. It is His will that they should. He requires obedience.

The command is enforced by this consideration: "He hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained." So, then, there is *another* Areopagus for all mankind. Hearing the words, we think at once of that day in which the secrets of all hearts shall be made manifest, and every man shall receive according to the deeds done in the body, according to that he hath done, whether it be good or bad. Even reason and conscience, apart from revelation, suggest the thought of such a day. What mean those Dreads, Questions, Forebodings, heart-shaking Tremors, that invade our chambers in the still and silent night? Man alone knows them. Man alone on earth looks back on the past with remorse and forward into the future with dread. What does it portend? Can it be that all is over with the godless man, the man of selfish luxury, sleek and full-fed, haughty, overbearing, unscrupulous, free-thinking—and with the godly poor whom he oppressed and used as stepping-stones—when this brief life ends? Should there not be a future reckoning-day? These questions, indeed, do not lead us into certainty. Not until reason and conscience enter into "the sanctuary of God" do we attain assurance that His righteousness has larger scope than this earth and man's three-score years and ten. But when we do enter there, the otherwise inexplicable and tragic riddle of life comes to be understood. True, it may be only "a part" of God's "way" that is shown. But just as the astronomer, who sees a comet only for a week, can determine its orbit, and follow its flaming course through space, so the heaven-taught soul, in the sanctuary light, can believe in a righteousness and a love which transcend all human imagining, and in a Hereafter in which God shall show Himself to be GOD. The Judgment is certain—Paul says—certain for the "world"; and the "day" is appointed.

So is the Judge. He is to be a "Man." Paul does not mention the God-ordained Man—does not name Him once in the whole address—but we know who He is, "the Man Christ Jesus," the Son of the living God. The Father has given Him authority to execute judgment, because He is the Son of man. A wonderful picture of

the Son of man executing judgment is given in Matt. xxv. 31—46. He is seen coming in His glory attended by His holy angels, and taking His seat upon the throne of His glory. All His once-challenged rights of royalty are vindicated—He is the King. All the nations are gathered before Him; and, as an Eastern shepherd divides His flock into the sheep and the goats, so does the King separate those who stand before Him into two classes—the righteous and the wicked, placing the former on His right hand and the others on his left. His procedure commends itself to every man's conscience; every man will feel that Christ has given him his proper moral place. In this world, to our eye, class melts into class insensibly as darkness melts into morning light, so that we cannot draw a line and say, The darkness is all on this side and the light on that. But the King sees men as they are in verity, and separates them externally, as before they were separated inwardly, into the two classes which alone He recognises—the righteous and the wicked; and then He apportions them their fit destiny in the world to come.

What does this judging of the world imply? Does He appear only at the final Assize? Is He not also judging *now*? Is not His will the supreme law for thought and affection and deed? Is not the sovereignty of all nations His by right? If so, I would take Paul's word "to judge the world in righteousness" in its widest sense, as equivalent to the exercise of sovereign rule. And I would open out the thought in accordance with that wonderful vision described in Daniel vii. The four winds of heaven strove on the great sea, in furious blasts, strong and fierce as Euroclydon, rushing from all quarters, and producing wild commotion. Four great beasts, fierce and terrible, emerge in succession from the stormy sea, as the empire of Charlemagne or that of the first Napoleon emerged out of fierce disorder and strife. These beasts symbolise great world-monarchies, each a cruel despotism. Based on brute force, proud, merciless, terrific in their strength, these monarchies become more and more regardless of human rights, more and more reckless of human suffering, kindling fierce passion or sullen and despairing hate in the oppressed. The Seer looks on in pained perplexity as the vision unfolds itself. Is this, then, to be the fate of humanity? Is there never to be a kingdom of righteousness and peace and human

brotherhood? Must war and oppression and hate go on for ever? Silently and suddenly, as in our dreams, the scene is changed. Unseen hands placed thrones in order as for a King and His attendant princes; and lo! "the Ancient of Days" appeared and "did sit." His robe was like snow, emblematic of stainless sanctity; the hair of His head was white like the pure wool; His throne was flame, and moved as on wheels of burning fire. A river of flame—"a fiery stream"—issued and came forth before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the Judgment was set and the Books were opened. The judgment process is not described; but the issue is declared—the world-monarchies are overthrown, and the power they had abused is put into other hands, and the kingdom is given to the saints of the Most High. Then, in the night-visions, while the great world lies asleep, One like the Son of man is seen coming in the clouds of heaven, and standing before the Ancient of Days; and on Him the sovereignty of earth is conferred with all its regalia: there is given Him "dominion and glory and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion which shall not pass away." It is not a reign of terror, but of righteousness and truth and peace without end. Well may all voices join in the exulting song: "Make a joyful noise before the Lord the King: let the sea roar and the fulness thereof, the world and they that dwell therein; let the floods clap their hands, let the hills be joyful together before the Lord: for He cometh to judge the earth: with righteousness shall He judge the world, the peoples with equity." As I understand the matter, it is to this sovereign rule of Jesus Christ that the Apostle points when he announces that God will judge the world in righteousness by that Man whom He hath ordained.

How can we have certainty of a thing so stupendous—so all but incredible? God hath given assurance unto all men, in that He hath raised this ordained Man from the dead. Paul has reached the point when his hearers can hear no more. He has been getting wilder and wilder, as it seemed to them, and now he has reached the uttermost pitch of absurdity. No sooner did he name the resurrection of the dead than there rose a peal of derisive laughter; others, putting on their hats and moving off, said in polite irony, "We will hear thee

again of this matter." We have had enough for to-day. And so the assembly broke up before the sermon was finished.

What did they miss? For one thing they missed the next word that Paul was commissioned to preach—"remission of sins," through the ever-availing sacrifice of Calvary—remission of sins and salvation to the uttermost, even for the chief of sinners.

The address seemed to fail of its aim. Yet not wholly. *Some* clave unto Paul and believed. Two names are singled out for special mention—Dionysius, a member of the highest and most venerable court of judicature in Athens or in Greece; and a woman named Damaris, who, according to Stier, might be like that sinful woman who washed the Saviour's feet with tears, and wiped them with the hairs of her head, whose sins the Lord forgave, and whom He sent away in peace.

JAMES CULROSS.

## A HUNDRED YEARS AGO AND NOW.

### III.—LOYAL RESPONSES TO THE TRUMPET CALL.

THERE is a vast difference between the discovery and the recognition of truth, between the genius which plans a campaign and the ready obedience which carries it out. A comparatively small measure of intellectual power will enable a man to apprehend and appreciate truths which he could never have found out for himself, and to execute orders which he could not have devised. All Euclid is, according to the common saying, in the mind of a savage; but how many savages could have evolved it out of their minds? The law of gravitation is as old as the world itself, and no special aptitude is now required to see the signs of its working; but its discovery was possible only to the genius of a Newton. "Every schoolboy" is to-day familiar with facts which for long were unknown to men of gigantic power, and can verify the operation of natural laws and processes of whose existence the wisest philosophers had not even the faintest perception. After discovery everything appears so plain and simple that we wonder at our former blindness and ignorance. The locomotive engine and the steamboat, the telegraph and the telephone, are rightly classed among the marvels of science, but we have become accustomed to them, they are among the common-place facts of our observation, and are now a mere matter of course. Something

like this takes place in the sphere of our religious life. Great movements are inaugurated, new departures are made, and in a very little time the truths and principles which could only be discovered by men of commanding spiritual insight and burning enthusiasm are accepted with almost unquestioning submission. The missionary idea is so simple, so natural, and so entirely in harmony with the genius of the Gospel, that its promulgation seems to many of us a very small matter, and the passionate appeal of William Carey is regarded as in no way wonderful. It was simply what might have been expected! Perhaps so; but there is a difference between what might have been and what was; and in its own way it was as startling as the discovery of the law of gravitation or of a new world. Carey, as is well known, was denounced as a dreamer, a visionary enthusiast, a meddler with the Divine order, a malignant fanatic, a sower of discord, and I know not what else. The bulk of British Christians were not prepared for his trumpet-call; yet some there were who loyally responded to it, and made it evident that they could understand and appreciate even where they could not originate. That strange solitary figure, moved by a mighty passion, and pathetic in his loneliness, gradually gathered around him a band of sympathetic helpers in whose hearts God had kindled a fire similar to that which burned in his own. In the great combat he had not, after a time, to fight single-handed. The bold and intrepid leader saw flocking to his standard one and another who, like himself, had caught sight of the sins and sorrows of heathendom, and had heard in his words the voice of their ascended Lord, "Go ye into all the world and preach the Gospel to every creature." And the work of all these was needed. The general must have his officers and soldiers. The plan of the architect cannot be carried out, unless masons and carpenters, bricklayers and labourers, do each of them their part. The people must all offer themselves willingly.

After the memorable sermon at Nottingham, and the resolution which formed its most fitting sequel, we can easily imagine what the prominent topic of conversation among the Baptists of the Midlands would be. In every town and village, at religious services and in social gatherings, in workshops and farmhouses, at casual meetings by the wayside and appointed assemblies, the determination to prepare a plan for sending the Gospel to the heathen would be discussed

timidly or fearlessly, approvingly or disapprovingly, as the case might be, with wonderings on all hands as to what would be the issue thereof. Four months elapsed without any public or combined action to carry the resolution into effect, but it was doubtless necessary to "make haste slowly." On October 2nd, 1792, after the ordinary Association services at Kettering were over, the ministers, twelve in number, "retired to consult further on the matter." The room in which they met was in the house of Mrs. Beeby Wallis, the widow of one of Mr. Fuller's deacons, who had died a few months previously. The room is described as the back parlour. The white house, with its long rows of windows, is still visible from the Midland Railway, a little to the north-west of the station, and will easily be recognised by those who have seen the representation of it on the children's Centenary medal. These ministers were poor, uninfluential in society, and ignorant almost of their next step, yet, "being desirous of making an effort for the propagation of the Gospel among the heathen, agreeably to what is recommended in Brother Carey's late publication on the subject," they solemnly agreed to act in society together for the purpose. The society was to be called "The Particular Baptist Society for Propagating the Gospel among the Heathen," and, as such an undertaking was necessarily attended with expense, they agreed to open a subscription immediately for the above purpose, and to recommend it to others. A committee was appointed, with a treasurer and secretary (Rev. Andrew Fuller). The minutes of the meeting were signed by all present, whose names we must here record:—"John Ryland, Reynold Hogg, John Sutcliff, Andrew Fuller, Abraham Greenwood, Edward Sherman, Joshua Burton, Samuel Pearce, Thomas Blundel, William Heighton, John Eayres, and Joseph Timms. Whose subscriptions, in all, amounted to £13 2s. 6d." The amount subscribed was insignificant enough, apart from the circumstances in which it was promised; and, even as a beginning, it was, according to all ordinary tests, too trivial to claim notice. The mention of it was greeted with scorn. Unsympathetic critics ridiculed the idea of converting 420 millions of pagans by a subscription, and timid-hearted friends were incredulous and despondent. But small beginnings may have mighty endings. Christendom itself originated in a movement which, beside the popular systems of philosophy and the great world powers, was as a grain of mustard seed.

To despise the day of small things is no mark of superior insight or of unerring judgment. Contempt and scorn are as often as not the weapons of a small mind and a sign of mental blindness. Behind that subscription—greeted though it was, in some quarters, with heartless ridicule—there was “the promise and potency” of life. It was the offering of a clear-sighted and unconquerable faith, of a sincere and enthusiastic devotion, of an unquenchable hope. It was a pledge that these men, at any rate, fired by Carey’s expectancy, were resolutely prepared to do and dare, though there should be hurled at them “the pelting scorn of half their age.” £13 2s. 6d. was little more than an average of £1 from each member of the meeting, but even that could not have been promised without much self-denial on the part of men whose scanty means barely enabled them to secure the merest necessaries of life. These twelve country pastors, who, in the low-roofed parlour of a widow’s house at Kettering, founded the first purely English missionary society, were, as Dr. Smith suggests, the worthiest successors then living of the twelve apostles in the upper room of Jerusalem.

This historic meeting of October 2nd was adjourned to October 31st, when, according to agreement, the ministers met at Northampton, the subscriptions were paid in, and the subject more particularly considered. Progress was largely ensured by the generous activity of Samuel Pearce. When he heard of the proposed meeting at Kettering, he resolved to attend it, and, accordingly, his name appears among the twelve. Andrew Fuller testifies of him that “he entered into the business with all his heart. On his return to Birmingham, he communicated the subject to his congregation with so much effect that, in addition to the small sum of £13 2s. 6d., with which the subscription was begun, £70 were collected and transmitted to the treasurer, and the leading members of the church formed themselves into an assistant society. Early in the following spring, when it was resolved that our brethren, Thomas and Carey, should go on a mission to the Hindus, and a considerable sum of money was wanted for the purpose, he laboured with increasing ardour in various parts of the kingdom; and, when the object was accomplished, he rejoiced in all his labour, smiling in every company, and blessing God.” Before this meeting at Northampton on October 31st, the subscriptions, with the £70 from Birmingham, reached a total of £88 18s.

A third meeting was held in November, though, as yet, no definite plans of action were formed. Foreign countries were not so familiar as they are now. There were few travellers. Books of description were rare. Photography was unknown, and the art of engraving was in a less advanced stage. But the brethren resolved that they would all gain whatever information they could from books of travel, Christian merchants, and any other persons who were in sympathy with their design, and that they would consider the qualifications necessary for those who should personally go to the heathen.

The actual selection of the mission-field was determined in an entirely unexpected manner by the appearance on the scene of Mr. John Thomas, a ship surgeon who had been in India, and had not only preached to the Hindus, but had urged on friends in England the duty of sending missionaries to India. Sydney Smith makes sport of Thomas's search in Calcutta for religious people, and of his advertising for a Christian. The good surgeon was, no doubt, imprudent, flighty, and erratic, and occasioned no small difficulty to his friends and co-workers; but, with all his defects, he was a sincere and courageous Christian, and the means of rendering invaluable service to the movement which was being set on foot. Carey recognised his goodness, and smarted from his capricious temper and his sharp tongue. When Thomas arrived in England he heard with delight of all that was being done in Northamptonshire, and at once began a correspondence with Carey, telling him of the claims of Bengal, and pleading for it as the scene of the first missionary endeavours. The Committee were called together to consider Mr. Thomas's letter. Fuller was directed to make all necessary inquiries with regard to the character and abilities of Thomas, and to the possibility of working with him. At the fourth meeting of the Committee, held on January 9th, 1793, the services of Carey and Thomas were definitely accepted, and the following record of the fact has been preserved:—"After a most serious, solemn, and affectionate meeting, attended with fasting and prayer to Almighty God, accepted the offers of both the above brethren, engaged to pay every possible attention to the temporal accommodation of them and their families, and to afford every possible assistance to the church at Leicester who must be deprived of the labours of their beloved pastor." Before this meeting closed, Mr. Thomas unexpectedly arrived, and saw for the



first time his comrade in the great fight. "It was late in the evening, and while in full deliberation, that his arrival was announced. Impatient to behold his colleague, he entered the room in haste, and Mr. Carey rising from his seat, they fell on each other's necks and wept." The contributions at that time amounted to £115 0s. 6d., so that there was much to be done before the two brethren could set sail. Appeals were made to the churches in various parts of the country; Carey going north, Thomas going west, and Fuller visiting London and other places in the south. The success of these appeals was as great as could at the time have been looked for; but the heroic pleaders met with many rebuffs, and passed through strange experiences. At Bath, where Thomas arrived late one Saturday night, wet through, and preached on the Sunday, a poor widow laid on the table a penny, and for a time it seemed as if that were to be the only contribution. Thomas pleaded again, almost heartbroken, and the penny became £20. Few pictures are more pathetic than that in which Mr. Fuller's son and biographer tells us how "some of the less frequented streets of the metropolis afforded him a temporary asylum, to which his tears bore witness to the lamentable coldness of religious professors." In other words, he turned aside into some quiet street to relieve his disappointed heart by "a guid greet." Those were not the tears of a weak sentimentalist, but of a man of iron mould, of massive and robust mind, fearless as a lion, a true king of men, and all the more a king because he combined with his strength the charm of a womanly tenderness.

Carey must have been greatly encouraged by the loyal responses of the twelve, and especially by the indefatigable labours of Fuller and Pearce, both of whom threw themselves heart and soul into the work. Fuller had to make frequent visits to the leaders in the movement; to reconcile Carey's church at Leicester to the separation; to overcome Mrs. Carey's unwillingness to accompany her husband; and to remove various other difficulties. Without his sagacity and undaunted energy, the inspiring story of those early days would have been very different. The church at Leicester had imbibed Carey's spirit. The best proof that his labours had not been in vain is the fact, that anxious as they were for their own sakes to retain him, they willingly gave him up at the call of Christ. The church minute-book

contains the following entry, March 24th, 1793 :—"Mr. Carey, our minister, left Leicester to go on a mission to the East Indies, to take and propagate the Gospel among those Idolatrous and Superstitious Heathens. This is inserted to show his Love to his miserable Fellow-Creatures ; in this we Concurred with him, though it is at the Expense of losing one whom we love as our own souls."

Some days before this entry the farewell to the missionaries had been spoken. The forenoon was spent in prayer. At two o'clock, Mr. Thomas preached from Psalm xvi. 4 ; Mr. Hogg, from Acts xxi. 14 : "The will of the Lord be done"; and in the evening, Mr. Fuller addressed the departing missionaries from John xx. 21. The charge appears among his sermons, and, like all that proceeded from his pen, will amply repay study. The strong man was strongly moved : "Every part of the solemnities of this day must needs be affecting ; but if there be one part which is more so than the rest it is that which is allotted to me, delivering to you a solemn parting address. Nevertheless I must acknowledge that the hope of your undertaking being crowned with success swallows up all my sorrow. I could go myself without a tear, so, at least, I think ; and leave all my friends and connexions in such a glorious cause. Impressed, therefore, with these sentiments, I can the more readily and cheerfully part with you." He then dwelt on the analogies between the objects of Christ's mission and that which was being then inaugurated. His brethren, like their Redeemer, were acting under the direction of the Father. There was, too, a similarity in the difficulties and trials that had to be encountered, and in both cases alike there were promises of support and the prospect of a glorious reward. "Go, then, my dear brethren, stimulated by these prospects. We shall meet again. Crowns of glory await you and us. Each, I trust, will be addressed at the last day by our Great Redeemer, 'Come, ye blessed of My Father ; these were hungry and you fed them ; athirst and you gave them drink ; in prison and you visited them : enter ye into the joy of your Lord.' Amen." This valedictory service must have been a season of hallowed fellowship. The Spirit of God was manifestly present, and His gifts were bestowed in rich measure upon the assembly. Sympathy with Christ as the Redeemer, and with men as sinners, led to unwonted consecration, and the offerings for the

missionary work amounted to upwards of £600. Well may we thank God that such responses were made to Carey's Trumpet Call. May there be equally generous responses to the demands made on us to-day!

EDITOR.

## BIBLICAL SCIENCE AND THE HIGHER CRITICISM.\*

BY PROF. WM. ARNOLD STEVENS, D.D.

### I.

**A**MONG the movements or processes that characterise modern religious history, there is one which is coming daily into closer touch with the life and experience of every Christian scholar—indeed, with the experience of every earnest, thoughtful student of the Bible. This process is Biblical criticism, one phase of it being known as the higher criticism.

My theme is *Biblical Science and the Higher Criticism*. Assuming that we recognise the function and acknowledge the importance of Biblical science, I wish to discuss *our duty as Christian scholars in reference to the Higher Criticism*; what view we ought to take of it, and in what attitude we ought to stand towards it, in the present crisis of religious thought.

My object is first, to show *what Biblical Criticism, particularly the Higher Criticism, is*; secondly, to make it evident that *critical research is legitimate Biblical science*, and hence that it is not only to be welcomed and encouraged, but that it is obligatory upon the Christian scholar; thirdly, to state *certain principles that condition and regulate critical research*; in other words, *the criteria of legitimate Biblical Criticism*.

In this course of thought I shall be guided, and my argument will be sustained, by the words of the Apostle Paul in 1 Thess. v. 20-21: "Quench not the Spirit; despise not prophesyings; [but] prove all things; hold fast that which is good." These words were addressed to a Christian community passing through a crisis of intellectual and religious disquietude similar in some respects to that which we

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are experiencing—a period marked by unsettling of faith, and by doubt as to the sources of religious truth. They furnish us with an important principle of permanent application. Observe that these four clauses are not detached and separate precepts—simply four beads strung together—but are welded into one single practical and wide-reaching principle of thought.

Taking up our first question, let us ask *what Biblical Criticism, particularly the Higher Criticism, is.* In general we may answer that it is simply a set of processes employed in the science of history. Let us remember that there *is* a science of history—a branch of knowledge entitled by its methods and results to rank among the sciences. By science I mean not mathematical or physical science, but any department of verified and systematised knowledge. History has now an acknowledged place among the sciences. Within the past century it has accomplished much in building up the great fabric of human knowledge; if we omit certain of the physical sciences its results constitute one of the principal achievements of the human mind during the last hundred years. As a science it is modern; it forms an important part of that remarkable intellectual movement and awakening distinguished in philology by the names of Bentley and Wolf; in geography by those of Ritter and Edward Robinson, and in the field of ancient history by those of Simon, Niebuhr, Neander, Ewald, Döllinger, and Lightfoot.

Now criticism, as I have said, is simply one of the many processes employed in historical science. It is history engaged in *verifying the facts of the past.* It is verification; the attainment of certitude as to alleged facts by the cross-examination of witnesses and the application of all possible scientific tests.

For instance, history takes up an old manuscript, or the copy of an ancient book, to ascertain the genuineness, or the purity and integrity, of its text—a line of research which is chiefly concerned with the transmission of documents. This is textual criticism, or, as it is often termed, Lower Criticism—being thus distinguished from the next kind of investigation to be mentioned. This next kind examines the document, not as to its written or printed text, but considered *as a book*—its antecedents, its credentials, its structure. It takes a literary document and applies the tests of science in order to ascertain its date and authorship, the sources from which its

author drew his story or his thought, its integrity (*i.e.*, whether it was originally one piece of writing, the work of one author), or the credibility and general character of its testimony. This is the so-called *Higher Criticism*; applied to the Christian Scriptures it is usually called Biblical Criticism. Or, again, the science of history may investigate any set of institutional or historic facts, in order to ascertain their true origin—the basis of reality on which they rest; for example, the origin of the jury system, or of the eucharistic supper. This is historical criticism in a still broader field.\*

I have spoken of it as a modern science—the birth of the eighteenth century. Not that it a modern thing to test facts, to demand proof, to challenge testimony. Socrates did that, and so did Bacon. Peter and Thomas, the apostles, did it, and so did Paul and John. As we shall see, it was this that Paul enjoined upon the Thessalonians. The modern factor is this: the application of tests on a comprehensive scale, by a comparative and rigidly scientific method.

The point, however, which I wish especially to emphasise in bringing to a close the first step of the discussion is this: the higher criticism is properly and legitimately *scientific research*. It seeks and it gains knowledge, verified knowledge. Let us not be disturbed by names. The word *higher*, as I have already intimated, involves no assumption of superior knowledge or acumen; it is only a technical term, as when we speak of a high school, or the higher education. Again, *criticism* seems to many to imply unbelief, hostility, or denial; but surely the cross-examination of a witness in a court-room does not of itself imply that his testimony is impeached. It *does* imply the necessity, and the difficulty also, of discrimination between truth and error; its aim is to elicit the truth. Now, substitute for the word Higher Criticism another broader term, but one which exactly describes it, *Historical Research*, and it will be one step towards removing much popular prejudice. It is not a Mephistopheles among the sciences, "Der Geist der stets verneint," *the spirit which is always denying*. It is not "a mania for unsettling historical data," which, having annihilated Homer, William Tell, and Shakespeare,

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\* Dr. Stevens gives instances, which we are compelled, from want of space, to omit, of the value of criticism in separating real from supposed history in the popular accounts of William Tell and his apple—the confirming of Lysias's account of the Thirty Tyrants; and of various narratives of Herodotus.

would now win a cheap fame by assaulting the Bible. No, it is the application in the department of history and literature of what Plato would have called the *art of research*, the quest of the intelligent soul for reality and truth. True, it has often fallen into the hands of charlatans and cranks—what scientific method has not? It is true that *unbelievers* have employed it to attack our faith and accomplish the overthrow of the Christian Church—but what science have they not so employed?

After the foregoing statement of what Bible criticism is, of its object and scientific character, it seems almost needless to urge my second proposition—namely, that Biblical criticism is *legitimate Biblical science*, and as such to be welcomed and encouraged. It might seem that this was self-evident, that it were a waste of time in the presence of Christian scholars to insist on our obligation to push critical research, the higher criticism and all, into every nook and corner of Biblical history. And, taking it in the abstract, there would be scarcely a dissenting voice. But let the critical process once be started; let the inquiry as to the actual facts in their objective variety be pushed into the field of sacred history by the same comparative processes that have been applied to secular history; let it be questioned whether Galatians was written from Rome (as stated by the closing verse of that epistle in the Received Text)—whether Second Peter was written by that Apostle; whether the text concerning the three witnesses is part of the Bible; whether the record in Joshua that “the sun stood still in the midst of heaven and hasted not to go down about a whole day” is a historical statement of a historical fact; whether Isaiah was all written by Isaiah, or belongs to the composite documents of the Bible—let these and a thousand other similar inquiries be set on foot, and at the same time let the enemies of the Church seize the instruments of research to forge them into weapons of attack—then many who would have favoured criticism in the abstract withdraw their assent; they denounce “the critics.” They assert the eternal supremacy of faith over reason or knowledge. They plant themselves upon the phrase, “the word of God,” and insist, or unconsciously assume, that all Biblical investigation is to be pursued *deductively* from that single term. I might quote in illustration the words of great and good men, some of them my earliest and most honoured friends. They appeal to

faith—I fear, sometimes, to an unreasoning faith. Now, I believe with all my soul that this method is wrong—dangerously, fatally wrong.

My contention is this. The Christian scholar cannot, must not, think of science or reason as antagonistic to faith. Science is of God, as truly as revelation is of God; we have learned this lesson as far as physical science is concerned, and do not for a moment admit that any physical fact can possibly be in conflict with any revealed word. Now, historical criticism is also science. It is the ascertaining of facts by scientific methods—searching not only whether alleged facts were, but what they were. If we admit that Christianity is a historical religion, that it bases its claims ultimately upon the actual occurrence in human history of certain visible and audible events, it is idle to deny the right and the duty of ascertaining just what those events were, not only from the Bible, but from all other sources. If Protestant Christianity be true to itself and loyal to its principles, it must not disavow criticism, nor historical research in any form; it must not discourage any critic, whatever his name, who is honestly applying methods that are really scientific in order to test the reality and determine the significance of Scripture history. The prime question is one of method, not of this or that critic. I will not demand from any critical scholar, who sets about testing the genuineness of a certain document of Scripture, first to believe that that document is the word of God; or, if he seeks to ascertain the real nature of any fact related in Biblical history, first to believe in such and such a statement of it. If he doubts or denies whether Mark wrote the sixteenth chapter of his Gospel, or whether the Apostle Peter wrote our Second Peter, I would say at once: This inquiry is a legitimate one; let us ascertain the facts from all sources, and, so far as they can be ascertained, let us apply them frankly and openly in our exegesis.

Now I ask, Is not this the reasonable procedure? Is it not the method of honest inquiry? In reply you may put the question to me: Is it the method of Christian faith? Is it Scriptural? The text which I quoted at the beginning of my address is but one out of many passages going to show that it is the method sanctioned by our Lord and His apostles.

*(To be continued).*

## BAPTISM IN INDIA.

BY many godly persons not connected with the Baptist denomination it is held that, with a view to avoiding the introduction of controversy among the churches in India regarding the ordinance of baptism, some term of a neutral nature should be adopted by all missionaries. Persons of Pædobaptist communions are agreed that the Greek word answers the purpose; but as Baptists are not satisfied with neutrality of that sort, the Committee of the British and Foreign Bible Society very considerably called upon missionaries in India a few years ago to select "some neutral term," with a view to including Baptists, and thus putting an end to a very unpleasant controversy. The point to mark is, that the controversy which they thus sought to close is not ours, but theirs.

I am not aware of the existence in any Indian language of any term that could be deemed fairly eligible for the purpose by an upright translator. It may be mentioned, as a matter of history, that none of the translations of the Scriptures that were made by Pædobaptists up to the time when the controversy began contain the transferred Greek word; that device was a pure afterthought, and was the outcome of controversy. All the translations are on my table, and I am thus in a position to test the case. What, then, did the Pædobaptist translators do? In translating into the languages derived from Sanskrit, they used the term *Snân*, which signifies primarily "washing," and secondarily "religious ablution." But the primary and proper use of the word adopted by the Lord is "submersion," or "surrounding with the element." This the term "washing" does not necessarily imply. Let us imagine such a word in our English New Testament in each of the hundred and twenty instances in which the sacred ordinance is alluded to. For example: "He shall *wash* you with the Holy Ghost and with fire." Our opponents tell us that this is no worse than to say, "He shall *dip* you with the Holy Ghost and with fire." But there is this important difference, that the words which Baptist translators use preserve the *figure*—the figure, I mean, of being "surrounded with the element." What the figure *means* is a matter for the commentator, not for the translator. But not only does the Pædobaptist's word not compass the idea of the original



word, it does not even meet the wishes of the Pædobaptist himself; for he teaches the heathen that the mode observed by Baptists is the wrong one, and that the mode observed by himself is the right one. Now, if the baptism enjoined in the New Testament is a "sprinkling" of a few drops of water on the face, then the man who says that this is a *washing* is guilty (as he knows) of a perversion of language. The effect of such a consideration he seeks to escape by contending that the benefit accruing to the baptized person is the same as if the entire body had been immersed. And this foolish dilemma he prefers to the simple and manly course of correct translating. Are we Baptists prepared to follow him in his trifling? What I am concerned to point out is, that if we are to adopt the "neutral term" idea, there is, in truth, no other word for us than the one against which these grave objections lie. I may add that "pouring" is not, as far as my knowledge goes, practised in India by any sect; and that the words for "pouring" do not appear in any Pædobaptist translation as the rendering of the Greek word under consideration.

There is, indeed, yet another term which has been called a "neutral" one, that has never been used by any translator of the Scriptures, but which, I regret to say, has its admirers. I allude to the word *Jal-sanskâr*, a "water-ceremony." This word has the advantage of being well known and incapable of being misunderstood, for it occurs in all those Indian languages that happen to be of Sanskrit parentage. It denotes the application of water to the person, irrespective of quantity or of manner, provided only that it be applied for religious purposes. Is not this the very word we have been so long in search of? So thought a learned, and deeply-respected missionary of the Church Missionary Society at a meeting which I once attended, and he grounded his preference on "the sublime religious signification" which, he said, the word carried, and which "he felt sure, we all of us, of whatever denomination, attached to the rite of baptism, namely, the spiritual benefits conferred therein on the recipient." He was instantly assured that a word connoting, as this does, the idea of priestly intervention and sacramental efficacy, could never be accepted by any section of evangelical believers—except, possibly, his own.

The idea of adopting for the ceremony a term which has the suffrages of all Christ's servants in India, is (to be sure) most im-

portant; and if practical effect could be given to such a conception, we should all unfeignedly rejoice. But a word that has lain so long unappreciated—a word that has never yet been embodied in any translation of the Word of God made either by Baptist or Pædo-baptist—a word that has failed to secure the acceptance of a Wenger and a Wilson (and their illustrious predecessors) on the opposite sides of India—such a word must, evidently, be one that requires a little interrogation before we admit it to the honour of being baptized unto an evangelical use. Especially do I urge those of my fellow-believers who are interested in this grave matter to give attention to the following points touching this word “Jal-sanskâr” :—

1. Is it not a fact that, in order to a ceremony which Hindus would describe by this term being duly and rightly performed, the element should be such as they would themselves regard as “holy water” (such, for instance, as the water of the Ganges) ?

2. Is it not essential to the due and proper administration of this “water ceremony” that the water should be applied in the presence of a person of the Brâhmanical caste; in other words, by priestly hands, or under some authority regarded as *sacred* ?

3. Is not the water so applied believed by all the parties concerned to be attended by certain benefits of a spiritual nature to the recipient ? In other words, does not the term “Jal-sanskâr” denote and imply what is ordinarily understood by “sacramental efficacy” ?

4. Is the ceremony designated by this term regarded as a mere “confession of faith,” and nothing *more* ? To be sure, it is implied that both priest and participant have faith in the system of religion represented in the ceremony; and the act of submission to the ceremony is, charitably viewed, an act of faith. But is the setting forth of this fact the *design* of the ceremony ? Is not the design, rather, that of cleansing away sin (whether symbolically or actually) ?

5. Is the ceremony admitted *once for all* in the lifetime of the recipient ? In other words, is it the symbol or sign of the renunciation of a former evil condition and of the entrance into a new one—the rejection, in fact, of a former religion, and the voluntary and deliberate choice of Hinduism ? That is to say, is it a mere initiatory rite, or is it not rather a rite which may be (and *should* be) observed with unlimited frequency by one and the same participant ?

If the objections implied in these inquiries are real and not fictitious, then a case seems clearly to be made out against the adoption of the word. It is significant that while missionaries of non-Anglican bodies in India will not admit the pretensions of this word as the Eirenicon of the controversy, many of the missionaries of the Church Missionary Society vote heartily and strongly for the adoption of it. The significancy lies in the fact that the word connotes the purifying efficacy of the ceremony when performed by duly authorised hands. I am not forgetting that *all* the cardinal religious terms of the people of this land are already possessed of associations entirely out of harmony with those which the friends of Jesus would import into them. But if we are to reject all religious terms on the ground of the idolatrous doctrines and superstitions which they connote, then must we cease our work here altogether. The case of a word like the one now under consideration, in which some have laudably hoped to discover the long-desired "neutral term" for the settlement of a vexed question, is manifestly (for the reasons already given) an exception to that principle. The word is, in point of fact, the designation of the ceremony of applying the "sacred water" of the Ganges to the body; and this with the view of washing away ceremonial defilement and securing the salvation of the soul—a Bráhmañ priest, the very seat of all iniquity, being the administrator. I presume it is not necessary to ask whether Baptists are prepared to accept a compromise of this nature? Clearly our missionary forefathers in this land (Carey, Yates, Wenger, and Parsons, and their co-adjutors) were gifted with a measure of insight and foresight greater than at times they get credit for. They weighed the word, and found it "wanting."

The statement, however, that all Indian terms whatsoever are vitiated beforehand by some heathenish association is not strictly true as regards the subject of baptism. It is not in the least true in the case of the words which Baptist translators use in the translations they have made in the Indian languages. The terms "Istibágh" and "Ghota" in the Urdoo language, and "Dubkí" in the Hindee, and "Avagáhan" in the Bengáli and Sanskrit, are without heathen taint of any sort or kind. Indeed, their crowning advantage is that they have in themselves no religious connotation whatever. They are "neutral" in the best possible sense, and are the very terms which

the advocates of "some neutral word" need. They are terms upon which sacerdotalists and sacramentarians ought all to agree; for these words in themselves are free from all taint of heresy, and are harmless till perverse meanings are tacked on to them. But there is one unfortunate thing about them. They would not suit the advocates of sprinkling or of baby-baptism. For they signify just precisely what the Greek word signifies,—covering it as one shilling covers another. It is needless to explain that words of this description would not suit our opponents, their great objection being to the form of administration. But could our Pædobaptist friends only relinquish their foible that the only proper mode of baptism is sprinkling, could they but admit that the only method authorised in the language and practice of the Saviour and His apostles is immersion, then these terms are perfectly harmless, and the religious teacher is free to connect with them any doctrinal explanation he pleases.

I have thus mentioned the only words between which the choice lies. Besides these, no other words exist that are eligible for the purpose. We may, therefore, rest assured of this, that the words that are at all likely to be chosen as coming under the head of "neutral" are such as do not meet the Gospel idea; they are not adequate to express it. I allude to the words already noted—"Snân"\* and "Jalsanskâr." The one term signifies *washing*, and certainly means something very different from what all denominations of Christians (and not Baptists alone) understand by the Greek word for which it would have to do duty; while the other term carries a meaning which no one but a Papist or a High Churchman could for one moment admit. It is, consequently, not difficult to forecast what the advocates of "some neutral term" would be driven to do. What they used to do before their controversy with us began they would be compelled to do again. That is to say, there is but one word for them—to wit, this word "Snân"; for they could not, unless they were uncommonly ill-advised, use a word connoting sacramental efficacy. The single alternative left to them is to embody the Greek word, untranslated, in the text of the Bible. No other course than these

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\* To a Bengali, the word *snân* is intimately connected with the "Snân-Jatra," the annual washing festival of the idol Juggernath. ED.

two is available to a Protestant organisation like the British and Foreign Bible Society. I cannot conceive it possible that Baptists, after all they have done and suffered in this cause of correctly representing the Word of God, could knowingly consent to any such method of settlement. Again, I say, the question is not ours; it is the affair of our opponents, with whom alone this wretched squabble originated.

To all this our friends, who reject the immersion of believers and advocate the sprinkling of babies, have no reply. What can they say? What fatuity is it that possesses the various bodies of Christians, represented by the British and Foreign Bible Society, that they maintain an attitude in regard to the Bible in India for which they have no defence, excepting the transference to the churches in India of the paltry sectarian differences of the churches in England? Why should it be a thing impossible that Pædobaptists should be able to agree with us on what is, after all, a mere matter of fact? To be sure, the adoption of the Scripture view of the subject would involve the upsetting of their ecclesiastical relations. And this requires a degree of moral courage which no power but the power of the Holy Spirit can infuse into them. The secret of real union, however, lies not in the adoption of a particular word, not in the method of observing an outward ceremony or identification with some special form of church organisation, but in that heart-loyalty to the Redeemer which is born of the indwelling of the Holy Spirit. All talk of "union" without reference to that is but waste of time and energy, and all pretence of union without that can only end in humiliating failure.

Such is, in brief epitome, a review of the latest stage of the controversy. Our friends on the opposite side of the question are gradually coming round in a body to the right view. If it were not so, if they held that they alone are wholly in the right, and that we are wholly in the wrong—we may be well assured that they would not have gone so far as to suggest to us the adoption of "some neutral word." Considering that it is not the petition of the weak to the strong, but the overture of the strong to the weak, the suggestion is a grand concession to the Scriptural character of the position we Baptists occupy. But they have been educated in the wrong view, and time must be allowed them to unlearn it and outgrow it. Our work as a denomination is evidently not yet at an end. The testimony we

have borne, though in the face of so much perversity, has been far from unfruitful. But it must not cease till our Pædobaptist brethren, who surely are as anxious to do their Lord's will as we are, shall see their error, and adopt the wise course of him who, though he refused at first, yet "afterwards repented and went." As a separate denomination we shall then cease to exist, and shall be one, in the truest sense, with the sister body of Congregationalists, to the injury of neither body, but to the advantage of both.

But we must not forget that the Church universal still needs to have exhibited to it, in appreciable form, the fact once divinely announced, that there is not only "one Lord" and "one faith," but also "one baptism." Let us leave it to those who would shirk awkward facts to maintain (if they will) that the "one baptism" thus alluded to is not the immersion of believers. We have "not so learned Christ." Life is too valuable to be frittered away in attempts to refute such evident hoodwinking. In the face of all evidence to the contrary, in the face of *all* theology, in the face of *all* Greek and *all* archæology, Pædobaptists, as represented in the Council of the British and Foreign Bible Society, insist on exhibiting to these ignorant idolaters and to the infant Church in India, that, let the Bible say what it will, there is *more* than "one baptism,"—thus placing themselves in antagonism with the Divine Being Himself. No part or lot can we have in tampering with the text of the chart of human salvation or in mutilating its manifest meaning. The sprinkling of infants, as an act of religion, is, like so many of the other practices of the Romish apostasy derived from heathen sources. It may be frankly believed that when our Pædobaptist friends ascertain this for themselves, they will wash their hands for ever from this heathen abomination, and we shall all rejoice together. Meanwhile, we do well, as faithful men, to decline to be linked together with what has so much the "appearance of evil."

Allahabad.

J. D. BATE.

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ONE of the best portraits of the late Rev. C. H. Spurgeon is the mezzotype in colours by Messrs. James Clarke & Co. Mr. Spurgeon himself was greatly pleased with the photograph which appeared in this magazine three or four years ago. A few copies of it still remain, and can be obtained from our publishers.

## SUNDAY MORNINGS WITH THE CHILDREN.

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### III.—BY GRACE ARE YE SAVED THROUGH FAITH.

**A**BOUT five years ago, a gentleman, Major Middleton, was paying a visit to the Union Workhouse at Otley. He was one of the guardians of the poor. His attention was attracted by a bright-eyed little girl about seven years old. Her name was Selina Yeadon. She had no father and was a pauper. This gentleman took a fancy to the child, and determined to adopt her as his daughter. She was taken from the dreary workhouse, and sent first to school. She had nice clothes and all her wants were supplied. After a time, when she had been educated a little, he sent for her and took her to his home, a beautiful house at Ilkley. There this pauper child became a young lady. A few weeks ago this good gentleman died, and left the little girl a fortune. So that Selina Yeadon is now a wealthy heiress.

What did this little girl do to deserve all this good fortune? All that we know is that she trusted in the favour or the grace of the gentleman. She heard what he promised her and believed him. So she was willing to leave the workhouse and go to the school where he sent her. She did not earn the wealth she has received. But it came to her because this rich gentleman loved her. It was by his grace. He could not have helped many children in the same way. But he loved and helped this little girl.

I want you to learn from this the meaning of the word grace. Jesus Christ loves little children. He is so rich that He can give His grace to thousands and to millions. He wants to help you as the gentleman helped the little girl, only in a far better way. He has a beautiful home, so grand that we cannot describe it. It is the loveliest part of heaven, God's own house. Jesus Christ will take you there if you give Him your heart. Not because you deserve to go, but because He loves you. But first you have to be fitted for heaven. And that should be your great aim on earth. Then, if you trust and love Him, some day, in His own good time, He will take you to be with Him for ever.

I want you to understand that heaven is so glorious and so wealthy a place that you no more gain a home there by anything you can do than that this poor workhouse girl could by her own acts have become a young lady of wealth. When you hear this you will feel inclined to ask, Why, then, should I try to be good? A very important question. And the answer is, Because that is the wish of Jesus Christ. And if you love Him you will try to please Him. And this is the true goodness, the spirit that every true child of Jesus will seek after, to try and avoid all that is wicked, and do all that is right to please Him who has done so much for you. Would you not consider that the little girl in this true story was very bad if she did not try all she could to find out and to do all that this kind gentleman wished? And if you believe that Jesus Christ will take you to His happy home for ever you will try every day and all day long to find out what

kind of a child He would like you to be, and would endeavour with all your might to be just such a child.

This is the goodness that God notices, that which springs from love. I called to see a lady one day who was ill and very weak. By her side was her dear little girl, who was attending to her. I asked the lady why she did not have a grown-up person as a servant to wait upon her, who would be so much wiser and stronger than the little girl. But she said, "Little Annie loves me very much, and it is so much nicer to be served out of love." That is the reason why God wishes us to serve Him. We are His children. The angels are His servants. They are wise and mighty. God is love and delights in loving hearts. The angels cannot love Him so much as we can, because they have less to love Him for. Now I think you can see how you can please the Great God. It is not so much what you do as how you do it. Try and learn what Jesus Christ has done for you, and what He will do for you in time to come. Then, out of love to Him, find out what He would like you to do, and determine to do that. After all there is only one thing God really wants, and that is loving hearts. We want you to give Him yours.

J. HUNT COOKE.

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## THE COUNCIL OF THE BAPTIST UNION AND MR. SPURGEON.

AT its meeting on February 16th, 1892, the Council of the Baptist Union adopted the following memorial notice of the Rev. C. H. Spurgeon, on the proposal of the Rev. S. H. Booth, D.D., seconded by the Rev. E. Henderson, and supported by Rev. J. T. Wigner :—

"The Council of the Baptist Union record with deep sorrow the loss which has fallen on the denomination, and on the whole Church of Christ, in the death of Charles Haddon Spurgeon. He was born at Kelvedon, June 19th, 1834, and he died at Mentone on January 31st, 1892. He was, therefore, not fifty-eight years old at the time of his death. He was taken from us in the maturity of his life, and, so far as we can judge, from the full tide of his work. He was early brought to know and love the Saviour, for he was not sixteen years of age when he began to preach Christ. From his first short pastorate at Waterbeach to the end of his course, through his ministry at New Park Street, in Exeter Hall, in the Surrey Gardens, and at the Metropolitan Tabernacle, he stood before his fellow-men as an ambassador for Christ, beseeching them in Christ's stead, and winning them to be reconciled to God. For this great mission he had been well fitted by the Lord of the Church. Through these many years of active labour in the Saviour's kingdom he has been, in the estimation of all, the foremost preacher of the Gospel. After every test, whether in the pulpit or by the press, or by any other of the ways through which one man influences another, the honour has been granted him of having rendered to the cause of truth and righteousness such a measure of service as no other man has been permitted to give in our day. He won for himself a place in the hearts of multitudes, not only where our own



tongue is spoken, but in every land where Christ is known. There was a magnetism in his voice—a voice so powerful, so flexible, so rich in tone, so marvellously attuned to each varying wave of the preacher's mind and to every emotion of his heart—which held spellbound all who came within its reach. But there was an equal charm in his pen and in his published discourses. To have spoken to the vast congregations, which never lessened through his long ministry, a continuous stream of sermons, which never failed to interest his hearers, would have been convincing proof of his genius as a preacher of the Gospel; but to have given those sermons to the world week by week for thirty-seven years—the last more popular than the first—is evidence, not only of his great mental resources, but that his plain Saxon speech was as delightful to readers as to hearers. Nor will the many works, large and small, from 'John Ploughman's Talk' to 'The Treasury of David,' be forgotten. In his power of expression lay *one* secret of his influence. The solemn truths he taught were set forth in striking but homely metaphor, and in simple forms of words, of which the least-instructed mind could not mistake the meaning. It might be said of his style, in so far as he used it for like purposes, what Macaulay said of Bunyan's: 'The vocabulary is the vocabulary of the common people. . . . Yet no writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, and the divine, this homely dialect—the dialect of plain working men—was perfectly sufficient.'

"But the *true* secret of his power, combined with his great gifts, was his earnestness; and that was kept alive and made intense by his unwavering belief in the truths which his Lord had sent him to teach. His passion was to save souls. He had no other commission. This was the 'ministry' he had received of the Lord Jesus. In the sanctuary, on the platform, and by the press he 'ceased not to teach and to preach Jesus Christ.' At the end of it all he could justly have said, 'I have fought a good fight; I have finished my course; I have kept the faith.'"

"Under the shadow of this great sorrow the Council dwell on the large-hearted goodness of the great preacher. They recall the times in which they—many in particular—have had delightful intercourse with him, or listened to him in their churches, or in the larger gatherings of the Baptist Union. They gratefully cherish the recollection of the spiritual impulse which his visits have often given to the larger and the smaller churches of the body, and to the unflinching generosity with which he helped many a needy pastor and struggling church. The institutions which he established and fostered prove how large were his sympathies, and how comprehensive were his plans by which to reach and to lighten the burden of human woe.

"Nor can the Council help calling to mind his own sufferings, acute and protracted through many years, by which his strength was gradually undermined, until he sank in death. But he comforted others with the consolations wherewith he himself was 'comforted of God.'

"He rests from his labours, but his memory will long be cherished. There

are many who loved him with unbounded admiration, not a few of whom were trained by him to serve in the ministry of the Gospel, and some of whom are among our most gifted and successful ministers and pastors. There are countless others in many lands, who feel as John Foster felt when he wrote, at the close of his review of the life and character of Robert Hall: 'An animating influence that pervaded, and enlarged, and raised their minds is extinct. While ready to give due honour to all valuable preachers, and knowing that the lights of religious instruction will still shine with useful lustre, and new ones continually rise, they involuntarily and pensively turn to look at the last fading colours in the distance, where the greater luminary has set.' The Council mourn his loss; but the depth of their grief is the measure of their gratitude to the Lord who spared him to them so long. He has been taken away in the fulness of his powers—but life is not measured by days and years, but by the intensity of devotion with which that life is spent. They will see his face no more on earth; but there will be a glorious meeting in heaven. For a moment it may seem as if the valley into which the spirit passed is shrouded in dark cloud; as if there were nothing but the darkness of death there; but faith looks through and beyond, for there comes forth the person of the Son of God, the risen Lord of His Church, to confirm us in the assurance that as He can never die, so He can, and will, raise up others to carry on His work on earth until He comes again 'to be glorified in His saints, and to be admired in all them that believe.'

"We bid him farewell, adopting as we do his own glowing words on the morning of the New Year, and with which he closed his public ministry:—'The vista of a praiseful life will never close, but continue through eternity. From psalm to psalm, from hallelujah to hallelujah, we shall ascend the hill of the Lord, until we come into the holiest of all, where with veiled faces we will bow before the Divine Majesty in the bliss of endless adoration.'

"To Mrs. Spurgeon and her sons; to the venerable father; to the Rev. J. A. Spurgeon; and to the officers and members of the Metropolitan Tabernacle the Council tender their most respectful sympathy. They desire for them the richest consolations of the Divine love, and that they may be sustained and comforted by the assured hope that the bond which has now been disturbed by death will be perpetuated in the perfectness of an endless life with the Saviour Himself 'before the presence of His glory with exceeding joy.'"

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## NOTES AND COMMENTS.

**T**HE MEMORIAL SERVICES AT THE METROPOLITAN TABERNACLE.—No more remarkable testimony could have been borne to Mr. Spurgeon's unique popularity than the series of services held in the Tabernacle after the arrival of his remains from Mentone. Some sixty thousand people of all classes passed through the Tabernacle on Tuesday (February 9th) to obtain a sight of the coffin. On the Wednesday four services were held, the most remarkable of them being that which was virtually restricted to ministers and students, some four thousand of whom were present—"united," in the words of

Dr. Maclaren, who presided, "in one sentiment of affectionate reverence for the greatest preacher of the age." Eulogy of so great a man, who was as good as he was great, was inevitable; but, underlying it all, there was a devout recognition of Him whose gift to the Church Mr. Spurgeon unquestionably was, and a desire to share the Spirit which had made his life so noble and blessed. The funeral services were as simple and unaffected as the obsequies of such a man could be. Only on great State occasions have such throngs of people been assembled. The four or five miles along which the procession wended its way was crowded with sympathetic spectators, and the multitudes who thus paid their tribute of respect to the memory of the departed preacher have been rightly described as innumerable. There is surely nothing in the fact of this unprecedented display of natural affection to warrant the criticism of the *Church Times* that the simplicity of Protestantism is being lost. "The idea of a Dissenting preacher lying in state was impossible in former days." But what lying in state was there? The phrase is a misnomer, and was not, so far as we are aware, used by any of those who were responsible for the services. Besides, when has there been such a preacher—Dissenting or otherwise—as Mr. Spurgeon? In no other way could the thousands of people who feel his death as a personal loss have given expression to their grief. There was assuredly nothing in the services from first to last which savoured in the slightest degree of Ritualism, and the attempts of Ritualists to make capital out of them are utterly futile. It seems impossible for some men to distinguish "things that differ."

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CHARITY AND BIGOTRY.—It was pleasing to learn that kind and brotherly reference was made from the pulpit of St. Paul's to the death of Mr. Spurgeon. Archdeacon Sinclair, in allusion to it, said "they could not hear untouched that their country had lost its greatest living preacher. He used the words deliberately. His career had been absolutely unique. It had no parallel." The Bishop of Ripon and other dignitaries have spoken in a similar strain. Such words are as graceful as they are true, and if the spirit that prompted them found more frequent utterance our divisions would be less keen and embittered. It is, perhaps, too much to expect that sentiments so liberal could pass unchallenged. The *Church Times* wrote appreciatively of Mr. Spurgeon's power as a preacher, but failed to see that the clergy should take part otherwise than as friends and visitors in the funeral ceremonial. The presence of Canons Fleming and Palmer as speakers at the memorial services is an irregularity of which our contemporary cannot approve, "for the death of a Dissenting preacher cannot alter the status of his sect." It also admits a protest from some "Rural Dean" against the Bishop of Rochester's pronouncing the benediction at the grave. Such action is unjustifiable. Every English Churchman has a right to an explanation of it! Another correspondent, "Pro Ecclesia Dei," finds it painful to "read of bishops and dignitaries taking part in Presbyterian worship in Scotland, or in memorial services for a chief among schismatics like the late Mr. Spurgeon." Alas, for the rarity!

BAPTIST CHURCH EXTENSION IN LARGE TOWNS.—Mr. Shakespeare's article in our February number has attracted considerable attention outside our denomination, and its significance has been readily seized by those who are not specially anxious for our progress. The facts stated in it may not be new to all our readers, but they reveal a condition of things which ought to fill us with humiliation, and rouse us to a "noble discontent." In very few cases are our principles adequately represented, while there are vast districts in which they are not represented at all. We cannot be surprised if thousands of people have not so much as heard of the Baptists. We have no wish to enter upon ground which is already occupied by other Evangelical churches. But without doing so, there is ample room for a boldly aggressive policy. Local effort is often insufficient. The strong must help the weak. There should be a national or central fund to foster and supplement local effort. If the necessity for such extension be fairly understood, and if the members of our existing churches—to say nothing of the Baptists who are scattered abroad—will render aid "as God hath prospered them," we shall soon be able to report a different state of things. We are glad to know that the matter is under the consideration of a Special Committee of the Baptist Union, and we shall no doubt hear something of it at the Spring Assembly in London. We are well aware that we need men even more than buildings. We do not forget how many chapels are half empty. But when such cases are fully examined, and the causes of failure are known, they will be seen to have little bearing on the question, and it is suicidal to neglect one undoubted need because another is not supplied. We have recently seen boasts in the Church papers to the effect that the Church of England is the only religious body which is making appreciable progress. This is an exaggeration, but our inaction would turn it into a fact. If we fail to advance the fault must be laid at our own doors.

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"GENERAL" BOOTH'S RETURN.—While we readily admit the good work which has been accomplished by the Salvation Army, and are anxious to see it protected against the lawlessness of roughs and the tyranny of respectability, we cannot but regret such vain-glorious displays as were witnessed in connection with Mr. Booth's welcome home. The style and title of the Army, its military drill and manoeuvres, have never seemed to us to be particularly in harmony with the spirit of the New Testament. Nor can these triumphal processions—which are defended mainly as gigantic advertisements, and as a means of making money—claim that they are not carnal. They are vulgar, sensational, and offensive. This chartering of steamers and running of special trains; this careering on horseback and driving about in carriages; this flying of banners, blare of trumpets, and beating of drums, is pitifully out of place as a part of Christian work. The assumption underlying it is absurd. We have great sympathy with the objects aimed at by the Army, though we cannot approve of its methods, and we heartily desire the success of its Social Scheme. But we cannot approve of the manner in which Mr. Booth (if he be correctly reported) poses as the saviour of society; while his criticisms of the work of the missionary societies in India are superficial, one-sided, and in effect grossly unfair. He speaks as if the Salvation Army

were the only agency which has achieved success in India, and as if it were a sin for missionaries to live on more than three rupees (five shillings) a month. That we who believe in Christianity should support our missionaries in comfort should be by no means hard to understand. The natives are not staggered by it. They would be far more likely to find an occasion of offence in the injustice of men who, while they live at home in ease, exact needless hardship and self-denial from those who have left home to do their work. Missionary enterprise cannot and ought not to be carried on at what artisans and agricultural labourers would denounce as starvation wages.

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THE LATE DR. DONALD FRASER.—The death of the Rev. Donald Fraser, D.D., creates a sad blank in the English Presbyterian Church. Dr. Fraser was an able preacher, and gained a comparatively higher position in England than he could have reached in Scotland. He was greatly esteemed by all our churches, and his sudden removal has naturally awakened a feeling of widespread sympathy.

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THE BAPTISM OF CHRIST and other pictures, by the late E. Goodwyn Lewis, are at present on view at 28, Old Bond Street, W. Our readers should see the exhibition.

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## REVIEWS.

THE OXFORD MOVEMENT. Twelve Years, 1833—45. By R. W. Church, M.A., D.C.L. London: Macmillan & Co.

DEAN CHURCH'S Reminiscences of the Oxford Movement will always rank next in importance to Dr. Newman's "Apologia." He was intimately associated with the chief actors in it, was in deep sympathy with its inspiring motive, while he yet exercised an independent judgment on the course of its developments. On some points he is scarcely fair to the Evangelical party, and censures in them action which is exactly similar to that of which he approved in their opponents. He preserved too marked a reticence on some features of Dr. Newman's secession to Rome. Had he survived his old friend he might have felt free to speak more fully. Of the literary finish, the moral beauty, and the undefinable spiritual charm of this volume it would be superfluous to speak. A more interesting gallery of portraits, drawn with the skill of a perfect artist, it would be impossible to find. Here, more than any in other work, we are enabled to understand the *motus* of the movement. This cheap edition is sure of a welcome.

THE LAW IN THE PROPHETS. By the Rev. Stanley Leathes, D.D. London: Eyre & Spottiswoode.

DR. LEATHES has set an example which all who are opposed to the method and results of modern Biblical criticism would do well to follow. He brings the question to a sound and rigorous test, and has produced a work which must certainly be reckoned with, showing that the prophets, whether they lived before or after the Captivity, had a minute acquaintance with the law (as embodied in the Pentateuch). Their writings are full of references to it and implications of its familiarity to the people, and of its acknowledged authority. As we know

from phrases in Milton that he followed and did not precede Ben Jonson and Shakespeare, so we know that Isaiah, Jeremiah, Hosea, &c., must have been later and not earlier than "the Priestly Code." The argument is presented in a powerful form, and will, we imagine, be generally regarded as conclusive. Students will find in this treatise materials which, for popular use, can be indefinitely expanded. It is a quarry which cannot be easily exhausted.

**THE PULPIT COMMENTARY: Job.** Exposition by Rev. G. Rawlinson, M.A., Canon of Canterbury. Homiletics, Rev. T. Whitelaw, D.D. London: Kegan Paul, Trench, Trübner, & Co.

THERE is no more fascinating book in Scripture than this wonderful and sublime poem. It has an attraction for the linguist, the philosopher, the preacher, and the moralist, and never has it been more fully appreciated than in our own day. Its age and authorship, its historical character, and its leading design are still subjects of controversy, and even among those who have surrendered the traditional view considerable diversity prevails. Canon Rawlinson is an adherent of the traditional view, and advances strong reasons for maintaining it. His Introduction might with advantage have been made more thorough, and in the literature on the book he ought to have mentioned Dr. A. B. Davidson's Commentary in the Cambridge Bible, Dr. Samuel Cox's masterly Lectures, and Godet's Essay in his *Old Testament Studies*. The exposition is generally admirable, and discusses adequately every point of importance. The writers of the homilies do not always adopt the same interpretation of a text as Canon Rawlinson, nor even as one another. But in a work of this kind diversity of treatment is no disadvantage. As in other volumes of this great work, no pains have been spared by editors or contributors to place within general reach the best results of exegetical and hermeneutical research, and to show how such results may be utilised in popular preaching.

**SERMONS PREACHED IN LINCOLN'S INN CHAPEL.** By Frederick Denison Maurice. Vol. IV.—**THE FALL OF MAN** and Other Sermons. By F. W. Farrar. London: Macmillan & Co.

THE fourth volume of Mr. Maurice's "Sermons" contains those which were preached from May to November, 1858. Such sermons could have been preached only by one who, amid various limitations, had much of the prophet's insight and his fervour for righteousness, and who was bent on the universal advancement of the Kingdom of God. What searching power there is in the discourse on "Mercy and Truth," to mention one instance among many! These are in the best sense sermons for preachers. Dr. Farrar's volume is a reprint of the school and university sermons by which he first became known as a preacher. They are eloquent, earnest, and forceful.

**CHRYSOMELA: A Selection from the Lyrical Poems of Robert Herrick.** Arranged, with Notes, by F. T. Palgrave.—**THE JEST-BOOK: The Choicest Anecdotes and Sayings.** Selected and arranged by Mark Lemon. London: Macmillan & Co.

THESE "Golden Treasury" re-issues need no commendation. Mr. Palgrave's

selection from Herrick contains all that is of highest worth in his poetry, and is enriched with a most charming and discriminating appreciation. "The Jest Book" has been long and deservedly a favourite with all who love a pure and healthy laugh. In some moods it is "better than medicine."

MUCKLE JOCK; and other Stories of Peasant Life in the North. By Malcolm McLennan.—LEGENDARY FICTIONS OF THE IRISH CELTS. Collected and arranged by Patrick Kennedy.—HESTER: a Story of Contemporary Life. By Mrs. Oliphant. Macmillan & Co.

THE "Three and Sixpenny Series" is constantly drawing to itself the best works of recent years in fiction and *belles lettres*. The late Mr. McLennan's stories of the Scottish peasantry in the far North attracted considerable attention when they appeared in 1869 (published by Messrs. Edmondston & Douglas), and there is in them a combination of qualities which will make them live. Their faithful and graphic portraiture of characters drawn from life, their broad human sympathies, their amusing comedies and pathetic tragedies, constitute a drama or series of dramas on which no one can look unmoved. Rarely have we seen the dull monotony of the ordinary run of a peasant's life more vividly expressed, and rarely have we seen in it finer touches of poetry. Humour and pathos are finely blended. Muckle Jock himself, big, ungainly Kate, and Jamphlin' Jamie are characters to be remembered. Mr. Kennedy's collection of legendary fictions is a valuable contribution to the study of folk-lore, and is full of the most delicious stories, such as go far to account for the peculiar character of our Irish kinsmen. Mrs. Oliphant's "Hester" affords another proof of the amazing fertility of her genius alike in invention, construction, and execution. Her style, without the drawback of eccentricity, has the merit of distinction.

ETHICAL CHRISTIANITY. A Series of Sermons by the Rev. Hugh Price Hughes, M.A. London: Sampson Low, Marston, & Co.

AMONG the preachers of the age Mr. Hughes has a prominent and distinctive place; and though his sermons lose in print much of the power they possess in delivery, their solidity of substance and beauty of form make them pleasant reading. The line which Mr. Hughes follows is that of applied Christianity. He is Evangelical in the truest sense of the word, and brings all things human to the test of his Evangelicalism. For such preaching as this, though it does not cover the whole range of ministerial responsibility, there is an imperative need. Religion must be regarded in its relation to our ordinary life.

JOURNAL OF MAURICE DE GUNÉBIN. Edited by G. S. Tributien. With Memoir by Sainte-Beuve. Translated from the Twentieth French Edition by Jessie P. Fotheringham. London: Chatto & Windus, Piccadilly.

A FAITHFUL and elegant translation of the Journal of one of the purest, most finely-endowed, and enchanting of modern French writers has been needed ever since Mr. Matthew Arnold wrote his remarkable critique on it when it was first published. Maurice De Gunérin had, as Mr. Arnold said, "a sense of what there is adorable and secret in the life of Nature." His insight into Nature and his sym-

pathy with her changing moods were quite Wordsworthian, and these were strengthened by a strong vein of mysticism. His association with Lammenais, while it quickened his intellectual powers, tended to estrange him from the Church, and, to some extent and for a time, from the Christian faith. Had he earlier returned to that faith, the sadness which runs through the Journal would have been less marked. He was a true poet—a poet of the first order; and to read his Journal is to gain new insight into the mystery and the glory of the world.

SKETCH OF THE HISTORY OF ISRAEL AND JUDAH. By J. Wellhausen. London and Edinburgh: A. & C. Black.

A SKETCH which has created such widespread and profound interest as this could not be kept in the pages of a voluminous encyclopædia. Wellhausen's words necessarily have exceptional importance, even in the esteem of those who differ from him *toto caelo*. We are not of his disciples, and repudiate many of his assumptions with all the energy of which we are capable, but deem it necessary to understand his position that we may intelligently and firmly maintain our own.

SAINTS AND SINNERS: a New and Original Drama of Modern English Middle-class Life. By Henry Arthur Jones. London: Macmillan & Co.

THE passing of the American Copyright Bill will considerably affect several trades and occupations subservient to literature. Many are claiming that one of its results will be the establishment of an appreciable relation between the national life and the national drama. Already several plays have been published, as there is now no fear of unauthorised reproduction. One of them is the "Drama" which, with its prefaces and appendix, is here to be examined. It will now fall into the hands of ordinary readers who would never enter a theatre. Hence such examination is needful. In these prefaces Mr. Jones sets up his claim that the stage is about to become a safe guide and a trustworthy censor of life in all its aspects; and (by way of showing how this is to be effected) he offers such a malignant caricature of Nonconformity as makes it utterly astonishing that the libel has not been denounced in the denominational press.

Despite his literary inefficiency, Mr. Jones was allowed to contribute to the *Nineteenth Century* an article (reprinted here) on "Religion and the Stage." We are told that "Wealth" and "The Crusaders" are also very honest efforts to deal with moral problems so as to carry their significance home to "the great heart of the people." It is scarcely necessary to discuss the airs and graces, the galliards and corantos, of Mr. Jones's style. At best it is a revel of clumsiness. "Split infinitives" shoulder the elegant "and which." Let his sneers at those who, from conscientious motives, do not go to the theatre be passed over. Surely Mr. Jones might refrain from railing upon the chapel-folk whom he so despises because they decline to swell his income. And let us respectfully try not to forget his attempts to imitate Rabelais's hailstorm of adjectives; they are not clever, and not imaginative, and they fall very lightly upon the heads of



such as dislike "Saints and Sinners." Mr. Jones's plaint is that in the present condition of the stage he is not permitted "to faithfully paint" the religious life of the time. The public will not have it, for reasons far other than those Mr. Jones suggests. Which is very proper of the public. It shows better taste than his, in declining to allow any application of religion to dramatic uses. "Half the audience" (at "Saints and Sinners"), says Mr. Jones, "thought I was canting, and the other half thought I was blaspheming." This is the truest passage in his book. It is not to the purpose that the Greek tragedians continuously referred to the Hellenic faith; it differed vastly from the Christian, and, universally, faith was a vital fact of life. To the modern theatre-goer it is impossible that religion should be a vital fact of life, in the sense, at any rate, that it was so to the Greeks. Nor is it to the purpose that Shakespeare quoted Scripture some five hundred times for his own purposes. He made his characters sing (as Osric says) to the tune of a time when the words of the Bible were oftener in men's mouths than now. He drew many men, actuated by religious motives, but he did not use religion as an aid to the manifestation of manners. Mr. Jones calls in to help his theory Molière's "Tartuffe" and Ben Jonson's "Bartholomew Fair." Each of these is a noble play, but neither pretends "to faithfully portray" religious life. The subject of each is hypocrisy, and Mr. Jones must either maintain that Molière would have had every religious person to be a Tartuffe, that Jonson meant to describe every Puritan minister as a Zeal-of-the-Land Busy, or abandon his argument from them. It is true, in a sense, that "through our own Elizabethan writers there is the freest handling of religious matters whenever these come within the sweep of their pen." One of the noblest tributes in secular literature to the example of Christ is to be found in a play of Dekker's, and a similar dignity of thought prompts most Elizabethan references to "our most holy faith." But religion was not a dramatic motive. If Mr. Jones or any other dramatist were to set forth worthily upon the stage a Christian gentleman, "nobly planned," and in appropriate relation to religion and to life, neither Churchman nor Nonconformist could on literary or artistic grounds say him nay; but that is all. "In no case," says Mr. Jones, "would it be profitable for the stage to become the backer or antagonist of any doctrine or creed," and we maintain that since he cannot use religion as a stage "passion" without doing so, the dramatist must e'en leave it altogether alone. He can best express his respect for it by silence. And usually he has the grace to be silent—or "Saints and Sinners" had not raised the storm it did.

Mr. Jones (to disprove his theory by the particular instance he has been good enough to furnish) attaches no importance to the love-interest of a sorry story of seduction, and hopelessly inartistic for reasons into which it is needless to enter here. It is not, he claims, "of such vital consequence as the presentation of the picture of English middle-class life." Unless we are misinformed, Mr. Jones, who comes of a Dissenting stock, has had opportunities of studying closely both the Dissenter and the middle-class tradesman. He gives us a minister—unobjectionable but utterly "feckless"—who was driven from his

charge by the machinations of two deacons. His successor's "views on predestination are wrong, and so he got a call to a better place—twenty pounds a year more." Of the deacons, one Hoggard (described by Matthew Arnold in a letter to Mr. Jones as "your representative middle-class man") "was censured as impossibly vile." One is glad to know that the dramatic critics have so much good sense and loyalty. Hoggard (observe the force of the name) is co-trustee with the minister for a widow. He offers to bribe him (with bank-notes and by adding £30 to his pew-rent) into connivance at a despicable fraud. Failing here, he ousts him from his church most villainously. He hypocritically quotes Scripture and asks for longer sermons. He cheats a land agent, and proposes to rob a railway company. Finally he goes bankrupt, causing a savings bank to fail. The other deacon, in his anxiety to get the minister to preach against the stores, would be amusing were not he, too, held up as representative. But the collector of pew-rents winks at Hoggard's unscrupulous mendacity. Peter Greenacre, who divides his time between the pothouse and the chapel, is an ill-conditioned old scoundrel. Uncle Bambery is too deaf to hear the preacher, and sits under him that he may sleep. The hero of the play is "indifferent honest." Such is Dissent according to Mr. Jones: so has he "weakened faith in the middle-class fetish." If Mr. Jones claims that these deacons are not typical, but individuals, he must own to being a bad artist, since in literature all characters must be types. Any way, he holds up this hideous libel as a representative picture. Nonconformity has its defects and its weak points; it is not like this.

THE PROPITIATION OF OUR LORD IN ITS BEARING ON ETHICS. By James Kennedy, M.A., late Missionary in Northern India. London: Alexander & Shephard.

AN able and timely defence, written in a courteous and candid spirit, of that central truth without which there can be no Gospel, and a plea for its clearer recognition and more frequent advocacy in our ordinary preaching. We believe Mr. Kennedy is entirely right in his contention that there is too much reticence on the doctrine of the Atonement, and that it ought to be more distinctly and persistently proclaimed. Christian ethics must not be neglected, but let it be understood that they are based on Christian doctrines.

THE CHURCH AND THE KING. By E. Everett Green. Edinburgh and London: T. Nelson & Sons.

THE days of Henry VIII. readily lend themselves to the purposes of the novelist, and Miss Green has found in the stirring conflicts of the time materials for a story which is as instructive as it is unquestionably interesting. Her characters are skilfully drawn; her incidents never transgress the limits of probability; and if love is blended with patriotism and theology, and a charm is thereby thrown over the story, is not that also true to life?

## BRIEF NOTICES.

GREAT QUESTIONS OF THE DAY: Is there Probation after Death? Is there Hope for the Heathen? &c. By Rev. Henry E. Robins, D.D. (Morgan & Scott.) We commended this striking essay when it appeared some two years ago in the (American) *Baptist Quarterly*, and are glad to see it in pamphlet form. It is a re-statement in theology on thoroughly Evangelical lines. SHOULD WOMEN PREACH? What saith the Scriptures? By Philip Cadby. (Elliot Stock.) "Decidedly not" is the author's answer, and those of us who are old-fashioned believers in the authority of the New Testament will find it difficult to resist his conclusion. HOW TO TREAT THE BIBLE, by Clement Clemance, D.D. (R. D. Dickinson), is further described "A Plea for Discrimination in the Study of the Sacred Scriptures." Intelligent and candid. Its criticisms of Canon Cheyne's grossly one-sided Bampton Lectures are well merited. STUMBLING BLOCKS REMOVED FROM THE WORD OF GOD. By Arthur T. Pierson. (R. D. Dickinson.) An honest and helpful endeavour to remove the difficulties which often perplex experienced students of Scripture even when they are not familiar with modern criticism. Written throughout with clearness and force. THE FIGURATIVE LANGUAGE OF THE BIBLE, by James Neil, M.A. (Nisbet & Co.), is another small work of great value. TWENTY-EIGHT YEARS A SLAVE. By Rev. T. L. Johnson. (Alexander & Shephard.) A cheaper edition of this thrilling story is sure to be welcomed. TALES OF THE HEATHER. By Emma Rose Mackenzie. (Inverness: A. & W. Mackenzie.) A collection of Highland stories, curious, often amusing, sometimes weird, but all of them as redolent of the soil, interesting and worthy of presentation in this convenient and popular form. Messrs. MORISON Brothers, 99, Buchanan Street, Glasgow, have published cheap editions of GEORGE GILFILLAN, by David Macrae, THE KIRK BEADLE, and the ELDER AT THE PLATE, by Nicholas Dickson. Mr. Macrae's book abounds in interesting anecdotes and reminiscences of one of the most remarkable of modern Scotchmen. The other books cannot fail by their good stories to provoke innocent and healthy laughter.

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WE have received with special pleasure the *Baptist Quarterly Review*, which may be obtained in this country from Messrs. Trübner & Co. Dr. Vedder is an able editor and is assisted by an able staff. The article on "Aristotle's Conception of God," by Prof. Broeck, is both scholarly and brilliant. Dr. B. D. Thomas writes with great point on "Some Elements of Pulpit Power." All the articles reach a high level of literary excellence.

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THE *Critical Review of Theological and Philosophical Literature*. Edited by Prof. Salmond, D.D. (T. & T. Clark) ought to have been mentioned last month. Its main strength is devoted to questions bearing on Biblical criticism, though theology, history, and ethics each have their place.

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OF *The Thinker* for February (J. Nisbet & Co.) we need only say that the second number is in every way equal to the first. Canon Cheyne comes in for a full, but not too full, share of criticism. This is unquestionably one of the ablest magazines yet issued, and will be specially appreciated by ministers.



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Yours very truly  
Wm. A. Spurgeon

## BAPTIST MAGAZINE

APRIL, 1892.

## PASTOR JAMES A. SPURGEON.

UNLIKE the leader of Israel, who needed a man of speech for his second, the late pastor of the Tabernacle required as his coadjutor a man of action in the care and conduct of the church and its manifold institutions. The burden which had accumulated with the development of the church was too enormous for any one man to carry; and the hand of God must be acknowledged in the ordained providence which found the help he required in his younger and only brother. Of the facts of his biography, the limits prescribed for this article leave no room for more than a very meagre outline. Born in the year 1837, his early years were spent at home, and he thus enjoyed the advantages of a continuous attendance at school. Up to the time of entering Regent's Park College, he held a clerkship, and gained by experience the business knowledge and tact which have proved of such signal service in the work to which he has been called. Leaving college with a good record for his industry and attainments as a student, and with no mean reputation as a preacher, having on several occasions occupied his brother's pulpit at New Park Street Chapel, he became pastor of Portland Chapel, Southampton, and was instrumental in erecting Carlton Chapel in the same town. Here he maintained a useful ministry, his sermons being characterised by the charms of a graceful diction, felicitous illustration, and forcible appeal. He removed to London in 1865 to commence a new cause—a chapel having been erected by Sir Morton Peto in Cornwall Road, Notting Hill. In the year 1868, a future full

of promise in the Baptist ministry was opened to him, but he preferred the less conspicuous, but not less important, alternative of becoming co-pastor to his brother at the Tabernacle. This unique companionship in service has been maintained for nearly twenty-five years, and was only terminated by the Master's call for the elder of the two to go home to his rest and reward.

Possessed of gifts as a preacher which would have distinguished any ordinary man, Pastor James A. Spurgeon did not claim to be his brother's equal in the pulpit, nor regard the co-pastorate as involving his occupation of the pulpit at the Tabernacle whenever his brother should be absent. He took, however, his share of the pulpit duties as necessity arose, but he gladly welcomed other supplies whom his brother nominated or the church expressed a wish to hear. His principal work lay in the administration of the affairs of the church and its societies, and this of itself was not unworthy of his superior business qualities, especially as it left his brother with the freedom he required for the exercise of his special ministry. The two brothers were thus true yoke-fellows, and each proved to be the complement of the other in their pastoral relationship. With the double ties of nature and of grace they loved as brothers, and in the fellowship of the ministry they were loyal in their attachment and devotion. Sharing the common responsibility of the pastorate, each bore his own peculiar burden, and the church, thus officered, was conducted with a success which has had no parallel.

Not being required on the Lord's-day at the Tabernacle, excepting at the monthly communion, the junior pastor was free to preach for other churches, or confine his Sabbath ministry to one centre of usefulness. This latter course he resolved to adopt, and, accordingly, he consented to take the oversight of a small congregation at West Croydon. A Baptist church was formed in due course, and, as the congregation increased, it was soon found necessary to remove to the Public Hall—the largest building available. This, in turn, proved inadequate, and steps were promptly taken to secure a permanent and commodious building. Pending the erection of the chapel a large lecture hall was built and occupied. In 1873 the chapel was completed, at a cost of £8,000: it has seating capacity for 900 persons, and there are large school-rooms beneath. Additional class-rooms were provided six years later at a cost of £1,500, and the entire

block of buildings forms a splendid monument of aggressive zeal and consecration. There are about 500 members in fellowship, and the church is a recognised power in the locality. Mission services and Bible-classes are maintained in vigorous operation, and the Sunday-schools number about 1,500 scholars. Beloved by the members of his church and congregation, and highly esteemed by a wide circle of friends and neighbours, Pastor James A. Spurgeon occupies a position in Croydon second to none for honour and usefulness. He has around him a choice band of devoted helpers, and in Mrs. Spurgeon he has a true pastor's wife.

Now that his beloved brother's earthly career is closed, he has been called by the church at the Tabernacle to take the full responsibility of its conduct, the Rev. A. T. Pierson, D.D., remaining for the present as his colleague in the ministry of the Word. This arrangement is, happily, not only satisfactory in the judgment of the officers and church members, but it must command the hearty endorsement of all who have gauged the situation and have "understanding of the times to know what Israel ought to do."

Had the senior pastor foreseen the termination of his career at this juncture, he could not have made wiser or more complete arrangements for the perpetuation of his work. There are not wanting indications to prove that what has been done is in accordance also with the mind and will of God.

From the advent of Dr. Pierson, the congregations have not only been maintained, but there are signs of increase rather than of diminution. His ministry is of rare excellence and spiritual power, and his zeal and devotion to the church are beyond all praise. So long as he remains to occupy the position, he may count upon the loving sympathy and support of his esteemed coadjutor and the entire body of church officers and members.

At the annual church meeting, held on the 1st of March, the vote confirming the action of the officers in requesting Pastor James A. Spurgeon to continue the responsibility of the pastoral oversight of the church was unanimous and enthusiastic, and a feeling of relief and thankfulness possessed the entire church when it was seen that the *status quo* would be maintained for an undefined period. The church will gratefully accord to Pastor James A. Spurgeon the fullest pastoral recognition and the love and loyalty of which he is worthy.

Every department of church life and service being provided for, the unity and usefulness for which the church has been renowned for so many years will be preserved, which could not have been the case had there been an interregnum or even a revision of the arrangements so wisely made by the late revered pastor.

The major institutions—the Pastors' College, the Orphanage, and the Colportage Association—have been maintained by friends who held their founder in honour; and, now that he can no longer serve them by his own counsel and contributions, there must be increased generosity for their support. As Pastor James A. Spurgeon will be called to the presidency of these important undertakings, he will need what we are sure he will not fail to merit—the confidence, sympathy, and help of all who have given to their support in former years. Never at any period of their history were they more needed than now, and their maintenance in full efficiency will constitute them worthy memorials of the honoured founder whose name they bear.

At the church meeting already mentioned, and which was as numerous attended as those of previous years, it was reported that, during the pastorate of C. H. Spurgeon, no fewer than 14,691 members were received into the church, 5,338 being in fellowship at the present time. It is no light responsibility to undertake the pastoral oversight, and to direct the activity, of a church with such a record; his ministerial brethren will know how to sympathise with the pastor upon whom this responsibility has devolved, and Christians the world over, who venerate the memory of the departed brother, will not fail to unite with the church in prayer for his upholding and guidance.

V. J. C.

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## THE MINISTER'S STILL HOUR.

**W**ITHIN the memory of old people living yet, the New England Sabbath began with sundown on Saturday and ended with sundown on Sunday. The arrangement had many advantages, chief among which would be the quiet evening of preparation before the day of public services. The pastor who jealously guards his Saturday evening will feel the influence of it throughout the whole Sunday following. The memory of the Still Hour will be



like the birds which follow the Atlantic steamer, and recall the shore no longer visible.

Without settling on any definite day or period in the week, however, we plead that some time be set apart by the pastor for the cultivation of his own heart, and in which, as Fenelon says, he may be "still enough to hear God speak." Let him find the secret place of the Most High; the place to which David came when he "sat before the Lord"; the place where Daniel "set his face unto the Lord God"; "the solitary place" in which, a great while before day, Jesus prayed; the Patmos where John was "in the Spirit on the Lord's day."

The minister's Still Hour, if he make it a regular appointment and maintain it religiously, will be of immeasurable moment to him. There will be times when the tide of feeling will rise there, and, like Jordan, overflow its banks. Then the hours which lie on either hand of it will need to be taken in. So Alleine would at times "suspend the routine of parochial engagements, and devote whole days to these secret exercises, in order to which he would contrive to be alone in some void house, or else in some sequestered spot in the open valley."

In a passage which reveals the poetic nature of Jonathan Edwards, he tells us how he "enjoyed sweet hours on the banks of Hudson's River in sweet converse with God . . . far from all mankind sweetly conversing with Christ, and rapt and swallowed up in God." So his friend and disciple, Brainerd, in private prayer, day and night wrestled with God in secret on behalf of his people. And of Payson, who had so much in common with both Edwards and Brainerd, we read that at times "his mind almost lost its sense of the external world in the ineffable thought of God's glory, which rolled like a sea of light round Him at the throne of grace." Another example occurs to remind us how, in this quiet hour, we hold fellowship with men of widely differing religious opinions. His biographer has told us how, frequently, if one came into the study of Frederick Denison Maurice at all suddenly, the result was "to make him rise hurriedly from his knees, his face reddened, and his eyes depressed by the intense pressure of his hands—the Greek Testament, open at some special point which had occupied him at the moment he kneeled down, lay on the chair before him."

Such an hour as this is one of "the upper springs" which, although

so rarely seen, influence "the nether springs" of a public ministry. "When our pastor prays," a member of Baron Stow's congregation in Boston said, "it is right into the heart of God. When he preaches it is right into the heart of the sinner." Inevitably, the one is determined by the other. He preaches best in public who prays best in private.

One would find it profitable to construct a Spiritual Topography, and to visit the spots which have been made sacred by the solitary communion of saints: Patmos in the life of John, Arabia in the life of Paul, and the house-top at Joppa in the life of Peter; Luther's cell in the Wartburg, and Bunyan's in Bedford gaol; the wooded banks of the Hudson where Edwards mused till the fire burned; the heart of the Dark Continent where Livingstone kneeled and died.

To the minister in the full flow of his work, it is not too much to say that the Quiet Hour is more necessary than even study itself. It will do much to save him from a secular tone in his ministry. It will deliver him from that over or undue familiarity with Divine things, by which the fine flavour of religion is so often damaged. It will moderate the force of personal ambition and the pride which, in such plausible and insidious forms, intrudes itself on even the holiest service. And it will relieve the strain inseparable from a life of aggressive activity, such as every true ministry must be.

How should this Still Hour be spent?

We mention first meditation. Let the heart be "at leisure from itself." Cultivate the silence which St. Ambrose so finely calls "the conversation of God." The time may come when, in our churches, we shall be willing to have conferences, not to talk but to think. The Quakers have, and it is a source of spiritual strength to them. But when alone, the minister can freely indulge in such an exercise. Let no plans be formed at such a time. Simply muse. Do not be alert to find themes for the pulpit either. Let the chalice of the soul lie open to the silent dew. "Study," says Manton, "is like a winter's sun that shineth but warmeth not; but meditation is like blowing up the fire where we do not mind the blaze but the heat."

We mention, further, that which will so closely interlace with meditation, that the one may often merge in the other—prayer. "Pray," as the late Charles Stanford puts it, "that you may pray. Even prayer itself will often be a work, and sometimes an agony."

The prayers of Jesus seem to have been audible. The fire will not burn long before, like David, you will speak with your tongue.

Some ministers, perhaps more frequently in a former age than now, have found in the Quiet Hour an opportunity for making or renewing their secret covenant with God. Payson, wherever he went, "found or made a Bethel." So did Edwards. Even Lord Lytton was thrilled when reading Robert Hall's solemn dedication of himself to God "with an admiration that elevates while it awes you." Dr. Constans Goodell, whose memoir seems to me to be more valuable to a pastor than almost any other book of the last ten years, was in the habit of thus solemnly covenanting, and one of his hearers testifies of him that "his growth in ministerial power was largely the outcome of his personal growth in nearness to God." The private prayers found in his notebook would, "if collected together," we read, "form a considerable volume."

This reminds me to add that the Still Hour of the minister may, in part, be spent in devotional reading. It will be well that he have in his library a shelf exclusively devoted to this precious literature. Were there space here it might be possible to give a list of such books, in the hope that others might add to it. It would contain, certainly, more human literature than any other that will survive this world. Augustine's "Confessions," and A'Kempis' "Imitation of Christ," Jeremy Taylor, Baxter, Bunyan, and Leighton would be there; Rutherford would add the unction of his priceless "Letters," Pascal would let fall half a score of "Thoughts," and Doddridge and Adams would redeem their century from utter barrenness. This age has given us such books as James Hamilton's "Mount of Olives," Martineau's "Endeavours," Sheppard's "Thoughts on Private Devotion," Pusey's "Addresses to Companions of the Love of Jesus," Dr. Gordon's "In Christ," and Austin Phelps' "Still Hour." Moule's "Private Prayer," later than any of these, is worthy of a place among them. It will be noted that it is in the literature of this Quiet Season as it is in the Service of Song. Every section of that "Holy Catholic Church," which is "The Communion of Saints," is richly represented. We wish that we had time to refer to some religious biographies which are of special service here—the lives of persons eminent for holiness, such as McCheyne; or for usefulness, such as C. J. Finney; or for beauty of character, such as may be found in a

rare group in the "Memorials of a Quiet Life." Certainly to this goodly company our sacred poets should be bidden—Herbert and Cowper, and Charles Wesley, Keble with his "Christian Year," and Tennyson by virtue of "In Memoriam." But enough has been said to direct attention to this "secret source of every precious thing." I cannot do better than conclude in the words of Dr. Maclaren: "Only the love of God in the heart will

‘Fill all the stops of life with tuneful breath,’

and, evoking all the harmonies of the soul, make of our words and works a perpetual anthem, sweet in the ears of God, and revealing Him to the hearing of men. Like our Lord, we must go to the Mount of Olives when the people go every man to his own house. Then shall we be able, at early morning, and noontide, and evening, to come down to the temple and teach. Then, and only then, will the common people hear us gladly, and men be constrained to say: It is not ye that speak, but the spirit of your Father that speaketh in you.”

T. HARWOOD PATTISON.

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### THE OFFENCE OF THE CROSS.

“Then is the offence of the Cross ceased.”—GAL. v. 11.

**T**HERE is heard throughout the Epistle to the Galatians a warlike tone. Its arguments and appeals send out note after note of defiance to crafty and insidious foes, who, under the cover of zeal for God, and of excessive orthodoxy, sought to pervert the Gospel of Christ. The apostle takes the position of a man set for the defence of the Gospel, which he sees to be endangered. The dispensation of the law was, as he shows, necessarily imperfect—preparatory, and not final—the precursor of another dispensation in which alone it can receive fulfilment. By emphasising this fact and indicating its consequences, as well as by an impassioned appeal to Christian experience, the apostle proves the sufficiency of the Gospel as the means of salvation, and its absolute independence of every other system. The chief point in dispute between him and his Judaising opponents related to the principle and method of justification. Was it based on law or on grace? Was the result attained through ceremonial observances or through faith? Paul preached the latter. “By grace are ye

saved through faith." He insisted, moreover, on the exclusiveness and adequacy of the principle, and would neither supplement nor modify it. There could be no combination of the two positions. As grounds of acceptance with God they were direct opposites. Some, indeed, wished for their combination, and would have made a compromise with Judaism. They favoured a half-and-half religion, and advocated the observance of circumcision as a necessary ground of confidence. But this was a virtual surrender of the whole case—the throwing away of the key of the citadel. Circumcision was the symbol of a system or a dispensation, and submission to it implied acceptance of that system, and made a man "a debtor to the whole law." Christ would not profit such a man. His work was rendered of none effect. Such timorous conduct was a falling from grace. "He who submits to circumcision does so because he stands in fear of the law, and he who so stands in fear distrusts the power of grace, and he who distrusts gains no advantage from that which is so distrusted." "And I, if I yet preach circumcision, why do I yet suffer persecution?" He would, in that case, have conceded everything. The Judaisers would have been content, and would have ceased to persecute one who was no longer an antagonist. But Paul would not and could not combine the two systems, and it could not be said that the scandal of the Cross was annulled or had become of none effect. When the death of Christ is preached as the only ground of salvation, the Cross is still an offence. To preach the necessity of observing the initial rite of Judaism is to uphold the system which the Gospel has superseded, and to take away the offence of the Cross. It was not in such a light that Paul regarded the matter. Let us consider—

I. **THE MEANING OF THE CROSS.**—The word in itself describes an instrument of torture and disgrace, a means of capital punishment similar to the gallows among ourselves, a punishment reserved for slaves and the vilest criminals. The bare mention of it awoke feelings of horror, and was associated with the ideas of "pain, guilt, and ignominy." As the cross was the instrument of Christ's death, it is figuratively used to denote the death itself. The death of Christ is, moreover, the central fact, the most salient and characteristic feature of the dispensation whose authority and power the apostle upholds as against the abettors of the law. Higher meanings, varying but harmonious, thus grow out of the word cross, and it is used as

(1) *The Statement of a Fact*, in a simple, historical sense affirming that Christ died on a cross.—Jesus of Nazareth, the predicted Messiah, the Teacher sent from God, the Redeemer of men, was subjected to this direst ignominy and pain. This implies (a) His cruel rejection by the Jews, who disbelieved in Him, and treated Him as a blasphemer and a malefactor; (b) His condemnation by the Roman governor, who should have administered the law impartially and justly; and (c) the voluntary acceptance of this shame and sorrow by the Incarnate Love, who saw in the blind hostility of men the carrying out of the Father's purpose which He had come into the world expressly to fulfil. "He had power to lay down His life and power to take it again." He welcomed the cross because it was necessary for our salvation. So marvellous was His condescension, so great His love.

(2) *The Symbol of a Doctrine*—the doctrine that "Christ died for our sins according to the Scriptures."—The mere historical transaction, apart from the ends to be accomplished by it, would have been of comparatively little moment. We can none of us, of course, be unmoved by the tragic close of an innocent and beneficent life. We are not blind to the charm of an unsullied character faithful unto death amid cruelty and wrong. The heroism of unflinching martyrdom will always stir our hearts to admiration. But such considerations could not explain the power and significance which the apostle assigns to the Cross here. We have to remember the dignity of the Sufferer as the Son of God, and the purpose of His sufferings as making reconciliation for the sins of the people. He was made sin for us. His death was a sacrifice for sin; His blood was shed for its remission. In His death, He, who had the central heart and the central conscience of humanity, offered with a view to our pardon that which was morally equivalent to the punishment of our sins. He fulfilled the end of all sacrifice. He is set forth as a propitiation. He has opened for us a way into the holiest of all. "We have redemption through His blood, the forgiveness of sins," and of that doctrine the Cross is a symbol.

(3) *The Source of Moral and Spiritual Power*—the power which converts, renews, and strengthens the soul—"God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." In so far as we realise the power of the Cross, the world with its charms and spells, its

pleasures and rewards, its threatenings and lessons, is dead to us. It is as if it were not. And we are dead to it—respond not to its siren voices, its blandishments and delights. We are “crucified with Christ.” It is not difficult to understand this, for in the Cross we see (a) the heinousness of sin, its turpitude and guilt. The death of Christ was necessary for its pardon. Apart from it there could be no remission. How great, how awful must have been the transgression for which such a sacrifice was demanded! Not even amid the thunders of Sinai nor the terrors of the last judgment could there be a more impressive declaration of the magnitude of human guilt. God would not expose to needless suffering the Son of His love, nor be prodigal of His blood. He would have required no humiliation and pain which were not inevitable. The cost of our redemption furnishes us with the best estimate of the nature and power of sin. (b) At the Cross we obtain the peace without which righteousness and service are impossible. The conscience is there cleansed from dead works. We are freed from the fear which hath torment, and enter into rest. The sense of bondage is overcome, and, accepted in the Beloved, we can walk at liberty, and cast all our care on Christ. (c) We there learn the depth of our obligation to a Love which is infinite. The Saviour of our life is also its Lord. Our Redeemer is also our King. Obedience to law is transfigured into love, and “for His sake” we shall render service which neither authority nor prudence, duty nor self-interest, could of themselves exact. To please Him, to gain His smile, to advance His glory, becomes the passion of our souls; and while the Cross enforces every other motive to virtue and obedience, it is itself the greatest motive of all.

(4) *The Weapon of Christian Warfare*—the means of ensuring the conversion of men and of bringing them into the Kingdom of God.—“The preaching of the Cross is to us who are saved the power of God. . . . It pleased God by the foolishness of preaching to save them that believe. . . . We preach Christ crucified.” The proclamation of the Cross was Paul’s weapon in his aggressive warfare. He deliberately chose it not only in preference to every other, but to the exclusion of every other. We wonder how men, ignorant, indifferent, and hostile, are to be *brought to God*. That is our aim with regard to them, and we should be content with nothing else.

We may do much for them on the lower planes of life. We plead for social and sanitary reforms, the readjustment of the relations of capital and labour, the spread of education, the diffusion of scientific and other knowledge. We may establish museums and bring within general reach the choicest treasures of sculpture and painting. We may provide concerts, and strive to bring men under the charms of music. We may "brighten our services," adopt a modified liturgy, have responses, provide instrumental music, and arrange for the singing of solos, until the church differs but little from a concert room, and in this way we may "attract" multitudes. But it will be utterly and absolutely in vain, it will fail to move men towards God, and to profit their spiritual life, unless our great dominating purpose which overshadows everything else, and our supreme method which keeps everything else in the background be this, "We preach Christ crucified." By this we conquer.

II. THE OFFENCE OF THE CROSS.—As Paul preached it, it was a stumbling-block or ground of offence. Many turned from it in haughty disdain, with feelings of revulsion and disgust. It is easy to see that where it is not rightly understood and its power is unfelt, it must be so. On what grounds then does it offend men ?

(1) *It opposes our self-complacency*, by declaring that all alike are sinners. It insists on the universality of guilt, and affirms that all have sinned and come short of the glory of God. In regard to the fact of guilt, whatever may be said of its forms and shades and degrees, it recognises no difference. What a blow this is to our self-righteousness! God will meet us only as we take, because it belongs to us, the attitude of transgressors. Men who pride themselves on their integrity and innocence and virtue are offended at this.

(2) *It destroys our self-confidence*, by insisting on our universal helplessness. It shows us how absolute is our dependence on Christ. Its pre-supposition is our inability to atone for sin, to renew and cleanse our souls, to work our way to God and win eternal life. It begets in every man who is brought into intelligent contact with it the feeling—

"All my trust on Thee is staid,  
All my help from Thee I bring."

(3) *It prohibits ceremonial display*, by the importance it assigns to faith. "Being justified by faith we have peace with God"; "by faith



ye stand." This is the one means and condition of salvation. To believe, with whatever defects, is to be saved; not to believe, whatever our profession, our privileges, or our outward standing, is to be condemned. We need and the Gospel admits no ritual, as of circumcision, no further sacrifices, no priestly intervention, no high mass, no ascetic observances, no fasts and penances, no gorgeous services, but "faith which worketh by love," and that alone.

(4) *It censures our self-indulgence*, by demanding conformity to Christ. The spirit of the Cross is the law of our life. It is the pattern of our conduct not less than the charter of our freedom. The liberty it confers is not licence. We who are redeemed by it are not our own; we are bound to be like Christ, living in uttermost devotion to God and in self-sacrificing love for men. There is no relaxing of our moral obligations, no sanction of illegality, of spiritual indifference, or of easy-going goodwill. Amid the conflicting voices of the world around, as amid the clamour of passion within, the Christian hears a calm majestic voice which bids him "Follow Me." "Be ye holy as I am holy," and to fulfil such a behest is immeasurably harder, as it is also immeasurably graver, than anything that can be exacted by the sternest self-discipline or the most elaborate ceremonial—so hard that multitudes turn away from it offended.

Let us not close without reminding ourselves that to a Christian man the offence of the Cross becomes its glory. He clings to it, and in his deepest and most poignant conviction of sin it assuages his sorrow. It flings over his penitence the glow of a Divine expectancy. It gives to his faith a victorious power, and makes him more than a conqueror. When the world seems dark and life full of perplexity, it begets the spirit of patient endurance, and makes real the sympathy of a suffering Lord, who through His suffering is brought very near to us. It shows us how apparent defeat may be the surest victory, and seeming failure the grandest success. It illumines the whole vast realm of sorrow. It takes the sting from death; it will befriend us at the throne of judgment. It makes the prospect of immortality a foretaste of heaven, and in heaven itself it will be the theme of our eternal praise.

JAMES STUART.

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## BIBLICAL SCIENCE AND THE HIGHER CRITICISM.\*

BY PROFESSOR WILLIAM ARNOLD STEVENS, D.D.

### II.

THE question at issue, I repeat, is one of *method*—not whether this and that critic is evangelical and orthodox, not whether this or that theory concerning Isaiah or any other book of the Bible is a true theory. Now, is the critical method of historical research that I have defined Scripturally justified?

“But prove all things:” the apostle enjoins upon the Thessalonian Church the duty of investigation and proof in matters of Christian truth. “All things”—all thought and all fact that reach us through human sources are to be proved, subjected to the tests of reason. “*All* things;” some admit the right and duty of investigation in human science, but not in the science of things Divine—in the domain of physical truth, but not in the domain of Biblical truth. They hold that where the written revelation begins reason ends, and proof is not to be sought for. Our text does not sanction this distinction. Prophecy, matters of religious revelation, are the very matters of which the apostle is speaking. One outstanding, and in the early Church unquestioned, fact was the immediate and manifest agency of the Holy Spirit—it was His voice that was heard through prophets who communicated His messages and issued His commands. But even prophetic revelations were not wholly self-evidencing, nor was there any clearly defined line of demarcation between the Divine message on the one hand, and human erroneous interpretation, or even human imposture, on the other. It was often difficult to distinguish the Divine and the human element in the message of a true prophet, and probably still more difficult to distinguish between the true and the false prophet. It was an age (the age of Paul) of false miracles, of forgeries, of spiritual imposture, and of all manner of charlatanism and legerdemain in matters of religion. Hence the Apostle Paul, as this letter to the Thessalonians

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\* Opening address before the Rochester Theological Seminary, New York, Monday evening, September 7, 1891.

shows, found it necessary to warn the churches against spurious epistles purporting to come from himself, and also against pretended communications from the spiritual world.

“But prove all things;” this “but” (which is not, but should be, in our English Bibles) in our text should not be disregarded. It subordinates this precept to those which precede, and reminds us that while intellectual investigation is a duty, it is not the first or the highest.

Exegesis implies criticism; there can be no exegesis worthy the name of science without it. This means that we are not simply to take the Bible and learn from it what the facts of history are, but also to take those facts and learn from them what the Bible is. For instance, in the much-mooted question of the enrolment under Quirinius, related in the second of Luke, we cannot decide it by assuming as final the absolute accuracy of Luke. If from other sources we can ascertain in just what years Quirinius was governor of Syria, whether he was governor once or twice, and further to what years that imperial census belongs, we shall not only be enabled to put the right interpretation upon Luke’s language, but also be enabled to pronounce upon the greater or less accuracy of his narrative.

To take another instance. I am asked, as an interpreter of the New Testament, whether our Lord Himself has not decided the Pentateuchal problem for us. In John v. 46, 47, we read His words to the Jews, “For if ye believed Moses, ye would believe Me, for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?” Here “his writings” can only be understood as referring to the Pentateuch. Now, does not the language of our Lord for ever debar a Christian scholar from raising the question whether the Pentateuch is a composite document, or wholly the work of Moses? At the beginning of my Biblical studies I should have considered this passage decisive. But I have learned the danger of taking any passage of Scripture to teach that which it was not originally intended to teach. I have learned it to be in the very nature of human speech that its first and obvious sense is not necessarily its true sense, and that one of the most difficult tasks of the interpreter is to distinguish between the teaching of Scripture and his own inferences from that teaching. Hence I hold that in this and in all

similar cases, in order to know what our Lord's conception of the fact was, what He meant to say and what He did say—it is first incumbent upon us by all possible research to ascertain what the given fact was.

This is the kind of research justified and encouraged by our Lord Himself, as well as by His apostles, in order that doubt might be removed, and the assurance and strength of personal conviction take its place. Even the fact of the resurrection, the foundation-fact of our faith, the Saviour did not require Thomas to believe without evidence. He had no words of praise for Thomas's doubt, yet He willingly furnished the sort of evidence necessary to remove that doubt. In the case of any fact which comes to us through human testimony, it is legitimate for us to apply the principles of historical science, freely and impartially, in order to test the evidence therefor. Let me add, before concluding this portion of my argument, that in urging this point it is Christian *scholars* I am addressing. Investigation, weighing of evidence, criticism—these are not the first or highest Christian duty, nor are they the duty of every Christian. But if there is to be any Biblical science at all, if the Christian scholar has any high or worthy mission in the upbuilding of the Church and hastening the triumph of Christ's Kingdom, critical research will for ever have its rightful place in Christian theology.

Let us now consider, in the third place, certain *principles that condition and regulate critical research*. From the point of view of Evangelical Christian scholarship there are in the very nature of the case certain *criteria of legitimate Biblical criticism*. The following three we may derive from the Apostle Paul's words.

First, *Biblical criticism must be dominated by a moral purpose*. "Hold fast that which is good," is the apostle's precept. Reason has its claims, but reason—the critical intellect—is made, in the constitution of the soul, subject to conscience. Let me try to explain the bearing of this principle. Observe that the apostle does not say, Hold fast to that which is true, but to that which is good (*To kalon*). *To kalon* is the morally true, the nobly true. Every historic fact has its moral side; we are to see that side; it is the moral significance of events that we are to seize upon and appropriate. The Biblical criticism that renounces the moral aim may be useful in collecting data, but its verdict on the data in any crucial case carries no weight

whatever in Christian theology. It is, if not an immoral, at least a non-moral, an irresponsible criticism.

The French scholar Rénan is a flagrant example. His industry is unwearied, his learning vast, his instincts are in many ways those of the true scholar. But who will affirm that the moral motive pervades and dominates his work? It is rather the æsthetic motive that rules—an æstheticism that is partly Greek and partly Parisian. His intellectual affinity, if not his sympathy, is with Nero quite as much as with Paul. He has genuine appreciation of Nero, the connoisseur of beauty—the beauty, namely, which the school of Praxiteles loved to chisel, and which one sees in alluring colours on the canvas of Gerome.

Even in Baur, a greater scholar and a nobler intellect than Rénan, this moral sense was too weak to make the highest achievement possible. Baur did not fail to see that the conversion of Paul was a crucial fact in history, but in interpreting it he failed to recognise its full ethical character—that it was not only a change of opinion, but a revolutionary change of character. That majestic moral phenomenon, what the apostle Paul himself calls “a new creation,” was the *To kalon* which the great scholar did not appropriate, and thus, being ignorant of, or ignoring the full significance of the moral fact, laid the very foundation of the Tübingen school in error.

It is the vice of such criticism that it is too easily satisfied with negations. It requires no religious postulates to start with, it has no moral goal in view. Reuss's remark with reference to the earlier rationalistic school in Germany, “It had no aspiration after the ideal,” applies to most of its successors. Its methods and its tendencies were necessarily destructive. On the other hand, fidelity to a moral aim naturally involves constructive effort, both in an intellectual and an ethical sense. “Let us follow after things whereby we may edify one another”—that is, build up our common faith and life.

The second condition and principle of critical research is *the recognition of prophecy*. “Despise not prophesyings.” Wonderful, is it not, how the words of Paul are in touch with our modern thought? As you are well aware, the vital point to-day in every system of Biblical theology is the question of prophecy. As to miracle, Christian theology on one hand, and science and philosophy on the other, have in our day come to a better understanding; a truer con-

ception of nature and a truer conception of miracle have alike been gained, and many have come to understand that supernatural law may inter-penetrate the physical order of nature without violating the harmony of the universe.

At present it is not so much a miraculous Christianity which is denied as a prophetic Christianity—a prophetic and predictive Christian revelation. That which we call prophecy—was it merely extraordinary intuition in extraordinary crises of an extraordinary people? Is it on its human side only discovery? Will Carlyle's definition of the prophet satisfy us—the man of insight into the inner reality of things, the original, the sincere man, his message being God's message simply because he sees things as they are, and therefore voices the eternal verities? That will define Plato, Newton, Æschylus, Dante; it will not define Elijah, Isaiah, Paul, and John. The true prophet claims to have been in actual converse with the living, personal God, that there has been a direct disclosure to himself of attested certainties from a sphere beyond his own consciousness and reason.

Here is a distinct issue between a believing church and rationalism. Rationalism, in the proper historic sense of the term, defining a well-known school of thought, denies the fact and the authority of prophecy; or else, in order not to deny, constructs a new definition of prophecy which leaves out its distinctive features. Now any school of critics which adopts rationalism as its working principle violates at the outset one of the fundamental conditions of scientific method. It adopts at the beginning of a purely historical investigation postulates which are foreign to the sphere of the science of history, and which may evidently render it impossible for the critic to deal impartially with the testimony. When a Biblical scholar like Oort assumes that the Biblical prophets, when they said, "Thus saith the Lord," or "The Lord spake to me," were simply employing rhetorical figures, just such as any poet might use to set forth a thought of his own—this is not legitimate Biblical criticism, but deistic philosophy, a denial outright of a fundamental and essential conception, not only in Christianity, but in spheres of thought outside of Christianity.

Our third principle of critical research is still more broadly and distinctly exclusive of rationalism. It requires *the recognition of the*

*immediate agency within the Christian Church of the personal Holy Spirit.* "Quench not the Spirit." These words lay down the base line of all Christian research in the field of exegetical theology; it is legitimate in another department of scientific theology to challenge and to test this postulate, but not to Biblical criticism and exegesis, as I have defined their function. I would lay the emphasis in this whole discussion just where the apostle has laid it in the text I have been quoting. "Quench not the Spirit" stands imperatively first.

I have said that this principle excludes rationalism. I mean rationalism in its recognised historic sense, as opposed to supernaturalism, the principle which in religion makes its ultimate appeal to man's mind, whether to reason or to conscience. It denies, what supernaturalism affirms, a personal communication of authoritative truth made by God the Spirit directly to chosen men. There are degrees of rationalism, and it is often difficult to classify thinkers or schools of thought; but the difference between the rationalistic principle and that which is regulative of Christian thought is fundamental—the chasm between them cannot be bridged. The former is always in the very nature of the case either practically deistic or atheistic. Rationalism, if it meant simply independent thought over against blind submission to the authority of a priest or a church, would be that for which Protestant Christianity has stood from the beginning. But it is now well understood to mean something else. It allows no supremely authoritative word from God the Spirit, and it explains Christianity by purely natural causes, either eliminating the supernatural in history and prophecy, or else (which comes to the same thing) by breaking down the distinction between the natural and the supernatural. This principle, I say, is in the very nature of the case either deistic or atheistic; it cannot logically remain in the Christian Church. Dr. Briggs in the course of a recent article in the *North American Review*, after defining rationalists as those who "make the reason supreme," goes on to divide the Christian Church into "three great parties, Evangelicals, Churchmen, and Rationalists." In other words, rationalism is one of three schools of *Christian* thought. We cannot accept this classification, nor what it implies. Every clear thinker must see, as Strauss saw from the start, that rationalism and historic Christianity are mutually

exclusive and antagonistic. The rationalist cannot logically stay in the Christian Church.

We may be sure, let me add, that the higher criticism, in the proper sense of the term, is not rationalism, is not infidelity, is not an enemy to the faith or to the Church. We owe it partly to the work which it has accomplished within sixty years that we are to-day able to understand the meaning and the mission, *e.g.*, of the wonderful Gospel of John as they have never been understood before during eighteen Christian centuries.

I know that this period of questioning and research is fraught with danger to the faith of many; but we shall not protect or establish the faith of the Church by putting questioning and research under ban. I know that questions are being raised which it will take long to answer. But it is the daily joy of the Christian scholar that his face is toward the light. "Ye shall know the truth"—his eye is fixed on that promise. Only we may not expect all the truth at once. It belongs to our earthly probation that we must often obtain the truth by disentangling it from the error with which it is perpetually interwoven. We find that the best men sometimes teach error, and that men who are not the best have sometimes become the advocates of an overlooked or a forgotten truth. Let us take care not to encourage in the ministry or in the Church a religious agnosticism, sincere, but narrow-minded and unreasoning. Let us distinguish between science and science falsely so-called, remembering that the advance of all true science is in the interests of Christ's Kingdom; knowing that it marches slowly, but is always marching to victory. With the windows of the soul open to light from every quarter of the heavens, let us toil and pray for that reasoned conviction as to the fundamental facts and doctrines of Christianity which is the privilege and high reward of the Christian student, and which the writers of the New Testament laboured to produce. I have written "that thou mightest know *the certainty* concerning the things wherein thou hast been instructed," says the Evangelist Luke, "*having traced the course of all things accurately from the first*"—one of the early instances of historical research. John, perhaps even more than any other of the New Testament writers, lays stress on intelligent conviction as distinguished from mere hearsay and traditional knowledge. But it is above all in the words of our Lord Himself that we have held up



before us the ideal of an apostolic ministry in this matter—namely, that we may be able to say, in the presence both of a believing church and an unbelieving world, “We speak that we do know, we testify that we have seen.”

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## A HUNDRED YEARS AGO AND NOW.

### IV.—HOLDING THE ROPES.

WHEN Carey woke the slumbering churches of England to a sense of their duty to the heathen he was more than willing to be the hero of his own counsel. “The obligation of Christians” meant, for him, his own obligation. It has been noted as a significant fact that his call to the ministry describes him as “sent out by the Church to preach the Gospel wherever God in His providence might call him.” His parish might, therefore, be found in any part of the world. There is a story that when the first collection was made on behalf of the Mission, Carey stepped into the collection plate, and so offered himself, but this is a “witty” invention. He did nothing so dramatic, nor did he need, among comrades such as surrounded him, to labour after a mere stage effect. But though destitute of foundation in fact, the story expresses in its clumsy way the dominant feeling of Carey’s heart. He had stepped to the fore, not for the gratification of personal ambition, but as a leader in service, ready to go before others in the path of obedience as soon as the opportunity offered. In this great enterprise he was willing to be a sacrifice as well as a sacrificer. He was himself the gift he laid upon God’s altar. He brought his life, with its powers of thought and action, with its zeal and energy, with its aspirations and aims, and offered it wholly unto God, to be spent entirely as He willed. It was fitting that the man who had so effectually roused the churches from their sleep should be the first to go abroad as their messenger, and furnish them with a further, and, if God should permit, a life-long, illustration of what missionary devotion meant. Carey not only summoned men to do the work, he showed them how it was to be done.

It does not fall within the province of these articles to narrate in detail the progress of this work, either in its earlier or later stages, nor

to dwell on all the incidents of Carey's embarkation. It was no easy matter to secure a passage. The East India Company jealously guarded the monopoly its members had acquired. They alone had the right to trade in the Indian seas. Their power was supreme. No man could go on board a vessel without permission. Every Englishman found in the Indies without a licence was guilty of a high crime and misdemeanour, and liable to imprisonment. The captain of every vessel was compelled to make a return of his passengers, in order that this requirement might be rigidly enforced. To obtain the necessary licence was impossible, and it was evident that if Carey and Thomas were to reach India they must go without legal authority, and brave all risks. A passage was taken for them in the *Earl of Oxford*, which, however, could not leave the Solent, as she had no convoy, and the Channel swarmed with privateers. After waiting for seven weeks, the captain was warned that proceedings would be taken against him, as he had on board an unlicensed person. The missionary party were thereupon packed off to shore. Their hopes were for the time dashed to the ground, and they knew not where to turn for help, when they heard that a Danish vessel, the *Kron Princessa Maria*, was bound from Copenhagen to Serampore. It was resolved that they should endeavour to secure a passage by her. She sighted Dover on June 13th, 1793, and the missionaries were at length able to set sail, bidding farewell to the land of their birth, which they were to see no more, and eagerly looking forward to the scene of their future labours. "The ship is come, the signal made, the guns are fired, and we are going with a fair wind. Farewell, my dear brethren and sisters; farewell! May the God of Jacob be ours and yours, by sea and land, for time and eternity! Most affectionately adieu!"

The obstacles which had thus early to be overcome naturally deepened the impressions of the Committee as to their responsibilities. In their own way they were bound to share the perils of the enterprise and sustain the heroic men who were directly seeking its success. "We saw," said Andrew Fuller, "that there was a gold mine in India, but it was deep as the centre of the earth. Who will venture to explore it?" "I will venture to go down," said Carey; "but remember that you" (addressing Fuller, Sutcliff, and Ryland) "must hold the ropes." "We solemnly engaged to him to do so, nor while we live shall we desert him."

Mr. Fuller probably employed the above simile on more than one occasion, and others naturally adopted it. Its simplicity, its aptitude and force, at once gained for it a currency which it has never lost. It appears to have been first used in address at a meeting of ministers, when proposals were made for a more elaborate constitution and for the "business-like apparatus which the more extended concerns of the Society at length imperatively demanded." Mr. Fuller was unwilling that either he or his brethren should shift the responsibility from their own shoulders. He insisted that they should do the work themselves. "Friends talk to me about coadjutors and assistants; but I know not how it is, I find a difficulty. Our undertaking in India really appeared to me, on its commencement, to be somewhat like a few men who were deliberating about the importance of penetrating into a deep mine which had never before been explored. We had no one to guide us, and, while we were there deliberating, Carey, as it were, said, 'Well, I will go down if you will hold the rope.' But before he went down he, as it seemed to me, took an oath from each of us at the mouth of the pit, to this effect: that while we lived we should never let go the rope. You understand me. There was great responsibility attached to us who began the business."

The pecuniary responsibility assumed in the first instance may appear small to us, but it was no trifle then. Besides which it was intended to be but a beginning. The passage-money was heavy, but the amount guaranteed to the two missionaries, with their wives and children, was £150 a year among them, until they should be able to support themselves. But it was well understood that success would bring new responsibilities, and that, as their expectation of great things was fulfilled, they would be bound to attempt still greater. The burden of the work naturally fell, for the most part, to Mr. Fuller. Correspondence, accounts, collecting of subscriptions, interviews with Cabinet Ministers and members of Parliament in order to secure for missionaries a legal passage and protection; the defence of the Society against numerous and subtle adversaries who aimed to destroy the Mission—all this was Mr. Fuller's method of holding the ropes. His son tells us that he spent not less than a fourth of his time in journeys to collect funds for the Society. "For this purpose he went five times into Scotland, once to Ireland, repeatedly to London,

and once, at least, into Lancashire, Yorkshire, Norfolk, Essex, the West of England, and Wales." Railways were then unknown. It was impossible to leave Euston at night and be at Edinburgh, Glasgow, or even at Aberdeen, as we now can, for breakfast next morning. The coaches were, for the most part, slow and uncomfortable. Travelling was at the time wearisome and dangerous, nor had Mr. Fuller a relish for it. His sensitive, retiring nature shrank from unfamiliar scenes and faces. "I am going among faces which I have never seen. My spirit revolts at the idea, but duty calls. I am subject to many faults in company, and often incur guilt. The Lord keep me in the way that I go, and enable me to keep my heart with all diligence. . . . May the God of Israel preserve my family, friends, and connections during my absence."

It is interesting to know that Mr. Fuller started on his first visit to Scotland on October 2nd, 1799, on the seventh anniversary of the formation of the Society, travelling *viâ* Hull and Newcastle. He preached and spoke in Edinburgh, Glasgow, &c., and was cordially received by Archibald Maclean, Mr. Haldane, Dr. Erskine, Dr. Stuart, and David Dale. He returned to Kettering with £900, and had the additional satisfaction of having promoted a better understanding and a closer union between the Scotch and the English churches. His path was not uniformly smooth. He encountered men who agreed neither with his theology nor his missionary zeal. But to a larger extent than many anticipated, he aroused a generous sympathy, and found a multitude of willing hands ready to hold the ropes.

This expressive phrase of Fuller's should not be forgotten. Carey would never have ventured to descend the mine but for the pledge given him by those who remained above ground. That pledge was nobly and generously fulfilled. Since then the explorers have greatly increased, the workers are now a mighty host, and they have lighted upon countless treasures of priceless worth. Not a few of them have gone forth at our bidding. They are acting as our representatives and accomplishing our work—the work that devolves upon us as civilised men and English Christians. They are necessarily dependent on our care and affection, on our prayers and help. The connection between "at home" and "abroad" is close and vital. As we are, so in a sense will our brethren be; though there are diversities of gifts there is uniformity of obligation; there are innumerable

spheres of life and labour, but there should be one spirit. We are all under the administration and aiming at the glory of One Lord. Consecration of heart, powers and possessions; sympathy with one another in Christian labour, however remote the workers, a spirit of ready and generous helpfulness—these are the marks of all Christian discipleship, of all real service. It will be our disgrace and condemnation if we who live at home, amid privileges and comforts which cannot be known under other conditions, should fail through forgetfulness or selfishness to hold the ropes. “You understand me. A great responsibility attaches to us.”

EDITOR.

### THE REV. JOHN SUTCLIFF ON UNITED PRAYER.

IN our article on “The Trumpet Call which woke the Sleepers,” we alluded to the part which had been played in the awakening of a missionary spirit by Jonathan Edwards’s pamphlet, “An Humble Attempt to Promote Explicit Agreement and Visible Union of God’s People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ’s Kingdom on Earth,” and mentioned the publication of an English edition of the pamphlet, with a preface by the Rev. John Sutcliff, of Olney. Mr. Sutcliff, it will be remembered, preached the Association Sermon at Clipstone in 1791, “On being very jealous for the Lord of Hosts,” at the same time that Andrew Fuller preached on “The Dangerous Tendency of Delay.” Many of our readers have been interested in Mr. Edwards’s pamphlet, and it has occurred to us that the reprinting of Mr. Sutcliff’s preface at this crisis in our missionary enterprise may be of general service. We accordingly give it entire:—

“If any inquire why the ensuing work is republished, I would beg leave to lay before them the following intelligence.

“At the Association of the Ministers and Messengers of the Baptist Churches in the counties of Northampton, Leicester, &c., held at Nottingham in the year 1784, a resolution was formed to establish, through the Association, *a meeting of prayer for the general revival and spread of religion.* This was to be observed the first Monday evening in every calendar month by all the churches. It still continues. In 1786, another Baptist Association, commonly called the ‘Midland,’ held that year at Aulcester, in the county of Warwick,

entered into the same resolution. Many other churches, particularly in Yorkshire, have adopted, and now follow, the above practice. We have the pleasure also to find that several *Pædobaptist* churches stately meet on those evenings for the same purpose.

“The republication of the following work is with the avowed design of promoting the above agreement and practice. Those concerned in its first institution never intended it should be confined to any peculiar connection or particular denomination. Rather they ardently wished it might become general among the real friends of truth and holiness. The advocates of error are indefatigable in their endeavours to overthrow the distinguishing and interesting doctrines of Christianity; those doctrines which are the grounds of our hope and sources of our joy. Surely it becomes the followers of Christ to use every effort in order to strengthen the things which remain.

“By republishing the following work I do not consider myself as becoming answerable for every sentiment it contains. An *author* and an *editor* are very distinct characters. Should any entertain different views respecting some of the *prophecies* in the inspired page, from those that are here advanced, yet such may, and I hope will, approve of the general design.

“In the present imperfect state, we may reasonably expect a diversity of opinions upon religious matters. Each ought to think for himself, and everyone has a right, on proper occasions, to show his opinion. Yet all should remember that there are but two parties in the world, each engaged in opposite causes, the cause of God and of Satan; of holiness and sin; of heaven and hell. The advancement of the one, and the downfall of the other, must appear exceedingly desirable to every real friend of God and man. If such in some respects entertain different sentiments, and practise distinguishing modes of worship, surely they may unite in the above business. O for thousands upon thousands, divided into small bands in their respective cities, towns, villages, and neighbourhood, all met at the same time, and in pursuit of one end, offering up their united prayers, like so many ascending clouds of incense before the Most High! May He shower down blessings on all the scattered tribes of Zion! Grace, great grace, be with all them that love the Lord Jesus Christ in sincerity! Amen!

“Olney, May 4th, 1789.”

“JOHN SUTCLIFF.

## MORE LIGHT ON THE OXFORD MOVEMENT.

IF the Oxford Movement is not well understood it certainly ought to be. For more than half a century it has occupied an absorbing share of public attention. Speeches and sermons, pleadings in the law courts, controversies in newspapers, reminiscences and biographies innumerable, have secured for it a unique prominence. It has created an extensive and interesting literature of its own. The books relating to it form a not insignificant library. Many of them possess distinguished merit, and have gained a strong hold on the imagination and religious sensibilities of the nation. Cardinal Newman's "Apologia," Mr. Mozley's "Reminiscences," Mr. Froude's "Short Studies" on the subject, "The Life of the Rev. John Keble," Dean Church's "Oxford Movement," "William George Ward and the Oxford Movement," and several of Dean Burgon's sketches, give us a tolerably complete picture of a struggle which must always possess a singular fascination for the student of religious life in England. It is a matter of universal regret that Canon Liddon was not spared to complete his Life of Dr. Pusey, as until the materials placed at his disposal are in our possession it cannot be said that the last word on the *history* of the movement has been spoken.

During the last few weeks the Ven. Sir George Prevost, late Archdeacon of Gloucester, has given to the world "The Autobiography of Isaac Williams, B.D.," the author of several of the "Tracts for the Times," and one who was intimately associated with Newman and Keble. The work is published "as throwing further light on the history of the Oxford Movement." Its interest, apart from its utility, on this ground is not great, nor do we find in its records anything that will materially alter our judgment either of the principles or the leaders of the movement. It is somewhat fragmentary, and was written forty years ago for the benefit of the author's children. The editor has supplied a few supplementary notes, and inserted several of Dr. Newman's letters to Williams. The autobiography had been read in MS. by Dean Church, who made sparing but judicious use of it in the preparation of his own work. The sketch which Dean Church gives of Williams as one of Newman's early friends is a

beautiful and incisive piece of writing, which cannot readily be forgotten by any who have read it. Williams, as a Trinity undergraduate, won the Latin prize-poem, *Ars Geologica*, and Keble offered his help in polishing it for the press. "The two men plainly took to one another at first sight; and that service was followed by a most unexpected invitation on Keble's part." Keble was leaving Oxford, and going to Southrop, a little curacy near his father's in Gloucestershire, and he asked Williams, as well as Robert Wilberforce and Hurrell Froude, to read with him. The long vacation of 1823 was spent at Southrop, and Williams's character and course determined.

"He had before him, all day long, in John Keble, a spectacle which was absolutely new to him. Ambitious as a rising and successful scholar at college, he saw a man looked up to and wondered at by everyone, absolutely without pride and without ambition. He saw the most distinguished academic of his day, to whom every prospect was open, retiring from Oxford, in the height of his fame, to bury himself with a few hundreds of Gloucestershire peasants in a miserable curacy. He saw this man caring for and respecting the ignorant and poor as much as others respected the great and the learned. . . . This unostentatious and undemonstrative religion was, to Isaac Williams, quite a new world. He caught from Mr. Keble, like Froude [Richard Hurrell Froude], two characteristic habits of mind: a strong depreciation of mere intellect compared with the less showy excellences of faithfulness to conscience and duty; and a horror and hatred of everything that seemed like display, or the desire of applause or of immediate effect. Intellectual depreciators of intellect may deceive themselves, and do not always escape the snare which they fear; but in Isaac Williams there was a very genuine carrying out of the Psalmist's words: 'Surely I have behaved and quieted myself; I refrain my soul and keep it low, as a child that is weaned from its mother.' This fear of display in a man of singularly delicate and fastidious taste came to have something forced and morbid in it. It seemed sometimes as if in preaching or talking he aimed at being dull and clumsy. But in all that he did and wrote he aimed at being true at all costs, and in the very depth of his heart; and though in his words we may wish sometimes for what we should feel to be more natural and healthy in tone, we never can doubt that we are in the presence of one who shrank from all conscious unreality like poison."

It was to Williams that Keble first read "what has since been called 'The Christian Year.' It was carefully written out in small red books. I read it a great deal, but did not enter into it. No more did Froude, when he saw it, and I think even long after he was averse to the publication of it. Among other things he said, 'People will take Keble for a Methodist.'" How dreadful!



Williams was subsequently in close association with Newman as his curate at St. Mary's; and in view of the position which Newman ultimately occupied, it is curious to read of the distrust with which he was long regarded by the Anglicans. Keble was evidently at first a long way in advance of the others, and even in his retirement was the real leader of the movement. Newman "imbibed Keble" through Froude. Keble's authority was decisive. A puritanical Welsh preacher whom Williams met at Llandrindod looked grave and displeased at the mention of Keble of Oriel as his friend, and said it would be "a great thing for him to know a most promising and excellent person there, Mr. Newman," who was plainly considered as a Calvinist. Keble also fought shy of Newman on account of his liberal principles. The following note is singularly suggestive: "Archdeacon Wilberforce mentioned to me, before he himself joined the Church of Rome, that when Fellows of Oriel together, Pusey, Froude, himself, and Newman used to meet together on Sunday evenings, when Newman used eloquently to expound the Apocalypse, taking Mede's view that the Pope is Antichrist."

As to the origin of the "Tracts for the Times," there is a characteristic story which must not be overlooked. Williams and Froude were walking in Trinity College Gardens discussing the need of doing something for the Church. "Isaac, we must make a row in the world. Why should we not? Only consider what the Peculiaris (a nickname for the Evangelicals) have done with a few half-truths to work upon! And with our principles, if we set resolutely to work, we can do the same." Williams was doubtful as to the good of a row, but Froude contended that Church principles forced on people's notice must do good. With the exception of No. 90, no Tract made a greater "row" than No. 80, which was written by Mr. Williams, on "Reserve in Religious Teaching." Granting that on some points it was misunderstood, its positions were open to serious objections, "and I think," writes the author, "perhaps Newman himself made use of it to further his own secret inclinations towards the Church of Rome." That the writer of this Tract should be put forward as a candidate for the Professorship of Poetry in succession to Keble was not unnaturally the occasion of another row.

The origin of the name Puseyite, as applied to the Tractarians, is, we imagine, not generally known. Pusey, who, like Newman, was a

Fellow of Oriel, was a late adherent of the movement. "At this time he was not one of us," and Mr. Williams remembered the conversation which was "the occasion of his joining us":—

"He said, smiling to Newman, and wrapping his gown around him as he used to do: 'I think you are too hard upon the "Peculiaris," as you call them; you should conciliate them. I am thinking of writing a letter myself with that purpose.' Or, rather, I think it was of printing a letter which had been the result of private correspondence. 'Well,' said Newman, 'suppose you let us have it for one of the tracts?' 'Oh, no,' said Pusey, 'I will not be one of you.' This was said in a playful manner; and before we parted Newman said, 'Suppose you let us have that letter of yours, which you intend writing, and attach your own name or signature to it? You would then not be mixed up with us, or be in any way responsible for the tracts.' 'Well,' Pusey said, at last, 'if you will let me do that, I will.' It was this circumstance of Pusey's attaching his initials to the tract that furnished the *Record* newspaper and the Low Church party with his name, which they at once attached to us all. And, indeed, that conciliating tract on baptism seemed to aggravate them more than the rest. Thus the circumstance of Pusey's wishing to stand aloof from us as a party served to connect him ever afterwards most intimately with us as if he were the head of the party."

The main interest of the autobiography naturally centres on its author's impressions of Newman, who, notwithstanding his early Evangelicalism and his subsequent secession to Rome, was incomparably the most fascinating figure of the movement, and gained in it a position which was absolutely unique. Williams felt the spell of his personality, as all others did; but there was always some measure of "reserve" in his admiration and confidence. He quotes—apparently with approval—the saying of Dr. Jelf, one of Newman's oldest friends, that his mind was always essentially Jesuitical, and adds:—

"In endeavouring to account for this statement, I can remember a strong feeling of difference I felt on acting with Newman, from what I had been accustomed to; that he was in the habit of looking for effect, for what was sensibly effective, which from Bisley and Fairford school, I had been long habituated to avoid. I had been taught there to do one's duty in faith, and leave the effect to God, and that all the more earnestly, because there were no sympathies from without to answer. There was a felt but unexpressed dissonance of this kind, but perhaps it became afterwards harmonised as we acted together."

He also states that a short time before Henry Wilberforce joined the Church of Rome Newman said to him, "My temptation is to

scepticism." He had an eager, restless intellect, and his change was due to that—perhaps from a desire to be rid of the weariness of doubt, and settle all controversy by the acceptance of an infallible authority.

Mr. Williams long felt a secret uneasiness about Newman's course, because of a want of repose in his character, and from a fear that he would give to the movement a direction of which Keble and Pusey could not approve. He often heard a deep secret sigh which he could not interpret, and suspected that Newman doubted the Church of England as being unable to bear "Church principles" long before he left it. At times he showed some want of meekness. Mr. Williams gives no countenance to the idea that Newman left the English Church because of the ill-treatment shown towards the Tractarians. Sensitive as he was, this would not have driven him forth. The secret is to be found in the workings of his own mind. Whether the movement was essentially revolutionised by Newman and diverted from its true course will always be open to question. On the limits which Keble set to the application of his principles, his determination to remain in the English Church was thoroughly consistent. But how far those limits were valid, and whether Newman reached the Church of Rome, not by abandoning what he had learned from Keble, but by carrying it out more fearlessly and logically, is an entirely different matter. Not a little can be said in favour of the position that the principles of apostolic succession, the claims of sacerdotalism, the dogma of sacramental regeneration and nutrition, and the authority of tradition, are destructive of the principles of the Reformation, and naturally result in submission to the See of Rome. But inasmuch as we are not ruled by logic, we are willing to leave to the Tractarians and Ritualists of to-day whatever comfort they can find in Mr. Williams's avowal that only one of the writers of the "Tracts for the Times" has joined the Church of Rome, and that he was originally of the Evangelical school. The Church of England may furnish a standing ground between the two extremes. But what if the quondam Evangelical was simply more thoroughgoing and consistent? Nor is it surprising that—

"While such a vast number of persons have joined the Church of Rome in consequence of Newman's influence, . . . yet these seceders were persons who looked upon him at a slight distance, or mixed with him on feelings of inferiority as younger or less intimate, and especially such as 'sat under him,' to use a

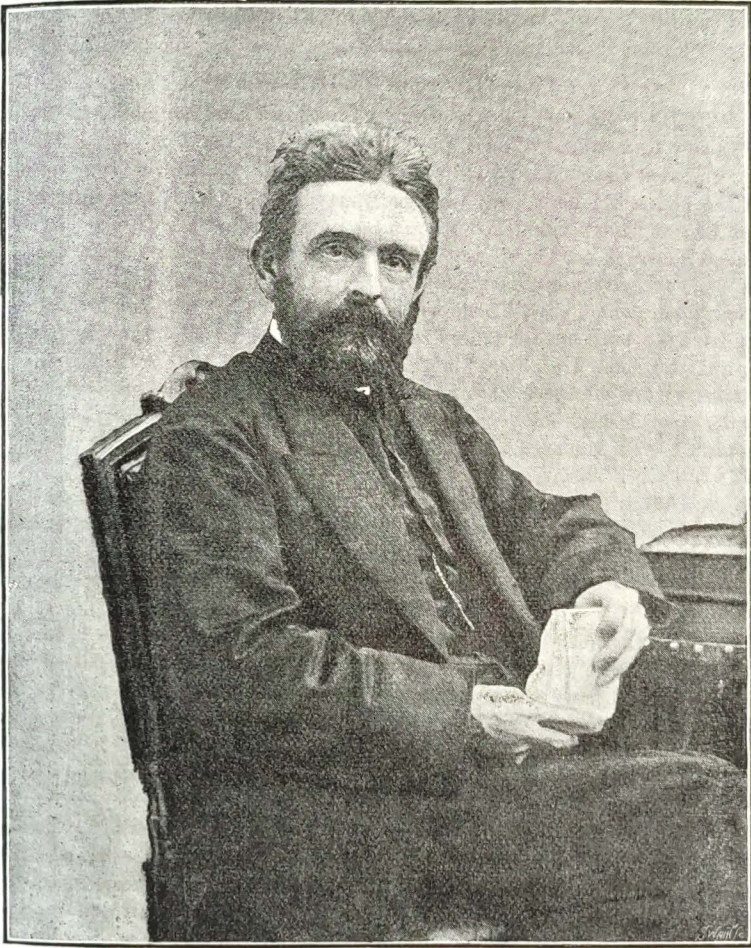
popular sectarian expression, such as Oakeley, Manning, Ward, Faber, and perhaps a hundred or more of others. . . . But what is the most striking, there does not appear to have been any who associated with Newman on terms of equality, either from age, or position, or habitual daily intercourse, or the like, who have followed his example in seceding to the Roman Church, such, I mean, as Fellows of Oriel, who lived with him and some of their friends on the same staircase."

In a letter from Dr. Newman, of date June 7th, 1863, there is a significant confession. The venerable secessionist deplored the furious spread of latitudinarian opinions in the Church of England. "The Anglican Church has been a most useful breakwater against scepticism. . . . At present it upholds far more truth in England than any other form of religion would, and than the Roman Catholic Church could. But what I fear is that it is *tending* to a powerful establishment, teaching direct error, and more powerful than it has ever been: thrice powerful, because it does teach error." This very autobiography proves that the voice of the Church of England is not one, but many, and that there is in it a strange conflict of opinion.

W. H.

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THE SERVICE OF PRAISE.—Increased attention is everywhere being given—as it assuredly ought to be—to this important part of our worship. Among other indications we note with pleasure a circular addressed by the Free Church Presbytery of Edinburgh to the ministers within its jurisdiction urging the pressing need of improvement. The extract below may be of use on this side of the Tweed:—"As a minister's attitude towards praise is soon reflected by his people, it is of the utmost importance that in all his references to it he should give it its due place among the spiritual agencies of the congregation. In the prayers of the sanctuary, those who devote talents, time, and thought to this department should be remembered whenever the Divine blessing is besought on the various spheres of congregational work. If the claims of praise are thus honoured and enforced, the interest and active participation of the congregation in this act of worship will be very materially quickened. Short addresses on the duty and importance of praise, or on cognate subjects tending to increase the interest of the congregation in that branch of public worship, might also at times be given. The occasional presence at the choir practice of the minister and office-bearers would be highly beneficial. . . . In the selection of praise, much may be done to make the service attractive and free from monotony by studied variety of metre. This may be secured not only without loss of edification, but even with manifest gain, from the mental relief and freshness imparted by the new rhythm of words and music. . . . The psalms and hymns to be used on Sabbath should always be in the hands of the conductor in time for study at the choir practice, so as to ensure thorough knowledge of each."



THE LATE REV. W. H. WYLIE.

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THE late Rev. W. H. WYLIE, whose portrait we have great pleasure in presenting to our readers, was an honoured and successful pastor at Romsey and Accrington, but was best known for some years past as editor of *The Christian Leader*. A sketch of his life appeared in our issue for September last.

## SUNDAY MORNINGS WITH THE CHILDREN.

## IV.—THE LITTLE MINISTER.\*

I DARESAY some of you dear children have heard father or mother talk about a new book called "The Little Minister." It is the story of a pastor who was what the Scotch people call "a wee man," because he was so small. But he had a big heart, was very generous and kind, and could preach fine sermons; and the people loved him, and forgot all about his smallness of stature because he was so good to them. I was going through a picture gallery the other day and I saw a very beautiful painting there, and I thought if I had been the artist who drew it, I should have written underneath it "The Little Minister." You have the same picture gallery in your house. But some of you keep it shut up, and the doors are covered with dust and mildew, and, perhaps, cobwebs, because you are so careless of your treasure. I want you to open the doors and take a peep inside, and you will find such beauty there that you will be astonished, and amongst the many beautiful things will be this picture of "The Little Minister."

Now, I think you will understand that the gallery is the Bible, and the doors are the covers, and the pictures are the stories of good men and women, and boys and girls who were true servants of God.

THE LITTLE MINISTER is THE CHILD SAMUEL, who "ministered to the Lord before Eli."

Let us look at him. He is a sweet little baby, and he must have a beautiful name. This name Samuel means "asked of God." That was his mother's choice. He was given to her in answer to prayer. When he was a very little fellow she took him to Eli, the priest, and gave him up to the service of the Temple, and said to Eli, "I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." There was the mother's dedication of her boy. Now see what follows.

SAMUEL WAS A LITTLE WORSHIPPER. We read "He worshipped the Lord there" (1 Samuel i. 28). That was the first step towards becoming a little minister. I think I see him kneeling down before the old priest and just asking God to take him and make him all His own, and Eli's hands being placed upon his head while he blessed him and welcomed him to the service of the Temple. True worship springs from love. When the poor Hindu falls down before the Car of Juggernaut, or the Cingalese prostrates himself before the image of the goddess Kalee, who wears skulls around her neck, it is not true worship. They bow before the ugly image because they are afraid. But the loving apostle, John, says, "He that loveth not knoweth not God." He also tells us that "there is no fear in love." Samuel had learned from a gentle and loving mother that God was a God to rejoice in for His personal goodness and mercy to her. We know from her song that after the birth of her boy she was a happy, cheerful woman.

\* A sequel to "Dewdrops."—See December, 1891.

That little prattling son of hers had often heard her sing about God ; and I can imagine that almost as soon as he could speak he caught up her joyful notes and made the house merry with his songs. When he kneeled down to pray he would clasp his little hands together and look up to God as his great Father in heaven with a smiling face because he loved Him so much. That loving spirit made him a true worshipper. I want my little readers to be like him in this. Dear child, God loves you. His love is like a mother's love, for He says, "As one whom his mother comforteth, so will I comfort you." He is our Heavenly Mother as well as our Heavenly Father. He asks for your love. Have you given it to Him ? He has sent Jesus to die to show you how much He loves you. Have you fallen down before the Cross of Jesus and said, "O God, I love you because you have given me Jesus to be my Saviour." Then you are a worshipper. You can look up as Samuel did into the face of God, not with terror, but with the joy of a child who can say, "Our Father which art in heaven." That is true worship.

Then SAMUEL WAS A LITTLE SERVANT. His post of service was the tent or tabernacle called the Temple, because it was the place where the sacrifices were offered, and the worshippers assembled, until the great Temple itself was built by Solomon. We are told that he "ministered before the Lord, being a child, girded with a linen ephod." This was a long, loose blue garment worked in one piece. That which was worn by the priest had a fringe of beautiful colours woven in the form of pomegranates, and a little golden bell between each pomegranate. As the priest walked about the bells would ring with a sweet, soft musical sound. We are not told whether Samuel's ephod had such a fringe. But there was surely a reason why he wore this robe, instead of always wearing only the little coat that his mother brought him every year ? I think it meant that, although he was not a priest, he was just as much set apart for the Lord's service as the High Priest himself, and if there were no bells on his ephod there was very pleasant music in his service. He was a servant of God under Eli. I wonder what he did ? He was too young to do the work of a Levite. But there are lots of things that children can do. Good old Matthew Henry says, "He could light a candle, or hold a dish, or run on an errand, or shut a door ; and because he did this with a pious disposition of mind, it is called *ministering to the Lord*, and great notice is taken of it." He would find plenty of things to do, and he was willing to do anything he could in connection with the worship of God. There is no child who loves the Saviour but may find something to do for Him. The question is, Are we ready ? God wants the willing. "Where there's a will there's a way." It is so in the home. "How can I help mother ?" is the question of a loving child. In a hundred ways. You can dust the legs of the table if you can't reach the top of it. You can tidy the work-basket. You can run upstairs and save more tired legs than yours a journey. You can feed the birds or the cat if you can't go into the stable and pull down the hay from the manger for the horse. You can collect the eggs from the nests and lay them gently in your little basket. You can rock the cradle, and play with the baby, and sing it to sleep. Little hands are made for service, and little acts of willing love help to brighten home. And the service of home is the service of God. But you can also do

something in connection with the sanctuary. A rough man will take a tract from the hand of a smiling child who says, "Please read this." You can give a hymn-book to a stranger. You can find the place in the Bible for a little one younger than yourself. You can collect money for the Missionary Society, or make little trifles for the Mission sale of work. Perhaps you might guide a poor blind man or help along a poor cripple who would be glad to come to God's house. I know a little army of a dozen boys and girls who distribute leaflets from house to house every week, inviting people to the Sunday evening service. If you really love the Saviour you might do something even better than this. You have a school companion who is fond of you, but she is not a Christian. Your friendship gives you the opportunity to throw your arms around her neck and ask her to decide for Jesus. Oh, there is plenty of work for you if you want to serve that dear Master who died for the children. You are not too small, even as Samuel was not too small to be a minister in God's house.

Then SAMUEL WAS A LITTLE PROPHET. For I suppose he was only a boy when he heard that call which broke the silence of the night and woke him from his sleep. "Samuel, Samuel!" was God's call to higher work. A message was given him to Eli. The message was so strange and terrible that he trembled to deliver it. But God was his strength, and he told it out faithfully, and henceforth he grew stronger and stronger, and all Israel knew that he "was established to be a prophet of the Lord."

God wants His little ministers to be faithful in the little things. If you shrink from little services, He will not call you to greater. Like Samuel do your level best in the small place where you are put, and by-and-by your King will say, "Come up higher," and give you a post not more honourable but more exalted, for any post is honourable where we can serve God.

Totnes.

G. D. EVANS.

## THE CANA GLORY.

**A**N earthen vessel, Lord, I stand,  
 Submissive to Thy will;  
 And wait, dear Saviour, Thy command  
 My empty heart to fill

With water from the streams of grace,  
 Downflowing from the heavenly place.

Then look on this filled heart of mine,  
 And with a word of power,  
 Change Thou the water into wine  
 For human need this hour,  
 That from me joy and love may flow  
 To make more glad the feast below.



Earth's banquet seemeth cold and drear,  
 The wine of life runs dry ;  
 But since, O Saviour, Thou art near,  
 Thou canst the need supply ;  
 Filled to the brim, O may I be,  
 Spirit of holiness, with Thee.

J. H. COOKE.

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## NOTES AND COMMENTS.

THE DEATH OF PERCY COMBER.—The news from the Congo has for a long time past been so cheering, and there has been so marked an immunity from the painful experiences which some years ago followed each other in rapid succession, that many among us were startled and incredulous when the report reached England that the last of the brave "missionary family" had suddenly passed away. Rarely has any family been so honoured in our missionary annals as this. The father, still living, has given to this noble enterprise not less than three sons and a daughter. "One after another," wrote Thomas, the eldest of them, "we have all given ourselves to mission work in Africa. My brother Sidney and I were on the Congo, my sister in Victoria, and Percy, my youngest brother, in preparation at Regent's Park College for the same work." And now they have, "one after another," all left us! It is but twelve months since Percy had to surrender his young and devoted wife. The blow, following as it did on so many trying bereavements, was heavy, and heavily was it felt. The heart which had been so often lacerated, however chastened its resignation, could not fail to suffer keenly. How many of its choicest treasures had been transferred from earth to heaven! There is something pathetic in the thought "the last of the Combers." But they are not lost either to us or to their work. In a sense their best and holiest presence is with us still. The memory of their hallowed lives, of their heroic consecration, of their unflinching faithfulness, will shine with undimmed brightness, and point many a young and aspiring heart to better things than earthly ambition and social success. How often the heart concentrates its powers of recollection upon the sainted dead, and thus they live again in our lives. Their image is impressed upon us. There are moments in which we can almost see and hear them, and it is as if they bade us be true to our best and highest selves! The romance of missions past! So we frequently heard before the days of the Congo work. It can scarcely be said now. These young and precious lives have been "offered willingly" in the service of the Master. Pioneering work is necessarily attended with risk, but the risk has been gladly encountered for the sake of the great ends beyond. Ah! the possibilities of heroism, even in these prosaic days, are not extinct, the spirit of heroism is not dead. We have no Protestant hagiology, no calendar of saints; but God has never left us without men who have received nobler honours than ecclesiastical canonisation can confer. The

story of the Combers and their heroic comrades will be told to many a generation of Congo Christians, and often will the mention of their names beget those

“Swellings of the heart and tears  
That rise at noble and at gentle deeds.”

And ensure

“The conscious triumph of the good within,  
As patriots who seem to die in vain  
Make liberty more sacred by their pangs.”

So the mission cause is dearer than ever, because of its costly sacrifices, and the brave, patient, and triumphant deaths which have illumined and glorified it. Thousands of young men in England to-day hear a voice asking, “And shall not we follow?” and they will not be slow to respond, as in this centenary year we desire that they should.

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THE PULPIT AND SOCIAL QUESTIONS.—Some months ago we fortified the position we felt compelled to take on this keenly-controverted subject by a quotation from the Rev. F. W. Robertson’s sermon on “Christ’s Judgment respecting Inheritance.” The point is discussed with not less incisiveness and at considerably greater length by the late Eugene Bersier, of Paris, in a sermon on the same theme—“Christ refusing to divide an Inheritance.” We notice, also, that in Canon Liddon’s “Sermons on some Words of Christ,” a posthumous volume just published, the point is forcibly touched upon. In the discourse entitled “What are we working for?” the eloquent Canon insists on the fact that spiritual truth belongs to one sphere, civil law to another. Christ was a Teacher of spiritual truth, and as such He would not encroach on a jurisdiction which belongs by God’s appointment to the State; just as He would not recognise the State’s right to rule questions of spiritual truth. When the Church attempts to deal with problems which are beyond her province, she may, as a punishment, be debarred by the State from deciding those grave issues which she only can legitimately decide. Especially worthy of note are the following judicious words:—“The air around us is filled with controversies on the respective rights of labour and capital, and the Christian Church is constantly adjured to be true to her Master, and to bid capital, in this sense or in that, divide its inheritance with labour. Most assuredly, in such a controversy, the Church cannot stand aside in an attitude anything like indifference. She has duties towards both the elder and the younger brother in this controversy. It is her work and her privilege to relieve suffering, so far as she can, wherever it is found, and however it may have been caused. She must remind capital of the duties of an unselfish care for the bodies and souls of men; and she must remind labour—organised labour—that its best claims upon the attention of capitalised wealth may be fatally weakened by the indulgence of class hatreds, or the promotion of vulgar personal ambitions. But, beyond this, the clergy, at any rate, can hardly hope to interfere with advantage; and if they stand aloof, it is not necessarily from want of courage, but because as a class they must be conscious of not possessing the special knowledge which is needed for useful interference—for such interference as will pro-

cure, not a passing sense of satisfaction and a shout of applause that soon dies away, but the permanent and satisfactory settlement of questions that are, in truth, vast and intricate. In presence of these questions, they may say, with even more reason than the All-wise, 'Man, who made me a judge or a divider over you?' "

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EXCHANGE OF PULPITS WITH UNITARIANS.—The action of the Rev. C. F. Aked, of Liverpool, in exchanging pulpits with the Rev. R. A. Armstrong, a Unitarian minister, has naturally attracted considerable attention, and among Baptists is viewed with general disfavour. In all our ordinary services, in our prayers and praise, in our proclamation of the Deity and atonement of Jesus Christ, we proceed upon beliefs which to us are vital, but to Unitarians are false and misleading. Our attitude towards Jesus Christ as our Saviour and Lord must seem to them idolatrous. They cannot offer prayer in Christ's name as we do. They cannot regard Him as their Redeemer, nor admit that men can be reconciled to God, pardoned, and accepted only in Him. Where in this case is the fellowship? Even if the same words are used, the meaning attached to them must be widely different. The difference is, moreover, in every sense primary and essential. The plea that in these days the area of pulpit discourses is so much wider than it used to be is one that has little relevancy. In the first place, many among us repudiate the idea that the pulpit is the place for literary, social, and political discussions, and should contend that if it were, these topics must always be of subordinate importance, and be regarded in the light of our specifically Christian faith. There is neutral ground on which we may freely exchange thoughts. There are opportunities of friendly co-operation, and these might, no doubt, be multiplied. There is no need to be harsh and censorious, but it does seem to us that the ordinary services of the Church do not admit of such exchanges as these. The resolution which the Rev. F. B. Meyer intends to move in the Council of the Baptist Union, though not naming, bears upon this case. It is not offensively worded, and is in harmony with our principles and history. Some will doubt the wisdom of raising the question in the Union in any form, and will claim for each church liberty of action; but there is no doubt that, as a denomination, we view with great disfavour, as tending to impair our testimony to the Gospel, the interchange of ministers of our Associated Churches with ministers who do not hold the Deity of Jesus Christ."

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THE LATE PRINCIPAL CAIRNS.—The United Presbyterian Church has to mourn the loss of its greatest man, who in some respects was also the greatest living Scotchman—a man who, intellectually as well as physically, stood head and shoulders above his comrades. John Ker, William Robertson (of Irvine), and David MacEwan were great preachers, but Cairns was stronger and more versatile than any of them. He was Sir William Hamilton's favourite pupil, and might, if he would, have succeeded him in the chair of Logic and Metaphysics at Edinburgh. There were few academic honours which were not within his grasp. His simplicity of heart, his genuine and unaffected humility, his geniality and his charity were far more conspicuous than his learning, and a stranger who accidentally met him

could have no idea of his greatness. As a preacher he was simple and unaffected, clear in statement and powerful in appeal. Those who heard his missionary sermon at Bloomsbury some fifteen or sixteen years ago, could never forget its brilliant and impassioned close. It was like a rapid mountain torrent which, fed by a thousand tributaries and gathering force as it rolled along in its majestic course, carried everything before it. We have, however, heard much abler sermons from him than that. It is touching to know that his last public act was the offering of prayer at a meeting held in Edinburgh on the day of Mr. Spurgeon's funeral; and the last thing he wrote for the press was his beautiful and brotherly tribute to Dr. Donald Fraser, in the *British Weekly* of February 18th. It is greatly to be regretted that Dr. Cairns could not be induced to write, or, at least, to publish more than he did. Among his last words were these, "We are engaged in a great conflict, in which, if all good men unite, there will be a glorious victory."

CHURCH AND DISSENT.—Archdeacon Sinclair's plea for more kindly relations between Churchmen and Nonconformists has brought on him a storm of angry criticism. He was not urging re-union, but greater courtesy. The Rev. Herbert Hensley Henson, Vicar of Barking, protests against the indiscretion and mischiefousness of such mean surrender to the spirit of the age. Of course he admits the spiritual weakness caused by division, and the grievous sin of unnecessarily exasperating differences, but then is it not all the fault of those wicked Dissenters? Union by all means, but it must be on the principle of "Will you walk into my parlour, said the spider to the fly." Eminent ecclesiastics are charged with gravely injuring the work of the Church. The case is plainly hopeless. Think of this! "An episcopal benediction at a great display of all that is most offensive and grotesque in Dissenting Christianity such as accompanied the interment of a Baptist minister, lately deceased, lowers the tone of sincerity in the country, and acutely shocks multitudes of devoted Churchmen. It is interpreted by the simple as a sanction of heresies, which we parish priests are habitually controverting. The applause of Dissenters is purchased by the shame of Churchmen. This is not charity; it is homage to the popular temper. We parish priests find it difficult to distinguish it from treason." Poor "Parish priests"!

WHAT THE PEOPLE WILL THINK.—This manly and Christian act of the Bishop of Rochester's at Mr. Spurgeon's funeral seems to have aroused all the ecclesiastical bigots, and one of its results will, we fear, be to make the dividing line sharper than ever. A correspondent in the *Guardian*—we presume he is a clerical correspondent—is at a loss to know "what our people will think" of such an act in one who is supposed to pray every Sunday for deliverance from "false doctrine, heresy, and schism." We dare say they will think what their common-sense and their Christian charity will alike teach them: that Mr. Spurgeon was guilty of none of these things, and that he was certainly not one of those of whom St. Paul wrote—"Mark them which cause *divisions* and offences contrary to the doctrine which ye have learned and *avoid* them." That sin is committed by men who, in their narrowness and Phariseism despise others, and who, departing from the plain

teaching of the New Testament, convert their personal and sectarian peculiarities into essentials of the faith. To differ from such men is no heresy, nor have they more than others the right to set up a standard which is not that of Christ.

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WHY THE CHURCH IS FAILING.—A correspondent of the *Church Times* has found out the real cause of weakness in at least one parish in the West-end. "The other night, passing by a Baptist chapel, I cannot tell what possessed me, but in I went, and then I discovered the cause of the woful state of our parish church. There I saw the vicar of my parish church standing up and addressing the congregation—positively a beneficed clergyman in a Baptist chapel haranguing the multitude! It is almost inconceivable that any man in orders could play tennis to such an extent with his conscience and the Articles of Faith he has so solemnly sworn to uphold, but it is the fact"! It is not a little significant that an editorial note in the same paper, referring to the state of the Church in Anglesey, says: "The failure of Churchmen to do their duty is the cause of the existence of Dissent wherever it is to be found. . . . Infrequent and dull services, closed churches, clerical apathy, these are the things that make men Dissenters, and keep them in a state of hostility to a Church that apparently has nothing to offer them."

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WORSHIP AND AMUSEMENT.—It is so rarely that we find ourselves in agreement with the *Church Times* when it criticises Dissenters that we generally note the fact. In its article on "Hedonism" it utters a well-deserved protest against the too common tendency to attract people to church or chapel by means of amusements. The pleasant Sunday afternoon, as worked in many cases (not in all), is fraught with danger. The appeal to pleasure needs to be carefully guarded—no motive needs more jealous watching. It should never be "enthroned in the chair of duty," or made the most prominent factor in religious worship. We have to preach the Gospel of Redemption, and "have no right to make things pleasant to sinners by omission or commission. Our duty to all such is to declare the necessity of repentance; to spare no trouble in bringing that necessity home to the heart of each sinner, and to point all, neophyte and saint, ever to the narrow path of duty." The same number of the *Church Times* contains a seasonable sermon by the Rev. J. W. Nixon, pointing out the dangers of this P.S.A. movement, and showing how it has led to concerts and comic entertainments, to levity and irreverence. He thinks that the sects which thus turn their chapels into places of amusement are working for their own downfall. Nor is he far wrong.

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A HINDU CONFESSION.—One of the tracts published by the Hindu Tract Society for the purpose of combating Christianity in India contains a significant confession. "Missionaries," the writer says, "come from England at great cost, and tell us that we are in heathen darkness, and that a bundle of fables called the Bible is the true Vedam (inspired book) which alone can enlighten us. They have cast the net over our children by teaching them in our schools, and they

have already made thousands of Christians, and are continuing to do so. They have penetrated the most out-of-the-way villages, and built churches there. If we continue to sleep as we have done in the past, not one will be found worshipping in the temples in a very short time; nay, the temples themselves will be converted into Christian churches. Do you not know that the number of Christians is increasing, and the number of Hindu religionists is decreasing every day? How long will water remain in a well which continually lets out, but receives none in? If our religion be incessantly drained by Christianity, without receiving any accessions, how can it last?" After indicating the nature of the anti-Christian efforts to be made, the tract goes on to say that "we must not fear missionaries because they have white faces, or because they belong to the ruling class. There is no connection between the Government and Christianity, for the Queen-Empress proclaimed neutrality in all religious matters in 1853. We must, therefore, oppose the missionaries with all our might. Whenever they stand up to preach, let Hindu preachers stand up and start rival preaching at a distance of forty feet from them, and they will soon flee! Let caste and sectarian differences be forgotten, and let all the people join as one man to banish Christianity from our land. All possible efforts should be made to win back those who have embraced Christianity, and all children should be withdrawn from mission schools."

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THE EQUIPMENT OF MISSIONARIES.—Our contemporary, the *Modern Church*, lately elicited the fact from a young missionary who was about to leave for China that he had not thought it necessary to make himself acquainted with the religions of the people among whom he was to labour, and that no such knowledge had been required of him by his committee. The oversight was rightly regarded as egregious, and our contemporary has rendered a much-needed service by its efforts to find out the views of the chief missionary societies on the matter in question. The results of the inquiry are not altogether satisfactory. Mr. Baynes, as we should expect, states that the Committee of the Baptist Missionary Society require candidates to have become to some extent acquainted with the religion or religions of the people. The Wesleyan and the Congregational Theological Colleges provide special instruction on the subject. There are also regular courses of lectures on the religions of India and China at the Church Missionary College, but the S.P.G. takes no cognisance of the subject, and the Universities' Mission to Central Africa replies in the negative. We have no doubt that men ignorant and uninstructed as to the history, the principles, and the scope of the religion of the people whom they seek to win to Christ may do a good work. Certain classes of the heathen populations may be reached. But it is in spite of the missionary's ignorance, and not because of it, and among the more highly civilised peoples, knowledge, specific knowledge, culture, and mental force are indispensable. The idea that anybody will do for a missionary is absurd. In this service we need the very best men we can get.

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BREVIA.—The obnoxious Bill relating to the New University for London, the ALBERT CHARTER, as it is called, has, under strong pressure from many quarters

been remitted to the Privy Council with a view to its being subsequently referred to an enlarged Royal Commission. The need for watchful jealousy of the Government is not, however, past.—The victory of the Progressives on the LONDON COUNTY COUNCIL has been complete. It gains its chief significance as one of the coming events which cast their shadows before. Canon Scott Holland has, in a manly letter to the *Guardian*, protested against the tone of moral superiority and scornful criticism adopted by so many of the Moderates. “The chief leaders (*i.e.*, of the Progressives) who gathered the masses to the poll, are men of burning moral convictions. They take their stand on ethical principles; they refuse to regard social economics as non-moral. Their indignation at the inequalities of wealth and of taxation has moral heat in it.”

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## REVIEWS.

THE KNOWLEDGE OF GOD, and other Sermons. By William Walsham How, Bishop of Wakefield. London: Sampson Low, Marston, & Co.

DR. WALSHAM HOW'S “O Word of God Incarnate” has long been a favourite hymn in our Baptist churches, and his sermons are in every way worthy of that hymn. Among the “Preachers of the Age” he has a deservedly high place. He is a thinker; clear, logical, and incisive. He has come in contact with life in its most diverse forms, and is no stranger to its toils and struggles, its hardships and losses, its failures and woes. He sympathises with the difficulties of the intellect not less than with those of the heart and the conscience. For the victim of doubt as well as for the slaves of squalid vice and misery he has kindly counsel. Many of the sermons are discriminating and searching, and bring us face to face with those deep underlying realities which we are so prone to forget. The Bishop is of course a strong believer in the Church, but his position is not extreme. He recognises the fact that the action of the Divine Spirit transcends all organisations, and is independent of ordained ministries and means of grace. We go much further than he does in such an admission, and should welcome a wider and more practical exemplification of it. The following passage gives a fair idea of the Bishop's style:—“The more I know of the troubles which weigh down poor fainting souls; the sad—nay, ‘sad’ is not strong enough—the wretched, horrible, torturing doubts which come not rarely to the best and holiest; the more I watch the way in which this turbid overflow of doubt is whelming pure and loving souls as it rages by—the more I thank God for this picture of a noble soul shaken for the moment by the chilling wind of a bitter dismay, crying in a paroxysm of cruel agony—‘Can this be He? Should I be left in this foul dungeon, with no light, no help, no deliverance, if this be indeed the Messiah?’ Yes, I thank God for St. John the Baptist's doubting, as I thank God for St. Thomas's. I thank God that the poor storm-shaken soul may say, ‘This is no new trial, no mere outcome of the thought and light and honesty of the truth searchers of these latter days. Saints of God have known it from the first. Nay, I will go higher. I will stand by the Cross. The King of Saints hath known it! . . . Can we not trust in Him, even what time we are afraid!’”

THE EARLY RELIGION OF ISRAEL. As set forth by Biblical Writers and by Modern Critical Historians. The Baird Lecture for 1889. By James Robertson, D.D., Professor of Oriental Languages in the University of Glasgow. Edinburgh and London: William Blackwood & Sons.

PROFESSOR ROBERTSON'S anticipation that he may be censured by some for giving up views which in their opinion he ought to have retained, and by others for not being abreast of the age, is probably correct. His position is as remote from blind and dogmatic conservatism, on the one hand, as it is from blind and reckless rationalism on the other. The origin of the books of the Old Testament has, for good or evil, become the most prominent question of the day, and to ignore it is impossible. It demands a calm, impartial, and thorough investigation. No small danger arises from the impatience which is often exhibited by controversialists on both sides. Too many are determined to rush to a solution of the problems of criticism instead of examining the problems themselves, "proving all things and holding fast that which is good." While much more is involved than the mere dates of books and modes of composition, there is no reason for alarm. It is of course foolish to affirm that the interests of spiritual religion are in no way dependent on questions of authorship and date, *e.g.*, of the Pentateuch and on the historical character of the records. Christianity is based on the history of a divinely guided nation. There are pre-suppositions which cannot and need not be surrendered by Christian men. On various points the traditional view undoubtedly admits of correction and modification. Bishop Ellicott, like the late Canon Liddon, freely allows this, and what we most of all need in view of the present unsettledness is investigation—thorough, searching, and sincere. That the positions of Kuenen, Wellhausen, and Cheyne (in his "Origin of the Psalter") will be universally accepted, it is absurd to suppose. They are assuredly "not proven," and to our view never will be. Professor Robertson seems to us to have grasped the questions at issue clearly and fully, and to have shown the utter inadequacy of the grounds advanced by the anti-supernaturalists for their destructive theories. This is a valuable service to have rendered. The position of the best English critics is entirely distinct from that of the anti-supernaturalists, and it might have been well to have given fuller attention to it. For competency of learning, force of argument, and unflinching candour, Professor Robertson's lectures leave little to be desired, and they will undoubtedly tend to reassure many.

THE CANON OF THE OLD TESTAMENT: an Essay on the General Growth and Formation of the Hebrew Canon of Scripture. By Herbert Edward Ryle, B.D., Hulsean Professor of Divinity, &c. Cambridge: Macmillan & Co.

WE have no work on the Canon of the Old Testament corresponding to that of Bishop Westcott's on the Canon of the New Testament. The subject, however, is necessarily brought before the public mind in the controversies on Biblical criticism, and there is need for such a scholarly and popular work as Professor Ryle has here supplied. The question as to the admission of a book into the Canon, as to the recognition it had previously gained, and the principles on which



it was admitted to this highest honour is evidently not a simple one. "The subject is involved in great obscurity. At the outset we are confronted by the fact that no historical account of the Canon has been preserved. Neither in Scripture nor Josephus is any narrative given of the process of its formation." There was, it is contended, a gradual process of selection from a pre-existing literature. Following the ordinary tripartite division, Mr. Ryle concludes that the first Canon (the Law) was completed on the return from the Exile, B.C. 532; that the conclusion of the second Canon (the Law and the Prophets), commenced not earlier than B.C. 300, was reached under the high priesthood of Simon (B.C. 219—199); that the third Canon (the Law, the Prophets, and the Writings) was completed in the last decades of the second century, during the rule of John Hyrcanus, say B.C. 105. Mr. Ryle has read widely on this subject, and conveys a great amount of information in a simple and practical manner. He adopts opinions on the authorship of some of the books which we cannot endorse; but this does not affect either the excellence or the timeliness of his work.

A SHORT COMMENTARY ON THE BOOK OF DANIEL. For the Use of Students.

By A. A. Bevan, M.A. London: C. J. Clay & Sons, Cambridge University Press Warehouse.

THE students for whom Mr. Bevan writes require, at least, a fair knowledge of Hebrew. With such a knowledge they will find his discussion of linguistic and historical questions rich in suggestions. His exegesis is strong. But he accepts too unreservedly the contentions of the modern school of critics, and gives insufficient weight to the arguments of Pusey and other orthodox interpreters. His work probably contains the best and most comprehensive statement of the positions of the advanced critics, and on that, as on other grounds, will command attention.

QUEEN ELIZABETH. By Edward Spencer Beesley.—PITT. By Lord Rosebery. London: Macmillan & Co.

THESE latest additions to the "Twelve English Statesmen" Series are inferior in interest to none of their predecessors. "Good Queen Bess" has undoubtedly left her mark on the policy and institutions of Great Britain, while the romance of her age has an unfailling charm. Professor Beesley is by no means blind to her greatness, and does full justice to her caution, her far-sightedness, and her cleverness. But he has no admiration for her character. He thinks she was incapable of love, lacking both depth and delicacy of feeling, and utterly untruthful. Enthusiasm for her as a woman is impossible. The relations between Elizabeth and Mary Queen of Scots Mr. Beesley has depicted on the whole with fairness, except that Elizabeth's policy was more shifty and haphazard than he represents. Mary was no doubt scheming for more than the succession to the English throne. She wanted the throne itself. The contrast between the two is well drawn. "In ability and information Mary was not at all inferior to Elizabeth; in promptitude and energy she was her superior. These masculine qualities might have given her the victory in the bitter duel, but that, in the all-important domain of feeling, her sex indomitably asserted itself, and weighted her too

heavily to match the superb self-control of Elizabeth. She could love and she could hate ; Elizabeth had only likes and dislikes, and therefore played the cooler game. When Mary really loved, which was only once, all selfish calculations were flung to the winds ; she was ready to sacrifice everything and not count the cost—body and soul, crown and life, interest and honour. When she hated, which was often, rancour was apt to get the better of prudence. And so, at the fatal turning point of her career, when mad hate and madder love possessed her soul, she went down before her great rival, never to rise again. Here was a woman indeed. And if, for that reason, she lost the battle in life, for that reason, too, she still disputes it from the tomb. She has always had, and always will have, the ardent sympathy of a host of champions to whom ‘the fair vestal throned by the West’ is a mere politician, sexless, cold-blooded, and repulsive.”

Lord Rosebery’s “Pitt” is interesting, not less for its authorship than its contents. It is a just and carefully balanced estimate of the great statesman whose sanction for their policy has been claimed by both parties. Pitt’s life was cast in rougher times than ours. He was in a sense driven into war, and compelled to enforce taxes which he would gladly have remitted. Of his conduct to Warren Hastings, opinions will always differ. His Irish policy was never completed. The Act of Union was an essential part of that policy, but it was carried, as we are here told, by wholesale and horrible corruption. Lord Rosebery is a graceful writer, full of pith and sparkle, as well as an effective portrait painter.

**YORKSHIRE FOLK TALK.** With Characteristics of those who speak it in the North and East Ridings. By the Rev. M. C. F. Morris, B.C.L., M.A., &c. London : Henry Frowde.

**MR. MORRIS**, both as a clergyman and an Inspector of Schools, has had ample opportunity of acquainting himself with the folk-lore of the North and East Ridings of Yorkshire. He has carefully noted dialectic idioms, proverbial sayings, customs, superstitions, and characteristics. The study has of late made great progress, and claims a place among the sciences. As presented here, it exercises a fascination which it is difficult to resist. The quaint and amusing stories in which the volume abounds render it easy and delightful reading ; but Mr. Morris has made a solid contribution to the study of philology and of social life, especially among the peasantry. The derivation of many of the most expressive Yorkshire words and phrases from the Danish is evident. The correspondence between the Yorkshire and the Jutlandic dialects is very striking. Another point is remarkable—the similarity of the Yorkshire folk-talk and that on the east coast of Scotland. A considerable proportion of the words in Mr. Morris’s admirable glossary could present no difficulty to a Scotchman. The Norse element is common to both. This is one of the books which, in a quite exceptional degree, combine amusement and instruction, and no intelligent reader will regret his purchase of it.

CHARLES SIMEON. By H. C. G. Moule, M.A. London: Methuen & Co., 18, Bury Street.

SIMEON became, long before the end of his life in 1836, if not what Lord Macaulay termed him—"the real Primate of all England"—certainly the most powerful of the Evangelical leaders. His name, however, is not so widely familiar now as we might have expected it to be. Such a life as this, of moderate compass, lucidly and sympathetically written, generous in tone, devout and cultured, is sure to revive Simeon's memory. England and the Church of England were both in a very different condition at the commencement of Simeon's ministry in Cambridge in 1782. The story of the opposition he had to encounter, of his growing influence, of his friendship with Henry Martyn, and the part he took in the formation of the great religious societies is well told, and Mr. Moule makes Simeon live before us as a man whom we cannot fail to revere and love.

SONS OF GOD. Sermons by the Rev. S. D. McConnell, D.D., Rector of St. Stephen's Church, Philadelphia. London: R. D. Dickinson.

A VOLUME of sermons which, for freshness, penetration, and luminous flashes of thought, may stand side by side with the discourses of Bishop Phillips Brooks. Dr. McConnell's Christianity is liberal and progressive, but he is true to the central points of our faith, and utters words which cannot fail to be welcome.

THE WITNESS OF HISTORY TO CHRIST: the Hulsean Lectures for 1870. By F. W. Farrar, D.D., &c.—SERMONS PREACHED IN LINCOLN'S INN CHAPEL by F. D. Maurice. Vol V. London: Macmillan & Co.

ARCHDEACON FARRAR has nowhere given us better work than we have in his Hulsean Lectures. This is apparently the ninth edition of them. Their powerful and conclusive argument, their brilliant illustration, and their effective eloquence will retain for them a commanding place in our theological literature.—The successive volumes of Mr. Maurice's Lincoln's Inn Sermons increase our surprise that they have not been previously reprinted. Within the limits we have before specified they are instructive, suggestive, and inspiring in an uncommon degree.

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#### BRIEF NOTICES.

FROM Messrs. Longmans & Co. we have received the third edition of "Colloquies on Preaching," by the Rev. Henry Twells, M.A., Hon. Canon of Peterborough Cathedral. It is a capital book, full of pith, racy and suggestive. It is one of the signs which indicates a great awakening in the English Church to the importance of preaching. Nonconformists will read it with profit. Messrs. Samuel Bagster & Sons send a tasteful edition of "The Christian Year," as one of their "Christian Classics" Series. It is handy in size and beautifully printed, with the collect for the day printed before the poems. We commend to general attention "A Thousand Flashes of French Thought." Both witty and wise. (London: A. W. Hall, "Great Thoughts" Office.) Mr. David Douglass has published, in his shilling series of American authors, "Zeph," by H. H. (the late Helen Jackson). It is a touching story of sin and sorrow, showing how

human forgiveness makes possible belief in the Divine, and abounds in flashes of genuine humour. Mr. Howells's latest novel, "Mercy," has appeared in a cabinet edition (same publisher). The defalcations of a director of a public company are detected. He escapes to Canada, but his self-respect is gone, his nature is enervated, and he craves to surrender himself to justice. The complications of his family are grave, but they are not unrelieved. There is clever character sketching in the book. Some of the characters, as Pinney, the interviewer turned detective, are amusing. The *Century Magazine* (T. Fisher Unwin) for March contains a finely illustrated article on "St. Paul's Cathedral." Among many other features of interest we note the first of Mr. E. C. Stedman's lectures on the Nature and Elements of Poetry. The article on "Our Tolstoi Club" is clever and timely. Our own publishers, Messrs. Alexander & Shephard, have issued "A Short History of the Baptists," by H. C. Vedder. It is an American work, clear, terse and concise, which we could have commended more warmly but for its misguided attacks on Open Communionism. To some features of the book we may refer in a subsequent number.

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THE *Sword and Trowel* for March has special value for Mr. Spurgeon's "countless host of friends," and contains material on which the future biographer must necessarily draw. Mrs. Spurgeon's "Message of Thanks," so beautiful and touching, Mr. Harrald's account of the great preacher's last hours, the tributes of loved associates, have all been read with avidity, and will be carefully treasured. The pages of the magazine will still be enriched by articles from Mr. Spurgeon's pen. A full report of the memorial services will shortly appear.

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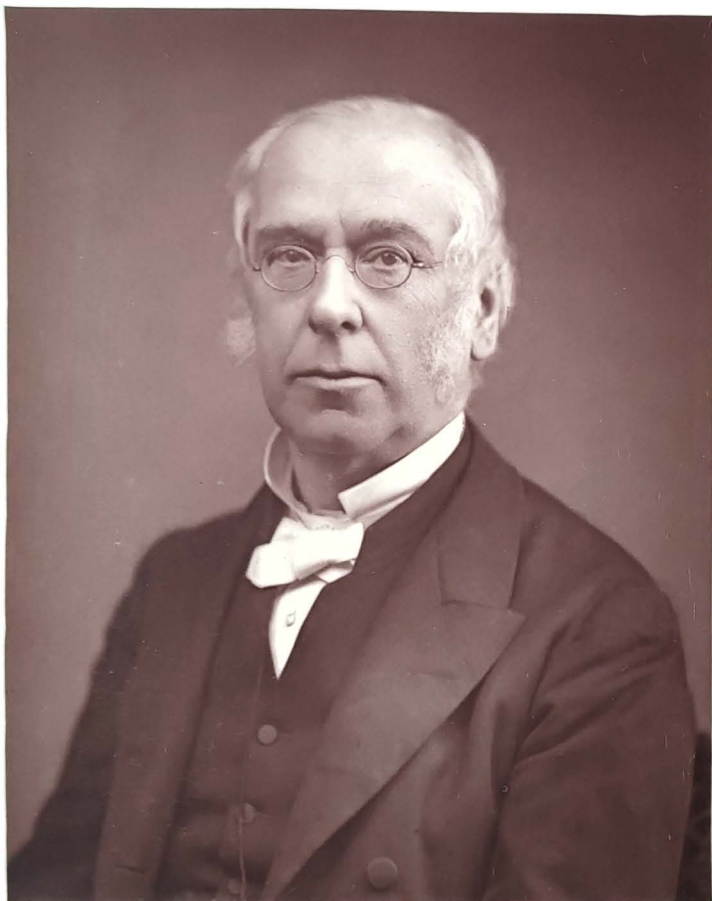
THE Rev. George Dunnett's BUSTS OF THE LATE REV. C. H. SPURGEON have met with warm approval from the friends and admirers of the great preacher. The likeness is good, the expression is characteristic and therefore pleasing, and Mr. Dunnett has provided one of the best permanent memorials of a man who was universally beloved. Our readers should apply to Mr. Dunnett for his circular.

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WE learn with great pleasure that Dr. George Smith, the author of the ablest and most complete biography of William Carey, has been invited to preside at one of the meetings in connection with the Centenary Celebration of our Foreign Missionary Society in October next. His presence will, on every ground, be welcome. We have often wished that a thoroughly cheap and popular edition of Dr. Smith's classic *Life of Carey* could be issued. If we could have an edition in limp cloth at three shillings or three-and-sixpence net it would be a great boon.

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AMONG the most useful editions of the Holy Bible, Messrs. Eyre & Spottiswoode's VARIORUM REFERENCE edition occupies a high place. A knowledge of the various readings and renderings is absolutely indispensable to an intelligent study of the Scriptures and one of the best helps to their interpretation. No one who has once used this edition would willingly be without it. It is issued in various sizes and bindings.



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*Yours sincerely,  
Geo. Shook.*

THE  
BAPTIST MAGAZINE

MAY, 1892.

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THE REV. GEORGE SHORT, B.A.

“THE less known Prophets of Israel” were noble men, and did, in their generation, a noble work. In all the ages the world has been indebted for highest service to workers little known. The less known Prophets of the Baptist Denomination rank among them some noble men. Their native modesty, their lack of self-assertion, and their indifference to fame, have prevented them from being as fully and widely known as they deserve to be. This is strikingly illustrated in the subject of the sketch whose likeness forms the frontispiece to this number of the MAGAZINE.

The Rev. George Short, B.A., was born at Eye, in Suffolk, in 1827. His parents were devout and godly, and being in easy circumstances, sent their two sons to the grammar school of the town, then under the Rev. Charles Notly, B.D., as head master, a competent scholar and an earnest teacher, who spared no pains in grounding his pupils and inspiring them with love for the classics. The head master pressed his youthful pupil to enter upon a course of study preparatory to his becoming an episcopal clergyman. At the age of fifteen George joined the Baptist Church at Eye, then under the pastoral charge of the Rev. M. Flanders, afterwards a West Indian Missionary. Having formed a high opinion of the piety and abilities of the young disciple, he urged him to enter Stepney College and fit himself for the ministry among the Baptists. For a time the way did not seem open. He therefore became an usher in a school conducted by Mr. Lewis at Margate, where he gained the esteem and respect of those

who knew him for his Christian consistency and the sweetness of his disposition. In 1846 he was admitted, after examination, to Stepney College, then under the presidency of the scholarly, beloved, and revered Dr. Benjamin Davies. The first session was unfortunately marred by the serious illness of the classical tutor, the Rev. Samuel Tomkins, M.A., who was unable to meet his classes. But Mr. Short made the best of his opportunity and entered upon his studies heartily and honestly. He spared no pains in preparation for his classes. He was remarkable then as he has continued to be for his capacity for hard and continuous work, his refined manners, his earnest piety, and his readiness to help those weaker and more backward than himself in their studies. His fellow students—among whom were David Jones, Dr. Booth, T. C. Page, and Charles Vince, no bad judges of character and power—loved him for his sterling worth. Two things outside the college curriculum greatly helped in the preparation of the young student for his future ministerial work; the first, his constant preaching on alternate Sunday evenings at Ann's Place, Hackney, a mission station conducted by the Mare Street Baptist Church. The opportunity thus afforded was seized with avidity, and the work was prosecuted with great diligence, and with manifest tokens of blessing to the poor people and to the preacher. It brought him into close contact with the sins and sorrows, the woes and wants of the poor, and this greatly enlarged his experience both of men and of the unspeakable power and value of the Gospel of Christ. The second thing that contributed to the preparation of the student for his future work was his close and intimate association with the Rev. Charles Stovel. On entering the College, students were recommended to unite with some church in the neighbourhood. Mr. Short joined the church at Little Prescott Street. The pastor was then in his prime, and was among the best preachers and most effective platform orators in London. He was sometimes cloudy and difficult to follow, but if you listened patiently and waited, the clouds vanished and you had your reward. That good and great man had defects patent to everybody. He had excellences known only to those who were admitted into the inner circle of his friends. He took a deep interest in the well-being of the students connected with his church, and often invited them to his bachelor home, where he poured out to them the rich treasures of

his knowledge and experience. Those visits were greatly prized, were of essential benefit, and are to some of us amongst the pleasantest reminiscences of our college days. On the completion of his fifth year at Stepney in 1851, and after taking his B.A. degree at the London University, Mr. Short received more than one invitation to become pastor. He decided upon Foulsham, an agricultural village in Norfolk. Though not altogether a congenial sphere to a man of his tastes and culture, the situation was not without many advantages to an earnest student. It afforded him time for extensive and systematic reading, of which he availed himself, and brought him into contact with many of the burning questions of the day. It was a severe apprenticeship which prepared him to be a workman needing not to be ashamed. In 1855 Mr. Short emerged from his obscurity, and became the co-pastor of the Rev. Samuel Nicholson at George Street, Plymouth, who was then in feeble health, was soon compelled to abstain from all public work, and on the 13th of March, 1856, peacefully entered into rest, having been pastor of the church thirty-three years. Mr. Nicholson was an exceptionally good preacher, and was widely and justly revered for his saintly character. In his long ministry he had built up a strong church and had gathered round him one of the largest and most influential congregations in the West of England. The two men were admirably suited to each other; the elder loved the younger as a son, and the younger revered the elder as a father. The association reminds us of Paul the aged and his son Timothy. On the death of Mr. Nicholson, Mr. Short was elected sole pastor, and though the demands thus unexpectedly made upon him were very severe, he succeeded in meeting the reasonable requirements of the situation, and in securing the confidence and love of his people and the warm esteem of such men as the Rev. T. Horton and Alfred Rooker. In 1858 Mr. Short married the lady who is his present wife, a member of the church at George Street. It would not be right to pass in silence one who has done so much to make the life of her husband bright, beautiful, and blessed. She has been a model minister's wife. Her husband could always safely trust her for sound counsel, judicious sympathy, and efficient help. Previous to his marriage, Mr. Short had resigned his pastoral charge at Plymouth, and accepted an invitation to the church at Salem Chapel, Hitchin, as successor to the Rev. John



Broad, who had ministered there for many years with great success and growing popularity. This church traces its origin to John Bunyan, and has on its church roll the names of many who suffered nobly for conscience sake, among them the sainted Agnes Beaumont, whose story of heroic suffering is full of interest and pathos. Here Mr. Short laboured with constantly increasing success till the Midsummer of 1868, when he resigned, very much to the regret of his people, and in August of the same year he began his ministry at Brown Street, Salisbury. The church at Brown Street had enjoyed the services of men of marked ability, of whom we may mention the Revs. John Saffery, Isaac New, J. W. Todd, and Samuel Newnham. A small cathedral city is not a place favourable to Liberalism either in politics or religion, and it is not easy for a thorough Nonconformist to gain much influence outside his own congregation; but our friend by his gentle and courteous manners, his fidelity to his convictions, his freedom from priestly assumption, and his intelligent enunciation of his principles, has commanded the respect of even bishops and other dignitaries. As a preacher his sermons are always good, full of sound sense, competent knowledge, apt illustration, and profitable instruction expressed in clear and flowing language, with an earnestness of tone occasionally kindling into impassioned fervour. They are the result of careful study. He never gives his hearers what has cost him nothing. He has ever aimed at a solid and instructive rather than a sensational ministry. An able scholar, a hard working student, an omnivorous reader, and in the best sense evangelical, while well up in what is called "modern thought," he has not ceased to preach "Jesus Christ and Him crucified"—Jesus Christ, the only saviour of sinners, with a passionate desire for their salvation. During his long ministry he has proved himself to be a faithful, tender, indefatigable pastor, visiting with great diligence all the members of his congregation, paying special attention to the suffering, the distressed, and the dying, to whom he has been a true comforter. The church at Brown Street has grown in numbers, strength, and Christian activity, notwithstanding the constant migration of many youthful members to other places both home and foreign. The Sunday school has been provided with a large and commodious hall, to which are added sixteen or seventeen class-rooms; the chapel has been re-built at a cost of more than £4,000, besides other im-

provements. Mr. Short is a good platform speaker, who shrinks not from politics, and has rendered valuable service to liberal and free church principles in the city and surrounding districts. For nine years he was an active member of the School Board, and did his best, though unsuccessfully, to secure for the children a school where they could have an unsectarian education. For twenty years he has been on the Committee of the Baptist Missionary Society, and has done much to foster the interest, not only of his own church, but also the churches in Wilts and the neighbouring counties, in the great missionary enterprise. In all the meetings of the Southern Baptist Association he has taken an important and prominent part. His ministerial brethren have ever found in him a true friend in times of trial and sorrow, and the young a faithful and judicious counsellor. From the beginning of his Christian life his record has been one of honour, and he has secured the confidence and the esteem even of those who widely differed from him politically and ecclesiastically. The writer deems it one of the great privileges of his life that he has been for forty-five years the intimate and beloved friend of George Short. God bless him! P. GRIFFITHS.

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## THE CHURCH OF ENGLAND YEAR BOOK.

“THE Official Year Book of the Church of England” is a work which neither Churchmen nor Nonconformists can wisely ignore. Its editor, the Rev. Frederick Burnside, of Hertingfordbury, has a perfect genius for the collection of information on the most diverse and difficult subjects, and for presenting it in a compact and lucid form. Although he has not been able to secure absolute completeness in his returns, and has failed here and there to make necessary, even if unimportant, distinctions, the contents and arrangement of the volume are alike remarkable, and its excellence will be best appreciated by those who have had to do work of a similar kind, whether on a larger or a smaller scale. They alone can understand the patient and painstaking industry, and the persistency, often baffled, without which the production of a manual like this would be impossible. Its plan is only in a limited degree similar to that of our Baptist Handbook. The constitution and working of the

Established Church are so different from those of our own churches, its area is so extensive and its ramifications so numerous, that the two books necessarily proceed on divergent lines. Their dissimilarities are more striking than their resemblances. We have here no statistical returns of membership or of the number of actual communicants in each parish, and no complete list of clergy. On the other hand, there are lists of diocesan officers, of local organisations, records of conferences and resolutions on ecclesiastical and social questions (such as might be passed by our county associations), and various other features which have no counterpart in our own Handbook or the Congregational Year Book.

It is on every ground desirable that we should have a full and accurate acquaintance with the chief movements which are in progress around us, especially when they aim at the end for which we ourselves are labouring. Christians in one section of the Church should not be ignorant of the work done by those in other sections. Fidelity to our denominational principles is of value only as a phase of loyalty to Christ, and our interests and sympathies ought to be as wide as His. Narrowness is no mark of fidelity, and even where methods are adopted which we could not ourselves employ, it is well that we should know how far they are being used, and what is being accomplished by them. Ignorance of the work of others and indifference in regard to it, are in many respects a source of weakness, and, for the sake of our own credit and our own efficiency, we should seek to supplement and correct our knowledge by every means in our power.

The most casual glance at these six or seven hundred pages of closely printed matter will assure us that we have in them the record of a wonderful, world-wide and many-sided activity, an activity inspired very largely by a sincere regard for the interests of true religion and a genuine enthusiasm of humanity, and marked also by zeal and self-sacrifice. There are, of course, "men who love their Church more than Christ, and themselves more than either," in all our communities, and we are not forgetful of the existence in many quarters of a priestly arrogance and assumption, and a supercilious intolerance which would crush Dissenters. All English Churchmen however are not of this type, and if they were, *Fas est et ab hoste doceri*. We have little doubt that this Year Book presents the Church of

England in its most attractive light. The simple recital of its works of charity and zeal is unquestionably its best defence, and will do more to vindicate its position in the eyes of reasonable men than any theory as to the duty of the State to support the Church, or any claim of apostolic succession or of a divinely ordained ministry, with its three orders of bishops, priests, and deacons. The lecturers of the Church Defence Association and political clergymen will probably make large and telling use of this volume. It is a quarry which they will not be slow to work. Indeed, the Editor himself apparently suggests such a use of it in the opening words of his preface. "Its careful study is earnestly recommended in the assurance that it will tend directly to deepen the convictions of those who feel that the union of Church and State has contributed to our national stability and welfare, nor are we without hope that those who at present imagine that religion would be deepened and the cause of Christ strengthened by a severance of the relations between Church and State may be led to modify their views, if not to change them altogether, by an unbiassed and intelligent consideration of the facts as we have stated them." We have given to the facts here stated an unbiassed and, we trust, an intelligent consideration, but they do not lead us to the conclusion which Mr. Burnside desires us to reach. However fully we share his "assurance," we must frankly confess that we have no part in his "hope." Those whose convictions are already in favour of the union of Church and State will doubtless find them strengthened, unless they should have forced on their attention the question which lies in the background, as to the authority on which that union rests and its accordance or non-accordance with the will of Christ. We suspect, too, that Mr. Burnside gives us a *non causa pro causâ* in stating that the union of Church and State has contributed to our national stability and welfare. We have no desire to overlook the extent to which that union has affected the course of our national life. It would be strange indeed if its accounts did not present both a debtor and a creditor side. Its influence, socially and politically, has been and is of a mixed character. But however that may be, it is certain that the features of this Year Book which do most to commend the Church are independent of State patronage and control, and would exist in undiminished strength were the Church to be disestablished to-morrow.

They are due to the spiritual life, the self-denying philanthropy, and the missionary zeal existing in the Church, and not to its union with the State. Nonconformists do not deny that the Church, as by law established, is rendering in various ways splendid service to the nation and the world. But this service is not the result of establishment, and, even if it were ten-fold greater than it is, we should still be compelled to ask whether the principle of an established church is or is not in harmony with the will of Christ; whether it does not involve a conception of the Church which is widely different from the conception of the New Testament, and necessitates methods which are altogether discordant with a spiritual religion. The State, *as such*, is incapable of prescribing articles of belief; it has no right to sanction and support one theological creed rather than another; to offer privileges on the one hand, or to enforce pains and penalties on the other, because of a man's adherence or non-adherence to certain forms of worship. The State Church theory violates the principle of religious liberty and equality. It is not, and cannot be, consistently carried out, and it ought to be, and before long must be, abandoned.

Mr. Burnside speaks of "the essentially spiritual character of the Church's work." Therein we agree with him, and it is by that work, and by it alone, that the Church of England can "daily strengthen her position by her hold upon the affections of the people." She is not the Church of the nation in the sense of including within her limits the whole nation, nor is it likely that she will ever become such. But in so far as she relies on the only weapons which Christian men are at liberty to use, her work will prosper. Sainthood of character, self-denying zeal and energy, faithful preaching of the Gospel, justice and kindness, and other kindred qualities will always be the main instruments of spiritual power, and by them, and not by organic union with the State, the Church will conquer.

Interesting statistics are given in regard to the revenues of the Church of England. It receives from endowments a gross income of £5,753,557, of which £284,386 are from private benefactions since 1703, leaving, therefore, from public sources £5,469,171, subject to rates and land tax. The voluntary contributions, of which a return was secured, amounted in the year 1899 to £3,563,547 1s. 10d. Eight dioceses sent no information whatever to the Editor, and in the other dioceses there were, we are told, 10 per cent. of unreturning

parishes. We may conclude that the table represents somewhat under three-fourths of the total amount contributed voluntarily by English Churchmen. In this total there is included £194,216 paid by incumbents to their curates, Mr. Burnside explaining that where the incumbent was at work himself and needed assistance, which he was not legally but only morally compelled to secure, the payment has been regarded as a voluntary offering. Where the curate was acting as a *substitute* for the incumbent, the payment has not been accounted a voluntary offering. Another item is that of £406,679 contributed for the maintenance of day and Sunday-schools. It may, we think, fairly be claimed that the whole of the voluntary contributions, had they been tabulated, would probably have shown a total of, say, £5,000,000—certainly a noble sum, which tells of large and generous giving in many directions. That endowments have a tendency to check the flow of generosity is indisputable; that notwithstanding this tendency the members of the Established Church have so largely given of their abundance is matter for unfeigned rejoicing. But that in view of these facts they should be timid and apprehensive as to the results of Disestablishment and Disendowment is to us inexplicable. They will assuredly be capable of meeting all demands that are ever likely to be made upon them, and their will will no less assuredly be equal to their power. This table shows that Churchmen need on this score have no fear of the future. They have answered their own mistrustful argument.

One of the most interesting sections of the Year Book is that which relates to Church Extension generally, and to Church Extension in large towns in particular. "It is," writes Mr. Burnside, "a source both of astonishment and encouragement to mark the extraordinary growth of the Church in the great towns of the country to which the concentration of British industries attracts such ever increasing numbers." That the Church is opening up new fields of labour, and steadily bringing her ministry within the reach of people in every direction, is indisputable. During 1890 voluntary offerings for church building and restoration amounted to £1,134,226; to endowment of benefices, £126,990; to parsonage houses, £118,465. The Bishop of London's Fund had during this year an income of £17,543; the Bishop of Bedford's Fund (*i.e.* the East London Church Fund), £18,337; the

Bishop of Rochester's Fund, £11,173. In the Diocese of Newcastle, if we rightly understand the figures, from £30,000 to £90,000 have been raised in about seven years; ten new churches and sixteen mission stations have been built, and others are in progress. The Bishop of Wakefield secured, during 1890, £13,670 for the same purpose. In the Diocese of Chester £35,000 has been raised in six years, and the new work undertaken is estimated to cost £58,875. In Swansea the Church provided, in 1860, 3,540 sittings, in 1886, 11,262, having spent on new churches, &c., £40,000. In Halifax and district during the same period £93,630 was spent on new churches; £66,587 on enlargement, restoration, and mission rooms; £27,050 on parsonages, &c. In Birmingham, during these same years, twenty-two new churches were built, providing accommodation for 15,302 persons, thirty new mission stations providing for 7,845 persons, and thirteen churches have been rebuilt, enlarged, &c., the total expenditure (leaving out education) being about £290,000.

These facts speak for themselves. If our brethren of the Church of England believe in themselves and their mission, they are evidently determined to prove their faith by their works. They have evinced a splendid liberality, and in its exercise have, doubtless, found an ample reward. Let these facts be placed side by side with those recently recorded by Mr. Shakespeare in the pages of this Magazine, and they will tell their own tale. If Nonconformists and Baptists also believe in themselves and their mission, and if they are to hold their own, to say nothing of making such progress as they ought to make, they will have, far more largely than heretofore, to express their faith in the same way. The lesson for us indisputably is, "Go and do thou likewise."

The agencies in connection with the Church of England are more numerous than those who have not studied the Year Book can imagine. They comprise Universities and Public Schools Missions, Parochial Missions Societies, Scripture Readers' Societies, Lay Helpers' Associations of various kinds, Church Workers' Guilds, Retreats, Penitentiaries, Sisterhoods and Orphanages (in many of these Nonconformists of course unite), Sunday School Associations, and Educational Institutions for the training of the clergy and schoolmasters. There is a Book Society for the gratuitous supply of Christian literature to the poorer clergy and missionaries. There

are Homes of Rest for the clergy, and helps manifold. The Girls' Friendly Society is one of a class which should be extensively useful, but is worked so as to prevent servants from attending Dissenting places of worship, even when their own convictions would lead them to do so. Something similar to Retreats and Quiet Days might with advantage be held among ourselves. The Summer School of Theology at Mansfield College will meet one phase of ministerial need, and will result in great intellectual quickening; but something on more directly devotional lines is also desirable. There is a list of upwards of seventy clergymen who have, by request, expressed their willingness to conduct Devotional Gatherings of the clergy, and they belong, not to one school in the Church, but to all, the Evangelical party being as ably represented as the others. "Missions" have been held in some three or four hundred parishes, and the Editor rightly characterises the movement as one by which the spiritual life and zeal of the Church have been wonderfully stimulated. The list of Mission Preachers contains more than three hundred names of men who have gained experience in the work, and are willing to assist in it so far as they are able. The tabular statements relating to Ordinations of Deacons and to Confirmations may be studied with advantage. In regard to the latter, the highest total since 1881 was reached in 1889, when it was 225,058; the next highest was in 1888—viz., 221,464. In 1890 it fell to 197,421, and rose in 1891 to 214,531. The standard of qualification for confirmation is so different from that which we require for church-membership that it is, of course, utterly impossible for us to use these statistics as a relative test of progress.

The record of Recent Church Literature will be specially useful to clergymen who wish to know what to read on any given subject. The brief descriptions of the books are often felicitous; but the Editor claims several works whose authors will be surprised to find themselves classed as English Churchmen. Dr. Hugh Macmillan is a Free Church Presbyterian; Dr. S. G. Green a Baptist; Mr. E. L. Wilson, author of "In Scripture Lands," is, we believe, an American Presbyterian; Rev. G. Findlay is a Wesleyan; Dr. Milligan is a Presbyterian, though somewhat Anglicised; Mr. Edwin Hodder is a Congregationalist; and neither Delitzsch, Döllinger, Skene, nor Bickell can be claimed by the Church of England.



There are other points which we would gladly have noted had our space permitted. Questions relating to the evils of patronage, the inequalities of clerical incomes, are not touched upon here. It is on other grounds that we commend the study of the book—viz., as a means of acquainting ourselves with the practical Christian work which the Established Church is doing, and for the sake also of work which ought to be undertaken and accomplished among ourselves.

A. C. M.

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### THE NEW CREATION—GOD'S POEM.

“Not of works, that no man should glory. For we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.”—EPHESIANS ii. 9, 10 (*Rev. Ver.*).

THE Apostle is not only stating the truth that salvation is by grace, but emphasising it with all the force which his strong nature and deep convictions could give it. He is stating it in all possible ways, that there may be no mistake. Salvation is by grace, through faith; it is “not of works”; it is not a manufacture; it is not woven out of man’s own thoughts and activities. When the Apostle was a Pharisee, he knew much of the works which might be supposed to carry salvation with them, the fasts and ablutions and tithes and the punctilios of rabbinical teaching; but he had given up his hope in them; such a rickety raft as that would never carry him to a desired haven. “Not of works, that no man should glory.” Man’s boast would be a discord in the universal anthem of praise, a maniac cry in the midst of the sanctity and service of a loyal creation.

But while the Apostle says that salvation is not found in the line of works, while he shuts up that road and says, “No thoroughfare,” we are not to suppose that he attached no importance to moral conduct and to good works; on the contrary, as we find in these verses, he laid great stress on them. There is at least one point on which scepticism and Christianity are agreed, in regard to which rationalists and believers in Divine revelation are in accord, and it is this—the worth of moral conduct. Goodness is the supreme thing. It is gratifying to have this concession from those who do not accept the Gospel. Indeed, many of them do accept substantially the moral

teaching of the New Testament. They speak in terms of highest commendation of the ethics of Jesus Christ, of the sublimity of the prayer which He taught His disciples, of the comprehensiveness, the purity, the heart-searching power of the Sermon on the Mount. But they say, "Do not cumber this grand moral teaching with theological subtleties," and they ignore or deny the supernatural in revelation, the miraculous facts on which the Christian creed is based. "Retain the Sermon on the Mount, but obliterate the conversation with Nicodemus; let every lesson as to moral conduct be printed in letters of gold, but reject every miracle as a legend; embalm in reverent affection in memory the character of the Teacher of Nazareth; but the sacrifice on Calvary, the resurrection, the wonders of Pentecost, sweep all away into the limbo of myths and superstitions." Now, this is the crucial point. They say with us, that goodness is the supreme thing, but they deny the supernatural. For instance, a writer on "The Creed of Christendom" says, "In Christ's grand and simple creed, expressed in His plainest words, eternal life was the assured inheritance of those who loved God with all their hearts, who loved their neighbours as themselves, and who walked purely, humbly, and beneficently while on earth." This is quite true. Jesus said, "If thou wilt enter into life, keep the commandments." But He said more than this, else there were no Gospel for us. The lawyer to whom He said, "This do and thou shalt live," proceeded to "justify" himself as if some one were accusing him, and there was one accusing him—*i.e.*, himself. There was a sense of failure, of incompleteness, of weakness; he set himself on the defensive, and asked, "Who is my neighbour?" and he heard the parable of the good Samaritan, which served to show him how far he was from the coveted goal. It is quite correct to say, "Do this, keep the law, do not offend in one point, and you shall live, inherit eternal life;" but of what avail is it to tell a man that, if he will fly high enough, he will be out of the reach of the smoke and mists that dim our sky? His inability to fly at all must be borne in mind. And of what avail is it to tell men that, if they will live perfect lives, they will soar to the very light of God, when at the same time their natures are crippled by sin, and enervated by evil habits? There is no Gospel in that: it is only a note of despair. Christ brought a Gospel, made a Gospel, is a Gospel, which says, not "Do this and live," but "Live,

and do this." First, life ; first, the new heart ; begin at the centre, do not play at the circumference, do not patch the ragged garment, but begin at the core and centre of being. "Not of works ; for we are His workmanship created in Christ Jesus for good works."

I. *The Christian is a new creation.*—This is not the only passage in which Paul uses this word. We do not know what creation is. It was maintained in former times, and in later days too, that the universe was formed out of matter already existing, that from nothing nothing can come, that therefore matter is eternal, and, if eternal, necessarily self-existent, independent, and consequently is itself God. If men are ignorant of the first verse of the Bible, or if they wander from it, they stray into morasses where there is no pathway or foothold. To create the universe out of nothing ; we cannot understand this. "We have but faith ; we cannot know." "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear." If you could explain a miracle, see through it as through some conjuring trick, know how it was done, then it would be no longer a miracle. The creation would be no miracle if it were something within the compass of the human intellect ; but we cannot grasp it any more than we can grasp infinitude ; it is among the "hidden things" of God ; we cannot comprehend it, but by faith we accept the statement, "He spoke, and it was done ; he commanded, and it stood fast." No word, then, could more clearly and strikingly describe the divinity of the change that takes place in the believing heart than this word "creation." He who commanded the light to shine out of darkness shines into our hearts ; He who laid the foundations of the universe lays the foundations of the new character. As the creation could not exist without God, as it would never have begun to exist without God, so the Christian could never exist without God, could never begin to exist without God. Even in the error of baptismal regeneration, this truth is involved, for by an outward rite, by a mechanical process, a little unconscious babe is supposed to be made "a child of God, a member of Christ, and an inheritor of the kingdom of heaven"—*made by God*. We maintain that when this Divine change takes place, the mind is enlightened, the heart is won, the will is exercised. It is not the creation of a new intellect, any more than it is the creation of a new body ; but it is the creation

of a spiritual life, an exchange of the centre of gravity from self to God; the coming out of a state of indifference, if not repugnance, to the true and right and Divine; the awakening to a world of order and beauty and blessedness. Man is face to face with God. There may be many counsels, many friends, many teachers, but there is a moment when the prodigal is alone, in the arms and on the bosom of the Father.

The word used by the Apostle suggests to us that this work is not completed at once, it is *a process*. The geologist takes us back to the far dim centuries and says, "The work of creation was progressive; the 'testimony of the rocks' is not of 5,000 or 6,000 years, but of an immensely longer period; it was by degrees the present form of the crust of the planet was consolidated." In Genesis we read of "six days," and we cannot know how long were the periods thus indicated; it is certain that Genesis does not fix any date; it says "in the beginning," and if the geologist covers the slate with figures, there is plenty of room for them in those three words. And there was a special preparation of the earth for the coming of man; there was progress, there was evolution. We see the same thing in every harvest-field; first the blade, then the ear, then the full corn in the ear. We see the same thing in the history of nations, the advance from barbarism to refinement, from mud huts to marble palaces, from cruel customs to righteous laws. And with regard to the new creation, we may say as Jesus did, "My Father worketh hitherto." I have no answer to the question, Why did not God build the universe as it is, in an instant? Or, why does He not perfect the Christian character in an instant? Such is the Divine method. Much remains to be done in us, after we are quickened with Christ; even Paul, with a modesty which some modern Christians might well imitate, said that he was "not already perfect." There is some flaw in the armour, some vulnerable point, some blemish. God is educating His children; and the struggle, the drill, the patient labour in school are necessary; there is to be progress until death, and beyond it.

"*His workmanship*."—His *ποίημα* (*poiema*), the word from which our "poem" comes. The Christian is God's poem. I cannot give a definition of poetry any more than of love; the dictionary will not help us much, but the heart enables us to understand. Much that is called love is not love, and much that is called poetry is not poetry.

Poetry must be insight, beauty, pathos, sympathy with nature, sympathy with the soul of man in its various moods and environments. God is a Poet, else He would not have filled the universe with that which inspires and feeds the poetic genius; else His servants had not written such a Bible as this. The prophets were poets; the Gospels and Epistles, although not cast in a poetic form, are full of poetic thought. But God's best poem, His masterpiece, is a true Christian. "Poetry in those old Puritans?" said Charles Kingsley; "why not? They were men of like passions with ourselves. They loved, they married, they brought up children; they feared, they sinned, they sorrowed, they fought, they conquered. There was poetry enough in them, be sure, though they acted it like men, instead of singing it like birds." God acts His poetry; His poems are not words, but deeds; not pictures, but persons. *We* are God's poem; "We are His workmanship."

And further, this new creation is "*in Christ Jesus.*" So is the old creation. "All things were made by Him." They were created according to the ideal in Him; every star, every creature, every atom embodied the idea in the Divine mind; it was a visible, palpable expression of the Divine thought. Now, the great ideal of character is in Christ; and to be created in Him is to be placed in the right circle, in the right mould; and the ultimate aim and purpose is, that we may be "conformed to His image." When the Spirit has brooded over the chaos, and restored it to order, and light has conquered the darkness, and sterility is covered with verdure, then the new creation will bear the image of the Son, "in whom all things consist." To be created in Him is to be brought into harmony with the universe, for in Him and around Him all facts converge. The wandering world is brought back to its brightest orbit, held up by the magnetic force of the Sun of Righteousness, and it joins in the anthem, as "the morning stars sing together, and the sons of God shout for joy."

II. *The purpose of this new creation.*—"Created in Christ Jesus for good works." This is the end of all the agencies and ministries. Prophecy, ritual, miracles, Bethlehem, Calvary, the empty grave, the outpouring of the Spirit, all culminate in this, find their purport and meaning in this—a human life in which God is glorified. Holiness is the end, not heaven. The intensely selfish notion often cherished is, that a man is converted and saved in order to escape some dread-

ful doom, and to gain admission into a beautiful and blessed heaven ; but it means a great deal more than this. The end is not happiness, but holiness ; not heaven, but character, and out of the character heaven will grow. The tree is created for its fruit. What is the good of a vine, the prophet asks, if it bear not fruit ? You cannot make a beam of it ; it is feeble and crooked and brittle. " Shall wood be taken thereof to do any work ? or will men take a pin of it to hang any vessel thereon ? " If there is no fruit, it is good for nothing but fuel. It grows, and air and light and heat and moisture minister to it with a view to fruit. And we are created in Christ Jesus with a view to " good works "—" good works " of various kinds, as different kinds of fruit are on different trees ; indeed, there may be " twelve manner of fruits " on some of these trees of life. Various works, according to various powers and temperaments and tastes and opportunities. Some men are always longing for great opportunities, " seeking for some great thing to do " ; the little skirmishes near them are not worthy their attention ; if they could have a Waterloo or a Gettysburg, their heroic qualities would be developed. We may, I think, accept it as an axiom that the man who uses not opportunities of service within his reach, but neglects and despises them, would make a very poor use of the great opportunity for which he longs. It has been said that " Waterloo was won at Eton " ; for there the officers, when youths, learned the value of drill and courage and perseverance.

There are works for which some are more adapted than others. Everybody cannot do such an easy thing as preach a sermon. Everyone cannot teach ; everyone cannot lead in a charitable or educational or temperance enterprise ; everyone cannot pitch a tune, but there is some service to which God calls everyone in His Kingdom, and for which He fits him. The works are various, but the spirit is one ; there is the same underlying guiding principle. What is it ? Not utility, which is the basis of some systems of ethics ; not pleasure, not selfishness, but the works are the expression of a new life. We read of " dead works," works wrought by men in a state of spiritual death. There is a contrast drawn by the Apostle between " the *works* of the flesh " and " the *fruit* of the Spirit." The " good works " are *fruit*, an evidence of life, an expression of love, wrought not from a cold, hard sense of duty, but with freedom and spontaneity

and beauty, as "the bud bursts into a flower, and the bird into a song."

Salvation is "not of works"; that is, the works of the legalist, the works of the Pharisee, the works of the hireling, the works of the convict, who hopes to shorten his sentence by the diligence with which he picks his oakum. We are "created in Christ Jesus for good works"; the new creation is beautified by a spirit of obedience; we are working not in sight of Sinai, but in sight of the Cross; working not with the terror of the slave, but with the affection with which a mother would minister to her darling babe. This is goodness in its purest form, the glory of angels, the poetry of God.

"Which God afore prepared that we should walk in them." *Man's* thought is behind the good deed; yes, and there is *God's* thought behind it; His intention, His plan, His thought is expressed in the good life. You look upon a clock; it is man's work, the result of man's skill and ingenuity; but there was something before that; God had been teaching man to measure time; He made a clock in the heavens—"let them be for signs and for seasons, and for days and years." The strength of our Lord's life came from the fact that He was carrying out a Divine plan, doing the work that had been given Him to do, fulfilling the Father's will, going forth to meet the appointed "Hour." The strongest lives in this world have been those which were shaped and coloured by the thought that they were in agreement with God's plan. "I am carrying out God's will in doing this; I am walking in the course He intended; I am filling up the outline He has drawn; I am pouring out the molten metal of my thoughts and emotions into the mould He has shaped; I must work the works of Him that sent me while it is day." "That we should *walk* in them." First the life, then the walk; then the Home in the light of the Lamb.

How glorious is this new creation! We cannot penetrate the arcana of the Godhead; we cannot enter the laboratory of the Deity; we cannot explain the process, but there are millions who testify to the reality of the change. And this new-creating Power is within the reach of every one, within the reach of faith, within the reach of prayer. Will you not come to the Throne and cry, "Create in me a clean heart, O God"?

Swansea.

JAMES OWEN.

## A HUNDRED YEARS AGO AND NOW.

## V.—OBSTACLES TO BE OVERCOME.

THE success of modern missions is so great and decisive, and attested by witnesses so varied in character and position, that no intelligent man can candidly call it in question. Even those critics who are not satisfied with the present condition and outlook of the mission-field, generally admit that the contrast between a hundred years ago and to-day is remarkable, and that the progress of the Gospel has been much more rapid than could at that time have been anticipated. But comparatively few of us have tried to understand all that this success implies. We see its results, but know little of the processes which have insured it, or of the difficulties which stood in its way. Success can be adequately estimated only in view of the conditions amid which it has been reached. These may be friendly or unfriendly, either aiding or retarding the growth of the principle which is at work around us. The mustard-tree, which has become the greatest among herbs, sprang from the least of all seeds, and that seed was cast in dry and uncongenial soil, where it had difficulty in taking root and finding for itself a secure footing. It has grown and flourished under conditions which might easily have destroyed it. Our missionary pioneers had not a smooth path at home. They were subjected to a trying ordeal in the indifference and hostility, the ridicule and contempt, with which their enterprise was greeted even by avowed Christians, while the obstacles which confronted them at every turn in the world outside were commonly regarded as invincible. They passed through a time of severe sifting which would have speedily brought the work to naught unless it had been of God. One "Observer" lamented the folly of spending so much on distant lands when there were so many heathen at home. "Various and costly have been the exertions made for the propagation of the Gospel among foreign nations. However laudable this labour of love may be, yet very considerable blame is attached to it, since the probability of greater success was in favour of a region far less distant and more deserving, if charity begins at home. The wilful neglect of so large a part of our own



land is certainly unpardonable." The missionaries were thus branded as unpatriotic for their supposed neglect of home, as well as for stirring up strife abroad.

India, rather than the islands of the South Sea, was wisely fixed upon as the first field of missionary enterprise. But how inadequately we realise to-day the difficulties of reaching India and of inaugurating mission work in a land so vast, so unfamiliar, and hostile !

The slowness of the means of travel was felt much more keenly abroad than at home. The Mission party which left Dover on June 13th, 1793, did not reach Calcutta until the following November 11th, being thus five months on their way. It was almost fourteen months before anything was heard of them. The news of their arrival in India, their journals and letters, were received by Fuller on July 29th, 1794, and at once the Committee was called together. With "sacred joy" they sang the hymn which, strange to say, was written some twenty years before the Mission was founded, "O'er the gloomy hills of darkness," and assured the brethren that they "returned solemn thanks to the everlasting God, whose mercy endureth for ever, for having preserved you from the perils of the sea and hitherto made your way prosperous. In reading the short account of your labours, we feel something of that spirit spoken of in the prophet, 'Thine heart shall fear and be enlarged.' We cordially thank you for your assiduity in learning the languages, in translating, and in every labour of love in which you have engaged. Under God, we cheerfully confide in your wisdom, fidelity, and prudence with regard to the seat of your labours or the means to carry them into effect. You must follow where the Lord opens a door for you."

Carey, as we know, became an accomplished linguist. He had a genius for languages. But the necessity of having to learn a practically unknown tongue must be noted as one of the initial difficulties that he in India, and missionaries in other lands, have had to overcome. Oriental languages and literature are familiar to Englishmen to-day as they were not a hundred years ago. No chairs had then been established in our universities to teach them. There were no professors of Sanscrit or of Chinese. "The Sacred Books of the East" were virtually sealed. The universal religions had not formed the subject of painstaking and systematic research, nor could our

early missionaries go forth with the equipment which is within reach of their successors to-day. In numerous instances—as in Africa—the speech of the people had to be learned and reduced to writing. Mr. Saker, in the Cameroons, and Mr. Bentley, on the Congo, will on this ground take rank among the creators of a literature. The Bible has, of course, had to be translated into the various languages and dialects of the heathen world. Books and tracts have had to be written and printed for use in church and school. Carey, by his printing-press, and the work which has grown out of it, has made missionary labour an entirely different thing.

The vastness of the heathen populations seemed to present an insuperable obstacle to the enterprise, and it was not uncommonly argued that the utmost which could be accomplished, even under the most favourable conditions, was so utterly insignificant that it was useless to attempt anything. The greatest success would but mock men with a sense of failure. Carey had stated in his pamphlet that the inhabitants of the world amounted to about seven hundred and thirty-one millions, of whom four hundred and twenty millions were in pagan darkness; a hundred and thirty millions the followers of Mahomet; a hundred millions, Roman Catholics; forty-four millions, Protestants; thirty millions, of the Greek and Armenian churches; and, perhaps, seven million Jews. What were a handful of missionaries among so many!

It is the fashion in many quarters to enlarge on the natural virtues of the heathen, to extol their simplicity, their kindness and courage. The Christian view of their depravity and ruin has been scouted and contemned, and efforts to insure their regeneration have been denounced as superfluous. Whatever superficial observers may say, the testimony of the missionaries has been amply confirmed, and they encountered a serious difficulty in the vice and wickedness of the people whom they were anxious to save.

William Ward wrote:—

“On landing in Bengal, in 1793, our brethren found themselves surrounded with a population of heathens (not including Mohammedans) amounting to at least one hundred millions of souls.

“On the subject of the Divine nature, with the verbal admission of the doctrine of the Divine unity, they heard these idolaters speak of 330,000,000 of gods. Amidst innumerable idol temples, they found none erected for the

worship of the one living and true God. Services without end they saw performed in honour of the elements and deified heroes, but heard not one voice tuned to the praise or employed in the service of the one God. Unacquainted with the moral perfections of Jehovah, they saw this immense population prostrate before dead matter, before the monkey, the serpent, before idols, the very personification of sin; and they found this animal, this reptile, and the lecher Krishnu and his concubine Radha among the favourite deities of the Hindus. . . . Among these idolaters was found no worship but that paid to abominable idols and that connected with dances, songs, and unutterable impurities, so that what should have been divine worship, purifying, elevating, and carrying the heart to heaven, was a corrupt but rapid torrent poisoning the soul, and carrying it down to perdition. No morality, for how should a people be moral whose gods are monsters of vice; whose priests are their ringleaders in crime; whose scriptures encourage pride, impurity, falsehood, revenge, and murder; whose worship is connected with indescribable abominations, and whose heaven is a brothel?"

Mr. Fuller quotes the testimony of Francois Bernier, an intelligent French traveller, who reported of the Hindus:—

"I know not whether there be in the world a more covetous or sordid nation. The Brahmins keep this people in their errors and superstitions, and scruple not to commit tricks and villainies so infamous that I could never have believed them if I had not made ample inquiry into them."

Other testimony, candid and unimpeachable, is quoted to the same effect, charging the Hindus with barefaced falsehood, servile adulation, deliberate deception, and heartless cruelty. Carey's own words, calm, restrained, and weighty, give us a dark and deplorable picture which, alas! was only too true:—

"Lying, theft, whoredom, and deceit are sins for which the Hindus are notorious. There is not one man in a thousand who does not make lying his constant practice. Their thoughts of God are so very light that they only consider Him as a sort of plaything. Avarice and servility are so united in almost every individual that cheating, juggling, lying, are esteemed no sins with them, and the best among them, though they speak ever so great a falsehood, yet it is not considered as an evil unless you first charge them to speak the truth. When they defraud you ever so much, and you charge them with it, they coolly answer, 'It is the custom of the country.' Were you to charge any company of ten men with having among them liars, thieves, whoremongers, and deceitful characters, however improper it might be, owing to your wanting proof, yet there would be little probability of your accusing them falsely. All the good that can with justice be said in favour of them is they are not so ferocious as many other heathens."

As it was in India, so also it was and is in China and Africa, and throughout heathendom generally, and the fact, often ignored and even denied, ought, in all fairness, to be remembered.

How terrible an obstacle to missionary success in India is represented by the ominous word "caste"! This accursed system divides the people into classes, and prevents not only the transit of men from one to another, but the association of one with another. It flatly contradicts the idea of Christian brotherhood and love, and would make it a sin for two converts of different ranks to meet on terms of equality and drink of the same sacramental cup. "It is" (in the words of Sir Monier Williams) "difficult for us Europeans to understand how the pride of caste as a divine ordinance interpenetrates the whole being of a Hindu. He looks upon caste as his veritable god, and those caste rules which we believe to be a hindrance to his adoption of the true religion are, to him, the very essence of all religion, for they influence his whole life and conduct." So deeply rooted was this tyrannical system, so strongly intertwined with all social and domestic customs, that the saintly Henry Martyn said, "If I ever see a Hindu Brahmin converted to Jesus Christ, I shall see something more nearly approaching the resurrection of a dead body than anything I have ever yet seen." The native converts necessarily became outcasts, and not until 1849 was a law passed giving equal rights to all subjects, and protecting Christian converts from the confiscation of their property. "The enmity against the Gospel and its professors," wrote one of our heroic pioneers, "is universal. One of our baptized Hindus wanted to rent a house; after going out two or three days and wandering all the town over, he at last persuaded a woman to let him have a house; but though she was only a Faringa, yet when she heard that he was a Brahmin who had become a Christian she insulted him and drove him away; so that we are indeed made the offscorning of all things."

So formidable did this obstacle appear that Sydney Smith made it a ground of reproach against our missionaries that they disregarded the evils resulting from it to the converts, and on this ground predicted the utter failure of all attempts to convert the Hindus to Christ:—

"Everybody knows that the population of Hindostan is divided into castes or classes of persons, and that when a man loses his caste he is shunned by his wife,

children, friends, and relations ; that it is considered an abomination to lodge or eat with him ; and that he is a wanderer or an outcast upon the earth. Caste can be lost in a variety of means, and the Protestant missionaries have always made the loss of it a previous requisite to admission into the Christian Church."

The brilliant and witty reviewer little dreamed that the efforts of these despised "maniacs" would bring about a revolution which neither legislation nor the sword could have effected. The walls of Jericho fell before the ram's horn, but in this case the keen-witted critic would have allowed that a greater and more marvellous feat was accomplished.

We must not overlook, in forming our estimate, the difficulties created by the unprincipled and un-Christian conduct of Englishmen and Europeans. Their conduct had not been such as to ensure for them a welcome. Their approach was dreaded as an evil, and they were regarded as anything but philanthropists and "saviours of society." "It is a melancholy fact" (wrote Carey) "that the vices of Europeans have been communicated wherever they themselves have been ; so that the religious state of even heathens has been rendered worse by intercourse with them." Many of the barbarities practised by them against Europeans he regarded as acts of self-defence rather than proofs of inhuman and bloodthirsty dispositions. Sir William W. Hunter has within the last few years assured us that this was no imaginary obstacle :—

"Until a century ago the white man had brought no blessing to the dark nations of the globe. During three hundred years he had appeared as the despoiler, the enslaver, the exterminator of the weak peoples of the earth. With one or two exceptions—bright episodes of which our American friends may well be proud—which stand out against the dark background, the missionaries came as representatives of a race who had been the great wrong-doers to the poorer and weaker peoples of the world. In South America, the ancient civilisation had been trodden out beneath the hoofs of the Spanish horse. In Africa, Christian men had organised an enormous traffic in human flesh. In Southern India, the Portuguese had sacked cities and devastated kingdoms. Throughout the whole tropical oceans of Asia the best of our European nations appeared as unscrupulous traders ; the worst of them were simply pirates and buccaneers. In India, which was destined to be the chief field of missionary labour, the power had passed to the English without the responsibility which would have led them to use that power aright. During a whole generation the natives of India had been accustomed to regard us as a people whose arms it was impossible to resist, and to whose mercies it was vain to appeal. The retired slave-trader himself looked askance at the retired Indian nabob."

Our enumeration would be strangely incomplete were we to omit all mention of the action of the East India Company, which, though nominally the representative of the British Government, was, from the powers it obtained, a practically independent and irresponsible corporation—ambitious, grasping, and sordid, unwilling to endanger its schemes by opposing heathenism, and ready at every point to thwart the labours of our missionaries. The spirit of the corporation can be understood from the exclamation of one of the directors, that he would rather see a band of devils in India than a band of missionaries. Measures were taken to suppress public preachings, the distribution of tracts, and of other publications likely to offend the religious prejudices of the natives, or directed to the object of converting them to Christianity. Christianity was to be sacrificed to political expediency, and its blessings were to be imparted only so far as this could be done with safety to our dominion. To this course the Company was urged by petitioners at home and abroad. Sydney Smith declared that the mission project exposed the best possessions of this country to extreme danger. He considered that conversion would necessitate the support of converts, and that “the slightest success would eat up the revenues of the East India Company.” “No man (not an Anabaptist) will contend that it is our duty to preach the natives into an insurrection.”

Wiser counsels than those inspired by the fears of the faithless at length prevailed. Toleration was, after a long struggle, secured. Members of the Supreme Council saw that missions were no real danger, and pleaded for the removal of prohibitory laws and regulations. How their conduct was appreciated by the Edinburgh reviewer appears from the following extract :—

“Upon the whole, it appears to us hardly possible to push the business of proselytism in India to any length, without incurring the utmost risk of losing our empire. The danger is more tremendous, because it may be so sudden ; religious fears are a very probable cause of disaffection in the troops ; if the troops are generally disaffected, our Indian empire may be lost to us as suddenly as a frigate or a fort ; and that empire is governed by men who, we are very much afraid, would feel proud to lose it in such a cause.”

It is impossible, we repeat, to understand the success of modern missions unless we keep clearly in mind the obstacles they had to overcome.

EDITOR.

## THE STUDY OF HYMNOLOGY.

THE study of hymnology has, during recent years, received an amount of attention, both sympathetic and critical, such as no previous age has given to it. Articles, magazines, and reviews; the rapid—perhaps we should say the too rapid—multiplication of hymnals; and the publication of works which trace out the origin and history of hymns, indicate a growing sense of the importance of the subject, and of the closeness of its relations to Christian life and worship. The small books by Christophers and Miller, Dr. George Macdonald's "Antiphon," and Miss Winkworth's "Christian Singers of Germany," deserve, on various grounds, to be gratefully remembered. Of still higher worth are "English Hymns; their Authors and History," and "The Latin Hymn Writers and their Hymns," by the late Rev. S. W. Duffield (of Philadelphia and New York). The Rev. W. Garrett Horder has proved himself a worthy successor of these able pioneers, both in his "Hymnal" and in his choice book "The Hymn Lover," while the late Mr. G. J. Stevenson's "Hymns and Hymn Writers of Every Age" vindicated his claim to speak on the subject with authority. The Rev. H. S. Burrage, D.D., of Portland, Maine, has also written a work on "Baptist Hymn Writers and their Hymns," with which the readers of this magazine ought certainly to be familiar.

But the *magnum opus* on hymnology is unquestionably Mr. Julian's Dictionary.\*

It is a bulky volume of 1,616 pages, closely printed in double columns, with an account of some 5,000 authors and translators, and mention, more or less full, of 30,000 hymns. The indices occupy in all about 233 pages, the index of authors, translators, and editors being printed in four columns of 21 pages. The Cross-reference Index

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\* *A Dictionary of Hymnology*, setting forth the Origin and History of Christian Hymns of All Ages and Nations, with Special Reference to those contained in the Hymn Books of English-speaking Countries, and now in Common Use; together with Biographical and Critical Notices of their Authors and Translators, and Historical Articles on National and Denominational Hymnody Breviaries, Missals, Primers, Psalters, Sequences, &c., &c. Edited by John Julian, M.A., Vicar of Wincobank, Sheffield. (London: John Murray.)

to first lines is itself a valuable aid to the study of hymnology. The body of the Dictionary is occupied with (generally) brief articles on the principal authors, and an account of those of their hymns which have come into common use—the arrangement being throughout alphabetical. Articles have likewise been written on all the principal branches and phases of the subject—*e.g.*, Baptist Hymnody, by the late Rev. W. R. Stevenson (who also writes an able and learned article on Foreign Missions and their Hymnody); Church of England Hymnody (by the editor); Early English Hymnody; Methodist, Scottish, German hymnody, &c. Breviaries, psalters, children's hymns, temperance hymns, are duly noticed. To a discussion of the *Te Deum Laudamus* some fourteen or fifteen pages are devoted. We are not sure that the arrangement according to which we have articles on the authors of hymns, and annotations on hymns in the same section of the Dictionary is the best. Sometimes we have to look for the mention of a hymn to the list given under the author's name, and sometimes to the annotation under its first line. It would have been better either to mention all an author's hymns under his name, giving, of course, a complete list of them in the index, or to have dealt with authors in one division and with hymns in another. Under the present arrangement we occasionally find that in the list of an author's productions his most popular hymn does not appear, even when it is mentioned under its own first line.

So vast a mass of information in relation to the service of song has never before been gathered together. Mr. Julian has been engaged on his task for well-nigh a quarter of a century, and has been aided by an able band of assistants. Among the contributors we note the names of Professor J. F. Bird (who writes on American Authors and Hymns, &c.); Rev. James Bonar; Dr. Dawson Burns; Rev. J. C. Earle; Dr. A. B. Grosart; Rev. W. G. Horder; Rev. James Mearns, assistant editor (who writes the masterly articles on Scottish Hymnody, &c.); Rev. J. H. Overton, D.D.; Mr. G. J. Stevenson; Rev. W. R. Stevenson; Susannah Winkworth; and the present Bishop of Salisbury. It is in some respects a disadvantage that the first pages of the Dictionary were sent to press so long as ten years ago, necessitating appendices to bring the information up to date. This information has, however, been supplied. New writers are mentioned, such as Dr. George Matheson, and the deaths of several who have



passed away are recorded; among them Dr. Horatius Bonar, Rev. T. Goadby, and Cardinal Newman.

The Dictionary is not by any means perfect. No work of the class can be. In some directions it errs by excess, in others by defect. The attention given to ancient hymnody is perhaps unduly extensive. Cardinal Newman's influence in this part of our religious life has not been great, and a shorter notice of the origin of his "Lead, kindly Light," would have sufficed, especially as the story is so well known through the *Apologia*, and so easily accessible. Isaac Williams, again, was a most worthy and consistent Anglican, devout and scholarly, and a poet of considerable power. But he was scarcely a hymn-writer, and the space devoted to him, though the information is interesting, is somewhat disproportionate. More might have been said of another Williams, author of "O'er the gloomy hills of darkness." A glance at the Rev. T. Elvet Lewis's "The Sweet Singers of Wales" will show how much of interest has been omitted. It is not likely that Mr. Julian's judgment as to the relative merits of hymns will meet with universal acquiescence. Some that he carefully notices are decidedly not of the first rank. Others of which little or no mention is made might claim precedence over many which have received greater honour. But where tastes differ so widely unanimity of judgment is impossible.

A hymn is in the most general terms a song or ode, expressing adoration, praise, or thanksgiving. "Therewith bless we God" in unison with others. Augustine makes singing and praise the two essential notes of a hymn: "If you praise God and do not sing, you utter no hymn. If you sing and praise not God, you utter no hymn." More elaborate definitions and descriptions have been given of recent years, as by Lord Selborne: "A good hymn should have simplicity, freshness, and reality of feeling; a consistent elevation of tone, and a rhythm easy and harmonious, but not jingling or trivial. Its language may be homely, but should not be slovenly or mean. Affectation or visible artifice is worse than excess of homeliness; a hymn is easily spoiled by a single falsetto note. Nor will the most exemplary soundness of doctrine atone for doggerel, or redeem from failure a prosaic, didactic style." Mr. T. H. Gill tells us in words which are more incisive and discriminating, as well as comprehensive, that "a hymn may easily be too figurative; it cannot be too glowing and

imaginative. Hymns are not meant to be theological statements, expositions of doctrine, or enunciations of precepts; they are utterances of the soul in its manifold moods of hope and fear, joy and sorrow, love, wonder, and aspiration. A hymn should not consist of comments on a text or of remarks on an experience; but of a central and creative thought, shaping for itself melodious utterances, and with every detail subordinated to its clear and harmonious presentation. Herein a true hymn takes rank as a poem; but it is a poem that has to be sung, and should exhibit all the qualities and limitations of a good song—liveliness and intensity of feeling, directness, clearness, and vividness of utterance, strength, sweetness, and simplicity of diction, and melody of rhythm; excessive subtlety and excessive ornament should be alike avoided."

Critics of hymnology are fond of quoting the words which, according to the late Dean Stanley, Mr. Matthew Arnold uttered somewhat dramatically from the Chair of Poetry at Oxford. Holding in his two hands the two books to which he referred, "Why is it," he asked, "that the 'Golden Treasury' contains almost nothing that is bad, and the 'Book of Praise' almost nothing that is good?" That, however, was not the exact form of Mr. Arnold's speech. The lecture forms part of the "Study of Celtic Literature," and what Mr. Arnold really said was that "no sound critic can doubt that, so far as poetry is concerned, while the 'Golden Treasury' is a monument of a nation's strength, the 'Book of Praise' is a monument of a nation's weakness." *So far as poetry is concerned*, this may be so. We do not think it is; but the limitation is important, and ought not to be overlooked. Mr. Arnold's complaint was that hymnologists ordinarily ignore the side on which he lays the greatest stress:—

"Scarcely any one of us ever judges our hymns fairly, because works of this kind have two sides—their side for religion and their side for poetry. Everything which has helped a man in his religious life, everything which associates itself in the growth of that life, is beautiful and venerable to him; in this way, productions of little or no poetical value, like the German hymns and ours, may come to be regarded as very precious. Their worth in this sense, as means by which we have been edified, I do not for a moment hold cheap; but there is an edification proper to all stages of our development, the highest as well as the lowest; and it is for man to press on towards the highest stages of his development, with the certainty that for those stages, too, means of edification will not be found wanting. Now, certainly, it is a higher stage of development when our fineness of perception is keen than when it is blunt."

To a large extent this contention is perfectly valid. The poetic element—insight, imagination, melody—ought not to be absent from our hymns. It is, in a sense, essential; without it the best is unattainable, though in sacred, as in secular poetry, there are degrees of excellency, and the good is not always the enemy of the best. Let us, if possible, have in our hymns seer-like vision, the glow of a refined imagination, the grace of the most expressive speech, and the music of the sweetest rhythm. Form is not everything, as the literary critics imagine; nor is it of more than secondary moment. But it is not to be despised, as it too often is. There are many hymns which, on this score, are so weak and objectionable—so pithless in substance, so halting in metre—that their disuse might fairly be urged as a duty. We should not violate either reverence or good taste. Such violation is culpable, and ought to be more severely censured than it generally is. To follow unreservedly Mr. Arnold's counsel would, however, land us in grave dangers. The literary test would be not only inadequate, but misleading, and it would be ungenerous and suicidal to insist on conformity to a standard which, for multitudes of people, is too high, and with which they have, and can have, no sympathy. This would lead us to reject hymns which inspire as well as express the emotions of the penitent, the trustful, and the devout soul. John Newton, whose hymns have a value which no candid man will depreciate, rightly insisted that such compositions should be for the use of plain people. "Perspicuity, simplicity, and ease should be chiefly attended to; and the imagery and colouring of poetry, if admitted at all, should be indulged very sparingly and with great judgment."

We readily allow that hymns should not be made the vehicle of theological argument. They are not, properly speaking, instruments of controversy, but aids to worship. This does not mean that they are to be theologically colourless, destitute of every trace of definite belief. The hymns of the Christian Church, at any rate, must be themselves Christian, giving utterance to the distinctive Christian spirit, which is, necessarily, dependent on Christian truth—on the facts and principles which form the foundation of our faith and are the inspiration of our hope. A hymn is not intended to be a logical proof of the existence and personality of God; of the Deity and Atonement of Jesus Christ; of the illuminating and sanctifying

power of the Holy Spirit ; of our future resurrection and our immortal blessedness in heaven. But it should have these facts and the doctrines which spring out of them as its background—or, let us rather say, as its spiritual dynamic. We cannot surely be blind to the significance of the admission made by Dr. Martineau: “ In devotional literature and religious thought I find nothing of ours that does not pale before Augustine, Tauler, and Pascal. And in the poetry of the Church, it is the Latin or the German hymns, or the lines of Charles Wesley or of John Keble, that fasten on my memory and heart, and make all else seem poor and cold.” (‘*Essays, Reviews, and Addresses*, II., page 375.) Hymns should not be aggressively dogmatic, argumentative, dryly didactic, or unduly hortatory ; but it is absurd to say that they should not be theological. Theology and poetry are not antagonists ; and, though we would not ignore the distinction between theology and religion, we contend that theology, so far as it is true and real, will intertwine itself with all that is deepest and best in a man’s nature. In expressing its penitence and trust, its reverence and aspiration, its joy and its sorrow, its fears and its hopes, the soul cannot ignore that which is its very life. We are not unmindful of the elements which underlie all our creeds, of that which is the common possession of all good men, irrespective of theological and ecclesiastical diversities, and is, therefore, the monopoly of none. Let us make the most of these universal treasures of thought and feeling. But, even when we do so, we shall find that the hymns of a Roman Catholic and a Protestant, of a Trinitarian and an Unitarian, of a Christian and a Theist, present broad divergencies, and that those which belong to the one class could not be substituted for those which belong to another. If our beliefs mean anything, if they are real and vital, they can be neither passive nor silent in our praise.

Mr. Julian gives, in the case of the more important hymns, the original text and the common variations from it. This raises the whole question of the morality of alterations. Is it permissible, whether on literary or theological grounds, or for purposes of public worship, to attribute to an author words which are not his own, which he might not approve and might indignantly reject ? Many hymn-writers have denounced all tampering with texts, and with charming inconsistency have brought themselves under the ban of their own denunciation. John Wesley protested against the alteration

of his brother's hymns, and warned off all sacrilegious hands with the emphatic protest, "Let none try to improve them, for they really are not able." Yet the Wesleys were great offenders on this score. The alterations they made were numerous, and in some cases unnecessary, and worse than unnecessary. James Montgomery was equally inconsistent. There is, probably, not a hymnal in use which does not sin in the same way, if sin we are to consider it. It cannot, however, be denied that many familiar alterations are improvements. Wesley's "Before Jehovah's awful throne" is incomparably finer than Watts's "Sing to the Lord with joyful voice." "O God of Bethel," the history of which Mr. Julian gives in a succinct and interesting form, has been greatly improved since it left Doddridge's hands. Even Toplady's "Rock of Ages" is improved by such slight alterations as are made in our own "Psalms and Hymns." On the other hand, Father Faber would have had a right to complain of the Protestant transformation of his stanzas to his guardian angel into a prayer to Christ. How much we lose by the use of only two stanzas of Lynch's "Dismiss me not Thy service, Lord," and by the omission of the last verse of Miss Elliott's "Just as I am." The addition by the Rev. A. T. Russell of the verse "Christ alone beareth me" to "Nearer, my God, to Thee," is as unjustifiable as Dr. Bickersteth's tame and impertinent postscript to Cardinal Newman's "Lead, kindly Light." It is pleaded that a hymn is public property, and that for purposes of instruction and edification it may lawfully be altered. There will always be those who think so, and alterations will continue to be made. Perhaps the most we can insist on is that they should not be hasty or reckless, or such as would contradict the wishes of an author, and that they should always be clearly and fully indicated.

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THE CRITICAL REVIEW OF THEOLOGICAL AND PHILOSOPHICAL LITERATURE, edited by Prof. Salmond, D.D. (T. & T. Clark), opens with a masterly critique of Mr. Gore's Bampton Lectures from the pen of Principal Rainy. Principal Cave has an equally timely and incisive criticism of Dr. Milligan's recent lectures on the "Heavenly Priesthood of our Lord."—THE THINKER (Nisbet & Co.) in its fourth (April) number shows no symptoms of falling off, but rather improves. There is no other magazine which discusses so fully and suggestively the various questions relating to Biblical criticism.

**SUNDAY MORNINGS WITH THE CHILDREN.****V.—THE CONQUEST OF THE KING.\***

**T**HIS is Easter Sunday, and in an especial manner it does what every Sunday does. It commemorates the triumph of our Lord Jesus Christ over sin, and death, and hell. It tells us of a great victory which He achieved for us, who are weak, sinful, and suffering, and exposed to certain death. I want to help you this morning to understand the meaning of Christ's triumph, and to show you what blessings—great and abiding blessings—it brings to us. Perhaps I can best do this if I throw what I have to say into the form of an illustration or a parable. Let me tell you then about a great King whose empire was very extensive, far larger than the greatest monarchy of which we read in history, or of which we know as existing to-day. This empire was exceedingly fair and beautiful; one part of it was especially so. You might see in it blue skies, with white, fleecy clouds, lofty hills, and fruitful trees. The fields were covered with corn, and the flocks found in them the richest pasture. The trees were covered with graceful foliage, and charmed the eye with the richness and variety of their colour, and through many a valley you could see winding its way a clear, cool stream, beside which it was pleasant to wander. And not only was the scenery of the country fair and beautiful to look upon, but the people were exceedingly happy. They lived together, pleasantly, in friendship and in peace; and everything prospered with them, until they were troubled by the invasion of a foe—an enemy, strong, subtle, crafty, with enormous resources at his command, whom they were unable to repel. This foe established his power in that fair land, and, strangest of all, bewitched the people who dwelt in it—stole away their senses, and bent them completely to his will. He instilled into them some powerful poison, which not only weakened their frame, but dimmed their vision and warped their judgment, so that everything appeared to them in a false and mischievous light. And, in course of time, it was found that this poison worked death. It was the seed of a powerful and fatal disease which no one knew how to resist. Terrible, indeed, were the results of this disaster. Death—death, with all its woe and lamentation—triumphed. The closest friends were ruthlessly separated—all associations, even the tenderest and most helpful, were broken up, and the people knew not what to do. Sweet, indeed, it was to live; sweet to behold the shining of the sun, and to revel in the golden light of day; sweet to hear the singing of the birds and to watch the frisking of the lambs as they frolicked in innocent mirth; sweet to look upon the green fields and to wander by the sparkling stream; sweet to watch the smile of the infant, to hear the laughter of children, and to gambol with them in their play. Sweet, indeed, were their homes; sweet the love of husband and wife, of father and of child,

\* An address delivered at Beechen Grove Chapel, Watford, April 17th.

of brother and of sister. All things were sweet and beautiful, except that death "made all things dark." Terrible it was to think of the breaking up of homes and of the severance of friends, of the sighing of the sorrowful, and of the despair of the dying. So dreadful did the work of the foe become that men felt weary of life, and multitudes would gladly have surrendered it. But the King determined that He Himself, though dwelling in a distant part of His empire, would visit this land and meet in conflict this treacherous and dreaded foe. He came ; He appeared among His subjects, not so much in majesty as in the charm of a Divine condescension—in the winning attractiveness of a kindly and sympathetic love. He was robed in tenderness and purity and grace, as well as in the grandeur of His kingly power. Some of his subjects welcomed Him. His presence brought to them new life and hope. It was as if there were in the world a Sun brighter than the sun shining ever upon them ; and a beauty surpassing the choicest beauty they had seen before. But, while some of them received Him thus, there were, ah ! we know not how many, who had been poisoned against Him by His and their old adversary ; and these, in their mischievousness, their blindness, and their guilt, plotted His destruction. And so it came to pass that the very King on whose power all their hopes depended, and by whom alone deliverance could be effected, was Himself destroyed. It seemed then as if all brightness had departed from the earth—as if peace had vanished, and every new-born hope had been dashed to the ground and cruelly frustrated. It seemed as if a blacker darkness encompassed the earth and robed the heavens in sackcloth, and as if a more terrible death were about to have its way. Death had triumphed all along the line, the land was conquered, the King captive—what was there to hope for ? All that had been done or promised to be done was utterly in vain, and confusion became worse confounded. Those subjects of the King who had loved Him and welcomed His presence were filled with an unnameable dread, and driven to despair.

Darker, darker, darker did everything seem. Gloomy, and yet more gloomy—all lost ! This was the state to which these most loyal subjects had fallen, when, suddenly, strange rumours began to spread abroad—a report was heard which they did not expect, and for which they were not prepared.

Their King had succumbed to death—darkness had established His power ; but, while they were mourning because of what had taken place, suddenly the report was heard, "Our King lives and hath conquered death, and behold, He hath come again ! Our King hath come again." Then their hearts were filled with gladness, a new and brighter hope took possession of them—a hope full of immortality, and that hope has never and can never be disappointed. Now that is my parable. I need not spend any time in explaining it. You will think it over yourselves, and connect it with the bright and glad tidings of this Easter Sunday.

JAMES STUART.

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## THE DAFFODIL.

DAFFODIL, daffodil, smiling so gaily,  
 Delighted I watch your bright petals unfold,  
 As close to my window your blossoms are waving  
 In delicate shadings of amber and gold.

Your face, so familiar, plays tricks with my fancy,  
 Almost makes me believe I am youthful again,  
 You're surely a wizard, or strange necromancer,  
 Deceiving the eye and enchanting the brain.

For, passing before me in rapid succession,  
 O'er memory's canvas plainly I see  
 Great bunches of daffodils, nodding in gardens  
 Whose portals no longer stand open to me.

Foremost you stand 'mid the pleasant surroundings  
 Of blossoming orchard, meadow, and stream,  
 The heavens above you all smiling and glorious,  
 Till life's common places in golden hues gleam.

Therefore, dear daffodil, more fondly I love you  
 Than half the gay flow'rets that deck the parterre ;  
 Into my heart you crept when I wore you  
 In great yellow garlands for bonnet and hair.

And I think of child fingers that shared those dear pleasures,  
 That flower—wreathed and cold we laid in the tomb,  
 And opine that your presence each spring-time gives promise  
 That they, too, shall emerge from death's silence and gloom ;

Shall bloom in fair gardens where no winter cometh,  
 Where no pain or sorrow their dark shadows fling,  
 But where all earth's best, once more appearing,  
 Shall blossom and grow in perpetual spring.

MARY L. GLOVER.

Blaby.

## NOTES AND COMMENTS.

COURTESY TO DISSENTERS.—The *Church Times* is greatly exercised by the demand which has been so strongly urged upon Churchmen by "the indiscretion of the youthful Archdeacon" (Sinclair), and fears that the limits of courtesy and adherence to principle are by no means accurately defined. Certain Churchmen and clergymen have, it seems, attended in a representative capacity meetings in connection with the Baptist Centenary (*sic*) at Hull and Liverpool, and are admonished that what to the popular mind would appear an act of courtesy "was in reality a practical denial of his belief in the Church."



It was no such thing. Surely a man need not abandon a belief in his own position because he recognises the Christian principle of those who differ from him. Our contemporary does not suspect the "Baptist brethren" of giving up their views on baptism because of this association with Churchmen; indeed, one element in its disapproval is that they "would not hesitate to rebaptize persons already baptized by the clergymen in question, as if baptism in the Church was not valid." Exactly so. We neither expect from others nor can allow in ourselves any surrender of principle. In our view the sprinkling of unconscious infants is not baptism, and we cannot pretend that it is. We must, of course, admit that such association as our contemporary deprecates is a practical denial of certain theories held by certain sections of the Church. Those who believe in the *jus divinum* of Episcopacy, in the unscriptural and absurd idea of apostolic succession, in a sacerdotal and sacramental religion, must reject "the Dissenters' claim to possess a real ministry." In view of the divisions in the Church of England, and of the growth and spiritual power of Nonconformity, other than High Anglicans can ask the questions which the *Church Times* so considerably suggests, "Why all these artificial barriers? Why this costly hierarchy? Why an Established Church? Why this useless multiplication of ministries?" Why, indeed? Such questions should be kept in the foreground and pressed on the attention of electors.

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AUTHORISED AND UNAUTHORISED PREACHERS.—Our contemporary disapproves of the association of clergymen and Dissenters, not only in public meetings, but in print. Messrs. Sampson Low & Co. are at present publishing a series of sermons, entitled, "Preachers of the Age," to which volumes have been contributed by the Archbishop of Canterbury, the Bishops of Wakefield and of Derry, Dr. Maclaren, Dr. Reynolds, and others. This is how a reviewer in the *Church Times* speaks of the project: "We have not much sympathy with the action of those authorised ministers of God's Word who allow their sermons to appear in a series together with those of unauthorised preachers, and thus allow themselves to be put upon the same footing, as though it were a mere matter of taste what preachers we should listen to." It is rather hard on the chief rulers of the Church to be called to book in this way. It is plain that the "authority" or grace of Apostolic Succession does not prevent them from making mistakes. High Churchmen are, moreover, as bad as Evangelicals, for one of the volumes bears on its title-page the name of Canon Knox-Little. It is admitted that the faults of Dr. Maclaren's volume are chiefly those of defect. We are afraid that the reviewer is too sanguine in suggesting that, if Dr. Maclaren would consider whether it is not God rather than ourselves that effects our union with Christ, he would see the defects of his system. Dr. Maclaren has already considered that, as his volume amply shows. The question is, *How* does God effect our union with Christ? The reviewer would say by the sacraments! Dr. Maclaren would say, as the New Testament says, by faith. Baptism and the Lord's Supper without faith are absolutely inefficacious, and, according to the teaching of the New Testament, they should be administered only where union with Christ has been

effected. They are not a means to its production so much as a declaration of its existence, and, so far as observed in faith, are like all acts of obedience—a means of strengthening it. As the *Church Times* reviewer concedes that Dr. Maclaren's volume contains no less sound theology than the Archbishop's, may we recommend him to read, in the second series of "Sermons preached at Manchester," the noble discourse, entitled "What makes a Christian: Circumcision or Faith?" and another on "Forms *versus* Character" in the volume entitled "Christ in the Heart"?

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CANON KNOX LITTLE ON CHURCH AND DISSENT.—This eloquent High Church preacher, in a series of Lenten addresses on social problems of the day, devoted one address to the consideration of Church and Dissent. His sermon was rhetorical and impassioned, but singularly deficient in argument. He did recognise the fact that, in some things, the Church has been greatly to blame. He inculcated charity, but assumed throughout that the Church was "the superior party," and that it should magnanimously condescend to our ignorance and weakness. It is something to know that there is a very serious difference between Church and Dissent, and we cordially echo the advice that parties so opposed should be honest one with another. Our complaint is not that the Church is firm about certain points which she witnesses to as God's revelation, but that she includes among the contents of that revelation what is not to be found in it. She should witness only to that which she has received of the Lord. Her own claims and opinions are not of this character. She does not get her three orders of ministers, her belief in apostolic succession, her theory of baptismal regeneration and of the Real Presence, her auricular confession and priestly absolution from Scripture, and her firmness about these things is precisely what we object to as an "unauthorised programme." They are an addition to the Gospel, and if there be any force in them at all, they would inevitably drive the Anglican Ritualists into the Church of Rome as the lawful mother of them all.

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THE SPURGEON MEMORIAL FUND.—We need do little more than call attention to the circular which has been issued on this matter, and express our hope that it will meet with a generous response. There is no fear that Mr. Spurgeon will be forgotten. Of him, more than of any other man of his generation, it will for long be said that "he being dead yet speaketh." The best way of honouring the great preacher's memory is to sustain, in full vigour, the various institutions founded by him—the Stockwell Orphanage, the Pastors' College, the Colportage Association, the Society of Evangelists, &c.—and the Committee have wisely placed this in the forefront of their programme. But it will be universally felt that there should be a fit memorial over his resting-place in Norwood Cemetery, and a worthy monument in the grounds of the Orphanage he loved so well. All our readers will, we are sure, desire to have a share in these expressions of affection for the memory of one whose position was in every sense unique. Mr. W. P. Thomason who, more than fifty years ago as a compositor in Mr.

Haddon's office, worked in connection with the *Baptist Magazine*, sends us the following lines in memory of Mr. Spurgeon :—

“ Toiler, pass on thy Trowel and thy Sword ;  
 Builder, lay down thy tools, thy work is done ;  
 Soldier, thy sword is sheathed, the victory's won :  
 No more on earth thy living voice is heard,  
 Preaching the truths of God's unchanging Word ;  
 Thy fleshly Tabernacle's taken down,  
 Thy heavy cross transformed into a crown.  
 With grace and gifts long be thy College stored ;  
 May the Great Father bless thy Orphanage,  
 And be thy Aged Pilgrims' staff and stay ;  
 Through the wide world thy writings find their way,  
 And prayerful agents in thy works engage :  
 May God support thy widow in her grief,  
 And all thy mourning kindred find relief.”

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RICHARD SIBBES AND CHARLES HADDON SPURGEON.—Our good friend, Mr. S. R. Pattison, sends us a copy of the lines of Francis Quarles on the work of his learned friend, Richard Sibbes, as peculiarly applicable to the work of Mr. Spurgeon.

“ Fool that I was ! to think my easy pen  
 Had strength enough to glorify the fame  
 Of this known author, this rare man of men,  
 Or give the least advantage to his name.  
 Who think by praise to make his name more bright,  
 Show the sun's glory by dull candlelight.

“ Blest saint ! thy hallow'd pages do require  
 No slight preferment from our slender lays ;  
 We stand amazed at what we most admire ;  
 Ah, what are saints the better for our praise !  
 He that commends this volume does no more  
 Than warm the fire and gild the massy ore.

“ Let me stand silent then ! O may that Spirit  
 Which led thine hand, direct mine eye, my breast,  
 That I may read and do ; and so inherit  
 (What thou enjoy'st and taught'st) eternal rest !  
 Fool that I was, to think my lines could give  
 Life to that work by which they hope to live.”

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OUR COLLEGES.—Mr. Shakespeare's BAPTIST MAGAZINE articles on this subject inaugurated a discussion which has not yet reached its close. It will engage the attention of the Baptist Union under the wise and competent guidance of Dr.

Culross. The editor of the *Expository Times* has favoured us with advance sheets of an article, which will appear in his issue for May, from the pen of the Rev. T. Witton Davies, Principal of the Midland Baptist College, Nottingham. Mr. Davies has not laid himself open to the charge of timidity, but writes with great thoroughness and courage. He fearlessly exposes the weak points in "the one-man" system, with the consequent lack of an adequate division of labour, and suggests the remedies which in his view will alone meet the exigencies of the case. He is, perhaps, scarcely just to the work accomplished in the past, which has yielded better results than we should infer from the statements here made. The most important parts of his scheme cannot be carried out unless some wealthy Baptist will emulate the Colgates, the Macmasters, and the Rockfellers, who, on the other side the Atlantic, have founded theological chairs. (Mr. Rockefeller has given some £525,000 for this purpose.) It is doubtful whether all the suggestions of this paper could or should be carried out in a denominational college. Some of them point rather to university classes for the study of Oriental languages and literature. Much might be done at once by a combination of forces on the part of neighbouring colleges, and by an amalgamation of colleges. The present system necessarily involves a great waste of power, and prevents that concentration which is essential to the highest success. The needs of our churches are varied. We ought to have among us men of the ripest scholarship, but there will always be a place in our ministry for preachers who could never become scholars. To carry out the scheme of Professor Davies it would be necessary to raise the standard of the entrance examination and to extend the curriculum. We believe that in an increasing degree all secular studies, languages as such, mathematics, &c., will be a preliminary or an adjunct to the strictly Biblical and theological studies of our own colleges.

EXCHANGE OF PULPITS WITH UNITARIANS.—In reference to the discussion which has arisen on the exchange of pulpits with Unitarians, the Rev. Charles Williams has given notice of a resolution which he intends to submit to the Council of the Baptist Union, on the ground that it is more comprehensive and complete than that which was drawn up by the Rev. F. B. Meyer, and Mr. Meyer has intimated his concurrence in the proposed substitution of the one for the other. There is no really important difference between the two, and much may, no doubt, be said in favour of the substitution. Mr. Meyer's resolution has the advantage of being more specific and definite in stating the actual ground of offence. With Mr. Leonard we believe in the liberty of our churches, though that is scarcely our most sacred principle, and where there is union, there must be common ground which it should not be difficult to define. The Union surely has the right of declaring what beliefs in its judgment are primary and fundamental, especially when many of its members consider such a declaration necessary for their own and others' satisfaction. From facts which have come to our knowledge, we regard it as certain that the matter cannot be thrust aside. Whatever men like Mr. Williams and Mr. Meyer may propose; whatever action may be taken by the Council, there are members of the Union who will not consent to its being

passed over in silence. The Council cannot shirk its responsibility, and ought to indicate to the Assembly the course which, in its judgment, should be followed. Since our note of last month was written, Mr. Aked has avowed his firm belief in the Deity of our Lord and Saviour Jesus Christ ; and the issue at stake turns upon the question whether his action was done "without disloyalty to conviction or to the Lord," and under circumstances which "would weaken the force of his testimony or produce the impression that in his judgment it is a matter of secondary importance what men 'think of Christ.'" If we may judge from what he has already said in his own defence, Mr. Aked will contend that he is not open to this reproach, and we should not, therefore, be surprised if he can *so far* accept Mr. Williams' resolution.

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BAPTIST UNION ORTHODOXY.—Our contemporary, the *Christian World*, protests as, if it pleases, it has a right to protest, against the wisdom of the course which Mr. Williams and Mr. Meyer have determined to adopt ; but the tone of its article, contrary to its general usage, is grossly unfair, and is far more likely to irritate than to soothe. Where controversy is inevitable, it should be conducted with candour on both sides, and everything which disturbs judicial calmness should be avoided. We do not for a moment believe that Messrs. Williams and Meyer have been influenced by any peculiarity in their personal relation to the Union. Mr. Spurgeon never threw any reflection on the orthodoxy of either of them, however much he disapproved of their association, and the association of the Union at large, with some who, in his judgment, were not orthodox. Neither of these brethren has the slightest need to vindicate his orthodoxy in the Baptist Union, and if either of them attempted a task so superfluous he would do it openly and avowedly, and would scorn to do it "by attacking the heterodoxy of somebody else." To represent them as eager for such an opportunity as Mr. Aked's action has afforded—an opening that they have found irresistible—is as ungenerous as it is untrue. It is, of course, open to question whether repeated declarations of faith are either necessary, wise, or dignified. The declaration which the Baptist Union adopted three years ago more than covers the ground of Mr. Williams' resolution, and ought to be decisive. But such a resolution is in no sense tyrannical, neither do we think that declarations of faith and the witness-bearing of earnest Christian men are in themselves so entirely unsatisfactory and inefficacious as our contemporary imagines, nor do they preclude "that rigorous and exact study of the great questions of religion in the spirit of prayerfulness and of fidelity to truth wherever found," which is rightly demanded. By all means let our inquiry be thorough and searching, reverent and honest, and our speech in accordance with it. But there are limits beyond which union (we are not speaking of respect and friendliness) is practically impossible. Cardinal Newman, on the one hand, and Mr. Matthew Arnold, on the other, were honest, but they could not have been members of the same religious union. There is nothing in the resolution to which our contemporary objects to justify its representation of the Baptist Union as shouting "Behold how orthodox we are" ; and good taste, to say nothing of candour, might have prevented the sneer that such a

resolution "frowns upon every member who gives evidence that he has brains of his own." It may be that all advocates of orthodoxy are "old fogeys," destitute of the commodity of which the heterodox party has a superabundance. The issue is, of course, greatly simplified when we know that it is "No brains" *versus* "Brains of their own." "Lord, gie us all a guid conceit o' oursels."

THE REVISED VERSION OF THE BIBLE has not yet come into general use, though it is steadily gaining ground in the esteem of pastors and teachers. The discussion which has been going on in the pages of our contemporary, *The Expository Times*, affords indisputable proof of this, while showing that in some respects the Revision could with advantage be itself revised. Among those who have taken part in the discussion is the Rev. S. W. Bowser, of Birkenhead, who states that he regularly uses the Revised Version with the hearty and unanimous approval of his congregation. Mr. Bowser has given notice of his intention to move a resolution in the Autumnal Assembly of the Baptist Union recommending its public use throughout our churches. We are indebted to Messrs. C. J. Clay and Son, of the Cambridge Warehouse, for a copy of the PARALLEL BIBLE in crown 4to, minion type, bound in cloth and published at 18s. ; also for a copy of the student's large paper edition of the Parallel New Testament in crown 4to, minion, with wide margin for notes. The Parallel Bible is of special value both in the study and the pulpit, as it shows at a glance the variations of the two versions. Of course it can be secured in superior binding and more costly form. We are heartily in sympathy with Mr. Bowser's proposal, and suggest that our readers should procure either the copies of the Revised Version to which we here refer, or others which will better serve their purpose.

THE LATE DR. ALLON.—The death of the Rev. Henry Allon, D.D., who for forty years had been sole pastor, and for eight years previously assistant pastor of Union Chapel, Islington, came as a great surprise on Saturday, April 16th. His illness was of short duration, as he had preached on the previous Sunday, and was to have taken one of the Easter services on the day following his death. Dr. Allon was the most prominent Congregationalist in the North of London, and one of the recognised leaders of Congregationalism in the country. He twice filled the chair of the Congregational Union—an honour which has, we believe, fallen to the lot of no other man. He was a man of large and varied culture, of broad sympathies and catholic tastes. His influence on the music and psalmody of the Free Churches has been strong. As a preacher he was thoughtful, and often argumentative; vigorous, philosophical, and eloquent. While true to Evangelical principles he was broad-minded and liberal, and wisely accepted all that was good and true in modern thought. For some twenty years he was editor of the *British Quarterly Review*, at first in conjunction with Dr. H. R. Reynolds, and afterwards alone. He is succeeded in his pastorate by the Rev. W. H. Harwood, who a few months ago was invited to become his colleague. It was Dr. Allon's intention to retire in his Jubilee year. He was one of the men whose presence will in various ways be sorely missed.

## REVIEWS.

TWELVE SERMONS. By the Rev. John Trafford, M.A., late of Serampore and Weymouth. Alexander & Shephard. 1892.

THE late Mr. Trafford was one of the most unassuming and lovable men in the denomination, and one of the most accomplished. Those who knew him the most intimately revered him the most profoundly. For a richly stored and admirably disciplined mind, a balanced judgment, a sterling Christian character, a saintly spirit, and a remarkable union of firmness with gentleness, he was one among a thousand. As President of Serampore College he was no unworthy successor to Dr. Carey, and for more than a quarter of a century he conducted the affairs of the College on Carey's lines. This thin volume is, alas, the sole memorial of him in print, with the exception, so far as we know, of a magazine notice of John Foster, under whose influence he came very early in life; some contributions to periodical literature, and a remarkable sermon preached before the Baptist Missionary Society in 1868. The discourses in this volume are of the same high order. The four sermons relating to the Apostle Peter show a fine and deep insight into the human heart, and abound in suggestions for the thoughtful reader. There is no display of fireworks in the book, and nothing of the spasmodic enthusiasm that sometimes makes a brief reputation. The matter throughout is calm, reasoned, deeply spiritual, and practical in the best sense. "His preaching," says Dr. George Smith, in words which the writer of this notice can heartily re-echo, "I shall never forget; only his modesty hid its power and persuasiveness. His saintly walk was an example and a stimulus. Truly his memory is blessed to many." As a fair specimen of what the reader will find in this volume, take the following passages from the sermon on "Christ's Witness of Himself":—

"And remember this, Jesus appears in history as no sage, venerable for years, or deep read in the thoughts of other men. His mind had not been enlarged by wide converse with His fellows, or disciplined by public life. He had never been instructed in the schools of Greece or Rome; neither Eastern nor Egyptian wisdom had enlightened Him, nor had He accumulated knowledge by extensive travel. The plan could not have grown up through long years of thought, a slowly developed system the result of speculations whose bearing was not at first perceived. This Man of largest sympathies belonged to the most narrow and exclusive of all the communities of the earth. This Reformer of noblest aspirations and purest ambition sprang up among the most depressed and hated of all nations. The truest, deepest knowledge of human nature is found in one of the humblest birth and culture. He had never passed, save as an infant, the narrow bounds of His native land. He had grown up in one of the least advanced parts of it. He had neither station, nor wealth, nor connections to sustain Him. He repudiated from the first, and all through His career, the employment of those forces by which the kingdoms of the world are established. At the age of thirty He starts into notice with His plan perfectly formed. He has a calm, unshaken

expectation of success, though it will be after a long time, and the pathway to it led through rejection of men and suffering even unto death. Though surrounded by treachery, He was not entangled by it. Though hatred was returned for love, He was not discouraged by it. Loving friendship would have misled Him, but He was not diverted from it; with an unflinching purpose, an unwavering faith, along a consistent course, He unhesitatingly advances, committing Himself and His cause to the power of love, and of conscience, and of God! Taking all these things into consideration, we have here an originality of plan, a grandeur of design, a nobleness of feeling, so superior to the recorded working of any other mind that the annals of man presents, that every thoughtful and unbiassed man must, we conceive, recognise a supernatural inspiration. As the embodiment of a thought, the initial steps of the working out of a high and consistent plan, that has gone on developing and being justified through eighteen centuries, accompanied by an unselfish and unworldly life, Christ was one who bore witness of Himself. If this Man had not been in a peculiar sense of God, could He have thought of, and attempted, such things?"

Again: "His suggestive utterances do not stand alone, like so many of the sayings of the wise men of the heathen world, as beautiful columns commemorative of departed wisdom; they are rather connected and connecting as the foundation and corner-stones of a temple of truth in which all may worship and receive instruction. The universal applicability of the principles He inculcated indicate a knowledge of human nature such as no predecessor had displayed, and they are harmonised into a system which may regulate the conscience under all the varying forms of society in every climate and age. We may have, indeed, in many of Christ's utterances the echoes of the older prophets, and men have brought parallels to particular verses from the writings of Plato or Confucius; but there is a *completeness* in Christ's teaching that shows a *fuller* wisdom, and a strong human sympathy pervading it, which indicates a truer wisdom than we find elsewhere."

Once more: "All, I believe, with very, very few exceptions, would receive this witness as conclusive, if the matter might end there. It is because of some consequences that should follow, and others that must do so, that men are willing to think of the matter as uncertain, and those who feel convinced wish to clear that uncertainty away."

The sermons are preceded by a brief but graceful biographical notice from the pen of the Rev. John Jenkyn Brown.

THE PROBLEM OF IMMORTALITY. By E. Petavel, D.D. With a Prefatory Letter by Charles Secretan, Professor of Philosophy in the University of Lausanne. Translated from the French by Frederick Ash Freer. London: Elliot Stock.

DR. PETAVAL'S treatise, which is, of course, on the lines of Mr. Edward White's "Life in Christ," is a clear and forceful statement of the doctrine of "conditional immortality," and an attempt to prove by means of statements and arguments, "original and selected," and by the difficulties and concessions of opponents, that



this is the doctrine of Scripture both in the Old and the New Testaments. To those who start from a rigidly literal interpretation of Scripture, the position here maintained may be feasible, but once deny this and the most elaborate reasoning in the volume falls to the ground. We cannot, for our own part, receive the doctrine, nor does it seem to us to have any material advantage over the orthodox theory of endless punishment. There is, in our opinion, no greater difficulty in admitting that the soul is naturally immortal than in believing it to possess the power of indefinitely prolonged existence after the dissolution of the body, and it is surely little less terrible to think of such an existence than it is to receive the views which are here so superciliously set aside as "traditional orthodoxy." Still less can we admit that this theory alone can "unite the whole evangelical system of the New Testament in a complete and harmonious synthesis." The author attributes to Platonism an influence which it has not had. He is relentlessly hard on Calvinism, which to many minds is not a whit harder and narrower than the theory advocated here, and we should have been better pleased if there had been a less manifest touch of Pharisaism in Dr. Petavel's repudiations and claims. But as the latest exposition of a theory which has gained wide currency, and as an attempt to answer all known objections to it, this book, written with great learning, with considerable exegetical skill, and in a pellucid style, will amply repay the closest attention. To its ability, its stores of historical information, its keen verbal criticism no one can be blind; and, whatever our views on the theme it discusses, it is certainly a book to be reckoned with.

LIGHT AND PEACE. Sermons and Addresses by Henry Robert Reynolds, D.D.  
London: Sampson Low, Marston, & Co.

DR. REYNOLDS modestly remarks, in his dedicatory preface, that it is "only under protest, with diffidence, and in an indirect fashion," that he can allow himself to be reckoned among "the preachers of the age." He has certainly had, for some years past, more to do with the training of preachers than with preaching. Yet is there no man whose appearances in the pulpit have been more welcome, or whose message has been more richly laden with the fruits of profound thought and varied spiritual experience. Of the six volumes of the series which have been published thus far, all good and strong, we should be disposed, on several grounds, to give precedence to this. Its area is designedly somewhat restricted, as all the discourses are intended to exhibit the relation that exists between religious ideas and holy living. "The knowledge of the glory of God" in Christ Jesus is the key-note of the volume, and this is illustrated with a depth of knowledge, a fervour of feeling, and an intensity of devotion which capture both the attention and the will of intelligent readers. The criticism of the ingenious speculations of Pascal and Chalmers on page 23 is not perhaps quite fair, as these speculations did not touch the central note of their theology, nor would either of them have denied what Dr. Reynolds affirms.

PASTOR AND PRELATE: a Story of Clerical Life. By "Roy Tellet." Three Vols. William Blackwood & Sons.

THE author of this brilliant novel has here given us even better work than we

found in his powerfully realistic study, "The Outcasts." Semi-ecclesiastical themes have a strong attraction for him, and he writes as one who has in many senses been behind the scenes. He is a keen observer, and possesses considerable powers of portraiture. The Rev. Marmaduke Jones, who is falsely charged with embezzlement, larceny, and drunkenness, is a fine character, pure, generous, and brave, though dreamy and unpractical. How completely and by what means the tables are turned on his enemies it would be unfair to the author to disclose. The book itself must be read for a knowledge of the story. Suffice it to say that the very men who would have driven forth the pastor in disgrace are overwhelmed with sorrow, when, after proving his innocence, he determines voluntarily to resign his living. The prelate who shows him little sympathy in his time of direst need does not come so well out of the trial of his life, and has acted a base and despicable part. The interest of the volume turns largely on the mystery attaching to the parentage of Gwendreth Jones, as she is called—a bright, charming, lovable girl. The love story between her and Lennard Kyngdon is one of the main features of the book, and is admirably presented. There is nothing common-place or trivial in the novel. The characters are clearly drawn, the incidents are not too sensational, and the conversation is racy and sparkling.

THE BOOK OF THE PROPHET EZEKIEL. With Notes and Introduction. By the Rev. A. B. Davidson, D.D., LL.D. London: C. J. Clay & Sons, Cambridge University Press Warehouse.

EZEKIEL is a prophet who has not been overdone with commentators, and has in fact been unduly neglected. His prophecies, both in substance and style, are more remote from our modern modes of life and thought than are the majority of the prophets, and he is consequently harder to understand. Yet there is a "Gospel in Ezekiel" which our age sorely needs, and a law with which it cannot dispense. Dr. Davidson's small commentary must be a welcome aid to the study of the book. Its solid and unobtrusive scholarship, its fine textual criticism (this is one of its strong points), and its luminous exegesis betoken a mind of no ordinary clearness and grasp, reverently modest, penetrating in insight, and vigorous in judgment. The Introduction, dealing with the personality and life of Ezekiel and his place in the religious development of Israel, is not the least valuable part of a book whose painstaking and conscientious workmanship will commend it to all students of Scripture. We are glad that Dr. Davidson rejects the idea that Ezekiel was a solitary thinker, or a recluse out of vital sympathy and connection with the life of his age.

FROM THE USHER'S DESK TO THE TABERNACLE PULPIT. The Life and Labours of Pastor C. H. Spurgeon. Authorised Edition. By Rev. R. Shindler. London: Passmore & Alabaster.—C. H. SPURGEON. His Life and Ministry. By Jesse Page. London: S. W. Partridge & Co.

BIOGRAPHIES of Mr. Spurgeon naturally abound, and for the sake of those who have not been eye-witnesses of his wonderful and many-sided service it is desirable that they should, while those who have are glad to have brought to

mind memories of one they loved so well and regret [so mournfully. Mr. Page's memoir is forcibly written, accurate and concise in form, and thoroughly sympathetic. Mr. Shindler's is a more complete work, goes more fully into the history of the church at the Tabernacle, and has had the great advantage of revision under the care of Mr. Spurgeon himself. A concluding chapter has been added, carrying the history down to the date of the great preacher's death.

THE SILENCE AND THE VOICES OF GOD. By F. W. Farrar, D.D.—SERMONS PREACHED IN LINCOLN'S INN CHAPEL. By F. D. Maurice. Vol. VI. London: Macmillan & Co.

DR. FARRAR'S volume saw the light nearly twenty years ago, and has, from time to time, appeared in new editions. It discusses problems of practical spiritual life, in the sphere both of knowledge and of action, with keen and piercing insight, sound judgment, and devout feeling. The sermons on the voice of conscience, on temptation, and on prayer the antidote to sorrow are particularly good. The reissue of Mr. Maurice's "Lincoln's Inn Sermons" is now complete. A volume which contains such discourses as "The Resurrection a Power as well as an Event," "Samuel's Call not exceptional," "The Honour and Degradation of an Official," and "Priests, and Saints," is not likely to be forgotten.

PLACE NAMES OF SCOTLAND. By James B. Johnston, B.D. Edinburgh: David Douglas.

A BOOK which attempts pioneering work in an important and fascinating branch of study, and, at the same time, popularises information which has hitherto been, for the most part, confined to experts, ought to meet with a cordial recognition. Visitors to Scotland must often have been curious as to the meaning of numerous names—the Abers, the Invers, the Ards, the Kils, the Duns, the Craigs—to say nothing of such formidable words as Tigh-na-bruaich, Ballachulish, Achnacloish, Auchnasheen, Machranish, &c. Mr. Johnston's is the book to relieve their perplexities. He must have bestowed immense pains on it. It is a solid contribution to philological science, and will also be a pleasant holiday companion.

THE BALLAD BOOK. Edited by William Allingham.—THE SUNDAY BOOK OF POETRY, Selected and Arranged by C. F. Alexander.—A BOOK OF GOLDEN DEEDS OF ALL TIMES AND ALL LANDS. Collected and Arranged by the Author of "The Heir of Redclyffe." London: Macmillan & Co.

THE Golden Treasury Series is uniformly true to its title, giving us in each volume the best of its kind. "The Ballad Book" certainly contains the choicest of our old favourites, and is the choicest edition in which we can read them. Mrs. Alexander's "Sunday Book of Poetry" is intended mainly for children of from eight to fourteen. It displays throughout a finely-cultured taste. We have no doubt that the youngest may be made to appreciate all that is here, but grown men and women will also delight in it. We are glad that Mrs. Alexander has included three of her own pieces in the selection ("The Roseate Hues," "By Nebo's Lonely Mountain," and "All Things Bright and Beautiful"), and are sorry she has not included more. Miss Yonge's "A Book of Golden Deeds," which first appeared in 1864, has been twelve times reprinted,

and will always be a favourite with our young people. The stories, which are selected from classical, mediæval, and modern times, are such as kindle our admiration and enthusiasm, and set before us those high ideals which redeem life from selfish ease and ignoble commonplace. It is well that our children should hear of "Horatius," "The Pass of Thermopylæ," "The Rock of the Capitol," "The Last Fight in the Coliseum," "Sir Thomas More's Daughter," and other brave men and women. Miss Yonge certainly has the art of winning and keeping the attention of her readers.

THE STRANGE ADVENTURES OF A PHÆTON; and A PRINCESS OF THULE. By William Black. London: Sampson Low, Marston, & Co.

THIS half-crown edition of Mr. Black's novels is in every way admirably got up, and will be the standard edition of an author who is sure of a place among our English classics. "The Strange Adventures of a Phæton" contains some of the most brilliant descriptions of our English scenery, and was eulogised by Mr. Ruskin as containing finer specimens than he himself had given of the style of writing which the public have specially prized in his works.—"A Princess of Thule" was, if we remember rightly, the first of Mr. Black's West Highland stories. It did more than any other book to remind folks of the existence of the distant Stornoway, and of the magnificent coast and mountain scenery past which the Stornoway steamer, the *Clansman*, ploughs her way. Mr. Black evidently enjoys a sail in the *Clansman*, and has inspired others with a relish for it. We should be afraid to say how many tourists we have seen immersed in a study of Sheila and Lavender on board the Highland boats.

ARCADY. For Better, for Worse. Sixth Edition.—THE COMING OF THE FRIARS, and other Historic Essays. By the Rev. Augustus Jessopp, D.D. Fifth Edition. London: T. Fisher Unwin.

CHEAP editions of these racy and genial essays can dispense with commendation. "Arcady" deals with aspects of country life existing to-day, and describes it with an accuracy of observation, a vigour of style, and a breadth of humour which are truly refreshing. Anecdotes, quaint, ludicrous and lively, abound in a work which is at the same time a solid contribution to an urgent social question. "The Coming of the Friars" deals more directly with the past of six hundred years ago, and is written in an equally delightful style. The renewal of our acquaintance with these charming essays has been a real pleasure.

THE MINERVA LIBRARY OF FAMOUS BOOKS. London: Ward, Lock, Bowden, & Co.

FOUR volumes have recently been added to this series of "Books for the Million." "Shirley: a Tale," by Currer Bell (Charlotte Brontë), comes first in order. The Introduction by the late editor, Mr. Bettany, contains, in a few pages, the chief facts which readers of the story are anxious to know. The engravings of Hawarth Church and Parsonage are a welcome feature of this edition. Sir Joseph Hooker's "Himalayan Journals," with maps and illustrations, which on their first publication took rank as among the most interesting and informing books of

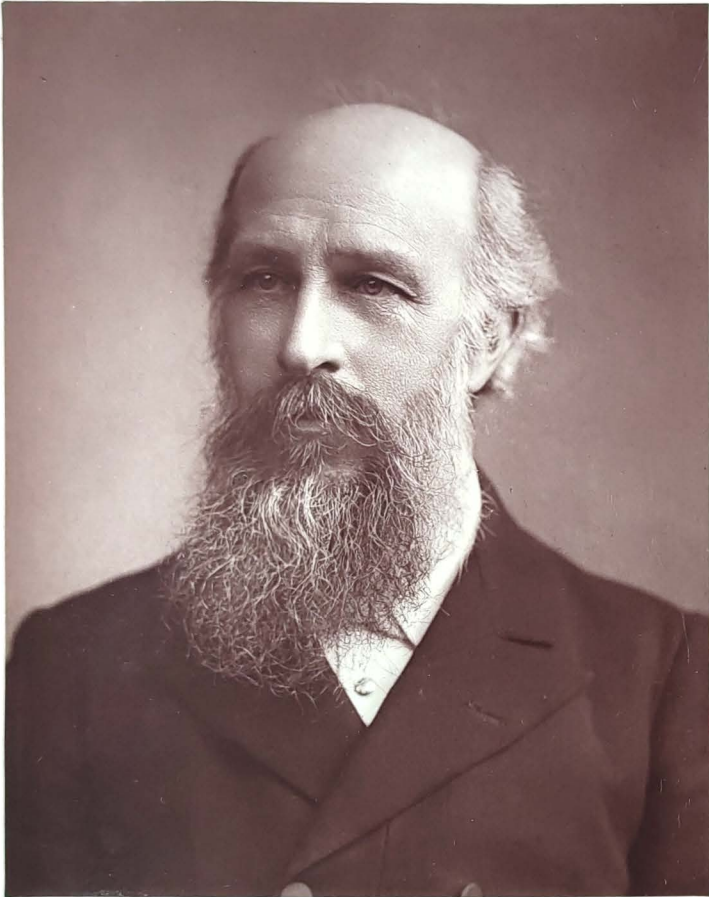
travel in existence, have easily retained their place. The style is simple, vivid, and pleasing, and the facts narrated are of deep and varied interest. The illustrations are admirable. In no earlier generation than our own would it have been possible to secure in a single volume, so well printed as this, Bacon's "Essays," "Advancement of Learning," the "Novum Organum," "Wisdom of the Ancients," and the "New Atlantis." Such a book, which probably contains more "weight and wisdom" than any other of equal size in our language, has rarely been issued to the general reader. A volume of "Macaulay's Essays, Biographical, Critical, and Miscellaneous," together with his "Poetical Works," including the "Lays of Ancient Rome," closes the series. It also is illustrated. The reading of Macaulay is a healthy exercise.

#### BRIEF NOTICES.

THE BOOK DEFENDED, by Herbert Dickins (Elliot Stock). The presentation of an argument which will deservedly be of conclusive force with many, though it does not meet, as we assuredly need to meet, modern criticism on its own ground. GIPSY CHILDREN, with Songs and Stories, by George Smith, of Coalville (at the Cabin, Crick, Rugby). A record of most useful work. ENFORCED WIDOWHOOD, by J. T. Petrocokino (T. Fisher Unwin). A brief discussion of a question which, in India, is of pressing importance, and on which legislation is imperatively demanded. ULTONIAN HERO BALLADS: collected in the Highlands and Western Isles of Scotland, and translated into English by Hector Maclean, M.A.I. (Glasgow: Archibald Sinclair, 10, Bothwell Street). A welcome volume to all who are interested in the study of folk-lore. The general character of the ballads will be known to all who are acquainted with the wild and warlike character of the Scotch and Irish Celts. They are curious and interesting, even in a translation. Mr. Maclean's annotations are helpful and necessary to English readers. Messrs. Macmillan & Co. have added to their "Three and Sixpenny Series" two books, which will become universal favourites with boys—WALKS, TALKS, TRAVELS, AND EXPLOITS OF TWO SCHOOLBOYS; and PLAYHOURS AND HALF-HOLIDAYS; or, Further Experiences of Two Schoolboys, by the Rev. J. C. Atkinson, D.C.L., Canon of York, &c. Rambles such as are here described—boating, shooting, fishing—are not only thoroughly enjoyable, under Dr. Atkinson's guidance they become a valuable means of instruction in natural history and folk-lore. His own delight is communicated to his readers. In the same series the publishers have issued what is certainly the best and most convenient edition of THE PICKWICK PAPERS, by Charles Dickens. A Reprint of the First Edition, with the Illustrations, and an Introduction by Charles Dickens the Younger. This introduction records facts concerning the book which are both curious and interesting.

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POSTSCRIPT.—Our anticipation as to Mr. Aked's acceptance of Mr. Williams's resolution has proved to be correct. The resolution has been passed by an overwhelming majority.



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Yours very truly  
J. H. Atkinson

THE  
BAPTIST MAGAZINE

JUNE, 1892.

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THE REV. JAMES HUDSON ATKINSON,  
RICHMOND CHAPEL, LIVERPOOL.

THE Rev. J. H. Atkinson, whose portrait is our frontispiece this month, comes of a good Baptist stock, his father, Mr. Cornelius Atkinson, being the founder and now the senior deacon of the Cemetery Road Church, Sheffield. His school-life was passed under the care of the Rev. J. C. Jones, M.A., of Spalding. A long and earnestly cherished desire was fulfilled when the doors of Chilwell College (General Baptist) opened to receive him as a student for the ministry. Chilwell College is now replaced—or rather represented—by the Midland Baptist College, Nottingham. In Mr. Atkinson's student days, it was under the guidance of the Rev. Dr. Underwood as president, and the Rev. W. R. Stevenson, M.A., as classical tutor; and among his fellow-students were the Revs. W. Evans and W. Bishop (Leicester), W. E. Winks (Cardiff), J. Fletcher (London), and S. H. Shaw (Rome).

Mr. Atkinson has filled four successive pastorates. On July 1st, 1866, he entered upon the first, at North Parade, Halifax, being then less than twenty-four years of age. It lasted only three years, owing to a complete breakdown of health, which necessitated his retirement. After an interval of six months, most of which were spent in continental travel, he undertook a new and important piece of work at Hitchin, in a small iron chapel built by Mr. R. Johnson, engineer, of the Great Northern Railway, in the Walsworth Road, a rapidly growing neighbourhood. For seven years Mr. Atkinson fostered the

little church, and his faithful service was crowned with the reward of his seeing the iron chapel replaced by a substantial and permanent fabric, and the original band of workers multiplied again and again. From Hitchin Mr. Atkinson, moved in 1876, to Leicester, to become the pastor of the church in Friar Lane, in succession to the Rev. J. C. Pike, who for many years was secretary to the General Baptist Missionary Society. The same kind of earnest, faithful service was here displayed, only rendered the more efficient because enriched with the fruits of experience gained at Halifax and Hitchin.

In the year 1883 the Rev. F. H. Robarts, who had built up the strong and flourishing church at Richmond Chapel, Liverpool, resigned his pastorate in favour of a new one at Hillhead, Glasgow. Signs had not been wanting that the neighbourhood was on the eve of great changes; it was becoming more populous indeed, but also more godless. It was evident that a strong man would be needed to direct the work at "Richmond." Great, therefore, was Mr. Robarts' satisfaction that, before he had bidden farewell to Liverpool, the church had invited Mr. Atkinson to the pastorate, and Mr. Atkinson had accepted the invitation. A real and unbroken apostolic succession was thus secured, and the church continued to prosper. And so it continues to prosper to this very day, only under very changed conditions, and in spite of exceptional difficulties. The tide of population began to set in other directions, and whole families migrated to other neighbourhoods. "As an indication," says the *Richmond Manual* for 1892, "of the great changes that have taken place in the church, it may be mentioned that during the past ten years 485 names have been erased from our church roll, in consequence of death or removals to other districts. This means that probably 1,000 persons have come and gone within ten years. Herein is the saying true, one soweth and another reapeth. Nevertheless, the sower sometimes wishes he could reap a little more." With splendid faith and courage, Mr. Atkinson has faced these difficulties, resisting strong temptations to seek an easier sphere of labour, and "enduring hardness as a good soldier of Jesus Christ." All the institutions and societies usually found in connection with a large church are well maintained at "Richmond"; and in addition to these is the Vale House Orphanage and Training Home, founded by Mr. and Mrs. Robarts for the training of fifty young orphan girls



for domestic service. One of the most interesting features of the public services in the chapel is the presence of these young girls seated around the pulpit.

Immediately on his arrival in Liverpool it was discovered that Mr. Atkinson was fully competent to fill the important position in the city to which his pastorate naturally designated him. At once he won the deep and affectionate regard of his brother ministers and of the deacons and elders who compose the Liverpool Baptist Union. In 1886 he was elected president for the year, and for several years past he has been rendering admirable service as local secretary for the Baptist Missionary Society, in which work he has been greatly assisted by his position on the Committee of the Society and on the Council of the Baptist Union. He has spared no pains to make the local celebration of the Centenary a thorough success. Since the death of the Rev. Hugh Stowell Brown, Mr. Atkinson has shared with Mr. W. P. Lockhart and the Rev. Robert Lewis, of Prince's Gate Chapel, the onerous responsibilities of representing the Baptist denomination in the great catholic and philanthropic enterprises of Liverpool, and for several years he held the important position of vice-chairman of the Walton School Board and chairman of the School Management Committee. Though it is not yet ten years since he came into the Lancashire and Cheshire Association, he has twice been elected to the honour of preaching the Association sermon—at Chester and at Oldham—and he takes a fair share in the work of its General Committee and its Council of Reference.

It is his all-round excellence as a minister of the Gospel that has won for Mr. Atkinson the high place that he holds in the affections of his own church and of the denomination wherever he is known. As a preacher he is thoroughly evangelical, both in matter and manner. In the pulpit he is always bright, practical, earnest, interesting, and instructive. It is always evident that his sermons are carefully prepared, and that his constant aim in them is not to make *himself* "attractive," but to make his hearers recognise and feel the attractiveness of the Saviour, and to produce in them a healthy and robust type of Christian character. His ministry is characterised by great sobriety. Thoroughly liberal-minded and catholic spirited, Mr. Atkinson seeks to be, in the best sense, "abreast of the age," but no one knows better than he does that the demands of the "age;" upon

the Christian minister are often frivolous in the extreme, and loyalty to Christ and a holy self-respect prompt him to return to such demands an emphatic negative. One of his best titles to the confidence of the denomination that he loves and serves so faithfully is that whilst eagerly welcoming what is *new* in doctrine and method, if only he is assured that it is *true*, he wisely conserves the *old*, not merely because it is old, but because it also is *true*, and because it has stood successfully the test of time and experience. It would be a grateful task to speak of his sagacity, his tenderness of heart (and conscience), and his unassuming kindness ; but to praise him would be to hurt him and offend him, so we will praise, not him, but God, for him and for his work, and pray that he may long be spared in his fine career of faithful and useful service in the Kingdom of God.

S. W. BOWSER.

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## BROWNING'S RABBI BEN EZRA : A STUDY.

RABBI BEN EZRA, a Jewish scholar and theologian of Toledo, Spain, reached the advanced age of ninety-five, and died about A.D. 1187, having won a high repute among thinkers, and maintained it to the end of an honourable course. What is our life? was the question Browning revolved in his mind when writing this poem. He meant to discuss life as a whole ; to ascertain whether any plan was discoverable in it, and, if so, whether the plan was wise and good. This renowned scholar of ninety-five years ought to be able to furnish an answer to such questions. In pursuance of his object the poet could hardly have made a more skilful selection.

When is a man old? The answer is not found by counting the number of his years; time is not the only factor in the problem. "Seventy years are a heavy burden," wrote Archbishop Tait, soon after he reached that "raised dais" of life; on the other hand, Lord Beaconsfield affirmed that, in our own times, "threescore years and ten" marked the period of romantic passions and proud achievements. Surely ninety-five is a safe limit; a man is old then, or never; and, object to it as we may, unless death cut short our course, old age is the certainty before us. Browning reconciles us to the

prospect, not only by his poem, but by his own serene old age and quiet departure :—

“The worst turned the best to the brave . . . first a peace out of pain,  
Then a light, then thy breast,  
O thou soul of my soul ! I shall clasp thee again,  
And with God be at rest !”

The “one fight more, the best and the last,” was much less terrible in fact than in anticipation.

We owe a debt of gratitude to the poets for cheerful pictures of old age ; and it is interesting to compare Tennyson's picture in the “Grandmother” with Browning's in *Rabbi Ben Ezra* :—

“And age is a time of peace, so it be free from pain,”  
“And happy has been my life ; but I would not live it again.”

Allowance must be made for differences of character ; a Jewish scholar and thinker admits of wider treatment than an old peasant woman ; yet the pensive notes so natural to Tennyson—peace only in the absence of pain, and “I would not live it again”—found no place in the music of Browning. It is not only that the range is wider, so much so as to render comparison impossible except at a few points, but the pitch is higher :—

“Grow old along with me !  
The best is yet to be,  
The last of life, for which the first was made :  
Our times are in His hand  
Who saith, ‘A whole I planned,  
Youth shows but half ; trust God ; see all, nor be afraid !’”

The key-note of the poem is identical with that of Dr. Bushnell's well-known sermon, “Every Man's Life a Plan of God,” and the high level is maintained to the close. God planned a whole ; His purpose is an increasing purpose ; “the best is yet to be.” The poet's message is, never shrink from life, even from its final stages ; “it means intensely, and means good.” If we live a right life, our years make us younger ; we live towards youth—youth without limitations and foibles—an indestructible because a perfect youth !

Life, then—the whole of it—is a plan of God ; and in stanzas 1 to 7 the poet deals with “the half youth shows.” Youth starts with

the supposition that it has come into an estate, the wealth of which cannot be exhausted ; it is heir to a fine mastery of things, an opulence of opportunity ; accordingly it assumes airs becoming its exalted station ! Which of the roses shall the youth take ? The choice is wide, and roses of every hue and scent wait to confess him master. Years hence his question will be, Which "lily" can I reach ? Now it is, Which shall I leave ? Lilies will always be within his grasp ! Among the stars Jove is not big enough nor Mars red enough for youthful ambition ; some "figured flame" must be discovered which "blends, transcends them all." These "extravagances" of youth are "follies wide the mark." Time will cure them ; strength is mis-spent in remonstrance. Beneath youth's sparkling surface lies the unsatisfied heart. Doubt and unrest haunt the precincts of the soul. This proof that men are not "finished and finite clods, untroubled by a spark," gladdens the poet's heart. "The crop-full bird has no care ; the maw-crammed beast, no doubt." Our high origin, "His offspring," our high destiny, "a little lower than God," are evidenced by those very features of youth which create in minds of mature growth grave concern. The ferment, tumult, restless activity of youth, even its "doubt," never found a more large-hearted interpreter than Browning.

"Rejoice, we are allied  
To That which doth provide  
And not partake, effect, and not receive !  
A spark disturbs our clod ;  
Nearer we hold of God,  
Who gives, than of His tribes that take, I must believe."

The secret of Browning's fascination for thoughtful young minds was that he believed in them ; trusted them to the uttermost, even in their struggles and failures. He taught that the special message of youth, "life's first half," was, "we succeed in that we seem to fail."

"What I aspired to be,  
And was not, comforts me."

The young men "see visions" ; and dreams that for years remain dreams, unrealised in every-day life, are nevertheless blessings, heralds of the coming day. From this analysis of youth in its weakness and strength Browning turned to make an appeal for courage and noble endeavour that must find a wide response among England's young

men and women. They have already risen ; sunlit heights invite them to ascend. With such possibilities before them they will refuse again to "sink i' the scale."

The question of the body, and of the material world of which the body forms part, come next to be considered. What is the place of these in God's great plan ? Present-day materialism speaks :—

" What is man but a brute,  
Whose flesh hath soul to suit ?"

The office of the body is to help the soul. In this office it is not very efficient. "The body at its best, how far can that project thy soul on its lone way ?" Not far, surely ; yet the body is dowered with rich gifts. "Eyes, ears took in their dole ; brain treasured up the whole." We know nothing of soul-progress independently of the body. The design which links body and soul together and secures the advance of the latter through the former is good, and calls for grateful recognition :—

" Praise be Thine !  
I see the whole design,  
I, who saw Power, see now Love perfect too :  
Perfect I call Thy plan ;  
Thanks that I was a man  
Maker, re-make, complete. I trust what Thou wilt do !"

Nothing can be broader or more healthy than such teaching. We are out in the open, breathing God's pure air, not the depressing atmosphere of the monk's cell. The ascetic is always a maimed creature, crippling one half of his powers to secure the well-being of the other half. Browning was no ascetic, but a well-developed man, looking for good everywhere, and finding it. "The flesh is pleasant" to him, though he was not unconscious of danger in it, for he described it by a homely figure—"the rose-mesh" of the soul ; the slight, fair, almost invisible net which is nevertheless strong enough to "pull over to the earth." Paul put the case in more vigorous language ; but then, with him, "flesh" meant more than the body : it was the body *with evil present* in it ; the body usurping what was not its own, and so impoverishing and enslaving the soul. When the conflict is over, the balance restored, and body and soul, no longer rivals, become friends

for ever, harmony shall take the place of discord, and Browning's joy be fulfilled :—

“ All good things  
Are ours, nor soul helps flesh more, now than flesh helps soul.”

This is the millennium of man. Stanza 13, in which the poet calls on age to “grant youth's heritage,” foreshadowed in the unrest and strivings of early life, expresses a conclusion not palatable to certain schools of thought in science and theology, but true nevertheless, and quite in accordance with Gen. ii. 7: “Man is for aye removed from the developed brute; a god, though in the germ.” “Though in the germ,” only in the germ; this is the doctrine of man, regenerated man, which John learnt from his Master, and preserved for the world in his Gospels and Epistles. (1 John iii. 2—9.)

Life's struggle having so far reached its term, the Rabbi, from his vantage ground, sought to sum up results—to take stock of losses and gains. We all endeavour to appraise the value of wide experience, particularly in a pause when taking rest before some “brave and new adventure.” Reviewing the past, the Rabbi inquired how God's plan worked out. What were its gains? What its losses? He weighs the gold which has come out of the fire; gives life its praise or blame. For such a task age brought competency: “young, all lay in dispute; I shall know being old.” Shut in by life's evening, he reckons up and tests the results of the day. Within life, though lifted above its tumult, he discerns, compares, pronounces; and having proved the past, sets himself to face the future.

At this stage of thought we reach the “burden” of the poem—its message to our time. No oracle of recent date has spoken with a more inspiring voice. Youth is made up of aspirings, unrest, failure; promise is plentiful; performance, confessedly scanty. This ought not to discourage. Age, exempt from strife, reviewing the past, perceives it is better so. What are we in this world for? In this world, for any of us, it is

“ Work enough to watch  
The Master work, and catch  
Hints of the proper craft, tricks of the tools' true play.”

We are here not so much to make as to be made; not so much to achieve as to be prepared for achievement in some other and higher

sphere of being. Life is an apprenticeship. We learn to-day the use of our tools; our worthiest tasks await us. We must name them, with knowledge absolute, subject to no dispute, the Right and Good and Infinite. Smaller questions can wait the "revelations of eternity." Extemporaneous judgments settle nothing, for

" We all surmise,  
They, this thing, and I, that : whom shall the soul believe."

Neither is the thing called "work" the final test of the man. The true man is ever so much more than the work he accomplishes. Other items must appear in the account if a fair balance-sheet is to be rendered.

" All instincts immature,  
All purposes unsure,  
Thoughts hardly to be packed  
Into a narrow act,  
Fancies that broke through language and escaped ;  
All I could never be,  
All men ignored in me,  
This I was worth to God, whose wheel the pitcher shaped."

In a poem packed full of truths, perhaps no truth expressed is more precious than this. In our busy nineteenth century nothing passes muster which cannot be put into the market and sold for a price. Thousands need to be reminded that the most precious things of all refuse to be submitted to such rough tests. Note that Potter's wheel, that metaphor, it has often appeared in literature, sacred and secular. Longfellow, in "Keramos," and Browning both have worked it out in recent years. The treatment of it in the closing stanzas of *Rabbi Ben Ezra* is certainly not inferior to the best work of earlier masters. The epicure looking on the "whirl of the wheel" says, "Seize to-day! Eat and drink, for to-morrow we die!" Such is the folly of the world's wisdom. But the wisdom of God says we are placed in this "dance of plastic circumstance," this present, to give the soul *its bent*. Nothing is lost in the marvellous process of man-moulding.

" All that is at all,  
Lasts ever, past re-call ;  
Earth changes, but thy soul and God stand sure ;  
What entered into thee,  
That was, is, and shall be ;  
Time's wheel runs back or stops. Potter and clay endure."

The gracious work is one, from its first stage, "which ran the laughing loves around the base," to the last, when the "rim" of the vessel was finished off in strange shapes, the Worker always designed a noble use, which He never fails to reach. The use being secured, the wheel may be dispensed with; the potter's task is complete.

"Look not thou down, but up!  
To uses of a cup.  
The new wine's foaming flow,  
The Master's lips aglow!"

In that "glow" life attains its true end. The Master's joy is our perfect crown.

God is the abiding need of men; and in the worst whirl of life's wheel, when we grow dizzy with the shapes and colours around, we must be true to this purpose of our being: "*man's end is to slake God's thirst.*" God shall rest in His love, find His joy in us, and in our good. His supreme glory is assuredly the great design of our creation.

"So take and use Thy work,  
Amend what flaws may lurk,  
What stain o' the stuff, what warpings past the aim!  
My times be in Thy hand!  
Perfect the cup is planned!  
Let age approve of youth, and death complete the same."

J. R. WOOD.

## A HUNDRED YEARS AGO AND NOW.

### VI.—MODERN ACTS OF THE APOSTLES.

THE four Gospels, the writings of the evangelists, depict for us the life and character of Jesus, the Christ the Son of God and Son of Man. They are a record of the facts, the doctrines, and the principles on which the Christian Church is based, and furnish the foundation without which no goodly superstructure could have been reared. The narrative of the Acts of the Apostles is the necessary sequel of the Gospels, and shows us the Church in the process of formation, the superstructure in course of erection. It is a book which presupposes the existence of the Gospels, and depicts the



immediate application of their principles to the conditions and needs of the world as it then was, not only among the Jews, but also among the Gentiles. It is, in fact, a chapter—the opening chapter—of a missionary history; an account brief, and, in some senses, fragmentary, but succinct and representative, of the origin and growth of the Church as a world-wide community, which, according to the design of its Founder, was to embrace all nations, and to be the spiritual home of every creature. Thus we see it extending from Judæa to Samaria; from Jerusalem to Antioch; from Antioch to various towns and cities in Asia Minor; from thence to Macedonia and to Greece; and, finally, we see it established in Rome. The record tells us how the risen and glorified Lord continued the work He had begun in the days of His flesh, the apostles being His witnesses and the agents through whom He executed His will.

It is a significant fact that in his memorable “Enquiry” Carey devotes upwards of fourteen pages—nearly two-thirds—of his second section, “containing a short review of former undertakings for the conversion of the heathen,” to a *résumé* of the labours of the apostles, finding in them the best exemplification of the Christian spirit of evangelism, the spirit of loyalty to Christ, and of love to men, and the best illustration of the true methods of aggressive Christianity. Apostolic succession, as advocated by ecclesiastics and sacerdotalists, conveying special and exclusive grace, is an unscriptural, an unreasonable, and unhistorical dogma, a figment which lacks foundation, coherence, and consistency. The idea of a continuous line of descent by the imposition of episcopal hands, of an unbroken chain of orders extending from the present time, through the mediæval and patristic ages to the days of the apostles, is an idea which receives no sanction from Sacred Scripture, and which assuredly cannot be demonstrated, but is palpably refuted by the facts of history.

Many links in what should be the golden chain are entirely missing, and of those which can be found here and there—often separated one from another and in no actual connection—not a few are of coarser material than gold. Brass and iron links are conspicuous in the chain, and no wise or enlightened theologian would, either on Biblical or historical grounds, contend for so flimsy and unsubstantial a belief.

But though a formal and mechanical apostolic succession fails to command our assent, we readily admit that there is a vital and spiritual

succession—a succession based upon faith, love, and service—a succession of character and life which has always been the strength of the Church and the efficient means of her extension. In all subsequent ages God has raised up men of apostolic mould who, not by the imposition of hands, or any rite of consecration, but by inward illumination and guidance, and the grace of direct contact with God, have lived in the same spirit and laboured for the same ends as these first witnesses of Christ. Beliefs, principles, and ideals live on from age to age, and are transmitted from sire to son, from Master to disciple, from author to reader. There must always in this sense be a continuity and progress of life, linking the generations each to each, the remotest with the nearest, and making the extremes—the nineteenth century and the first—to meet in an indissoluble fellowship of sympathy, aim, and power.

The sources of apostolic inspiration are open to us to-day. Our ever-living Lord and the ever-present Spirit still bring men into harmony with the eternal purpose, as it is revealed in the abiding Word, and there will never be wanting those whose glory it is to follow where-soever that purpose shall lead them. Ignatius and Polycarp, Ambrose and Augustine, Patrick of Ireland, and Columba, the saint of Iona, Wycliffe and Huss, Luther and Calvin, Wesley and Whitefield, Carey and Judson, Moffat and Saker, the Combers and Charles Haddon Spurgeon, together with a company which no man can number, all belong to this noble brotherhood, and will take their place in the annals of the Church as successors and kinsmen of the apostles.

The triumphs of Christianity did not cease with the apostolic age. The records of the Acts are the mere first-fruits of an abundant harvest. The apologist who wishes to elicit the witness of history on behalf of Christ finds materials ready to his hand in every age. The greater works which reward an uncalculating faith are by no means lost in the dim and shadowy past.

A comparison between the results of apostolic missions, strictly so called, and of modern missions is of course difficult and may easily be misleading. But it is permissible, in the interests of Christian truth and for our personal encouragement, to attempt it. We have to remember, on the one hand, the special and supernatural endowment of the apostles—their unique inspiration, and the miraculous gifts

conferred on many of the disciples ; and, on the other hand, we must not ignore the numerous advantages of our own age, in which they had and could have no share. Our railways and steamboats, our postal and telegraph services, our printing presses, our versions of the Scriptures, so easily accessible and so widely circulated, the progress of medical science, and the vast resources of our wealth ensure to us a position of privilege, and facilities for effective work such as have never previously existed. So far as can be ascertained, the number of converts to Christianity at the close of the first century did not amount to more than half a million, and thirty years later, or a hundred years after the day of Pentecost, they are reckoned at a million and a half. The converts to Christianity to-day, in lands which were utterly given over to heathenism a hundred years ago, number, with their families, not less than three millions, and it is computed that there are 800,000 regular communicants at the Lord's Table. The missionaries now sent out by the Protestant churches of Europe and America are, in round numbers, 3,000 ; the native pastors wholly devoted to mission work also number 3,000 ; the native teachers in schools, evangelists, and voluntary helpers are probably not less than 30,000. It is, therefore, evident that so far as the argument from statistics is concerned, the first century of modern missions compares favourably with the apostolic and sub-apostolic ages. The numerical results are greater and more wonderful in our day than they were in the first ages of the Church.

In the third section of his Enquiry, containing a survey of the present state of the world, Carey drew up elaborate tables of the size, the population, the civilisation and religion of the principal countries of the four continents. He thus summarises his results : " The inhabitants of the world, according to this calculation, amount to about seven hundred and thirty-one millions, four hundred and twenty millions of whom are still in Pagan darkness ; a hundred and thirty millions, the followers of Mahomet ; a hundred millions Catholics ; forty-four millions Protestants ; thirty millions of the Greek and Armenian churches, and perhaps seven millions of Jews." It is generally thought that this estimate is too low, as we know now that there must have been vast populations whose existence no white man then suspected in Africa and the East. And on this account it may be too much to say that the population of the world has actually doubled

since Carey's Enquiry was published, but it has, according to the most careful computations, reached the figure of some 1,500 millions, as against the 730 millions he reported. Of these 1,500 millions, 890 millions are still heathen, 175 millions are Mohammedans, and 8 millions Jews. The remaining 427 millions are nominally Christians, as against the 174 millions in Carey's tables. Anything like absolute accuracy it is, of course, impossible to attain, and many authorities set down the number of Christians at a much higher figure than the above. Dr. George Smith, so far back as 1884 stated it at 440 millions. Let us at once frankly allow that there is much in these statistics to sadden us. The vast preponderance of the heathen populations, and their continuous increase at a rate which has so entirely outstripped the increase of the Christian populations, may well rouse us to redoubled energy. But the progress of Christianity since Carey's day has been immeasurably greater than either he or his compeers could have foreseen, and though not actually, yet *proportionally*, it is strikingly in advance of the numerical progress of heathendom. Dr. Murray Mitchell says that "we may roughly calculate the *actual* increase in Christendom during the last century to have been to that in heathendom as one to one and a half. For every ten millions added to Christendom there have been fully fifteen millions added to heathendom. But the proportional increase has been very different; probably it has been twice as great in Christendom as in heathendom. Before the end of this century, the *actual* increase in the former will in all likelihood equal that in the latter, and thereafter it will shoot more and more ahead of it." As an illustration of this we need do no more than adduce the fact that in India the Christians increased "at the rate every ten years of 53 per cent. to 1861, at 61 per cent. to 1871 and at 86 per cent. to 1881, while the normal rate of increase of all non-Christians there has been  $6\frac{1}{2}$  per cent. in each ten years."

The triumphs of which these dry statistics are a sign have been shared by all the churches and achieved in all parts of the world, among races the most remote and diverse; the Gospel has established itself among men of subtle and speculative intellect, trained under the influence of powerful and venerable religions, and of sacred books which have descended from a hoary antiquity, as well as over the rude hill tribes of Northern India, the negroes of Jamaica, the savages of Africa, and the cannibals of the South Seas. It is impossible in an

article like this to detail the successes which have rewarded the zeal and self-sacrifice of all workers in this great field. It was stated by one of the speakers at the Missionary Conference held in London in 1888, that :

“ Within the century missions have virtually solved the problem of the moral regeneration of India. Churches have been multiplied ; hundreds of thousands converted ; education extended ; infanticide prohibited ; sutteeism abolished ; Government support withdrawn from idolatry ; caste broken down, at least in part, and heathenism everywhere on the wane. In China similar results have been achieved, if not on so grand a scale. The sea coast provinces are occupied, and scores of missionaries have penetrated the interior ; and but for the enmity excited by the infamous opium traffic, the end of this century might have seen China evangelised. Within the period already mentioned, Africa has been encircled with a halo of light, and throughout its gloomy interior is the track of William Taylor, and of the missionaries on the Congo ; points of brightness are visible amid the darkness, like the watchfires of an invading host telling that the advance guard of the Christian army is already in possession. And that which is true of the continents is true of the islands. Madagascar is largely evangelised, and the principal groups of the South Seas are won for Christ. Japan is open to Western thought and Western religion. Formosa has been pre-empted for truth and freedom. The continent island of Australia is peopled by Anglo-Saxon Christians. New Zealand is following in its wake. The Sandwich Group is completely Christianised. Ceylon and Java have received the light. That noble institution, the British and Foreign Bible Society, is a fruit of the missionary idea, and through its instrumentality God's Word speaks to-day in the ears of almost every nation under heaven.”

It is sometimes urged by our critics that converts should be weighed as well as counted. We admit it, and contend that we have reason to rejoice in the results of the one test not less than in the results of the other. The character of the native Christians in every part of the mission-field will, when all things are considered, bear comparison with that of the early Christians in the apostolic age, and with the character of British Christians to-day. The contrast between their past and present condition is all but immeasurable. The picture on which we looked in our last article could not be drawn in such dark colours now. The sneer that in India the members of the Christian churches are “ rice Christians,” bribed by the promise of support, is grossly and cruelly unjust. These men and women, who have had to contend with difficulties of which their heartless critics know nothing, have displayed a degree of integrity, of constancy, and

of daily self-denial which should elicit the warmest admiration. The terrible trial of the Indian Mutiny in 1857 ought to silence for ever the calumnies which have been so recklessly hurled against our missionaries and their converts. The members of these despised native churches stood fast under the pressure of the heaviest suffering, and won the martyr's crown of light. Numbers then died for Christ; thousands still live for Him. Two or three years ago the report of a Special Commission stated that in Southern India there was one criminal among 447 Hindus; one among 728 Mohammedans; and one among 2,500 Christians. Our missionaries in China tell us the same story. What heroic memories cluster around the Island of Madagascar! There is no brighter or more romantic story in the history of any land, though the martyrdoms of Uganda vie with it in interest, and show that everywhere the Gospel is a vitalising and transforming power.

To deny the enormous changes which, in the very darkest habitations of cruelty, have followed the introduction of Christianity is happily, no longer possible; and there is but one way of accounting for them. It is now close upon fifty years since Mr. Darwin testified that in Tahiti and other islands "human sacrifices and the power of an idolatrous priesthood, a system of profligacy unparalleled in the world, and infanticide—a consequence of that system—bloody wars, where the conquerors spared neither women nor children, have all been abolished; and that dishonesty, intemperance, and licentiousness have been greatly reduced. . . . For a voyager to forget these things is base ingratitude, for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may be found to have extended thus far. . . . But it is useless to argue against such reasoners; I believe that, disappointed in not finding the field of licentiousness quite so open as formerly, they will not give credit to a morality which they do not wish to practise, or to a religion which they undervalue, if not despise."

So far as India is concerned two other words ought in fairness to be spoken. What a marvellous change is called to mind, what a rich and welcome harvest is predicted by the word *Zenana*! The work of which it tells, and the well-grounded hopes it inspires, would of themselves be an ample reward for a century of patient and self-denying

toil. The other word relates to the silent but irresistible leaven which is everywhere at work in India (and the same is in a measure true of China), altering the whole thought and feeling of the peoples towards the Gospel, and effecting a peaceful, but profound and beneficent, revolution in their attitude towards Christ. Christianity is in the air. Society is being saturated with its influences. Heathen religions are being undermined, and men are being insensibly led nearer to the Christian faith.

This fact is so patent that even the enemies of Christianity are alive to its importance and bewail it. For us it is full of promise. Its results it is impossible to foresee and difficult to exaggerate. No intelligent or candid man can review the history of the last hundred years without seeing that there have abounded in them what we have ventured to call "Modern Acts of the Apostles." God *has* answered the prayer, in which, during these hundred years, His people have so often joined:

"Arm of the Lord, awake, awake !  
Put on Thy strength, the nations shake ;  
And let the world adoring see  
Triumphs of mercy wrought by Thee."

EDITOR.

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## AN ANCIENT SARCOPHAGUS.

I N the large Egyptian Hall of the British Museum, about half way down on the right hand side, stands a large sarcophagus, hewn out of a solid block of black marble. It is eight feet six inches long, three feet nine inches wide, and three feet six inches high. The surface, both within and without, has been carefully smoothed and covered with engraved inscriptions. The characters are cut into the hard marble in columns and in lines. There are birds, faces, flags, flowers, human figures, jugs, crosses, circles, and drawings of things known and unknown, and shapes mysterious. The labour of engraving them must have been patient and great. Persons gaze upon these characters with curiosity. They must have a meaning, but not a letter can they recognise. Could they but be read, what a tale they might unfold ! What a revelation might be found of life in days long, long ago—its

fears and hopes ! How profoundly instructive would be this record of ancient thought ! For we learn that it dates from the sixth century before Christ, the era of the great prophets of the Old Testament.

It has been read, and is full of interest. There are, as might be expected, passages of which the accurate translation is doubtful. And there are many more in which it is difficult to understand the allusions, so that the meaning is obscure. It is of a religious character from beginning to end, and consists of invocations, hymns, prayers, and anticipations with regard to the deceased. These follow on without breaks or stops ; so that one of the prime difficulties is to discover the end of a word, or that of a sentence, or of a quotation. Very much appears to be poetry. It is impossible to say whether there was measure or rhyme, in the modern sense of these terms ; but throughout, rhyme, or lines of similar length, in which the ideas run parallel with those in the former line, are frequently found. And lines in succession, with the same commencement or the same ending, are often met with. A rich imagination pervades the whole. Let us take an example. The following is the translation, a little free, of an address to the soul of the departed, descriptive of her reception in the unseen. The idea is that the sun is a grand bark, in which triumphant spirits, after leaving the body, sail across the sky, and share the glory of the orb of day. Sometimes the departed soul is spoken of as a magnificent golden bird.

“ All hail ! At length, Osiris thou hast found,  
 And now thou reignest an eternal queen ;  
 The gods who weep the rain call thee divine,  
 And hail thy visit to another world.  
 Mankind in every land on earth, who scent  
 The fragrance of the fields, are in thy sight.  
 All hail ! Thou now art where earth's kings are made.  
 All hail ! Where seals are set on secret things.  
 All hail ! Thou art where mortal men are formed.  
 All hail ! Osiris has a mighty heart,  
 Known in eternity, divinely feared.  
 All hail ! The Nile's source is within his heart.  
 All hail ! Upon the golden bird of heaven.  
 All hail ! Whence life is given to the grain.  
 All hail ! Whence comes the vigour of the earth ;  
 Whence flow the streams that make the corn arise ;  
 The double home of beauty where thou art.”



These expressions have at first sight an aspect of Pantheism. Much depends upon the opinion taken of what is meant by Osiris—whether it is the name of some personal being, or a generic term, or used with a variety of meaning. It certainly is not the title of the supreme God. In hieroglyphic literature there is mention of gods many, then of a cycle of gods represented by nine signs, and occasionally, but rarely, there is reference made to some unseen almighty and eternal supreme. In one part of this inscription, unfortunately mutilated, we find the following invocation:—

“ O Thou, who rulest over living men,  
The ruler of eternity, Thy crown  
Is an exalted one, for Thou hast made  
Both gods and men, art Lord of heaven and earth—  
Almighty Spirit, whose rays make Hades bright,  
The One supreme.”

The following is translated from the inscriptions inside the cover. It tells of the glory of the departed queen, for whom the sarcophagus was made:—

“ All hail ! Divine spouse, Osiris—Anknesraneferab, in the realm of the blessed.

Thou risest shining like the sun in heaven ;  
The gods all vie thy excellence to praise ;  
Thy face celestial beings all salute ;  
A sister goddess they will find in thee.  
Thou risest like the sun upon their view ;  
A queen amongst the gods, they thee adore.  
Beloved as the morning star divine,  
Whose radiant glory now shall never end,  
All faces gladden as they look to thee,  
And spirits of the unseen world rejoice,  
Whilst all thine enemies are overthrown,  
And, like the serpent, crushed.”

These are selected passages. It would give a false impression to assert that they are fair specimens of the character of the inscription, and perhaps equally false to state that they are its chief beauties. But they may be sufficient to show that there was high thought and fine imagination in those days of yore. There are long paragraphs from which no very intelligent meaning can be obtained. Take a specimen. “ Let me look from within his boat, let me go through

the region of fire ; behind me is the master of the wig." This translation is probably not very inaccurate, but what is the meaning ? Is there here an aspiration to sail in the bark of the sun through the crimson flaming sky of evening and see behind the cirrus cloud ? We cannot say. In our present knowledge it is too great a demand upon our imagination to admit this as the accurate sense. One more quotation—this time an example of a prayer :—

"O ! He who bears the winds between his wings,  
Blinding the sight by awe of his two eyes,  
Thee I approach, my lord, the sun divine ;  
Deliver me from every evil thing—  
The evils of this day, this night, this month,  
This year, as these roll round."

These translations may afford some idea of the inscription, and now for a few words on the sarcophagus. It was made as a coffin for Anknesraneferab, queen of Amasis, king of Egypt. Not only has her corpse long since disappeared, but there is evidence that the marble chest has held another occupant, which also is missing. The story, could it be fully told, would be gruesome. Herodotus relates that on one occasion Cambyses, the great warrior, sent a herald to King Amasis demanding his daughter in marriage ; Amasis was afraid to send a refusal, but, unwilling to sacrifice the young lady to the great tyrant ; wherefore he sent the daughter of somebody else instead. Cambyses, in revenge, set out on an expedition to Egypt, but did not arrive until after the death of Amasis. Whereupon he vented his wrath by destroying temples and breaking up statues. He exhumed the body of Amasis, and had it whipped and stabbed. It is probable that in this insane fit of fury he had this sarcophagus broken open, and the mummy of the queen desecrated and burned. Then, later on, the friends of a certain royal scribe wanted a coffin for him on his decease, and made use of this. They tried to adapt the eulogy inscribed for the departed queen by altering the masculine into feminine pronouns, so claiming for Amenhotep the glories of Anknesraneferab, and adding a few lines where space could be found. This is one of the most curious cases of the adaptation of an epitaph upon record.

The corpse or mummy of Amenhotep has also disappeared—an instructive comment on the vanity of earthly confidence. It is

worthy of note that the widespread opinion, that the Egyptians of ancient times believed in immortality only to the extent of the soul retaining life whilst the body was preserved from corruption, finds no support in what is recorded here. Egyptian hieroglyphic literature certainly speaks of an immortality of bliss apart from the body. In some cases there is found an anticipation of the recovery of the body in full vigour. At the commencement of the inscription upon the sarcophagus for Amenhotep we find, "Thy soul lives, thy name is established." The next clause has reference to the body. Probably it means, "will be renewed." Assuredly, as a whole, these inscriptions afford a complete reply to the theory recently advanced, that a belief in the immortality of the soul is a doctrine of late development. In papyri, now extant, of which the evidence is satisfactory that they were written at least one thousand years before this sarcophagus was engraved, the belief is unmistakably recorded. That it was firmly received at the time this stone was cut is unquestionable. In one of the perpendicular lines outside the cover we read, "All hail! Thy soul flies upward to join the servants of the sun, thy body is in the sepulchre of the west, thy soul is amongst the stars, it is not imprisoned in the dwelling of Seb."

J. HUNT COOKE.

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## OUR SPRING ANNIVERSARIES.

DEAR SIR,—When, several years ago, you asked me to write an article in the BAPTIST MAGAZINE on the meetings of the Baptist Union, I recorded my impressions in a letter written to yourself. If you will allow me, I will adopt the same form of communication in forwarding my notes on our recent meetings in London. Matters were discussed at these meetings about which opinions differ very widely, and I wish to have a free hand, and to commit no one but myself.

The meetings were anticipated with more than common interest. The Liverpool incident had awakened in many minds a feeling of grave anxiety, and the resolution of which it was the occasion, or the cause, as we choose to regard it, "loomed large" before the eyes of the ministers and the delegates in their forecast of the meetings.

They went up in great force. At the dinner on the closing day of the session, the Rev. F. B. Meyer stated that the attendance was larger than in any previous year, and this, indeed, was evident throughout. I was not able to attend any of the meetings during the week preceding Missionary Sunday, but I heard many appreciative references to Dr. Landels' Home Mission sermon in Westbourne Park, and strong expressions of regret that words so judicious and timely—so vigorous in their protest against evils into which all the churches are too ready to drift—should have been delivered to an audience which ought to have been considerably larger. I should have thought that the reputation of the preacher, and the importance of our Home Mission work, would have secured a worthier congregation, though I am told that people were reserving themselves for the week following.

Bloomsbury Chapel was not lacking in signs of life as the hour for the first session of the Union approached. The audience was good at the commencement of the proceedings; brethren from distant parts of the country came in one after another, until the building was well filled. The retiring president's "valedictory" was brief, pointed, and pungent. Colonel Griffin has discharged the duties of the chairmanship with conspicuous tact and geniality, and he carries with him into his—we cannot call it retirement, but his post-presidential life, which, happily, involves the treasurership of the Home Mission—the hearty esteem of all who have been associated with him. One point of his address I should like to commend as worthy of immediate and practical attention. He has had plans for increasing the usefulness of the Union, which, unfortunately, he has been unable to carry out.

"I was and am anxious to see the Baptist Union in a home of its own, one worthy of the denomination, a spot where the long-talked-of 'book-room' can be opened, where a reading and writing room for ministers in London, or those visiting the metropolis can be secured, where the Tract Society can be housed, and all the publications of the Union, including its own weekly paper, can be issued."

Such a home of its own the Union ought to have, and if one visitor to the metropolis may speak for others, he would strongly urge the Council of the Union to push the matter forward without further delay. The Union is becoming every year a stronger and more influential body; and while there is throughout the country no desire for undue centralisation, and while perhaps the idea of a weekly

paper would not meet with unanimous or even general approval, there is a desire that the Union should not, as at present, be cramped in its operations, as there is also a determination to aid it in carrying out schemes requiring, on a much larger scale than hitherto, joint action, and which are imperatively demanded in the interests both of our large towns and villages. There is no fear of our churches being ruled from Furnival Street, but there is an expectation that Furnival Street shall lead the churches in extension and other work, and, to do so effectively, the Baptist Union section of Furnival Street must be placed in the position which Colonel Griffin so succinctly sketched.

I was greatly charmed with the address of our new president, the Rev. R. H. Roberts, B.A. His subject, "The Witness of the Bible to Itself," touches upon questions which are everywhere in the air, and which we cannot ignore even if we would. In my opinion, it is as suicidal as it is foolish to make the attempt. Our churches—and especially the younger members of them—claim and have the right to expect wise, firm, and sympathetic guidance amid the waters of present-day controversy. To shirk the fulfilment of duty for the sake of peace is cowardly. To launch forth harsh and dogmatic denunciations is worthy only of the Vatican. Mr. Roberts has shown us that the chair of the Union is no coward's castle, and his words were received with a frankness and approval which must have gratified him. Some of his points told admirably, as when he applied to certain theories of inspiration Professor Huxley's illustration of the sack of salt which was carried through a river—the sack remained, but the salt was all gone. "Let the Bible speak for itself," the critics demand. "By all means—yes; *only let it.*" Mr. Roberts took the same position as Prof. Arnold Stevens in the two masterly articles which recently appeared in your pages, and which you have often defended in your MAGAZINE. He recognises the rights of the critics to judge all things fairly, impartially, thoroughly, but repudiates the prejudice, the irreverence, the tone of superiority, and the unreasoning dogmatism they too often display. They are apt to confound theories with facts, and to claim absolute dictatorship. I was glad that Mr. Roberts spurned the idea of retaining, as parts of Scripture, books whose moral integrity had been remorselessly surrendered. "A fraud is none the less a fraud because it is a pious one." We are greatly indebted to the critics—most of all, perhaps, for their disturbing us. "They force

us to plough up the soil and turn the Scriptures inside out." We owe it to their labours that some current misconceptions have been removed, and more valid, reasonable, and helpful theories have been accepted; but to follow them blindly would be weak and mischievous.

One of the passages in Mr. Roberts's address which elicited general approval was the following on "Record and Revelation":—

"A distinction is now commonly drawn between revelation and its record, by the subtleness of which we plain people are a little confused, and consequently disquieted. The revelation, we assume, is intended for us, and the record is for the sake of the revelation. Either the two agree or they do not. If they do, there is nothing more to be said; if they do not, what becomes of the revelation? Let us try to help ourselves with an illustration. 'We have,' writes Paul, 'the treasure in earthen vessels.' The vessel is not the treasure, but it holds and preserves the treasure, and if the vessel were broken the treasure would be scattered, just as if a lamp were destroyed the light would go out. But Jesus Christ says: 'When men light a lamp they put it on a stand'; and men, having received the earthen vessel, have also to procure a stand on which to fix it, and they construct that stand themselves, sometimes out of their own heads, as the saying is—out of their own feelings, prejudices, superstitions, traditions, inherited and acquired. The earthen vessel and the lamp are confessedly necessary to the treasure and the light; but the stand is not. We ask ourselves how much may be stand, and how much lamp and earthen vessel. Or, to vary the figure, the ark was a sacred chest in which were placed the tables of testimony. After an interval of dark ages, King David proposed to bring up the ark from Baale of Judah to the City of David. As if taking their traditions from the Philistines and imitating them, the people built for the ark a new cart and placed it on that. It was because it was on a cart instead of being carried by priests that the ark of God shook, and Uzzah stretched out a hasty hand to steady it. Now is it possible that, after our passage through dark ages, we also have, in ignorance, taken a leaf out of the Philistines' book? And are we bringing up the ark on some cart-theory, instead of on priestly shoulders? And, if so, which is the cart and which is the ark? That is what we have to decide, and it is desirable to decide as soon as we can, that we may propitiate the righteous spirit of science by using up the cart for the wood of a burnt-offering."

There is no need for me to quote the resolution proposed by the Rev. Charles Williams seconded by the Rev. F. B. Meyer, and adopted almost unanimously, in regard to what was generally deemed the question of the hour. (Let us hope it was only of the hour.) The speeches did not seem to me particularly happy. If it was necessary to move "in this business" at all, why should there have been so careful an avoidance of all mention of it? Apart from the

action of Mr. Aked, no resolution such as this would have been proposed. Why could not this be stated? The resolution was, apparently, not for our own, but for others' sake—to assure outsiders that we are Evangelical. I was sorry to hear Mr. Williams say that “brethren who are Baptists and share with us the noblest of all enterprises—the missionary enterprise—tell us that they cannot associate with us as a Union because we are not Evangelical Baptists.” I do not know what their definition of evangelical would be, but it is to be hoped that they will now see and acknowledge their error, and that, after what Mr. Meyer described as our conclusive and distinctive avowal, they will no longer stand aloof from us. Many of the delegates felt their breath taken away when Mr. Aked stated that he had come from Liverpool for the purpose of giving an unhesitating, frank, and loyal support to the resolution. His speech was, however, a manly and outspoken defence of his action. He regretted the pain he had given to his brethren, and explained the circumstances under which the exchange of pulpits had taken place. This explanation undoubtedly removed some part of the objection which had been taken, and there was a widespread feeling of relief when Mr. Aked unequivocally avowed his belief in the Deity of Christ. He contended that he had done nothing to impair his testimony to that belief, and did not, therefore, apologise for his action. Did he promise not to repeat it? Formally, and in so many words, No. Virtually, and if we look to the spirit of his words, Yes. Let these facts be borne in mind. The overwhelming majority of the Baptist Union disapprove, and disapprove strongly, of exchange of pulpits with a Unitarian. On that point there can be no doubt, and Mr. Aked does not call it in question. In the course of his speech, Mr. Williams asserted that he would say that a man who did not receive the one faith, nor believe in the One Lord, “My friend (for difference in faith should not break our friendship), I will meet you in the family, I will meet you anywhere *except in the Christian Church*”; and then consider the conclusion of Mr. Aked's speech:—

“For myself, I say—and I ask you to accept it with the frankness with which I have tried to speak to you—that I join hands entirely with you in the plain, grammatical meaning, and in the full complete spirit of the letter and of the purpose of the resolution which Mr. Williams has submitted this afternoon, and I hope—for I cherish the ambition of serving the Church of Christ inside the

*Baptist Union through many years of active life*—I trust that you will accept from me this declaration that I am heartily one with you in idea, in purpose, and in determination, loyally to carry out those principles which stand to us for the Deity of the Lord Jesus Christ, the mediatorial work of the Lord of life and glory, the supreme and absolute authority of a crucified and risen Christ."

For the rest, I was glad to hear Mr. Meyer declare that after the passing of the resolution he would not advise further action, even if individual ministers and churches still invited Unitarians to their pulpits. He would leave them to themselves. My own feeling is that if Mr. Aked is as honourable a man as I take him to be, he will not, so long as he remains in the Baptist Union, cause his brethren any further pain on this score. To do so I should regard as a distinct breach of faith.

The Home Missionary meeting was not—if my memory serves me rightly—so well attended as the similar meeting of a year ago. No meeting of the week ought to be more popular than this. It is hard to understand the lack of enthusiasm which many Baptists display towards their Home Missions. It was pleasant to see even so large a company present, but I could not help thinking of not a few who were conspicuous by their absence. Dr. Booth's appeal for practical sympathy and help is as well founded and as urgent as that which has been issued by Mr. Baynes; and, in addition to all that is being done by the associations, the income of our Home Missionary Society ought to be, not £3,000, but £13,000. The speeches of the Revs. E. B. Woods, W. F. Clarkson, and W. Mathams all had the right ring about them, and it was with peculiar pleasure that the meeting welcomed Mr. Clarkson, whose work, as secretary of the Congregational Church Aid Society, enables him to speak with authority as well as with sympathy of the struggles of the village churches.

I was unable to attend the meeting of the Baptist Total Abstinence Society in the Metropolitan Tabernacle, and of the Baptist Tract Society in Regent's Park Chapel. You ought to record in your pages the resolution passed at the second session of the Baptist Union in relation to the colleges, as it indicates a decided step in advance, and marks the lines along which progress must be made:—

"That this assembly, earnestly desiring that our colleges should more adequately meet the needs of the churches for pastors and preachers, and that they should be in closer connection with each other and with the Baptist Union, requests the Council to appoint a representative committee, consisting of delegates-



ected by the committees of the colleges and representatives of the Baptist Union Council if possible, to present a practicable scheme to the autumn assembly, aiming at carrying out the following proposals :—(1) That, in view of the educational facilities now existing in the country, our colleges should be relieved of the classical and other preparatory work which it has hitherto been necessary for them to undertake, and that they should be entirely devoted to theological and related studies ; and that every candidate for admission should be required to bring an education sufficient to enable him to enter at once on those studies, provision being made in exceptional cases for rendering assistance in qualifying for admission ; (2) that the curriculum should include, as far as possible, Hebrew and Biblical Aramaic, New Testament Greek and Syriac, textual criticism, exegesis, systematic theology, apologetics, Christian history and literature, social economics, pastoral theology, and homiletics ; (3) that steps should be taken to ascertain whether two or more of our colleges could with advantage be federated or united, each to undertake some separate department in a complete curriculum."

There was a long and not altogether relevant discussion on this question ; and while I am in thorough sympathy with the resolution, I had little sympathy with the bulk of the speeches by which it was supported.

You ought also to find room in your pages for the resolutions proposed by the Rev. J. H. Shakespeare, M.A., of Norwich, in regard to Church Extension. Mr. Shakespeare's speech, in explanation of the scheme embodied in his resolutions, was an extension of his article on the subject in your own pages a few months ago, and, like that article, was clear, terse, and practical. A finer mastery of the subject it would have been impossible to conceive. Facts had been carefully collected, and were presented in orderly fashion, and they told a humiliating tale of practical, if not intended, neglect and failure of duty on the part of Baptists. The need for extension was proved up to the hilt. The need for combined action, and for the formation of a central fund, was proved no less conclusively, and Mr. Shakespeare made an eloquent and powerful appeal to all that is best in our history, and most inspiring in our principles, not to let our opportunities pass. Here is the scheme in outline :—

(i.) That the Baptist churches in large towns be invited to federate, and to form a Local Church Extension Society, having for its chief objects and methods : (a) To secure prospective sites for churches in suitable and increasing neighbourhoods ; (b) to make grants to the local Building Fund of new chapels ; and (c) to make grants to a Pastors' Sustentation Fund for a certain term of years.

(ii.) That the Associations be invited to undertake Church Extension in towns on a larger scale than in the past, and especially in towns where the Baptist cause is weak or not represented.

(iii.) That a Fund be established, to be called the Baptist Union Church Extension Fund, which shall be a branch of the Home Mission work of the Union, and shall undertake the formation of Baptist churches in towns where local effort is inadequate, by obtaining suitable sites, and by making grants to building and sustentation funds.

(iv.) That, in order to realise the brotherhood of the Baptist churches, and to promote the common cause of the strong and the weak, the federated Church Extension Societies be urged to contribute 25 per cent. of their local fund to the National Fund, retaining the remaining 75 per cent. for use in their own districts.

(v.) That one of the objects of the Baptist Union Church Extension Society shall be to promote the better distribution of Baptist churches in towns' areas, having regard to the existence of other Evangelical Nonconformist chapels.

(vi.) That all chapels erected under the auspices of the Baptist Union shall be suitable in size and architectural conditions to the neighbourhoods in which they are placed.

(vii.) That the first pastor of any church formed in connection with this movement, if aided by the Central Fund, shall be elected by the Local Church Extension Committee and the Council of the Baptist Union.

Several good speeches were delivered, but the pith of the whole discussion lies in a story told by Col. Griffin of a new settlement in Arizona:—

“ A Baptist minister heard of this new sphere, saddled his horse, and started off. After some time he heard a horseman in the rear ; this was the Methodist minister making for the same place. The Baptist spurred his steed and arrived first in the midst of the settlement. ‘ Who are you, and what do you want ? ’ said the settlers. He replied : ‘ I am a Baptist minister and have come to start a Baptist church ; all those in favour of forming a Baptist church signify it in the usual manner.—Unanimous.’ Up came the second horseman, and as he stated the object of his visit, the settlers said : ‘ You are just one half-hour too late.’ ”

In England, unfortunately, it is generally the Baptists who, to put it mildly, have been half-an-hour too late.

I know not, sir, what your opinion may be, but, in my belief, there is no more important question before us than that of Church Extension in large towns, and I hope you will not fail to secure a further advocacy of it in your pages.

As the *Missionary Herald*, which appears with the MAGAZINE, will contain full references to the various services and meetings

held in connection with our Foreign Missionary Society, I need not here allude to them at length. The *Soirée* and Zenana meeting at Cannon Street, the two Exeter Hall meetings, and the Breakfast, were all above the average. The Centenary Year has already inspired our speakers with fresh enthusiasm, and given them greater buoyancy and force. We are receiving its benediction in a hundred different ways, and it will lift the entire denomination to a higher platform of spiritual life and power.

I was sorry to miss the sermon by Dr. Pierson, which I have heard spoken of as one of the grandest missionary sermons ever delivered. If it was grander than Dr. Glover's, to which I listened with intense delight, it must have been remarkable indeed. You asked me to give you my impressions as to the conditions and prospects of our work generally. My firm belief is, that while there are still many defects in our Church life, and many claims to which we are scarcely even alive, there has been decided progress. The churches are as vigorous, as compact, and healthy as ever. The Baptist Union is an immense power for good, and both at home and abroad we are steadily advancing. There has been reported to us much land to be possessed. What is most of all needed is the faith, the courage, and the consecration which shall impel us to go in and possess it.—Faithfully yours,  
S. C.

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## MODERN ENGLISH VERSION OF THE EPISTLE OF JAMES.

FROM THE GREEK TEXT OF BISHOP WESTCOTT AND DR. HORT.

BY THE REV. H. C. LEONARD, M.A.

**J**AMES, a servant of God and of the Lord Jesus, the **Messiah** (Psalm ii. 2),  
wishes joy to the twelve tribes of the emigration.

§ 1.—THE TRIAL AND WORTH OF FAITH. [Ch. i. 2-8.]

My Brothers,—

Count it nothing but joy when you fall into all kinds of trials; knowing that the trial of your faith works out endurance; and let endurance have its complete effect, that you may be complete and sound, in need of nothing.

But if any of you needs wisdom, let him ask it of God, who gives to all freely, without reproaching them; and it will be given him.

But let him ask in faith, nothing doubting ; for he who doubts is like a wave of the sea driven and tossed about by the wind. Let not that man think that he will receive anything from the Lord ; a man of two minds, unstable in all his ways.

§ 2.—CHRISTIAN EQUALITY.

[Ch. i. 9-11.]

Let the brother in humble life glory in his exaltation ; but the rich in his humiliation ; because he will pass away "as the flower of the field" (Isaiah xl. 6).

For the sun rises with the scorching wind and "the grass withereth, its flower fadeth" (Isaiah xl. 8), and the beauty of its form perishes ; so also will the rich man fade away in his goings.

§ 3.—THE MEANING AND SOURCE OF TEMPTATION. [Ch. i. 12-19.]

"Blessed is the man that endureth temptation (Daniel xii. 12) ; for when he has been approved he will receive the crown of life, which the Lord promised to those who love Him.

Let no man say when he is tempted, "It is God who is tempting me !" for God is untempted by evils, and Himself tempts no one ; but each one is tempted by his own desire, being drawn away and enticed by it. Then desire conceives and gives birth to sin ; and sin, when it is full-grown, brings forth death.

Do not be deceived, my dear brothers. Every good gift and every perfect boon is from above, coming down from the Father of the lights, with whom can be no change, nor shadow cast by turning round. Of His own will He brought us forth by the word of truth, that we might be a kind of first-fruits of His creatures.

You know this, my dear brothers.

§ 4.—PRACTICAL RELIGION.

[Ch. i. 19-27.]

But let every one be swift to hear, slow to speak, slow to be angry ; for man's anger does not work out God's righteousness. Therefore put away all uncleanness and overflowing of wickedness, and receive with meekness the implanted word, which is able to save your souls.

But be doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the word, and not a doer, he is like a man beholding his face in a looking-glass ; for he beholds himself, and goes away, and immediately forgets what he was like ; but he that looks into the perfect law, the law of liberty, and stays looking, being not a hearer that forgets, but a doer that works, this man is blessed in his doing.

If any one seems to be devout, while he does not curb his tongue, but deceives his own heart, that man's devotion is vain. Devotion pure and undefiled before our God and Father is this, to visit orphans and widows in their affliction, and to keep one's self unstained by the world.

§ 5.—RICH AND POOR.

[Ch. ii. 1-13.]

My brothers, do you hold the glorious faith of our Lord Jesus, the **Messiah**, in partiality? If there comes into your synagogue a man with a gold ring, in fine clothes, and there should come in also a poor man in shabby clothes; and you take notice of him who wears the fine clothes, and say, "Sit here in honour;" and you say to the poor man, "Stand there;" or "Sit here by my footstool;" do you not make distinctions among yourselves, and become evil-minded judges? Listen, my dear brothers; did not God choose the poor in worldly things to be rich in faith, and to be heirs of the Kingdom which He promised to those who love Him? But you have dishonoured the poor man!

Do not the rich oppress you, and themselves drag you before the judgment seats? Do they not blaspheme the noble name by which you are called? If, however, you are keeping the royal law according to the Scripture, "**Thou shalt love thy neighbour as thyself**" (Lev. xix. 18), you do well; but if you show partiality, you commit sin, and are convicted by the law as transgressors. For whoever shall keep the whole law, and yet stumble in one point, he becomes guilty of all. For He that said, "**Thou shalt not commit adultery**" (Exodus xx. 13), said also, "**Thou shalt not kill**" (Exodus xx. 13). Now if you do not commit adultery, yet if you kill, you become a transgressor of the law. So speak, and so act, as those that are to be judged by a law of liberty. For judgment is merciless to him who has shown no mercy; and mercy glories against judgment.

§ 6.—FAITH AND WORKS.

[Ch. ii. 14-26.]

What use is it, my brothers, for anyone to say he has faith, who has not works? Can the faith save him? If a brother or a sister is naked, and in need of food for the day, and one of you say to them, "Go in peace, be warmed and fed;" and yet you do not give them the things needful to the body, what use is it? Even so faith, if it has not works, is in itself dead.

But some one will say: "You have faith, and I have works; show me your faith apart from your works, and I will show you my faith by my works. You have faith that '**God is one**' (Deut. vi. 4), you do well; the evil spirits, too, have faith, and they tremble. But will you know, you foolish man, that faith without works is of no use? Was not Abraham, our ancestor, accounted righteous by works when he '**offered up Isaac his son upon the altar**' (Genesis xxii. 22, 23)? You see that faith was working with his works, and by works faith was made complete; and so the Scripture was fulfilled which says, '**Abraham had faith in God, and it was counted to him for righteousness**' (Gen. xv. 6), and he was called a '**friend of God**' (Isaiah xli. 8)."

You perceive that by works a man is accounted righteous, and not by faith alone. So, too, was not Rahab the harlot, in the same way, accounted righteous by works, when she took the messengers in, and sent them away by another road? For as the body apart from the spirit is dead, so also faith apart from works is dead.

## § 7.—THE SINS OF THE TONGUE.

[Ch. iii. 1-12.]

My brothers, do not be many of you teachers, knowing that we shall receive heavier judgment. For in many things we all stumble. If any one does not stumble in word, he is a complete man, able to curb the whole body too. Now if we put the horses' bits into their mouths, that they may obey us, we turn about their whole body too. Look at the ships also; though they are so large, and are driven by strong winds, yet they are turned about by a very small rudder, wherever the steersman pleases. So, too, the tongue is a little member, and boasts great things. Look what a great forest is kindled by a little fire! And the tongue is a fire. That world of iniquity, the tongue is that, among our members, which defiles the whole body, and sets on fire the wheel of nature, and is set on fire by hell. For every nature of beasts, and birds, and reptiles, and fishes is tamed, and has been tamed, by the nature of man; but no man can tame the tongue! It is a restless evil, full of deadly poison. With it we praise our Lord and Father, and with it we curse men, who are made "after the likeness of God" (Genesis i. 26). From the same mouth come praises and curses! It is not right, my brothers, that this should be so! Does a spring send out sweet and bitter from the same source? Can a fig-tree, my brothers, bear olives, or a vine figs? Nor can salt water yield fresh.

## § 8.—THE TRUE WISDOM.

[Ch. iii. 13-18.]

Who is a wise and sensible man among you? Let him show his works by a good life, with the humility of wisdom. But if you have bitter jealousy and faction in your hearts, do you not boast over, and lie against, the truth? This wisdom does not come down from above, but is earthly, animal, devilish.

For where jealousy and faction are, there are disorder and every bad deed. But the wisdom from above is first pure, then peaceable, gentle, easy to be persuaded, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for those that make peace.

## § 9.—AGAINST STRIFE AND WORLDLINESS.

[Ch. iv. 1-10.]

Whence come conflicts and contentions among you? Do they not come from your pleasures, which carry on war amongst the members of your body? You covet, and do not get; you kill, and are jealous, and are not able to gain; you contend and strive; you do not get, because you do not ask; you ask, and do not receive, because you ask wrongly, that you may spend it in your pleasures. Unfaithful ones! do you not know that the love of the world is enmity to God? Whoever, therefore, determines to be a lover of the world makes himself God's enemy; or do you think that the Scripture speaks in vain?

Does the spirit that God made to dwell in us desire enviously? Rather does He give more grace. Wherefore it says, "**God resisteth the proud, but giveth grace unto the lowly**" (Prov. iii. 34). Be subject therefore to God; but resist the Accuser, and he will fly from you. Draw near to God, and He will draw near

to you. Cleanse your hands, you sinners; and purify your hearts, you men of two minds. Be afflicted, and mourn, and weep; let your laughter be turned into mourning, and your joy into heaviness. Humble yourselves in the sight of the Lord, and He will exalt you.

§ 10.—AGAINST EVIL-SPEAKING. [Ch. iv. 11, 12.]

Do not speak against one another, my brothers. He that speaks against a brother, or judges his brother, speaks against the law, and judges the law; but if you judge the law, you are not a doer of the law, but a judge. One only is the Law Giver and Judge, he who is able to save and to destroy; but who are you that judges his neighbour?

§ 11.—AGAINST PRESUMPTION. [Ch. iv. 13-17.]

Come now, you that say: "To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain;" whereas you do not know what will be on the morrow. What is your life? You are a vapour, that appears for a little, and then vanishes away. Instead of this, you should say: "If the Lord wills it, we shall live, and do this or that." But now you glory in your boastings; all such glorying is wrong. To him, therefore, that knows to do good, and does it not, it is sin to him.

§ 12.—WARNING TO THE RICH. [Ch. v. 1-6.]

Come now, you rich men, weep and wail for your miseries that are coming upon you! Your riches are corrupted, and your robes are moth-eaten. Your gold and silver are rusted; and their rust shall be a testimony unto you, and shall eat your flesh. "You have treasured up" as it were "fire," in the last days (Prov. xvi. 27). Behold "the hire" of the labourers who mowed your fields, which is kept back by you, "crieth out" (Deut. xxiv. 15); and the cries of the reapers have entered "into the ears of the Lord of hosts" (Isaiah v. 9). You have lived luxuriously upon the earth, and taken your pleasure; you have nourished your hearts "in a day of slaughter" (Jer. xii. 3). You have condemned, you have killed the righteous one. He doth not resist you.

§ 13.—CHRISTIAN ENDURANCE. [Ch. v. 7-11.]

Be patient therefore, brothers, until the presence of the Lord. Behold the farmer waits for the precious fruit of the earth, being patient over it, till he receives the "early and latter rain" (Deut. xi. 14). Be you patient too; strengthen your hearts, for the presence of the Lord is near. Murmur not, my brothers, against one another, that you be not judged; behold, the Judge has taken His stand before the doors. Take, my brothers, for an example of suffering and of patience, the prophets who spoke in the name of the Lord. Behold we count "blessed" those who "endured" (Daniel xii. 12). You have heard of the endurance of Job, and have observed the end which the Lord brought about, that "the Lord is full of compassion and gracious" (Psalm ciii. 8).

## § 14.—AGAINST SWEARING.

[Ch. v. 12.]

But above all things, my brothers, “swear not, neither by the heaven nor by the earth” (Matt. v. 34), nor by any other oath ; but let yours be the “yea, yea,” and the “nay, nay” (Matt. v. 37), lest you fall under judgment.

## § 15.—PRAYER AND PRAISE.

[Ch. v. 13-18.]

Is any one of you suffering? let him pray. Is any one cheerful? let him sing praise. Is any one of you sick? let him call for the elders of the church; and let them anoint him with oil in the name of the Lord, and pray over him; and the prayer of faith shall save the sick, and the Lord will raise him up; and if he has committed sins, he shall be forgiven. Confess, therefore, your sins to one another, and pray for one another, that you may be healed. The supplication of a righteous man avails much in its working. Elijah was a man with passions like our own, and he offered prayer that it might not rain; and it did not rain on the earth for three years and six months; and again he prayed, and the sky gave rain, and the earth yielded its fruit.

## § 16.—CONCLUSION.

[Ch. v. 19, 20.]

My brothers, if any one of you wander from the truth, and anyone turns him back, know that he who turns back a sinner from his wandering way shall save his soul from death, and shall “cover” a multitude of “sins” (Prov. x. 12).

## MY GOD.

WHAT sweet and precious words! Who has not found them so in the path of life? What true Christian “who has passed from death unto life” does not know the intrinsic preciousness of these two sweet monosyllables? How much they imply! Let us look at them a little in their suggestive significance.

1. They suggest an assured relationship—something far beyond the thoughts of mere *Theism*. The cold, lifeless, abstract thought of the intellectual Theist is far removed from the warm and vital thought which underlies these simple words. Paul was indeed a Theist, but he was much more. The mere acknowledgment of the existence of a Supreme Being, and a clear intellectual perception of the certitude of His existence, will not reach to the heartfelt realisation of Paul when he used these words in the prison at Rome. Nor will the cold and lifeless assent of the intellect to “the eternal power and Godhead” of the Supreme Being suffice now to bring the restless heart of man to repose, and excite “*the hope which maketh not ashamed.*”

2. The idea behind these words, if we do not misapprehend it, is that of close, conscious, and intimate relationship. What the old Reformers expressively



called "covenant relationship" is here suggested. No one can thus speak in the spirit and faith of Paul who is not "brought nigh by the blood of Christ," made a "partaker of the Divine nature," and become a "new creature in Christ Jesus." The "my" is not the language of a heart estranged from God and "dead in trespasses and sins," but rather the utterance of one who is "made alive unto God through Christ Jesus our Lord."

*Self-consciousness* is suggested to us, for Paul "*knew*" in whom he had believed. He was no mere idealist. All his utterances were expressions of his heart's experience, as well as the clear and definite perceptions of his mind. His so often reiterated "*I know*" is proof of this, viewed in its several contextual connections. To Paul God was the God of "the everlasting covenant," the Father of eternal adoption, and himself realised the blessed fact that he was a son, by free and sovereign grace. And this being so he used these words evidently in this sense, precisely as John does: "*Beloved, now are we the sons of God.*" Hence he speaks of "*the adoption of sons.*"

And this great precious truth needs to be more fully explained to-day. For we seem to be drifting away from that *prominence* which the Pauline letters give to it. And unless we are prepared to eliminate from "all holy scripture" its chief features, and so relegate the New Testament to an inferior position, we shall do well to return to a more full and exact and contextual exegesis than is too often followed. Here is the strength of our testimony and the real value of our teaching.

For in the experience of life do we not want to realise something more than a mere intellectual doctrine? We have need to feel, to realise, the warm impulse of life. And this will be done in looking closely to the way in which the sacred writers realised their relationship to God. By them He was indeed acknowledged as the God of the realm of nature, but He was also and more fully viewed in the spiritual realms as the God of grace; and never *apart from the redemptive aspect*. Ye are "*all the children of God by faith in Jesus Christ*" are words which link adoption with redemption, the saint with the Saviour, and "earth with heaven."

And as the shadows of life depress, or we are called to part with loved ones, dearer than our own life, how blessed it is to be able to realise that He in whom we trust is still "*my God*"—"this God is our God, for ever and for ever; He will be our guide even unto death." How different with all the poor, short-lived relationships of earth! How brief their duration! How uncertain their tenure! How soon severed! How soon the "*my*" of earthly affinity is no more! But He whom Paul calls "*My God*" left us this valedictory promise: "I will come again and receive you *unto Myself*, that where I am there ye may be also." "Absent from the body, AT HOME with the Lord." (R.V.)

REV. W. FRITH,  
(Editor of *Consecration*.)

## SUNDAY MORNINGS WITH THE CHILDREN.

## VI.—WHITE ROBES.

## A SERMON FOR WHIT SUNDAY.

“*Let thy garments be always white.*”—ECCLES. ix. 8.

**T**O-DAY is the Sabbath set apart as sacred to the children. We wreath our beautiful new sanctuary in flowers. We hang birds in sunny places. We put on our most beautiful dress. We wreath our faces in their gladdest smiles. We sing our most tuneful songs, for is it not Children's Day? Forget the sorrow of heart, the pain of life, the tear of yesterday, and allow the truth, which makes firm the structure of all character, to rest and rejoice you.

The service that has only a place for the priest and the choir is no service for me. The Christian year that has no days made sacred by prayer and song for the children is no year for me, and that religion which has no place for children is no religion for me. He who neglects the child robs the future. I would choose the brightest things for the children. Theirs should be the warmest, snuggest nook; theirs the sweetest song; theirs the tenderest lullaby; theirs the most fragrant flower, for are they not ours to educate and to love? Are they not to be our guardians and guides very soon, leading us, caring for us? Let us be true to them, so that they in all gratitude may desire to make for us a pleasant afternoon ere the shadows of the night draw over us. That all these things, under God's grace, may come to pass do we gather to-day; singing the songs that all can sing, praying the prayer that all can pray, loving the Jesus that all can love, and turning every thought, for a little while at least, to the truths of the Gospel which can make us free from the slavery of naughty thoughts and mean desires.

One of the most common beliefs of men concerning heaven is that all are to be robed in white; and it is no idle fancy, for the Bible warrants such a belief. The priestly robes worn in the temple service were white; the apocalyptic vision was filled with the white robed; the poetry of the Bible teaches that purity and joy in life are symbolised by snowy raiment—“*Let thy garments be always white.*”

*Thy garments.* This is a personal matter. If *my* garments are always white, and you are just as particular that your dress is the same, all the children of light will be robed alike in white. The command is to the end that each is to see that his own dress is clean. The neighbour will take care of his own.

And now the emphasis comes on “*always.*” There must not be a single careless moment. “*Children, keep your clothes clean,*” is the reminder of the careful mother. Shall our Heavenly Parent be any less careful?

Why is the colour of our garments to be white? Why? Because *everybody* looks well in white. All complexions can stand white. Green, pink, red, lavender—O, dear! they are all so trying. I cannot wear this and I cannot wear that, I am so dark or I am so light; but the white both the tawny and the

blonde becomes ; while either flaxen tresses or raven locks wave happily over the snowy frock—everybody is handsome in white. The plainest are adorned and the most beautiful are made more angelic by wearing it.

We love white garments because they are so *pure*. No impure dyes have disfigured the cloth, and all of Nature's tints the bleachers have taken away. So white robes remind us constantly of purity, if we are in our thinking mood. And did you ever think how important it is? The springs that furnish the thirsty with water must be in their fountain-heads pure, or who will dare to use it? The usefulness of anything depends upon its purity.

The white garment is an object lesson, then, teaching the vital importance of purity in heart and life. The wise man who penned this text knew all about it ; because out of the cloudy experience of his most dazzling reign he has spoken. He soiled the purity of his garments. And in the folds of his kingly robe he could not hide all the spots that he had been guilty of getting upon them. This command has, therefore, a tone of warning in it. And we know by that tone how bitter the heart was, and how unmistakably he had learned that there was poison in the cup and crock on all things sinful and worldly. Beloved, let us be warned, that our garments may be always white. To be able to look God in the face with steady eye and unblanched cheek. O, that is worth all the sacrifice that it may demand ! "But it is so hard to keep pure and sweet," they say. Last summer a little picnic party found a bubbling spring in the heart of the Green Mountains. Its water, like crystal. Its birth-place, the crevice of a great rock. And the plain secret of its purity was that it came from the bosom of the rock. Ah, there is the secret for you who want to have sweet, pure lives. The rock, the Eternal Rock, thence shall flow the life of *my* soul.

I may be tempted by the allurements of the world. Money, with its shining sunbeams, may twine its fingers about my heart to woo it. Ambition, with her lofty and imposing mien, may awe me to obey her. Shall I give up the white raiment of my soul? Before I can decide, in my weakness, there flashes before me, in the brightness of its noontide splendor, the Light of the World, the light of those who are in the shadow of indecision, and it seems to shine into my innermost heart. I would not dare to soil my raiment now, for the spots in such a light the whole world could see, and how could I ever again look up and cry "Abba, Father," if on my heart was the stain of evil?

*To be clean.* Who can fathom its potent truth? God's benediction rests upon it, and with sweetest melody it is chanted by the lips of Him who, sitting on the hill side, said, "Blessed are the pure in heart, for they shall see God." O, beatific vision ! promise grand and all-absorbing ! surely nothing hereafter shall be able to draw us away from righteousness into the slough of sin and despond ! The vision lights all the way. The way, how royal because the highway of holiness ! And from the lips of Him who saw fit to promise the sight of His own self to redeemed human hearts, we hear the condition ever repeated, and, therefore, never to be forgotten, "Let thy garments be always white."

But white raiment is the symbol of another quality in the true life. It is joy.

Always dependent upon purity for its life, yet a separate quality. No impure life is ever a truly happy life. We put on our clean raiment to honour the joyful occasion. Children, I believe that the pure heart is always happy. Then there is a duty attached, the duty to be joyful in being and doing good. No long-faced, gloomy Christian can influence me very much. We shun the cloudy things of life if we can. We breathe more freely when the one with a scowl on his face leaves the room. It suggests that there may be a scowl in his life. I say, it is wrong to be unhappy. It shows that your *lives* are wrong somewhere, for in being good there is nothing of the sort. How different the world would be to-day if the command about our spiritual toilet were heeded! Let us try hereafter to live in such a way as to teach our friends how blessed it is to have pure, and, therefore, happy hearts.

White robes bring great *responsibility*. They soil so easily. The clean garment shows the dirt at the slightest contact. Keep your hearts clean, for they will soil as easily as the white dress. The little girl who went home from a visit to a neighbour's by far the longest way, in order to keep her dress from the mud of a certain street, on being asked why she did it since it made her very tired, said: "It kept my dress clean." How much better children of our Heavenly Father we should be if we were as particular to keep the raiment of our hearts free from the mud stains of sin, even though the extra toil makes us very weary. Better be tired, even to death, than soil the raiment of the soul. The knight of the olden time, who guarded so grandly and well the spotlessness of his plumes and armour. I see him still! How carefully he protects them night and day! They are the symbol of his honour as a knight. He would not soil their shining beauty for the whole world. You never saw him without them. They are a part of his noble knightship, and they are always as pure as his knightly spirit.

Ho, knights of Calvary's Cross! How shines the armour on each brave breast? How wave your snowy plumes? Let each answer back to the call: "The glimmer of its sheen is as the breastplate of the King, and the plumes as the cedars of Lebanon." Brave knights. Pure hearts. Brave, because pure; no narrow selfishness tarnishes their bright service. May we ever be true knights whose armour reflects without a spot the brightness of His shining, and whose dress is always white.—GEORGE FOSTER PRENTISS, in *Treasury for Pastor and People*.

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## NOTES AND COMMENTS.

THE CONGREGATIONAL UNION.—Dr. Herber Evans, the genial and eloquent Welshman, has occupied the place of honour, when it must indeed have been a heavy burden to him. The critical nature of the discussion at the first meeting of the Union, the relentless opposition which had been threatened to the appointment of the Rev. W. J. Woods as secretary, and the excitement into which the members of the Union had been thrown by a mean and unlooked-for attack on the score of pulpit plagiarism, produced a feeling of pro-

found uneasiness in that assembly of "grave and reverend seigniors." The outlook was considerably brightened by Dr. Evans's cheery presence in the chair, by his fine tact, and the "sweetness and grace" with which he met the demands of a supremely difficult position. His address on "The Free Churches and their Opportunities" was a bold and outspoken defence of our Nonconformist principles, a vindication of our claim to complete liberty and equality, and a vigorous call to close our ranks and perfect the things wherein we are lacking. In its discussion of social questions and of the needs of the villages, in its allusions to Biblical criticism, and to the duty of a more aggressive missionary policy, it was as wise as it was eloquent, full of the inspiration of truth, and glowing with a generous enthusiasm. We wished as we listened to it that Dr. Evans could have thrown his MS. aside and have spoken as we have heard him speak. It would then, with such a subject and such an audience, have been difficult to conceive the effect. But considering that it was the address of a man who ordinarily speaks and preaches in Welsh, it was an achievement of no ordinary power. Dr. Fairbairn rightly said that it showed "the majesty and breadth of outlook of the speaker's own mountains and the sudden and sweet surprises of his own valleys." We congratulate the Union on its election of Mr. Albert Spicer as chairman for 1893. It is well that the lay as well as the ministerial element should be represented in the chair, and Mr. Spicer has special claims to represent the former. His devotion to home and foreign mission work, his interest in social questions, his sincere and hearty Liberalism, and his generous support of all good works, have all marked him out for this distinguished honour—an honour far greater than the power to write himself "M.P., though we sincerely trust that the greater honour will be held in association with the lesser. The meetings of the Union were as a whole characterised by an earnest and healthy spirit.

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THE NEW SECRETARY OF THE CONGREGATIONAL UNION.—The Rev. W. J. Woods has been elected to the secretariat with a show of enthusiasm which, if not created, was at any rate intensified by the tactics of his opponents. So far as we can see, the Committee of the Union was perfectly within its powers, as delegated to it by the Assembly at Southport, in nominating Mr. Woods to the vacant post, and he was right not to accept that post without the approval of the Assembly in May. The Committee, no doubt, hoped that all controversy on the subject would be ended. But they were soon undeceived, and it was made evident in various quarters that Mr. Woods' appointment would be opposed to the death. It is said that certain members of the Union have been determined to make his acceptance of the post impossible. They had, of course, a perfect right to object to his appointment, and to use all honourable means to prevent it. It was, however, the reverse of honourable to adopt the tactics which they eventually employed—the publication, on the Saturday before the election, of a charge of plagiarism against Mr. Woods. If it was necessary to make this charge at all, it should have been made in another way, through another medium, and at a much earlier time. It certainly seemed as if the anonymous writer of the letter

intended to create a storm of indignation, which would compel Mr. Woods to retire from his candidature in disgrace. He sprung a surprise on the Assembly and attempted to throw it into consternation, but found to his surprise that the indignation was directed against himself, and that the disgrace was his. The Assembly received Mr. Woods with loud and long-continued cheering, and showed in the plainest possible manner, its utter detestation of the tactics of his adversaries. No man could have received a more thrilling mark of confidence. A plainer case of over-reaching has rarely been seen. Among other results, it made impossible such a discussion of Mr. Woods' fitness for the post as would otherwise have been inevitable. Even Dr. Parker had difficulty in obtaining a hearing. There was a suspicion that he was, in some way, connected with the writer of the disgraceful letter, and it was a relief to hear that he knew nothing about it, and shared the feelings of those who censured its appearance. We regret the impatience with which Dr. Parker was heard. His position, his character and abilities, his services to Congregationalism and its ministry, ought to have ensured for him—even when the majority of his brethren deemed him in error—a respectful hearing.

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THE QUESTION OF PLAGIARISM.—The enthusiasm with which the election of Mr. Woods was carried did not, in our opinion, involve any judgment on the general question of plagiarism. It was an indignant repudiation of what was regarded as a mean and cowardly attack—not a vindication of a minister's right to annex whatever he will from the sermons of another. The members of the Assembly were weary of the discussions relating to the secretariat, and felt the necessity of bringing them to a close. They not unnaturally resented an unfair attempt to embitter the situation. It is, therefore, absurd to represent the Assembly as abrogating—in regard to sermons—the commandment, "Thou shalt not steal." It did no such thing. Mr. Woods acknowledges—as, of course, he was bound to acknowledge—his obligations to Dr. Dykes. Some hint of such obligations should have been given in preaching. In regard to this particular case we are not in a position to form a fair judgment. The solution of the general question is not so simple as is often assumed. Ministers ought to read "the best that has been thought and said" on the subjects in which they are interested. They must be influenced thereby. But their minds should react on what they read. They should digest and assimilate it and give it out in their own forms.

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A POPULAR VERSION OF THE NEW TESTAMENT.—A company was formed some months ago for the production of a modern and thoroughly popular version of the New Testament. The accuracy and force which are aimed at do not allow of haste, but the work is nevertheless making steady progress. The scholars who are engaged in it are, for the most part, busy men, and the results of their labours are not likely to appear before next year. Six denominations and several universities are represented on the staff, which includes also one or two lady graduates. The work is intended to be a translation, not a revision or paraphrase.

The English is to be as simple as is consistent with accuracy—words which have either a technical or theological meaning, or a different meaning in the Scriptures from that which they bear in the “vulgar tongue,” will, as much as possible, be avoided and replaced by others in common use. Some familiar words will thus be missing. We look forward to the appearance of this version with lively interest, and have little doubt that, in many respects, it will be in advance of all others.

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THE HYMN “NEARER MY GOD TO THEE.”—In our article last month on “The Study of Hymnology” we stated that the addition in our *Psalms and Hymns* of the last stanza, “Christ alone beareth me,” was the work of the Rev. A. T. Russell. We made this statement on the authority of the Rev. John Julian, who in his “*Dictionary of Hymnology*” attributes the addition to Mr. Russell (p. 792). The late Rev. S. W. Duffield in his valuable work, “*English Hymns, their Authors and History*,” also makes a similar statement. “The compilers of the ‘*Baptist Hymn-Book*’ were so ill-pleased with this omission of the name of Christ, that they secured the services of the Rev. Arthur Tozer Russell to make the lyric perfect by verses of his own.” A valued correspondent—whose scholarly contributions to our pages are always welcome—assured us that there was a mistake somewhere, as he knew that the Rev. Arnold Thomas, of Bristol, was once dining with the late Mr. George Rawson and declaiming against hymn doctoring, instanced the lines “Christ alone beareth me,” &c., as an illustration of its evil. Mr. Rawson smiled and said, “I wrote it. The Baptists thought the hymn incomplete, and asked me to add a verse.” Dr Samuel G. Green—one of the compilers of “*Psalms and Hymns*”—confirms our correspondent’s statement. The verse was sent to Dr. Green by Mr. Rawson, who at the same time made other alterations which were subsequently adopted. Mr. Julian courteously informs us that the stanza is not in the 1851 edition of Mr. Russell’s “*Psalms and Hymns*” as his *Dictionary* states. He has not been able to procure a copy of the 1856 edition, to which he has a reference in his MS. copy for the press, and cannot at present recall the ground on which his statement was based.

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HORACE BUSHNELL.—In a pen-picture of eminent preachers, contributed to the *Treasury for Pastor and People*, an American monthly of unusual excellence (New York: E. B. Treat; London: J. Nisbet & Co.), Dr. Cuyler asserts that Horace Bushnell “was the most splendid genius who has stood in the New England pulpit during the present century.” He was a brilliant prose poet who often used words with as exquisite a pictorial effect as Lord Tennyson. He was still greater as an expounder of the inner spiritual life. He fought a constant battle with disease and furnished a wonderful illustration of the triumph of mind over matter. “Horace Bushnell was a man who will richly repay a careful study of his character, his experience and his writings. His heart-life was as pellucid as Lake George—where you can see far down into the crystal depths. If all the Congregationalist ministers

of Connecticut had known him as well as the Christian world knows him now, they never would have vexed his righteous soul—or their own—by all those deplorable fights over his theological opinions. Fighting Horace Bushnell as a ‘heretic’ was about as profitless business as aiming a musket at Orion or the Pleiades. He was simply the man whom the Lord had made, and the Holy Ghost had re-made; and it was impossible for dear old Dr. Joel Hawes and his other clerical critics to unmake or reconstruct him. He was a born thinker—fond of speculations, and a keen searcher after truth. Some of his peculiar theology was both misty and mystical; some of it was self-contradictory; it all partook of his own brilliant poetic fancies; but to the great cardinal truths of God’s Word he held fast with the grip of conscience and deep spiritual experience. His mistake was that he ever set up to be a constructive theologian at all; for he never had been run in the same mould with Hodge and Taylor and Henry B. Smith and other exact and systematic logicians. Bushnell’s forte was as a poet of nature and revelation—as a rich expounder of heart experience and as an illuminator of the profound and practical truths of the inner Christian life.”

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THE MEANING OF THE BAPTIST UNION RESOLUTION.—Did Mr. Aked pledge himself not to repeat the act which gave such offence to his brethren in the Baptist Union? “Formally and in so many words,” as the writer of our article on the spring anniversaries says, “he did not,” but we fully agree with our contributor in thinking that virtually he did. We are not so surprised as are some of our brethren, that Mr. Aked was able to support Mr. Williams’s resolution, for, as we remarked in our note last month, everything turned on the question whether his action was done without disloyalty to Christ, and so as not to weaken the force of his testimony to our Lord’s true Deity. Judging entirely from Mr. Aked’s public utterances, we thought it probable that he would shield himself behind the plea that his action, under its special circumstances, was not open to this censure. Our surmise was correct. We did not know when we wrote our note that “Mr. Aked was pledged to speak in favour of the resolution, and that Mr. Meyer had accepted the situation,” though we heard rumours of it afterwards, and before the meeting of the Union. That, however, does not alter the fact that the resolution was agreed to by the Assembly as closing a painful controversy. So far as we know the mind of the Union, we believe that if Mr. Aked had at the meeting given a hint of his “unspeakable entertainment” at the eager disputants, or had stated that it would still be open to him to invite a Unitarian minister to his pulpit, the resolution would have been decisively rejected and Mr. Meyer’s original motion insisted on. Mr. Aked’s subsequent attitude has been neither fair nor conciliatory. He ought, if he wishes to remain in the Union, to avoid everything that can aggravate the situation. The alleged exaggerations of his Bloomsbury speech we cannot now discuss.

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## REVIEWS.

A WINTER IN NORTH CHINA. By the Rev. T. M. Morris. With Introduction by the Rev. R. Glover, D.D. London: The Religious Tract Society.

NO reader of the BAPTIST MAGAZINE needs to be informed of the great service rendered to our missions in China by Dr. Glover and Mr. Morris. Their nine months' absence from England enabled them to visit our stations at Taing Chou Fu, Chou Ping, Tai-Yuen Fu, &c., as well as to see the work which is being carried on by other societies. Mr. Morris wrote a series of letters, describing all that he saw, and these have been collected into a volume. He may fairly claim that his narration has all the charm of a romance. The familiar style of the letters makes the book more pleasant to read. It conveys a good idea of the ancient religions of China, of the character and customs of the people, and of the progress of the Gospel among them. In an interview with Li Hung Chang, the virtual Prime Minister of China, his Excellency, who was exceedingly cautious, said, *inter alia* :—"We are Confucianists—that is good for us; you are Christians—that is good for you. We Confucianists think that we are able to look after our own souls, but we cannot so well look after our own bodies. Our native doctors do not know much about our bodies, but your foreign doctors know a great deal, and I hope that you will send out a great many more medical missionaries." This is an opinion that is worth noting. In his introduction, Dr. Glover reiterates his regret that the doctrine of transubstantiation should have been carried to China. "To the people there it suggests that Christians are cannibals; and they see in the numerous orphanages which Roman Catholic piety has established throughout the land, only the means of supplying the Lord's-table with the revolting meal. Such awful misconceptions render the work of the Christian Church in securing foothold there immensely difficult." This statement has been met with incredulity, but Dr. Glover would not make it without adequate proof of its truthfulness. As a minor matter, we may note that, in the letters, Mr. Morris speaks of his friend as both Mr. and Dr. Glover.

CARDINAL MANNING. By Arthur Wollaston Hutton, M.A. London: Methuen & Co., 18, Bury Street.

MR. HUTTON does not claim for his biography of the Cardinal-Archbishop the authority which by anticipation was ascribed to it. It was not inspired by the Cardinal, though at Mr. Hutton's request he did clear up sundry points which could not otherwise have been presented so accurately. Cardinal Manning's life has been writ large in the ecclesiastical and social history of our time. He was constantly before the public, though the earlier part of his career is probably unfamiliar to many. His position as Rector of Lavington and Archdeacon of Chichester; his marriage and the early death of his wife; his "migration" to Rome; his life as Superior of the Oblates of St. Charles and Provost of Westminster, are too remote to be widely remembered. He will be principally recalled as the most popular Romish dignitary of our day—no longer] nicknamed the "Apostle of the Genteels," but a democratic leader, a social reformer, the friend of the poor,

and the champion of the oppressed. He was, strange to say, all this, while he was also an Ultramontane among the Ultramontanes. Manning's name will always recall that of Newman, who also accomplished the migration to Rome and died a Cardinal. The two men were differently constituted, and could not have been in perfect sympathy with each other. Newman was incomparably superior as a thinker and as a writer, but inferior as a popular leader and a statesman. Mr. Hutton thus compares him with Newman as a preacher: "Manning's eloquence was of a different, but not less attractive character. It was less scholarly, but more emotional; it showed less piercing insight into the motives of human action, but it was more pleading and more persuasive. Some words might be accounted ill-chosen and inaccurate, some sentences might sound slipshod, and sundry arguments, if scrutinised, would assuredly have been condemned as inconclusive. But the earnestness of the speaker, his quiet dignity, his evident conviction of his own authoritative mission, the richness of his picturesque diction, and, most of all, his insistence, almost exclusively, on considerations that warm the heart and bend the will rather than on such as force the intellect to assent—in all this doubtless lay the secret of his power; for power as a preacher Manning certainly had." His career forms an interesting and instructive study, raising many points of controversy and acting as a beacon, but also exemplifying much that is worthy of imitation. Mr. Hutton presents a graphic portrait of the Cardinal, and enables us to understand how, notwithstanding his Ultramontanism, he became so widely popular. The book is well written, and its estimates are, for the most part, valid and judicious.

MESSAGES TO THE MULTITUDE. By Charles Haddon Spurgeon.—THE JOURNEY OF LIFE. By W. J. Knox-Little, M.A. London: Sampson Low, Marston, & Co.

Two very different volumes, each having its own excellencies as also the defects of its qualities. The sermons in Mr. Spurgeon's volume were selected, and, for the most part, revised, by the great preacher himself during the last weeks of his life. They are representative of different stages of his ministry, but all bear the impress of the same mind, and present the same central truths in diverse forms. Mr. Spurgeon was ever faithful to the one dominant aim of his ministry, but sameness or monotony of treatment is the last thing that could be ascribed to him. The graceful and sympathetic preface, by Mr. James A. Spurgeon, is a welcome introduction to a volume which will hold a foremost place in the pulpit literature of the age. Canon Knox-Little is a brilliant rhetorician, with a well stored and highly cultured mind, and vivid powers of sympathy. His style is bright, lively, and telling, and, though it is better adapted for the pulpit than the study, it carries us along pleasantly, and if it is not always convincing, it is, at any rate, provocative of thought. His sacramentarianism is always cropping up and giving a bias to his judgment. It is absurd to talk of "the plainly Scriptural truth of regeneration in holy baptism," and of men without it not being in the Catholic Church. Will the Pope of Rome allow that Mr. Knox-Little is in the Catholic Church even with baptism? No man can consistently maintain the positions in this book and not be a Romanist.

FROM THE PULPIT TO THE PALM BRANCH. A Memorial of C. H. Spurgeon. Including the Official Report of the Services in Connection with his Funeral. London : Passmore & Alabaster.

THIS volume will be welcomed by thousands of Mr. Spurgeon's friends in all parts of the world. It is a fitting sequel to the sketch of his life, "From the Usher's Desk to the Tabernacle Pulpit." The Memorial Services at the Tabernacle were as unique as Mr. Spurgeon's wonderful ministry, and we are not sure that they do not supply us with the best means of understanding his unique power. The account of his closing hours by Mr. Harrald, the sermons and addresses by Dr. Pierson, Dr. Maclaren, Dr. Herber Evans, and others, are memorable utterances with which we would not willingly part.

THE PEOPLE'S BIBLE: Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. XVI. Jeremiah xx.—Daniel. London : Hazell, Watson, & Viney, Limited.

WHEN Dr. Parker entered upon this great undertaking, some of his critics doubted whether he could maintain either his own or the people's interest in it. Long before now they must have seen the groundlessness of their doubts. This latest volume is as fresh, as solid, as racy, and as full of suggestiveness as any of its predecessors. It does not profess to be a complete exposition, but, after reading it, no man can be ignorant of the spirit, the meaning, and the lessons of the Scriptures of which it treats ; and, if he has gained no new insight, he must himself be a prodigy either of wisdom or of folly, of knowledge or of ignorance.

ANALYTICAL CONCORDANCE TO THE BIBLE. By Robert Young, LL.D. Sixth Edition, revised throughout, to which is added an Important Supplement, specially prepared for this Work, entitled "A Sketch of Recent Explorations in Bible Lands," by Rev. Thomas Nicol, B.D. London : The Religious Tract Society.

DR. YOUNG'S Concordance contains every word of the English Bible in alphabetical order, arranged under its Hebrew or Greek original, with the literal meaning of each word, &c. It is a work of immense erudition, the result of years of patient toil and scholarly investigation. It is one of the best helps to the study of the Bible with which we are acquainted, and both on philological and hermeneutical grounds ought to be in the possession of every Bible student. There is no other work so comprehensive in its scope and so minute in its details. It throws great light on the distinction between cognate and related words, and points out parallel passages where an English reader could never know them to exist. More than almost any other book, it enables us to compare Scripture with Scripture. This is a work which ought to be regarded as indispensable. The succinct history of recent explorations will be of service to many. The work, though greatly improved, is issued at a reduced price, and ought to be within reach of many who have hitherto been unable to obtain it. The name of the Religious Tract Society on the title-page should also secure it a wider constituency.

THE POETICAL WORKS OF JOHN KEATS. Reprinted from the Original Editions, with Notes by Francis T. Palgrave.—THE REPUBLIC OF PLATO. Translated into English, with an Analysis and Notes, by J. Llewelyn Davies, M.A., and D. J. Vaughan, M.A. London: Macmillan & Co.

OF these Golden Treasury re-issues it will suffice to say that the "Keats" is the edition which all lovers of that brilliant poetic genius prefer. Its exquisite introduction, the accuracy of its text, its choice and illuminating notes, have secured it a place from which it is not likely to be dislodged.—The translation of Plato's "Republic" also holds the place of honour. We were familiar with it in our college days, in the octavo edition, and have valued it ever since. It will enable any intelligent reader to master the thought of "Plato the wise," and of that thought no intelligent man should be ignorant.

FLUTE AND VIOLIN, and other Kentucky Tales. By James Lane Allen.—THE BEAVER COVE AND ELSEWHERE. By Matt. Crim. Edinburgh: David Douglas.

IF, as the critics assure us, there is no great novelist in America, there is, at any rate, no lack of writers of short stories, whose work is of the first rank. Most of Mr. Allen's Kentucky tales have appeared in the *Century*. "King Solomon," "The Two Gentlemen," and "The White Cow" are not likely to be forgotten by those who have read them. Matt. Crim also writes in the *Century*. His scenes are laid in Georgia. They are exquisitely depicted, and abound in subtle touches of description, racy humour, and delicate pathos. "Sphiry Ann," "An 'Onfortunit Creetur'," "Zekil," and "An Exceptional Case," are, in their different ways, masterpieces.

ESTHER VANHOMRIGH. By Margaret L. Woods. London: John Murray.

IT was, perhaps, a perilous thing to write a novel in which history and fiction must be inextricably blended, and still more so to venture on ground where we are confronted by one of the most difficult problems of literature and life. That Mrs. Woods has achieved a perfect success it would be too much to say, but, in a season which has given us Mr. Barrie's "The Little Minister" and Mr. Hardy's "Tess of the D'Urbervilles," her "Esther Vanhomrigh" will be remembered as one of the successes of the year. Swift is, of course, the chief character in it. The author's conception of that character—that great but unhappy genius—will win general acquiescence, though it cannot be said that she has absolutely settled the question of his relations to Stella and Vanessa. To a large extent we concur in her solution. No work could more happily transport us into the times of Queen Anne. A book like this is worth a dozen "Robert Elsmere" and all its tribe.

THE SERMON BIBLE. Acts vii.—1 Corinthians xvi. London: Hodder & Stoughton.

THE general character of this work is known to all our readers. It contains outlines of the best sermons of recent years on the principal texts of Scripture. There is nothing in it which is not good. The cream of the sermons is here. Such a work, judiciously used, cannot fail to be fruitful in suggestions. The texts selected for treatment are, perhaps, *proportionally* fewer in this volume than in some of the earlier ones, but it would be difficult to have something upon every verse.

## BRIEF NOTICES.

THE GOSPEL HISTORY : being Lectures on the Life of Christ delivered to the Senior Class of a Sunday School. By W. F. Skene, D.C.L., LL.D., &c. (Edinburgh : David Douglas.) Dr. Skene's lectures were published several years ago in three volumes, and, even in that form, have reached a large circulation. They well deserve a wider popularity. They are an admirable re-statement of the Gospel narratives, illustrated by the current beliefs, customs, and institutions of the Jewish people. The volume is issued at the remarkably low figure of half-a-crown.—HELPS TO THE STUDY OF THE BOOK OF COMMON PRAYER. (Oxford University Press Warehouse : Henry Frowde.) If we were accustomed to use the Prayer Book, we should make these "Helps" a constant companion. They are of great value for the light they throw on the origin and growth of the various forms of worship, and for their lucid and terse explanations of all that pertains to it. We commend the work as enabling us to understand the meaning and ground of the service of the Church of England throughout.—THE TONGUE OF FIRE ; or, The True Power of Christianity. By William Arthur. People's Edition. (London : Bemrose & Sons, 23, Old Bailey.) We gladly commend this cheap edition of one of the great Evangelical books of the nineteenth century. In days when so many are trusting to schemes of social reform, to trumpets and drums, to music, and all sorts of "pleasant" things for the extension of the Gospel, it is well to have our attention directed clearly and impressively to the one source of power.—RAILWAYS AND RAILWAY MEN. (London and Edinburgh : W. & R. Chambers.) We are all travellers in these days, and ought to be interested in everything that relates to the chief means of travel. This little volume gives information which has not thus far been generally accessible, and unveils the working of our railways and the duties of railway men, from the directors and general manager down to the humblest porter or platelayer. The writer has had twenty years' experience in the service.—THE COMING CHURCH and THE HEALING OF SIN. Two Sermons preached in the Collins Street Baptist Church, Melbourne, by George Hill, M.A. (Pegg, Chapman, & Co.) It is pleasant to receive this "message from across the seas," and to be assured that our dear friend Mr. Hill, the Baptist Bishop Suffragan of Victoria, is taking root in his diocese. Preaching of this order—liberal and enlightened, evangelical, cultured, and devout—must be acceptable in Australia as in England. Mr. Hill has met with hearty appreciation in his new sphere of labour, and we heartily wish him, as our old friend, Mr. Chapman, whom we hope shortly to see in England, God-speed.—CHARLES HADDON SPURGEON : the Puritan Preacher in the Nineteenth Century. By George C. Lorimer, Minister at the Temple, Boston. (Boston : J. H. Earle, 178, Washington Street.) The facts which form the staple of this biography are common property ; the style in which they are conveyed is the author's own, and that style is one of the main attractions of the volume. The greatest of our English preachers is here depicted by one of the greatest American preachers, and the result is a most delightful book.—"IN THE DAYS OF MY YOUTH : " Sermons on Practical Subjects. Preached at Marlborough College, 1871—1876. By F. W. Farrar, D.D., F.R.S. (Macmillan & Co.)

Sermons which have been nine times reprinted are independent of eulogy. It would be difficult to find a nobler volume of sermons in our language. They are models of effective preaching to the young.—**APOSTOLIC MISSIONS: the Gospel for Every Creature.** By Joseph Angus, M.A., D.D. With a Preface by Arthur T. Pierson, D.D. (London: James Nisbet & Co.) No more memorable missionary sermon than this has been delivered in the present generation. Dr. Pierson has rendered an invaluable service to the churches by securing its re-issue, and he truly says of it, "Years ago it sounded its clarion call, and the echo of its trumpet peal is now heard wherever missions to the heathen are planned and undertaken. So far as I know, it was this address from which was drawn the motto of this new crusade, **THE WORLD FOR CHRIST IN OUR GENERATION.**" It is truly, as we once heard Mr. Chown call it, an epoch-making sermon.

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#### NOTICES OF MAGAZINES.

**THE Baptist Quarterly Review.** April, 1892. (New York: The Baptist Review Association, 41, Park Row; London: Trübner & Co.) Our American brethren are a long way ahead of us in their "belief and practice" in regard to literature. They understand its power and make wise use of it. The editor, Dr. Henry C. Vedder, has a long and interesting article on Mr. Spurgeon, and a specially sensible one on "Common Sense and the Higher Criticism." There are able discussions on various aspects of ministerial work, on "Our Lord's Bloody Sweat," "The Origin of the Doctrine of the Logos," "Monism," &c.—**The Thinker**, May (London: James Nisbet & Co.), answers faithfully to its title and sub-title, "A Review of World-wide Christian Thought." It is conducted with marked ability.—**The Treasury of Religious Thought** (New York: E. B. Treat, 5, Cooper Union). Dr. Saunderson begins a new series after nine years' increasingly successful experience. Among the more directly homiletical magazines this is unsurpassed.—**The Bookman** (Hodder & Stoughton), the best of the monthly journals for book readers and buy buyers, with welcome items of news, sketches of our great authors, reviews of new books, and articles of various kinds which foster the love of letters.

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#### LITERARY MEMORANDA.

**THE "Centenary Volume of the Baptist Missionary Society"** has happily appeared in time for the Centenary meetings at Nottingham, Leicester, and Kettering. It is a noble volume, alike in its letterpress, its illustrations, and its general get-up, and tells a story of deep and varied interest. We have received it too late for review in our present number, but we urge our readers promptly to purchase copies for themselves and their friends. The first edition will soon be exhausted, and will acquire a special value.

We are compelled to hold over our reviews of Bishop Westcott's third and revised edition of the "Epistles of St. John"; Dr. Maclaren's "Bible Class Expositions: The Gospel of St. Matthew"; Dr. R. A. Watson's "The Book of Job" in the Expositor's Bible; Dr. Clifford's "The Inspiration and Authority of the Bible."



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Yours very truly  
Henry Placens

## BAPTIST MAGAZINE

JULY, 1892.

## REV. HENRY PLATTEN.

WE are not sure that the photographer of the portrait which we give this month has had an easy task with it, for we should think that Mr. Platten is a "bad sitter"; but to take him with the camera is at least an easier task than to take him with the pen. One cannot be with him for ten minutes without feeling a certain distinction of character in him—distinction of character rather than of mind; but it is a distinction difficult to mark and fix in words. We feel about Mr. Platten himself as we have sometimes felt in listening to a speech or sermon from him. Sometimes one has no difficulty in saying what it was that interested and moved one so in his speech; he has made the truth he has been expounding shine and burn for you. But sometimes you cannot say what it was. You feel the charm and power of it, and yet when you look back and ask "What was it?" you cannot tell. It was not what he said exactly for the thought or truth may have been familiar enough; but there was some tone, or accent, or atmosphere which came from the man himself which made it different from what it would have been from any other man. So it is with Mr. Platten himself. There are definite notes in his mind, and he has strongly marked characteristics—characteristics that one can put the finger on without difficulty; but notes and characteristics do not explain him. There is something behind them which gives them their values. He is one of those "positive" men who either attract or repel you quickly and strongly. You may



think this or that about him, but if you come close to him you must think something about him ; he may or he may not be a man to your liking, but you will say he *is* a man, and a man to whom nature has been generous.

Mr. Platten is occasionally, we are sure, misread and misjudged, and perhaps he is partly to blame for this himself. His careless manner, his frank and picturesque speech, his interest in things non-ecclesiastical and non-clerical, the savour of audacity there is in him—these give some a wrong impression of him. He is a very natural man on one side of him, but to judge as if this were the whole of him is to misjudge him. A man may have a free, gay spirit and yet be serious and earnest ; a man may touch twenty things which have little to do with the Kingdom of God, and he may be interested in them and care for them, and yet they may not count the weight of a straw with him against the greater things. There is no man we know to whom the ministerial calling is a graver work, or who has a deeper sense of the responsibility and the greatness of it than Mr. Platten.

Mr. Platten's first essays in preaching were made among the Wesleyans when he was quite a youth. Very early, however, he joined the Baptist church at Yarmouth, and from this church he went to Rawdon College, or Horton College as it was then. Our colleges thirty or forty years ago did the best they could with their resources, but some of us who feel very grateful for what they did for us cannot but wish that their resources had been greater than they were. It is a cause of sharp regret to many men now in active ministerial work that their theological training was so meagre. Theology was very inefficiently taught in our colleges forty years ago ; it might be said, indeed, that it was not taught at all in any proper sense. We doubt whether Mr. Platten would have taken kindly to the study of systematic theology if it had been more largely taught, and he would probably never have made a theologian ; his mind is not of the order out of which theologians are made ; had it been, he might no doubt have added to his already considerable service to the churches. Some men have more knowledge than power, and some have more power than knowledge. Knowledge without power is apt to be a dry and profitless thing in the hands of the preacher ; but when the preacher has the power, the more knowledge the better.

Mr. Platten's power is so great that he could use, and use effectively, more weapons than he has in his armoury.

After leaving college in 1862, Mr. Platten held pastorates at Stradbroke, in Suffolk, and at Maze Pond Chapel, London, and then at Derby Road, Nottingham. His stay at Nottingham was short—about three years—but it was long enough to enable him to leave a distinct mark on the church and to make for himself many friends. In 1875 he received an invitation to become the minister of Graham Street Chapel, Birmingham, in succession to the Rev. C. Vince, who had died the preceding year. The invitation was accepted, and Mr. Platten has laboured in Birmingham ever since—now nearly seventeen years. Two or three years after his settlement at Graham Street a step was taken by the congregation which had been foreseen for some time and had been much discussed. The congregation was largely drawn from the suburbs, and it was resolved to sell Graham Street Chapel, and build elsewhere. The chapel was sold to the Cannon Street Trustees, and became the home of the Cannon Street Church, then under the ministry of the Rev. A. Mursell. With the funds from the sale of Graham Street and voluntary contributions two new churches were built in the suburbs, one at Edgbaston and the other at Handsworth. The church at Edgbaston is a beautiful building, one of the finest the Baptist denomination has. Churches generally cost more than they are expected to cost, and the cost of the Church of the Redeemer ran to a higher figure than was anticipated. The cost, exclusive of the site, was about £18,000, and, notwithstanding the large amount derived from the Cannon Street Fund, and the generous contributions of friends, when it was opened in 1882, there was a debt of about £6,000 on the building account. A debt of £6,000 is a serious burden, even for a wealthy congregation, and especially when it has as many calls upon it and as many institutions and good works to keep going as the congregation at Hagley Road has. There can be no doubt that this very heavy debt has been a hindrance to the work of the church. Happily there is now a prospect of its being cleared off in the next two or three years, to the great relief and joy of both minister and people. One difficulty with most suburban churches is that too large a proportion of the congregation simply come to church; they come to church and take no part in the work of

the church. How far this is a difficulty with Mr. Platten's congregation we do not know. He has, however, a large body of devoted workers about him, and a great deal of work is done through the many agencies and organisations connected with the church.

Mr. Platten's gifts and strength run to preaching. He is not as devoted to committees as some men are; he would never make a model secretary, nor can he perhaps, according to the popular ideal, be truthfully described as a model pastor. This side of ministerial work is irksome to him. It would be a gain if a man with such faculty for preaching as Mr. Platten has could be largely released from other work, and have the opportunity of devoting himself more exclusively to preaching. It is not quite apparent how it might be done, but it surely cannot be the best use of our resources to put every minister to the same round of work. The good pastor, the good organiser, and the good preacher in one man is rare, and yet this is what we practically ask for in the minister of a large church. Preaching is Mr. Platten's work, the work he loves, and the work he can do best.

He has the speaking faculty in large measure; his speech is free, musical, and, when he is in the vein, powerful. We have never heard better speaking than we have heard from Mr. Platten. He is much dependent, we should think, on occasion and audience; an uncongenial or irresponsive audience would quickly disturb for him that perfect poise which the speaker needs. One who had only heard him speak in one of his less happy moods would have no conception of what his speaking is at his best.

He has his own points of view and his own way of thinking of religion; what he says he has seen with his own eyes and handled with his own hands. This is much in a preacher; it means that it is a real voice we hear from him, and not an echo. He finds unexpected meanings in familiar scriptures and unexpected applications of them. He has a rare power of picking up all the fine threads that lie round a text or passage, of catching the atmosphere as well as the plain direct meaning of it. Some of his sermons are woven out of very delicate threads of thought and truth. There is, in fact, a strain of mysticism in his preaching. The word "mysticism" has both a bad and a good meaning; we use it in its good sense. It is only another name for the prophetic element in preaching; it is that

something which the preacher comes at by insight rather than by argument, by feeling rather than by thought. It is an attractive strain to all who have ears to hear it; but it is not every hearer who can hear it. It provokes the question with some listeners—What *does* he mean? What *is* he after? And some of us conclude that when we do not see what the preacher means he does not see what he means himself—which does not follow. We can easily imagine some of Mr. Platten's hearers, as they listen to him sometimes, losing him, and thinking that he has lost his own way a little when he is simply walking along paths quite familiar and plain to himself, but unfamiliar to them. This is a reason, however, why we think that, notwithstanding his unusual preaching abilities, he would never exactly be a popular preacher. It is only the few who have wings; most of us move along on our feet. We have sometimes wondered whether Mr. Platten's preaching would not gain in general usefulness and helpfulness were he to keep a little more closely to the broad highways of truth, and thought, and Christian experience. But, after all, this is rather like asking a man to be other than he is, and to do his work in another way than his own. And besides, twenty men can do the one kind of preaching to one man who can do the other. We do know that Mr. Platten's ministry has been wonderfully helpful to many. It has made religion credible, and real, and vital to some to whom it was ceasing to be credible or vital. There are those who would say, and say with great thankfulness, that the most fruitful help they have ever found has been found in Mr. Platten's ministry. There is one other thing we must say about his preaching: the beginning and end of it all is Jesus Christ. In no artificial or merely dogmatic way, but in the deepest and most vital way, and from deepest experience and conviction, Christ is for him the Alpha and the Omega. We once heard a man say he had heard Mr. Platten preach for five years, and he never heard him preach on any other subject than Jesus Christ. This was an emphatic way of putting it: still it did express for him the fact. Nine-tenths of Mr. Platten's preaching is an expansion and application of the truth, "*In Him was Life, and the Life was the Light of men.*"

H. B.

## TRIAL BY THE WORD OF GOD.

“Until the time that His word came; the word of the Lord tried him —  
PSALM cv. 19.

**T**HESSE striking words record the experience of the patriarch Joseph before his exaltation by Pharaoh, and all who are acquainted with his history will at once recognise their meaning. It is difficult to give an entirely satisfactory interpretation of the former clause of the verse; but, in whatever light we view it, it yields substantially the same lesson. We may perhaps paraphrase it thus: “Until the word of the Lord came to pass, until His promise was fulfilled, the word of the Lord tried him.” Even if this rendering is not critically exact, it clearly conveys the truth to which the Psalmist directs our attention.

The life of Joseph is full of intense interest to all of us, for, different as were its outer accidents, it is in its principles, and in the course of its development, strikingly similar to the lives of God’s people in all ages and places. His chequered career helps us to understand much that is mysterious in our present being. It furnishes us not only with a specimen, but also with a vindication of God’s ways to men, and gives us an insight into the true significance of life, especially on its darker side. And for this reason it is worthy of the earnest attention of all perplexed minds.

The feature of Joseph’s history to which the text alludes is not that on which we most commonly dwell. It is asserted that his trial arose from “the word of the Lord.” He was treated with envy, with the revenge of disappointed passion, and with ingratitude; but that which gave a peculiar poignancy to these sorrows was the fact that he had received a communication from God. The evils of his lot were great in themselves, but their magnitude was increased in consequence of the Divine intimation that he should be raised to greatness and honour. Whilst yet in his father’s house God appeared to him in a vision on two separate occasions, and promised to set him in a position of pre-eminence over his father and brethren, a position in which he would further the interests of “the chosen tribe,” and help to fulfil the covenant into which God had entered with Abraham, Isaac, and Jacob. Such was the glowing expectation

of Joseph's early years, the hope that thrilled his heart with pure and heavenly joy. Life, as he anticipated it, was all radiant with glory, its events resulting from Divine love, and brightened by the manifest signs of Divine approbation. God's promise was indeed fulfilled, but how strangely—not in any sense as the youthful soul expected. Shortly after "the saying of Jehovah" was revealed to him, his brethren, in a spirit of jealousy and hatred, sold him into slavery. Carried into Egypt, he was purchased by Potiphar, an officer of Pharaoh's. His new master soon recognised his virtues. God was evidently with him, and, in consequence, he was made overseer of the house. His prosperity was, however, speedily interrupted by the base machinations of his master's wife, and, on account of her false representations, he was thrown into prison. But there, again, his virtues were conspicuous, and the keeper of the prison gave everything into his charge. After a time, two of the chief officers of the king were placed in custody, and were each perplexed by a strange dream. Joseph interpreted these dreams, and his interpretations proved correct; one of the men was reinstated in his office, the other was put to death. He who was restored to his office promised to remember Joseph unto Pharaoh, and to ensure his release. This promise was forgotten for two full years, until Pharaoh himself had two extraordinary visions which none of his wise men could understand. Then the chief butler remembered his fault, and, seeing his master's perplexity, told him of the Hebrew captive. Joseph was summoned into the royal presence. Pharaoh narrated to him his dreams. Seven fat and fleshy kine came up out of the river, followed by seven lean and ill-favoured ones, the latter devouring the former. Seven full ears of corn were followed by seven blasted with the east wind, the latter again swallowing up the former. According to the interpretation of Joseph, there was thus symbolised seven years of plenty, and afterwards seven years of famine. In consequence of this interpretation, and the advice he tendered as to the mode of providing against the famine, Joseph was made the prime minister of Egypt. In this position the anticipation of his early years was realised. He was himself honoured with the highest dignity, and, as the sequel of his history shows, was the means of preserving alive the children of Israel, and of exercising a powerful influence over their subsequent career.

“The word of the Lord tried him.” It seemed for many weary years as if God had caused him to expect what he could never receive. All the events of his life went in direct opposition to his previous thoughts, his wishes, and his expectations. Apart from the Divine revelation there might have been little ground for surprise; but that God should suffer such a thing to be after the promise of so bright a future would appear inexplicable. His faith was put to a rigorous test, his patience was severely tried. He was kept long without that which he most eagerly would have welcomed, so that the keenness of his sorrows was thereby intensified.

Our subject then is: TRIAL BY THE WORD OF GOD AND THE EXTENT OF ITS DURATION. Let us endeavour to work it out in a form adapted to our own condition, showing how we are made to feel the truth underlying it.

I. OUR KNOWLEDGE OF THE DIVINE WORD IS A MEANS OF TRIAL.—By asserting that it tries us, I mean that it tests our character, and it does this by leaving us without much we expected to receive, and imposing on us burdens from which we would fain be free. Our state, consequent on our acquaintance with the Bible, is not, in the first instance at least, and until a distant date, one of contentment; it is not what we wish it to be. And let it be expressly noted that the trial to which we refer comes to us purely from our knowledge of the Word of God. It is incident to those only who have heard the Gospel of Christ. What forms, then, does this trial assume?

1. It is seen *in relation to our belief*, the Bible demanding our assent to truths which are beyond the range of human discovery. The Word of God, as we possess it in Christ, is the highest disclosure of the Divine nature and character. It makes known to us the spiritual essence of His being; the forms of His personality, as declared in the doctrine of the Trinity; the principles of His government, and the method in which He ensures our eternal life. Christ is revealed as Incarnate God, as the Deity submitting for our sakes to the limitations of humanity. He, the Divine Redeemer, having taken on Him our nature, lived a perfect life, taught the holiest doctrines, wrought a series of miracles, died as a martyr to the truth and as a sacrifice for sin. Afterwards He rose from the dead, ascended into heaven, and there awaits His followers, whom He will welcome to the fellowship of His eternal glory. Now it is evident that much of what is

declared in the Bible is beyond the province of reason. It emphatically asserts what on antecedent grounds we could not have expected, and omits what we should have looked for. Its truths, notwithstanding the noble achievements of intellect prior to our Saviour's appearing, were undiscoverable by the human mind. When men essayed to fathom the deep questions which are here solved, they were surrounded by impenetrable darkness, and either reposed blindly in their own uncertain guesses, or were tormented by the negations of scepticism. We are willing to concede to the rationalist that "the truth as it is in Jesus" is beyond the range of reason; that it is not comprehensible in all its relations by the human intellect; that it cannot be verified by the standard of logic alone. On this account many earnest men in the present day are staggered at the contents of Scripture. They expect to find its doctrines clear to their understanding as sunlight, but have to acknowledge them mysterious and incomprehensible. Hence (in many cases, I believe, it is with sadness of heart) they discredit the assertions of inspiration, and say that it is impossible to receive them. Of such men as these we would not speak with disrespect; but let them beware how they act, for their position is critical. Let them remember that the Creator can never be fully comprehended by the creature. He cannot be brought down to the level of our understanding. We should not make men the measure of God, and deem Him "altogether such an one as ourselves." From the very necessity of our position we are often required to "believe where we cannot prove." If a doctrine is shown on sufficient moral evidence to have proceeded from God, if it is more explicable on the supposition of a Divine than of a human origin, we are bound to assent to it. Reason is not the only arbiter of truth, it is not even supreme, and it can claim to be heard only in conjunction with the moral elements of our nature. We have a heart and a conscience. The heart has deep and ineradicable needs which must be supplied. The conscience utters its verdict in echo of the moral law, and it should be respected. And let every searcher after the truth take heed that he be not influenced by self-love, that he do not reject anything simply because it is not in harmony with his wishes, because it demands a self-abnegation, a humility, a sacrifice of present interests which he is unwilling to manifest. Much scepticism (candour compels us to say it) has its



source in feelings which the higher and better elements of our nature sternly condemn.

Thus, then, "the Word of God" tries many. There is a want of agreement between its assertions and their belief. And, by their conduct in relation to it, it tests their character, showing what manner of men they are. As Bishop Butler has said, "There seems no possible reason to be given why we may not be in a state of moral probation with regard to the exercise of our understanding on the subject of religion as we are with regard to our behaviour on common affairs. The former is a thing as much within our power and choice as the latter." Belief in the truth is possible; it *is not*, as is sometimes assumed, beyond our control. No doubt we believe according to evidence, but evidence must be sought for and carefully weighed. We must not shut our eyes to any part of it. We must not select those aspects of a subject which are pleasing to us and exclude others. We must not be swayed by a proud self-will, by excessive self-reliance, or by prejudice. For in such a case we may turn aside from the noblest truth and accept the grossest errors. In regard to their belief "the Word of the Lord" is to many a means of trial.

2. The next form of trial is *in relation to our conduct*. The Bible demands from us the discharge of duties which are not congenial to our nature, and large numbers who are ignorant of speculative difficulties feel strongly those that relate to Christian practice. We are required to be personally holy, living in the devout recognition of God and of His will as our rule of action. We are to render to Him the service of grateful hearts, to discharge all our duties as unto Him, to be kindly affectioned to our fellow-men, forgiving their enmity, and seeking in all things their temporal and spiritual well-being. We are, in a word, to live in imitation of God, that so we may accomplish His will on earth and be prepared for His glory in heaven. Is this easy? They who have attempted it find it difficult in the extreme. So long as we are satisfied with a life of conventional piety, or conform only to the popular standard of action, we may escape earnest, toilsome exertion. But when we look simply to the Inspired Volume, and endeavour to bring our practice into correspondency with it, we become painfully conscious of moral degradation and impotence. The pure ideal of character presented in Christ, whilst it commands our admiration as being the proper type of humanity, is yet far above us. To be like

Him we must be raised above our former and our present selves. Surrounded by the cloggy vapours of sin, we must breathe a purer atmosphere and be braced as by the upland breezes of heaven. The difficulties in the way of Christian action are as great as are its speculative difficulties, nay, greater by far and more common. We cannot practically "fulfil the law of Christ" without strenuous exertion. We must surrender pleasures we have prized and accept toils for which we have had no relish. We shall never be able to follow Christ unless we "deny ourselves and count all things as loss for His sake." Is it not notorious that many, very many, refuse submission to the Gospel on this ground? And thus "the Word of the Lord" tries them.

3. The Word of God tries us *in our experience or in respect to the fulfilment of its promises.* We do not realise them at the time or in the manner we expect. Joseph's experience is by no means uncommon, many even "dying in faith" without seeing that for which they have waited. Every man who becomes a Christian is convinced of the hollowness of the world's pleasures, the delusiveness and instability of its joys, and the awful reality of its evils. Apart from Christ, our nature is in a state of discord, its affections wasting themselves in lavish devotion to the objects of a worldly life, its powers warped and degraded. Apart from Christ we frustrate the purpose of existence, and in proportion to our candour and reflection shall we be galled with a sense of failure, oppressed with a weight of guilt, and in dread of meeting God. It is for this reason that the invitations of Christ are so precious to us. He promises to impart to those who believe in Him all essential blessedness. Himself the centre of our affections, He will satisfy every lawful desire and train our powers to their proper work. He will remove the burden of guilt and gladden our souls with the consciousness of Divine approval. He will destroy the power of sin and ensure our progress in the life of God, giving us on earth the earnest and in heaven the fulness of infinite joy. We therefore begin our Christian course with high and bounding expectations, the future gilded to its very outskirts with the golden hues of hope. But, ere long, it seems as if "the glory" passed away with "the freshness"; the anticipations of former days are not realised; and now our prospect on earth has lost its brilliance and is tinged with a sombre grey. Christ is indeed fulfilling His promise, but not

as we supposed He would. He is doing it so as to try us. Perhaps we misunderstood the exact import of His words and put a literal interpretation on figurative language, or we overlooked the conditions on which He promised the blessing; and, not having satisfied the one, have naturally missed the other. Or it may be that we are incapable of receiving to a greater extent what He is pledged to impart. The effects of sin are not easily or immediately rooted out of us, and since the enjoyment of spiritual blessings requires a spiritual qualification, it is probably on this account that we have been disappointed. But, explain it as we will, we have not yet received even in Christ that *absolute* rest we portrayed. We were never so conscious as now of the magnitude of our sin, of its deep, subtle hold of our being, of the pressure it has placed on the motive power of our life. We knew not before how many evils were latent in our heart waiting only for opportunity to disclose themselves. Christ has given us a profounder insight into our nature, and our Christian discipleship has taught us that even unto the dying day we shall not fully attain. And hence we have not reached "the heaven of inward happiness," at least, as we pictured it. To no other, indeed, than Christ can we go. Departure from Him would be a retrogression, a return to a lower state. We no more wish for this than the man engaged in the stern duties and high responsibilities of mature life wishes again to become a child that he may frisk away his time in useless mirth. No; Christ is and must be our Lord. Our affections cannot be given to another. His Gospel stimulates our loftiest aspirations and ensures our worthiest joy. From Him we would not, and, as He shall help us, from Him we will not, be severed, for "He is our life." Still our state is anticipative. We are consciously imperfect. There is an incongruity between the promises of the Divine Word and our enjoyment. We are not yet conformed unto Christ. We are not yet partakers of His glory. Not by the present are we satisfied; not within its limits can our thoughts and aspirations be confined. Onwards, onwards are our glances turned. The very energy of Christ's Spirit as it works in us makes us "groan for the adoption—to wit, the redemption of our body." Our past failures by the bitterness of their remembrance, the surrounding voices of sin by their harshness, the sweet melodious solicitations of heaven, alike appeal to us, "Arise ye and depart, for this is not your rest." Thus the hopes of our Christian childhood are not

realised as we imagined they would be. And thus "the Word of the Lord tries us."

II. THE TRIAL IS OF LIMITED DURATION.—It lasted "until His Word came," but no longer. As there came an hour of deliverance to Joseph, so there will to us, premising, of course, that we continue faithfully in the path of duty. Never will God alter the truth we are to believe, or relax the duties to which He summons us, or modify the essential character of His promises; but our relation to His Word shall become such that the trial, the element of pain and disappointment, shall pass away. When, *e.g.*, we accept the truth of Christ on sufficient evidence, although its substance is immutable, although we may never find it to be logically explicable, it will yet gain our assent in an ever-increasing degree. It will quicken and purify our spiritual perceptions, removing the blindness thrown over us by sin. It will restore our nature to a holy condition, sanctifying us and imparting the power of recognition which comes from sympathy. We shall thus know the will of God by a kind of intuition. Let Him speak and we shall recognise His voice. His words will appeal to an inward witness. And even when we cannot verify them according to the rules of logic, we shall feel in our inmost hearts that they are and must be true. They are as medicine to the sin-stricken soul and bring restored health. They are as the bread of life to the hungry, and the revelation of a new world to the dwellers in darkness.

The duties to which we are summoned will not always be uncongenial. We shall be empowered with strength equal to our need. Our souls will become more able for works of righteousness. The self-denial we may have to undergo will be amply compensated by our convictions of integrity and the deep inward assurance of the Saviour's approving love. By reliance on God, by resolute perseverance, our work will lose its irksomeness and become a service of gratitude and joy.

The promises of Scripture may not secure the results we expect. That which we rightly look for may be delayed. But we shall be assured that God is doing for us the thing which is best, that He is adapting His mercy to the necessities of our condition, that He is leading us from one stage of glory to another, and will, in due time, "perfect that which concerneth us." We shall ultimately be made the recipients of a greater blessedness, of a more Divine joy than we

have ever longed for, and so the word of promise shall be more gloriously fulfilled. The honour and the usefulness to which he was raised in Egypt far exceeded the youthful anticipations of Joseph. So shall our final happiness outstrip our expectations. We shall receive it even now according to our capacity. For its completion we must wait, but we can wait with patience, so that our trial shall lose its keenness and our deliverance be begun.

It will be already manifest that in our trial by His Word God has a definite purpose in view, and it is when that purpose is accomplished that our deliverance comes. He is aiming at our moral and spiritual improvement, at our assimilation to Himself. If we did not lack resemblance to God there could be to us no such trial as that which we have described. And we can attain the resemblance only by means of such trial. If God should reveal to us only that amount of truth which is discoverable by our unaided efforts, or summon us to those duties alone which accord with our tastes, or grant us those forms of happiness which of our own will we should solicit, He would confirm us in our ignorance and sin. Our character would not be ameliorated, the distance between ourselves and God would be as wide as ever, our normal relations (as contemplated in His creative plan) would never be restored. He would then descend to our level instead of enabling us to rise to His. But this can never be. If He reveals Himself at all, it must be in such a way that we shall be aware of the disparity between our condition and His purpose, between the actual form and the true ideal of our life. His will, when known and acted on, must elevate us. It is far above us, but, by striving after conformity to it, we shall rise continually higher. Our expectations of happiness are, even in the lowest case, an incentive to perseverance, alluring us from the depths of sin and counterbalancing the loss of sinful pleasures. They turn our thoughts in the right course, and sustain the power of our frail humanity. We shall not, perhaps, have what we look for; if we have, the day of its realisation will be far distant; but, at any rate, our souls are being disciplined and fitted for the highest life.

The glory of heaven is our goal. What it is we cannot tell until we receive it. But of this we are assured, it is infinitely better than our wishes, and God is lovingly and wisely fitting us for it. Some may neglect and spurn the Word of God because it tries them; but

in escaping the trial, as we have now described it, they necessitate a trial of a very different sort—they shall be judged by this Word to their eternal shame and ruin. Like an Ithuriel's spear, it will prove a touchstone for the evil and the good; as a winnowing fan, it will separate the chaff from the wheat. Be it ours to receive with meekness and faith the Living Word of the Most High, knowing that its truths are the light of the mind, its duties the sphere of all manly and heroic action, and its promises the pledge of a perfect humanity. Whatever, as Christians, we are or have now, "we know that when He shall appear we shall be like Him, for we shall see Him as He is."

JAMES STUART.

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### A PLEA FOR EXPOSITORY PREACHING.\*

IN asking your attention to the subject of expository preaching, I am laying my finger on one of the weak spots—I had almost said the weakest—in nineteenth-century pulpit ministrations. To all intents and purposes, on this side of the Tweed continuous expository preaching is unknown; and even on the other, where it used to be the rule, it is fast becoming the exception. No doubt there are reasons to account for its all-but-total absence from England and only partial presence in Scotland, but reasons are not justifications. For instance, it is said: "Our people would not suffer us to take them through a book; and, moreover, we can never feel quite sure of their presence in our places of worship for two Sundays together." This is not the case in Scotland, nor, I imagine, in our English villages. The North British reasons for abandoning the practice might, perhaps, from the people's side, be fairly stated thus: "We object to be taken by a slow train through a book—a train that stops at every single station on the journey." From the standpoint of a hearer, I am free to confess that I fully sympathise with the objection; for I once had the misfortune, when staying in the North, to spend a whole summer in the xvi. of Acts. The engine in this case was a very "heavy father," and the fuel "wood, hay, and stubble" that had never seen Newcastle.

But surely the exceptional abuse of a good thing is no sound argu-

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\* A paper read by the Rev. Peter Morrison, of Norwich, before the Norfolk Baptist Ministers' Fraternal.

ment for its disuse, nor the fact that here and there a Dryasdust is to be found to show that exposition may be made a very torture, a justification for the modern exegesis, the selection of texts to stick paper flowers into them. Is there not far too much of cheap spiritualising—too many anecdotes of doubtful veracity and of undoubted irrelevance injected into every text he takes by the modern sermoniser's hypodermic syringe? A ministerial friend has divided modern sermons into two classes—those with heads and those with tails. The classification is a just one. But is there not a third class to be readily distinguished, which, unaccountably, he must have overlooked—those that have neither head nor tail? You all know the kind of thing I mean—a discourse preached from a text that might have been as fitly preached from any other text between the first word in Genesis and the last in Revelation. The sermon in question is a manufactured burr, composed of anything that came to hand; an *omnium gatherum*, agglutinated with anecdote and thrown at the Bible in a haphazard fashion. The first place where it sticks is given out as the text. To my thinking, no sermon should pass muster that could possibly be preached from any text save that first taken, except, of course, those cases in the New Testament where the same words may be found in some parallel passage. A sermon should be dug out of the text, and to this end the context must be turned up with the spade. It is no good to go mining with a pastepot or a paintbrush (and preaching is mining if we understand it rightly), for no gold is to be come at in these ways. The sermon must abide (to use another illustration) as a branch in the true vine of God's Word, and God's Word must abide in the sermon as the vine in its branch by the free circulation of its vitalising sap. Could our sermons lend an ear, they would hear the Bible saying: "Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, so neither can ye except ye abide in me."

But let it not be supposed that by "expository preaching" I necessarily mean the continuous, systematic exposition of a book in the order of its chapters till that book is at an end. That is a method of exhausting the subject that is sure to exhaust the hearer too. Besides, where the attendance of one's people is a matter of displeasing uncertainty, to travel through a whole book may be to bid adieu to most of them till one gets back again—to repeat the experience of old

Caryl, who was forced to exemplify Job's patience while expounding it. It is said that one old lady alone had sufficient staying power to trot along beside him through that lengthy exposition. We must have due regard to the fitness of things, and modify our methods to suit our circumstances.

What, then, do I mean by "expository preaching"? The question is susceptible of more answers than one. Our divers circumstances suggest varying replies. For those who can count with some degree of certainty on the constant attendance of their hearers, I mean this—the orderly unfolding of a Bible-book of present interest and importance, or of some great subject that demands consideration in the light of Holy Writ. The Epistle to the Romans ever cries for exposition, and that to the Hebrews demands it to-day with especial emphasis. By "orderly unfolding" I simply mean following an order which may or may not be that of the author, or according to chronology. "The Training of the Twelve," by Dr. Bruce, is a good illustration of one kind of orderly exposition; the "Imago Christi" of Dr. Stalker as apt an illustration of another. The cumulative force of the expository method as instanced in these works is most apparent, and the most powerful rebuke that I am able to conceive to that absence of method that trifles half-an-hour with a text torn from its context.

But for those who cannot count on the constant attendance of their hearers, by expository preaching I mean this—the selection and unfolding of subjects from God's Word in such wise that every sermon is a whole, and yet a part—or, if not a whole and a part, at least a whole. There should be from Sabbath to Sabbath some connection in our preaching, but not too much, for too much is even worse than too little. It is Scylla to flit about the garden of the Lord like a bee, a law unto ourselves in the selection of our themes; but it is Charybdis to adopt the serial-story style, that throws out the suggestion that "the end is not yet"—in fact, that the discourse is "to be continued in our next."

The flitting-about method in selection of themes is attended with results that cannot be too much deplored. One of these is that our teaching lacks perspective. Our mental affinities, acting without check, secure an undue prominence to certain doctrines and truths, while others are unconsciously ignored, or else inadequately empha-



sised. In a word, we produce a Japanese enormity and present it as a faithful panorama of Divine revelation; and so it comes about that the hearer *learns* nothing from one class of divines, and gets little or no Gospel from another; that some men are no good to him *when* his soul has been saved, and others are no good to him *till* it has. We need to remember that saints have to be edified, as well as those not saints to be converted, and to provide Sunday by Sunday in the pulpit that spiritual food which is convenient for each. But this we cannot do if we simply give the rein to our mental affinities. What I would suggest, as a means to get rid of this one-sidedness, is that every preacher should prepare a scheme of Scripture doctrine, and from Sunday to Sunday endeavour by its means to review, say in the year, the full orb of Divine truth. By this method his preaching would become symmetrical—at least, to an extent that is far from the case now. He might venture on short courses of sermons here and there, whether he announced them as courses or not. My object would be gained if the course were in his head.

Another suggestion I would venture to make. If preaching ought to be exposition, since we cannot explain what we cannot understand, surely it follows, as a matter of course, that much of the Bible lies outside of our province. Do not misunderstand me when I say this. What I mean is that its writers may, from our point of view, be arranged in two classes—(i.) those who are sympathetic; (ii.) those who are antipathetic—and that it is our duty as ministers to deal with the Word of God to man as the former set it forth. This does not put a limit to the truth to be unfolded, but only to the methods of presenting it. I am led to offer you this somewhat novel suggestion because, to take an instance, I have heard robust divines who would have been at home with Paul making but sorry havoc with the writings of John. Not content with, or forgetful of, their true place in the temple of that mystical divine, they have rudely forced their way into the Holy of Holies, tearing with vandal hands the gossamer veil of his philosophy to shreds—fulfilling, unconsciously, the prophecy of Pope, who foretold, as well as Daniel, the abomination of desolation in these words :

“Nay, fly to altars; there they’ll talk you dead,  
For fools rush in where angels fear to tread.”

Does it not stand to reason that truths in those forms that are

most congenial to us will be more potent instruments for good in our hands than the same truths in forms which are foreign to our methods of thought? It is only a John who can do justice to John when he leaves the beaten track of historical narration. The Goliath of sin may be slain with a sharp sword or with a smooth pebble from the brook. In going against him let us not forget to ask: "Am I a Saul or a David?" The answer to this question will decide for us another: "Whence shall I arm myself, and what shall be my weapon?" Saul stands a better chance of bringing down the monster with a sword; David, who has had no little practice in stone throwing, with a pebble from the brook that, ever since he tended sheep, has set his own sweet thoughts to liquid music. Something less than a steam hammer is required to crack a nut.

But I dare not leave this part of my subject without having laid down the general rule, naming its most notable exception. I refer to the words of the Lord Jesus—of Him who spoke the Truth and also was it. In the words of the mere men whose writings constitute the Bible, the individual human element is very clearly marked. There is no danger, for example, of mistaking the product of Paul's pen for that of Peter's, or James's, or John. Each gives the truth in his own peculiar way; but none gives the white light—*i.e.*, the truth full-orbed. The human element in the Bible may be said to discharge for us the office of the prism: it splits up the truth into its prismatic rays so that it enters us through that channel of colour that is most congenial to us. But with the words of Jesus it is different. They are the truth full-orbed; the white light of truth in its absolute perfection—untinged with the effect of human personality. They come to us *directly*, not as fragments of the truth; but each the truth, the whole truth, and nothing but the truth. We have but to accept them as they stand, to go through no process of addition or subtraction before we can present them to our people as the truth. It was to a great extent the perfect balance of absolute truth in the character of Jesus that made His personality unique. Its uniqueness, moreover, was not so much that of exclusion as inclusion. Those human personalities that most appealed to men were seen to lose themselves in that of Jesus. He was the synthesis of all those glorious colours that none the less spoke of the restrictions of mere man; the white light, because the synthesis, that bespoke the one Divine

perfect personality. It was just on this account that the first question of Jesus at Cæsarea Philippi received the significant reply, "Some say [Thou art] John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets;" and the second, this answer (implied in these facts brought together for the first time in the minds of the disciples), "Thou art the Christ, the Son of the living God."

But, before I bring this paper to a close, let me briefly set before you a few of the advantages of expository preaching from the standpoint of the minister himself.

(1) He has not to waste time in the selection of texts. They rise up week by week out of his subject as he wants them.

(2) Then, again, he is able to see from afar his themes advancing on him, so to speak, in Indian file. This is an unspeakable advantage; for forewarned, he is forearmed against their difficulties. He cries with the women who journeyed to the sepulchre: "Who shall roll us away the stone?" but like them he discovers, on a nearer inspection, that the stone has been rolled away, though it was very great. This result is accomplished in his case by prolonged contemplation of the coming obstacle.

(3) A third great advantage is this—directness of appeal free from charge of personality. Our tongues as ministers are often tied when they ought to be used in uncompromising censure. We fear that parrot-cry, "The pulpit is coward's castle," and, in the silence we maintain in consequence, are guilty of a cowardice even more contemptible. The expository method makes directness of appeal not only expedient, but lawful. Our hearers side with us when, in the course of exposition, we tell them some home truths; for they see that these arise, like so many flowers, or better still stinging nettles, beside the path down which they have been walking for some time. Our object is gained without arousing resentment.

(4) And with this advantage I conclude—to preach becomes easier Sabbath by Sabbath, and not harder and harder the longer we are at it. We get a firmer grip of the Bible day by day—a more exhaustive knowledge of its contents—a practical skill in the handling of our weapon that is not to be had by us in any other way. Moreover, we are working for the future in the present; for our study yields more gold than we can use on one occasion. We are laying up materials for future services—are taking out a longer lease of ministerial life.

## THE CENTENARY CELEBRATION IN THE MIDLANDS.

THE men who inaugurated the greatest movement of modern times were dwellers, not in the metropolis of England and of the world, but in the provinces; and for the most part they were poor and obscure—altogether unknown beyond the limited Nonconformist circles in which they moved. Their home was in the Midlands, and it was fitting that their work should, at this crisis, receive its most signal celebration in the place of its birth. The closing days of May, and the opening days of June will long be memorable in our denominational history. The formation of our Missionary Society and its first Centennial celebration will hereafter be linked in grateful association; and the forward movement, which dates from the present year, will, under God's blessing, lead to results correspondingly as great as those which have already followed "from the day of small things"—as it was so commonly deemed—a hundred years ago. The Centenary Celebration has evoked a degree of consecration and zeal, and called into play moral and spiritual forces whose results will long be felt both at home and abroad, and which, at the close of the next hundred years, may be recalled with not less gratitude and delight than we now cherish towards the memory of the men who have so heroically led us in the ways of God. The Bicentenary of our Mission may be kept on a larger scale than the Centenary, and may have to tell of triumphs which cast all that we have seen into the shade, but the meetings can scarcely be brighter or happier. There cannot be in them a more confident or hopeful tone, or a more fervent desire that the kingdoms of the world should become the kingdom of our God and of His Christ.

At one of the meetings Mr. Baynes related a remark of the late Mr. Tritton to the effect that the force and inspiration of the Jubilee gatherings had remained with him all through his life. There can be no doubt that the inspiration of the Centenary gatherings will be felt in like manner. Those who attended the various meetings will remember them to the end of their days, and in the retrospect of life they will occupy a prominent and honoured place. The *Kettering Leader and Observer* rendered a useful service by reprinting the

report of the Jubilee celebration from the *Northampton Mercury* of June 4th, 1842. The services were held at Kettering, "the birth-place of the Mission," but our Committee on this occasion acted wisely in summoning their friends and supporters to Nottingham, where Carey's great sermon was preached, and to Leicester, where he exercised his ministry, as well as to Kettering where the decisive step was taken.

George Street Chapel, Nottingham, is regarded as the lineal descendant of the chapel in which Carey delivered his epoch-making sermon, though it is not the same building. Harvey Lane Chapel, Leicester, is the same, and yet not the same, as it has been more than once enlarged. Neither is Fuller Chapel at Kettering that in which the magnanimous secretary, the massive theologian, and the sympathetic pastor exercised his ministry. But in all cases we trod on holy ground, ground hallowed by the lives and labours of men whose memory is to-day one of our most potent inspirations for good. It was easier than it ordinarily is to imagine the scenes amid which the Mission originated.

Many of the preachers and speakers pointed out the connection between its formation and the time of earnest and persistent prayer which for many years had preceded it. Dr. Pierson was right in tracing the movement back to Jonathan Edwards, whose ministry in 1734 was the means of a wonderful revival in America, the effects of which were extended to Great Britain. But Edwards's celebrated treatise, "A Humble Attempt to Promote an Explicit Agreement and Visible Union of God's People through the World in Extraordinary Prayer," was, as its title-page affirmed, "occasioned by a late Memorial published by a number of ministers in Scotland and sent over to America." This Memorial was written in 1746, and was unquestionably one of the principal factors in producing the altered conditions which made Missionary enterprise possible.

It was therefore a fitting thing that purely devotional meetings should be held every day, and that these meetings should be largely attended. We rejoiced in these assemblies for prayer and praise, and especially in the earnest, trustful, and practical character of the prayers. One of the speakers (was it not the Rev. S. Chapman of Melbourne?) reminded us that Missions could flourish only in their native air, and that that was in the upper room. The atmosphere of

the upper room was around us from the first of the meetings to the last. There was an evident consciousness of the presence of God, an earnest pleading of the promises, and a spirit of expectancy which is itself the best augury of a coming blessing.

The addresses as distinct from the sermons were uniformly good. Dr. Culross at Nottingham, the Rev. W. J. Henderson at Leicester, Drs. Angus and Underhill at Kettering, gave utterance to the thoughts that were in all hearts, and brought us face to face with the Lord whose servants we and the pioneers of the Mission alike are. The retrospect in which they indulged was no veil for self-complacency. There was, indeed, a frank recognition of the value of the men with whom God had honoured our Society, but there was no misunderstanding of the sources of their power and the secret of their success. The Apostolic character of our missions was illustrated, and the beneficence of their aim asserted, but the spirit throughout was *Non nobis, Domine, sed Tibi*. We were especially pleased that Dr. Angus insisted at length on the supreme place of prayer in Christian life and work of every kind. His address is an admirable sequel to his remarkable sermon on Apostolic Missions, preached in 1871, and recently republished.

Three out of the four sermons were based upon Carey's text, "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and thou shall make the desolate cities to be inhabited" (Isaiah liv. 2, 3). Dr. Clifford at Nottingham was brilliant, epigrammatic, and incisive, full of a fine enthusiasm of humanity. He is in the best sense a modern man, a man who has reached his prime in the latter half of the nineteenth century, but finding both his ideals and his inspiration in fellowship with the living Christ. Dr. Pierson's sermon at Harvey Lane Leicester, had perhaps neither the intellectual nor the rhetorical brilliance of Dr. Clifford's, nor had it the splendid dash, but its exegesis was incomparably stronger, its illustrations drawn from the mission field were remarkably telling, and its spiritual power was profound. The exposition of the text, both in itself and in its relation to the context, surpasses anything we have either heard or read on it, and henceforth the words must have for most of us a new and

richer meaning. With intense and contagious earnestness, Dr. Pier-son urged that our motto for the new century should be "Fear Not" (the peril of unbelief), and "Spare Not" or grudge not (the peril of selfishness); and on the following day he summarised his points by giving us the adage, "Faith dares all with God; Love spares all for God." Dr. Landels preached with great force this same historic text at Kettering. His sermon was delivered under considerable disadvantages in the large tent. A high wind was blowing, and the flapping of the canvas did not facilitate the task of the listeners, but as the Doctor "warmed to his work" his audience forgot everything but his sermon. It was after its own order, different from the two that had preceded it, but a fitting sequel to them both. He dwelt with incisive force on the greatness of the object for which we labour, the vastness of the field, the exceptional facilities we possess for carrying on our work, the sad condition and urgent needs of the heathen, and the obligations under which we are laid to evangelise them, all of which considerations he focussed on one supreme and practical point. Towards the conclusion of his sermon he gave several touching instances of generosity among the poor who had nobly contributed to our mission work. On the last day of the feast the sermon to the young was preached by the Rev. R. H. Roberts, B.A., President of the Baptist Union, who selected as his text Rev. xii. 11. It was a sermon which showed careful and elaborate workmanship, the workmanship of a student and a thinker, lighted up by flashes of imaginative beauty and steeped in tenderest feeling. The preacher was at first nervous and deliberate, as if he were overawed by the greatness of his task; but this added to his power, and his appeals to young men, his calls for fidelity and self-sacrifice, his impassioned earnestness expressing itself in the Welsh *hwyl* had an effect such as is rarely seen in England. It is long since a sermon moved us so deeply as this. Eulogy of the preacher would be impertinent but for his sermon, which made even old men feel young again, we devoutly thank God.

Of the speeches—which, including those at the Zenana meeting numbered about forty—it is manifestly impossible to write at length. Miss Hearn (Marianne Farningham) made a good point in urging that the Centenary Year should be observed by the sending out of one hundred more lady missionaries, who should be supported by a fund raised by the Christian women of Great Britain. Mrs. Turner's

simple account of her work touched all hearts, while Miss Angus, with a combination of devotional fervour and sound business-like sense, concentrated the feeling of the meeting on the practical issues of the work. Mr. Hawker's speech, in the evening of the same day at Nottingham, was bright, genial and forceful—a noble vindication of missions in view of their alleged costliness. Mr. Tymms, as becomes a Professor of Theology, dwelt on Andrew Fuller's relation to the Mission, and showed that but for him there would have been no Carey. The speech of Mr. Hugh Price Hughes was thoroughly characteristic,—and what more need be said ?

Of the Leicester speeches, we were most impressed by Mr. Greenhough's. Its value arose from the fact that it was a personal testimony—the result of his recent visit to the West Indies. Mr. Greenhough had evidently been charmed by the genuineness of the Mission work among the negroes. His mention of their simple piety, their pure and upright lives, their attachment to the Bible, their love for their ministers and for the house of God, and their intense joyousness delighted the audience and deepened their conviction that God had guided our fathers in the right way. The Rev. Arthur Mursell was not less brilliant than he always is on such occasions ; and his reminiscences of his venerated father and other Leicester heroes formed a welcome contribution to our retrospect of a glorious past. From all that we heard, the meeting in Friar Lane where the Revs. S. P. Carey, G. Howard James and F. B. Meyer spoke, was not less interesting than that in Belvoir Street.

The general impression is that the meetings at Kettering carried off the palm. The weather in the early morning of Thursday, June 2nd, was wet and threatening, but before mid-day it cleared up, and sunshine was added to daylight. The town had quite a holiday appearance ; flags were flying in the streets, and as the *Leader and Observer* stated, "all the townsfolk realised the importance of the gatherings, and did all in their power to make them a success." Everything seemed to be in harmony with the spirit of the birthplace and the birthday of Missions. The capacity of Kettering to entertain so many visitors must have been severely strained, and the villages around had an opportunity of showing hospitality. The large tent was erected in a field opposite to the house in which the Mission was founded. We are told that it was capable of holding seven



thousand people. That number could not, however, have been seated. We believe that at several of the meetings there were present from 3,000 to 3,500. Mr. Stockburn, the present occupier of the Mission House, courteously allowed visitors to see the celebrated back parlour, which, though it has since been enlarged and transformed, will always possess a peculiar interest, having, as Mr. Roberts remarked, "come to the front since then." What was emphatically the Missionaries' meeting on the Thursday evening was presided over by Mr. W. R. Rickett, the treasurer of the Society, who, in a short, pithy and earnest speech, pointed out the needs and duty of the hour. The Rev. W. J. Price, of Calcutta, contrasted the state of India to-day with its state when Carey went out. The progress, religious and social, was marvellous; but the claims for further advancement were great and urgent. His plea was "New Missionaries for India this autumn," and the audience cordially endorsed the plea. The Rev. H. A. Lapham gave a singularly able and philosophical account of the Buddhism of that wonderfully beautiful island, of its connection with Theosophy, and of its patent defects. The Rev. J. S. Whitewright, who appeared in Chinese costume, fairly took the audience by storm. His speech was as unique as his dress. He was quaint, lively and sparkling, and "shot" thought after thought into the hearts of the people in a manner which was irresistible. Nothing could have been more impressive than his appeal for more men. It goes without saying that no missionary was more heartily welcomed than the Rev. W. Holman Bentley, whose quiet, persistent work on the Congo has a conspicuous place in one of the noblest chapters in the romance of Missions. No one knows better than Mr. Bentley what that work has cost; no one is more sanguine as to its results, or more urgent that it should be strengthened by immediate reinforcements. His assurance that it had become possible for Europeans to live on the Congo with far less risks than was the case a few years ago was received with deep thankfulness. The Rev. W. F. Armstrong, of the Baptist Missionary Union of America, brought the greetings of his brethren, and gave an interesting account of the Burmese and Telugu Missions. The meeting was fittingly closed by a few words from the venerable principal of Calabar College, the Rev. D. J. East, who mentioned a name that Kettering could never forget, that of the noble champion of freedom, the lion-hearted William Knibb.

In addition to the early service and the sermon of Mr. Roberts, two great meetings were held in the tent on the Friday—an International meeting in the afternoon, and a Thanksgiving meeting in the evening. The former was presided over by Dr. George Smith, the author of the classic "Life of Carey," who brought with him the congratulations of his brethren of the Free Church of Scotland, and paid a magnificent tribute to Carey's genius and devotion. Dr. A. T. Pierson attributed Carey's success first of all to his character as transformed by the grace of God, to his indomitable courage, to his being in the best sense a man of one book, to his education and his entire consecration to God. The Rev. S. Chapman, of Melbourne, stimulated the people by telling of the Mission work of the Australian Churches. Dr. Flett, of Paisley, illustrated the benefits of medical Missionary work. The Rev. H. D. Brown, of Dublin, whose speech was as genial as it was racy, reminded us that if the words "submission to the whole counsel of God" were not emblazoned on the banner of the Baptist Missionary Society, the *raison d'être* of its existence was gone, and he hoped that, as in the last century the Church wakened up to the meaning of one part of our Lord's commission, so in this century it would wake up to the other part. The Rev. James Owen, of Swansea, was, as he always is, wise, eloquent, and practical. He made a memorable contribution to the Missionary enterprise, when he said that the two great words of Christ were "Come" and "Go." "Come unto me" and "Go and preach." The Thanksgiving meeting with Mr. Edward Robinson, of Bristol, as chairman, was addressed by Revs. R. Glover, D.D., G. S. Barratt, B.A., and J. Monro Gibson, D.D. Dr. Glover showed how the people of China were being prepared beforehand to receive the Gospel, and were in a manner waiting for that which only the Gospel can supply. Mr. Barratt showed how the original impulse to missions had come from "the inspired cobbler," and all the societies owed their origin to his work. He addressed himself especially to young men, and contended that the fact that the whole world was now open to them was itself an indication of their duty. England owed a debt to heathen nations which it had not yet discharged. Let them think of the opium traffic in China, and the rum traffic in Africa—the blood money which was being exacted from these peoples. The honour and glory of Mission work should draw many to it. Dr. Monro Gibson's speech was one of the brightest, most cheery,

and stimulating in the entire series, as instructive and inspiring as it was amusing. His illustration of progress from the ascent of the train up the sides of the Rocky Mountains will not soon be forgotten.

The absence of the Rev. J. A. Spurgeon from the thanksgiving meeting was a keen disappointment. We all hoped to see and hear him. But in view of his irreparable loss and the heavy strain of work to which it has subjected him, and with the knowledge that his revered and beloved brother had looked forward to these services, probably in the hope of taking part in them, it is easy to understand how unable he would feel to face such an audience. May the God of all comfort and strength be with him!

The announcement made by Mr. Baynes, that the promised contributions to the Centenary Fund at length exceeded £80,000, was received with general satisfaction. We congratulate him and his colleagues, Mr. Rickett and the Rev. J. B. Myers, on one of the most remarkable and enjoyable series of meetings we have ever attended; on the hold which the Missionary enterprise has taken on the Churches of our denomination; and on the prospects of the greater things which are undoubtedly in store for us. We ought also to express our appreciation of the services which have been rendered in each of the three towns by the local secretaries and their helpers, the Rev. G. Howard James, of Nottingham, the Rev. J. Julian, of Leicester, and the Rev. T. Phillips, B.A., of Kettering. May they be rewarded for their labours a hundred-fold.

The Centenary meetings in the Midlands have demonstrated afresh the harmony of the missionary idea with the genius of the Gospel, and the necessity of giving expression to it if we are personally to know the power of the Gospel. They prove that the success of the past hundred years has exceeded all that we could have hoped for. They illustrate the joy of Christian service, and confirm our Lord's assurance, "It is more blessed to give than to receive." Missions are "twice blessed," and the churches at home have reaped from them more than the heathen abroad. The outlook is full of hope. What it mainly calls for is a stronger faith, a more resolute consecration of ourselves, of our thought, our service, our possessions, to the work of God. Let there be actual self-denial in deeds as well as in words; let us not only give but give up, and with God's blessing it will be difficult to fix a limit to our progress.

LETTER OF DR CAREY TO THE HARVEY  
LANE CHURCH, LEICESTER.

WE are indebted to the kindness of Mr. S. A. Daniell, of Birmingham, for two original letters of Dr. Carey, and one copy of a letter which, so far as we are aware, have not previously appeared in print. One of these letters we publish herewith. It was written when Carey had been ten years in India, and at a time when, as we learn from his biography, he was engrossed in literary and evangelistic labours. His old friends at Harvey Lane retained a warm place in his affections. He sympathised with them alike in their joys and their sorrows, and was especially distressed by their trials. His tender wistful care for the fallen members of the Church, his scorn of mere sectarianism, his generous love for all Evangelical Christians, and his wise counsels as to the cultivation of friendly relations with them furnish a beautiful illustration of his character. The letter is written in graceful and expressive language, such as is in every way worthy of the chaste and generous spirit.

*“ To the Church of Christ in Harvey Lane, Leicester.*

“MY VERY DEAR BRETHREN AND SISTERS IN CHRIST,—I lately received your very kind epistle, and have no hesitation to acknowledge my fault in not having written to you oftener. Though if you knew the many avocations which I am obliged to attend to, I am persuaded you would not suppose me inattentive to you, or to any one else. Indeed, your various changes and trials have been very deeply felt by me, and I hope borne upon my mind at the throne of Divine grace.

“I confess that, considering the fickleness of the human heart, and the great power of temptation over the soul, I scarcely wonder at any inconsistency which I see among good men. Yet some things have happened among you which I should have scarcely expected. Your rapid increase at one time, and unhappy defections at another, have exceeded my calculation.

“Considering the suitableness of Antinomian sentiments to the carnal part, I can scarcely be surprised at some weak persons running into it; but when it is maintained with all the scurrility used by Mr.

G—— in a pamphlet of his which I have seen, and which I think is beneath contempt, I own that I have been grieved at some whom I most affectionately loved joining that party. I suppose their temptations must have been very strong. May the Lord recover them out of the snare of the devil.

“ I trust that you as a body, and each one as individuals, will endeavour to overcome evil with good. Pity the fallen, show every office of love to them, and do everything that can be done to bring them back, considering yourselves lest you also be tempted.

“ A new interest of Independents is established in Leicester. At this I rejoice, as I also do in the Evangelical ministry in the Church of England. I am very certain that you will act wisely, and according to the Word of God, to cultivate the warmest affection towards those who preach the Word of God faithfully, to speak well and affectionately of them, and never suffer party spirit (which is nothing but selfishness in another shape) to make you indifferent to their success and happiness. You will pardon me, I know, if I say that I think I have in some letters discovered, or thought I have discovered, rather too much bitterness in some expressions respecting the other congregations of Christians. I am at a distance, but, perhaps, judge more impartially than if I was a party. You may have received provocation, but no provocation can furnish a reason for the use of one unlovely word, or the indulgence of one unlovely thought, towards those of our brethren who differ from us, or even those who treat us ill. Be assured that I speak this in love.

“ I am most sincerely grieved, indeed, at the accounts which I have received of the falls of Mr. and Miss J—— and Mr. P——. I doubt not but there were sufficient reasons for excluding them from the Church; but is there no hope that there is a seed of grace in them? We should, when dealing with delinquent professors, be long-suffering, not willing that any should perish, but desirous that all should come to the knowledge of the truth. We may hope, and ought to hope and strive, long after it may become necessary to separate persons from our communion. Poor Mr. C——, where is he? Is he yet recovered? Is his wife supported? I think I feel a tender concern for all these persons. Oh, that I could pluck them out of the fire!

“ Do, my dear brethren and sisters, be all of one mind, strengthen

one another, and strengthen your dear pastor. Aim at spirituality and usefulness. Look not on your own things, but each one on the things of others, and seek to shine as lights in the earth, holding forth the Word of life, that I may rejoice in the day of the Lord that I have not run or laboured in vain.

“Were you placed amongst idolaters, where every one is at open enmity against the very name of Christ, you would, as I do, see the value of Christian society, and account it a blessing of so inestimable a nature that nothing of a worldly kind could come in competition with it. Blessed be God, our situation is greatly altered for the better in this respect, though it would be impossible here, when you pass ten thousand people, to say, by any stretch of charity, that one of them is born again. Idolatry and its companion vice go here hand in hand at noonday without a blush.

“The Lord has blessed our undertaking, so that we have now thirty-nine members in our church, of whom twenty-five are natives. We have an opening prospect also in Calcutta, and I cannot help hoping that an interest will be set up there, and in another part, if not in more than one part of Bengal. Our brethren often talk to their countrymen, and are not without zeal.

“A second edition of the New Testament is in the press, and the Old Testament is also printing off, but the greatness of the work causes it to go on more slowly than I could wish. We have dispersed many thousands of pamphlets and are dispersing more.

“It is late at night, and my eyes fail me so much that I can scarcely see what I write; I must therefore conclude by saying that I much, very much, desire your purity, increase, and happiness. You will all accept of my love; but it would appear improper to specify names, though there are some who still occupy a *very great* share in my affections, and I sometimes, in thought, visit you at your solemn meetings for prayer in Harvey Lane Vestry.

“My family is well (Mrs. Carey excepted); my two eldest sons are, through Divine mercy, members of our church; as for myself, I enjoy good health, but am getting old, and my eyesight fails me so much that I cannot read small print by a candle at all. All the other missionaries are well and in good spirits. I was very glad to see young Mr. Burgess in the Company’s service, but sorry that he was in the military line, though I know two great ornaments to the cause

of God in that service. I see that an Ensign Burgess was wounded at taking the Fort of Allyghur about three weeks ago. I suppose it to be him, but have heard no particulars.

“ I am, dearly beloved,

“ Affectionately yours in Christ,

“ WM. CAREY.

“ September 28th, 1803.”

## SUNDAY MORNINGS WITH THE CHILDREN.

### VII.—HOW TO CONQUER EVIL.

ONE of our most familiar proverbs tells us that “ two blacks do not make a white.” It is a truth which we all know, but which we easily forget. It means that whether other people do right or wrong, *we* must always try to do right. Their wickedness will not excuse ours. It is always our duty to be kind and loving, in thoughts and words and deeds. If other people are kind and loving to us, our task is the easier. But if they are *unkind* and *unloving*, our duty is unchanged. Just as the sun shines upon good and bad alike, so must we be tender-hearted and courteous to all. We must try to conquer badness by goodness. The words of the Apostle Paul must be our motto and guide : “ Be not overcome of evil, but overcome evil with good ” (Rom. xii. 21). Let us think of three ways in which we may do this.

#### I.—OVERCOME EVIL TEMPERS WITH GOOD TEMPER.

Some one (let us suppose) is very cross with you. Perhaps you are quite innocent, or, it may be, you have done something to provoke his wrath ; at any rate, he is terribly vexed, and snappy, and disagreeable. What are you to do ? Your natural impulse is to be just as cross in return—to give snarl for snarl, and scowl for scowl. But to do that is to own yourself beaten, and no Englishman likes to be defeated. Besides, it will only make the angry person more angry. It will be like pouring oil upon the flame of his wrath, it will blaze up the more fiercely. You cannot conquer anger by being angry—you only aggravate it. Then try the opposite plan. Return a smile for a frown ; courtesy for rudeness : good temper for wrath. It will not be long, I think, before you win the day.

Did you ever hear of the quarrel between the wind and the sun ? Each claimed to be the strongest, and one morning they agreed to put their powers to the proof. A traveller had just set out upon his journey, well wrapt up in a warm overcoat because of the keen morning air, and the wind challenged the sun to see which of them could make him take off his coat. The sun agreed, and said that the wind might try first. So it swept down from the N.E. with piercing, icy breath. It tossed the leaves and the boughs of the trees. It blew the dust in great clouds. It howled and whistled past the poor traveller and made him totter in his walk. But the harder it blew, the closer he buttoned his coat, and at

last the wind gave up in despair. Then the sun began to peep through the clouds. The traveller looked up with delight and strode along bravely. But as the wind fell, and the sunshine became more powerful, he began to feel very warm. So he loosed first one button, and then another, until his coat was quite unfastened. And the sun kept on shining in the heavens, until the traveller's reluctance was overcome, and he took off his coat and slung it across his shoulder. Then the wind acknowledged that the warm and welcome rays of the sun were mightier than its own most piercing blasts.

It is just so in our lives. If one meets you who wears a shabby coat of ill-temper, your scowling and frowning won't make him lay it aside. But, if you meet him with a smile, and attack him with the sunshine of love, he will soon throw it away in disgust.

But bad temper soon leads to angry words. What is the best way to meet them? I answer again—

## II.—OVERCOME EVIL WORDS WITH GOOD WORDS,

In olden times, the sword was the principal weapon in war, and to be a good swordsman was like being a good marksman nowadays. Soldiers used to take a pride in their skill, and learn to do very wonderful feats. They would split a splinter as it stood erect upon the table, or they would divide an apple in halves upon your outstretched hand without letting the edge of the sword touch your palm. But the hardest feat they attempted was to *cut through a down pillow*. "How was that?" you say. "A down pillow is soft enough." Yes, and that was just the difficulty. Its softness turned the edge of the finest blades, and made it terribly hard to cut through it. In the sieges of those days, before gun-powder and cannon were invented, soldiers used great battering rams to knock down the walls. But those who were inside used to baffle the attack by letting down bags of chaff and beds of down to receive the blow, and the crashing strokes, which would have made a breach in the solid walls, fell quite harmlessly upon these soft cushions. So, you see, both the sword and the ram found soft things to be the hardest to penetrate. It is the same with the weapons of anger. The best defence against them is not stern harshness, but soft gentleness.

A little boy who lived on the edge of a great forest was one day playing where there was a wonderful echo, and, as he shouted for joy, he heard an answering cry. "Hallo!" he shouted. "Hallo!" said Echo. "Who are you?" he asked. "Who are you?" was the reply. And he fancied that some other boy was mocking him, and became very angry. "Why don't you come out?" he cried. "Come out!" answered Echo. Quite exasperated, he shouted, "I'll fight you!" and the voice replied, "Fight you!" Then the little fellow ran home and told his mother that there was a boy in the forest who mocked him and made fun of him and threatened to fight him. And his wise mother, who knew all about the echo, smiled, and said, "Run out again and shout, and, when you hear the strange voice, say 'I love you,' and see what answer comes. So the child ran out and shouted "Hallo!" Echo answered "Hallo!" "I love you," he cried again; and Echo replied, "I love you." Is it not a beautiful lesson? If you make



faces before the mirror, you see all the ugly looks reflected on its bright surface. And so the people around us often reflect our own temper and speech. Angry words provoke angry replies. But, as King Solomon taught, "A soft answer turneth away wrath."

A tiny girl came once to her mother in great trouble. "Is every word of the Bible true?" she asked, with a grave and serious air. "Why do you ask?" said her mother. And the child answered, "Because the Bible says, 'A soft answer turneth away wrath,' and when Charlotte spoke to me in a rage I gave her a soft answer, but it did not turn away her wrath." It was a very natural difficulty. But the Bible does not promise that *in every case* and *at once* a gentle reply will send all angry feelings away. What it means is, that a soft answer generally does so; it is a shield from which the arrows of angry speech usually glide harmless and innocent. But in any case our duty is just the same. We must not reply to evil words with evil words, but with good words. To answer back is not to conquer, but to be conquered by evil. There is an old story which tells how Mahomet and his friend Ali were, one day, walking together, when they met an old man who began to abuse and rail at Ali for some fancied injury. For a time Ali bore it in silence, but at last his patience gave way, and he returned railing for railing. Then Mahomet left him, and walked quietly away. Soon after the two friends met again, and Ali, greatly offended, asked, "Why did you leave me alone to bear the abuse of that insolent man?" Mahomet replied "O Ali! while that old man abused you, and you were silent, I saw ten angels around you, who replied to him. But when you began to return his insults, one by one the angels left you, and I also came away." While he bore the man's insults with patient meekness he was his superior. As soon as he answered back he lowered himself to his level. Don't let the evil words of other people provoke you to lower yourself.

Let us move one step further along the same line of thought, and learn that it is our duty to

### III.—OVERCOME EVIL DEEDS WITH GOOD DEEDS.

This is what the Apostle especially refers to in our text. He says that we are not to avenge ourselves upon our enemies, but to treat them kindly. If they are thirsty we must give them drink; if they are hungry we must feed them; and Paul tells us that this will be the best revenge, because it will make them sorry that they ever harmed us. Our kindness will be like a hot pan of coals upon our enemy's head.

When I was a child I used to listen with delight to the tales told of William Haywood, a brave working man, who did untold good by his faithful witness for God and righteousness in the little town of Stourport, not far from my dear old home in Worcestershire. One of the many stories of his courage and forbearance illustrates this lesson well. There was a public-house where many young men used to gather on the Lord's-day, and spend the sacred hours in drinking and card-playing, a shameful vice, and the old man's heart was grieved to see so many treading the path of the destroyer. So he used to take his stand outside the windows, singing the verse—the only one he ever did sing—"Praise God, from

whom all blessings flow"; and then, with earnest pleading, warn the revellers of their folly and sin, and point them to Christ as their Saviour and rightful Master. This made these wild young fellows very angry. They tried many ways of closing his mouth. And one day, while he was in the midst of his address, one of them who had filled a pail with foul water from a dung-heap, came behind him and emptied it on his head. They thought that would anger him beyond endurance, that he would be provoked to fury, and that afterwards he would be ashamed to talk to them any more. But no. The old man exclaimed: "Bless the Lord, O my soul, and all that is within me bless His holy name!" And then, falling on his knees, befouled as he was, he prayed for the reckless and hardened men, that God might change their hearts and forgive them. They were melted by his words. They slunk away in silent shame; and the ringleaders of the attack abandoned their godless course of life, and became earnest and devoted Christian men. William Haywood had "overcome evil with good."

Oh! if boys and girls would learn this lesson, what happy homes there would be! In most cases it seems to be quite otherwise. Tom loses his temper over some little thing, and hits Jack. So, of course, Jack must hit him back again, and there is a downright quarrel, and in the end both Tom and Jack are worse off than when they began. Or a brother and sister come to words about a mere trifle, and words lead to blows, and perhaps for many days these foolish children will spite one another, and make each other miserable. Now, I don't believe in such nonsense at all. It seems to me sheer folly, without any use or purpose. I believe in going to the root of the matter, and if you are to do anything at all to your enemies, I say at once—*kill them*. That is the only sensible plan. When they are quite dead they can't trouble you. But the only way of *killing an enemy* is by *making him your friend*. And there is only one way of doing that—by kindness. So we are brought round to the text once more. Return a kiss for a blow, a good deed for an evil one. "Be not overcome of evil, but overcome evil with good." There is a very old Sanscrit verse, which I should like you all to remember, and with which I will conclude:—"Forgiveness conquers man. What is there which forgiveness cannot achieve? What can the wicked do to him who holds the sword of peace in his right hand?"

G. HOWARD JAMES.

## NOTES AND COMMENTS.

THE BAPTIST UNION AND OUR DUTY TOWARDS IT.—The controversy arising out of recent unhappy events still continues, though we had hoped that after the recent declaration it would have been possible for us to forget the things behind, and unitedly devote ourselves to the work before us—the great and varied work—which so urgently needs our devotion. One correspondent asks us if we must not separate ourselves "now that the Baptist Union is uncertain about the Divinity of Christ?" How with Mr. Williams' resolution before him he can ask such a question, on such a ground, we are at a loss to conceive. The Baptist Union is not uncertain about the Divinity (say rather the Deity) of

Christ. Unitarians and those who are doctrinally in sympathy with Unitarians have no place in the Union, and must feel that they have none. *They* would go out from us because, so far as the grounds of our Union are concerned, they are not of us. Mr. Aked himself has avowed in the frankest manner and most emphatic terms his belief in the Deity of Christ. In what light we regard his action our former notes have made manifest. But we shall not win him from "the error of his ways" by harshness and denunciation. There is surely, also, some call for orthodoxy of heart as well as of head. Compassion and forbearance, meekness, gentleness, and love, are as much a part and as important a part of the law of Christ as is accuracy of creed. We have no sympathy with laxity of belief. The spirit of indifferentism is both irrational and profane; but continual and unnecessary wranglings, endless suspicions, heresy-hunting, and uncharitable dogmatism are deeply to be deplored. There is no reason why the sturdiest Evangelical should not feel at home in the Baptist Union. To speak slightly, and even falsely of it, as some, however inadvertently or unconsciously, are doing, is to inflict on it a cruel wrong, and we cannot injure it without injuring the churches of which it is composed, the societies which it controls, and the many brave men who, as evangelists and village pastors, are supported by it in various parts of our country. In the year when we are celebrating the Centenary of our Foreign Missions we ought to draw closer to one another, and not needlessly to separate. No one could have attended the meetings at Nottingham, Leicester, and Kettering without feeling that Baptists are loyal to evangelical truth to the very core, and the spirit of those meetings is the spirit of the Baptist Union. There was throughout no nobler or more stirring utterance than the sermon of the President of the Union, and we know no man among us who would not give to that sermon his heartiest Amen.

"THE ELDER RYLAND'S" REBUKE OF WILLIAM CAREY.—The story which is almost universally used to illustrate the difficulties with which Carey was confronted among his own brethren must in all probability be regarded as doubtful. Point has been given to many a speech by the statement that, in answer to Carey's question whether it was not the duty of the Church to send the Gospel to the heathen, Mr. Ryland, who was chairman of the meeting, shouted out, "Young man, sit down; when God wishes to convert the heathen He will do it without your help or mine." Dr. Culross considers that the story is related "probably with some embellishment." Dr. George Smith affirms that "old Mr. Ryland always failed to recall the story, but we have it on the testimony of Carey's personal friend, Morris of Clipstone, who was present at the meeting of ministers held in 1786, at Northampton, at which the incident occurred," but his report of what Mr. Ryland said differs from the usual form. "You are a miserable enthusiast for asking such a question. Certainly nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first." A lineal descendant of John Ryland writes to our contemporary, the *Christian World*, protesting against the repetition of the anecdote as unworthy of credence. He

says that Dr. Ryland, in his "Life of Andrew Fuller," affirms that his father had left Northampton before the ministers' meeting in 1786, and that he well remembered the discussions at the meetings of 1785, "in which no room was left for that ill-natured anecdote." Dr. Ryland further stated, in regard to the anecdote, "I never heard of it until I saw it in print, and cannot credit it. No man prayed and preached more about the latter-day glory than my father, nor did I ever hear such sentiments proceed from his lips as are here attributed to him. It is true he admitted the idea of a personal reign of Christ upon earth, between the first and second Resurrection, and supposed that this period is properly to be styled the Millennium; but he also expected that long before this the Gospel would be spread all over the world, and I never remember his expressing an expectation of miraculous gifts being granted for that end." That the anecdote accurately represents the state of feeling prevalent in the churches there can be little doubt; but as to the accuracy of the anecdote in itself, there is apparently considerable doubt. The testimony of Dr. John Ryland is certainly not less weighty than that of Mr. Morris.

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FACILITIES FOR TRAVELLING.—In a recent article we remarked on the contrast between a hundred years ago and now in respect to the means of travel. The founders of our Missionary Society could not easily go from one part of the kingdom to another to stir up missionary feeling and secure pecuniary support for the enterprise, and it was still more difficult for the missionaries themselves to reach their destination. Even fifty years since matters were very different from what they now are. The circular announcing the Jubilee meetings at Kettering state that "Blisworth is the station nearest to Kettering on the railroad from London to Birmingham. It will promote the convenience of friends intending to be present, both as to providing conveyances from Blisworth to Kettering, and accommodation there, if they can send a notice of their intention to No. 6, Fen Court, London, or to J. C. Gotch, Esq., Kettering." The distance to be travelled by coach would thus be about five-and-twenty miles! The world moves in more senses than one. The progress of the nineteenth century has been remarkable. It would be an interesting and instructive study to attempt a comparison of the material and the spiritual progress of our age, and show how the one has influenced the other. The debt is not all on one side. There has been on both sides an illustration of give and take. The progress of the physical sciences and the mechanical arts, geographical explorations, increased means of communication, the postal and telegraph services, have aided the work of the Christian Church, and brought into the treasury of Christ "the riches of the Gentiles." In connection with this subject, which might be profitably discussed by our Young People's Missionary and other societies, we may suggest the study of such books as "The Railways of England," by W. M. Acworth, which has already passed into its fourth edition, and is as interesting as any romance we know; "Ocean Steamships: a Popular Account of their Construction, Development, Management, and Appliances, by Various Writers"—an equally fascinating volume and copiously illustrated. The perusal of these

volumes will do more than almost any others to illustrate the difference between then and now. Both of these volumes, "The Railways of England" and "Ocean Steamships," are published by Mr. John Murray. Other works, relating to another side of the subject, are "Pioneers of Electricity" and "Heroes of the Telegraph," published by the Religious Tract Society.

THE WESLEYAN TERM OF MINISTERIAL SERVICE.—The Special Committee appointed by the Conference to consider the proposed extension of the Term of Ministerial Appointment to a Circuit, and the desirability of securing by Act of Parliament liberty of action for the Conference, should the Connexion as a whole be favourable to the change, has issued its report. The recommendations of the Committee go as far as the general feeling of the Connexion will allow, and open the door for such changes as will be generally approved. "The Committee deems it proper to place on record its conviction, which it believes is the conviction of the Connexion generally, that the working of the itinerant principle, and, on the whole, the three years' limit, has in the past been highly beneficial to our Church. Nevertheless, in view of difficulties which have for many years past been found to arise, sometimes in circuit and sometimes in home mission work, and also in the army and navy work, it has become very desirable that power should be obtained from Parliament for Conference to be at liberty to extend the limit of ministerial appointment to such a period as may to the Conference seem fit. The Conference should declare that in its circuit administration it is resolved to adhere as a general rule to the three years' limit. That the exception should be as follows:—(a) In special cases where it is desirable that the same minister should be retained in the circuit for more than three years, the term may be extended, so, however, that the whole period of appointment shall not exceed six years, provided always that the minister be invited to remain by a majority of not less than three-fourths of the members of the March quarterly meeting actually present. (b) That in cases of special home missions the Conference should have the power, after appointing a minister for three years in succession, to continue the appointment of such minister for successive periods of three years each (the appointment being renewed annually), provided that the committee of the Mission, and the quarterly meeting (if any) connected with the Mission, recommend such renewal of the term of appointment by at least a majority of three fourths of those actually present, and that it be sanctioned by the Conference in its representative session after careful inquiry by a committee to sit during the Conference." The three years' limit has some advantages, but to follow it universally is certainly not conducive to the interests of Methodism. We have known cases in which great gain would have resulted from such an extension of service as the Committee propose. Their solution of the question seems to us wise and practical.

THOSE REBELS THE DISSENTERS!—The coarse invectives directed a few weeks ago against Dissenters, by the Vicar of Barking, during a clerical conference at Braintree, in Essex, have been followed by similar denunciations in the West of

England. The Rev. Morris Fuller, speaking at a conference at Barnstaple, declared Nonconformity to be a national sin. "Dissent was in religion what rebellion was in the State; schism and heresy were included with sedition, privy conspiracy, and rebellion in the same deprecation in the Church Litany. It was rebellion against the National Church, it was opposed to the teaching and example of Christ, to the teaching and example of the Apostles, to the practices of the Primitive Church; it rejected the Temporal Mission of the Holy Ghost, and was like an amputated limb; it was contrary to the mind of Christ; it was rebellion against the Apostolic College, and it was, therefore, contrary to Christianity, and it introduced that lawless spirit of anarchy, that 'dissidence of Dissent,' as a principle, and for its own sake, into their parishes which would not have been tolerated even in Judaism. The country parishes were in danger of going back to paganism, and the parish priest was told by the School Board to stand on one side lest his creed and catechism should offend that tricky and sensitive thing called the Nonconformist conscience possessed by some of the ratepayers." Yet after this graceless and narrow-minded invective—the utterance of an unenlightened and uncharitable mind, the reverend gentleman affirmed with delightful inconsistency that some of his dearest friends were Nonconformists, and he knew them to be leading saintly lives! How saintly lives can result from rebellion and from the spirit of anarchy and opposition to the mind of Christ, we leave it to this accuser of his brethren to say. From such a Christianity as his we can only pray, "Good Lord, deliver us."

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THE CONSCIENCE CLAUSE IN NATIONAL SCHOOLS.—Mr. Fuller feels aggrieved that the parish priest has to stand aside, but we have during the past month had an illustration of the necessity of compelling him to do so. At Ringstead, in Northamptonshire, some forty Nonconformist children claimed the protection of the conscience clause, because of the unwillingness of their parents that they should learn the Church Catechism. The protection could not be formally refused, but the clergyman and the schoolmaster attempted a mean revenge. The children were always marked on the register as present, that the grant might not suffer, but they were put down day after day at the bottom of the class, *i.e.*, regarded as absentees, and in this way punished for their refusal to accept the religious instruction against which they protested, and which the law will not allow to be forced on them. The managers of the school, when questioned on the subject, beat about the bush, and sought to conceal the real facts of the case; but thanks to the persistency of Mr. F. A. Channing, M.P., who introduced the matter into the House of Commons, the illegality has been brought home, and the parish priest and his abettors have been warned against a repetition of the offence on pain of losing the Government grant. The case is typical. There are many others like it, and Nonconformists should everywhere be on the alert against "that tricky and sensitive thing," the authority of the parish priest.

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THE FORTHCOMING GENERAL ELECTION.—The present Parliament will probably have been dissolved before this note can be in the hands of our readers, and the

country will be in the throes of a general election. The nation has reached an important crisis in its history, and it is imperative on all Christian citizens so to exercise their influence as to aid every wise and just reform. The decisions of our Supreme Legislature necessarily affect the moral and even the spiritual welfare of the nation. "Justice to Ireland" should certainly be done, but it is not the only, nor even the supreme, object at which we should aim. The extension of local self-government is needed in London and Great Britain generally. The reform of the liquor traffic, in the direction of local option, and the closing of public-houses on the Sunday, is urgently called for, and should have a foremost place in our programme. The evils of gambling, which Mr. Gladstone has aptly described as a vice not less base than it is prevalent and pernicious, should be checked *among rich and poor alike*. The accursed opium traffic, and the demoralisation of the native races in Africa and elsewhere, should be prohibited. Courts of arbitration should supersede the barbarous appeal to war. The land laws should be reformed, and complete religious equality should be demanded; and this means disestablishment for which Wales and Scotland are ripe, and England will be when the hour for it arrives. With the London Nonconformist Council we deprecate "the spirit of indifference and the narrowing effect of excessive partisanship," and urge our readers to regard the franchise as a sacred trust, and to exercise it as in the sight and service of God. We are glad that our friend, Dr. Kennedy Moore, secured in the insertion of the appeal of the Council the following:—"The placing under public control of universities, colleges, or schools, supported in whole or part out of public funds, whether Imperial or local. Resistance to all attempts to establish diplomatic relations with the See of Rome, or to frame any enactment in any part of the empire with reference to Romish demands." We do not for a moment believe that under the supremacy of the Imperial Parliament "Home Rule means Rome Rule," but we are opposed to any and every concession of exceptional privileges to the Romish Church. The appeal of the Nonconformists of Ulster to their brethren in England seems to us out of harmony with the principles and history of Nonconformity. It ignores important elements in the situation, and breathes a spirit of mistrust and foreboding which are quite unwarranted. Our brethren are wiser and stronger, and will exert an immeasurably greater influence on the future of politics than they affirm.

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## REVIEWS.

THE CENTENARY VOLUME OF THE BAPTIST MISSIONARY SOCIETY, 1792-1892. Contributors, W. J. Henderson, B.A., S. Vincent, R. Glover, D.D., E. Medley, B.A., D. J. East, W. Landels, D.D., J. Clifford, D.D., and E. B. Underhill, LL.D. Editor, John Brown Myers. Published by the Baptist Missionary Society, 19, Furnival Street, Holborn, E.C.

THE place of honour among our reviews this month is naturally claimed by the volume which will prove one of the best memorials of a memorable year. It is a history in brief of the rise and progress of our beloved Missionary Society from

the time when the conception of it dawned on the minds of Carey and Fuller down to the close of last year. A minute account of an enterprise so vast, so lengthened, and so diversified cannot be compressed into 344 pages, but we may at least acquire from these pages a clear view of the essential principles of the Missionary enterprise, of the conditions under which it is carried on in countries far apart and strangely dissimilar in their character, traditions, and customs. All the salient features of the methods of the work—preaching, teaching, translating, philanthropising—are described; and to illustrate the progress of the work thoroughly, typical facts are recorded. The writer of this notice has recently gone over in his own reading most of the ground traversed in this volume, and has been immersed in the pages of old magazines and pamphlets, biographies, reports, &c., and he can testify to the thoroughness, the carefulness, and the accuracy with which the whole volume has been written. It is a marvel of condensation, brief and succinct, but nowhere obscure; bringing into prominence precisely the facts which a general reader will most desire in order to a clear and comprehensive view of the entire subject. The task has been divided as follows:—"Holding the Ropes," Rev. W. J. Henderson; "India and Ceylon," Rev. S. Vincent; "China," Rev. R. Glover, D.D.; "Africa," Rev. E. Medley; "West Indies," Rev. D. J. East; "Europe," Rev. Dr. Landels; the "Orissa Mission," Rev. Dr. Clifford; "Bible Translation," Dr. Underhill. The Rev. J. B. Myers has had editorial charge of the volume, and has also prepared a number of tables which, for missionary speeches, are by no means the least useful parts of the volume. The list of the Society's missionaries from its formation, and the annual income and expenditure from 1793 to 1892, are two tables of special worth. We should like, while unreservedly commending the volume throughout, to suggest the special study of the sections on Europe, Orissa, and Bible Translation as recording facts which are generally less familiar than they should be. Dr. Underhill's summary of the progress of translation is one of the choicest and happiest pieces of work we have seen; and Baptists are, in many cases, strangely ignorant of the facts he relates. The illustrations are profuse and of a high class. They must have involved long and patient thought and labour. The maps also are such as any scientific body, such as the Royal Geographical Society, would be proud of.

ESSAYS ON LITERATURE AND PHILOSOPHY. By Edward Caird, Professor of Moral Philosophy in the University of Glasgow. Two vols. Glasgow: James Maclehose & Sons.

PROFESSOR CAIRD is, as these volumes show, well versed in literature—ancient, mediæval, and modern—but he is interested in it mainly because of its philosophy. He is one of a band of keen and eager thinkers, who in Scotland—even more, perhaps, than in England—have gained acceptance for the doctrines of the Neo-Kantian school, whose fundamental positions are assumed again and again throughout these essays. Whatever may be our attitude towards these positions, whatever we may think of the relation of the universal to the individual, and of the whole to its parts, we cannot fail to enjoy the luminous exposition and the subtle criticism, conveyed as it is in the clearest and most graceful English,



which form the principal charm of these volumes. Professor Caird avoids all vagueness and confusion of thought, and, though his philosophical tests are not beyond question, they are at least a potent instrument available in every sphere for the proving of all things, and give to his decisions a definiteness which it is refreshing to meet. The essays in the first volume are on "Dante in his Relation to the Theology of the Middle Ages," "Goethe and Philosophy," "Rousseau," "Wordsworth," "The Genius of Carlyle"; while the second volume contains the two *Encyclopædia Britannica* articles on "Cartesianism" and "Metaphysics." Of the two latter we cannot here attempt to speak. Their merits are familiar to all students of philosophy, and it is a great advantage to possess them in this convenient form. The essays on Dante, Goethe, Rousseau, and Wordsworth bring us in contact with a critic who is also a seer, who has pierced his way to the heart of his subject and discusses it from within. Whether poetry be "a criticism of life" or not, it is certain that Wordsworth had a philosophy of his own, and that its principles found continuous expression in his verse. His attitude towards nature, not less than towards man, has often been pointed out, but rarely with greater felicity than here. Professor Caird's contention that Wordsworth is Rousseau moralised, Christianised, and, as it were, transfigured by the light of imagination, is illustrated with considerable ingenuity, and with a sobriety and force which carry conviction. This essay should certainly have a place beside those of Matthew Arnold and Principal Shairp. The discussion of the relations between poetry and philosophy, in the critique on Goethe, is another instance of incisive lucidity. But on several grounds we regard the Dante as the most interesting and suggestive. The relation of Dante to Mediæval Catholicism is principally seen in the fact that, in attempting to revivify its ideas, he "betrayed its secret." "As Plato, in his "Republic," developed the ruling ideas of Greek politics to a point at which they necessarily break through the form of the Greek State and destroy it, so Dante, in giving a final and conclusive utterance to mediæval ideas, at once revealed the vital source of their power, and showed where they come into contradiction with themselves and point beyond themselves." It is only in this sense that he was a Reformer before the Reformation. He was, however, a philosopher not less than a poet, and we are told that "the reason why Dante is able to be philosophical without ceasing to be poetical, is the same which enables Plato to approach to poetry without ceasing to be a philosopher. By Dante, as by Plato, every part is seen in the light of the whole, and therefore becomes a kind of individual whole in itself." "The synthetic power of poetry, which individualises all that is universal, is made the servant of the philosophic synthesis, which overcomes abstraction by grasping ideas in their relations."

The following paragraph admirably discloses the drift of the essay in a more concrete form :—

"Dante comes at the end of the Middle Ages, and, as has already been indicated, it was his work to bring the mediæval spirit to a consciousness of itself, and so to carry it beyond itself. He does so, however, not by the rejection of any of its characteristic modes of thought. He does not, like some of his immediate suc-

cessors, recoil from the one-sided spiritualism of the Middle Ages, and set against it a naturalistic delight in the beauty of the world of sense. Nor does he rise to that higher perception of the spiritual in the natural which has inspired the best modern poetry. He was no Boccaccio or Heine, raising the standard of revolt in the name of mere nature against all that hindered her free development. Nor was he a Shakspeare or Goethe who could spiritualise the natural by force of insight into its deeper meaning. But, accepting without a shadow of doubt or hesitation all the constitutive ideas of mediæval thought and life, he grasped them so firmly and gave them such luminous expression that the spirit in them broke away from the form. The force of imaginative realisation with which he saw and represented the supernaturalism, the other-worldliness, the combined rationalism and mysticism of the Middle Age, already carried in it a new idea of life. In this view we may say that Dante was the last of the mediæval and the first of modern writers."

How far we can by the aid of Professor Caird's Hegelian principles reconcile the real with the ideal, the material with the spiritual, the finite with the infinite, and the Church with the world, is, on many grounds, open to dispute, and the question is too wide and abstruse for discussion here. Much that he advances is in harmony with the teaching of our Lord Himself, though there are points of a metaphysical and abstract character which cannot readily be conceded.

Practically, such a reconciliation as he suggests is effected by the simplest and most unlettered believer, and, so far, we are prepared to allow that "the real lesson to be learned from such an abstract opposition is just the reverse of that to which it apparently points. It is that the opposing forces can never cease to be rivals, and are therefore never safe from impure compromises, until they are brought to a unity as complementary manifestations of one principle of life, which at once reveals itself in their difference and overcomes it. The problem is not to divide the world between God and Cæsar, or, as we should now say, between God and Humanity, but to give all to God in giving all to Humanity, Humanity being conceived, not as a collection of individuals, but as an organism in which the Divine Spirit reveals Himself."

Essays, which take us so far out of the beaten track and repudiate the commonplace so thoroughly as these, are well worthy of repeated perusal. It is pleasant to meet with thinking so remote from the shallow and superficial platitudes which have gained so wide a currency, and to be ourselves roused to thought by one whose work is as robust as it is graceful.

COMMENTARY ON ST. PAUL'S EPISTLE TO THE EPHESIANS. By Rev. John Macpherson, M.A., Findhorn. Edinburgh: T. & T. Clark.

MR. MACPHERSON has rendered great service to students by his translations of Schürer, Rübiger, Ebrard, and Buhl, and his Commentary on the Ephesians is a not unworthy crown to such service. His training as a translator has been an admirable preparation for original authorship, and the volume proves that Mr. Macpherson is not only a scholar, but a sound critic, a careful exegete, and a robust thinker as well. He has here given us, if we mistake not, the fruit of

many years minute and persevering labour. The section which deals with the literature of the Epistle is peculiarly valuable as a guide to the best books upon it, whether of a critical, doctrinal, or practical character, and as defining their special notes, but it also proves the extent of the author's reading and the discrimination with which it has been accompanied. The Introduction deals succinctly and adequately with the various questions which fall under the head of *Prolegomena*. The picture of Ephesus and of the Ephesian Church is peculiarly vivid, and of notable value is the discussion on the character and type of doctrine in the Epistle. Mr. Macpherson plainly conceives it to be the chief duty of a commentator to "set forth in detail the meaning of each phrase, and to trace carefully the progress of the argument and the development of spiritual and experimental truth." This aim has been kept steadily in view, and realised with a degree of success which has rarely been surpassed. The Commentary is exactly of the kind which we should place in the hands of a thoughtful and cultured reader, who desired to reach the very heart of the Apostle's thought, and to understand its relation to the entire body of Christian truth. For Mr. Macpherson is not only a commentator, but a theologian, who believes in the unity of the Divine revelation and in the possibility of presenting its teachings as a comprehensive and consistent whole. His position is that of a moderate Calvinist, liberal and enlightened, but scornful of weak compromises. His rejection of the Circular theory of the Epistle, his opinion as to its being of somewhat later date than the Colossians, his fearless advocacy of the doctrine of Election, may not (for different reasons) meet with universal approval, but it will be impossible not to recognise in the volume a commentary of unusual value—fresh, vigorous, and learned—an indisputable aid to the better understanding of one of the sublimest sections of Scripture. As Baptists we are specially gratified with his exposition of chapter iv. 5.

THE EPISTLES OF ST. JOHN. The Greek Text, with Notes and Essays. By Brooke Foss Westcott D.D., D.C.L., Bishop of Durham. Third Edition. Macmillan & Co.

THE nine years which have elapsed since the first edition of this Commentary appeared have given us no work of equal value, and the present generation, at any rate, is not likely to see it dislodged from its place of primary importance. The Bishop of Derry, in his volume in "The Expositor's Bible," warmly says of Dr. Westcott, that his "subtle and exquisite scholarship deserves the gratitude of every student of St. John"; and in a still more recent volume of lectures, Dr. Charles Watson says that those who wish to catch for themselves the true sense of the terms used by St. John will find ample help in the "Greek Text of the Epistles" as edited by Dr. Westcott, adding that "his are books which can scarcely anywhere be opened in vain." This judgment will be endorsed by all who are competent to express an opinion on it; and as the writings of "the beloved disciple" are gaining a stronger hold on the best minds of our age, and his presentation of the sources and principles of the Christian life has a special adaptability to our present-day needs, it is a matter of supreme moment that his thought and teaching should be comprehensively and adequately expounded.

Dr. Westcott has been frequently described as a Christian mystic. He is a mystic very much in the same sense as the Apostle John was. His is not a hard, dry logical nature, nor does he advance by processes of reasoning. He has the vision of a seer, and is at home in the realms of the spiritual and eternal. Yet is there no one who has paid more minute attention to the details of grammar and exegesis. He examines the meaning of every word and phrase with a patient and laborious care, which no believer in the theory of verbal inspiration could excel. As in the "Commentary on the Hebrews," some of the most valuable researches are embodied in the additional notes. We have found of special suggestiveness those on the idea of Christ's blood, and the idea of sin in the New Testament; the use of the word *ἵλασμι*, the aspects of the Incarnation and the names of our Lord. The essays on "The Church and the World," "The Gospel of Creation," and "The Relation of Christianity to Art," though taking us beyond the immediate sphere of the Apostle's thought, are intimately connected with it and its applications in the life of to-day. The second of these raises positions (such as have been put forth in Dr. R. W. Dale's recent volume, "Fellowship with Christ"), which will not command universal assent, but for which we must all allow that much can be said. This edition has been thoroughly revised. Paragraphs have been here and there transposed. To each section a continuous translation is prefixed, and there is—what the first edition lacked—a capital index. The third edition contains some twenty pages more than the first.

THE EXPOSITOR'S BIBLE: THE BOOK OF JOB. By Robert A. Watson, D.D.  
Hodder & Stoughton.

DR. WATSON'S exposition does not suffer by comparison with the best works of recent years. It is superior in evangelical insight and practical power to Dean Bradley's "Lectures," and equal in all but the wealth of its literary allusions to Dr. Samuel Cox's well-known work. As was inevitable, he has been profoundly influenced by Dr. A. B. Davidson's charming volume, though on several matters of importance he dissents from his positions. His translations, covering the greater part of the book, are simple and faithful, and his interpretations are generally such as will be endorsed by our readers. In the most crucial passage of the book (xix. 25—27), he sees a distinct reference to a future life, to a judgment after death, and to a God who undertakes for every servant of God, as does Jesus Christ. "The problem of justice in human life will be solved because our race has a Redeemer, whose judgment, when it falls, will fall in tenderest mercy; who bore our injustice for our sakes, and will vindicate for us the transcendent righteousness which is for ever one with love."

Dr. Watson believes that Job was a real personage, whose story had been handed down from one age to another. He was not a mere parable. His home is placed in the valley or oasis of Jauf, in the North Arabian desert, 200 miles due east from the ruins of Petra. As to the author of the book, "No record or reminiscence of him is left from which the least hint of time may be gathered. He, who by his marvellous poem struck a chord of thought deep enough and powerful enough to vibrate still and stir the modern heart,

is uncelebrated, nameless. A traveller, a master of his country's language, and versed no less in foreign learning, foremost of the men of his day, whensoever it was, he passed away as a shadow, though he left an imperishable monument." He was as Dr. Watson believes, an exile of the Northern Kingdom (earlier, therefore, than the time of the captivity in Babylon). "We can see that it is vain to go back to Mosaic or pre-Mosaic times for life and thought and words like his; at whatever time Job lived, the poet-biographer deals with the perplexities of a more anxious world. In the imaginative light in which he invests the past no distinct landmarks of time are to be seen. The treatment is large, general, as if the burden of his subject carried the writer not only into the great spaces of humanity, but into a region where the temporal faded into insignificance as compared with the spiritual. And yet, as through openings in a forest, we have glimpses, here and there, vaguely and momentarily showing what age it was the author knew."

The bulk of modern scholars reject the pre-Mosaic theory, and yet it is evident that that rejection is based on conjecture. Much may still be said in favour of the traditional view, and Dr. Watson's Introduction by no means settles the questions it so ably discusses.

THE GOSPEL OF ST. MATTHEW. By Alexander Maclaren, D.D. Two Volumes. Hodder & Stoughton.

WHAT need is there to characterise a series of Biblical expositions by one who is confessedly a prince among expositors? They are neither critical dissertations or sermons, but simple unfoldings of the text of Scripture, based on a thorough and searching exegesis, and abounding in the materials out of which sermons are made. Graphic narration, luminous portraiture, valuable seed-thoughts, are found throughout the volume. Dr. Maclaren knows his Bible thoroughly, and he helps his readers to know it too. His interpretations are never strained. His discussions of Matt. xi. 2, *et seq.*, is headed "John's Doubts of Jesus," and he says, surely with wisdom: "It would have been wiser if commentators, instead of trying to save John's credit at the cost of straining the narrative, had recognised the psychological truth of the plain story of his wavering conviction, and had learnt his lessons of self-distrust. There is only one Man with whom it was always high-water; all others have ebbs and flows in their religious life and in their grasp of truth." Frequently the very titles which Dr. Maclaren gives to his chapters are a sermon in themselves. The question of baptism in connection with the Great Commission is very delicately handled.

OUR LORD'S SIGNS IN ST. JOHN'S GOSPEL. Discussions chiefly Exegetical and Doctrinal on the Eight Miracles in the Fourth Gospel. By John Hutchinson, D.D. Edinburgh: T. & T. Clark.

OF all our Lord's miracles, it may be affirmed that they were not only "the great bell before the sermon," but a part of the sermon itself. This is especially so with the miracles of the Fourth Gospel, which are treated in this work as a

distinct group. Dr. Hutchinson's plan is first to give a careful and even minute exegesis of each narrative, and then to ascertain what each sign is designed to teach or emphasise. In this we gain a broader insight into the doctrine of the Kingdom. Dr. Hutchinson has an easy and graceful style, and his pages are enriched with many apt and striking quotations from our great poets, philosophers, and historians. The book is not apologetic, otherwise we should have desired some explicit reference to a recent theory, that while the bulk of the Fourth Gospel is Johannine, the miracle narratives are not. That theory is, however, virtually answered by Dr. Hutchinson's elucidation of the several signs as an integral part of Christ's revelation.

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#### THE RELIGIOUS TRACT SOCIETY'S BOOKS.

THE AINU OF JAPAN, by the Rev. John Batchelor, C.M.S. Missionary to the Ainu, with Eighty Illustrations, is an account—for the most part consisting of letters—of “the religion, superstitions, and general history of the hairy aborigines of Japan.” They are not exactly a romantic people; both socially and religiously there is a good deal in them which to an European must be repulsive. Their drunkenness and debauchery, their servile mendicancy, and their want of cleanliness are among the features which Mr. Batchelor has depicted. The race is dying out, and has already dwindled down to 17,000. Mr. Batchelor is, however, able to affirm that “if the race perishes, a precious remnant won to Christ will abide for ever.” There is much that is curious and interesting, both on ethnological and religious grounds, in the book, and the eighty illustrations are specially valuable.

PEEPS INTO CHINA, by the Rev. Gilbert Reid, M.A., of the American Presbyterian Board, Chi-nan-fu. China has of late come to the fore in missionary enterprise, and Christians everywhere are gaining a broader and more accurate idea of its vastness, of the character of its peoples, of its complex religions, and of the duty of the hour in regard to it. These “peeps” are opportune and welcome, simply and graphically written, the work of a thoroughly well-informed man, and choicely illustrated.

THE STORY OF UGANDA and the Victoria Nyanza Mission, by Sarah Geraldine Stock. We have not yet, as recent events remind us, reached the last chapter of this thrilling story, though Uganda has doubtless entered on a new era. The lives of Bishop Hannington, of Alexander Mackay, have appealed to the British public at large, and we are all one in our admiration of their grand and unflinching fidelity unto death. The story of the Mission is here simply and effectively told, and reference is made to the conflict of French and English missionaries, and the troubles arising out of them. The Religious Tract Society is rendering great service by its publication of so many Missionary volumes during the present year.

SHORT BIOGRAPHIES FOR THE PEOPLE. By Various Writers. PREACHERS. TWELVE capital biographies of typical English, Scotch, and Welsh preachers, among them being Baxter, Wesley, Whitefield, Chalmers, Guthrie, Christmas

Evans, Robert Hall, Angell James, and C. H. Spurgeon (the last being written by our friend the Rev. F. B. Meyer). The volume will be useful both to the general Christian public and to ministers and students for the ministry.

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#### BRIEF NOTICES.

**SEEKING THE SUN**: an Egyptian Holiday. By Charles A. Cooper. (Edinburgh: David Douglas.) A reprint of holiday letters from the *Scotsman*, contributed by the editor of that able and brilliant journal. There is a bright, sunshiny feeling about the volume, with an occasional wail for its absence. The scenes, the travellers, the people, are pleasantly (some would say jauntily) described; and though politics are kept in the background, Mr. Cooper is no advocate of evacuation. His account of the system of education established by Mr. Douglas Dunlop is one of his most interesting chapters.—**SOME EMOTIONS AND A MORAL**. (Fisher Unwin.) It is no surprise that a second edition of this clever and amusing story has been so soon demanded. It is a decided success.—**NICHOLAS NICKLEBY**. By Charles Dickens. (Macmillan & Co.) Is a reprint of the first edition, with the illustrations and an Introduction, biographical and bibliographical, by Charles Dickens the Younger. Decidedly the best popular edition of Dickens which has appeared or is likely to appear. The Introduction adds greatly to its value.—**SAINTLY WORKERS**. By F. W. Farrar, D.D., &c. (Macmillan & Co.) The fifth edition of a thoroughly characteristic series of lectures by the eloquent Archdeacon of Westminster, dealing with the martyrs, the hermits, the monks, the early Franciscans, and the missionaries. No man can read them without catching the glow of their noble enthusiasm.—**THE CENTURY Magazine**. (Fisher Unwin.) The June number is excellent. The articles on Roswell Smith, the founder of the magazine, a mine of fine Christian character, are deeply interesting. There is a good account of Budapest as a new metropolis. Mr. Stedman continues his masterly lectures on Poetry, and there are, as usual, several good stories.—**SUMMER TOURS IN SCOTLAND**: Glasgow to the Highlands. (David Macbrayne.) A writer in *Good Words* for May contends that the finest coast scenery in Scotland begins on the south of Mull, and that it is seen at its grandest in the neighbourhood of Skye. There was no hazard in venturing this opinion, as it is impossible to dissent from it. The "Royal Route" of Mr. Macbrayne's steamers takes us past the whole of it. Nothing can be more delightful than one or other of the tours here described, or than the whole of them when time allows. From Glasgow to Ardrishaig in the *Columba* (an engraving of which we have noticed in the recent American work on "Ocean Steamships"), and thence, *via* Crinan Canal, to Oban, "the Charing Cross of the Highlands," whence steamers run in every direction, the *Fusilier* taking passengers for the Caledonian Canal to Inverness, the *Gael* to Portree and Gareloch, the *Clansman* and *Clydesdale* to Stornoway, the *Grenadier* to Staffa and "Iona's holy ground." These names call to mind the incomparably grandest scenery of Great Britain, and take us into a world of old romance. We trust that not a few congregations will make possible to their ministers such a holiday as this guide-book suggests.



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Yours truly  
W. J. Whitley



THE  
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THE REV. W. T. WHITLEY, M.A., LL.M.

THE Rev. W. T. Whitley, M.A., LL.M., whose portrait we this month present to our readers, occupies the honourable and responsible position of principal of the Baptist College of Victoria. This institution, designed for ministerial training, owes its origin to a magnificent donation for Christian work, by a single individual, of £25,000, part of which sum was appropriated to this special object, and was subsequently increased by contributions from the associated Baptist churches of the colony, until, by April, 1890, the sum of £33,000 stood to the credit of the collegiate account. As Mr. Whitley left England to enter upon his present work early in 1891, it will be understood that he is the first principal of the Victoria College.

Mr. Whitley is in the prime of life, having been born in 1861. His parents, Mr. and Mrs. T. Whitley—members respectively of the committees of the Baptist Missionary Society and of the Zenana Mission—have been honoured greatly in their family, one son having laid down his life in connection with mission work on the Congo, and another—the subject of this sketch—being chosen to preside over the training of young men for the Baptist ministry in our vast distant dependency.

God fits His instruments for their appointed service in a variety of ways, wherein He appears “wonderful in counsel, and excellent in working.” For Mr. Whitley’s present work, his preparation was

marvellously complete. As a youth, he passed through his school training at University College, and other places of education, with distinguished success, and, at the age of fifteen, matriculated in the London University with honours, winning a sizarship at St. John's College, Cambridge, which, however, he declined to accept. After a course of preparatory study for two years at Cavendish College, he became, in 1879, an exhibitioner at King's College, Cambridge, where he was specialised in mathematics, gained the college essay prize, and secured the diploma for theory, history, and practice of teaching. In 1882, he graduated with first-class honours, and his name was included in the Wranglers' list. So far, therefore, as educational advantages are concerned, he was being admirably equipped for the position he was destined, in the Providence of God, to occupy.

After an interval of rest and invigoration at the sea-side, where his love of teaching gave him occupation in the preparation of pupils for their university career, we find him, in 1885, admitted to Rawdon College, Leeds, as a student for the Baptist ministry. Here, at the close of the first session, he distinguished himself in the college examinations by obtaining a higher average of marks than any student before him. His second year was devoted to preparation for the first examination of the *Senatus Academicus* of Associated Theological Colleges. In that examination he secured the highest place, and with it the prize of £20. He followed up this success by presenting himself at the end of his third year for the higher examination, when he gained the diploma of Fellow of the Theological Senate, a distinction attained by only two others previously.

On leaving Rawdon in July, 1888, he entered on pastoral work at Bridlington, in Yorkshire, where an ancient but feeble church called forth his energies. Here, in addition to the faithful discharge of his ministerial duties, he read for and obtained the further degree of Master of Laws from the University of Cambridge. In the year following his settlement at Bridlington he married Miss Alice Goodman, a daughter of the Rev. W. Goodman, B.A., of Belvedere, Kent, where she will long be remembered in the church for her active Christian usefulness, usefulness which fitted her to be a true helpmeet to her husband in his important work.

As the health of the excellent President of Rawdon College, the Rev. T. G. Rooke, B.A., had become so impaired as to necessitate help

being obtained for carrying on his duties, application was made to Mr. Whitley to undertake the service. Thus, for a considerable period during the illness, and after the death of the president, the lectures at the college, in Hebrew, Greek, and Apologetics, devolved on the Bridlington pastor, in addition to his own ordinary labours.

Our readers, therefore, will not wonder that, when inquiries were made for a suitable principal for the newly founded Ministerial College, at Melbourne, and the judgment of ministers in high position in our churches at home was asked in the matter, Mr. Whitley was indicated as well qualified for the appointment. It was scarcely to be expected that a man of such advanced scholarship and high qualifications should be allowed to remain permanently in the comparative retirement of a small town, or limit to a single church instruction which might be made available for the edification of many; and, under the conviction that another might undertake that pastorate with equal advantage to the church, he listened, after prayerful deliberation and conference with wise advisers, to the call from Victoria, and, in April, 1891, embarked with his wife on the Orient line steamer, *Oroya*, arriving at Melbourne in June, where a warm welcome was extended by those at whose instance he had come.

In the month after his arrival, Mr. Whitley delivered his inaugural address, taking for his subject "The Necessity for Ministerial Training." In this he properly acknowledged the work that had been already accomplished, by the Collins Street pastor and others, in this direction; a work so successfully carried on, that it had become of sufficient importance to demand the whole time of one man. And then, after bearing his emphatic testimony to "the Gospel of the grace of God" as the only remedy for man's spiritual need, and the preaching of that Gospel as Christ's appointed means of commending it to every man's conscience and heart, he stated the proposed course of instruction. While the Bible would be the great theme of study, as the source of such knowledge of God as includes and surpasses all other, the original languages in which it was written, apologetics, Biblical and dogmatic theology, homiletics, science, philosophy, literature, together with practical pastoral work, would all in due order come under review; that the men of God who were being prepared for future positions of usefulness might be "thoroughly furnished unto all good works." Nor did he fail to point out the necessity

of that gracious Divine influence, to be obtained in answer to prayer, by which they might all be "filled with the knowledge of His will in all spiritual wisdom and understanding, bearing fruit in every good work, and increasing in the knowledge of God."

Our readers will not fail to perceive that this scheme, so comprehensive in its range, so evangelical in its tone, and so devout in its spirit, while profiting by the experience of the older and honoured ministerial institutions at home, is in full sympathy with the aim of the Baptist Union, as shown by its recent discussion and resolution to promote, as far as possible, their increased efficiency.

In addition to his professional duties, Mr. Whitley has been much engaged, since his arrival in the colony, in pulpit ministrations on the Lord's-day. These ministrations have been welcomed, not only in Melbourne, but by many of the churches in other parts of Victoria. And thus, while rendering needful help, and promoting various denominational objects, he has, doubtless, awakened a deeper and more widespread interest in the great enterprise to which he is primarily devoted.

A ministerial friend at Melbourne, who has official connection with the college, writes as follows, in reference to the new principal:—"Since his advent among us, Mr. Whitley has shown that he is a master of detail, with capacities for work and for organisation of no mean order; and these, combined with patience, persistence, kindness of heart, and wise discrimination, have won for him the esteem of all sections of the Christian community. Our college was in need of just such a man, and those who have carefully watched his methods and pondered his words are convinced that the work so well begun will neither be transient nor fruitless; so that we venture to predict that those who come forth from our new college will not be unworthy to rank beside the pastors and teachers trained in the older seminaries at home. Mr. Whitley has made a careful study of the best collegiate systems, and is exercising the knowledge gained thereby in the guidance of our new educational enterprise. His students speak in terms of warm admiration of their tutor, saying that he is always patient, always simple and clear in language, never using a superfluous word. But the charm of his character, to those who know him best, is his modesty and his unfailing gentleness. He has depth of conviction, but with a wide charity which is not tolerance. He is ever busy, but without

fretfulness. Whilst ready to recognise all that is good in others and in their views, he holds tenaciously to denominational principles. In Mrs. Whitley our principal has a worthy helpmeet. Gentle and sympathetic, vivacious and cheerful, a true woman, she has won for herself a host of friends, and has secured for herself the goodwill and devotion of the students by her thoughtful kindness." To this appreciative testimony from a resident in that far-off land but little need be added. The period during which the work has been in operation is as yet too short to speak much of results. But the beginning already reported justifies the most favourable augury for the future; and the churches of our denomination at home will join with those in the colony in the prayer that God will graciously and abundantly prosper this effort to train "pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

W. G.

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## THE SOUL'S DELIGHT IN GOD.

"Draw me, we will run after Thee: the King hath brought me into His chambers: we will be glad and rejoice in Thee, we will remember Thy love more than wine: the upright love Thee."—SONG OF SOLOMON i. 4.

THE Song of Solomon is a celebration of natural and paradisaical love—of love in its pure and unperverted form, as it answers to the Divine ideal, and is corrupted by no breath of passion and alloy of sin—love as it was implanted in our hearts by God, the source of holiest emotion, a safeguard of personal purity and integrity of character, an incentive to the highest form of life, the sacrifice of self wherein we become likest to God. Human love, though distinct from the Divine, is akin to it, and may well be employed as its type. An allegorical representation must coincide in every detail with the object represented, and such a correspondence does not and cannot exist here. But a typical representation need not embrace a multitude of particulars, while it falls in every way below its antitype. It is but a shadow of something greater than itself, and gains a borrowed glory from that to which it bears resemblance. And so this primary human affection in its pure state is the type of our Great Redeemer's love to the Church, "as He gave Himself for it, that He might sanctify and cleanse it . . . and present it unto Himself a glorious Church, not

having spot or wrinkle or any such thing ;" as, on the other hand, it is a type of the love we bear to Him in our redeemed and sanctified life, and in our fellowship with Him as members of His body, when He necessarily becomes to us "all in all."

The words of the text are taken from the prologue of the poem, or from what some regard as the opening scene of the act, the whole Song being thrown into dramatic form. The young Hebrew maiden who has been assured of the affection of the King, celebrates His praise, and calls upon the virgins, her companions, to join her in choral strain. She expresses her delight in His friendship, and pledges herself to remember it with grateful affection, and with a joy which no meaner pleasures could inspire. And this is a type of the Church's as also of the redeemed soul's relation to Christ, in which significance we shall regard the text now.

Spiritual life in man is necessarily preceded by the action of God. The Lord, in whose presence we delight, has made known to us His infinite and everlasting love. If our souls go out towards Him in pure and elevated desire, it is because He has revealed to us that eternal purpose whereby He saves us from our sins, and constitutes us heirs of His grace. Our love is, in every sense, derived and secondary ; His is primary. Ours is the reflection of which His is the original brightness, the answer of which His is the call. When the fields are clothed with fruitfulness, and the flowers bloom in beauty, we know that the rains and the dews have descended, and the sun has sent forth his rays of light and heat ; so, when in the soul of man the fruits of holiness abound, when aspirations of faith and prayer bind him to the throne of the Eternal, it is because there has been unveiled to that soul, as existing in the heart of God, a gentleness which makes us great ; the gracious and omnipotent love, which sought us when we were lost, welcomes us when we return, and leads us into the King's own banqueting-house, where, in His presence, we make merry and are glad. Of the salvation of the Church, and of every man in it, Christ is the Alpha and Omega, the first and the last, the beginning and the end. Let us, then, consider

I.—The *attractions of the Divine love* by which we are brought nigh to God. "Draw me, and we will run after Thee." It is the language of devout aspiration, the expression of the soul's desire for closer, holier fellowship with its Saviour King ; and, by the very fact that

it takes the form of prayer, we are reminded of the inborn helplessness of the soul either to enter upon or to continue in the life whereunto we are called. The language does not come from a mind ignorant of God, or from a heart estranged from Him. It is the utterance of an enlightened, restored, and, in some measure, a sanctified soul; the cry of one who has been permitted to gaze upon an object of transcendent beauty and worth, which, if he can reach it, shall become his own; but he feels that his strength is insufficient, and that, if he be not upheld and led on, it will for ever elude his grasp. From the lofty eminence on which he stands his eye has caught sight of some fair and fruitful land which he is bidden to enter that he may acquire it as his possession; but, unless there be a guide to lead him through the wilderness that intervenes, and to carry him safely across the waters which no bridge has yet spanned, he knows that the magnificent inheritance will fall into other hands, and that no claim he can lay to it will be valid; and so he sends up a cry to One stronger than himself, "Lead me and protect me, or these bright and glowing hopes will be cruelly mocked." "Draw me"—is not that the language of your heart to God? for you well know that, in the contemplation of the Divine life—beautiful, inspiring, and perfect as it is—your strength is soon overtaxed. Left to yourselves, you will gaze with hopeless veneration on that ideal of spiritual beauty to which you are yet to be conformed. Even if you have occasional hungerings and thirstings after righteousness, how weak and fitful they are! Shut up in the prison-house of the body we are exposed to influences which draw us away from God, and mar our delight in His will. The good of which we are conscious is mixed with evil. The evil that we have renounced, and which in our truest and deepest selves we hate, approaches us in fair and attractive forms, and, ere we are well aware of our danger, has captivated us by its false and delusive charms. The best of men are open to powerful temptations; the strongest are often weary and dispirited; and if any of us are to be kept safe unto the heavenly kingdom, we must indeed pray, "Draw me, draw me unto Thyself."

And if the prayer be sincerely offered, it will assuredly be answered. God *will* draw you as with the cords of a man and the bands of love. By the power of His Spirit, He will illuminate your mind, and whisper to your hearts the mysteries of His love. By sweet and gentle

persuasives will He win for Himself your deepest trust. The image of Christ will be so imprinted on your memory, that no succeeding waves of worldly thought or sensuous impression shall be able to erase it. The joy of living unto Him shall be so true and keen, that all lower choice shall be as poison to your soul. Duty and pleasure, inclination and delight, sacrifice and reward, shall be transmuted into one; and, unseen by others, the Son of Man shall be ever at your side to counsel, to direct, to sustain you. In your deepest darkness you shall be cheered by the rising of the bright and morning star; in your keenest hunger you shall be fed by the hidden manna; in your heaviest depression, you shall be led to the green pastures, and made to lie down by the still waters; and when your feet are beginning to flag, and the way seems long and dreary, you shall see gleaming in the distance the palace of the King, with its walls of jasper, its gates of pearl, and its mansions of infinite delight. By your very weariness with sin and self, by your longings after a perfect good, by these foregleams of heavenly glory, will God draw you unto Himself, that you may at length see His face in righteousness, and be satisfied with His likeness.

II.—*The exalted privileges to which that love introduces us.*—“*The King hath brought me into His chambers,*” beyond the outer courts and entrance halls of His palace, and the rooms in which His servants abide, into the inner and more secluded apartments reserved for His own use; where He receives no casual visitors, but those only who possess His full confidence, who are entrusted with the most responsible tasks of His government, and are honoured with marks of His special regard.

The objects of Christ's love are through faith one with Christ Himself, alike in His death unto sin and in His exaltation and reward. They are the recipients of free and unmerited favour, and are made glad in the unsearchable riches of grace. Quickened together with Christ, and in this way made sharers of His life, they are seated with Him in the heavenly places, the King thus bringing them into His chambers. Our Lord grants unto the penitent and believing soul not simply the remission of its past transgressions, a bare act of pardon which leaves it in its old state of alienation, trembling at the sight of its own nakedness, and affrighted by the stains of its guilt. He does not leave it as a citizen of the realm of darkness, weak and unprotected in the



presence of evil, and overawed by its glimpses of the magnificence of God, but places it within the circle of Divine love and saintly privilege, surrounds it with associations and influences which develop the latent powers of righteousness, and enable it to "rise on stepping-stones of its dead self to higher things." He who is accepted in Christ is cleansed from the consciousness of dead works; the memory of his former sins may subdue and chasten, but cannot torment him. God has promised that they shall be remembered no more for ever, and that the bondage of our old life shall be succeeded by the liberty of glory. He calls us to association and companionship, so that we may stand all day before Him. He treats us not as slaves, who are driven to their unwelcome tasks by fear of the lash, but as sons. We are the Lord's free men; not servants merely, but friends, who have the continued right of access to His presence, receive direct communications of His will, and are entrusted with tasks of highest moment. We are brought into the King's chambers, and can there tell out to Him the sorrows of our heart, and seek His help in every form of need. There is there revealed unto us the secret of the Lord. Our eyes are opened, and we behold the wonders of His law. We call to mind the perfections of His character, the mysteries of His truth, the triumphs of His grace. We are encouraged by prospects of our future glory, by forecasts of our immortal blessedness. And as God thus makes known to us the counsel of His will, so can we make known to Him the unexpressed longings, the hidden sorrows, the manifold trials of our nature. We can pour into His ear our penitential regrets, our bitter self-accusations, our story of inward shame. From Him we can seek sympathy and help, the love that will soothe, and the grace that will heal us. To Him also can we speak of our trials and our joys, our work and its rewards. The plea of the penitent and aspiring suppliant, the adoration of the reverent worshipper, and the song of the victor are alike welcome to His ear. It is the King's chamber into which we have been introduced, and there we have perfect freedom. It is to God Himself we have access, and in His presence all believers are equal. Between the soul and its Lord no man is permitted to interfere. We are one with "the glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs, the holy Church throughout all the world." With them we take our place in the King's chambers on earth, as with them we shall also be pre-

sented faultless before the presence of His glory with exceeding joy.

When we commemorate the death of Christ as the sacrifice for our sins and the source of our life, we enter the innermost sanctuary of the King's earthly palace, and receive the highest proof of His transcendent mercy. Our Lord there shows us not only the costliness and adequacy of the provision He has made for our spiritual needs, but the wondrous range and power of His love as He laid down His life for His friends, and became one with them in their sins and sorrows, that they might become one with Him in His holiness and joy. Christ gives to every believer Himself; He infuses into us His own life-blood. "He brings a poor, vile sinner into His 'house of wine,'" and, as thus we remember Him, we hear the echo of His own wish, in which filial affection and kingly authority are strangely blended: "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory." Even here on earth the King hath brought me into His chambers, and thus is begun that life whose completion can only be described in the words, "In Thy presence there is fulness of joy, and at Thy right hand there are pleasures for evermore."

JAMES STUART.

*(To be continued.)*

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## BROWNING'S "DEATH IN THE DESERT" : A STUDY.

IT is singular that history knows nothing of the circumstances attending the death of the last of the Apostles. John's disciples, Polycarp, Papias, and Ignatius, lived far on into the second century of our era, yet left no account of their master's decease. Legend is ever busy where history is silent, for the human mind, like nature, abhors a vacuum; and legends have been woven with great profusion about the final scenes in the beloved disciple's life. One of these Browning accepted; and the thoughtful reader of his poem will confess he employed it to noble purpose.

Persecution having broken out afresh in Ephesus, five faithful ones took the venerable Apostle, their most precious treasure, and carried him to a cave in the neighbourhood for safety. There, in a "secret chamber in the rock," they watched him as he sank into

unconsciousness, and the last sands of life ran out. In the hindmost grotto they placed him, where noon's light reached, in order to see "the last of what might happen on his face." As the days wore on, eighty in all, the wish to revive their master grew strong; they brought him from "the chamber in the depths, and laid him in the light," gave him wine, chafed his hands, filled the chamber with sweet odours, "said a prayer, but still he slept!" Then, the youngest of the five, a boy, "stung by the splendour of a sudden thought," fetched John's Gospel, and read "I am the Resurrection and the Life." The effect was electrical. The dying man "opened his eyes, sat up, and looked at us." "The soul retreated from the perished brain" came back once more. "Yet I myself remain, he said; I feel myself, and there is nothing lost." This legend, thus worked up, furnished Browning with the dramatic form in which to present his thoughts on some of the problems that move our age. Bearing in mind the poet's object, the selection was made with admirable skill; for of all New Testament writers John is in closest touch with the questions of to-day. "Death in the Desert," then, is a poem, dramatic in form, eminently religious in aim and spirit, demanding close attention from the reader; for to borrow from Mrs. Browning, who thoroughly understood her husband's genius, we are not dealing with "Wordsworth's solemn-thoughted idyl, or Tennyson's enchanted reverie, but with some pomegranate, which, if cut deep down the middle, shows a heart within blood-tinctured, of a veined humanity." Whether our knife is keen enough to cut the fruit deep down the middle remains to be seen; anyhow, we ought not to grudge the best thought we can give, since we are assured of adequate return. Though his claims are exacting, every lover of Browning knows his gifts are invaluable; rich gains reward our labour.

The old man, brought back from the gates of death, master of the harvest of long life and deep thought, last of the "eye-witnesses of His majesty," who said, "we saw," met the new light of the coming times:

"I am found away from my own world,  
Feeling for foothold through a blank profound,  
Along with unborn people in strange lands."

The progress of inquiry is marked by three stages, and the same stages obtain in the race as a whole, and in each member of it. *Wil-*

ness-bearing and faith mark the first stage; testimony is given and received, without questioning or criticism "The word spoken through the Lord was confirmed unto us by them that heard Him." Such was the position of John's own time; and in it he bore a conspicuous part.

"I went for many years about the world,  
Saying 'It was so; so I heard and saw.'"

Men believed the preacher. Then came the Apocalypse and the command to write (Rev. i. 11.) "I wrote, and men believed." The Epistles followed, not the result of a direct "call to write," but of a desire to make the most of time which "grew brief," having for their message, "that men should for love's sake, in love's strength, believe"! They served the great interests of faith. "Friends said I reasoned rightly, and believed." Then Antichrist appeared—young, self-confident, reckless in assertion, provokingly destitute either of reverence or refinement.

"I never thought to call down fire on such,  
But patient stated much of the Lord's life  
Forgotten or misdelivered, *and let it work.*"

The time was ripe for this re-statement, for—

"Much that at first in deed and word  
Lay simply and sufficiently exposed, had grown,  
Of new significance and fresh result;  
What first were guessed as points, I now knew stars,  
And named them in the Gospel I have writ."

The Gospel of John was his "magnum opus," his latest and largest contribution to that body of Apostolic testimony upon which the faith of his age reposed. Browning admirably reproduces John's own account of the object of his Gospel (John xx. 31). Undoubtedly belief on testimony is the general position of the New Testament; "we receive the witness of men; the witness of God is greater," and ought, therefore, on every account to be received. "It is everything to me that *the Gospel is true*," said Dr. Carey just before his death; that "the Gospel is true" is the final rest of the most gifted and eminent saints; brilliant scholars, who have scaled the heights and sounded the depths of knowledge, return to this rest of the soul! Surely we are permitted to hope that this fact, culled from Christian biography, is the prophecy of what will happen on the largest scale—

mankind after excursions into the realms of speculation and criticism will return to the "witness which God has borne concerning His Son."

Meanwhile the *second stage* followed close upon the first. The original witnesses passed away; men said, "It is getting long ago." John saw *the age of speculation and criticism* in the near future. First came the inquiry as to the evangelists, and the special quality of their message: criticism of the *authors and their claims*—not yet of the *substance* of their message.

"Was John at all, and did he say he saw?  
Assure us, ere we ask what he might see!"

Such questions cannot be repressed. Testimony is like a bold coast-line, with sharp points and angles; time, like a sea, frets and wears the outline even if it does not make encroachments. Then each man asks for himself who are the witnesses, and what is the worth of their testimony; and the issues at stake are beyond computation. We waste time in complaining; such questions are inevitable. "How shall I assure them?" is the spirit in which those who know must meet those who doubt.

Starting with the thought that youth and strength are at a disadvantage in discussing highest themes, for the flesh-veil is not worn thin enough to let youth see, while age "lies bare to the universal prick of light," John said:

"To me that story,—ay, that Life and Death  
Of which I wrote 'it was,'—to me, it *is*;  
Is, *here* and *now*: I apprehend nought else."

Speculative difficulties respecting the Apostolic age were met by certainties derived from experience. God's power and love are to-day in the world "at issue still with sin"; there is a "Resurrection and Uprise" of love; "a good and glory consummated"—plucked from the very heart of evil. These are facts, seen clearly when "truth, breaking bounds, o'erfloods the soul." Such facts are concentrated; charged with the force of personality; made radiant with other-world light in the story of the Christ of God; there the struggle and victory of God's love and power took actual form, and are presented to men with a vividness found nowhere else.

"I saw the Power ; I see the Love, once weak,  
 Resume the Power :  
 Stand before that fact, that Life and Death,  
 Stay there at gaze, till it dispart, dispread  
 As though a star should open out, all sides,  
 Grow the world on you, as it is my world."

The true end of life is to know Love and its victory.

"For life, with all it yields of joy and woe,  
 And hope and fear,—believe the aged friend,—  
 Is just our chance o' the prize of learning love,  
 How love might be, hath been indeed, and is ;  
 And that we hold thenceforth to the uttermost  
 Such prize despite the envy of the world,  
 And having gained truth, keep truth."

The argument may be thrown into the form of an illustration. A bridge of fine proportions, and well constructed, spans the river ; you wish to know something of the foundations and massive masonry on the other side ; the current forbids your crossing, it is perilously strong : then study the work at your feet, for on the near and far side the plan, materials, and workmanship of the bridge are precisely the same. Christ is much more than a figure in history. He is the mightiest of the forces shaping our modern life. Special interest attaches to this argument of Browning's at the present moment. The Old Testament is being put into the crucible of criticism ; believers in Revelation cannot be indifferent to the result, for if the naturalistic school prevail, the ancient Scriptures will be robbed of their supernatural attributes, and incalculable loss will be inflicted. Yet we are not dependent on the critics ; nor need we pause either in faith or practice till their verdict is given. God is in our world—the world we know ; His love and power at issue with man's sin, whatever be the last findings of "higher criticism."

"We believe in Christ not only because there is sufficient historical evidence for our faith, but because He proves Himself to be living now by the transformation He brings to pass in those who put their trust in Him. We are certain there is a Saviour, because He has saved ourselves." This kind of evidence, the experimental, is happily again coming to the front. Moral miracles do happen, for Christ is still alive !

Browning then proceeds to meet objections to his position—viz.,

that experience is a *slow instructress, and withal uncertain*. The objection does not hold, he says, in the body, where, because flesh has only a "little time to stay," teaching is prompt and sure; the last use of food or fire having no advantage in respect of knowledge over the first. But in the soul all acquisitions are slow; its certainties are of another kind. The worth of Christ is not so plain as the worth of gold, and cannot be made so, though it is infinitely greater. But in the spiritual realm, the objection mentioned affords no such ground of complaint. Discipline runs through life; every man has his trial. Truth needs "love's eye to pierce the o'erstretched doubt." Beware of the vendors of novelties, with their short and easy methods of attainment—"this Ebion, this Cerinthus, or their mates"—light ever comes to the patient searcher. Never join the panic cry, "Save our Christ." Christ is in no danger; all the crowns of the ages are His, and He shall wear them.

Once more looking forward with desire to bear the burden of "late days," John saw "new lands, or old grown strange," the site of Ephesus marked by "blank heaps of stone and sand." The old questions were dead. "Was John at all, and did he say he saw?" Men were engaged examining *the substance of Revelation*.

"Was Christ revealed in *any of His lives*,  
As Power, as Love, as Influencing Soul?"

Miracles to the modern mind become stumbling-blocks. "Wonders, that would prove doctrine, go for nought." Yet since the essence of the doctrine is love, *we must love*. Love, which is life's law and crown, cannot be held in suspense till some theory of miracle is formulated. Let us accept love in Christ; He is love Incarnate!

But love is human; might not the Christ be the creation of the human mind? "Did not we ourselves make Him?" The mind receives but what it holds, no more. "Christ may be the 'mere projection of man's inmost mind';" a theory elaborated with much eloquence and ingenuity in recent times, and skilfully stated by our poet. A complete answer has been supplied, from unexpected quarters: "The Gospel has marks of truth so great, so striking, so perfectly inimitable, that the *inventor* of it would be more astonishing than the *hero*." \* "Who among the disciples of Jesus was capable

\* Rousseau.

of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; or certainly not St. Paul.\* In the judgment of such experts as Rousseau and John Stuart Mill, the suggestion that consciousness created the Christ, and that the genius of the Apostles gave Him dress, and sent Him forth to rule the world, is absolutely out of court. A more improbable suggestion could scarcely be offered. Meeting this view, Browning grants that miracles as evidence may be outgrown. "The ladder-rung your foot has left may fall;" the sticks in your garden-plot, meant to mark where different seeds were sown, become useless when the crops appear. "The herbs wave, the guardian twigs may go." In dismissing them, however, we must not overlook the valuable service they rendered—they saved our crops from "trampling ox, rough boar, and wanton goat." Men enjoying the light of the centuries may urge, "I am shrewd, smile at John's stories how a word could cure, and throw down the challenge, 'Repeat that miracle, and take my faith!'" The reverent thinker remembers, "*that miracle was duly wrought when, save for it, no faith was possible.*" Faith grew, nourished by miracles, till miracles themselves were made void; "they would compel, not help."

The final position in this stage of the argument is admirably stated by our poet:—

"I say the acknowledgment of God in Christ  
Accepted by the reason, solves for thee  
All questions in the earth or out of it,  
And has so far advanced thee to be wise."

This is followed by a much-needed remonstrance and appeal. "In life's mere minute" we ought not to reprove the proved, "to leave knowledge, and revert to how it sprung:" a mischievous diversion in which not a few indulge. We have "knowledge" and "proof," and power to use them; says Browning, "Use them forthwith, or die!" The reproving the proved, converting man's gain into loss, light into darkness, knowledge into ignorance, is "death, and the sole death." The lamp is choked by over-much oil; the man starved by being "surcharged with food."

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\* John Stuart Mill.



"That man has turned round on himself and stands,  
Which in the course of nature is to die."

The appeal, of which this is the first part, is a model of force. After again describing the position—"We ourselves make the love, and Christ was not"—Browning asks—

"How shall ye help this man who knows himself,  
That he must love, and would be loved again,  
Yet, owning his own love that proveth Christ,  
Rejecteth Christ through very need of Him?"

For such a man there is no help; the light once in him has become darkness. Our wisdom lies then in accepting Christ, to whose love our own love points, as the small lights of the solar system point to the central sun. The sun made us, not we the sun, is the witness of all the planets; Christ made us, and not we Christ, is the witness of all the diversified and beautiful forms of human affection. Of our loves it may be said, with deeper meaning than of our systems of thought, "They are but broken lights of Thee—and Thou, O Lord, art more than they." Time and space forbid the discussion of the subject with which "Death in the Desert" closes—viz., whether an absolutely perfect Revelation is possible. Such discipline as is found in the form of Revelation "the manner of the gift" is intended to teach:

"Man is not God, but hath God's end to serve,  
A master to obey, a course to take,  
Somewhat to cast off, somewhat to become."

The alleged difficulties of Revelation are often exaggerated, and terms are employed by Browning on this subject which most of us would disown; yet the lesson of humility which he sets forth is surely the main lesson of these difficulties; a lesson much needed in certain critical schools.

Willing to tarry another hundred years out of heaven, if he could pluck blind ones back from the abyss, the venerable Apostle died at noon:

"We five buried him  
That eve, and, then dividing, went five ways,  
And I, disguised, returned to Ephesus."

Browning closed his poem with a brief appendix addressed to Cerinthus, containing a compressed and cogent argument for the

Divinity of Christ. Christ promised to grow "incorporate with all"; "He conceived of life as love, of love as what must enter in, fill up, make one with His, each soul He loved." Can a mere man fulfil so grand a conception?

"Yet Christ saith, this He lived and died to do.

Call Christ then the illimitable God, or lost!"

He is everything He claimed to be; everything His beloved disciple declared Him to be, or He is nothing; "now and for ever wretchedest of all."

"Christianity has nothing to fear from the attacks of infidelity. It should rather defy her approach, and stand to receive her in the proudest of attitudes—the attitude of confidence in its own strength, and animated by the remembrance of the triumphs it has already gained in the battles of controversy." The student of "Death in the Desert" will feel that the confidence of Dr. Chalmers is amply justified even in the face of modern speculation.

J. R. WOOD.

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## A HUNDRED YEARS AGO AND NOW.

### VII.—OPEN DOORS.

OUR Lord's commandment in the great commission places His disciples under an obligation from which they cannot escape. He has entrusted them with a message which they are bound to deliver, whether men will hear or forbear, so that its contents shall be known throughout all the world. The command is absolute and peremptory, and we have no alternative but to obey. The world may be ignorant, indifferent, or hostile, but we must none the less encounter it in the strength of Christ with our message of truth and love. The gross darkness which covers the earth renders it the more imperative that we should, even in the midst of the darkness, "hold forth the Word of Life." The minds of men are prejudiced against us by hoary superstitions and vain traditions, or they are preoccupied and absorbed by other things, but we must not on that account refrain from fulfilling the will of Him who is Lord over all. The story of the young clergyman, who consulted the Duke of Wellington as to the prospects of evangelising India, is too well known to need repetition, but it conveys a lesson which can never be untimely. The clergyman

had been influenced by some, at least, of the arguments by which the Edinburgh reviewer had endeavoured to crush the fanatics. The mission enterprise was costly and dangerous. The Hindus were tenaciously attached to their ancestral creeds, and could not be induced to abandon them. Was it not, therefore, a waste of time and money to preach to them? "Look, sir," said the great warrior, "to your marching orders, '*Preach the Gospel to every creature.*'" The responsibility of issuing the orders is Christ's, the responsibility of obedience to them is ours. The spirit of Christian discipleship, not less than that of military drill, deprives us of the power of choice, and places our will in subjection to that of Christ.

"Ours not to make reply,  
Ours not to reason why,  
Ours but to do and die."

Human indifference and obstinacy, however greatly they may modify our action, cannot justify or excuse the supineness and disobedience of any man in this momentous service. The suggestive phrase of Dr. Bushnell, "Duty not measured by our own ability," receives no finer illustration than that which is furnished by the history of missions. Our inability may arise either from the scantiness of our resources, or from the magnitude of the obstacles against which we have to contend. But if we are faithful to the measure of our power; if we trust in God and do the best we can, we shall find that ability increases with effort. To him that hath (and useth what he hath) shall be given, and in the strength and through the blessing of God he will accomplish what he never could have achieved of himself. If we have a faith which believes all and dares all for God—a faith that laughs at impossibilities—we shall accomplish the impossible, or that which at one time seemed so. What Christ has commanded must be done; what He has promised must be brought to pass. The true Christian spirit was well exemplified by the noble-hearted Judson, when in answer to the faint-hearted counsels of his friends, who were discouraged at his want of success, he wrote, "Bid the churches have patience. If a ship were here to carry me to any part of the world, I would not leave my field. Success is as certain as the promise of a faithful God can make it."

We have seen that Carey and his co-workers had largely to create the missionary spirit in the churches at home. They had also to create

the opportunity for missionary work abroad. The churches had no wish to send them to the heathen, and the heathen had no wish to receive them. They had, from various causes, to encounter fast closed doors. The contrast in this respect between things as they were and things as they are is one of the most marvellous signs of the times. The accessibility of the most distant lands; the toleration, and more than toleration, extended to our missionaries; the readiness with which their message is received—nay, the eagerness with which it is welcomed—are conditions of which the pioneers of a hundred years ago knew nothing. The forces which have effected this change are of course manifold. We have already acknowledged our indebtedness to physical science, and geographical research, and to the progress of discovery and invention. Material as well as spiritual, intellectual as well as moral, powers have aided us. Education, social and political reforms, diplomacy and war, have proved our allies.

“ Fly, happy, happy sails, and bear the Press ;  
 Fly, happy with the mission of the Cross ;  
 Knit land to land, and, blowing havenward,  
 With silks and fruits and spices, clear of toll,  
 Enrich the markets of the golden year.”

“ The earth is the Lord’s and the fulness thereof,” and He has used for the furtherance of His designs in relation to the conversion of the world to Christ the blind and unconscious forces of nature, the conflict of nations, the play of human passions, and the ambitions and achievements of men who have not known Him. That commerce is more largely indebted to Christianity than Christianity to commerce, is indisputable. The Christian missionary has opened up lands which had been previously closed, and prepared a way for the explorer and the trader; but there is no need to deny that they in their turn have rendered to the missionary services with which he could ill afford to dispense. The obligations of men one to another are not simple, but complex, and how strangely and in what curious ways they are crossed and interlaced! It is sufficient for us to know that we live under a wise and all-comprehensive Providence, whose care no minuteness can elude, and whose power no magnitude can baffle. The history of the last hundred years illustrates and confirms our Christian faith, that “ the Lord reigneth.”

If we call to mind, as they have been already enumerated, the

obstacles which our pioneers had to overcome, we shall see how truly it may be said that India presented to them closed doors. The vastness of its populations, the strangeness of its languages and dialects, its superstitions and vices, its spirit of caste, and the arbitrary procedure of the East India Company combined to form a barrier which men of less faith would have declared insurmountable. The marvel is that Carey did not turn aside and cease from his work because the door was shut. He had to take shelter under the protection of a foreign power, for the East India Company was bitterly hostile to missions, and was backed in its hostility by the Government and the press at home.

It was thought that efforts to effect the conversion of the Hindus would undermine the authority of the Company and stir up the people to rebellion. The cry was raised, "Our Indian Empire is in danger. Stop these fanatics, or it will be lost," and hence preaching, tract distribution, and all forms of aggressive work were, at first, forbidden. Then came a period of toleration, in which missions were frowned upon and hindered, though they could not be suppressed. It was not until the Mutiny of 1857 that "the powers that be" gave a cordial approval to missionary work. The loyalty of the native Christians, combined with their virtues in other respects, was then conspicuously displayed, and since that time one great barrier to evangelistic labour has disappeared. The story of the East India Company is one of profound interest, and shows us how the issues of things are other than men think. It is on one side a story of craft and avarice, of selfish ambition, and frequently of base deception; but it aided the overthrow of heathenism, it wrested commercial supremacy in the East out of the hands of the Portuguese, and laid the foundations of what will yet prove to be a thoroughly Christianised society. Our missionaries in India can preach in the streets and bazaars, in the villages and by the riversides as freely as if they were in England. Bibles are sold and circulated, and Christian literature finds its way into the remotest and most unlikely quarters. The power of caste is being gradually broken, and, most remarkable of all, the doors of the homes are open. The women of India are no longer hopelessly immured within the walls of the zenanas, and cut off from the influences of civilisation and Christianity; but are reached by the wives of our missionaries and by the lady missionaries, who, in large and increasing

numbers, devote themselves to this work. The opening of this door is of the very highest significance. No other change is so "full of the promise and potency of life," or so rich in encouragement. It has already done more than any other agency for the true emancipation of the women of India. It is a sure check on their degradation. It will stop the infanticide, which is even yet secretly carried on. It will in time make impossible the child marriages, which are so fruitful a source of evil, and will mitigate the terrible hardships of the thousands of Hindu widows. The baleful custom of polygamy is beginning to fall into disuse, and as the women of India are raised to their true position and Christianised, their influence on the lords of creation will become more powerful and beneficent, and the next generation will, from the outset, be led unto Christ.

As in India, so has it been in China, "The Walled Kingdom," or "The Celestial Empire," as it proudly termed itself, has seen its walls broken down, and has been compelled to allow that its supremacy may be broken. Not many years ago strangers were rigorously excluded. Dr. Morrison, the first missionary to China, could gain a footing for himself only as the servant of the East India Company, and his freedom of action was fettered by many vexatious restrictions. It is not yet fifty years since the five Treaty Ports—Canton, Amoy, Foochow, Ning Po, and Shanghai—were opened. The Treaty of Nanking, which secured this privilege, was signed on June 26th, 1843, and no further concession was granted for fifteen years, and even then it was fettered, haggled over, and withdrawn in a manner that made war inevitable. Great Britain, France, Russia, and the United States secured the Treaty of Tientsin, which, though agreed to in 1858, was not ratified until October 24th, 1860. This treaty opened for residence to foreigners seventeen additional ports, or twenty-two in all, and sanctioned the travelling of foreigners in the interior for purposes both of commerce and of pleasure. The most important part of it is the following:—

"The Christian religion, as professed by Protestants and Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching and professing it, shall therefore, alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling and not offending against the laws, be persecuted and interfered with."

Dr. Gracey, President of the International Missionary Union

(U.S.A.), has aptly remarked of this treaty:—"Never before, since the world began, did any one document, so brief, admit at once to the possibilities of Christianity so large a portion of the human family, or roll on the Christian Church so much responsibility. It admitted one-third of the human race to the brotherhood of nations. That door was opened, not by the vermilion of the Emperor, but by the decree of the Eternal."

The course of subsequent events has, on the whole, justified the hopes raised by this proclamation. But political and religious influences have here also been closely intertwined, and Christianity has been made to suffer for the faults and misdoings of its allies. The Taiping Rebellion was in its origin both a political and a religious movement, and it not unnaturally pressed Christianity into its service. In its earlier stages, and before it was corrupted by adherents of the baser sort, it seemed as if it would aid the progress of the Gospel. But as time went on it lost all that gave it nobleness, and degenerated into a treasonable political move—a mere grasping at power. The opium traffic has been a gigantic hindrance to the success of the Gospel, has created suspicions as to the sincerity of the English missionaries, and raised prejudices against them and their work which it has been difficult to cope with. Still, a secure footing has been gained by our own and other societies. In Shantung and Shansi our brethren are diligently at work; and, although they have had to face opposition of a kind which it must be peculiarly trying to meet—for their motives have been most cruelly misrepresented—they can still claim Government protection, and notwithstanding recent disturbances their work will proceed. There are more opportunities of preaching the Gospel in China than our brethren can seize. Work on a vast and fruitful scale could easily be done if there were men to do it.

Of Africa, it is almost needless to speak, its possibilities have been so often and so fully brought before us. How different any map of the Dark Continent on which Carey could have looked, from that which appears in our noble Centenary volume! Then, nothing was known of any place which approached the centre; the coast had been skirted by our travellers, and there were signs of settlements here and there, but the interior was almost a blank; names were put down, but it was at a venture. Now, the vast continent has been explored, and we can trace on the map the courses of mighty rivers and their

tributaries ; lakes, whose magnificent sheets of water contest the palm with the largest of the American. There are districts with teeming populations which will require, not hundreds, but thousands of missionaries effectually to reach them. The Congo Free State alone—in which missionaries are guaranteed special protection—covers an area of one and a half million square miles, and offers an opportunity for Christian evangelism of which all the churches combined could take advantage only by the utmost self-denial and fidelity. There is work in Congo-land, to say nothing of Uganda, Blantyre, and the centres around Lake Nyassa, and of the vast districts whose fringes only are known to us, to tax our resources to the utmost.

India, China, Africa. Ah! but these are not the only places where we see an open door. Japan, the kingdom of the sunrise, Syria and Turkey, Italy, Spain, and Portugal, which have long been under the dominion of Papal superstitions, are now accessible, and our difficulty is no longer to find a field for Christian labourers, but to find labourers to send to the fields. God has everywhere opened doors which no man can shut, and the question we have to decide is, who will pass through them? Whom shall we send, or who will go to win for Christ the territories to which they lead? Our prayers have been answered, and over answered. Shall we refuse to receive what God has so graciously given, and tell Him that we are not prepared for such honours and rewards as are now within our reach?

EDITOR.

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### CAREY'S FIRST LETTER TO THE HARVEY LANE CHURCH, LEICESTER, AFTER HIS ARRIVAL IN INDIA.

WE have the pleasure of presenting to our readers this month a transcript of the first letter which William Carey wrote to his friends at Harvey Lane after his arrival in India. After a five months' voyage he landed at Calcutta on November 11th, 1793. The following letter bears date December 25th, 1793, and it is pleasant to think of Carey spending a part of his first Christmas from home in writing to his Leicester church. In the six weeks which had elapsed since his landing, he and his family had had to undergo many



privations, in addition to the sufferings to which, in this letter, he so manfully alludes. He was practically penniless. "The expense of living at all in Calcutta drove the whole party thirty miles up the river to Bandel, an old Portuguese suburb of the Hoogli factory. There they rented a small house from the German hotel-keeper, beside the Augustinian priory and oldest church in North India, which dates from 1599, and is still in good order." His comrade Thomas was a good, but indiscreet man, whose blunderings led the mission party into great difficulties, and created strong prejudices against them. Bandel proved unsuitable for a permanent residence, and in a few weeks Carey returned to Calcutta. How severe a trial he must have had, in his houseless, penniless condition, we can scarcely conceive. His wife was deranged, and heaped upon him bitter reproaches for having left England; she, her sister, and two of the children were ill with dysentery. His association with Thomas was a hindrance to him: the wonder is that his trouble did not break his heart. The noble, hopeful spirit of the following letter will seem the more remarkable when we remember all these facts. Ram Roshoo had been engaged by Carey as his pundit and interpreter. He had professed conversion to Christianity some years previously, when Thomas had conversed with him, and had composed a Christian hymn. But he had subsequently fallen away. He approached Carey full of penitence, but there is reason to fear that he was all along a self-interested inquirer. He proved, however, a good teacher. The message of love sent in the postscript of this letter to the Rev. Thomas Robinson, the Evangelical clergyman of Leicester, will be noted with especial pleasure:—

"Bandell, December 25th, 1793.

"MY VERY DEAR FRIENDS,—Long before this time I expected to have sent to you an account of my welfare, and of the dealings of God with me, but have been prevented till now; now, however, I embrace the opportunity with pleasure. I shall refer you to Mr. Yates for an account of my voyage, and all the incidents relating thereto; and to you, as to those whose eternal welfare I have much at heart, I shall principally address myself respecting the things of God. Often do I recollect, with a mixture of pleasure and pain, the sweet communion which I have enjoyed with you; to you I delighted not only to communicate the Gospel of Christ, but my own soul also,

because you were dear to me, and particularly shall I always remember the memorable time of my parting from you ; that was indeed the trial of love. But the great undertaking in which I am engaged preponderated, and still weighs down in my mind every other consideration. I have lost much social pleasure, and here I cannot preach yet, not being sufficiently acquainted with the language, except to my own family, to whom I now preach, nor have I at present more than one Christian to whom I can open my mind, except my dear colleague, Mr. Thomas. I live among heathens, and far more than heathens. All places in the country are full of monuments of idolatry, and every morning great numbers of people may be seen at the riverside paying their devotion to the water, which they take up by handfuls and pray to it in the most fervent manner. Temples to Seeb, Bishno, and Brimha are to be seen in every place, and flowers, consecrated to the worship of God, are preserved growing in the streets of the most populous places. Burning women with their husbands is a practice too frequent. We were at Nuddea last Lord's-day, which is the great place for learning, and they informed us that about a month ago, two women devoted themselves in this manner. The practice of swinging by the back is very common ; I have seen the scars arising from it in the backs of many persons, and have now a servant who carries them in his flesh. Notwithstanding all this they are a very attentive and inquisitive people, and very kind and friendly, nor do I perceive the Mohammedans to be an unfriendly people. Europeans are the worst people here ; all live in the state of kings, and almost all treat the natives as if they were of another species. I feel happy, however, in being here, and begin to know a little of the language, and I do hope that we may be successful. Hitherto we have lived with Europeans ; we have been here almost a month, which is a Portuguese settlement and the people Papists, but next week we go to live entirely among the natives. We have some hope that the company may give us lands ; if not, the Rajah of Nuddea will let us some at about a shilling a biggah, or half-a-crown an acre, and we think of cultivating a little just for our own support ; and at Nuddea the Brahmans and Pundits are very desirous that we should soon go and preach the Gospel. Nuddea is a very large town of near ten thousand houses, containing about three thousand families, eight hundred families of whom are Brahmans.

Could we succeed here, the prejudices of almost all the people in India would cease, as it is the place which rules religion all over the country. The work is God's, His promise is on our side, and in His strength we go forth.

"I much want to hear from you. Several ships have arrived which left England after us, *and no letters*. Have you got another minister—a spiritual, holy man? Are you closely pursuing spiritual things? Do you closely and constantly keep to prayer meetings and church meetings? Are you not only at peace, but do you live in love, and have fervent charity among yourselves? Oh! that I may hear good of you. Be very attentive to discipline; the neglect of that has sunk you low before. Now, pray, my dear friends, avoid the quagmire into which you have fallen before. Endeavour to carry it friendly one to another, and to be helpers of one another in the ways and works of God; and, if any be fallen, you that be spiritual restore such an one in the spirit of meekness. Love your minister, and consider that he is a man. How do my young friends do? how do they go on who were baptized the last two times before I left you? They and all of you are often upon my heart before God. How do my dear old friends do? I love the remembrance of their love and friendship. How many have been added? who converted, who dead? What changes have taken place among you? who removed from you? Is there any preaching at Thurmaston, Syston, Soleby, &c? Be very particular in giving me an account of everything; nothing from Leicester can be unimportant to me. I should rejoice to see any of you, but fear that I must wait till we meet in the other world, and may God grant that it may be with joy.

"As for outward (?) things, I have much to endure, and little (?) comfort and pleasure. My family have been very ill, and are, with the bloody flux. My wife, Felix, and William have been very severely attacked. I was much afraid of losing them, but I hope they are recovering. Ram Boshoo is with me, and gives me much pleasure; but Parbatee is about two hundred miles off. I should like to send you some of the curiosities of the country, but the expense would be too great, as all must pay duty at England, and may be seized by the Company's servants after all.

"As I wrote to all, I shall mention none in particular. My heart (?) is often with you, and you all have a share therein. My wife, Kitty,

the children, and Mr. Thomas all join in sincere regards to you all, and I am, with ardent affection,

“Your brother in the Gospel,

“WILLIAM CAREY.

“N.B.—Pray give my very respectful love to Mr. Robinson. Though my family is ill, yet, through mercy, I am, and have been, well; instead of heat we quake with cold at present, and cannot sleep without two or three blankets on the bed. 'Tis now just our harvest, and in March the hot season comes on.”

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## WORSHIP AND PREACHING.

EVERY Christian sanctuary as a house of God is dedicated to His worship. The Creator of heaven and earth is not an object of speculative curiosity, who is to give consistency or completeness to our intellectual creed and then be forgotten. He is not a mere article of our faith, a cold and powerless abstraction, or a majestic nonentity. He stands in vital and intimate relations with all of us as His offspring, and is a God with whom we have to do. Our sanctuaries, when completed, are not to be deserted, and render to God a merely silent homage, but are to be thronged by men and women who know God and are known of Him, and who gather together in recognition of His authority and grace. God there reveals Himself to us in the manifold perfections of His nature, and draws us into that blessed communion “wherein man in God is one with God in man.” Our very entrance into the sanctuary is an exhortation one to another: “O come, let us sing unto the Lord; let us worship and bow down before the Lord our Maker.”

Worship is an act in which we are carried outside ourselves, beyond the range of our own interests and desires and needs, and think of One who is wiser and greater and holier than we; who attracts our souls unto Himself by His worth or worthiness. In this exercise we seek not our own pleasure or profit, but the glory of Him in whom we trust, on whom our reverence and our affections are fixed, and for whose sake we and all creatures exist. We recognise our nothingness before His magnificence and might, our sinfulness before His august and immaculate purity, our ignorance and folly before His

unfathomable wisdom, and our subjection to the law of death before the years of Him who endureth for ever.

In worship we adore the majesty, revere the holiness, exalt the power, and triumph in the mercy of God ; we contemplate His perfections, and declare His greatness ; we give rather than receive. Supplication is subordinated to thanksgiving ; prayer is less prominent than praise ; and hence worship is an act in which our personal pleasure and profit are not directly concerned. We are bound to unite in it, even if it does not, so far as we can see, tend to our edification or joy. If it were possible for us to gather together in the sanctuary and add nothing to our stock of knowledge ; if we gained thereby no spiritual strength ; if we became neither wiser nor holier nor happier, we should still be under obligation to worship.

Self-regarding worship is a contradiction in terms, and this is a sphere in which if a man seeketh his life he shall lose it. Let him lose it for God's sake, and he shall find it.

It is sometimes said that Nonconformists care nothing about worship. The late Charles Kingsley charged Dissenters with going to chapel only to hear sermons. It was a cruel charge, which ought not to have been made. It is not true ; and, if it were true, we would rather go to chapel to hear sermons than go to church for the sake of the music. To listen to sermons which unfold the character, illustrate the purpose, and enforce the will of God may be an act of the truest worship. Often at such times has Christ stood before us in the glory of His Divine power and the tenderness of His compassion, and our hearts have glowed within us at the transcendent revelations of His grace. The preacher has planted our feet on the mount of vision, and our eyes have seen the King in His beauty, and the land that is afar off. Preaching is thus itself a part of our worship.

The ministry of a true church will be a ministry of instruction and persuasion, evangelistic and edifying rather than sacerdotal. We believe in the Divine ordination of the ministry, but our ministers are preachers rather than priests, endowed with the gift and spirit of prophecy, and not with the power of effecting salvation by ritual. They have their place in the apostolic succession, but not because they are bound to the earliest age of the Church by an unbroken series of episcopal sanctions or ordinations. There is no golden chain

of orders which can connect men with the apostles. In every century numerous links are wanting, and of those which can be found, a great many are made of brass rather than gold. *They* are successors of the apostles who have grasped for themselves the truth which the apostles proclaimed, who are animated by their spirit, and who live for the same great ends. We have in all our churches an apostolic ministry, and never was there an age when the work of that ministry was of more supreme importance. The vigour and prosperity of our churches depend to a large extent upon the efficiency of the pulpit. We employ no stately and elaborate ceremonial, no æsthetic ritual, and no exquisitely rendered music as the means of winning men. We claim no power of sacramental regeneration, nor have our ministers been invested, save in the sense that all believers have, with the power of the Keys. It is neither by architecture, nor music, nor by ritual that we shall extend the Kingdom of Christ, but by the simple, unadorned, and earnest proclamation of the Gospel. The Divine Word, made luminous and filled with power by the Divine Spirit, is our great weapon—and the only instrument that we care to wield.

Of course, we are continually hearing of the failure of the pulpit and of the decay of preaching, and every "dull season," when editors are at their wits' end as to how to interest their readers, we are sure to be treated to discussions on the vanished glory of the pulpit, and told how useless it is to attempt to restore it. In an age which has heard the voices of Liddon and Spurgeon, Maclaren and Dale, Beecher and Brooke, it is absurd to talk of the "decay of preaching," and, though all occupants of the pulpit are not men of the first rank, any more than every politician is a Gladstone or a Beaconsfield, every poet a Tennyson or Browning, every artist a Leighton or Millais, good solid work is often done by men who are not great. The power of the pulpit depends on the man who is in it, and, therefore, we plead first of all for truly converted men—men whose souls are in profound sympathy with Christ, and aglow with love for the world—men who can speak of that which they have seen and felt, who come forth from the secret place of the Most High, and have there gazed on the sublime realities of His being.

The Bible is God's revelation of Himself to the world—of His character and purposes and will; but it must be understood and realised by those who proclaim it. We find here the great law of

human life—the path of human duty. We listen to God's summons to repentance; to His offers of pardon to the penitent and believing; to His demands on our consecration and service; to His promises of guidance, consolation, and strength; and to all the truths that make for salvation; and ministers of the Gospel are simple preachers—heralds, criers, deliverers of a message—appearing before the people, not with any theory, or speculation, or system of their own, but testifying of Christ, and bearing witness of Him. It is the Master's word, not theirs, that must be proclaimed; and it must not be delivered in such a way that men shall think the Gospel a very good thing if only you can set aside three-fourths of it as unbelievable, and divest the remainder of all natural meaning! No! it stands there in its completeness, and we must "not shun to declare all the counsel of God." And, certainly, there is no need to speak of it with bated breath, as if it needed an apology. Neither let us spend much time in defending it; its truth is its own best evidence. It is the light itself, and not our theories about it, which dissipates the darkness and enables us to see all things else.

Controversial preaching, as a rule, does little good, and they who listen to it may rejoice if their experience is no worse than that of the old Oxford verger who, after he had heard the Bampton lectures for thirty years, could thank God that he was a Christian still. The Christian preacher should occupy himself with the great themes of sin and redemption from sin, of responsibility and judgment, of conformity to Christ and the danger of falling away from Him, of His second coming, of heaven and of hell. It is pitiful to think of the time of a congregation being wasted by feeble discussions of "scientific difficulties," of which not one in a hundred of them has so much as heard. We have heard painful descriptions of Noah's ark, followed by no effort to rescue men from a more awful evil than the waters of the flood. Congregations have been informed of the exact site of one and another city, of the remarkable shape of certain mountains, of the wonderful resemblance of Windermere to the lake of Gennesareth, and of the most direct route from Jerusalem to Jericho; but all that (which may be right enough in a subordinate place) is not preaching the Gospel. Christ is Himself the Gospel, and we must preach Him. Men are hungry, and want the bread of life, and not a dissertation as to its chemical constituents. They are thirsting for the living water, and

neither for the golden goblet nor the earthenware vessel in which you may carry it to them. The nearer we can keep to Christ, and the more we can make our sermons witnesses of Him, the greater and more enduring will be our power. We, as Baptists, should be strangely untrue to our history—we should belie our ancestry and become the degenerate sons of a noble race—if, on any ground whatsoever, intellectual or literary, social or ecclesiastical, for the sake of drawing cultured audiences, or, by more sensational methods, getting hold of the lowest classes, we abandoned our high vantage ground as preachers of the Gospel of Christ. Thomas Carlyle said years ago, with his own rugged energy, “I wish he could find his point again, this speaking one, and stick to it with tenacity, with deadly energy, for there is need of him yet.” Ah! but we claim that we have found our point; it is the Cross of Jesus Christ, with all that it tells us of the awful evil of sin, of the Divine love for sinners, and of the fulness of the redemption which is there; and, having found our point, we will stick to it, let the world say what it will. Our voice shall be lifted up in proclamation of the Gospel of Jesus Christ, and we have not the slightest doubt that the response to that proclamation, simply and earnestly made, will ever be this: “How beautiful upon the mountains are the feet of Him that bringeth glad tidings”; and from hearts that are weary with wandering in the world, as they see the Cross uplifted, and hear the message of salvation proclaimed, there shall not fail to come the answer: “Lo, this is our God; we have waited for Him. This is the Lord; we will rejoice and be glad in His salvation.”

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## SUNDAY MORNINGS WITH THE CHILDREN.

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### VIII.—VESSELS OF HONOUR AND DISHONOUR.

**I**N a certain palace there were large work-rooms and store-rooms for the making and keeping of many vessels.

They were committed to sundry of the young men and maidens attached to the court service with three special instructions:—(1) They were to be kept for the Master's use. (2) They were to be always at hand in case of being called for. (3) And in perfectly good condition, clean and bright.

But an idle spirit was among these guardians. “Gold is so seldom wanted;



one is sure to know beforehand of a festival." "I can always rub up such good silver as this in very short time." So the keepers of the gold and silver encouraged themselves to steal a holiday. But the silver tarnished, and a spider made itself quite at home in one of the golden cups.

The example was infectious—brass and china, earthenware and glass, all suffered.

The girl who kept the tinware was worse than idle: she was also sullen. "To give her those common things to keep—her, with her taste for all things pretty, to polish a thing which was only tin at its brightest. She would not touch one of them. The steward might say what he liked."

Only two of the whole set were working. One had in charge a priceless alabaster vase, which he touched and retouched with all the love which his warm heart had for his Lord. The other was a worker in wood, who "could not bear to be idle." He fashioned bowl after bowl and began to carve them—first a touch at one, then half an hour at another, then a fresh pattern altogether on a third.

"Has the King desired these patterns?" "He has not sent me the precise pattern, but he is sure to like them better for the labour bestowed on them. I know what has been said on willing service." So he went on recklessly.

"The King desires a tin cup for a wayside fountain."

The keeper of the tins was startled. It was not so easy to tell the King to his face that she considered the tin ware beneath her notice, though she murmured, as she hunted up a drinking-cup, that the steward might have allowed "a common person" to clean up the store.

She took it into the presence—a dirty cup, with the dusty hands that had touched it and the rust that had eaten it.

"My child, this cup is not fit for use."

"I thought I could have washed it when I got to the fountain. It is such a common thing."

"My labourers, when they drink, are worthy of a pure vessel," said the King. "Thou hast lost an opportunity of serving me."

It was well that some of the other workers took warning, for the next demand was for china—a simple set for a sick woman in a cottage. The girl who kept them had only been playful—she had no ill-humour about her work, and she took them cheerfully. She made many an opportunity afterwards to go to the cottage, under the plea that the King's china might be well kept there as in the store-room.

One such day the King himself entered. She had her reward in offering him pure milk in a cup ready for use.

"Flower-pots for my Lord the King." Then the keeper of the flower-pots was glad, for, said he, "These will be for my Lord himself, for the terrace where he walks." But the pots were filled with young plants and sent to the smallest houses in the city, and the young man was disappointed—he wanted to make something for the King's own use.

"The King wants soap-bowls for the people down in such a street, who have

to be taught better ways." Wooden bowls! There were shelves full of them, but none ready, or of the right sort. For the busybody who had gone his own way to work had worked for himself, not for the King, and now had nothing to offer. He, too, had lost his opportunity. If the lad in charge of the alabaster vase had not left it and gone to the turning lathe for a day's hard work at the plain bowls, the people might have gone still longer unwashed.

"You at this common work!" exclaimed one. "It is not common or unclean if my Master wants it," was the answer. And, the bowls made, he went down with them into the dirty street himself and did more for the cause of purity than any one had done before.

"A vessel of silver for my Lord the King." Now the keeper of the silver had been doing his best to make up for lost time, and he presented the vessel required clean and bright. How often that vessel was brought back to him. It was needed for making some special medicine for the King's hospital, and it was returned stained, bent, smoked, and scorched, to be renewed with infinite patience and labour. Some of the workers wondered that anything so precious should be put to such severe work, but the wise old steward said, "The very hardest service can only be accomplished by the most precious agency."

"A peal of bells for my Lord the King." Then the bell-founder hastened and put up his peal, but the bells were out of tune. He wondered a good deal till he remembered that he had lent them out for other use than the King's. He confessed his error with sincere penitence, and was forgiven and bidden to get them into order. It was a weary task, as making wrong right always is; but, in his sorrow, he heeded not his labour, and the King was patient and gave him help, so his work was not lost.

The wandering keeper of the gold was sought for and brought in dying. "The King has forgiven me," said he to the companions who watched by him; "but, oh! if I had only kept my charge, and done something for him, with the precious talents committed to me!"

The King's birthday came. The bells rang out joyfully; the people came with their flower-pots, and in each was a beautiful flower. They put them on the terrace and walked there themselves, and the King came and walked with them. As he walked, he saw the maker of the flower-pots standing by.

"Art thou content?" said he. "Were not the flower-pots for me—myself?"

And the silver vessel was in the place of honour at the King's own table.

They wondered that no call had come for the alabaster vase.

"If it were ready for the Master's use, he would send for it," said the maker, with sweet patience.

But when the guests were come and the feast was ready, the King did send for it. With his own royal hand he filled it with perfume, and the fragrance filled the house.

But he who had wrought it went no more back among his companions: he had new service given him about the King's own person.

## REFUGE.

WHEN waves of sorrow o'er us rise,  
 And fainting hope almost expires,  
 Jesus, to Thee we lift our eyes,  
 To Thee we breathe our strong desires ;  
 And every anxious thought and care  
 We bring to Thee in faith and prayer.

When human friends on whom we leaned,  
 Estranged, or false, or careless prove ;  
 'Tis only then our souls are weaned  
 From things of earth, and fixed above ;  
 Then Thou, who art a Friend indeed,  
 Wilt surely prove our Friend in need.

If wealth and honour flee away,  
 And poverty in giant strides  
 Draw nearer each succeeding day,  
 E'en then we know Thy love abides,  
 And say, "Dear Saviour, Thou shalt be  
 More than my wealth and fame to me."

When weary with afflictions sore,  
 And health of mind and body fail,  
 Prostrate we lie at Mercy's door,  
 And all the sins of life bewail ;  
 Then, on Thy gentle, loving breast,  
 The toil-worn spirit finds its rest.

When death's dark vale appears in view,  
 And shadows deep around us close ;  
 When earthly friends all bid adieu,  
 And we must meet the last of foes ;  
 We know Thou wilt, in love, draw nigh,  
 And bear us to our home on high.

M. L. GLOVER.

## NOTES AND COMMENTS.

**D**R. NEWMAN HALL'S RETIREMENT.—Dr. Newman Hall has celebrated his ministerial jubilee in an uncommon but by no means unwise manner. After fifty years' laborious service, thirty-eight of which have been spent in London, he is well entitled to freedom from the heavy responsibilities of a pastorate in a populous neighbourhood. At the age of seventy-six, he is still strong and hale, "can walk twenty miles a day, spend nine hours in climbing glaciers with young people, and then be prepared to take his wife for a long walk." Nor has his intellectual force abated. His preaching is still strong

and inspiring ; but he feels that he is unable to meet the demands which are necessarily made upon the pastor of such a congregation as that at Christ Church. Dr. Hall's decision will command general approval, and he will be followed into his retirement with the respect and affection of friends in all parts of the world. For few men have had a wider "sphere of influence" than he. As an advocate of temperance work among old and young, of the principles of the Peace Society, as a lecturer to young men, and as an author he has displayed unwearied energy. His little book, "Come to Jesus," has circulated by thousands, and done untold good. Dr. Hall stated at his farewell meeting that he had never aimed at being a great preacher so much as a useful preacher. His sermons were always the result of much reading and thinking, and he had tried to put his ideas so that the very poorest and most unlearned might hear with profit. He had avoided scientific and, we presume, theological controversies in the pulpit, and aimed in every sermon at the salvation of souls. It would be well if his example in this respect were more widely followed. The pulpit would then have greater usefulness and the life of the churches be healthier.

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DR. HALL'S SUCCESSOR.—The announcement that the Rev. F. B. Meyer, B.A., of Regent's Park Chapel, had been invited to succeed Dr. Newman Hall at Christ Church, Westminster Bridge Road, occasioned general surprise, and the surprise was increased by Mr. Meyer's acceptance of the invitation. We sympathise with the congregation at Regent's Park in the loss they have sustained through Mr. Meyer's removal, and should have imagined that Mr. Meyer could have found in the sphere he is leaving all the conditions he could require for extensive and growing usefulness. But he has judged otherwise, and he can make the change without any violation of principle in regard to baptism. He is not required to become a Pædobaptist, or to have anything to do with the sprinkling of infants. The trustees of the church intimated to him their willingness to provide a baptistery, and Dr. Hall is devoting the £200 (a part of the testimonial presented to him) for this purpose. Men who are strongly denominational could not, of course, accept such a position. But this Mr. Meyer has never been, and he cannot in any way be charged with inconsistency. Although he is no longer minister of a Baptist church, he does not cease to be a Baptist minister. His new position will bring him into contact with both Congregational and Baptist churches, and need make little practical difference in his relations to ourselves. The part which Mr. Meyer has recently taken in the Baptist Union controversies is one for which he avows himself to have had neither inclination nor aptitude. His work is not that of a denominational leader. He will again have a position akin to that which he held at Melbourne Hall, Leicester. All our readers will heartily wish him God-speed in it. We trust, moreover, that he will retain his connection with the Baptist Union as a personal member, and that we shall often see him at our meetings. He will always have a most cordial welcome.

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TWO BAPTIST WORTHIES.—The obituary of the past month records the death of two widely different but, perhaps, equally distinguished men, both of whom were

members of our own denomination, and who would, until recently, have been described as General Baptists. THOMAS COOPER was born at Leicester in 1805. At the age of fifteen he was apprenticed to a shoemaker, but could not "stick to his last." He rose early every morning, and used every moment of his spare time for study. He taught himself mathematics, Greek, Latin, and French, and was an omnivorous reader. He became a schoolmaster and a Methodist local preacher at Lincoln. He afterwards moved to London, and threw in his lot with the Chartists, of whom he became a leader. The sufferings of the poor awakened his deepest sympathies, and roused him to earnest efforts. In 1842 he was arrested on a charge of conspiracy and sedition, and sentenced to two years' imprisonment in Stafford Gaol. During his imprisonment he wrote his famous "Purgatory of Suicides," which was followed after his release by other literary works. In 1848 he entered on his career as a lecturer on history and politics. He gradually drifted away from his early faith, and embraced sceptical opinions; but, after some years' unrest, he returned to the faith he had abandoned, and devoted himself to its defence, lecturing on the Evidences of Christianity, and preaching. He was baptized in 1859, and joined the General Baptists. He was led to the conclusion that public discussions on Christianity never do any good, and often do great harm—a conclusion in which most of us agree with him. His books on the Evidences are well adapted for usefulness. His "Autobiography" is pleasant and instructive reading, and his "Thoughts at Eighty" should be to many a young man an epoch-making work. He was a splendid example of a self-made man. He was fearlessly honest, thorough in inquiry, and relentlessly logical. His powers of sarcasm were a terror to his opponents. In his public discussions he was easily provoked by ignorance and stupidity, and he was occasionally irritable and ill-tempered. But no one was readier to acknowledge a fault; and, though his manner was somewhat brusque, he had a tender and generous heart. A sum of £1,300 was presented to him some years ago by a number of friends. Since 1882 he has lived in retirement at Lincoln, where the Thomas Cooper Baptist Chapel will prove a fitting memorial of him. Mr. THOMAS COOK, the excursionist, who died the other day at Leicester in his eighty-fourth year, was, in his early days, a home missionary in the General Baptist denomination. The great organisation of which he was the head, and which has carried his name over the whole of the civilised world, began in a very simple manner. He engaged a special train to carry a number of Leicester people to a temperance meeting at Loughborough. The "good idea" was successfully carried out, and so began the long series of personally conducted trips. Tours were organised to different parts of England, then to Scotland, afterwards to France, Germany, Switzerland, and Italy; then to Egypt and to Palestine. The Government employed the services of Mr. Cook's firm in the expedition to Khartoum for the relief of General Gordon. The story of his progress reads like a romance. It has been truly said of him that "he possessed indomitable energy, a remarkable power of organisation, first-rate general business ability, and last, but by no means least, an integrity and straightforwardness of character which everywhere inspired confidence, and which, it is pleasant to be able to say, has been recog-

nised as clearly by foreigners all over the earth as by those he has served as guide and caterer." Many of his friends will best remember him as a sincere, lowly-minded, and earnest Christian.

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THE LATE DR. EUSTACE R. CONDER.—Our Congregational brethren have been called upon to suffer another heavy loss in the death of Dr. Eustace Conder, of Leeds. He was a son of the revered Josiah Conder, the proprietor and editor of the *Eclectic Review* in its palmiest days, and the editor of the *Patriot* newspaper, a distinguished essayist, and a hymn-writer of no mean power. Dr. Conder had a brilliant college career, and, after a pastorate extending over seventeen years at Poole, in Dorset, he became (in 1861) the successor of Dr. H. R. Reynolds at East Parade, Leeds. He was a decidedly able preacher, and exerted a profounder influence than many who were more popular than himself. He published several tracts on Nonconformist and Congregational principles, which have commanded a wide circulation and are worthy of a still wider. His best known work is his Congregational lecture on "The Basis of Faith," a profound, solid, and brilliant discussion of the great theologico-philosophical questions which all serious thinkers have to face. His Life of his father is a delightful book, and ought to be reprinted. Those who have copies of it possess a treasure of uncommon worth. Dr. Conder was chairman of the Congregational Union in 1873.

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CANTERBURY AND MECCA.—His Grace the Archbishop of Canterbury has been called severely to task for his "remarkable" speech at the late annual meeting of the S.P.G.S. He has been charged with indiscretion and latitudinarianism, and with undermining the foundations of missionary labour. We do not so understand his words. He neither depreciated the value nor questioned the supremacy of the Christian religion, but merely urged that we should recognise every element of good in Mohammedanism and in Hinduism, and that Christian missionaries should be thoroughly prepared, by adequate intellectual training and enlightened study of the various religions, to meet the devotees of these special religions on their own ground. The gist of his remarks was that Mohammedanism formed high and noble characters. "No one can go into a Mohammedan place of worship without being impressed with the sincerity, the solemnity, the devotion, and the absorbedness of the worshippers. Mohammedans do not think themselves behind the English nation, but regard their sacred books as an advance upon Christianity, and until Christian missionaries can meet the professors of Mohammedanism on their own ground, to so thoroughly master their books as to know their exact position, and to understand the deep springs of the devotion which they exhibit, they will never be able to deal with a religion like Mohammedanism. Their stubbornness in maintaining their old religion gave him far more hope than the levity with which some nations were ready to give up old religions, and take up religions which they thought would lead them to Western civilisation and wealth. Again, it was a startling fact to learn that Hinduism was spreading in Western Africa, and they must not talk so glibly, or persuade themselves so easily, that the vitality of these old religions was being

disturbed. The Christian Church had not recognised the importance of the Eastern Churches for the Christianity of the future. The children of Islam must be brought back by Oriental Christians. They should keep in close touch with the Eastern Churches, and endeavour to educate and raise them." This picture is in some directions exaggerated. Mohammedanism has another side with which Christianity alone can cope. But there is no need to deny its virtues, and assuredly our missionaries ought to be adequately fortified and prepared for the fierce battle they have to fight. Abroad, as at home, there is need for simple evangelists, but not for them only. We must have scholars and theologians thoroughly equipped and able to do more than hold their own when brought face to face with men who sincerely and doggedly believe that they are our superiors in religion. We have no such hope of help from the Eastern Churches as the Archbishop cherishes. They are at present too corrupt to take part in the evangelisation of the world. Let us by all means endeavour to educate and raise them. Till success in that aim has been ensured, they will not—and, indeed, cannot—aid us in our great work.

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THE RESULT OF THE ELECTIONS.—So far as can be seen at the time of our writing, Mr. Gladstone will have in the new Parliament a majority of forty-two, composed of Liberals, Labour Candidates, Nationalists, and Parnellites, but all pledged to a measure of Home Rule for Ireland. This majority is far less than had been anticipated, but it should enable the Liberal leader to deal effectively with the Irish question, which all parties alike must desire to have settled. We do not see why, if, on the one hand, Mr. Gladstone is resolved to maintain the supremacy of the Imperial Parliament (as all Liberals assuredly are), and, on the other, Lord Salisbury is prepared to grant *bonâ fide* Local Government to Ireland, some measure should not be devised which both parties can accept, Dr. R. W. Dale's idea of "a central and largely representative Board in Dublin, dealing with business affecting the whole country," practically concedes all that is of moment, and if personal ambition and party spirit can be set aside, a solution to the present perplexity and confusion will easily be found. There are other questions which imperatively demand legislation. The friends of religious equality will press their claims. The question of universal Board schools has been made more urgent by the recent Free Education Act, and by the more uncompromising attitude of the clergy in regard to distinctive Church teaching. The control of the liquor traffic ought not to be longer neglected. No party has proved itself more powerful and, as we hold, more dangerous to the best interests of the country in the recent elections than that which calls itself THE TRADE ; so that, Ireland apart, Parliament has ample work cut out for it.

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THE "BAPTIST MAGAZINE" IN AUSTRALIA.—If any of our readers can procure a copy of the volume for 1866 we shall be obliged if they will forward it to our publishers. It is required to complete the library set of the South Australian Baptist Association, and our friend, the Rev. Silas Mead, LL.B., is very anxious to have the set completed. His wish will no doubt be gratified. Our Melbourne

subscribers will be pleased to have the portrait we this month give of the Rev. W. T. Whitley, of whose work among them we have received most encouraging reports. We hope to present before long the portraits of other Colonial ministers.

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## REVIEWS.

JAMES GILMOUR OF MONGOLIA: His Diaries and Letters and Reports. Edited and Arranged by Richard Lovett, M.A. London: Religious Tract Society.

No braver life than this has been spent on the mission-field in any part of the world. There is room for difference of opinion as to Mr. Gilmour's policy and methods. There can be no difference as to the nobility of his character and the heroism of his conduct. Mr. Lovett remarks, with perfect justice, "He has set before this generation a noble example of absolute devotion to duty, of self-sacrifice that shrunk from no cost in the service of the Mongols and the Chinese, of steady perseverance in a hard pathway, even when the eagerly longed and prayed-for tokens of success were not vouchsafed." He was born at Cathkin, in Carmunnock, near Glasgow, in 1843, and inherited many of the finest qualities of the Scottish peasantry—their shrewd sense, their sturdy independence, their fervent and unaffected piety. His career at the Glasgow High School, and, later, at the University, was not undistinguished, and, had he felt free to accept the easier life of a home minister, he would, doubtless, have attained a position of commanding influence. He left for China in 1870, and decided to labour on the great Mongolian plain, between China proper and Siberia. He became a Mongol to the Mongols, lived with them in their tents, adopted their modes of dress, their diet and habits. He was heartbroken by the sins and sorrows he saw around him, and laboured with untiring earnestness to win this strange people for Christ. Gilmour was, doubtless, "a character." The story of his marriage, which was the happiest event of his life, is peculiar, if not excitingly romantic, and it may be that his logical nature, his metaphysical tendencies, and his love of argument did not facilitate his success. It was not given to him to secure a long list of converts. When he heard the Christian confession of one man, the smoky hut in which it was made "became beautiful to him as the gate of heaven." In his solitude and hardship, in his hunger and pain and weariness, amid the extremes of heat and cold, in the severest bereavement a man can suffer, and in the hour of his death, he was the same patient, gentle, heroic man. The love of Christ had "laid hold" on him, and all through he presents us with the picture of a brave, self-sacrificing, Christ-like life, crowned by a noble death. The record of such a life cannot fail to lift up all its readers to a higher level, and to intensify the spirit of missionary zeal. Mr. Lovett has, with a generous self-effacement, allowed Mr. Gilmour, wherever possible, to speak for himself, and has done what he would modestly call his editing and arranging with rare skill. We are glad also to call attention to the fact that the publishers have issued a cheap edition, admirably got up, of Mr. Gilmour's now well-known book, "Among the Mongols," which the *Spectator*



aptly compared, at the time of its publication, to "Robinson Crusoe," the author having "the power of stating things, that the reader not only believes them, but sees them in bodily presence."

THE TEACHING OF JESUS. By Hans Heinrich Wendt, D.D. Translated by Rev. John Wilson, M.A. In Two Vols.—Vol. I. Edinburgh: T. & T. Clark.

THE fame of Dr. Wendt's great work reached English students immediately after its publication, and it has for many months past been freely criticised. A translation of it was inevitable. Messrs. Clark have earned our gratitude by the promptitude with which they have undertaken the task. We are not sure that it was wise to exclude from the English edition the critical investigations of the sources of the Gospel narratives. Dr. Wendt himself regrets this exclusion, and from his point of view he is right. The brief summary of the results he has reached will, no doubt, suffice for most readers; but when so much depends on the authenticity of sayings which are still unfortunately called in question, it would have been well in a work of this class to show how thoroughly sound and stable is the foundation on which the edifice of our Lord's teaching rests. The author (still a comparatively young man, born in 1853) is thoroughly imbued with the scientific spirit, and rigidly applies it to the phenomena before him. He is a fearless disciple of the historical method, the only method which can lead to universally legitimate results, and which, if rightly applied, cannot fail to lead to them. Dr. Wendt is too much afraid of the supernatural (though he does not deny it), and too anxious to bring as much as he can into the sphere of the natural. This fear, which is certainly not scientific, occasionally leads him astray, and vitiates his judgment as to the meaning of certain events in our Lord's life, as well as to the drift of His utterances. "The development of Jesus' views," for which the author contends, cannot, *e.g.*, explain His Messianic consciousness, which we are told did not develop in Him by a gradual process of reflection, but came to Him suddenly and unexpectedly through a miraculous revelation. Christ's Messianic consciousness, by the way, was very different from anything that Paul experienced at his conversion, and the comparison of the one with the other does not help us. The attempt to account for the phenomena of the baptism, and for Christ's subsequent progress towards the goal which was then disclosed to Him by simple development, ignominiously breaks down. Miracle must be admitted, and it played a larger part in our Lord's ministry than Dr. Wendt imagines. The contents of Christ's teaching he examines with great thoroughness. He deals reverently and learnedly with its external forms, and has much to say on Christ's conception of God as the Father, and on the righteousness of the members of the Kingdom of God, which will come to most of us with a sense of breezy freshness, and be suggestive of clearer and broader views of the unique power of our Lord. With only the first volume before us, it is impossible to pronounce on the value of the work as a whole. But whatever position Dr. Wendt may take as to questions which arise later in the history, nothing can weaken the worth of this vigorous examination of

the contents of the Gospels, and its specimens of luminous exegesis, in which respect it is particularly strong. It cannot fail to aid all of us to a clearer larger, and worthier appreciation of the glory of our Lord.

CANON AND TEXT OF THE OLD TESTAMENT. By Dr. Frantz Buhl. Translated by Rev. John Macpherson, M.A. Edinburgh: T. & T. Clark.

THE successor of Dr. Delitzsch is a man of kindred spirit and power—learned, vigorous, and fearlessly candid; not distinguished, perhaps, by elegance in style, but always robust and clear in thought, and able to collect into a compact form such materials as previous investigators have made indispensable. The treatise has grown out of a smaller work originally published in Danish. The German edition was published last year, and has already gained recognition, both in England and on the Continent, as one of *the* books on its subject. It traces the gradual growth of the Canon (its position not differing widely from that maintained by Professor Ryle) and its history among both the Palestinian and the Alexandrian Jews, and later in the Christian Church. The second and larger part of the book deals with the history of the text, the original MSS., the various (ancient) translations, &c. The history of the Jewish Massora is specially full and interesting, as is the account of the Alexandrian version (the Septuagint) and the divergencies of its text from the Hebrew. Dr. Buhl's treatise is probably the best introduction to the study of its important subject. Peculiarly valuable and, indeed, indispensable for reference, it marks with singular clearness the lines of research, and either supplies the materials for our final judgment or indicates where they will be found.

THE EXPOSITOR. Edited by the Rev. W. Robertson Nicoll, M.A., LL.D.  
Fourth Series, Vol. V. London: Hodder & Stoughton.

So far as a thorough and searching investigation, aided by acute and impartial reasoning, can settle the question of the authorship of the fourth Gospel, Professor Sanday has in his papers in the *Expositor* spoken what might well be the last word. He has made it increasingly difficult and, as it seems to us, impossible for the rejectors of the traditional view to prove their position. Professor Agar Beet writes a series of papers on "The Doctrine of the Atonement in the New Testament," in which philology, exegesis, and hermeneutics alike aid in the establishment of the Evangelical creed. The late Dr. Elmalie's "Gideon" is a welcome contribution, while the articles on "The Miracles of Christ," by Dean Chadwick, will take rank with our finest expositions. By the way, the Dean's quotation from Tennyson, on p. 357, should be,

"'Tis life whereof our nerves are scant,"

not "of which our veins are scant." Mr. George Adam Smith's description of "The Historical Geography of the Holy Land" discusses an interesting subject in a thoroughly graphic and independent style. Canon Cheyne reviews Dr. Driver's "Introduction to the Literature of the Old Testament," with charming frankness, and in a manner which shows him to be by no means satisfied with

this "very clear-headed but slow-moving scholar"! If Biblical students are not made conversant with the results of the latest research and criticism, and taught the art of discrimination, it is not the fault of Dr. Nicoll. His *Expositor* is of the very highest service.

ESSAYS AND SERMONS. By the late William Robertson, B.D., Minister of the Parish of Sprouston. With Memoir and Portrait. Edinburgh and London : William Blackwood & Sons.

THIS is one of the volumes in which even a jaded reviewer must take a delight. It tells the story—the beautiful and pathetic story—of a short but noble and heroic life, the life of a typical Scotch student, who would have won distinction in whatever pursuit he had followed, but whose strong intellectual powers, quickened by scholarship and culture, were consecrated to Christ in the ministry of the Gospel. Mr. Robertson had literary gifts of no mean order, and had he lived would have enriched our theological and philosophical libraries with works of permanent value. His criticisms of Browning and Matthew Arnold, and his defence of Mr. Froude in the Carlyle controversy, are keen, candid, and judicious. That on Mr. Arnold abounds in pleasant banter equal to "Matthew's own," while its theological position is much saner. The sermons are no mere echoes of other men's voices, but are as remote from a miserable straining after novelty as from a meaningless repetition of orthodox platitudes. Though not of the evangelistic order, and not, therefore, meeting every variety of need, they are evangelical in doctrine and spirit, and will be greatly prized by intelligent Christians, and particularly by young men.

DEVOTIONAL SERVICES FOR PUBLIC WORSHIP. Prepared by the Rev. John Hunter. Fifth Edition. Glasgow : James Maclehose & Sons.

THE fifth edition of Mr. Hunter's "Devotional Services" is more than four times the size of the original edition, and nearly twice as large as the fourth. It has gained in quantity without in any sense losing in quality. Difference of opinion still exists as to the use of liturgical even in combination with free prayer. But no such difference can exist as to the excellence of this book in itself. It is incomparably the best of its class, and those who do not feel free to use it in public would do well to carefully study it. More than almost any Liturgy, it shows us the wide scope of Christian worship, the ground which our prayers should cover, and the intimate connection of Christianity with the diversified forms of life. It would have been well if Mr. Hunter had indicated the prayers, which are taken from Principal Caird, Dr. Martineau, Dr. Service, &c. Such a work must be a great aid to the spirit of devotion and to the more orderly and efficient conduct of worship.

THE BRIDAL SONG. By James Neil, M.A. London : Lang, Neil, & Co. 66, Chancery Lane.

A GRACEFUL poetic rendering of the Song of Songs, by one who possesses an intimate knowledge of Oriental life and thought, and can therefore give to his

work a rich and adequate local colour. The rendering brings out the tender, plaintive character of this Eastern marriage ode, and the typical and spiritual meanings of which it admits. It presents a fine combination of poetic beauty and spiritual force. We append one or two specimens :—

“ Draw me, for I fain would be  
Nearer, O my life, to Thee ;  
Trembling, strengthless, wanting will  
When Thy joy my soul shall fill.  
Swift as hind, still leaping higher,  
We will mount and never tire—  
We, for not alone I'll come  
Speeding towards my spirit's home—  
Drawn resistless to Thy side,  
Ransom'd souls shall join Thy bride.”

“ Me the King of Glory sought,  
Me to palace chambers brought,  
To the secret place of prayer,  
Halls of song divinely fair,  
Inner shrines beyond compare.  
Yet not these have gladness given,  
Thou alone art all our heaven !  
We'll rejoice in Thee with joy,  
Soulful, sweet, and sans alloy.  
Wine in richest banquet set,  
Wine of earth our hearts forget ;  
Thirst no thirst for Judah's vine,  
As we long for Thee and Thine.”

“ Emmanuel's call to banquet hall  
Has brought me joy excelling !  
While o'er my head His banner's spread,  
So deep in love I'm dwelling.

“ How loud they laugh who richly quaff  
The vineyard's purple pleasure ;  
But O to drain, where lurks no pain,  
The Spirit's boundless measure !

“ The sparkling wine of love divine  
Shall give me strength for ever ;  
My love-sick soul, by love made whole,  
There's none from love can sever.”

At the end of the poem we find a number of valuable notes, which tend to elucidate the text and confirm the author's interpretation. The book is most tastefully got up, as befits its theme.

RES JUDICATÆ: Papers and Essays. By Augustine Birrell. London :  
Elliot Stock.

THE title is the only thing we do not care for in Mr. Birrell's charming volume, which is beautifully printed, choicely bound, and a delight to handle. Its treasures are presented in an exquisite setting, but we should have preferred an English title. Most of the twelve essays which make up the volume have previously appeared in *Macmillan's*, *Scribner's*, or other magazines. Mr. Birrell discourses pleasantly on Samuel Richardson, Gibbon, Cowper, George Barrow, Cardinal Newman, Matthew Arnold, Hazlitt, Charles Lamb, and Sainte-Beuve. His tastes are catholic, his judgments free from all suspicion of provincialism, and there is throughout a fine literary flavour, and a lightness of touch which justify the ascription to his work of that indefinable quality—charm. His manner is, perhaps, occasionally gossipy and jaunty, but better so than that he should be the slave of a classic stateliness. How delicious his humour, what apt and graceful phrases he throws off apparently with the utmost ease, how luminous and pointed his allusions ! The appreciation of Cowper is excellent, and in the essay on Matthew Arnold there is some of the finest and most discriminating criticism we have seen on that unique censor of Philistinism. Mr. Birrell overrates Cardinal Newman's intellectual force, though it would be difficult to overrate the charm of his style or the fascination of his personality. It is the fashion to say that a second and, still more a third, book scarcely equals the first, but we have enjoyed "Res Judicatæ" not less than the two series of "Obiter Dicta."

MERIDIANA. Noontide Essays by Sir Herbert Maxwell, Bart., M.P.  
London : William Blackwood & Sons.

SIR HERBERT MAXWELL'S title is in admirable harmony with the contents of his book. The noontide heat is not, as a rule, favourable to hard thought or abstruse discussion. Light and pleasant reading better suits the time, and in these essays we have presented in an attractive form the thoughts of a bright, genial, and cultured mind on themes of universal and perennial interest—such as manners, customs, civilisation, pleasure, birds, education, and many related themes. The opening essay, "Ancient Lights," is an imaginary conversation with the ghosts of illustrious men of the last century, whose portraits were exhibited at the Guelph Exhibition. The conversation is clever, and catches the spirit of the men who are brought on the scene—Horace Walpole, Dr. Johnson, Boswell, Goldsmith, &c. The author has seen much of men and things, and writes with a delicate fancy and racy humour. He has at command a large fund of apt anecdotes which amuse as well as instruct. "Meridiana" is a capital book for holiday reading.

SCOTTISH MINISTERIAL MINIATURES. By Deas Cromarty. London : Hodder & Stoughton.

FORTY-SIX short sketches of the more prominent and notable ministers of the Presbyterian Churches in Scotland, which originally appeared in the *British Weekly*. They are descriptive and critical rather than biographical. Their shrewd and sympathetic insight, their subtle discrimination, their pawky humour,

and their occasional sly hits cannot fail to be universally relished. They make a really valuable collection, which ministers on both sides the Tweed will appreciate.

THE BIBLICAL ILLUSTRATOR. Exodus. By Rev. J. S. Exell, M.A. London : James Nisbet & Co.

THERE are few preachers of note who are not, in one form or another, represented in this remarkable work. Sermon outlines, anecdotes, illustrations of various kinds, have been gathered from all quarters. The editor's taste is thoroughly catholic : his principle has been to take the best things wherever found. Some of his own outlines are equal to anything in the volume. We are pleased to come across the name of John Aldis. Would that our venerable friend had published more. He would thereby have made all the churches his debtors.

THE TWO SPHERES OF TRUTH WITH RELATION TO PRESENT-DAY THEORIES, containing a Revised and Extended Version of "The Two Kinds of Truth." Cheap Edition. London : T. Fisher Unwin.

WE were greatly pleased with this work in its original form, which discussed, in a popular style, the main questions in dispute between Reason and Revelation, and, as it seemed to us, on the only lines which lead to a satisfactory conclusion. As we now have it, it is practically a new work, and, in all that relates to form, is greatly improved. The distinction between natural and universal truth, though not always thus expressed, is thoroughly valid, and is capable of rendering great service. Its application to such questions as Evolution, Immortality, the Relation of Mind and Body, the Freedom of the Will, the Laws and Forces of Nature, is very striking, and yields not a few remarkable results. T. E. S. T. (the letters are significant) is an acute, learned, and able writer, and we gladly welcome his revised edition of a timely treatise.

THE GOSPEL OF ST. JOHN. By Marcus Dods, D.D. Vol. II. London : Hodder & Stoughton.

"DODS ON JOHN" will henceforth be regarded as the exposition *par excellence* of the fourth Gospel. Scholars and preachers cannot dispense with Godet and Luthardt, Westcott and Reynolds ; but among expository sermons or lectures the work of the Edinburgh professor may claim the first place. It has no lack of severely logical reasoning, but its main distinction arises from its lucid insight, its Johannian combination of zeal and love, its picturesque style, and its apposite illustrations. Its intellectual and spiritual qualities alike make it a choice book, one that will be read and read again. We are glad that in the sermon on the attractive force on the Cross, Dr. Dods has spoken with no uncertain sound on the doctrine of the Atonement. He makes no such attempt, as has been too frequently witnessed in recent years, to whitewash the character of Judas, and he brings out with rare tenderness the lessons of Peter's denial, repentance, and restoration. The latter part of this Gospel takes us over the most sacred ground, and, even on that ground, Dr. Dods is a welcome companion.

His words enable us to see more of the grace and glory of our Lord, and to understand Him better.

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BRIEF NOTICES.

MESSRS. MACMILLAN & Co. have forwarded *SIDE LIGHTS UPON BIBLE HISTORY*, by Mrs. Sydney Buxton. These side-lights reach us from inscriptions on ancient monuments, cylinders which record the heroic deeds of Babylonian rulers, Egyptian papyri, &c. The old Hebrew narrative, with which we are all familiar, is illustrated at point after point from records which were entirely independent of it, and, in a sense, it is thus made a more living book to men. Mrs. Buxton has studied her subject thoroughly, and writes on it with grace and enthusiasm. The illustrations are excellent.—*ΕΡΗΦΑΘΑ*; or, *The Amelioration of the World*. Sermons preached at Westminster Abbey by F. W. Farrar, D.D., &c. And noble and inspiring sermons they are, grappling, as only a Christian philanthropist can grapple, with the problems of modern English life, and making men ashamed of indolence and cultured ease. They are as effective as they are brilliant.—The “Golden Treasury” re-issues for the month are *ESSAYS OF ADDISON*, chosen and edited by John R. Green, M.A., LL.D., and *DEUTSCHE LYRIK*, edited by Dr. C. A. Buchheim. The selections from Addison contain most of his best work, and almost all to which an ordinary reader need give his nights and days. Mr. Green’s introduction is as choice a piece of writing as anything in the volume. The “Deutsche Lyrik,” the Golden Treasury of German Lyrics, holds a corresponding place to Mr. Palgrave’s universally appreciated volume of “English Songs and Lyrics.”—*THIS DO: Six Essays in Practice*. By R. F. Horton, M.A. (James Clarke & Co., Fleet Street.) Mr. Horton’s illustrations of “Applied Christianity”—in business, in politics, in home life, in art and literature, and in recreation—are marked by all the freshness of thought, the sobriety of judgment, and the loftiness of tone which distinguish his speech and preaching. To multitudes of young men and young women the book will become a cherished *vade mecum*. We are sorry to see the exhortation on Infant Baptism on pp. 70—72. If the practice rests, as Mr. Horton affirms, on 1 Cor. vii. 14, its foundation is utterly weak. Moreover, to baptize an infant is not to make a disciple of it.—*TWO PRESENT DAY QUESTIONS: I., Biblical Criticism; II., The Social Movement*. Sermons preached before the University of Cambridge. By W. Sanday, D.D., LL.D. (Longmans, Green, & Co.) Timely and welcome. Dr. Sanday is a liberal and sober-minded theologian, who recognises and gives due weight to the current of modern opinion, but is neither afraid of nor mastered by it, and he would with due caution utilise its results in the service of Christian truth. His remarks on the social movement will not satisfy the advocates of the so-called social gospel, but they are very sensible notwithstanding.—*STRANGE FIGURES; or, The Figurative Language of the Bible*. By James Neil, M.A. (Lang, Neil, & Co., Chancery Lane.) This work has reached its sixth thousand, and appears in an improved form with revisions and additions. It will be found a good help in the study of Scripture.—*RECENT*

EXPLORATIONS IN BIBLE LANDS. By the Rev. Thomas Nicol, B.D. (Edinburgh : George Adam Young & Co.) This is the publication in a handy form of the Supplement to the Sixth Revised Edition of Dr. Robert Young's Analytical Concordance to the Bible. It is, as we have already said of it, a most valuable and concise summary of explorations in Palestine, Assyria, Babylonia, Egypt, and Asia Minor, and there is no other handbook at once so cheap and comprehensive. No student should be without it.—THE CHURCH : Invisible, Visible, Catholic, National. The Second Charge of the Venerable William Macdonald Sinclair, D.D., Archdeacon of London. (Elliot Stock.) Archdeacon Sinclair's reputation as a liberal, large-hearted Church dignitary will be enhanced by this learned and sensible charge. It will amply repay our earnest study.—We gladly direct attention to A MEMOIR OF THE LATE ALDERMAN G. G. WHORLOW, J.P., including an Address and Sermon, delivered at the New Baptist Chapel, Sudbury. By Robert Jones, Pastor. (H. M. Ives, King Street, Sunbury.) Mr. Whorlow was an influential citizen, a consistent and useful Christian, and Mr. Jones has delineated his character with equal tact and sympathy.

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### LITERARY NOTES.

THE American Baptist Publication Society (Philadelphia : 1420, Chestnut Street) has issued an improved edition of the American Bible Union Version of the New Testament. It is issued in two forms—one of which retains the American Bible Union translations, *immerse*, &c. ; the other of which has the Anglicised form of the Greek word *baptize*, &c. The earlier edition of this version we have known for many years past. It is more literal and accurate than our own R.V., and, though we could not uniformly use it, we have frequently found it to be of great value and suggestiveness.

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To the excellent "Clarendon Press Series" (London : Henry Frowde) there has been added an edition of Bunyan's "The Holy War" and the "Heavenly Footman," with introduction and notes by Mabel Peacock. It is convenient in size, well printed, and contains exactly such information, philological and historical, as young readers are likely to require to enable them thoroughly to understand the text. It forms an admirable companion to the Clarendon Press edition of the "Pilgrim's Progress," "Grace Abounding," and "Relation of His Imprisonment," edited some years ago by Canon Venables—one of the best editions of the immortal allegory with which we are acquainted. The Canon's Biographical Introduction is quite a model of what such an introduction should be. We can give to both these volumes our hearty commendation.

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MESSRS. LONGMAN & Co. have issued a new and uniform edition of the "Poetical Works of George Francis Savage-Armstrong," in ten volumes. It is strange that these spirited poems and dramas are so little known. They are worthy of a wide popularity, and will steadily advance towards it. We hope to have an article on them in an early number.





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*Yours sincerely*  
*G Howard James*

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THE  
BAPTIST MAGAZINE

SEPTEMBER, 1892.

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REV. GEORGE HOWARD JAMES.

AMONG the younger ministers of the Baptist denomination the subject of this friendly sketch takes a prominent and promising place. Mr. James is a child of the manse. His father and grandfather were both preachers. His father, the late Rev. George James, a native of Carmarthen, was for eleven years minister of the church at Llanfihangel, Crucorney, Monmouth. Thence he removed to the ancient church at Bewdley, Worcestershire, where he laboured quietly and conscientiously for upwards of a quarter of a century, honoured by all the townspeople, and greatly beloved by the members of his church. Here his son, George Howard, was born in 1860. His father took in hand his early education; afterwards he became a scholar in the town grammar school. After matriculating at London University, he entered Regent's Park College in 1877, and undertook the charge of Woodborough Road Church, Nottingham, in 1881. Four years later, he married the eldest daughter of Mr. J. Blomfield, of Rayleigh, a sister of Rev. W. E. Blomfield, B.A., B.D., of Ipswich. It is betraying no secret to say that no marriage could have been more happy, nor any wife more sympathetic and helpful.

The church to which he came fresh from college was originally a combination of two secessions from Stoney Street and Circus Street—a General Baptist and a Scotch Baptist Church. The union of such diverse elements in one society could hardly be deemed promising; but, during the eleven years of Mr. James's ministry, its history has been one of unbroken harmony and steady progress. To quote from the manual of the present year:—"Our church has grown in

numbers, our varied agencies have rendered increasing service, and the sums raised for philanthropic purposes have been larger year by year. It is a great joy to know that our church was never so strong as it is to-day."

Mr. James is characteristically clear-headed and cool-tempered. He is never in a bluster, though always busy. He gets through an immense amount of extra-pastoral work for which few of his brethren have either time or inclination. He is constantly on the look-out for whatever is rising upon the horizon; always suggesting projects and devising plans for the well-being of the churches and the town. He is a sort of cosmopolitan secretary. He shapes the course and chronicles the proceedings and conducts the correspondence of several religious, social, and philanthropic institutions in the town, some of which owe their inception to his fertile mind and generous impulses. Among other agencies of this sort, he pilots the Non-conformist Ministers' Fraternal, the Conference of Ministers of Religion (embracing all denominations), the Band of Hope Union, the Nottingham Baptist Union (which promises to effect a federation of our churches that will go far towards realising the ideal of one town one church). He is also an active member of the Nottingham School Board, and while he stoutly contends for a generous and unsectarian policy, he has won the goodwill of his opponents by his urbanity and fairness. Perhaps the most eventful period thus far of Mr. James's public life was his thirtieth year (1889-90), when he was elected to the School Board, became President of the local Sunday School Union, the host of the first Sunday School Convention and of the General Baptist Association, and spoke for the first time at the spring and autumn assemblies of the Baptist Union.

It is through his abundant labours among the young that Mr. James is, perhaps, most widely known. He has in turn tried many ways of interesting and instructing them, and always with success, and with this fine issue for himself—that he is one of the happiest talkers to children that can anywhere be met with. Not unnaturally, the pay or penalty of this is that he is in constant request for Sunday-school services, and very often has to preach thrice instead of twice on Sundays. For several years he conducted the local training class for Sunday-school teachers. He also writes the "Weekly Talk on the International Lesson" in the *Sunday School Times*. A series of his

sermons to children, entitled, "Talks on Little Things," has been published by the Sunday School Union in a well-illustrated volume, which was favourably reviewed in these pages, and has had a wide circulation.

Readers of the *Baptist Magazine* who recall or will refer to his sermons upon "Neglected Incidents and Characters in the New Testament" will be able to form their own judgment of Mr. James as a preacher. His style is clear and crisp, pictorial and practical, generally quiet, at times quaint and suggestive of Puritanic pungency. While timely topics are not avoided, he has a leaning toward historic and biographic themes which serve to illustrate the workings of God in human history. Quite recently he has delivered some discourses on "Nottinghamshire Worthies," presenting vivid pictures of our fathers in the habits of their age, dealing with such characters as Archbishop Cranmer, William Brewster of Scrooby, and Col. Hutchinson. He is as effective on the platform as in the pulpit. As a lecturer, he has the happy knack of getting on good terms with his hearers, and knows how to both entertain and impart instruction. He can turn to good account a general knowledge of science and an extensive acquaintance with literature. Familiarity with the best authors does not impair his ability to put things in his own way.

Taken all round, Mr. James displays considerable versatility and vivacity. By his multifarious knowledge, his power of ready utterance and apt illustration, his geniality and industry, he takes high rank among the most popular and useful of Christian workers. Of one who has done so much and so well in early life, still better things may be expected if our Heavenly Father shall be pleased to prolong his days till the promise of the present shall be fully realised. ROBERT SILBY.

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## THE SOUL'S DELIGHT IN GOD.

(Concluded.)

"Draw me, we will run after Thee : the King hath brought me into His chambers : we will be glad and rejoice in Thee, we will remember Thy love more than wine : the upright love Thee."—SONG OF SOLOMON i. 4.

HAVING seen that these words, according to the interpretation we gave to them, speak first of all of the attractions of the Divine Love, and then of the exalted privileges to which that Love introduces us, we now pass on to consider—

III.—*The grateful devotion which our privileges should ensure.*—“We will run after Thee. We will remember Thy love more than wine; the upright love Thee (or they love Thee uprightly).” The Church, in these words, lovingly responds to the manifestations of Divine grace. The redeemed do not desire their Lord to draw them unto Himself that they may rest in a state of supine spiritual indolence, and be exempted from strenuous exertion. The natural helplessness of the soul is no reason for listlessness, and sanctions no ignominious content. We pervert the doctrines of Scripture and violate our common sense when we affirm that, because no man can approach the Father unless he be drawn to Him from above, we may be passive, and leave the work of our salvation entirely to God. Because, without His blessing, the fields could not be clothed with verdure, and the trees bring forth no fruit, does the husbandman say that it is useless for him to dig and plough and harrow the ground, to sow the seed, to prune the trees, or to gather in the crops? Are not the sunshine and the rain, the productive and fructifying powers of nature, an incentive to his toil, not an indication that he is to fold his hands, or a premium to his sloth? And in the spiritual sphere, when God draws us, we must run after Him, not remain where we were or turn towards the paths of sin. We can never take our place by His side and enjoy the beatific vision unless when He calls us we answer, when He leads we follow, when He constrains we obey Him. Our wills must be brought into harmony with His, and by every means in our power we must show that we are of the same mind as our Lord. His presence in our hearts can only be evidenced by corresponding movements of spiritual life; by the unfolding of our various powers, the play of our affections, our transpiration of the character of God, and our growing assimilation to His image. As the plants and flowers absorb the light and heat and moisture by which they are fed, and give them out in new forms of beauty, and spread through the air a richer fragrance, so must we receive into our inmost being the gracious influences whereby we are drawn unto God, and suffer them to ennoble and adorn our character according to the idea of Him from whom they proceed, that the life of Christ, in its unsullied righteousness, its many-sided power, and its unique beauty, may be manifested in our mortal flesh. This must be our deliberate aim, for the accomplishment of which our eyes must

be turned from all that would distract and enfeeble us. To it we must devote our undivided energy. It is the *one* thing for which we are to live, and in its pursuit we must display the earnestness, the self-denial, and the persistency of men whose noblest distinction it is to be the friends of God and the partakers of His glory. The soul of the redeemed man is responsive to the voice of the Redeemer. "We yield our hearts to the Purifier, and our wills to the will that governs the universe." The *Communion* to which Christ invites us is no one-sided friendship, in which we "much receive, but nothing give." He sups with us as we with Him. And from our souls there goes up the cry, "Thou, Lord, art *my* God"; "I will run the way of Thy commandments when Thou shalt enlarge my heart."

IV. *The supreme joy which this devotion will inspire.*—"We will rejoice and be glad in Thee; we will remember Thy love more than wine." The idea that the obedience and self-renunciation of a religious life are irksome and annoying, that there is no *pleasure* in Christian devotion, is utterly fallacious and hurtful. If, on the one hand, we have to give up all that is displeasing to God, and sometimes address ourselves to tasks against which flesh and blood revolt, we have, on the other hand, ample compensation in the approval of our conscience, in the inner harmonies of our nature, and in the smile of God, which are of immeasurably greater worth, and secure for us even on earth a purer, more uniform, and sufficing joy. No man is so profoundly happy as he who lives with God. God Himself is our exceeding joy. And in this fact lies the secret of our highest delight. "We will rejoice in Thee"; not in the glories of Thy palace, or in the largeness of Thy gifts, but in Thee, our light, and life, and strength. "We will remember Thy love more than wine," even than the wine which the King set before His guests in the hall of banqueting as a token of His generous regard, of His unfailing friendship. "Wine maketh glad the heart of man," but more than in it, and in all external gifts, "we will remember Thy love," for *it* is the source from which all streams of gladness flow; the power of which all things else are an expression; the original of which all other excellence is an emanation and reflection; and, therefore, to rest in it is to dwell at the very source of all created good. God is the portion of our inheritance, and our souls have been formed for Him.

They need His presence as the eye needs light, as the lungs need air, and as the heart craves for love. *Things* never can satisfy souls. Only God, the great Father of our spirits, can give us perfect rest, and even He can do it only as He gives us Himself.

Not in the possession of material gifts, however profusely they are showered upon us; not in the contemplation of truth, however majestic its form and beneficent its pursuit; not in the discoveries of science, however brilliant their results; not in the culture of the mind, however keen its powers, can man find his true level. Above and beyond them all he must go, if he is to reach his highest joy. The study of nature is indeed elevating and inspiring, but only as we see in it the garment which enfolds the beauty of God. You may be able to recall scenes of grandeur or of loveliness on which you have gazed, and the thrill of reverence and delight they have excited in you; but will this suffice? I can remember times in which I have walked among the fairest scenes of this fair world, over landscapes whose green fields and rich foliage and sparkling streams have ravished the eye. I have stood beneath the blue of a cloudless sky, with the ocean in front—traced out the outlines of distant hills—and again have watched the light and shadows playing upon them—the glowing white, the deep rich purple, the sombre grey. Amid the solemn silence of the mountains an unseen presence awakening reverence and awe has been felt. I have watched the waves of the sea dashing fantastically against the rocks and curling themselves into forms of fairy-like beauty, while the broad expanse of waters has flashed like burnished steel. I have followed amid such scenes the course of the setting sun, and seen the clouds that gathered round him drenched with living fire; the wreaths of mist formed into columns of majestic size, like the turrets and battlements of a mighty castle; the heavens aglow with a splendour which no genius of painter could rival, and no words of poet depict. And, powerfully as all this has appealed to the imagination, it has saddened rather than contented the heart, and filled it with deep unrest. Amidst it all there has been a strange yearning, a longing for something which was not in the sun, or the sea, or fields, a sense of something or someone behind them all for which the heart craved. Nature is not all. It conceals almost as much as it reveals. It proceeds from God, but it is not God. It is a veil which we long to see removed, that face to face, heart to

heart, we may stand before Him whose favour is life and whose loving-kindness is better than life.

The *perfect* vision of God can never be realised in this life; it is reserved for heaven, where alone we shall see Him as He is, and know even as also we are known. But *foretastes* of it are granted to us in our union and communion with Christ. Through faith in Him we can acquire what no contemplation of nature, no material prosperity, no outward possession can impart. He is the highest revelation of the Father, and not only by His words and work, but by His indwelling in our hearts brings God near to us, and gives us an earnest of our heavenly joy. Admitted to the King's chambers, we see even in the ordinances of the sanctuary but means to an end, and value them for the power with which they are charged. The Bible is a priceless heritage, nobler than all treasures of philosophy and all creations of poetic genius, but its highest work is that it leads us in faith to the feet of our Father. The exercises of prayer and praise are among the holiest of our customs, but only because they uplift our hearts to God. The Lord's Supper is a rite of touching and expressive solemnity, but it would be a meaningless form unless it aided our apprehension of the unfailing presence and power of our Redeemer and Lord.

It is not the splendour of God's house nor the costliness of its treasures that attract us, but the kindness and grace of Him that dwelleth therein. The sheen of the sapphire throne, the walls of jasper, the gates of pearl, are of infinitely less moment than the vision of God's face in righteousness. Neither on earth nor in heaven can we be satisfied apart from Him. No sacerdotal order can separate our Lord and His disciples on earth, nor can angelic ministries in heaven intervene between the spirits of just men made perfect and Him in whom their perfection is found. Those who are attracted by mere outward privilege, by the crown and the harp, the freedom from toil and suffering, the ease and the reward, will find little to content them. In the last resort every Christian man will adopt as his own the words which in our earthly-mindedness and sin seem strangely exaggerated, but which, nevertheless, tell of the sublimest joy which any created intelligence can know: "Whom have I in heaven but Thee? and there is none upon earth I desire beside Thee."

JAMES STUART.



## THE MAHDI.\*

A GOOD deal of needless concern about the individual who bears this title in Africa is again beginning to engage the public mind. But the *lona fides* of the man who at present passes under the title could discompose no intelligent Muhammadan. He had a predecessor some ten years ago, named Muhammad Ahmad, who gave a good deal of trouble to our Government in Egypt. He cost us many a brave soldier, and some no less brave and enterprising newspaper correspondents, and he cost us GORDON. Yet no one who understood the situation ever believed him to be the Mahdi. That he was not the true Mahdi was proved by the fact that he died: the Mahdi of prediction will not die. That the man who started up as his successor to the title, Abdullah by name, is likewise nothing more than a pretender, is a fact easily established. The claims of any man to appropriate the title are as clearly laid down in the church literature of the Faithful as anything could well be; and, until some one arises whose personal characteristics correspond to those claims, no Muhammadan scholar worthy of the name could regard him as anything but an upstart. Still, for brevity's sake, and for the better identification of the present claimant, the man styling himself "The Mahdi" will continue to be so known, for convenience sake, in the current journalism of the day.

The true "Mahdi" is the Messiah of Islám. He is the person for whose advent Muhammadans of all sects and schools are looking forward, just as the Jews are looking forward for the advent of "the Messiah" of their prophecies and the Hindus for their "Kalki Avatár." His arrival on the active scene of affairs is regarded by the Faithful as one of the "Major Signs" by which the near approach of the Day of Judgment will be heralded. The main function of the

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\* The *a* is pronounced like the *u* in "cull," "gull," etc., the accent is on the first syllable (not, as is usually supposed, on the second), and the *h* at the end of that syllable is what is called "the audible h," and is strongly aspirated, like the *h* at the end of such English words as "pooh." The sound is, consequently, as though there were a half-vowel at the end of the first syllable surreptitiously creeping in. Not "Mahdee," but "Mah'di"—the accent on no account on the last syllable.

Mahdi, besides announcing the Great Day, will be that of converting all men, and especially the followers of Moses and of Jesus, to the religion of Mecca. About the time of his arrival, our Divine Lord Himself also will appear. He will descend from the skies in visible form in the same body in which He ascended, and His business will be to second the efforts of the Mahdi to prove to all Jews and Christians how fatal is the error under which they have so long been labouring in that they did not from the first regard Muhammad as the last and greatest of the prophets, and the authorised supercessor of them all. In order to convince His followers of this, and to remove from their minds all misgiving and hesitancy, Christ will Himself recite the formula of the Moslim faith—*Lâ ilâha illa'llâh wa Muhammad rasûlu'l-lâh*—"There is no Deity but Allâh, and Muhammad is the messenger of Allâh." He will thus, in one brief sentence, convince Jews that the prophet of Mecca is "the prophet like unto Moses," whose advent their scriptures teach them to expect; He will convince Christians of the error of the doctrine of the Deity of the Son and the Personality of the Spirit; and He will convince the entire Pagan world of the error of creature-worship and fetichism in all forms. Christ will thus openly profess Himself an adherent of the Muhammadan faith, and, in company with the Mahdi, He will go on pilgrimage to Mecca, and will perform the ceremonies required of all pilgrims to the sacred places of the locality. Like them, He will don the pilgrim attire on arrival at the Mikât; like them, He will circumambulate the Kaaba and kiss the Black Stone; like them He will run the prescribed seven times between the little elevations of Safa and Marwa; like them, He will drink the holy water from Hagar's well; like them He will make the weary journey to Arafât; like them, He will pass the night at Muzdalifa, and on the morning of the following day (the third and last of the pilgrimage), He will slay a goat, in commemoration of the sacrifice of Abraham, in the little village of Mina, six miles to the east of Mecca. He will be accompanied on the journey by all His followers, now at length convinced by His own example of the sad delusions under which they have been so many centuries labouring. Should they, in the face of all this, still obstinately refuse to be converted to Islâm, there will remain but one alternative for them in common with Jews and Pagans—eternal torture in "The Fire." And then will it appear that Islâm is the last

chance for the human race, and the Mahdi the last messenger from heaven.

Of information regarding this personage the Sheea community are the chief repositories, for he is to come of the pedigree of their patron saint, the redoubtable Ali, cousin and son-in-law of the Prophet. Soonnies (the other main section of the Moslim world) pretend to but little knowledge regarding the Mahdi; and they maintain, contrary to the Sheeas, that he is not yet born. The Sheeas, however, are possessed of every detail, and it is from their school of theology that everything that may be known regarding him is to be learned. There are, it seems, certain identifications that must be looked for in the Mahdi, and, if these are not forthcoming, the claim of any man to the title counts for nothing. In the first place, it goes without saying that the true Mahdi must be of the Islâmic religion. He must also be of the Sheea sect, and not of the sect commonly known as "orthodox"; in other words, he will be the deadly foe of the Turks, and of all who, like them, are of the Soonnie persuasion. He must, further, be of the sangre azal of the Hijâz, a Sayyid (and not a Shareef); in other words, he must be of the pedigree of the Prophet—a fact which, considering the fewness of the Prophet's descendants at the first, and the doubt as to whether any verifiable vestiges of the real line now exist at all, it would be extremely difficult in the case of any claimant to prove. To be sure, there are the Shareefs and the Sayyids, but the historical difficulties which swarm around these dynastic titles are immense; and, all other difficulties apart, these titles (especially the former of them) appertain to the dwellers in the sacred cities of the Hijâz, whereas the true Mahdi must hail from Persia. As, however, Persia abounds in Sayyids, and, as it would be most difficult for any Muhammadan hailing from that country to prove at this late date his descent from any remote section of the Prophet's family who may by some chance have survived the long-continued and exhausting carnage of the Ommayyad and Hâshimite families, the question of connection with the genealogy of the Prophet is one which it would be almost beyond the power of man to settle in a way that should prove satisfactory to all the hostile parties in the Moslim world. The essential traces being thus virtually lost in the long lapse of a thousand years (the period that has passed since the birth of the Mahdi), the Faithful avail themselves of the dogma that

the true claimant of the title has been in hiding in the mountains of Persia during the interval since he was last seen or heard of. Evidently such a dogma calls for a miracle, and Islâmic credulity is not slow to invent one. To this dogma, then, they add a miracle, and it is this: When, in due time, the Mahdi comes forth from his hiding-place, he will appear as a blooming youth, in spite of his unexampled age! A few words are needed here to supply the missing link. Soinnie and Sheea are in opposition to one another as deadly as that of Turk and Papist at the Holy Sepulchre. The Soinnies are technically known as "the Orthodox"; but this is not a religious distinction, it is merely dynastic, and embodies the fact that the Soinnies believe in the right of Abu Bibr, Omar, and Othmân to have preceded Ali in the Caliphate. Now, connected with the Soinnie sect are four great Imâms, or founders of schools of theological law. The Sheeas, on their part also (who maintain the historical right of Ali to have taken precedence of those three in the honour of the immediate succession on Muhammad's decease), must needs have Imâms of their school also. The Imâms acknowledged by the Sheeas are twelve in number; but, unlike the celebrated four, these twelve have not founded a dozen different schools of theological jurisprudence, they form merely a sort of apostolical succession after Ali, their patron saint, and the reason why a thirteenth has not been appointed is that the twelfth is believed to be still alive. This is the true Mahdi whose advent is expected, "the prophet who is for to come"; and it is the fact that he is still existent in the Shâh's dominions that makes the throne of that potentate so sacred a consideration to the Sheea community.

Such are, in brief, the points of identification of the true Mahdi. The supposed facts on which the identifications rest may be briefly stated. There is a tradition generally accepted among Muhammadans of all persuasions that Muhammad predicted that the world would not come to an end till one of his own family should arise who should govern the Arabs. Of course, this is only a tradition—there is no Qorânic authority for it; but a man who believes a traditionary saying to have been really uttered by the Prophet holds it to be what *we* call "inspired," and regards it as invested with the character of infallibility. The Qorân is more than "inspired,"—it is not transmitted truth, but an exact transcript of the "Eternal Tables" under

the throne of God. According to the tradition, then, the Prophet foretold that the name of the said personage would be the same as his own, that his father's name would be the same as his own father's name, and that he would fill the earth with righteousness. So far all parties—Soonies, Sheeas, Wahhâbis, and the rest of all sects whatsoever—agree. But, at this point, the parties to the controversy divide. The Sheeas go on to contend that the Mahdi will be no other than the last of their own twelve Imâms. And here the identifications proceed further. The man alluded to was born in the year 225 of the Hejirah (*circ.* 845 A.D.), in the Persian province of Khorasan, at a place called Surraman-Ra'a (a name spelt in English books in all manner of ways). His name was Muhammad al-Mahdi, and his father's name was Hassan al-Askari, who was the eleventh Imâm. He further bore, as the Prophet did, the alternative designation of Abu' l-Qâsim, a name which, seeing that he had no son, is manifestly a mere historical afterthought and makeshift in order to show his identity with the person alluded to in the tradition. This point aside, there is but one other point in which the received facts regarding this celebrated personage fall out of harmony with the traditionary prediction—to wit, that the father of the Prophet was named Abdullah. The Mahdi is known in the theological lingo of Moslims under various epithets, such as "the expected One" (Al Muntazzar), "the absent, or hidden One" (Al Imâm Ghaib), "the Guide or Director" (Al Mahdi), and some others. Now, there is, it seems, no record of this man's decease, and he is believed by the Sheea sect (but not by other Muhammadans) to have disappeared into a grotto in the locality just named when he had reached his twelfth year. There he remains, still alive, awaiting the time appointed by God for his public manifestation. He will then come forth from his hiding place, surrounded by his armies, to conquer all to the one true faith of Mecca. His troops will bear black banners—the colour, in ancient times (martial, political, and ecclesiastical), of the Hâshimite or Abbâsside dynasty, to which he belonged. He will re-establish the long-lost Caliphate of his dynasty, will make it of universal dominion, and will restore the primal purity of the human race.

Such is the person whose advent is eagerly looked for by Muhammadans. His arrival on the scene of active affairs has, indeed, long been daily expected, with a longing no less earnest (however mistaken)

than that with which the Israelite longs for the appearing of the Messiah, or the Christian for that of "the Lord from Heaven." That sundry pretenders to the honoured title should have appeared, at different times and in different lands, was only in accordance with human nature. But it has never yet been shown that the gentleman who at present lays claim to the dignity of "Mahdi" answers to the description by which the Faithful are taught to identify him. He is not of Persian origin, and it is not known that he was ever even a resident of that country—nor, for that matter, is there any evidence that he as much as claims to have ever resided there. He is, apparently, too illiterate a person to be aware of the identifications which must centre in the true Mahdi, and by which alone he is to be recognised; but, even so, the wretched savages of the Soudân know no better. They only know that the Mahdi, when he comes, will inaugurate an æra of plunder and bloodshed—the occupation most to their own taste. They are of a sort that will flock to the standard of any man who will set himself up for being somebody in particular, especially if he come from they know not whither. One characteristic of "the expected One" is that he will carry on relentless war with what the Qorân calls the "Nazarenes"; and, when the troubles in Egypt and along the western littoral of the Red Sea some few years ago developed a man pretending to be the heaven-sent conversionist of "the Christians," there (as far as the poor savages of the Soudân were concerned) was "the hour and the man." They wanted a leader and deliverer (as they imagined), and such he professed himself to be, and they flocked to his standard. True, he died a victim of small-pox—a fate impossible to the Mahdi of the prediction; and he was followed by another—a thing equally impossible to the true Mahdi. But the illiterate hordes of the "Black Country" were too untutored to perceive the natural inference from these facts, and so they accepted as "the Mahdi" the next pretender that thrust himself forward; and, when the present one dies, they will go on repeating the process, for the Bedouin races are only in their inherited element when they are fighting. Let Mahdi the Second but assert his pretensions among the literati of Mecca and Medina, and he would soon be silenced by some instrument keener and more effective than that of rational argument. The Shareefs and the Turks would have none of him. Meanwhile, he will continue to keep the Government

in Egypt busy, and will occasion plenty of anxiety by chronic insurrection on the part of the savages, who flock to his standard under the instinct of Jihád.

J. D. BATE.

Allahabad.

## A HUNDRED YEARS AGO AND NOW.

### VIII.—MACEDONIAN CRIES.

“AND a vision appeared to Paul in the night. There stood a man of Macedonia, saying, ‘Come over into Macedonia and help us.’”

With such simplicity does the inspired writer record one of the greatest and most momentous events in history—the introduction of the Gospel into Europe. The vision was a turning point, not only in the career of Paul, but in the progress of the Gospel. It was the inauguration of the Apostle’s specific work, of the mission with which he was entrusted as the Apostle of the Gentiles, and the opening of new fields of labour for Christian enterprise, the enlargement of the Church’s aim, and the creation of possibilities hitherto unknown. The Gospel was now in a more manifest and practical form to assert its authority over all nations, and to offer, without restriction of race or caste, its blessings to every creature. It was as if not Greeks only, but Europeans of every nationality affirmed their wish to see Jesus, and Christ was beginning, in a profounder sense and to a larger extent, to draw all men unto Him. How far the vision was a reflection of Paul’s waking thoughts we do not know. No doubt he had often gazed with wonder and hope across “the blue Ægean,” and longed to reach the teeming populations on its further side. An impulse within had probably constrained him to remember the existence of these regions beyond, and had called into play his feelings of tenderness and compassion. But the way had not hitherto been opened to him. He had been thus far guided in his plans by the Divine Spirit. His path had been clearly indicated, and he knew whither he should go and whither he should refrain from going. When he purposed to go with Timothy into Bithynia, “the Spirit suffered them not.” But the prohibition—like all God’s restrictions—was laid upon him for the sake of a larger liberty and a nobler gain. A smaller opportunity had to be surrendered in the interests of one which was greater and im-

measurably richer in promise. Bithynia was, for the time, a closed door; Macedonia sent to him its appeal, and, as Paul uniformly placed the guidance of his life in the hands of God, being content to follow rather than to lead, he and his companions concluded that the Lord had called them to preach the Gospel there. "The Macedonian spirit" (as Lange aptly remarks) "once, as a proud conqueror, crossed the Hellespont and filled Asia with his glory: now he stands as a suppliant before a man who has no other weapon than the sword of the Spirit." Thus was Christianity brought into contact with Western civilisation, and the most active and powerful races, who aimed at the conquest of the world, were called upon to surrender to Christ and hail Him as their true Lord and King.

The Macedonian cry is, in its substance, heard to-day. It reaches us not from one particular spot only, but from all parts of the world. The West has been enriched beyond all calculation by the blessings it has received from the East. Europe is under immeasurable obligations to Asia, and the debt must be acknowledged and repaid. Both in visions and in waking thoughts there stand before us men and women, sinful, suffering, dying—ignorant, perplexed, and craving for light; and what is their plea but the refrain of the Macedonian cry, "Come over and help us"?

There are in every part of the world "open doors." The prayers that used to be offered with urgent persistency at our missionary meetings for the removal of barriers and the unlocking of doors are, in a measure, unnecessary now, for God has answered them. The doors are open, and we can pass through them to inviting fields of labour, encouraged in many cases by the prospect of an immediate and ample harvest. The will of God is declared before our eyes as in letters of light. We need no cloud by day and pillar of fire by night to determine the direction in which we should move. The path of progress is plain. These open doors are God's call. They say to the Churches, "here and there" are your opportunities, "here and there" must your fidelity be proved. Opportunity and responsibility are practically synonymous. "Power to its very last particle is duty." And we should not ignore the fact that the door which is open to good is also open to evil. The Bible is not the only book which can command a circulation in India. Anti-Christian literature of the most pronounced type has been introduced, and is eagerly read by



thousands. Materialists and Spiritualists, Agnostics and Atheists are busily at work. The missionary is not the only white man who has set foot on African soil. The dealer in "fiery spirits" is also there. "Do your best," wrote Mackay, of Uganda, "to aid in getting up a crusade against the mad policy of flooding Africa with gunpowder and guns. These things are the curse of East Africa, as gin is of the West Coast." The spirit of the Gospel is outraged, its precepts trampled underfoot, and its progress retarded by the corrupt and vicious lives of Europeans, and this makes more imperative the prosecution of our holy work. By these inconsistencies the natives are thrown into a state of painful confusion, and sorely do they need our help.

The success we have already achieved is itself a cry for help. Great as it is, it is neither absolute nor complete. Much has been done for which we are profoundly grateful; but more remains to be done. Having advanced so far, we are bound to go further. The converts have claims upon us which we cannot honourably ignore. They need instruction and training. Their faith requires confirmation, and they must be perfected in the ways of God. In proportion to the sincerity of that faith they will desire the conversion of their kinsfolk and friends; and while we believe that every convert ought to become a missionary, and that native agency is indispensable, there are tasks to which it is not equal, and we at home ought to make possible to the native churches victories to which their own resources are unequal. They should be aggressive agencies; but this they cannot be on any large scale without our sympathy and aid.

Even where our missionaries have not won converts to Christ, they have shaken the confidence of the people in their ancestral creeds and forms of worship. They have demonstrated the folly of idolatry, and exposed the hollowness of old and venerated traditions. There has been a shaking of the foundations, and many a hoary fabric which from generation to generation has been regarded as a secure shelter, and been in its way a banqueting-house, has crumbled to the ground. This fact has often been adduced as an evidence of the progress of missions and a prophecy of ultimate triumph. But it ought also to be an incentive to more vigorous evangelism. For this state of unsettledness and uncertainty is full of peril to those who are in

it, and we must take heed that we do not drive them into blank and utter scepticism. In India the English language is more and more widely used. Our literature is being familiarised, and that in itself is an immense boon. But as the minds of the Hindu populations are liberated from their traditional yoke, and made conversant with Western ideas, it will be a perilous thing to keep them without a corresponding and adequate knowledge of the Gospel of Christ. We must not cut from under their feet the sanctions of the Hindu system unless we substitute for them sanctions more august and effective. A Hindu Brahmin is reported to have addressed the Secretary of the Church of England Zenana Society in this wise:—"Sir, what are you thinking of in your educational matters? Our young men go from hence to the university; they come away detached in many cases from their old religious systems, recognising no law, divine or human; and now you are taking up in the same way the education of the women. What can you be thinking of? Have you English people contemplated what the result will be if our young women and girls are thus detached from all the sanctions and usages of their old life and left without anything to take their place? Tell the people of England that it must not be." Exactly so; it must not be, and, by God's help, it shall not be. Our work must not be left half done. We must complete what we have begun, and not lay ourselves open to the taunt, "What can you be thinking of?"

In many cases there is abroad a spirit of inquiry, which we must sympathetically answer. Our own missionary, the Rev. E. S. Summers, B.A., of Serampore, when last in England, told of a colleague of his who gave away, at a railway station, a tract, entitled "Sin and its Remedy." It fell into the hands of an educated man, who received it with a sneer and said, "Oh! what is this sin that everybody is talking about nowadays? A little while ago nobody troubled about sin; now everybody is talking about sin." The change is notable and gratifying; but what a responsibility it imposes on those who have awakened the dread consciousness which only Christ can appease! There are hundreds of people who are secretly and silently pondering the question, "What must I do to be saved?" and in a few years their number will be multiplied, as the number of our missionaries must,

if the fields, which are whitening unto harvest, are to be reaped.\*

In China and Japan a similar story can be told. In Japan, the secular press has, in many ways, diffused a knowledge of Christian truth and advocated its wider diffusion. Christianity is sanctioned and patronised for political reasons, and there is, no doubt, a risk of its being accepted on grounds of mere expediency. There also, as in India, rationalistic literature has gained admission, and there are Japanese agnostics and atheists who deny the facts of the Gospel and the principles of spiritual religion as openly as agnostics in England. To guard against and, if possible, prevent the spread of their pernicious principles, the missionary staff should be strong, well manned, and active, with numbers enough and resources enough to counteract these hostile efforts, and to disseminate the truth of the Gospel.

Unknown to us, whole peoples may be prepared for the reception of the Gospel. The strange story of the Karens of Burmah has often been told. They had no written language, and, therefore, no literature of their own. But there was among them a carefully

\* In illustration of this we may quote the following instance, now several years old, from the *Church of England Missionary Intelligencer*:—"The Rev. Ruttonji Nowroji, of Aurungabad, in the dominions of the Nizam of Hyderabad, Central India, was preaching in 1882 with his Christian helpers at a town called Paitan, on the River Godavery. There was a great Indian fair going on, which was attended by thousands of people. He wrote:—"In the great gathering of this celebrated town we have managed to keep our preaching for twelve hours daily, for nearly a week. I calculated that at least 10,000 or 12,000 people heard the Gospel message, and never did they hear us with greater attention and pleasure. I have noticed a strange desire on their part to know our religion. There is a restlessness, an increasing restlessness, on the part of the masses, and often have I heard them exclaim, "Oh, do show us the way of salvation! Show us the inner mysteries of your religion. We are far from being happy. We want peace. Our religions do not satisfy us. Can your religion give what ours cannot?" Three years later, in 1885, the same native clergyman wrote:—"Many a man has earnestly appealed to us, saying, "Oh, do tell us whether your religion can save us! We want peace; can your Guru save us?" Others, when asked to go and worship in the shrine of Ekmath, have told their friends, within our hearing, "Leave us alone. What can the tomb of a dead man do for us? We have nothing but dead silence in that shrine. None to speak to us; none to comfort us. Let us hear the Christian preachers. Their message speaks peace to our souls." "

preserved tradition of a book which their fathers possessed, but lost through some act of disobedience, and it was a part of this tradition, that one day their white brother would come across the sea in a ship and bring back this lost book, which told of the great Father in heaven. When missionaries appeared on the scene as preachers of the Gospel, the people were ready to receive them. The story of Christ's love was what they had been waiting for. They felt that in it they had recovered the lost book whose memory had lingered among them from the remotest time.

This is no doubt an extreme case, but in every nation there is at work a spirit, which can only be described as a spirit of preparation for the Gospel. Dissatisfaction with old beliefs, uncertainty and unrest, longings for light, purity, and peace—manifestly call for the help which Christians alone can give. Dr. Glover recently told the story of one of the first converts in West Africa—as he heard it from the lips of Mr. Saker—a poor woman, who was being driven from her home to the coast in the dreadful slave gang. “Day after day, footsore and heartsore, she wended her weary way, until one night, in her sleep, the visions of God came to her. She dreamed that she was in a larger room than she had ever seen; that at one end of it there was a man with a white face, whose words gave her great comfort. She rose next morning with heart relieved, a pilgrim to a blessed destiny. She did not know what it was to be; she knew that she was a pilgrim to the sunrise. She reached the coast, was there sold, and embarked on board a slaver. The slaver was taken, and a large part, herself included, was landed at Fernando Po. A little while after, she was taken to our little chapel at Clarence. It was the room of her dream. There was the man of her dream, and his message brought the light of immortality to her heart which never left it.” She was mysteriously prepared for the Gospel beforehand. Her heart cried out for it, and bitter would her sorrow and disappointment have been had she not heard it. How many more are undergoing a like preparation we cannot tell.

Let us give due weight to these facts, and, in conjunction with them, let us remember the rapid increase of population in all parts of the world, so that, notwithstanding the progress of the Christian Church and the achievements of modern missions, there are more unchristian men in the world to-day than there were a hundred

years ago. The efforts of all the churches combined are not nearly commensurate with the indisputable needs of the world. From the standpoint of "statistics of population," we are not keeping pace with the demands of the time.

The missionaries now in the field are utterly unable to meet these demands. They are taxed and overtaxed. Most of them are spending themselves unselfishly and courageously in their Master's service, and those who are best acquainted with their work bear the most cheerful and decisive testimony to their earnestness and fidelity. One of the speakers at the Missionary Conference of 1888 affirmed that what he had seen in India surprised him as to the earnestness and multiplicity and diversity of the work they had in hand. They often had six, and even eight, services on a Sunday. "Then the missionaries' wives. With all the cares of home and the duties of the family on them, they were engaged in Zenana work, superintending school work, visiting the dispensary daily. Their earnestness and fidelity and hard work ought to be better appreciated than it is. They have more difficulties to meet, more problems to solve, more embarrassments on the right and on the left, of all sorts, than we at home dream of." In their own name, and in that of the people among whom they labour, our brethren plead for reinforcements. No note heard during the Centenary celebration at Kettering was more urgent than this. From India, Ceylon, and China, as well as from the Congo, the cry was, "We must have more men, and must have them at once." Can there be any doubt as to the conclusion we should reach in regard to the will of God? Should any difficulty be allowed to hinder us from sending large and immediate help? EDITOR.

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### ANOTHER OF DR. CAREY'S LETTERS.

THE letters which appeared in our issues for July and August were written by Dr. Carey to the members of his former church at Harvey Lane, Leicester. We have now the pleasure of presenting one which he sent to the members of the Missionary Society. We, unfortunately, do not possess the original of this letter, as of the two preceding, but a copy of it has been preserved in the handwriting of the Rev. T. W. Morris, of Clipstone. Mr. Morris addressed this

copy of the letter to the Rev. Mr. Cave, Leicester, with the following introductory note :—

“Clipstone, September 3rd, 1795.”

“DEAR BROTHER,—A letter from Mr. Carey has just been received by the secretary, a copy of which is enclosed for your information. I suppose you know that the ordination of African missionaries will take place at Birmingham, September 16th.—With kind respects to Mrs. Cave and friends at Leicester, I remain, yours affectionately,

“T. W. MORRIS.

“ ‘Mudnabatty, March 18th, 1795.

“ ‘*To the Mission Society.*

“ ‘MY VERY DEAR BRETHREN,—I wrote a short letter to you by the last ship, and then hinted that I intended to write by the last ships of the season, which opportunity I now embrace.

“ ‘We were much discouraged at not hearing from you before now, but our hopes are raised again by hearing that two boxes are arrived at Calcutta in which we hope to find some European letters. Mr. Savage has also informed us that an investment is come for us. I sincerely thank the Society for their care respecting our temporal concerns, and from hence infer that our spiritual concerns are not forgotten by you.

“ ‘I am not able to send you the tidings I desire. Not many of the natives are yet converted, but it must give you some pleasure to hear that we are employed rather more actively in our work than heretofore. From not knowing the language, my mouth was shut, but of late I have begun to preach, or, rather, to converse, with the natives stately every Lord's-day; and have met with greater encouragement than I expected, being yet unable to vary my subject much, and having need frequently to pause, and sometimes to stop and ask what is a proper word to express myself by, yet for half-an-hour I can be tolerably well understood. I have generally aimed at convincing them that they are *sinners*, and that God is strictly just, and will not allow of iniquity, and have inquired, If these things be so what will become of you? (They universally allow that the good will go to heaven, and the wicked to hell; but their ideas are so confused that they have no settled notions of either.) There is a pretty large congregation in this neighbourhood, many of whom have told me that

they never heard before that the *soul would survive the body*, and seemed much struck when I told them that their souls would live after death. Others believe the transmigration of the soul through all the different species of animals, and that after this it will again animate a human body; if righteous it will go to Heaven, but if not, it must go through a second course of transmigration, and this is their *hell*.

“‘ One Lord’s-day, twenty-six of the natives came to my house for instruction in the things of God; and after I had told them that hell was a place for sinners, one of them said, “I suppose, sir, we shall be used there as we should be in Dinagepore Jail.” I answered, “No. In prison only the *body* can be afflicted, but in hell the *soul*. A person may *escape* from prison, but not from hell; death puts an end to imprisonment; but in hell they shall never die, but must dwell in endless fire!”

“‘ I have also constantly inquired whether any of their books can tell *how God can be just* and the *justifier of a sinner*, and this leads me to speak to them of the appointment of Christ to be the Saviour of sinners; of the substitution of Him in the sinners’ stead; the necessity of faith in Him and holiness of life. Some have inquired, What is sin and what is holiness? In answer to this I have endeavoured to enumerate some of those evils to which they are most addicted, and to prove that the heart is the fountain of all. I have tried to convince them that all their worship and offerings make no part of holiness, but, on the contrary, are very great sins. No one can imagine, however, how little they think of the evil of lying, cheating, and the like, and what low thoughts they have of God and religion; the things of this world engross all their attention. *After these things do the Gentiles seek*, nor can the force of our Lord’s observation be felt, unless by those who have had some acquaintance with the Gentiles.

“‘ I have proceeded in the translation of the Bible, through Genesis and twenty chapters of Exodus, and, Moonshee being with me, I have greater opportunity for this purpose than my colleague. Mr. Thomas had gone through a translation of Genesis on our passage, but, when we arrived, Moonshee could not understand it; but now I have rendered it into very good and intelligible Bengalee. I have endeavoured to compare the different versions I had by me, and have rendered the text as near as I could. In proper names I have

retained the Hebrew pronunciation, that being much better known here than the English; and, agreeable to the universal pronunciation of the East, I have given to the Hebrew letter *yod* the sound of *y*, and to *vau* the sound of *w*. This is the sound of the corresponding letters in *Persian* and *Arabic*. Thus, instead of *Jehovah*, they pronounce it *Yahoa*; *Joseph*, *Yosuff*; *Jacob*, *Yacoob*, &c. I have also called *Egypt Meor*, that being its Eastern name. We have many *Persian* words in use in *Bengal*, and some *Bengalee* like *Hebrew*; as *Shims*, the sun; *Adami*, a man; *Cobur*, a grave; *Niswash*, the breath of the nostrils, from the Hebrew word *Nephish*, the soul; *Kohan*, a priest; and many others.

“Mr. Thomas and myself intend to print the Bible at our own expense, and would have sent specimens of letters for types, but could not get them ready this season. By the next we hope to send them. We are also about to set up two *Chow-parrys*, or colleges, for the education of twelve lads—half *Hindoos* and half *Mussulmen* in each—who are to be clothed, fed, and taught at our expense for seven years. I had set up a school some months, but through ignorance and poverty the parents took their children often away. To obviate this we have adopted the above plan. The children are to be taught *Shanscrit*, *Persian*, *Bengalee*, *Geography*, &c., and one of our first intentions is to introduce the Bible.

“But I must now conclude by saying that my warmest Christian love to the churches, minister, and Christian friends accompanies this.

“Yours affectionately,

“WM. CAREY.”

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## PRAYER AS A MEANS OF GRACE.

WE have heard prayer defined as “asking God for something.” And, no doubt, that is true so far as it goes; but it is a very partial and inadequate account of prayer. The sacred Scriptures represent prayer as a seeking after God, inquiring after God, coming to God, pouring out the heart to God, stretching out the hands to God, calling upon God, waiting on God. All these are very solemn phrases, and would even repay any amount of earnest thought that might be given to them. Prayer may be taken as embracing all



the transactions of the human spirit with its Divine Creator, through the mediation of our Lord Jesus Christ, under the guidance and by the aid of the Holy Spirit.

The reflex action of prayer on the mind and heart of the worshipper can have escaped the attention of no one who has ever really prayed. The vision of Himself, which God grants to a seeking soul, can never fail to leave an impression on that soul, which no after experience can utterly efface. But to take such action as the chief object and benefit of prayer would be to fall into an error of the gravest character. It would amount to the allegation that man may be beneficially influenced by an act of gross self-deception, for any wholesome influence of prayer can only flow from the faith and sincerity with which prayer is offered. If prayer be employed as a mere *opus operatum*, it is no better than an insult offered to God, and an impious trifling with our own spiritual welfare. Yet, no doubt, God intended prayer to be used as one of the great agencies in our spiritual education; or, in other words, as one of the most precious means of grace—a means the neglect of which would leave the soul detached from the great fount and source of all its energy and all its bliss.

Prayer brings us into direct communication with the Infinite Intelligence, opening the way by which that Intelligence can impart itself to us to the full extent of our capacity to receive it. Were we more intimately and habitually in contact with that Intelligence, we should know less of uncertainty and darkness in our Christian life. God is a Person, and our relations with Him can only be real when they are personal, as one mind in conscious fellowship with another mind. The Great Teacher could have meant nothing less than this when He told His disciples that "God is a Spirit, and those who worship Him must worship Him in spirit and in truth." This God is a Father, standing in the closest personal relationship to other persons who are His children, and requiring from them filial recognition, and filial trust and love. A form, a ceremony, may come in between us and God; but instead of bringing us nearer to Him, may usurp His place, and rob Him of that soul-devotion which is the only thing He cares for, or will accept at our hands. In prayer, when it is real, we are not only brought into line with the Divine purposes and plans, but we become co-operant with God in the carrying out of

those purposes and the execution of those plans ; so that the apparently daring assertion of the Apostle becomes literally true : " We are workers together with God." A new and Divine element is infused into our poor human agency—an element which enables us to laugh at all opposition and difficulties, and to feel assured of ultimate success. Thus prayer prepares us for eternal participation with God in all the great achievements and glorious triumphs of His government. Nor is it left as an impossibility to grasp the *rationale* of the Saviour's promise, that those who overcome in the contests with evil and the evil one shall sit down with Him on His throne, as He has overcome, and is set down with His Father upon His throne. These very aspirations, and the experiences which warrant and grow out of them, are powerful forces in the development of Christian character, ever pointing on to that maturity and perfection which every true Christian has placed before him as the goal of which he resolves never to lose sight.

All the highest faculties of our nature are laid under contribution in the exercise of prayer. Not only does prayer necessitate and call forth thought, but it employs it upon the noblest object. Not only does it demand intelligence, but it lifts it up into the clearest light. Not only does it aid the knowledge of ourselves, but it authenticates that knowledge by associating it with and deriving it from the knowledge of God. Not only does it demand faith, but it gives it fresh energy and vigour whenever we really pray. Not only does it excite hope, but it helps us to grasp the things hoped for before we enter upon their full possession. Not only does it awaken love, but it inflames it more and more by direct contact with the beloved object. Not only does it evoke reverence, but it gives it a solemnity and depth only to be realised at the footstool of Divine mercy. In a word, prayer helps to put us in possession of our true manhood by bringing and keeping us near the Great Father after whose image that manhood was created. Are we to grow in grace and in the knowledge of our Lord Jesus Christ ? That growth may be best promoted by frequent intercourse with the God of grace and the Fountain of all knowledge. Are we to resist the evil one ? Strength and courage to make that resistance successful can be best obtained by appealing to Him who came to destroy the devil and all his works. Are we to be patient in tribulation ? That patience can nowhere be so certainly secured as in the secret

place of the Most High, and under the shadow of the Almighty. Are we to rejoice in the Lord, and even in tribulation? That rejoicing can find its surest inspiration in fellowship with the ever-flowing fountain of all gladness. Are we to know by experience something of the life of heaven while here on earth? Prayer, if persevered in, will bring heaven down into our hearts while we are on the way towards it. Are we always to be prepared for death and the glories which lie beyond death? Then we must be habitually near Him to whose beatific vision death will in a moment introduce us. It may be safely averred that not one of us has ever yet fully realised all the grace, or all the blessing placed at our disposal by the Great Giver of all blessing and grace in answer to prayer. Prayer is one of those "wells of salvation" out of which believing souls have, often with unspeakable joy, been drawing water to slake their spiritual thirst, and to refresh themselves on their heavenward journey. The wells are there, ever replenished from the river of God's pleasure; and it is our own fault and our own folly if we do not avail ourselves of their life-giving waters, so as to thirst no more after those earthly springs which can never quench our thirst, however copiously we may drink of them. It is affecting to see how men are cheating themselves with the promise of satisfaction from temporary sources, although their past experience has only been the record of the constant violation of all such promises.

By stimulating thought, prayer helps to improve and enlarge our intellectual faculties. No effort can be made to approach the Infinite Spirit without some attempt to form a suitable conception of that Spirit's greatness and majesty. By exciting our profoundest emotions, prayer opens the heart, weans it from every unclean affection, and fills it with the grace that purifies and sanctifies. In waiting upon God, we come near to God, and God comes near to us; His heart of love touches our hearts, kindling in them a love which no waters can quench, and which enables us in some measure to understand the words of the Apostle of love: "He that dwelleth in love dwelleth in God, and God in him; for God is love." Indifference, apathy, coldness, selfishness, can only be possible to men who neglect prayer and live at a distance from God. By fostering the sense of dependence, and drawing fresh support and vigour from fellowship with God, prayer is the most potent aid to faith, creating an atmosphere in

which unbelief, and doubts, and fears cannot live. If men would but take their infirmities to the Throne of Grace, they would find them vanish like the shadows under the sunshine. *There* the tempted may find succour, the persecuted courage, the sufferer fortitude, the perplexed guidance, the mourner consolation, the benighted light, and the broken-hearted forgiveness and joy. For prayer brings home to us the promises of God's Word, and not seldom the actual fulfilment of those promises, thus begetting a certitude which could come to us in no other way. It is not to be wondered at, then, that the Apostle puts "all prayer and supplication in the Spirit" as the climax in his description of that Divine panoply in which we are to meet our great spiritual adversary, so as to withstand in the evil day, and having done all, still to stand. By placing God between us and the enemy we, as He admonishes us, make the battle His, and not ours, leaving to Him the achievement, and giving Him the glory of the victory which His own grace secured in us.

The influence and value of prayer as a grand educating agency have been exemplified in the life and character of the best men who have ever lived. Enoch's walk with God can only portray a life of pre-eminent devotion, looked at on its Godward side. Noah pursued a similar course, and perhaps was more honoured than Enoch, being appointed as the second father of our race. Abraham's friendship with God must have owed its first inception and constant support to a devout and prayerful spirit. Of all the Old Testament saints no one is found so habitually in fellowship with God as Moses. The near vision of the Divine glory with which again and again he had been favoured changed the appearance of his countenance, suffusing it with a lustre on which the people could not gaze without being dazzled. The greatest of all Israel's sovereigns has left a witness behind him in the Psalms of the fervour and earnestness of his prayers. Not only was David the "sweet singer of Israel," but their constant advocate at the "mercy-seat," and a pattern to the humblest and feeblest in all their tribes. Job had a vision of God which made him abhor himself, and repent in dust and ashes. Isaiah had a similar vision, and discovered, perhaps for the first time, that he was undone, a man of unclean lips, dwelling among a people of unclean lips; and this could have had no slight influence in fitting him for the sublime vocation to which his life was subsequently devoted.

All the prophets come before us bearing the impress of the same education. How often must they have shut themselves out from the world and in with their Saviour and their God. The Apostles and early Christians from Pentecost onward realised the sovereign efficacy of intimate fellowship with their Lord in prayer. It was when prostrate before Him that they would behold with unveiled face, as in a mirror, the glory of the Lord, and feel that they were being changed into the same image, from glory to glory, even as by the Spirit of the Lord. The example of that Lord must have impressed on them the need and importance of prayer by the use which He made of it. They knew how often He withdrew into solitude, ascending the summits of mountains, and utilising the solemn hours of midnight that He might be alone with His Father. It was on one such occasion, allowing three of His chosen ones to accompany Him, that He was transfigured before them, and they "beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth." And it is an awful thought that for Him, too, prayer was necessary to bring to Him that perfect resignation which breathed itself out in the agonising conflict of Gethsemane, when, in rising from the ground the third time, the grand words of final triumph broke from His lips: "Not My will, but Thine, be done." And if His followers are ever to reach the same point of sublime surrender, it must be by following His sacred footsteps even, if it must be, into Gethsemane itself.

There need be no hesitancy in uttering the assertion that the neglect of prayer would be the neglect of one of the most precious means of grace. Do we wish not to be led into temptation, but to be delivered from the evil one? Not only have we the highest authority in seeking both at the hands of our Heavenly Father, but, by prayer, we solemnly pledge ourselves to watch against everything likely to thwart our petition. Do we want strength for the discharge of our Christian duty? Prayer pledges us to do all in our power to secure and preserve that strength. Do we desire to be useful in our families, in the church, and in the world? Prayer pledges us to employ all the means possible to us to ensure such usefulness. Do we long for the day when the knowledge of the Lord shall cover the earth as the waters cover the sea, when the Great Redeemer shall see of the travail of His soul and be satisfied, when this fallen world shall

become the Kingdom of our God and His Christ? Prayer pledges us to live and preach the Gospel ourselves, and to aid, so far as we can, every effort made by the Church to secure that consummation. Were the whole professing Church fully alive to the value and importance of prayer, not only would she bring down upon the world without blessings untold, but she would bring into her own bosom an influence and a power which would render her fully equal to the great work which her Lord has given her to do, and to the mighty conflict in which He has called her to engage.

If prayer can do for us all we have alleged—and it can do that, and much more—what shall we say of those who habitually neglect it? They are thereby voluntarily foregoing the good for time and eternity which prayer would assuredly bring them. The folly and impiety of such conduct is too patent to be insisted on with any who believe in the Gospel of Christ. It is a sin that involves contempt of one of God's most sacred ordinances; neglect of the greatest instrument for good entrusted to mankind; disobedience to the plain teaching of Christ, who has taught us that "we ought always to pray, and not to faint"; base submission to the corruptions of our own nature; and the deliberate preference of the road that leads to ruin and eternal death. Nor must it be omitted to affirm that when a mere form of prayer is kept up, but allowed to degenerate into a dead perfunctory custom, it loses all its power for good, serving rather to deceive than to benefit the would-be worshipper. God is seldom so solemnly mocked as by what too often passes for prayer—unless, indeed, it be by what is more frequently offered Him as praise. Paul's resolution is that with which it is always essential that we should approach God: "I will pray with the spirit, and with the understanding also. I will sing with the spirit, and with the understanding also." Such worship, however, we can only offer by the help of that Spirit who reveals to us our real wants, leads us to the one Mediator between us and God, becoming in our hearts a spirit of grace and supplication, and restoring to us the Divine image in which our first parents were created. The grace which brings us to God now will prepare us to dwell with God in glory for ever.

J. DREW.

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## SPIRITUAL NERVOUS PROSTRATION.

A N eminent physician, famous for his successful practice of the "rest cure," when asked to define nervous prostration said :  
 " We do not know what it is. We recognise certain conditions and find that certain treatment relieves those conditions. Of course we have our theory, which is that from over-exertion, or some such cause, the nerves of some organ of the body refuse to act, and the result is disease of that organ. Our treatment is adapted to secure the action of those nerves and the relief of the condition. Thus we first keep the nerves perfectly quiet, then exercise them little by little until they resume their normal functions."

It has often seemed as though there were a genuine spiritual nervous prostration, in which the nerves that supply the organs of prayer, faith, patience, worship, &c., were worn out and refused to do their part. How else can it be explained that so many good people, people about whose genuine Christian character we have no question, become, at times, so utterly regardless of certain Christian duties? Whereas they are usually very regular at prayer-meeting, and ready to take part, they suddenly or gradually absent themselves, or if present, sit in silence, as if the power of speech had failed! Even family prayers occasionally are forgotten, and for private devotion they fall back upon the assertion that if one is only in the spirit of prayer the act of expression is less needful. In many of the relations of life the spiritual nerves that supply self-restraint give way, and words and acts of impatience seem to rule. Faith in God and confidence in His Word give place to a scarcely-concealed doubt as to whether God really thinks it worth while to interfere in the management of this world, and whether the Bible, after all, is what it has been supposed to be.

And so we sometimes go through the whole scale of Christian life, and find it out of tune. We try to think it is dyspepsia, but, unfortunately, our whole physical being is in good order. We attribute it to laziness, and attempt to force ourselves by the sense of duty, but that does not accomplish the purpose, and we are inclined to think that there must be something wrong, or the spiritual activity which was so satisfactory would not be followed by a spiritual torpor that is so alarming. Suppose we simply recognise the natural law in the

spiritual world, keeping in mind that it is very possible that we are spiritually worn out, and remembering that spiritual activity and spirituality are not necessarily convertible terms, try the "rest cure."

The nature of this, as indicated above, involves waiting for our spiritual forces, which we do not understand, and of which we have very little knowledge, to regain their normal strength and put us back where we were before; but it also involves putting ourselves under influences favourable to the recuperation of these forces, and their increasing, though gradual, exercise. This is not easy, and it is possible that we may be compelled to call in the aid of circumstances to help out our enfeebled wills, and place ourselves for a time where we simply cannot continue the life to which we have been accustomed. But it can be done, and we shall find that it pays.

A prominent Christian worker remarked that Christian life in our cities is carried on at fever heat for some months, and then drops off, and does little or nothing. It seemed a strange thing for him to say, but there was truth in it. As long as we live at fever heat in our Christian life through one season of the year, so long we shall be compelled to lie dormant through another. Meantime, while we are resting, suppose we consider this question, whether this rush of the winter is worth while; do we accomplish anything more by it? Christ, than whom no one ever felt more keenly the pressure of responsibility for work to be done, was never in a hurry. He took time for rest as He went along. Cannot His disciples do the same?—*New York Independent.*

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## MANLINESS.

(A WORD TO YOUNG MEN.)

CHRISTIANITY, which gives to youth the insight and wisdom of age and to age the buoyancy and freshness of youth, is the best friend of men at every stage of their life, and it is difficult to say whether it is of higher worth to the old or the young. But I speak now especially to the young. You are men and young men. It is a grand and noble thing to be a man, created in the image of God. A man is more precious than gold. Is he, also, more difficult to find? You remember the story of the old cynic who went about the streets of Athens in broad daylight, lantern in hand, in order, as he said, to find a man. It is easy to find creatures in the form of men, finely developed and well-dressed animals, and courteously called men. Pleasure-seekers there are in abundance,



whose sole idea is self-indulgence—slaves of fashion, coxcombs, dandies, and mashers, whose highest function it is to act as walking advertisements for some West-end tailor. There are disciples of cynical culture who sneer at the ignorant and suffering, but stand aloof from all noble struggle. And there are victims of circumstances who have no will of their own, but, chameleon-like, take the colour and form of their life from the dominant influence of the moment. But none of these in the true sense of the word are men—men with principle and courage, with resoluteness, strength, and virtue.

Christianity is not asceticism. It does not frown on the ordinary business of life, or insist on withdrawal from the world. There is nothing akin to effeminacy in it. Under its influence, properly understood, we approve of physical development, and assert that there is no virtue in an emaciated frame, a long face, and a whining voice. I am one with you in your admiration of manly sports—cricket, football, tennis, and boating. Only let them be kept in their own place. They are second or even third, and not first in importance. The mind, again, must be cultivated, filled with knowledge—knowledge of the material world, of history, of life. Young men should aspire after a sound judgment, a sensitive and vigorous conscience, pure affections that love only the true and the good, and a regal will, which shall guide them with a strong hand and keep command over the reins of appetite and desire. Above all, the spirit should be cultivated. Man is made for God, and cannot live worthily without Him. He must be known, served, and loved, or life will always be in the highest sense a failure.

There are many false standards of manliness against which we are bound to protest. It is not manliness to insist on our own way, to sneer at old opinions, to cherish a spirit of scepticism and irreverence. Smoking and drinking make no one manly. Immorality is as despicable as it is dangerous. When the danger-signal is up, he would be a reckless and culpable driver who paid no heed to it. You cannot in any way cross the limits of God's commands without seeing the red light that tells of danger. Even among things lawful, but not expedient, we see the green light which means caution. Only in the realm of purity and righteousness do we see the white light which tells of safety.

“ I dare do all that may become a man ;  
Who dares do more is none.”

Youth is the formative period of life, and young men should, on that as on other grounds, make a good use of their splendid opportunities. We may say of our age, if of any :

“ Bliss is it in this dawn to be alive,  
But to be young is very heaven.”

Never were young men's privileges so great either intellectually, morally, or spiritually. But the experience of life convinces me that only by faith in Christ can the ideal of our manhood be reached. He is its pattern. From Him alone can come the strength which will enable us to walk in His footsteps ; and to share His life is to be men indeed.

W. H.

## SUNDAY MORNINGS WITH THE CHILDREN.

## IX.—THE DISAPPOINTED SAVIOUR.

MY DEAR CHILDREN,—There is a very instructive incident in one of the gospels (Luke xvii. 11—19) with which most of you, I dare say, are familiar, and which it will be profitable for you to look at carefully this morning. Our Lord Jesus Christ was on His way to Jerusalem, the city in which, as it had been foretold, He should be shamefully put to death. He had “steadfastly set His face to go” thither, because He had no wish to escape the death that was appointed Him. To save us, it was necessary that He should submit to it. The surrender of His pure and spotless life was the sacrifice for our sins, without which we could not have been brought nigh to God, or made inheritors of the Kingdom of Heaven. Love prompted Christ to face the sacrifice which was demanded of Him, and to welcome it for our good. And the love which led Him to the cross was seen in all His actions. As He passed through a certain village there met Him ten men that were lepers, men who were suffering from a loathsome and painful disease, which made everybody shrink from contact with them, for the disease was also contagious, and might easily spread from one to another. Hence, these men “stood afar off,” aside from the people, and forming, as it were, a little colony of sufferers, exiled from the ordinary pursuits and comforts of life, and dwelling in unwelcome isolation. They had heard of Jesus, and knew that He was able to heal them. They believed also in His compassion and love, and, therefore, cried to Him with a loud cry of distress, “Jesus, Master, have mercy upon us.” Such a cry could not be uttered in vain. Our Lord heard it and promptly stopped to prove His sympathy with these poor suffering outcasts. He commanded them to go and show themselves to the priests, “and it came to pass that as they went they were cleansed.” Their faith in Christ’s power was justified. Their obedience to His word was rewarded. They had gained all that they desired and asked for. They ought all to have been glad and thankful for such great kindness on the part of Christ. They were freed from the pain which had oppressed them. A heavy burden had been removed from their life. It would no longer be necessary for them to stand “afar off.” They could return freely to their homes and dwell in them peacefully. They could greet their friends in the street without shrinking. Those who met them would no longer turn away from them, lest they should be contaminated. They would regain all the privileges, and might follow all the pursuits of life without let or hindrance, so that Our Lord had conferred on them a very great blessing indeed.

But of the ten who were cleansed one, and one only, returned to give thanks to Christ and to glorify God. The rest were so selfish, so wrapped up in their own pleasure, and so forgetful of their indebtedness to our Lord, that they accepted the blessing He ensured to them without a word of acknowledgment, and He, in His grief at such indifference and hard-heartedness, had to ask : “Were not the ten cleansed, but where are the nine ?” It was a sad display of human weakness. You will all be ready to condemn it as base and dishonourable,

and would be ashamed to own kinship with such men. And yet you may yourselves be acting in a very similar manner. Before we condemn these men, let us at any rate examine ourselves, for it is useless to think of pulling the mote out of our brother's eye when a beam is in our own.

I. Jesus Christ is to us as He was to these lepers—the *Helpful Christ*. He was the Lord that healed men, the Good Physician who cured the foulest disease. He heard the cry of anguish and answered it with swift and ready sympathy, such as He always shows. No sorrow ever appealed to Christ in vain. The love which prompted Him to come into the world and to bear our sins and sorrows influences Him yet. It is a living, active love; a love which shields, protects, and guides us; a love which provides for our wants and secures us all needed good. Ah, how much we owe to Christ the Creator, and to Christ the Redeemer we none of us can tell. Even our life on earth is made immeasurably brighter by the Bible, which tells us of Christ's love, by the pure thoughts and the holy purposes which He instils into our minds, by the truths He reveals to us, the fellowship with God which He secures us, and the heaven to which He leads us. Our ignorance is enlightened, our sorrow is consoled, our weakness is made strong, our despondency is transformed into hope, and we know something of "Heaven upon earth," because of the love of Christ, who is to us as He was to these men, the Helpful Saviour.

II. Then our Lord is now as He was then the *Expectant Christ*. He looked for an acknowledgment of His mercy from all its recipients. "Were not the ten cleansed?" All the cleansed should, of course, have returned to Him, as He expected them to do. It was natural that He who had so generously helped them should desire to receive an expression of their gratitude. Gratitude is the echo in human hearts which answers to the voice of the infinite goodness and love; it is the reflection of the heavenly light which shines upon us. If there be in us no gratitude, it is because in our deafness we do not hear the Divine voice, or in our selfishness do not heed it. The mirror does not reflect, because it has lost its polish and is broken, or it has been dimmed by the foul breath of sin. The lack of gratitude arises from a defect in our nature. It proves our insensibility and our want of honour. For our own sakes, Christ desires the expression of a feeling which is essentially right, honourable, and good. Remember, then, that the Lord, with whom we all have to do, the Lord who has done so much for us, is the expectant Christ.

Alas! that we should also have frequently to think of Him as

III. THE DISAPPOINTED CHRIST.—"Were not the ten cleansed, but where are the nine?" Ten cleansed, but only one to acknowledge the cleansing. Ten restored to physical health, but only one possessing spiritual health. They accepted their deliverance and healing as a mere matter of course—something to which they had a right, and with which they had nothing further to do than to receive. And the worst of it is many of us do precisely the same. We never think of giving thanks in any real and practical manner for a hundredth part of the mercies we constantly receive—food, clothing, and shelter; health and strength; parents, companions, and friends; teachers and books;

means of knowledge and opportunities of success; the circumstances which favour us and lead to prosperity—we receive them all as if they were a debt owing to us, and fail to remember that they are each and all of them “the gift of God.” We too rarely recognise His hand in our mercies, and in a most unworthy manner are silent before Him. You would yourselves be disappointed if those to whom you have shown kindness, and for whom perhaps you have made sacrifices, never thanked you for your kindness, or seemed glad to meet you, but, on the contrary, were always cold and indifferent. Can you wonder if, in view of your ingratitude, our Lord Jesus Christ is a disappointed Saviour? I trust that you will all resolve in the strength of God to acknowledge His innumerable mercies, and to let your whole lives be to Him an offering of praise. Call to mind how much has been done for you—how bright, how happy your lives have been made. You have nothing which you have not received. When Christ, who has loved you and given Himself for you, stands at your side and asks, “What hast thou done for Me? What wilt thou give to Me?” see to it that you reply, “Lord, I give to Thee my heart. I will myself be Thine, to love and serve Thee for ever.”

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## NOTES AND COMMENTS.

**T**HE JUDGMENT *re* THE BISHOP OF LINCOLN.—The *Times* is surely too sanguine when it claims that the decision of the Judicial Committee of the Privy Council on the appeal against the judgment of the Archbishop of Canterbury in relation to the Bishop of Lincoln “may work for peace.” That it is in some sense a legal victory for toleration is indisputable. None the less this toleration is felt by many members of the English Church to be itself intolerable. The Archbishop, it will be remembered, condemned as illegal the making of the sign of the cross, and the mixing of water with wine during the Communion service, and the Judicial Committee have confirmed this opinion. Of the other charges some, though established, were held not to amount to illegalities. Lighted candles were used. Of that there is no question, but the Bishop did not light them, and he was not therefore entitled to blow them out! The Primate refused to pass any sentence upon his right reverend brother of Lincoln, and the Committee uphold him in this. Romanistic practices are thus tolerated in the English Church, and the most cherished beliefs of the Evangelicals are set at naught. The Ritualists are naturally in high glee over a decision so favourable to their position, and they would be more than human if, after winning such a victory, they did not follow it up by increased aggression. They will become more resolute and defiant in their attitude towards the Evangelicals, and in the very “bulwark of Protestantism” they will be able to carry on, with a certain legal sanction, their mischievous practices, which, in our view, are no doubt infinitely little, but, all the same, tend to obscure the infinitely great. They are the signs and symbols of doctrines which constitute “another gospel which is not another.” There is something very saddening about the whole business.

WORKING MEN AND THE GOSPEL.—At the recent Keswick Convention, Mr. Moody uttered words of warning which the ministers and members of all our churches should take to heart. "You English people," he said, "are slow to observe what strangers see quickly. The working men, ninety per cent. of them, are utterly alienated from the regular services of the sanctuary, and are careless and hostile to Christianity as thus set forth. They have now the franchise, and, unless you teach them Christian principles, there is a bad time before England." This testimony as to the attitude of the working classes is undoubtedly true, as many among us, alas! have long seen and know too well. The evil has, in fact, long been too patent to be overlooked, though remedies for it are not easy to discover. We do not believe that the working classes will be permanently attracted to our churches and chapels by more music and shorter sermons. So-called entertainments will fail of their purpose, nor will the "social gospel," which is so widely advocated, accomplish all that is expected of it. Let our services be as bright and lively as we can make them. Banish, by all means, the reign of dulness. Let everything—the music and singing, the preaching and the prayers—be the very best that training, culture, and care can secure. Our chief instrument will still be the free and earnest proclamation of the message of Divine love as manifested in the Cross of Christ; the presentation of the Gospel in the power of the Holy Ghost sent down from heaven, illustrated and confirmed by the lives of those who have professedly received it. Unless the pastors, the deacons, and the members of our churches are, in the highest sense, living epistles of Christ, known and read of all men, the indifference and estrangement which we deplore will still continue. Mr. Moody is right in insisting on the necessity of our teaching men Christian principles. That, alone, will save us from the "bad time" which is likely to be brought about by secularistic and socialistic movements. As to the best methods of teaching, much can be said in various directions, but we shall do well to remember the old and homely proverb, "Example is better than precept." If we could universally act on that principle, all other things would the more easily and assuredly follow.

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"CENTENARY SUNDAY."—The one hundredth anniversary of the day on which our Foreign Missionary Society was formed falls on Sunday, October 2nd. It will, therefore, be a comparatively easy matter for our churches to observe it by services of an appropriate character. We trust that they will all, without exception, take some part in the celebration of so memorable a day in our history. In every congregation sermons should be preached having reference to the missionary enterprise, and in Sunday-schools missionary addresses, by competent speakers, should be arranged for. Collections should be made wherever possible, and the whole denomination should unite in an expression of thankfulness to God for a movement which has been fraught with such rich and ample blessing, both to the churches themselves and to those in whose interests they have laboured. Is it too much to hope that, by a determined effort, the amount which is yet lacking to complete the Centenary Fund will be raised, and that Mr. Baynes

may have the gratification of announcing, before the close of the meetings on October 5th, that the whole of the £100,000 has been realised? This ought to be the case, and we are not without hope that it will be.

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A MEMORIAL TO EDWARD IRVING.—On Thursday, August 4th, the hundredth anniversary of his birth, a statue which has been erected in his native town of Annan to the memory of this great prophet-preacher was unveiled by the Rev. Dr. Charteris, Moderator of the Church of Scotland, from which, when living, Irving was expelled. Irving was well worthy of the honour thus rendered to him; for, however we may deplore the errors of his later life—his weaknesses and excesses, as we cannot but deem them—he was a man of noble and elevated character, of majestic strength and eloquence. The so-called Catholic Apostolic Church is naturally regarded by its adherents, though not by us, as his best memorial. Carlyle's exquisite and touching threnody on the friend of his early days is one of the finest essays in our literature, while Mrs. Oliphant's biography of Irving is worthy to be classed by the side of Dean Stanley's "Dr. Arnold," Stopford Brooke's "Robertson," and Sir George Trevelyan's "Lord Macaulay." In unveiling the statue, Professor Charteris said that "Chalmers, Carlyle, and Edward Irving were the three great idealists of their day, and declared that each was a man of power because of the purpose and the energy with which he formed his ideal. Chalmers's ideal of a Christian ministry, faithful in work, great in organisation, distinct and clear in prayer and purpose, has been sanctified in the consciousness of every Scottish church, and has left its mighty impress upon all the pulpits of all the working ministries of Christendom; and Carlyle was a great idealist, proclaiming with utterance the holiness of silence, and telling people in a mammon-loving day the greatness of the kingdom of righteousness and truth. He dared not say that Irving was a greater idealist than his two friends; but he did dare to say that his ideal was higher than theirs. Carlyle would tell them to listen to the silences of eternity, but gave little hope that an articulate utterance would come from them; while Irving never failed to tell that out of those silences the voice of God had spoken in Jesus Christ, whose words were to them, as Irving himself said, 'Fresh descended from the "porch of heaven."' " Irving doubtless possessed, as few other men have possessed, the power of inspiring even those who dissented from his opinions. But Chalmers was an incomparably greater man, and did a grander work. Carlyle, widely as he differed from Chalmers, revered him as a man and admired him as a preacher. "No preacher," he said, "ever went so into one's heart. . . . I suppose there will never again be such a preacher in any Christian church."

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THE SUMMER SCHOOL OF THEOLOGY AT OXFORD.—Dr. Fairbairn's new departure, in the organisation of a summer session for the special benefit of hard-worked and fully-occupied ministers, who yet wish to keep abreast of the times in theological science and Biblical criticism, has, so far as we can gather, been a decided success, and the experiment is likely to be repeated either at Oxford

or at some other suitable centre, if not every year, at any rate, frequently. The lectures, which ranged over a wide area, were delivered by men of mark in their respective churches, Dr. Fairbairn himself taking as his subject, "Christ's Place in Modern Theology"; Dr. A. B. Bruce lectured on "Christian Origins"; Dr. Marcus Dods on "The Teaching of Jesus"; Dr. Cave on "Apologetics"; Canon Driver on "Hosea"; Dr. Sanday on "The Theology of St. Paul"; and Principal Edwards on "The Epistle to the Hebrews." There were other lectures on Old Testament Criticism by the American professors, Briggs and Brown. Some thirty-six Baptist ministers were among the three hundred "students," and one of these, the Rev. J. R. Wood, of Upper Holloway, bears grateful testimony, in the pages of the *Freeman*, to the helpful and inspiring character of the lectures, as well as to their thoroughly evangelical tone. "They were rich in elements that nourish faith, and render it robust; and it is hardly possible to think an intelligent, earnest-minded man can have failed to experience their inspiring and bracing effect." Mr. Wood also thinks that those who digest the lectures "will preach with greater fullness, firmness, and feeling than ever the Gospel of Redemption through Christ's Cross, and will become the instruments in God's hands of bringing about a revival of pure and undefiled religion." Most fervently do we desire that this, which, after all, is the supreme end of all study, may be attained. Another correspondent (writing to another paper) thus summarises his impressions:—

1. The most notable feature of the teaching of the Summer School has been the union of thorough-going faith in the miraculous, with a free assertion of the rights of historical criticism of Scripture.
2. The firm faith that the Bible is a unique book, and appeals to men as such.
3. The Christocentric character of modern religious thought.
4. The wider conception of salvation through the prominence given to the Kingdom of God as a social idea."

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THE GRINDELWALD CONFERENCES have afforded an opportunity for the meeting together of representatives of various churches, and for free discussion of their points of difference and agreement. The discussions have been outspoken, vigorous, and spirited, and have, for the most part, shown a desire, and the possibility of fulfilling the desire, for closer and more practical co-operation. Those who attend such conferences are presumably in favour of reunion, even before discussion begins, and their association cannot fail to promote a more cordial relationship among themselves and those who are, on this point, like-minded with them. But they are, of course, in no sense representative, and their wishes and decisions can bind no one but themselves. The *Church Times* has taken a line which is quite in harmony with its principles, and the principles of a large and influential section of the English Church, in opposing the fundamental idea of the conferences. It sees plainly that reunion on a large scale is impossible. The belief in apostolic succession and in sacramental regeneration is of itself an effectual bar to it. Even among the Nonconformist churches there are many who, while desiring hearty co-operation, would refuse to surrender

their distinctive principles. The time for a general amalgamation of churches may be approaching, but it is plainly not yet.

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THE REPORT OF THE SCOTTISH UNIVERSITY COMMISSIONERS.—This report has just been presented to the public in the form of a Blue Book, and is sure to command wide attention on both sides of the Tweed. The object of the inquiry in which the Commissioners were engaged was to ascertain whether it is or is not desirable to abolish subscription to certain ecclesiastical tests by the principals and professors of Divinity, Church History, Hebrew, and Biblical Criticism in the Universities of Edinburgh and St. Andrew's, Glasgow, and Aberdeen. At present every occupant of these chairs must declare his acceptance of the Westminster Confession of Faith as the expression of his own belief and of the mode of worship to which he will conform. Of the sixteen Commissioners nine recommend the entire abolition of tests and seven plead for their retention. All the Commissioners are agreed in thinking that the faculties of theology in the Universities should be preserved as an essential part of their work. From an academical point of view, and in the interests of theological learning, they say they could sanction no other course, and consider that the exclusion of so important a branch of study would be injurious "alike to the Universities, to the Church, and to the welfare and culture of the nation." The majority would free the professors from the duty of subscription to any theological or ecclesiastical formula whatever. The present form of subscription is, of course, sectarian. It narrows the field from which the theological professors are taken, and discourages the attendance of students who are not connected with the Established Church of Scotland. It is, moreover, urged that subscription is made with a number of important reservations, so that, while many competent and conscientious men are excluded from the theological chairs, their occupants are exposed to serious misconceptions. The test, it is declared, is practically valueless. The minority, on the other hand, rightly affirm that none of the churches would entrust their students to the care of men of whose beliefs they know nothing. They would prefer a common theological school, and give to the representatives of each of the three Presbyterian churches, as members of a Board of Selection, a voice in the election of the professors. This ignores Congregationalists, Baptists, and Wesleyans, and in this sense violates the principle of religious equality. So far as our attitude is concerned, we believe it would be best to abolish the theological professorships in the Universities altogether, and let each of the churches make provision for the training of its students. The ancient languages may be taught as heretofore; and Church History may be studied from a purely historical standpoint. We are aware that metaphysics and ethics lie on the very borderland of theology, and some will doubtless contend that in the bare interests of science the State has a right to endow theological chairs. If they are State institutions, the imposition of a sectarian test of any kind is incongruous and unjust. But there are certain lecturers on natural religion whom we could name—men deeply interested in religion or the "religions" as a scientific study—who would denounce the



miraculous as impossible, whose whole attitude is anti-supernatural, and, as we think, unchristian; and we do not relish the idea of their throwing contempt on things that all the churches hold dear, and doing it from the vantage-ground of a State endowment. The churches ought to be prepared for their own work, which is sufficiently well defined, and within that province the State should not interfere.

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THEOLOGY IN THE TEACHING UNIVERSITY FOR LONDON.—Controversy with regard to the proposed new Teaching University is not yet ended—if, at least, there be truth in the report that two Church of England and five Nonconformist colleges have agreed to recommend that theology, and especially the study of Holy Scripture, shall form part of the curriculum. We, as yet, know too little of the proposal to speak of it confidently, but, as our note on the Report of the Scotch University Commissioners will show, we cannot regard it with favour. Neither Unitarians nor Positivists could be ignored in such an arrangement. They could not be refused a part in the appointment of the teachers, nor could their views be placed under a ban. An appointment which satisfied them could not satisfy Evangelicals whether Churchmen or Nonconformists. Politicians who believe in the principle of religious equality must, as it seems to us, discountenance the proposal. Voluntaries, who believe in the spirituality of Christ's Kingdom, and repudiate the idea of State sanction and support, will be equally displeased with it. The teaching of what is called "Unsectarian Scriptural Christianity" is sectarian to many, and raises all the old difficulties against which we have been so long contending.

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THE AUTUMNAL SESSION OF THE BAPTIST UNION.—We have received the following preliminary announcement from Dr. Booth, and have great pleasure in directing attention to its contents. The meetings, even in a year when our foreign missionary work is in the foreground, will possess great interest. We are especially pleased to see that there is to be a conference with *bonâ fide* representatives of our village churches. This should lead to practical and urgently-needed action:—"The Autumn Assembly of the Baptist Union will be held in London on Monday and Thursday, October 3rd and 6th. This arrangement is made in response to the request of the Committee of the Baptist Missionary Society, in furtherance of the special and important movement of the Society in this Centennial year. With this proposal of the Missionary Committee the Council of the Baptist Union most cordially agreed, in concert with the Committee of the London Baptist Association. To give effect to the desire to promote the interests of our Foreign Mission, it has been decided to reserve only Monday afternoon and Thursday for Baptist Union purposes, leaving Monday evening, Tuesday, and Wednesday in the hands of the Baptist Missionary Committee. On Monday afternoon, October 3rd, a devotional service will be held at three o'clock, after which the President, the Rev. R. H. Roberts, B.A., will deliver his address. On Thursday, the Session will begin at 10 a.m., and after an

introductory service, matters of public interest will be submitted. The Rev. W. J. Henderson, B.A., of Coventry, will speak on the subject of 'Divine Power, the Inspiration of all Spiritual Action in the Church,' to be followed by discussion, which will be closed by a brief *résumé* by the President. In the afternoon of Thursday there will be a Conference with some representatives from the village districts in the Home counties, as to the difficulties under which our rural churches labour, and the possible remedies. And in the evening of that day a *soirée* will be held in the Library, to be followed by a public meeting in the Upper Hall of the Memorial Hall, Farringdon Street, for the exposition of certain aspects of our principles as a denomination, when the Rev. J. T. Forbes, M.A., of Newcastle; Rev. J. Thomas, M.A., of Salendine Nook, Huddersfield, and the Rev. J. G. Greenhough, M.A., of Leicester, will be the speakers. The Council of the Baptist Union desire to express their grateful acknowledgments to the Committee of the London Baptist Association and of the churches in connection with them for their ready, generous, and cordial invitation to the pastors and delegates of the Baptist Union to become their guests during their visit to London this autumn. An efficient committee has been formed to give effect to this invitation, and the Council respectfully and urgently request those who propose to take part in the Assembly and in the meetings of the Missionary Society to do their utmost to aid those who have charge of these arrangements. This they can do by filling in the schedules now being issued, on which precise information for the guidance of delegates is clearly given." Dr. Maclaren is, we are glad to know, to preach the missionary sermon in Exeter Hall, on Tuesday, October 4th. Particulars of the missionary meetings will be found in the pages of the *Herald*.

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## REVIEWS.

PSALMS AND HYMNS FOR SCHOOL AND HOME. Enlarged Edition.—THE TREASURY. A Companion Tune Book to the Above. Compiled and Edited by Joseph B. Mead. Revised and Enlarged. London: Published by the Trustees, 25, Bouverie Street.

WE lately had occasion to examine very carefully, and for a definite purpose, a number of Sunday-school hymn-books, and the conclusion to which we came was that the "Psalms and Hymns for School and Home" easily bore the palm. It is the one we should the most decidedly recommend for general use, and which we should like to see adopted in all our schools. The new edition contains ninety additional hymns, several of which are old and universal favourites, others of which are comparatively new, but sure to become well known and highly prized. Mr. Wigner has turned to good account his great knowledge of hymnology, and displays fine tact and judgment in his selection of the best. Of the "Treasury," little more need be said than that it is a worthy companion of the "Hymns." It supplies us with "perfect music set to noble words." Mr. Mead possesses other qualifications than musical skill and an ear for harmony. He has the spiritual insight and the sympathy with the words of a hymn which enable him to decide

on the tune which gives to it its most fitting expression. We can commend the "Treasury" as the result of acquaintance with its merits; and now, when a knowledge of music is so general, it should be in the hands of most, at any rate, of our teachers and scholars.

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THE FACE OF THE DEEP: a Devotional Commentary on the Apocalypse. By Christina G. Rossetti. London: Society for Promoting Christian Knowledge.

MISS ROSSETTI makes no pretence to Greek scholarship, exegetical skill, or authority in interpretation, and it would indeed be easy to demur to some of her criticisms, while neither the praeterist, the historical, nor the futurist will regard her exposition as an adequate unfolding of the Apocalyptic symbols. But those who see in the book a description of the conflicts of spiritual life in every age, and who are bent on finding the essential and abiding principles which underlie these impressive Oriental figures, will be delighted with every page of her meditations. She has caught, to our minds, indisputably, the great lessons of the book. Patience is the word which she regards as its key-note—patience in view of the tribulation and anguish through which the saints of God must pass in their progress to His kingdom and glory. There is in these meditations a rapt and seer-like vision, a mystical ecstasy, a faith that forestalls the future, and a passionate longing for the coming of the Lord. Miss Rossetti's rich musical sentences, her wail of contrition, her lofty aspirings, her triumphant faith, throb with profound emotion, and we are not surprised that thoughts like hers should express themselves in poetry rather than in prose. There are lyrics here which equal both in intensity of feeling and melody of expression anything that can be found in her poetical works, even in "The Convent Threshold," which her brother Dante described as "a masterpiece of ascetic passion." Take the following, selected from different parts of the work:—

"Thy lovely saints do bring Thee love,  
 Incense and joy and gold;  
 Fair star with star, fair dove with dove,  
 Beloved by Thee of old.  
 I, Master, neither star nor dove  
 Have brought Thee, sins and tears;  
 Yet I, too, bring a little love,  
 Amid my flaws and tears.  
 A trembling love that faints and fails,  
 Yet still is love of Thee,  
 A wondering love that hopes and hails  
 Thy boundless love of me;  
 Love kindling faith and pure desire,  
 Love following on to bliss;  
 A spark, O Jesus, from Thy fire,  
 A drop from Thine abyss."

" O Lord, I am ashamed to seek Thy face  
 As tho' I loved Thee as Thy saints loved Thee :  
 Yet turn from those Thy lovers, look on me,  
 Disgrace me not with uttermost disgrace ;  
 But pour on me, ungracious, pour Thy grace,  
 To purge my heart and bid my will go free,  
 Till I, too, taste Thy hidden Sweetness, see  
 Thy hidden Beauty in the holy place.  
 O Thou Who callest sinners to repent,  
 Call me, Thy sinner, unto penitence,  
 For many sins grant me the greater love ;  
 Set me above the waterfloods, above  
 Devil and shifting world and fleshly sense,  
 Thy mercy's all enduring monument."

And, finally, take the magnificent close of the Meditation on xi. 15 :—

" Marvel of marvels if I myself shall behold  
 With mine own eyes my King in His city of gold ;  
 Where the least of lambs is spotless white in the fold,  
 Where the least and last of saints in spotless white is stoled,  
 Where the dimmest head beyond a moon is aureoled.  
 O saints, my beloved, now mouldering to mould in the mould,  
 Shall I see you lift your heads, see your cerements unrolled,  
 See with these very eyes ? who now in darkness and cold  
 Tremble for the midnight cry, the rapture, the tale untold,  
 ' The Bridegroom cometh, cometh His Bride to enfold.'  
 Cold it is, my beloved, since your funeral bell was tolled ;  
 Cold it is, O my King, how cold alone on the wold."

To many of us it is a red-letter day when we come across a book like this.

STUDIES IN SCOTTISH HISTORY. (Chiefly Ecclesiastical.) By A. Taylor Innes.  
Hodder & Stoughton.

MR. TAYLOR INNES has done well to collect these essays, scattered through various magazines and reviews, into a volume of convenient size, for they are all connected, more or less directly, with the yet unsolved problems of Scottish religious life and the conditions out of which those problems have grown. There are few men of clearer vision, of sounder judgment, and more incisive speech than this well-known advocate. Scottish history, in its ecclesiastical bearings, is his especial *forte*, and in the events and precedents of the past he finds a sure foundation for the decisions of the present. His sympathies are broad and his principles democratic, and he makes no secret of his belief that while the reunion of the Presbyterian Churches in Scotland is eminently desirable, it can be accomplished only on the lines of disestablishment. Disestablishment he sees to be both just and inevitable. His account of the Disruption awakens, on the one

hand, our admiration of the heroism and self-sacrifice of the ministers who gave up so much for conscience' sake, and, on the other our indignation at the short-sighted policy which made such sacrifices necessary, and the cruel disposition of the landlords who refused sites for churches and manses. Mr. Innes's reminiscences of Sir W. Hamilton, Principal Cunningham, and Dr. Candlish are very welcome. The two opening essays of the volume on Samuel Rutherford and Sir George Mackenzie (the bloody Mackenzie as he is called) are fine studies of character. The complexity of Rutherford's nature has never been more delicately portrayed. He was and is the object of a veneration and affection such as few men have inspired, but he had limitations which cannot be overlooked, and antagonisms which it is, at first view, hard to reconcile. Most men will understand him better after reading Mr. Innes's appreciation.

THE EPISTLE TO THE EPHESIANS. By the Rev. Professor G. G. Findlay, B.A.,  
Headingley College, Leeds. (Expositor's Bible.) London: Hodder & Stoughton.

THE lectures of which this volume consists might, without any impropriety, have been delivered to a class of theological students, as well as to an ordinary congregation of intelligent and thoughtful Christians. They have neither the rhetorical brilliance nor the stately eloquence of Dr. Dale's lectures on this Epistle, nor can they claim an equal power of originality of conception, but they have unquestionable merits of their own, such as a more minute exegesis, a more sustained attention to the details of interpretation, and a closer compactness of argument. Professor Findlay has many qualifications for an expositor. He is a clear-headed scholar who delights in the discovery of nice distinctions and delicate shades of meaning in the words of his text. He traces with care every link in the chain of the Apostle's argument and the progress of his thought. The scholastic atmosphere of these lectures will commend them to the readers of "The Expositor's Bible," and lead them to expect—what indeed they will find—all the elements which constitute a book for students and thinkers. Mr. Findlay's doctrinal position is perhaps less Calvinistic than that which many of his readers occupy. But he never unduly strains the Apostle's words, nor declines to admit their natural or evident force. His explanation of election and predestination maintains all that is of moment even in the Calvinistic conception, and rejects what we cannot but regard as its exaggerations. His interpretation of the "one baptism" of Ch. iv. 5, comes short of the facts of the case, and is far inferior to that which is given by Mr. Macpherson in his noble Commentary on this Epistle, which we reviewed a few months ago.

THE PULPIT COMMENTARY: EZEKIEL. Exposition by Very Rev. E. H. Plumpton, D.D., late Dean of Wells, and by Rev. T. Whitelaw, D.D. Homilies by Various Authors. Vol. XI. London: Kegan Paul, Trench, Trübner, & Co.

It is so short a time since we touched upon the characteristics of the first volume of this Commentary on Ezekiel that there is little need of an extended notice of the second volume. The exposition proper is a piece of solid, scholarly work,

and lays a strong foundation for the homiletic structure reared upon it. Ezekiel is in many respects a difficult book, and has not, except in one or two favourite sections, been largely used by Christian preachers and teachers. Dean Plumptre's critical and exegetical acumen have rarely been employed to better purpose than here. Curiosity will naturally turn to the magnificent temple vision, the narration of which occupies the last eight chapters of the book. The note on its significance is thorough and comprehensive. It clearly grasps the conditions of one of the most difficult problems in hermeneutics, does full justice to the arguments advanced in favour of conflicting views, and takes a position which is likely to gain wide concurrence. Our own view is that which was sanctioned by the majority of the Reformers—certainly by Luther and Calvin—that the vision is a forecast of the Christian Church in its ideal state, though some of the details may not be recognised in any, even the highest, earthly condition. We do not think it would be a valid objection to this interpretation that Ezekiel himself would probably have interpreted it otherwise. He spake as he was moved by the Holy Spirit, and it is fully in accordance with the statement of the Apostle Peter to believe that he was not necessarily aware of the full meaning of his prophecy. This is a Commentary which will be prized by all Biblical students both for its exegesis and its homiletics.

THE PROGRESSIVENESS OF MODERN CHRISTIAN THOUGHT. By James Lindsay, M.A., B.D., B.Sc., &c., Minister of the Parish of St. Andrew's, Kilmarnock. William Blackwood & Sons.

MR. LINDSAY dedicates his essay to the clergy and the cultured laity of all the Christian denominations, and it will, no doubt, be eagerly read by many of them. It is an attempt, not so much to reconstruct theology, as to restate it in the language and terms of to-day. Knowledge has in many directions "grown from more to more." In the spheres of physical science, of archæological and historical research, of philology and criticism, results have been reached which it is neither right nor possible to ignore. We must harmonise these results with "the old faith." That faith is in itself unchangeable. But men's conceptions of it are not. It is often imperfectly apprehended, and often, alas! misapprehended. Nor is there an invariable expression of identical conceptions of it. Each age has, more or less, a language of its own, in which it must speak. It is, of course, a great mistake to suppose either that progress means heresy or heresy progress. Rash and reckless speculation is the foe of progress. The love of novelty is no virtue, nor is the opposite quality necessarily a vice. Caprice is mischievous, and no man can see truth steadily and see it whole who does not unreservedly surrender himself to the guidance of the Spirit of Truth. On such questions as revelation and inspiration, the incarnation and the atonement of our Lord, there has been much discussion, but our firm persuasion is that men are more and more approximating to the simplicity of the early ages, grasping more fully the meaning of the New Testament, and making their views a clearer reflection of its teaching. All progress must be *towards* Christ, as our Prophet, Priest, and King. Departure from Him in whatever sense, and in whatever direction, is a

retrogression. Mr. Lindsay's work, based on this principle, forms a memorable record, and, though many of his conclusions are open to debate, he has shown us the lines along which all real advance must be made. He cannot be congratulated on his style; and instructive as are his quotations—German, Latin, and French—his book would have gained wider acceptance, even among cultured men, if he had accompanied them by a translation.

THE EVOLUTION OF CHRISTIANITY. By Lyman Abbott. London: James Clarke & Co., 13, Fleet Street.

DR. ABBOTT is a Christian evolutionist of the most advanced type. He has apparently accepted the evolutionary philosophy without reserve, and, so far from modifying it, to bring it into harmony with the accepted truths of the Christian revelation, he rather modifies them that they may harmonise with it. This philosophy dominates his thinking. Every theologian of authority admits that there is a sense in which Christianity is as old as the creation, and that it grows or is developed on lines which are plainly marked in the very constitution of man and the world. But how far is this progress due to the operation of inherent or resident forces? Dr. Abbott postulates what a thorough-going evolutionist would deny, and imports into his conception of the law he glorifies what does not necessarily belong to it. We do not believe that naturalists pure and simple will be in the least influenced by Dr. Abbott's arguments, because from their standpoint he assumes what they affirm cannot be proved. On the other hand, his theory does not adequately recognise the reality of an objective Divine revelation. In the extract which follows, to take a single example, too great stress is laid on "the resident forces," and an account is given of the origin of Scripture which is certainly not that which may be found in 2 Pet. i. 21:—"The Christian evolutionist, with Lenormand, does not suppose that the facts narrated in the Book of Genesis were supernaturally revealed to the historian. He finds for the writer no such claim anywhere in the Bible; and he sees no reason to make such a claim in the writer's behalf. He supposes that a devout soul, who had in himself the power of spiritual perception, and who saw God in his world, set himself to write the beginnings of history in such a way that those who were familiar with the beginnings of prehistoric legends should hereafter see God to have been with the race from the beginning." Redemption is, in our view, more than development, as sin is more than immaturity. Dr. Abbott's theory fails to account for the life of Christ. On the evolutionary hypothesis we cannot see how that life could be strictly *sui generis*, which the author fully admits it to be. His book breathes a devout and earnest spirit, and is written in a clear, chaste style. That it contains much valuable and suggestive thinking we readily allow, but it is at times confused, and we dissent strongly from its main position, which we regard as inconclusive.

DIVINE BROTHERHOOD. Jubilee Gleanings, 1842-1892, by Newman Hall, LL.B., D.D. Edinburgh: T. & T. Clark.

ON his retirement from the pastorate which he has so long held, Dr. Newman Hall has appropriately collected into a volume a number of tractates published

during the fifty years of his ministry. The title is generally accurate, for most of the subjects can be grouped together as illustrating under different aspects the principles of Christian brotherhood. They are the fruits of a thoughtful, earnest evangelical ministry, and will be appreciated by a wider circle than that of their author's personal friends. They are brightly written and abound in pointed illustrations. With reverence for Divine authority they combine a genuine love of freedom and a loyal trust in men. Dr. Hall states the objections urged against Christianity candidly, and with as much force as those who entertain them, and then replies to them with great effect. Thus, he shows how many object to it on the ground of the inconsistencies of its professed disciples—kingcraft, priestcraft, and injustice of different kinds, fawning upon the rich and great, worship of respectability, &c. "I see (says such an objector) Christians zealous for points of doctrine, but lamentably apathetic in advancing the physical, intellectual, and social interests of men. I see them wrangling with each other on subtle distinctions, contending for creeds and ceremonies rather than emulating one another in justice, mercy, and love. I see religion assumed as a mask, behind which villainy may be the more securely perpetrated, so that when I learn that a man professes to be pious, I am specially on my guard lest he cheat me in business or betray my confidence or malign my reputation. I see Christianity sanctioning unjust wars, and banners consecrated by its priests, uplifted in front of desolating armies, and beckoning on to butchery and pillage a furious and licentious soldiery." Dr. Hall insists on the other side of all this, on the undoubted good in professed Christians, on the debt which the world assuredly owes to them, and on the fact that the things objected to are inconsistencies for which Christ is in no way responsible. The chapters on Priesthood and on Friendship are among the best in a good volume.

POETS THE INTERPRETERS OF THEIR AGE. By Anna Swanwick.

London: George Bell & Sons.

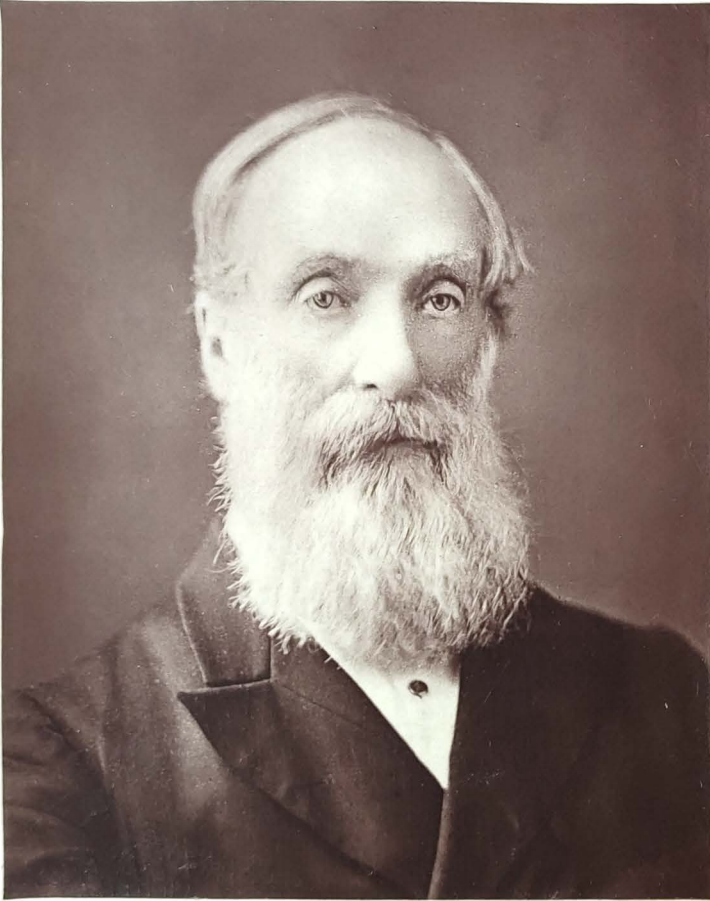
POETRY cannot all be a drug in the market, otherwise it would not provoke so much criticism and ensure the service of so many interpreters. There is no study which is more fascinating in itself, more refining in its influence, and more richly suggestive in lessons of wisdom. In its higher forms it rarely fails to "add sunshine to daylight." It runs like a golden thread through the fabric of history, and binds together the remote past and the living present, the distant and the near. No names are more distinguished than those which are found in the galaxy of the poets—from Homer to Scott, from the Psalmists and Prophets of Israel to Dante, Milton, and Cowper; or from Chaucer, Spenser, and Shakespeare to Wordsworth, Tennyson, and Browning. The affirmation of Miss Swanwick's title is strictly correct. No men know their age or give voice to its profoundest thoughts and feelings so adequately as the poets. To master *them* is to understand "the increasing purpose" and to grasp the ideas of continuity and progress. Miss Swanwick goes over a wide range, but is never superficial. She has a rare power of seizing on a poet's characteristic notes, and of pointing out his relation to his brethren. Her book abounds in luminous, helpful criticism, though we can by no means endorse her depreciation of dogma.



POPULAR STUDIES OF NINETEENTH CENTURY POETS. By J. Marshall Mather.  
London: Frederick Warne & Co.

MR. MATHER'S Studies were originally delivered as lectures to a class of working men, and retain in print the freedom as well as the directness of popular speech. They have no daring originality, nor any special distinction of style, but they are clear-sighted and sensible. Mr. Mather has a sincere appreciation of poetry, and his estimate of it in the works of our principal modern poets is discriminating and judicious. He writes of Wordsworth, the naturalist; Shelley, the idealist; Coleridge, the metaphysician; Byron, the pessimist; Hood, the humorist; Tennyson, the moodist, and Browning, the optimist. The designations given to Wordsworth and Tennyson are not particularly happy. Are not all poets moodists?

THE latest reissues of Messrs. Macmillan's "Golden Treasury" Series are Sir Thomas Browne's RELIGIO MEDICI, &c., edited by W. A. Greenhill, M.D., and the POETRY OF BYRON, selected and arranged by Matthew Arnold. Were the latter volume to contain nothing more than the graceful and discriminating Introduction—one of the finest pieces of criticism in our language—it would be worth the cost of the entire volume. We do not place so high an estimate on Byron's poetry as Mr. Arnold did, but he did work which will last as long as the English language, and the best of it is to be found here. Dr. Greenhill has furnished a series of capital notes, critical and explanatory, to the "Religio Medici," and also a good index. Browne is one of those shrewd and quaint old writers, whose words, weighty with wisdom, and full of curious learning, it is a pleasure to recall again and again. There are many passages in the volume which read like a strain of solemn music. This is, of course, the edition to possess. And of Charles and Mary Lamb's TALES FROM SHAKESPEARE there is no edition which is so fitted for general use as the Golden Treasury reprint, edited by Charles Lamb's devoted admirer, Canon Ainger. This little volume is, for young people, the best introduction to the study of Shakespeare, while its graceful English, and its illuminating comments, make it an especial favourite with children of a larger growth.—Messrs. Macmillan have added to their Three-and-Sixpenny series two more reprints of the original editions of Charles Dickens' works—viz., MARTIN CHUZZLEWIT, and THE OLD CURIOSITY SHOP and MASTER HUMPHREY'S CLOCK. The prefaces by Charles Dickens the younger, both on biographical and bibliographical grounds, give a special value to this edition, while the size of the type, and the excellence of the illustrations, render it *facile princeps* of all popular editions. For the former of these works we have never greatly cared; the latter, containing what has been termed the immortal idyl of Little Nell, is one of the best stories which this great novelist ever wrote. We are glad to hear that the Letters of Charles Dickens, edited by Miss Hogarth, and originally published in three volumes, are to be included in this convenient reissue.—The monthly instalment of the cheap edition of Archdeacon Farrar's works is his MERCY AND JUDGMENT: Last Words on Christian Eschatology, &c. It is a calmer, abler, and more scholarly work than the Archdeacon's "Eternal Hope," and, though we cannot accept its conclusions, we deem it a worthy discussion of its momentous theme. The get-up of the volume is the highest possible.



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Yours at

James Smith

THE  
BAPTIST MAGAZINE

OCTOBER, 1892.

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REV. JAMES SMITH, OF DELHI.

**F**EW missionaries of the present generation have a more honourable record than the Rev. James Smith, of Delhi. His connection with the Baptist Missionary Society began in the year 1847, when, at the request of the Agra Auxiliary, he accepted their invitation to undertake the charge of the recently formed native church at Chitoura. Up to this time Mr. Smith, although a Baptist in sentiment, had been engaged as a schoolmaster at Cawnpore in connection with the S.P.G. Society.

Chitoura was a heathen village about twelve miles to the south of Agra, in which the late Rev. R. Williams had planted a flourishing offset of his work in that large and important centre of the Society's operations. The majority of the population were weavers, by whom the Gospel had been gladly received, and, at the time of Mr. Smith's entry on his labours, a church had been gathered of fifty-seven persons, a chapel erected, and a school commenced. The converts were much tried and persecuted by their countrymen, and the sources of their livelihood to a great extent destroyed. The Agra Church deemed it necessary to attempt the formation of a Christian village, and, if possible, discover the means of support they so much required. Besides this, a very considerable interest in the Gospel had been awakened in the numerous villages which lie so thickly spread among the cotton and corn fields of this locality.

To Mr. Smith was committed the culture of this promising field. His first task was to improve the moral and spiritual well-being of his little flock. It required reorganisation. He also obtained by

purchase a sufficient breadth of land, half a mile from the heathen village, on which houses could be erected, and the cultivation of the soil provide for the temporal wants of the people. He also furnished many of them with looms supplied from England, of a greatly superior kind to the native machine. Their produce was sold for the manufacture of tents, and opened a lucrative livelihood to the poorer converts. Writing in 1850, Mr. Smith thus describes the result of his industrial and well-directed labours :—

“Three years ago,” he writes, “we sat in the old building, in the heathen village, nearly alone, almost despairing of success. The place where I write was then a barren plain; now it contains two bungalows, a comfortable building used for a chapel and school, and three rows of Christian houses, containing altogether a population of ninety souls. Some have been, we hope, brought out of the kingdom of darkness, others are inquiring the way to Zion. Schools have been commenced for boys and girls, are well attended and prospering. The Gospel leaven is at work through the whole district.” Some ninety villages were embraced within the circuit of the itinerant labours of the missionary.

At the commencement of the year 1856, Mr. Smith was constrained by failing health to visit his native land. The care of the church was entrusted to the native pastor, Bernard, of Muttra. But before his return the terrible Mutiny of 1857 swept over Northern India, and the fruits of those anxious years were lost amid the ruin and destruction which surged around Agra. The Christians were scattered in every direction; several of them, entering Government service, assisted in the defence of Agra. So far as could be ascertained, their faith bore the persecution and sufferings they endured with unflinching courage.

Our readers will remember how the calamities of war fell upon the great city of Delhi. The Mission there was completely destroyed. The missionary, Mackay, was killed. Wulayat Ali and other natives became martyrs for the truth. Scarcely a vestige remained of the long and efficient labours of the old missionary, Thompson, who happily died a year or two before these calamities occurred.

It was the earnest desire of Mr. Smith that, on his return to India in 1859, he should be allowed to make Delhi the future scene of his labours. “I would plant,” he said, “the banner of the Cross, the

Gospel of Peace, on the very spot where such awful crimes have been enacted." His route to India was by Australia, and in its principal cities he held missionary meetings and delivered lectures, awakening the interest of the Colonial churches in the salvation of India, which has since borne such good fruit in these latter days. In April he entered on his work. A few extracts from his letters will explain his feelings:—"The ruins through which I have passed cast a gloom over my mind which sometimes I cannot shake off." "To hear the natives tell of their sufferings during the reign of terror would soften a hard heart." "In Delhi thousands of affluent families have been reduced to beggary—innocent and guilty alike. The king's wives, concubines, and grandchildren beg through the streets, and multitudes of delicate women, on whom men never looked, except their own families, are starving, begging, or living on the wages of prostitution." "The sorrows of Delhi would fill volumes, and then the half would not be told."

It is not possible, in the few paragraphs that remain to us, to describe in detail the labours of this servant of Christ, until in 1883 he gave over charge to younger men. Twenty-five years before, when he entered Delhi after the overthrow of the mutinous Sepoy army, only one Christian family could be found. At the time of his departure one church alone numbered over two hundred members, under the pastoral care of one of his own converts, and other churches in the immediate neighbourhood numbered about three hundred more. For many years he had laboured, in the face of much opposition and even obloquy, to provide native pastors for the churches, and to make them independent of foreign aid. He was among the foremost in every effort to spread education, especially among the native Christian community, and, above all, to reach the hitherto secluded inhabitants of the harem and zenana. In this last object he found in his excellent wife an ardent and most successful helper. He did not consider the temporal well-being of the city in which he dwelt beyond his sphere of duty, and for several years he served its inhabitants as a skilful and highly valued member of the municipality.

On retiring from the field in 1884, Mr. Smith for some years lived amongst us in England, and by his personal visits to the churches did much to quicken their interest in the work of the Kingdom of God. He now resides at Simla, in India, but devotes all the strength

he can command to the spread of the Gospel along the slopes of the great Himalaya range of mountains, and on the plains at their feet. He gives aid and strength and wise guidance to his son, who is treading with the same zeal and success in his father's steps. Our aged brother deserves the rest he has so honourably won, and to be held in that high esteem and ardent affection with which he is regarded by European and native alike. E. B. UNDERHILL.

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## LINKS IN THE CHAIN OF SALVATION.

“For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn amongst many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified.”—**ROMANS** viii. 29, 30.

**I**T is a natural desire, cherished at some period or other by all, to know one's own fortune, to peep into the future, to learn what is to befall us. Now and again, in the newspapers, you see an account of some silly servant-girl giving money to have “her fortune told” by a dark-skinned sorceress at the door. The lines on the hand, the grounds in the teacup, are oracles just as true and reliable as were the ancient modes of divination, by watching the flight of birds, by pebbles drawn from a heap, by the study of dreams, or of astrology. Books of fate, prophetic almanacs, random interpretations of prophecy, so untrue and so popular, indicate the desire in man to wrest its secrets from the sphinx guarding the portals of the future; to look over the wall, and ascertain what is beyond the narrow garden of to-day; to see the coming days, the coming years, unrolled before us like an open map. God is wiser than we; and He veils the future, keeps to-morrow in His own hand; and when we think seriously of it, we are ready to go on our knees to thank Him that it is so. The haze that hides the landscape may awaken fear; it may also stimulate hope; it may conceal a scene of difficulty and conflict, or a “better country” than the one we are in. The Apostle is speaking here of God's plan and man's destiny, of the Christian's salvation from its beginning to its completion, from its Alpha to its Omega. He finds the Alpha in eternity, and He finds the Omega in eternity. He is telling man's fortune. I suppose the Apostle must be held responsible

for much that has been controversial in the theology of the Christian Church. In his writings there are "some things hard to be understood"—so Peter said; the fisherman could not always follow the pupil of Gamaliel; and many beside fishermen find the words hard, and some "wrest them," twist them, "to their own destruction."

He is writing here concerning the *Divine* side of salvation. There is a human side to it; there is repentance, there is faith, there is obedience, there is holiness of life, there is victory over temptations, there is useful service, there is self-sacrifice. There is no mention of these in the text. The Apostle was looking upon the Divine side, thinking of something older than the Old Testament, more ancient than the rocks or stars, going back to the source of the river of the water of life. It is all-important that we should thus look upon the Divine side; for while Christianity is a life, godliness is a power in the conduct, and the religion that does not embody itself in practical morality and benevolent service and devotional habits is a worthless sham; yet we should never lose sight of the Divine aspect of salvation. It is not a deliverance we work out for ourselves; it is not an achievement which the race after centuries of experiment and failure and progress has been able to perform; it is not a summit to which a few men, after weary toil, have attained. But "salvation is of the Lord." It is not of any human priesthood, nor of any conclave of philosophers, nor of any party of statesmen, nor of any company of rulers; it bears the imprint of the Deity: "Salvation is of the Lord."

Looking, then, upon the Divine side of salvation, what does the Apostle teach us here? He says that there has been a purpose of love from the beginning. How could Paul speak so confidently of this? He does not speculate or guess, but he speaks of the Divine purpose with as much reverent freedom as if, during his temporary exaltation to heaven, he had been permitted to write extracts from the private records of the Eternal King. No doubt he was speaking under Divine inspiration. It was not the flash of genius, but the light of the Spirit that enabled him to see into the mind and heart of God. And do not his words concerning the Eternal purpose commend themselves, as we think of them, to our reason? Everything visible, the earth, the hills, the trees, the flowers, the sea, the stars—everything was once an invisible thought. The universe

existed only in the mind of God. He had thought of it. "He spake, and it was done; He commanded, and it stood fast." When did He think of these things? Do thoughts succeed each other with Him as with us? Does He think to-day what He did not think yesterday? Does He think this year what He did not think at the beginning of the Christian era? Does He grow in knowledge and power and love? Then He is an imperfect God—that is, no God at all. No; the Christian may well reason thus: "As I am saved, I believe that God purposed to save me; and if He purposed to save me when I was actually brought to His footstool, He purposed to save me from the beginning. It was not when I was forty, or twenty, or twelve years old that God purposed to save me, but before I was born; and in His book my name, my history, was written." It is an eternal purpose of love then. This is what I wish to impress on my own mind and on yours. God was not taken by surprise by the fall of man. Redemption was not an after-thought; it was not an expedient, hurriedly devised, to meet a sudden and unexpected calamity; but long before the shadow fell on Paradise He knew it would come. Before Eden was planted He could see the cross. Before the "thorns" had grown around Paradise He could see the thorny wreath around the brow of the Well-beloved. The Lamb was slain from the foundation of the world. "For whom He did *foreknow*"—He saw, He knew from the beginning who would be His, who would believe on the Saviour, who would accept the message of mercy and forgiveness, who would be united by faith to the Lord Jesus—"Whom He did foreknow, He also did predestinate," or, as in the Revised Version, "He also *foreordained* to be conformed to the image of His Son;" it was His appointment that all who were saved by faith should be assimilated to the image of Christ, "and whom He foreordained, them He also called."

God's plans and dealings relate to *individuals*. "What am I," one may exclaim, "that God should take notice of me?" He is a poor peasant, not known beyond his own parish, and has never been out of sight of his own chimney-smoke, living a quiet, stagnant, uneventful life. Or, not in the solitude of the country, but the more painful solitude of the crowded city, a poor widow is struggling against adversity and sickness, too proud to beg and too weak to work, on the verge of starvation; the great flood rushes and swirls,



and this single life, like a bit of seaweed drifting helplessly, has been swept against the buttress of a bridge. Who cares for that poor life? God knows all about it. "A father of the fatherless and a judge of the widows is God in His holy habitation." Love discriminates, individualises, has its family Bible, its birthday album in which to write down names. I may admire a race for its noble qualities and its grand history; I may be proud of my country, my nation; but love to father, mother, children, brothers, sisters, is a different thing. The purpose of Divine love is not only in regard to the race, but in regard to the individuals, who, although they have a common nature and common needs, yet have different temperaments and special needs. "The firm foundation of God standeth sure, having this seal. The Lord knoweth them that are His, and let every one that nameth the name of the Lord depart from unrighteousness."

While the purpose of love, then, is formed in eternity, it is carried out in time. Here we have the links of the chain: foreknowing, foreordaining, calling, justifying, glorifying. Some of the links are lost in the glory of heaven, and the others are visible on the earth. "Whom He predestinated, them He also *called*." *Called*. In the ministry of the Gospel there is God's call to all who hear it to return to Himself. This is a solemn aspect under which the Gospel ministry is presented. It is not a performance by the preacher for thirty or forty minutes, it is not an invitation which a man guesses or dreams he is authorised to give, when the authority is nothing better than his own heated fancy, but it is a voice from eternity. Paul says, "As though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." It is a bold expression, God beseeching men! We can understand God commanding; the imperative mood befits Him. We can understand God punishing disobedience, but God beseeching, God praying! It is unworthy of a God! Beseeching, as "though He needed anything," instead of "giving to all life and breath and all things." "I would not condescend to ask," is the proud man's assertion of independence, but God condescends to ask, and even to entreat. You would wonder to see the benefactor entreating the beggar, the ruler beseeching the captured rebel, the queen knocking at the cottager's door. But here is God beseeching men! You see what love can do; it can knock and wait at the door while unfriendly guests are within, hoping that during a pause in the

revelry the knock will be heard. It can sit down and sing, to soothe the madness that would thrust it away. It can gird itself with a towel, and do the slave's work, and wash the feet of wrangling disciples. When there has been a quarrel between men, and there is a mutual desire for reconciliation, the question frequently arises, Who will take the first step? We want to blot out the unkind records, but who will take the sponge first? We want to bury the controversy, but who will cut the first sod of the grave? Brethren, God takes the first step in bringing the quarrel between the world and Himself to an end. The quarrel did not begin with Him; but the reconciliation does. The prodigal in the far country begins his way back; why? Because he is starving? Yes, and more, because the call of love is audible in his heart. Above the taunts of companions who forsook him in his misery, as bad men do; above the discordant noise of the swine he was engaged to feed, there was the cry of love and home and father in his heart. "I will arise and go to my Father." For with the outward call that falls upon the outward ear there is an inward call that falls upon the ear of the soul, that echoes through the chambers of the heart. The sound may be drowned, or muffled in the dense atmosphere of worldliness, or in the roar of pleasure. But who does not remember the call, breaking upon the soul like the sudden, sweet sound of a vesper-bell in the cool of the day? It came in childhood, when the hunger of the heart and conscience for God was first felt. It came in youth, when the soul in its self-questioning asked: What master shall I choose? It came in affliction, when God drew you aside from the crowd, and said, Now let Me talk with you. It came in bereavement, when the only real thing in the world seemed to be the grave that hid one dearer than life. Yes, and not only in such crises, but in the daily hours of toil, in the awakened desires for the true and right, in the resolves to live a loftier, nobler life, in the aspiration after goodness and God, there was Heaven's call upon the man—upon him personally. God's call is not only to the multitude, but to individuals. You think that if you were called like Abraham, when the God of glory appeared to him; or like Samuel, when he was a boy in the temple; or like Solomon, in a vision of the night; or like Peter and James and John, who heard the Master's voice, you would immediately obey, you would be certain then of the call. Not more certain than than you

may be now. Some who were called by Jesus turned away from Him, some accepted the call. It was, to use the word of theologians, an "effectual calling"—an accepted call, an obeyed call.

"Whom He called, them He also *justified*." The Apostle says nothing here of the ground or method of justification. But accepting God's call, we are accepted in Christ, we are identified with Christ, we are pardoned through Him, we are received back through Him, we are looked upon in Him. It is said in the Old Testament that Abraham "believed God, and it was counted unto him for righteousness." He took God's promise as a real thing, as real as though the fulfilment were before him, and God took Abraham's faith, or trust, as the pledge of character, as the germ of righteousness. Much ridicule has been cast on the phrase, "imputed righteousness," and no doubt it has been often used in such a way as to appear unreasonable and offensive. But we all have more righteousness imputed to us than we possess. In the kind judgment of our friends there is more goodness imputed to us than we really have. And it is true, on the other hand, that, through misunderstanding, calumny, slander, more guilt may be imputed to a man than really belongs to him. But how can you transfer character? How can the righteousness of one be imputed to another? Take this illustration. You look upon an honest man, transparent in character, unswerving in integrity, not base, tricky, going as far as he dare in a dishonourable artifice, but true through and through, honest in soul, not only keeping out of the grasp of the law, but out of the more terrible grip of a guilty conscience—an upright, good man; and there is a thief, poor, cunning, selfish, hardened. How can you transfer the character of the righteous man to a thief? You cannot do it in any mechanical way, or by any fiction of law. But if the good man befriends the culprit, takes an interest in him, wins his confidence, is trusted by him, awakens in the guilty heart the ambition to become like the good man; by and by, the culprit is looked upon in the light of his friend; the blackness dies away in the light of the goodness, and the light shines not only *on* him but *in* him; his life is turned in a new direction, shaped after a new pattern. That is how a sinner is justified, accepted; through no outward rite or mechanical obedience, but by a personal, vital union to Christ. "*Whom He called*." That is the lowest link in the chain. It comes down to the mire and

blackness, into the horrible pit. "*Justified.*" This is a higher link. The man is taken out of the pit and out of the prison.

"And whom He justified, them He also *glorified.*" This is a higher link still. "Glorified." It is the splendour of the inward character. It is said that they who looked upon Stephen before the council "saw his face as it had been the face of an angel." There was the angel-face. Why? Because there was the angel-heart, the gentleness, the submission, the courage, the nobleness. There are many storms between the justified and the glory; but the Apostle speaks of the whole process as complete—"Justified—glorified." It may be said that their heaven has begun here. As the Puritans said, "Grace is but heaven in the bud, and glory is heaven in the flower."

I have two remarks to make here:—

(a.) Man's freedom is respected throughout. It is implied in the foreknowledge—for it is a foreknowledge—of the exercise of faith, of the acceptance of Christ. It is implied in the word "called." Christians are glad to describe it as an invincible love. They could not resist it; they sing, "Twas the same love that spread the feast that sweetly forced us in." Yes, it is love that conquers. There is nothing that does violence to man's free nature. Though we may fail to find the point of harmony between the Divine sovereignty on the one hand, and man's freedom on the other, yet we may be assured of this, that as long as man is man, his freedom remains. God could deprive him of this great endowment, could convert him into a machine, a tree, a stone—then he would be no longer man. It is his freedom that gives worth to his obedience, beauty to his confidence, sweetness to his love, glory to his service, and melody to his praise. Heaven is not a place where a collection of automata are grinding music out of barrel organs, but it is the home of skilled musicians, who intelligently and with the fervour of a growing love sweep the harps in honour of Him that sitteth upon the throne, and of the Lamb for ever.

(b.) And we see also that God is watching over the germ of grace in the heart. The chain is complete. There is nothing wanting on God's part to win us back to Himself. It is said of the young prince Abijah that there was "in him some good thing toward the Lord God of Israel." God saw it. Perhaps it was not known to his wicked parents, perhaps not noticed by the thoughtless courtiers, but there was in the boy's heart secret trust in God, secret communion, secret

victories over sin. The flower was bending towards the light of God, and there is nothing wanting on God's part to complete the work. The mother will sometimes watch by the cradle, and, looking forward, ask, What will this boy be? And fear or hope may be the telescope through which she looks. And there is the Christian life, young, feeble, like an infant; and God with the tenderness of a mother is watching by the cradle, and He sees in the child the future witness, hero, missionary, crowned victor in heaven.

This is the ultimate destiny then: "Conformed to the image of His Son." God has foreordained that all who believe on Him should be conformed to His image. As we read the biographies of great reformers and martyrs and philanthropists, our admiration may carry with it the chilling assurance that we shall never reach such a lofty mark. But here is a standard: "Conformed to the image of His Son." God is not satisfied until we are made the best that we can be made, and we are capable of becoming this. *Like Him!* Like angels? More, *like Him*, in moral character, in holiness, in love, and our bodies fashioned like unto the body of His glory. But there will be no *equality*. "That He might be the *firstborn*." This conveys not only the idea of *priority*, but of *superiority*. He will not be ashamed to call them brethren, but He will be above them, the Ruler, the Leader. There will be a crown of glory for each, but on His head are many crowns. "That in all things He might have the pre-eminence."

"Many brethren." How many? "Many shall come from the east and from the west, and shall sit down." Who can compile the statistics? Who can count the number? John says, "A multitude which no man can number." When God says "many," it means more than we can grasp. Have you no desire to be among the "many brethren" of Christ? The link of the chain nearest to us to-day is, "Believe on the Lord Jesus Christ." We soon go beyond our depth when we think of the problems of God's eternal counsels. But here is the spelling-book of repentance, here is the primer of faith; we can read that. God has a purpose of love in regard to us. What is your ruling purpose? Have you the desire to become like Christ? Jesus said, "Except ye turn and become as little children." God says, when pointing to His Well-beloved, "Except ye turn and become as *this child*—the Holy Child Jesus—ye cannot enter in." "*Conformed to His image.*" What a con-

ception! What a destiny! "To-day, if ye will hear His voice, harden not your hearts." God is calling the attention of the universe to Jesus—"This is my beloved Son, hear Him."

Swansea.

JAMES OWEN.

## SOME MODERN PROBLEMS IN THE LIGHT OF ANCIENT TRUTHS.

### I.

SOMETIMES there come to us great hours of revelation. Without any resolute effort we find ourselves looking before and after, and the meaning of life shines into our souls. We have not wandered to the spot where we now stand by mere chance, nor have we reached it by wisdom. Our own inclination and efforts have had much to do with it, and streams of social influence have mightily affected our course. But in hours of clearest vision we are sure that above and behind all these forces there has been a Divine Hand touching all, and moderating all, for good; and that He who has brought us thus far on our way has not brought us hitherto for nothing, but designs to lead us onward to some great and blessed end.

Such an hour of revelation came to the people of Israel when they rested under the shadow of Sinai. God had brought them out of Egypt. They had walked, but He had directed their steps. God revealed Himself then and for all time as one who hears the sighing of the prisoner and will judge oppressors, a God who loves to liberate captives, to break hard yokes, and undo heavy burdens. "Ye have seen," said He, "what I did unto the Egyptians, and how I bare you on eagles' wings."

But God had brought them out of Egypt not merely for liberty, nor to give them another land: His design was infinitely deeper than this. "I brought you," God said, "unto *Myself*." The supreme object of the Exodus was to bring the people to God. It was not only a political emancipation, but a religious deliverance, and all the marvels which opened their way of escape were signs and sacramental teachings concerning the nothingness of idols, and the supreme power and goodness of their fathers' God. It opened out to

them a new region of thought. It plied them with powerful incentives to gratitude and veneration. It roused their minds to new activity, and stirred their dormant souls to seek after and to worship an unseen Lord of life. The people were at Sinai with God. They were there to receive a Divine revelation, and to learn the lesson their father Jacob had learned at Bethel, when he awoke and said, "Surely the Lord is in this place, and I knew it not."

All this is ancient history, I admit, but it is a great thing to see and grasp this as a true view of history, because it may help us to see the same thing in our lives. Whenever such an hour of revelation comes to any man, the Divine explanation of it may be voiced in these words, "I have brought you unto Myself." It matters not what the outward form of the journey has been, this is the inward fact. Certainly God afterwards led the sons of these "pilgrim fathers" into a new captivity; but His object in the Exile was the same as in the Exodus, to bring them unto Himself. He became a little sanctuary to them by the rivers of Babel, and there they learned to know Him better than before, and so truly did it bring them to God that, with all their faults, they never afterwards forsook Him for other gods. So whether our path has been one of leading out of trouble or into trouble, it is all one if it has brought us to be still, to make solemn pause, and know that God is near, and so to hear His voice, and feel His touch within.

The story of the Exodus has another application to modern times and needs. It suggests to us very forcibly the intimate relation of political and social reform to spiritual religion. Religion—pure, devout, aspiring religious life—was not impossible in Egypt. The slave may be a free-souled man, for tyranny has no materials for enchaining the minds and consciences of those who are prepared to bear pain and loss or death rather than be unfaithful. There were children of Abraham's faith in Goshen in the worst days. But, taking human nature as it is in the average mass, high, pure, godly living, though not impossible, was not to be expected under such conditions. Some qualities, indeed, could not conceivably be cultivated in a servile race, and the ordinances of an educational religion like that of Moses could not be taught or observed except in a free state. Liberty and healthy conditions could not make men

godly. But without exaggerating what liberty could do for the people, these two things are evident—(1) if they were to be healed of those painful bodily diseases which were rife in Egypt, they must be placed where cleanliness and other sanitary conditions were possible; and (2) if they were to be purged from immorality, they must be put in a position to receive instruction, and so far delivered from the oppression of man that they could begin to keep God's precepts without becoming at a bound sublime heroes and martyrs for conscience' sake.

The application of these principles is clear. For example, take the case of that hotbed of disease and iniquity in Bethnal Green, which the London County Council recently determined to demolish. If you think, as some are saying, that the Gospel can do nothing for people in such a place as that, you are wrong; the facts are against you. Every room in that space has been constantly visited by members of a neighbouring Christian church for many years. Dozens, indeed scores, of their tenants have been converted and baptized, while still so destitute that a change of linen had to be provided for them to appear in. Many, very many more, have been socially reclaimed. Yet the district is as bad as ever, and for this reason: directly people want to live a clean, sober, godly life, they hasten to escape from such conditions, and other wretched beings take their vacant places. Those who are cleansed by the Word of God come out of such a plague-spot. They usually find themselves able to live elsewhere, and they remove. Hence, by moral and religious methods, these physical abominations cannot be destroyed, and so they remain to breed and nourish the social plague. Nothing can rid us of them but a great fire, such as purged London two centuries since, or the strong hand of political authority razing them to the ground. The London County Council has done well, then, in its resolve, and we do well to encourage and sustain such action on moral and religious grounds. The cost must be enormous. But the money will be well spent. It is monstrous that society should have to pay a big commercial price for such pestiferous hovels. Some of their owners, instead of receiving twenty-three years' purchase-money, would be justly treated if placed upon their trial for manslaughter. But leaving this side of the matter to be dealt with by citizens in the exercise of their civic rights and duties, we may well thank God



that laws are being mended; that men are beginning to see that political action is a sham and a curse, unless directed to secure the primary conditions of health, decency, and comfort for the multitude. As churches, we have no political power, and no political functions, but as Christian men and women we are under solemn obligation to use every voting power, and every other civic function we possess, to secure the emancipation of the people from those brutalising conditions under which they so long have lived.

In pursuing these objects, however, we are confronted by Scripture texts, which are quoted in present-day discussions, as containing a complete Biblical dogma, and as a declaration that poverty, in spite of all efforts to the contrary, must and will exist among men to the end of time. "For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt surely open thine hand unto thy brother, to thy needy, and to thy poor in thy land" (Deut. xv. 11). "For ye have the poor always with you, and whensoever ye will ye can do them good; but Me ye have not always" (Mark xiv. 7). These and similar passages from Scripture are adduced as evidence that the Bible takes a narrow and desponding view of man's earthly prospects, and as an indication of indifference to human welfare which cannot be believed to exist in the mind of a benevolent Deity. I do not believe that irreligious men invented this interpretation of these verses. They had no need to do so. They found it ready to their hand in religious writings and speeches. But they are using it to-day, with wide and lamentable effect, as an argument to prove that the poor must not look to them for thorough remedial action, and have nothing but a degrading pity to expect from the Christian Church. For this reason we propose, in the remainder of this paper, subjecting the first of the above passages to a close examination, to see what it really teaches, reserving the second of them for fuller treatment in a subsequent article.

1. Whatever the statement, "The poor shall never cease out of the land," may otherwise mean, it refers exclusively to the land of Israel, and to the temporal kingdom which was subject to the Mosaic law. It is given as a reason why, in spite of all the moral and legal provisions which were made to prevent poverty in Israel, God still deemed it needful, by the lips of Moses, to command mercy to

the poor. To construe a statement thus made respecting a kingdom which, in its political form, was never intended to be eternal, and which has ceased to exist for 1,800 years, as a declaration of the Divine will for all nations and for all time, is manifestly a mistake.

2. In conjunction with this criticism I would point out the fact that the Hebrew verb is a simple future, and instead of "shall never cease," we are free to read, "the poor *will* never cease out of the land"; and I have no doubt in my own mind that, except for Scottish ears, the words "will never cease" more truly represent the thought than "shall never cease." "Therefore," that is, because I foresee this state of things as a fact, not because I wish it to be so, or because I decree that it shall be, therefore I issue these commands about benevolence.

3. In addition to and in strong support of this view, I call attention to the context, where, in verse 4, we now read in the correct rendering of the revisers, "Howbeit there *shall be no poor with thee* (for the Lord will surely bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it), *if only thou diligently hearken unto the voice of the Lord thy God, to observe to do all this commandment which I command thee this day.*"\* The plain teaching of this passage is that there should be no poor in Israel if the people kept God's law. That law was wonderfully adapted to prevent poverty. It forbade all possible forms of social injustice. It prevented vast accumulations of land in single hands. It partitioned the land among a strong and independent class of yeoman freeholders, and provided against the incubus of agricultural rent. It prevented the hopeless piling up of either national or private debt through usury. By the year of release it was a permanent arrears act which rendered chronic indebtedness impossible. It made labour compulsory on all who were capable of working, if they demanded to be supplied with food and shelter, even by a brother. In these and other ways this ancient law was the most wholesome social legislation the world has ever known. Furthermore, a Divine blessing on field and storehouse was assured if men would only keep God's statutes. Under such conditions there was no reason whatever why

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No doubt of translation. Compare margin of A.V. and the LXX.

poverty should exist in Israel, and Moses was empowered to say, "There shall be no poor with thee . . . if only thou . . . observe to do the commandment which I command thee this day."

But, alas! Moses knew too well that the law would never be observed in its integrity. He knew beforehand that wrongs would be done and suffered, and that social evils would multiply as ages passed. He was sure, therefore, that by neglect of Divine counsel, and the consequent forfeiture of Divine blessing, there would always be some distress in the land. Therefore he knew that there would also be room and necessity for pity and compassion. Thus it was he wrote again by Divine command, "Therefore thou shalt surely open thine hand unto thy brother, to thy needy, and to thy poor in thy land."

Here, then, we have the root idea of Scripture concerning the original and persistent cause of poverty. It is not caused by a divine decree; it is disobedience to the will of God. Disobedience to that will as we read it in the laws of nature which forbid us to injure ourselves, and as we read in our consciences, and in that moral law which forbids us to injure each other, and commands us to care for one another in thoughtful, self-denying love.

In closing this part of the discussion, let me interpose a word of caution, needless, perhaps, for most readers, but for some it is safe. The doctrine that if there were no sin there would be no poverty does not mean that the poor are sinners above all others. Such a notion would be contrary to all intelligent observation of facts, to all the dictates of common sense, and is certainly opposed to the teaching of the Bible. Sin does directly bring millions to want. Idleness, drunkenness, sexual vice, dishonesty, untruthfulness, the lust of pleasure—these things are daily dragging people down from wealth or competence to dire distress. But myriads are born in penury. Thousands are born with such maimed and impaired bodies that work is impossible. Yes, and multitudes are flung into poverty by the sins of their neighbours. Every sinner who goes down drags others into the mire as well, and every transgressor who raises himself for a season by wrong treads others under foot. Avarice impoverishes twenty for every one that it enriches. Theft seldom prospers the thief, but it always injures the victim

and so we might go through the dreadful list. Men say, Not sin, but bad customs, and bad laws, and bad outward conditions, cause poverty. But this is shallow talk indeed. For let us ask, whence come bad customs if not from bad men? Did bad laws make themselves? Have evil conditions come upon mankind, like hard weather, without man's aid? No! Secondary causes are complicated, often obscure and hard to trace, but all run up into man's failure to live according to the will of God, either in the present or past days. So saying, we do not reproach the poor, or else we should be casting stones at Jesus Christ, and at millions of His choicest saints. But so saying we justify God. We declare that poverty is not desired by Him, or caused by Him, but is due to man's ignorance, or neglect, or defiance of His will.

T. VINCENT TYMMS.

### DR. STEANE'S JUBILEE (MISSIONARY) SERMON.

WE have recently been favoured with a copy of the memorable sermon preached at Kettering, on the occasion of the Jubilee of our Missionary Society, by the Rev. Edward (afterwards Dr.) Steane, of Camberwell. It was delivered on Wednesday morning, June 1st, 1842, in the large tent erected for the meetings. According to the *Northampton Mercury*, the tent, although capable of containing 5,000 persons, was full to overflowing, a thousand, at least, being unable to obtain admittance. In consequence of this, another service was held in Mr. Toller's chapel, where a sermon was preached by the Rev. William Brock, then of Norwich. Mr. Steane's sermon was based on Isaiah xl. 31, "They that wait on the Lord shall renew their strength." The substance of the discourse may be gathered from the paragraphs which follow. They cannot fail to be welcome to the majority of our readers, and in many senses they are peculiarly timely:—

"Though it may be true that the achievements of the last half-century surpass what even the most sanguine could have ventured to expect, and perhaps bring the modern successes of Christianity into parallel with its primitive triumphs, it must yet be felt that the Church has an incomparably greater work to do than any she has hitherto accomplished. It were to make, therefore, but an ill use of the present season if we did not seize upon it as affording the opportunity and the material for holy provocation to renewed effort. If we cast our eyes upon the

past, it must not be with a look of complacency that would enervate our zeal and lull our spirits into inglorious repose, but rather that we may gather new incentives to our hallowed toil. And if the knowledge we have acquired has served to enlarge our conception of the magnitude of the undertaking, and the difficulties that surround it, and to overwhelm us with a sense of our utter incompetency to it, let me remind you of the Source from which all necessary aid can be derived, as exhibited in the gracious promise before us, 'They that wait upon the Lord shall renew their strength.' I will not say that our strength is exhausted by the labour of fifty years, for, on the contrary, I believe our denomination was never in a condition more vigorously to prosecute the work of God than it is at the present time, its growth and internal prosperity having advanced at an equal, if not an augmented ratio, with its efforts to extend the limits of the Christian faith; but it becomes us habitually to bear in mind that the capacity to labour, and the blessing which must crown our labours with success, come alike from God. In prosecution of the design I have in view, I shall endeavour in the first part of this discourse to ascertain our present position in regard to missionary work, and our capacities for it, especially as contrasted with the state of things when the Mission was founded; then to point out and illustrate some of the necessary conditions of success; and, finally, to exhibit a few of the special encouragements to the continued pursuit of the great enterprise which our own times supply."

Under the first head, relating to the present position of the missionary enterprise, the following points were noted:—

- (1) The principles on which the work proceeds are both more clearly understood and more extensively admitted amongst our churches, and by Christians at large, than they were fifty years ago.
- (2) A corresponding change of opinion in relation to Christian Missions has taken place beyond the precincts of the Church.
- (3) Augmented means for carrying forward the work are now placed in the hands of the Church.
- (4) The experience acquired from fifty years' exertions gives us a great advantage over our predecessors.

On the second branch of the subject, the conditions of success, Mr. Steane suggested:—

- (1) The necessity of our cultivating a cordial love for one another.
- (2) Steadfast adherence to the truth, whether relating to that which we hold in common with our fellow-Christians, or to that which we hold in distinction from them.
- (3) An exclusive reliance on spiritual means for its propagation.
- (4) The selection of suitable agents to conduct our missionary operations.
- (5) An habitual and deep conviction of our utter impotence and uselessness, except as the Holy Spirit shall crown our efforts with success.

With regard to the encouragements to missionary labour, the preacher dwelt upon:—

(1) The history of the last fifty years as demonstrating the adaptation of missionary agency to accomplish its object. (2) The coincident increase of our churches at home. (3) The circumstances which favour the proposed extension of our operations to Western Africa and the West Indies. (4) The revived and extraordinary activity of antagonist principles and agencies. (5) The aspect of Divine providence which obviously portends the downfall of every pagan and anti-Christian power.

The sermon is said to have occupied more than two hours in its delivery. Fifty years ago the clamour for short sermons had scarcely begun, and hearers were neither unaccustomed nor unwilling to exemplify the patience of the saints. Is the altered state of feeling a sign of progress or of retrogression? It is, by no means in our view, as in that of some, an infallible proof of our superior enlightenment, to say nothing of our spirituality. The general drift of this admirable discourse is certainly as well suited to the Centenary as it was to the Jubilee Year of our Missions. Many of its forecasts have been fulfilled, and the encouragements to-day, based on the considerations adduced, are many times stronger than they were then.

There is one section of the sermon which we should like to quote *in extenso*, the section which relates to our fidelity to distinctive principles. Dr. Steane was a man of large and catholic spirit, with nothing of the narrow sectary in his nature. He cultivated the most cordial relations with Christians of every denomination, and was for many years one of the secretaries of the Evangelical Alliance, in whose formation and progress he took a deep and practical interest. This, of course, gives the greater weight to the paragraphs we now venture to transcribe:—

“ The office of the Church, like that of the Son of God, is to bear witness to the truth. Truth of every kind is valuable, and Christians will rejoice in its diffusion; but it is not for the propagation of every kind of truth that they are to be especially concerned. Their province is defined by the commission under which they act—‘ Go and preach the Gospel to every creature.’ Whatever is included in making known the ‘ glad tidings of great joy which shall be to all people,’ belongs to them, but nothing else. They must neither

fall short of this nor go beyond it. Were I to speak still more definitely in relation to ourselves, I should say that the propagation of the truth in our hands must take a twofold character. It involves the inculcation of that portion of truth in which we have a common agreement with our fellow-Christians, and of that portion also by holding which we are distinguished from them.

“Equally with every other section of the Christian Church we have it in charge from our Divine Master to publish to the world ‘the common salvation.’ Our missionaries are sent forth to preach to the nations ‘the unsearchable riches of Christ.’ Hitherto they have discharged with fidelity the obligation which they voluntarily undertook, and God has graciously vouchsafed them ample encouragement. Any defection from the great fundamental doctrines of Christianity would instantly unnerve their arm and defeat their success. The conversion of the heathen is utterly hopeless by any other means than the preaching of the Cross. Unless our beloved brethren continue to be ‘a sweet savour of Christ,’ they had better return. If they cannot say from the depths of their soul, ‘We are determined to know nothing amongst men save Jesus Christ and Him crucified,’ they are not the persons to go upon this errand. Let them take the first missionaries for their model. Their sermons spoke of nothing but Christ. Every fact they stated had relation to Him, every train of argument they pursued ended in Him, every persuasion they urged was to bring sinners to Him. With an earnest and affectionate zeal they directed all men to His sacrificial death as the exclusive medium of pardon, the only source of hope to a perishing world. Their whole being was absorbed in the grandeur of redemption and the work of making it known. They could think of nothing, speak of nothing, glory in nothing, but the Cross of Christ. And with this doctrine they subdued and Christianised the world. While our churches at home hold fast by this cardinal truth, and our missionaries abroad, after apostolic example, go forth to the heathen as ‘the ambassadors of Christ,’ the issue hangs in no doubtful suspense. The struggle possibly may be protracted, but the event is certain.

“But, with our views of truth and of the preaching of Christ, there is yet another point connected, which neither integrity nor conviction of duty will allow us to suppress, or even to conceal. We recur to the commission: ‘Go ye therefore, teach all nations, *baptizing them.*’ By

the sentiments we entertain on this part of the Saviour's last injunction we are distinguished from all the rest of our fellow-Christians, and are distinctively known both as a denomination and as a missionary society. There is no virtue in dissenting from the practice of our fellow-Christians, and especially when that practice has the consentient voice of any large proportion of them in its favour, unless, in our innermost convictions, it be required by fidelity to Jesus Christ. Up to that point nothing shall separate us, with our own consent, from the entire body of the faithful ; but beyond that point we dare not go. We dare not keep back what we believe to be a part of His will. How could we expect His blessing upon what, in our case, would be a wilful suppression of the truth ?

“ And should we even be more zealous in this instance than in the estimation of others might be deemed needful, this excess of zeal might surely be pardoned, were it recollected that to this portion of truth our denomination is the solitary witness. The exclusive right of believers to the ordinance of baptism, and the obligation resting on all believers to be baptized, are, in our deliberate judgment, doctrines of Scripture, and doctrines of Scripture, moreover, which, if we do not maintain them, will not be maintained at all. Did our zeal, therefore, as is alleged, carry us somewhat beyond the line of rigid propriety, an apology might be found for us in this important fact. But what prominence, after all, do we give to this ordinance? Where, in the order of preaching, do we place it? Our answer to these inquiries is this: We aim to take the apostles and primitive evangelists for our guides; and, following them, we never place it first, but certainly we always place it second. We say, ‘ Repent, and be baptized;’ and we tell our converts that, when the people of Samaria ‘believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.’ Whoever may attribute to baptism that great function of the Holy Spirit by which alone sinners are regenerated, we do not; and whoever, on the other hand, may treat it as a thing of little account, using liberties with it which they venture not to use with anything else that bears the impress of a Divine institute, neither do we do this. We add nothing to it, we take nothing from it; we leave it in the same honourable position in which the wisdom of the Son of God placed it—the simple and



dignified symbol of the believer's fellowship in the death and resurrection of his Lord.

"If, for a few years past, attention has been awakening afresh to this subject, and we have been placed in a new position in relation to it, candour will require the acknowledgment, from all parties, that it has not been of our seeking. No new course have we adopted; no ancient paths have we forsaken. We have simply pursued the tenor of our way, and quietly we would have pursued it had we been permitted. As our fathers acted, so have we. Admiring their unswerving fidelity, unmoved alike by the solicitations of opponents and the persuasion of friends, we have aimed at similar constancy. And a singular honour we deem it, that the same Divine Providence which has in so large a degree committed the translation of the Scriptures in modern times to the hands of Baptists, raised up amongst them men who, to all their literary qualifications for the great task, superadded that still rarer endowment which, while it seated them with the docility of little children before the majesty of God's word, inspired them with the unflinching integrity of martyrs when contending for its purity before their fellow-men.

"No attentive observer of the course of events can be ignorant of the revival in the present day of some of the worst errors of the Papacy; and of these, perhaps, the most pernicious, and, at the same time, the most widely spread, is that connected with the ordinance from which we derive our distinctive name. Nor is the propagation of these sentiments restricted to our native land; they are transplanted to the plains of India, and are already working their mischief there. My conviction, as I ponder these things—and what thoughtful man does not ponder them?—gathers strength every day, that the great conflict which is evidently coming on will turn, in a large measure, perhaps mainly, upon this ordinance. No theologian, and no denomination of Christians, is prepared to stand in the breach, whose principles are erroneous here. In the contest with the Anglican and the Romanist, the Pædobaptist Dissenter is no match for his adversary. With distinguished ability he may contend against tradition and Church authority; but the more ability he displays, the more hopeless does his own position become. His very success recoils upon himself. With irresistible force does his adversary assail him with his own weapons, and demand of him the

unanswerable question :—Take away Church authority and tradition, and where are sprinkling and infant baptism? If there be any accuracy in this view, then what responsibility rests upon us! Fidelity, it must be remembered, lies not so much in maintaining truths which all agree to uphold, as in adhering to those which are deserted or denied. This, then, is our solemn obligation—an obligation which, originally devolved upon us by conscience and the Word of God, is enforced by the necessity of the times—an obligation which, if we trifle with it, violate it, or refuse to discharge it, will overwhelm us with merited confusion; but which, if we acknowledge and fulfil it, will mark us as men fearing God, and set for the defence of His truth.”

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### REACHING THE MASSES.

**O**MINOUS words, which will be read in many cases with a sigh! They are to many of us suggestive of an unsolved problem rather than of clearly defined and well-established methods of work, and tell of something which ought to be done, though as yet we see not how to do it. They express a hope which every devout Christian will loyally entertain, but they also, alas! awaken memories not the pleasantest, and record failures such as we would gladly have avoided. The problem they force on our attention is, unfortunately, no novelty. The oldest among us has been familiar with it from childhood. It has been discussed again and again by the pulpit and the press; in churches and associations; at conferences called specially to consider it, and at college gatherings innumerable. Like the poor, it is ever with us. Its persistency is unwearied, and until we succeed in solving it, we shall find that it will not be put by.

Here and there the difficulty has been, to some extent, overcome. There are a few popular preachers, men of exceptional gifts and peculiar aptitudes, who invariably command large audiences, and lay hold of the multitude. There are large and prosperous churches, centres of spiritual life and energy, in which the poor have a conspicuous place. But exceptions prove the rule, and though good solid Christian work is being everywhere carried on (for it is sheer folly to describe our churches as a failure), not, as yet, have the masses been effectively reached.

Much has been done towards reaching them by evangelistic associations, open-air preaching, services in mission-halls, and theatres. The Pleasant Sunday Afternoon is a more recent attempt to render religion attractive, and to create for the masses a spiritual home. Churches which would repudiate connection with the Salvation Army do not scruple to imitate its methods. Preaching has been relegated to a place of less than secondary importance, and ten minutes' addresses are regarded as adequate. The main features of some services are music and singing. Sometimes a brass band is employed. Cornets and flutes, fiddles, concertinas and drums, secure places of honour, solos are played and sung, and the whole atmosphere is that of the concert-room rather than of the sanctuary of God. A church in America recently announced that it was greatly helped in maintaining its interest, and attracting large congregations, by the variety given to the services and the work assigned to different members. "The coming Sunday eight little girls will usher and take the collections. The following Sunday the same duty will be assigned to the same number of little boys." Nor is it in America alone that expedients of this kind are tried. We have heard of an English congregation in which it was announced that on a certain Sunday the collections would be taken by young ladies dressed in white!

The adoption of such methods is a distinct lowering of our flag, a compromise, and a surrender. It betrays a strange forgetfulness of the purpose for which our churches exist, and of the commission we have received from our Lord. Another end is substituted for that which we should pursue. Such phrases as the conversion, the renewal, and the salvation of the soul come to have little meaning. The idea that "religion is a weariness to the natural man" is scouted. Everything is made subordinate to enjoyment. The authority of the Divine law, the urgent need of repentance, the duty of uncompromising obedience to God are too often overshadowed, and the tendency to divest the Gospel message of some of its most distinctive features, so that it may not be an offence, is most painfully manifest.

We sympathise with all sincere and reasonable efforts to reach the masses with the view of ensuring their salvation. But only spiritual methods can do this. "That which is born of the flesh is flesh," and we have seen more than enough to assure us that the

results of these novel devices are not helpful to the highest interests of men. The influence of a congregation cannot be measured by its size. Its quality—by which we mean its reverence, its earnestness, its consecration—is of greater moment than its quantity. Bulk is not force. The feverish desire to attract and please men, the adoption of one device after another, is an unhealthy sign, and betrays a sad lack of faith in the Gospel itself as the power of God unto salvation. Too many popular experiments divert attention from the great issues at stake, and induce a superficial and transitory success which affords but a poor compensation for the loss of spiritual power. In instances to which we could point there has been a decline of spirituality, a loss of interest in matters which were once deemed the most vital, and a contentment with the rush and excitement of crowds. “We have immense audiences,” said an active member of a church with which we are acquainted, “but no conversions.” It is not to the purpose to say that there is no law against these expedients. They are, as we hold, out of harmony with the whole spirit of the Gospel, and lead to reliance on methods which the great Apostle of the Gentiles would unhesitatingly have branded as carnal. It is not in this direction that the salvation of the world and the progress of Christ’s Kingdom will be found. A faithful Gospel ministry, backed by the sympathy, the prayers, and the active co-operation of the Church at large will, in our view, do more for the saving of men than all other methods combined. Ministers and churches alike need “more life and fuller.” The indwelling of the Holy Spirit as the source of our thought and energy, our participation of the Divine life and the consecration which would ensue therefrom, this and this alone will prove of vital service. The following paragraph, taken from our American contemporary, the *National Baptist*, indicates what we cannot but regard as the most excellent way of reaching the masses, and we earnestly commend it to all whom it may concern:—

“Many years since, a few devoted men and women, longing to reach more of the non-church-goers, organised themselves into a church, and built a house of worship. It was located in the midst of large numbers of those indifferent to their eternal interests. Having chosen as pastor a devout, able, but nowise sensational preacher, they prayerfully planned for their work. Some members went from house to house, visiting, and discreetly conversing on religious matters,

never failing to invite these neighbours to attend their services, and to make known the interest both pastor and church cherished in their religious welfare. Their deacons were richly endowed with spiritual gifts, full of the Holy Spirit and of faith. Perceiving the great service that such men could render in the capacity of ushers, they assigned to them that duty. The pastor in the pulpit was not more careful in preparing, or anxious in delivering, his message than were these wise and godly men in devising and expressing fitting remarks to strangers and other attendants to whom a personal word might be as a nail driven in a sure place. Besides the courtesies of seating them, they stood at the doors at the close of the service to say a timely word to these strangers and neighbours, assuring them of a cordial welcome to the prayer-meetings, as well as Sabbath service, and, learning their residences, would endeavour to prepare the way for, or get an invitation for the pastor or themselves to call on them. These methods were blessed in a most gratifying degree, and the church grew and became one of the strongest and most efficient of the Baptist churches of New York city. Instead of endeavouring to 'draw' or allure the masses, they went to the people, and from house to house made known their message. When the people came to them, their older and more experienced members greeted them in behalf of the church, and prepared the way for the personal work which has been, and always will be, essential in saving souls."

AN OLD BAPTIST.

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## CHRIST EITHER VALUELESS OR ALL IN ALL.

THE recorded words of Jesus Christ reveal some features of character which would not be altogether lovely were He but an ordinary man. There is a remarkable absence of any sense of sin. In His prayer we find no sign of that humiliation before God which is becoming in a sinful suppliant. No cry for mercy came from His lips. He taught men to pray, "Forgive us our trespasses"; but, when He approached God Himself, He had no humble sigh for pardon, but His words were: "I have glorified Thee on earth; I have finished the work Thou gavest Me to do." Repentance was ever in

the foreground of His teaching. "Except ye repent, ye shall all likewise perish." But there is no shadow of repentance recorded of Jesus Christ. Were a great teacher to appear to-day, and, when arguing in public, to put the question, "Which of you convinceth Me of sin?" we should form a low opinion of the speaker. In connection with this must be noticed the fact that Jesus was very emphatic in teaching that, if men were not conscious of sin, it was the proof of moral blindness. Yet He never applied the test to Himself. His denunciations were greatest against the Pharisees. He threatened more woes to them than to men and women whose lives were foul—the extortioners and harlots of the day. Yet the confidence of Christ in His own righteousness was unbounded.

He was assuredly not a teacher of science, nor of the learning of the schools. But what is really remarkable is the fact that there is not a single statement of His on record which is contrary to the advanced knowledge of to-day. He certainly dealt with subjects upon which the wisest of His age were in error, but seemed to have a mind in which error could not dwell. In this His intellect was unparalleled. No other great teacher the world has ever seen has been able to keep free from some statement which subsequent discovery has found erroneous. Lord Bacon, declaiming against errors, and writing the finest of treatises on the subject, yet falls into not a few of the errors of his age.

Jesus seldom argued in teaching; He asserted, as one superior to all His fellows in His knowledge. No accent of hesitation, such as is befitting to men with imperfect intellects, marks any statement He made. There is an attitude which, when taken by any other, is found detestable; it is generally known as that of "the superior person." He who assumes it is regarded with contempt, and properly too, but in Jesus Christ superiority seems natural, and right, and lovely. With the air of one who knew, and who knew even far more than He willed to teach, He spoke of the unseen realities of the world beyond the grave. His confidence in speaking about God, whom no man had seen or can see, was extraordinary, giving the most exalted conceptions of the Divine love, and that not as the outcome of intuition or reason, but as by one who knew right well the nature of the Supreme Being. And He spoke of power with God such as no other man has dared to arrogate to himself. He asserted that the Divine favour

was for all who followed Himself; that the awful decisions of the great Judgment Day were placed under His control; and that He held the right to admit to the heavenly sinless glory whomsoever and whensoever He willed. Whilst recognising the supremacy of God over men's consciences and hearts; whilst reasserting the great truth that God only is to be worshipped, and that He demands the deepest love of human hearts, Jesus nevertheless accepted the worship of men, set aside, on His own authority, divinely given commandments and ordinances, and so spoke and acted as to call forth, and fix upon Himself, the deepest and the eternal love of human hearts. In the moral region He took possession of the throne of God.

The trend of public opinion in our day is to regard Jesus of Nazareth as a great teacher, but to hesitate about His claim of Deity. If He were merely a man, there are certain defects in His character and teaching which prevent absolute confidence in following Him. Moses and David are helpful, for they are sinful men teaching repentance by precept and example. Isaiah and Paul are helpful, for they had Divine visions and brought messages from God. But Jesus of Nazareth speaks of Himself as so free from sin, and as so certain of the unseen and eternal things of God, that either He is the subject of terrible deception which destroys all the value of His words, or else He is altogether superior to men. There are so many things that require correction in His doctrine if He was an ordinary man, that it is difficult to accept Him as a supreme authority. The fact is we are all tossed on a dark, tempestuous ocean, without a compass, whilst the great God sits above the clouds calmly disregarding our sorrows nor giving us a ray of light, unless Jesus of Nazareth was truly the Christ, "God over all, blessed for ever." The truth stands as ever. Christ is either valueless or all in all—"If not God He is not good." One or the other must be our choice. J. HUNT COOKE.

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LAUS DEO.

Let praise devote thy work and skill employ  
Thy whole mind, and thy heart be lost in joy.  
Well-doing bringeth pride; this constant thought  
Humility, that thy best done is nought.  
Man doeth nothing well, be it great or small,  
Save to praise God; but that hath saved all:  
For God requires no more than thou hast done,  
And takes thy work to bless it for His own.

ROBERT BRIDGES (Shorter Poems).

THE LITURGY OF THE SACRED  
EMBLEMS \*

MINISTER :

COME let us worship and bow down : let us kneel before the Lord our Maker, for he is our God : and we are the people of his pasture and the sheep of his hand !

PEOPLE :

Lord, teach us to pray !

MINISTER :

*(The True Light.)*

*Jesus said, I am the Light of the world : he that followeth me shall not walk in darkness, but shall have the light of life.*

PEOPLE :

Open thou our eyes, O Lord, that we may behold wondrous things out of thy law. Lift thou up the light of thy countenance upon us. In thy light may we see light !

MINISTER :

*(The True Bread.)*

*Jesus said, I am the Bread of Life : he that cometh to me shall never hunger. The Bread of God is he which cometh down from heaven and giveth life unto the world.*

PEOPLE :

Lord, evermore give us this bread !

MINISTER :

*(The Living Water.)*

*Jesus said, If any man thirst, let him come unto me and drink. Whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall become in him a well of water springing up unto eternal life.*

PEOPLE :

Lord, give us this water, that we thirst not !

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\* The following brief Liturgy, wholly in Scriptural words, is the third in a series of four brief services for the church or home. The "Liturgy of the Lord's Prayer" may be found in our volume for 1886 (p. 411) ; the "Liturgy of St. John the Divine" in that for 1890 (p. 268).



MINISTER :

(*The Way.*)

*Jesus said*, I am the Way ; no one cometh unto the Father but by me.

PEOPLE :

Teach us thy way, O Lord ! Hold up our goings in thy paths, that our footsteps slip not !

MINISTER :

(*The Truth.*)

*Jesus said*, I am the Truth. To this end was I born, and to this end came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

PEOPLE :

It is the voice of the Beloved ! Lead us in thy truth and teach us, that we also may be sanctified through the truth !

MINISTER :

(*The Life.*)

*Jesus said*, I am the Resurrection and the Life ; he that believeth in me, though he were dead yet shall he live : and whosoever liveth and believeth in me shall never die.

PEOPLE :

Yea, Lord : we believe that thou art the Christ, the Son of God !

MINISTER :

(*The True Vine.*)

*Jesus said*, I am the true Vine, and my Father is the husbandman. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine : so neither can ye, except ye abide in me.

PEOPLE :

Abide in us, O Lord, that we may abide in thee !

MINISTER :

(*The Door.*)

*Jesus said*, I am the Door : by me if any man enter in he shall be saved.

PEOPLE :

O thou that shuttest and no man openeth, and openest and no man shutteth : open unto us the gate of righteousness that we may enter in !

MINISTER :

*(The Good Shepherd.)*

*Jesus said, I am the Good Shepherd, and I know mine own, and mine own know me ; and I lay down my life for the sheep.*

PEOPLE :

Go before us, O Lord, and we will follow thee, for we know thy voice !

MINISTER :

*(The Lamb of God.)*

Behold the Lamb of God, which taketh away the sin of the world !

PEOPLE :

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and might, and honour, and glory, and blessing !

MINISTER :

Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever !

PEOPLE :

Amen.

H. C. LEONARD.

## WHAT IS SELF-DENIAL ?

THAT there is a vital connection between self-denial and true discipleship cannot be questioned, for the Lord Himself plainly says : " Whosoever he be of you that forsaketh not all that he hath he cannot be My disciple " ; and " If any man will come after Me, let him deny himself and take up his cross and follow Me." But we misapprehend very often the real meaning of the phrase, and our acts of self-denial become really self-indulgence, because they relate to self ; they begin, end, and centre in the very self we are supposed to deny or crucify.

What is it to deny one's self for Christ's sake and for His Gospel ? We would not depreciate or put to blush the honest intention of a conscientious Christian in any effort towards self-discipline. Far better any amount of mistakes made in a sincere purpose to become a disciple indeed than the easy-going indifference of the multitude who vainly imagine themselves followers of the self-denying Jesus.

But to study this subject carefully may relieve an over-scrupulous conscience and stimulate one too indulgent.

In all affairs of practical Christian living there is no guidance so safe and satisfactory as that of the Lord Jesus. Not in His words alone, for we often misunderstand and misapply them, but there can be no misunderstanding of His daily life. He is a pattern for us, "leaving us an example that we should follow in His steps." An observant study of His life would show us how, in common affairs, to make practical the great salvation which is ours through faith in His name. He says: "Whosoever doth not bear his cross and come after Me cannot be My disciple"—taught or trained one. So to be taught or trained in His own understanding of this grace we must follow Him in the ways of His earthly life, and see what kind of self-denial He practised.

The fact most conspicuous concerning Him is this: Whatever He did was with reference to others, not to Himself. If He was without a place to lay His head, it was for our sake that He became thus poor, that we through His poverty might be rich. If He was hungry, it was not a self-inflicted fast endured for some possible good to His own soul, but because He was so busy serving others that He "had no leisure so much as to eat." If He gave up personal ease and pleasant companionships, it was never done because of any virtue in such renunciation, but in order that sorrowing or suffering ones might have His help. Never once in the words or example of the Lord do we find an act of self-denial commended or enjoined because of any virtue in the act, or good effect upon the actor. The cross of Jesus was not a self-inflicted torture for personal humiliation or glorification; for the sake of sinful humanity He endured it, despising the shame. So the "cross" which we, His disciples, are to take up daily is not doing hard things for self-crucifixion, not renouncing this pleasure or that luxury because there is virtue in the renunciation—many a one has done this with most un-Christlike spiritual pride. But it is a cross such as the Master bore in His daily life with men, not pleasing Himself, enduring for their sake distasteful associations, putting aside ease and comfort to do others good.

The true Christ-spirit is to forget self in consideration for others. We doubt if doing without something we would enjoy merely for the

sake of self-discipline ever accomplished real benefit. To do without in order that we may have more to share with the needy helps another, while it also gives breadth and depth and fulness to our own better nature. "Is this the fast that I have chosen, the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth under him? Is not this the fast that I have chosen—to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal bread to the hungry, and that thou bring the poor that are cast out of thy house?"

Service like this for humanity claims time, money, and prayer. It costs heart-pain and sacrifice of personal ease, and it is, we believe, this sort of self-denial which Jesus announced to be the test of true discipleship.—*New York Independent.*

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## SUNDAY MORNINGS WITH THE CHILDREN.

### X.—TRUST AND TRY.

**M**Y DEAR YOUNG FRIENDS,—You have most of you formed some idea of what your life is likely to be. You have heard from many quarters what, so far as its principles and its aims are concerned, it ought to be; you know what you would like it to be, not only in respect to its principles, but in its successes and its pleasures; and you have tried to imagine what it will be. When you listen to the sayings of older people—your parents and teachers—you, perhaps, think it will be a succession of duties and trials, with a few pleasures interspersed. You have already to learn your lessons at school, and sometimes find them harder than you think they ought to be. It is not easy to do your arithmetic, your geography, your French, or your music, and you are glad when school hours and home lessons are over. Then by-and-by some of you will be apprenticed to various trades, and will have to spend your time in an office or counting-house, in a factory or foundry; or you may go to a university, and be trained to become a doctor or a lawyer. Then, again, you know that people have to be good and true and upright, to be kind and helpful, to deny themselves, to be brave and faithful, even unto death. You hear, too, about the need of patience and resignation, of the forgiveness of enemies, and other kindred duties, and so you conclude that life is hard and unattractive.

Now it would be foolish to deny that it does indeed make claims upon us which we cannot set aside, and bring trials which we cannot escape. But although these things are not of our own choosing, very much, almost everything, depends on the spirit in which we meet them. Life is to a large extent what we by our character make it. In its innermost experiences and its final results it is simply

a reflection of character, so that its worth is determined by what we ourselves are. A hundred boys and girls may all have to tread the same path, and to meet the same demands upon their strength and energy, but the result will not be the same to all. At the end of the journey, those who started as companions may have to stand wide as the poles asunder, because the courage of some bore them along in triumph where the timidity of others caused them to fail; the diligence of some conquered difficulties which frightened the indolence of others. Those who were hopeful and expectant had a great advantage over the mistrustful and despondent, while the fickle and inconstant could not hold their ground with the persevering, who resolved to die rather than succumb.

To ensure to you an honourable, successful, and happy life, I know of no counsel which will be more helpful than that which is conveyed by the simple words, **TRUST AND TRY**. Trust, as the word is used here, is a feeling which leads us to look outside ourselves, in order that we may secure all needful strength for ourselves. It is a feeling of confidence in another and greater than ourselves, One who thinks for us, plans for us, acts for us. It is faith in an unseen guide and helper, who is, as we are assured, wise, loving, and almighty. Trust Him, as having marked out your path, as acquainted with all you have to do and suffer, and as able to help you to your utmost need. Trust and *try*—act as well as believe, and act according to your belief. Let your faith inspire works. In the strength of your trust endeavour to do what you ought to do and you will do it. Trust does not take the place of action, but is an incentive and encouragement to it. It does not lead to apathy and indolence, but to life, hopefulness, and energy. God, it is said, helps them who help themselves, and both in secular and religious things we find it so. Great and powerful as He is, He makes us co-workers with Him, and if we refuse to accept that position we incur disgrace and failure.

When people trust and do not try, they give way to ignorance and become superstitious or fanatical. They act very much as a farmer would do, if, because of God's promise that summer and winter, seed-time and harvest shall not fail, he should neglect his fields, and neither plough the ground, nor sow the seed; or, as a man would act if he were to say, "God has promised that bread shall be given me, and therefore I need not trouble to work for it; nor need anyone gather in the corn, or grind it at the mill, or send it to the baker's." Trust does not involve anything so foolish as that.

On the other hand, there are people who try without trusting, and that is presumption. They act as if they could do everything of themselves, forgetting the presence, the authority, and the power of God. The farmer must plough and harrow the ground and carefully watch his crops, but he can do nothing to any purpose without the sunshine and the rain. He is far more dependent on God than on his own efforts. Bad seasons are not often the result of the farmer's neglect, but of excessive cold and rain, or of drought. For other purposes, wise and good, God sends them. He sometimes "sealeth up the hand of every man, that all men may know His work."

The union of these two—trust and try—is the highest wisdom of life, and the essence of true religion.

Trust should come first, else our trying will be cold and formal, laboured and mechanical. It will be like the task of a slave—a dull, spiritless drudgery—unless it is inspired and sustained by trust, and not, as it may be, the glad, cheerful obedience of a child. Trust converts duty into pleasure and makes sacrifice a delight. But, if trust should come first, it must be promptly followed by try, or it will be nothing better than a vain, weak sentiment, and will prove to the indolent and unfaithful a delusion and a snare.

A disposition which unites the two principles will be cheerful, buoyant, happy. “Thou wilt keep him in perfect peace whose mind is stayed on Thee.” “In all these things we are more than conquerors through Him that loved us.” It is a source of inexhaustible comfort to know that there is a God above—wise, holy, loving—“with whom is no variableness, neither shadow of turning.”

“It fortifies my soul to know  
That, though I perish, truth is so;  
That, howsoe'er I stray and range,  
Whate'er I do, Thou dost not change.  
I steadier step when I recall  
That, if I slip, Thou dost not fall.”

Or, in words which gather up still more admirably the lessons I have been seeking to impress upon you, and which are at once an inspiring call to battle and a presage of victory,

“Courage, brother, do not stumble,  
Though thy path be dark as night;  
There's a star to guide the humble:  
Trust in God and do the right.

“Let the road be rough and dreary  
And its end be out of sight,  
Foot it bravely! Strong or weary,  
Trust in God and do the right.

“Perish policy and cunning,  
Perish all that fears the light;  
Whether losing, whether winning,  
Trust in God and do the right.

“Simple rule and safest guiding,  
Inward peace and inward might,  
Star upon our path abiding—  
Trust in God and do the right.

“Some will hate thee, some will love thee,  
Some will flatter, some will slight;  
Cease from man and look above thee—  
Trust in God and do the right.”

JAMES STUART.

## NOTES AND COMMENTS.

THE BISHOP OF WORCESTER ON REUNION.—Dr. Perowne has won golden opinions by his brave and generous words at Grindelwald on the reunion of the Churches. His utterances have been in harmony with his previous large-hearted action towards the Nonconformists of his diocese. Reunion is not, in his mind, restricted in its area to the three Historical Churches of Christendom, as they proudly term themselves, but contemplates the return to the Church of England of those various bodies which have severed themselves from her fellowship. He cordially recognised the Nonconformist bodies as churches. He repudiated the monstrous doctrine of the apostolic succession as advocated by the High Church party, as also the idea of sacramental regeneration. He would, however, retain the historic episcopate (as a fact, not as a dogma), and is averse to Disestablishment, on the ground that there should be a national recognition of God. Mr. Hugh Price Hughes affirmed that Nonconformists believe as intensely as Dr. Perowne in the necessity of a national recognition of God. So they do, but not in the exact sense in which the Bishop used the words; neither are they prepared to adopt Episcopacy even as a fact. As the Church of England is at present constituted, we cannot regard her as the best nucleus for reunion, even if the dominant parties in that Church desired it, which, with a few notable exceptions, they do not. The Bishop has already been warned that his administration of the Lord's Supper to the "separatists" is not likely to produce any practical fruit in the shape of reunion, and will, if persisted in, infallibly split the Church of England to her foundations. There are thousands of English Churchmen who will accept union with Nonconformists on no other terms than those which the spider proposed to the fly! We are told that we cannot look for reunion unless we acknowledge our error and perform some act of repentance. But what if we have no error to acknowledge, and no sin (as regards our so-called schism) of which to repent? We repudiate the suggestion of these supercilious High Churchmen with indignation. Were Dr. Perowne to administer the Communion to Nonconformists who have not been confirmed in his own cathedral, an action would probably be brought against him. It is sad enough that such a thing should be possible; but, greatly as we honour the Bishop's Christ-like catholicity, we fear that the law of his Church, which is far from being identical with the law of Christ, is against him.

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THE BAPTIST DIFFICULTY IN THE WAY OF REUNION.—That Baptists share the desire for reunion, and have as thorough a hatred of sectarianism as any of their brethren, may, we presume, be taken for granted. We are not, perhaps, very enthusiastic worshippers of organic unity, nor do we believe that it can of itself save us from the evils of division. The Established Church of England consists of at least three parties, who, in the language of one of their writers, are "kept together only by the strong arm of the law." Their union is merely formal, and we do not find in it a peculiarly impressive illustration of the manner in which Christians should love one another. We could not, under existing conditions,

reunite with the Church of England, however strongly we might be assured of a welcome. It is not only that infant baptism is practised in the place of a divinely appointed rite, but that an interpretation is given to it which we regard as utterly subversive of evangelical truth. Each candidate for confirmation is taught to speak of his baptism as that "wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Baptism, which, of course, is infant baptism, is "a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church," &c. "The baptism of young children is, in any wise, to be retained in the Church as most agreeable with the institution of Christ." In view of this article, baptism on a profession of faith on the part of those who have been christened must appear as re-baptism, while christening itself is plainly declared to be the instrument of regeneration. The High Church theory has the support of this article, and Evangelicals can claim it as the expression of their views only by using its language in a non-natural sense. The argument of Mr. Spurgeon's celebrated sermon on "Baptismal Regeneration" is irrefragable. We class infant baptism among such ceremonies as "have had their beginning by the institution of man." And if at the first it "was with godly intent and purpose devised," it soon "turned to vanity and superstition," and a thoroughgoing obedience to the Word of God demands that it be "cut away and clean rejected." It is our desire to see all the Evangelical churches working heartily side by side, respecting each other's conscientious convictions, and faithful to the Lord whom they all alike serve. We have no sympathy with denominational rivalries and jealousies. Bigotry and uncharitableness are an abomination, but not even for the sake of union should we sacrifice our loyalty to truth, or our fidelity to principle. In our belief, baptism—which means immersion administered on a profession of faith in Jesus Christ—is a Divine ordinance. Sprinkling is not baptism, nor are infants fit subjects for the rite. This is as clearly taught in the New Testament as any truth or doctrine we can name, and we should be recreant to Christ if we accepted any terms of union which would impair our witness to a truth so clear and so important. The position so ably explained in the extract we have taken from Dr. Steane's Jubilee sermon is still valid, and whatever may be the stream of tendency on which we are afloat, the time for organic unity is not yet. But these frank and kindly discussions will doubtless do something to hasten it.

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IS THE PULPIT LOSING ITS POWER?—Rarely does a "dull season" pass without bringing this question to the front. The secular press generally teems with articles and letters in relation to it, but this year the dailies have let it severely alone. The *Church Times* has, however, devoted to it a candid and suggestive leader and several columns of correspondence, which Nonconformists might study with advantage. Our contemporary laments that "preaching is no longer the moral and intellectual force in England which once it was." Sermons are shorter, and are sometimes dispensed with all together. A considerable proportion of the congregation goes out before the preacher enters the pulpit. How is this? The age is one of haste and impatience. People lack the power of concentration, and prefer instruction



in snippets. Yet the preacher's function is indispensable. We need "the element of personality, the power of presence and of voice, the magnetism of character." Why, then, has the pulpit declined? For one thing, "the clergy devote much less pains and time to preparation for the pulpit than was formerly the case." The claims of modern life are numerous and exacting. The use of the pen is sadly neglected. Reliance is placed upon "Sermon Helps." The clergy are admonished to read solid theology, to read more and think more. There is no remedy for the evil but downright hard work in the study. "Modern England needs a cultured ministry, a thinking and reading ministry, if not a learned ministry." Our contemporary also traces the inefficiency of the pulpit to "the lack of any practical training for the preacher's office," urges the endowment of theological colleges, with chairs of pastoral theology, &c. We have not learned with our contemporary "the supreme importance and value of sacramental grace," but we heartily endorse its contention "that the restoration of the pulpit to a position of greater power upon life is one of the gravest problems which the Church of England has now to solve." Nonconformists take note, and see to it that, whatever be the extent and diversity of your church life, the pulpit retains its pre-eminence. Not without reason has the pulpit been called the Thermopylæ of Christendom.

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THE RESULTS OF DISESTABLISHMENT IN IRELAND.—In the course of the Grindelwald conferences, Professor Stokes, of Dublin, introduced a discussion on this subject, and admitted that, though there was under the new conditions no place for "learned leisure," the general character of the Church is distinctly higher. The Church is more active and vigorous, and is achieving greater good. That there is a need for learned leisure in order to high culture and literary efficiency we do not in the least dispute, but all ministers do not need such leisure, and it can, where necessary, be secured without establishment.

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WELSH DISESTABLISHMENT.—Mr. Gladstone's reply to the Liberals of Carnarvon, who urged him to give effect to the judgment of the Principality on this great question, ought to satisfy all reasonable expectations. It promises as much as can be fairly demanded, and it would be both graceless and mischievous to exact more. "I am quite sure," the Premier said, "that we have reached a point at which the establishment of a strict religious equality will be alike for the interests of all classes and denominations, and for the harmony of the country." And again: "Whatever may be the pressure of the Irish demand or any other question, I hope not even one session of Parliament will be allowed to pass without our being able to give some earnest to the people of Wales of our desire to deal with and, as far as we can, to promote and push the realisation of their just demands." The right of Wales to settle this matter for itself is not open to serious dispute. It practically follows as Church defenders from the Welsh Intermediate Education and the Welsh Sunday Closing Acts. The right has been in principle conceded by the Duke of Devonshire's well-known *dictum* on Scotch Disestablishment, while Lord Derby has expressed his acquiescence in the claim in the most emphatic

terms. Some six or seven years ago he said :—" I consider Wales has a strong claim to be separately dealt with. In Wales, as was the case in Ireland, the Nonconformists form the bulk of the population. The Welsh people constitute in many respects a distinct nationality, and I do not see why we should refuse to Welsh loyalty what we have granted to Irish sedition." In Wales, as in Ireland, Disestablishment will prove even to Churchmen a blessing in disguise. On purely religious grounds it is greatly to be desired.

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JOHN GREENLEAF WHITTIER.—America has lost one of her two foremost octogenarians, the poet Whittier having passed away, on September 7th, in his eighty-fifth year. On the occasion of his eighty-fourth birthday, Oliver Wendell Holmes wrote him a characteristic letter, in the course of which he pathetically remarked :—" We were on deck together as we began the voyage of life two generations ago. The life of a whole generation passed and found us in the cabin with a goodly company of coevals. Then the craft which held us began going to pieces, until a few of us were left on the raft pieced together of its fragments. And now the raft has at last parted, and you and I are left clinging to the solitary spar, which is all that still remains afloat of the sunken vessel." And now he, too, has gone, and his old comrade stands a solitary figure clinging to the solitary spar. Whittier is a poet who has other than his literary qualities to commend him, though these are not insignificant. He had a touch of the old Hebraic force and fervour—a seer's eye and a prophet's heart. He was a genuine child of nature, with an inborn love of rural and pastoral life, uniting with the strict morality of the Puritan a spirit as blithe and buoyant as that of Robert Burns whom, in his early days, he owned as his master. He shared also the Wordsworthian insight and feeling, and united it with a profounder Christian devotion. He was the poet of freedom, and in the anti-slavery struggle wielded his pen with more than the power of the sword. He was the most national of all the American poets, and the story which went the round concerning him, shortly after the close of the Civil War, is perfectly natural. Among a group of prominent men, when conversation on politics and finance began to flag, the question was started, " Who is the best American poet ? " Horace Greeley at once replied, " Whittier," and his judgment was instantly approved by all present. These statesmen and warriors had been roused to heroism more by the words of the Quaker bard and recluse than by any other strains that had reached them. Whittier was a Christian optimist. Valuable as are many of his lyrics, his idylls, and his ballads (some of these last are the best we have had since Scott), many of our readers will, perhaps, most gratefully remember him by the poems which have found their way into our hymnals. We may not agree with all their theology, but where can we find more inspiring strains than " Our Master " and " The Eternal goodness " ? Those who have studied Whittier's poems can easily account for John Bright's passionate admiration of them.

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CENTENARY HYMN.—The following hymn, written by Rev. S. F. Smith, D.D., for the great meeting held at the Academy of Music, Philadelphia, May 26, 1892,

in celebration of the Centenary of Baptist Missions, will be welcome to all our readers :—

Your thousand voices raise  
 In symphony of praise,  
 Clear, sweet and strong ;  
 Tell it with joy unknown,  
 Tell it in loftiest tone,  
 Jesus is King alone,—  
 The note prolong.

He came, He saw, He died,  
 Jesus, the Crucified,  
 He lives, He reigns ;  
 In Him all glories meet,  
 Kings bow before His feet,  
 His foes are mown like wheat,  
 His throne remains.

Born from an infant root,  
 Once like a feeble shoot,  
 Hopeful and brave,  
 The twig has grown a tree,  
 Known over land and sea,  
 O'er what immensity  
 Its branches wave.

Ride on, triumphant Lord,  
 A hundred years record  
 Thy victories won ;  
 Hasten the glorious day  
 When all shall own Thy sway,  
 And earth and heaven shall say,  
 "The work is done."

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"FULLERISM" IN WALES.—An occasional correspondent sends us the following as appropriate to the October celebrations :—"Andrew Fuller's theology did not win its victories without a long battle. The old school denounced its adherents as 'duty-faith men'; and to be suspected of Fullerism was to be boycotted in many churches. Sixty years since, a young minister might have an uneasy time of it if the new Calvinism were scented in his sermons. Some forty years ago there was a story current in South Wales—the writer heard it from the late Dr. Evan Davies, of Swansea—which illustrates both the ignorant obstinacy of some, and the self-evidencing, conquering force of the new doctrine. A Welsh minister, who had translated some of Fuller's works, was to preach at an Association. The Welsh laymen, as well as the ministers, were experts in theology. The deacons guarded the creed of the pulpit as vigilantly as they kept the purse of the pew. In token of their wisdom and authority, they sat in a raised table pew below the pulpit. On this high occasion, there was one deacon who, even more than the others, had made doctrine his speciality. His own judgment endorsed the general opinion that he was the pillar of that church. He felt it his duty to protest against the appointment of a heretic as preacher, and was determined to make a demonstration against the enemy ; so, as the minister entered the pulpit, the deacon rose in his place, stepped down from the seat of authority, and stalked indignantly along the aisle. He would not lend the sanction of *his* presence to a Fullerite's preaching. Curiosity, however, got the better of dignity ; there could be no harm, perhaps good, in the text, and he waited in the lobby, with the door ajar, to hear it. He listened through the doorway, and heard nothing objectionable in the introduction. The discourse proceeded without offence—with interest, rather—and the protesting elder stepped inside and crept slowly up the aisle, leaning his elbow on the tops of the pews, and shifting it forward at each approved passage. Before the middle of the sermon, he was back in his

official seat ; long before the end he was nodding with approval. His 'Amens' and 'Gogonthas' grew frequent and loud. At last, he could restrain himself no longer. Jumping to his feet, and slapping his thigh, he shouted with all his heart : ' Yes, indeed ! if that's Fullerism, then, from this day, I too am a Fullerite ! ' There were many such sincere opponents to what they dreaded as novel doctrine who were won by simply listening. Half the battle in the progress of truth is to get men to listen—to hearken to the voice of the word. 'Hearing is believing.'"

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## REVIEWS.

**THE PEOPLE'S BIBLE :** Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. XVII., Hosea—Malachi. London : Hazell, Watson, & Viney.

A SINGLE volume on the whole of the minor prophets cannot be exhaustive, and Dr. Parker's discourses make no claim to the completeness of a commentary. He has been compelled by the necessities of space to adopt the selective principle, fixing upon the more salient sections and chapters, or on the more salient verses in a chapter. He gives, however, a good general view of each separate book, of the position and character of its writer, of its leading features, its special design, and its capabilities of a world-wide application. Those who have read Dr. Parker's seventeen volumes on the Old Testament will not consider them too many, for every discourse is of value, fresh, graphic, and lively, lighted up with flashes of genius, and enriched with gems of suggestive thought. We may not approve of all Dr. Parker's positions, nor should we express ourselves as he does ; but to ignore the exceptional worth of his discourses would argue either great blindness or intolerable prejudice. To have gone through the Old Testament consecutively as Dr. Parker has done is itself a triumph, and his success ought to do much to commend systematic expository preaching. We are grateful to him for the incentive he has given it.

**A BOOK OF PRAYER.** Prayers in the Congregation. By Henry Ward Beecher. London : R. D. Dickinson, Farrington Street.

THESE prayers have been compiled from unpublished reports by Mr. T. J. Ellinwood, who for thirty years was Mr. Beecher's special stenographer. During Mr. Beecher's last visit to England we were much more deeply impressed by his prayers than by his sermons. They awakened within us, as few prayers do, the consciousness of God's immediate presence, and lifted us into a higher region of spiritual life. The prayers in this volume reveal the same power. Simple, chaste, and devout, expressing every phase of Christian thought and aspiration, they will prove to many an invaluable personal help, and will furnish welcome suggestions for the conduct of public worship, and not least to those who could neither imitate Mr. Beecher's idiosyncrasies nor approve of them.

GUILD AND BIBLE CLASS TEXT BOOKS. Edited by A. H. Charteris, D.D., Professor of Biblical Criticism in the University of Edinburgh, and Rev. J. A. M'Clymont, B.D., Aberdeen. Edinburgh and London: Adam and Charles Black.

FOR the encouragement of Biblical and ecclesiastical study, especially among its younger members, the Church of Scotland is issuing a series of handbooks, of which four have already appeared—viz., "Handbook of Christian Evidences," by Alexander Stewart, D.D.; "The New Testament and its Writers," by the Rev. J. A. M'Clymont, B.D.; "Life and Conduct," by J. Cameron Lees, D.D.; and "The Church of Scotland," by the Rev. Pearson M'Adam Muir. A wiser step the Committee of Christian Life and Work (appointed by the General Assembly) could not have taken. They have employed the ablest pens they can command, and the result is a series of books which, in point of ability, compactness, and force, can scarcely be surpassed, and which will prove of immense service in the instruction of the younger members of congregations, and in securing an intelligent attachment to Christian principles. The brief historical sketch of "The Church of Scotland" has already attained its tenth thousand. It gives a complexion to the ten years' conflict and to the Disruption which members of the Free Church would seriously qualify; but its general tone is fair and honourable. Its popularity is well deserved. The question of Manuals has for some time been before the Baptist Union, and before long practical steps will be taken to carry out what we know to be a widespread desire for a series of short, bright, and thoroughly popular handbooks on Baptist principles and history. We are not sure that better models could be found than these Church of Scotland "Guild and Bible Class Text Books."

THE ENGLISH ILLUSTRATED MAGAZINE, 1891-1892. London: Macmillan & Co.

THE charm of a magazine lies largely in the diversity of its contents, and the "English Illustrated" appeals successfully to all classes of readers. Its articles range over a wide area, and touch the interests of life at well nigh every point. Illustrated biographical sketches of Mr. Gladstone, Lord Salisbury, Lord Rosebery, Mr. Balfour, Mr. Froude; a series of articles on the railways, with illustrations of their engines, their workshops, &c.; articles on various industries, candle making, match-box making, the manufacture of pianos, fruit ranches; descriptive accounts of British and foreign towns—Reading, Boston, Dysart, old city houses, and Rugby School; articles on Church music and Congregational singing; on tigers and tiger hunting; good stories by Thomas Hardy, W. E. Norris, Gilbert Parker, and other well-known writers, form an attractive bill of fare. The illustrations throughout are of the highest order, both in design and execution, so that this magazine remains easily at the head of our English serials.

THE EXPOSITORY TIMES: Edited by the Rev. James Hastings, M.A. Vol. III. Edinburgh: T. and T. Clark.

THE enlargement of this well-conducted serial has been amply justified by the greater variety of its contents and their uniform excellence. The expository

notes on separate texts, and the illustrative, literary extracts, the articles on criticism and archæology, the discussion of the merits and demerits of the Revised Version of the Bible, are such as all Bible students will welcome. The list of contributors includes the foremost scholars of the day. The volume also contains the article on Baptist Colleges, by the Rev. T. Witton Davies, and several letters in relation to it from Dr. Culross, Professor Marshall, and others. We cordially renew our commendation of so helpful an aid to the intelligent study of the Scriptures.

THE TWO EPISTLES OF CLEMENT TO THE CORINTHIANS. THE EPISTLE OF POLYCARP TO THE PHILIPPIANS. THE TEACHINGS OF THE TWELVE APOSTLES: Translated, with Introduction and Notes, by Horace E. Hall, M.A. Religious Tract Society.

THE late Bishop Lightfoot's edition of THE APOSTOLIC FATHERS is of course the standard edition which all students will desire to consult, but it is too expensive for general use. Mr. Hall gives not the original text, but a translation only; and the translation occupies a worthy place in the Christian Classics Series. It is faithful and accurate. The inclusion of the *Didache* in the translation should make it additionally welcome. The introductions, though brief, are adequate.

SERMONS AND ADDRESSES DELIVERED IN AMERICA. By Frederick W. Farrar, D.D. With an Introduction by Phillip Brooks, D.D., Bishop of Massachusetts. London: Macmillan & Co.

THE chief fault that we have to find with this volume is, that it does not include Dr. Farrar's brilliant lecture on Robert Browning, which, as it appeared even in the newspaper reports, was one of the best expositions of the poetry of that great master. The lecture on Dante is an illustration of what Dr. Farrar can accomplish in this line. The sermons would, of themselves, have made a reputation. The same publishers have sent out two more volumes of their "Golden Treasury" reissue—viz., "Tom Brown's Schooldays"—which has been six times reprinted in this series alone—and "The Song Book: Words and Tunes from the best Poets and Musicians," selected and arranged by John Hullah—a work which is as surely the best of its class as is Mr. Palgrave's "Golden Treasury Lyrics."

GOD'S IMAGE IN MAN. Some Intuitive Perceptions of Truth. By Henry Wood, Boston, U.S.A. London: Elliot Stock.

MR. WOOD, a layman, who writes "from a non-professional and thoroughly independent standpoint," has evidently thought much and deeply, and can express himself clearly on the most important themes of science and religion. His utterances awaken interest, and will amply repay attention. But does he not place on his main argument a strain that it will not bear? He contends that "the cultivated human intuition has something of that exactness and perfection of which instinct on the lower planes of life is a prophecy." But who is to determine when our intuitions are cultivated? "Many men, many minds."

Our subjective states colour our vision, as Mr. Wood admits, and, if so, what of the intuitions and their claims? The differences among cultivated men are too great to warrant the expectation that we shall reach unity and perfection on this ground.

THE LONDON DAILY PRESS. By H. W. Massingham. With Illustrations and Portraits. Religious Tract Society.

MR. MASSINGHAM'S sketches, which are reprinted from the *Leisure Hour*, give to most of us as clear a peep behind the scenes of newspaper writing and editing as we are likely to obtain, and their information is sure of wide appreciation. The introduction (from another pen) discusses the relations of the Press towards Christianity. We cordially join in the writer's protest against the reports in nauseous detail of sensational trials. How much such reports have to do with the growing immorality in many quarters it is difficult to say. Christian institutions and work receive far too little attention as compared with the money market, the theatres, the racecourse, &c. "But the day appears to be approaching when Christian men will demand, even in the daily Press, a larger recognition of Christianity. Christian literature for Christian readers is a cry they have a right to raise, and if the Press, as we now have it, declines to hear of reform, it is highly probable that some new departure will show us the way from a position which may become intolerable."

THE ANCIENT IRISH CHURCH. By John Healy, LL.D. Religious Tract Society.

THE period embraced in Dr. Healy's manual is from the fourth century to the time of the Norman conquest. The whole ground has been the scene of fierce controversy between Romanists and Protestants, and Dr. Healy's positions will no doubt be challenged by writers of the Papal school. His general fairness must, however, be admitted. Early Irish Christianity was, as he contends, not the product of Romanism, but of an earlier and more primitive type, and for centuries retained its independence. The missionary labours of St. Patrick and St. Columba are succinctly told. The difference between the discipline of Columbus and that of Columbanus is clearly pointed out, and the real functions of the "Ammchara," or "soul-friend," are shown to lend no sanction to the practice of auricular confession and priestly absolution. Those who held this office were advisers, not confessors. The volume is timely, not less on account of its intrinsic merits than of its bearing on still current controversies.

THE RIGHT HON. WILLIAM EWART GLADSTONE. By Rev. James J. Ellis. London: James Nisbet & Co.

MR. ELLIS has wisely included in his *LIVES THAT SPEAK* the life of the foremost English statesman of the day. It is a good popular sketch of the Premier, and lays special emphasis on the religious side of his character. Mr. Ellis writes as an expositor of Mr. Gladstone's principles and career rather than as a partisan. He has collected a number of capital anecdotes, and enriched his pages with choice specimens of Mr. Gladstone's eloquence. The story told on pp. 224-5, in

regard to the article on Chinese chess, which was intended to "stump" Mr. Gladstone, has also been told in connection with a similar attempt to stump the late Dr. Whewell.

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#### THE RELIGIOUS TRACT SOCIETY'S STORIES.

OLD MISS AUDREY : a Chronicle of a Quiet Village, by Evelyn Everett-Green, is, like all that writer's work, gracefully written, full of good character sketching, and with sufficient incident to keep up the reader's interest from end to end. The life at Abbeylands is not without its excitement, and, in addition to the charming old maid who in a sense dominates the story, there are amusing phases of village experience.—OUR STREET, by Leslie Keith, is the first of a new series of "Tales for Twilight Hours," intended for adult rather than juvenile readers. It is a story of literary and artistic life, with its anxieties and perils, and of the invaluable worth and power of home as the centre of our most sacred affections. The author has insight, tact, and fine feeling.—BUSH LUCK, by W. H. Timperley, is, as its name imports, an Australian story, and tells of the ups and downs, the adventures and escapes, of a settler. Boys will revel in it.—UNCLE TOUSER, by Rev. A. N. Malan, M.A. is a story of school life, brimful of humour, with frequent touches of the comic, both in text and illustration, but always pure and healthy.—A HERO IN THE STRIFE, by Louisa C. Silke, takes us back to the days of Charles II., to the time of St. Bartholomew and the fierce persecutions to which our Protestant and Puritan ancestors were subjected for conscience sake. The story is true to life and forcibly told. That it is largely a love story will not make it less acceptable.—BREAKING HIS FETTERS, by W. J. Wilkins, depicts the life of a convert from Hinduism to Christianity. It gives a good idea of native customs and prejudices, and shows how much on this score is involved in the acceptance of the Gospel. The book should find a place in all our Young People's Missionary Associations.—A BRIGHTON BAIKIE, by Margaret Haycraft, illustrates from simple deeds of kindness the power and joy of charity or love as depicted in the Apostle Paul's eulogy of it.—IVY, THE PLAGUE OF HIS LIFE. By Annette C. Lyster. Ivy is a wild, wayward, romping girl, tiresome enough, but who, by the discipline of sorrow, becomes the joy and comfort, rather than the plague, of her uncle's life.—SEVEN TIMES IN THE FIRE, by C. Maud Battersby, is a story of the French Revolution, with its terrible changes and vicissitudes.—WORTHY OF HIS NAME. By Eglanton Thorne. Gus Rew—as he was called—was the son of one who had borne "the grand old name of gentleman," and himself rose to wear and adorn it. His high principle ensured his success in life.—YOUNG SMALL SHOES, by Joseph Johnson, is the story of a foundling, and tells how the good shoemaker who took him home and tended him was rewarded a hundredfold, and knew ever more and more of the Divine love and care.—SIX IN THE FOLD AND ONE : Narratives Drawn from Life. By Lady Alicia Blackwood. Illustrating the comfort to the sick and the dying of the Gospel of Christ, and the despairing misery of unbelief.—DID A HEN OR AN EGG EXIST FIRST? or, My Talks with a Sceptic. By Jacob



Horner. Edited by James Crompton. An admirable popular discussion of the most important points in dispute between faith and no faith. Brief, forcible, and incisive.

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MESSRS. LONGMAN'S SILVER LIBRARY.

WE have from time to time called attention to this popular enterprise. The volumes are reprints of some of the most valuable works of recent years, such as were originally published at many times their present price. The volume in which our readers will, perhaps, be the most deeply interested, is Conybeare and Howson's *THE LIFE AND EPISTLES OF ST. PAUL*. We remember the delight with which, some five-and-twenty years ago, we procured the first popular edition of this classic work in two crown 8vo. vols., at either ten or twelve shillings. It can now be had, in a single volume, at three shillings and sixpence in a most convenient and admirable form. There are later books on the life of the great Apostle, but they are all indebted to Conybeare and Howson, whose work, especially for its historical and geographical researches, will always be indispensable. Mr. Baring Gould's two volumes on *THE ORIGIN AND DEVELOPMENT OF RELIGIOUS BELIEF* are, in some respects, a curious medley, but their value as a history of religion, especially on its subjective side, cannot be questioned. They are a fine reading of the instinct and needs, the hopes and fears of the human soul, and an attempt to show how the various religions respond to its cravings. Mr. Gould has a position of his own, and criticises freely Romanist and Protestant, Anglican and Dissenter, but it is only fair to add that all may learn something from him. The books are a mine of wealth; a fund of illustration on points in which all Christian students are interested.—To the late Cardinal Newman's works in this series have been added *SERMONS PREACHED ON VARIOUS OCCASIONS* and *LECTURES ON THE DOCTRINE OF JUSTIFICATION*. The sermons were preached after Dr. Newman joined the Church of Rome, and have in them much to which we take strong exception; but the keen, subtle thought, the fine spiritual insight, and the powerful penetration of the writer are fully manifest in such sermons as "Intellect the Instrument of Religious Training" and "The Religion of the Pharisee the Religion of Mankind." The lectures on Justification are an Anglican production, but their positions point Romeward.

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BAPTIST LITERATURE.

WE have great pleasure in calling attention to the following as having special interest for the readers of this magazine:—*THE COBBLER AND THE CANON*. A Centenary Fragment (Alexander & Shepherd). A poem inspired by the great events which we are this month celebrating, and which, in its turn, will inspire others. The writer has admirably caught the spirit of the story, which he narrates in musical verse, and his interblended reflections are to the point.—*CHARLES HADDON SPURGEON*; or, *The Youthful Christian Preacher*. A Lecture by William Willis, Q.C. (National Press Agency). Clear, terse, and vigorous, like all that Mr. Willis writes, and enriched by personal reminiscences. The

lecture contains ample proof that Mr. Spurgeon was far more fully qualified for the ministry while yet in his teens than has, in some quarters, been supposed.—MESSRS. TAYLOR & SON, of Northampton, send us *A CONCISE HISTORY OF THE BAPTIST CHURCH, WALGRAVE*, by Rev. W. A. Wicks, with "Account of the Services in Connection with Centenary of the Erection of the Chapel." The addresses by Rev. J. T. Brown and others, the reminiscences of Ryland, Hall, Fuller, Payne, and other Northamptonshire worthies are welcome, and not less so are the extracts from the Church Minute Book, affording, as they do, a clear insight into the inner life of our forefathers.—*VISIONS THAT DO NOT FAIL*. By Rev. J. T. Forbes, M.A. (Newcastle-on-Tyne : M. S. Dodds, Quayside). Mr. Forbes delivered this sermon before the Northern Association of Baptist Churches at its last annual meeting, held in Darlington, and has published it by request of the Assembly. It is a wise, far-seeing outlook on the times, such as every capable and faithful watchman ought to make, and a clear indication of what the leaders and members of our churches ought to do. We know that the best and strongest men in our churches in the North were, in the language of one of them, profoundly impressed by it. It is assuredly a fine sermon.—The Baptist Tract Society have published *THE SOCIETY OF JESUS : a Familiar Talk concerning Christ and the Church*, by E. C. A., as No. 9 of their Church Membership Series. It is reprinted from our own pages (though this is not stated, as it should have been), and well deserves the honour.—*TWICE BORN, Once Baptized, and THE FATAL RESCUE : a True Story of Life through Death*, are two capital tracts from the same pen.—*THE BAPTIST QUARTERLY REVIEW*, July, 1892 (New York : *Baptist Review Association* ; London : Trübner & Co.), ought to have been noticed earlier. The Rev. H. C. Vedder, the editor, is aided by an able staff of contributors. The *Review* is of a high class, and appeals to the more thoughtful. The articles which have most deeply interested us are those on "The Testimony of the Second Century to the Writers and Writings of the New Testament," "The Origin of the Doctrine of the Logos and the Act of Faith." The brief essays, "Ad Clerum," in the Homiletic Department, are lively and pungent.—*BELIEVER'S BAPTISM*, by Robert Brown (The Book Society, 28, Paternoster Row), is a succinct and conclusive presentation of the Baptist argument against infant sprinkling as a New Testament institution.

*THE CENTURY MAGAZINE* (Fisher Unwin) for September contains, amid many other good things, the seventh of Mr. Steadman's lectures on "The Nature and Elements of Poetry," dealing with imagination. All students and ministers should read it.—*THE THINKER* (Nisbet & Co.) is, as usual, full of articles which justify its title. We are specially glad to see a summary of Dr. A. T. Pierson's article on "Modern Evangelistic Movements : their Influence on the Organic Life of the Church." It demands serious attention, and, as coming from Dr. Pierson, will have special weight.—*THE BOOKMAN* (Hodder & Stoughton) has rapidly established a place for itself, and is certain to hold on its way with increasing success. As a literary journal it is altogether unique. The programme of the new volume is excellent.



Photo by DEBENHAM & GOULD, Bournemouth

Yours faithfully  
J.W. Lancel

THE  
BAPTIST MAGAZINE

NOVEMBER, 1892.

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JAMES WILLIAM LANCE.

**A** NATIVE of London, born in the parish of Bow in the year 1822, J. W. Lance, in his early days, enjoyed the advantages and bore the trials incident to city life. His father, who was in business as a dyer, sent his son to school at Stratford, under the care of Mr. Freeman. Soon after leaving school, he became a member of the Baptist church at Old Ford. The few years devoted to business, either with his father or on his own account, were by no means lost upon a youth whose ultimate destiny was the service of men in the Gospel of Christ. At the age of six-and-twenty he commenced private study under the Rev. A. G. Fuller, then living at Evesham—a man well qualified for both departments of education, teaching and training. If the tutor was apt to teach, the pupil was no less apt to learn the value of independent thought and action in religious matters. Under the direction of this faithful guide in the study of New Testament truth, Mr. Lance learnt to prove and to hold fast the doctrines commonly accounted evangelical. It was a love-grip in which he held them. If they satisfied his intellect, they more than satisfied his heart. From his student days on to the end, he never saw occasion to move his central standpoint, although he read and thought alongside the best readers and thinkers in the ministry of his day. He was one of those happy men who seldom find occasion, in their own personal experience, to quote the troubled cry: “If the foundations be destroyed, what can the righteous do?” For him there always existed an ideal of truth to which our reason responds as certainly as there exists an

ideal of goodness to which our moral sense bears witness. On this account his preaching assumed certain definite features at the beginning, which never varied, except in their intensity of expression, to the close of his life.

Many of the healthiest and strongest men and women show a similar permanence of physical type from youth to age. If you knew them at school or college, you would recognise them again in forty years if you chanced to meet them in the street. There are minds, also, that change very little, except by growth along fixed lines; and characters for which experience of life does little, except to confirm and establish. Mentally and morally, Mr. Lance belonged to this category, and it was a happy thing for him and those to whom he ministered. He enjoyed the inestimable advantage of being able to take his bearings at a moment's notice, and find out "where he was," and they of knowing "just where to find him."

When Mrs. Grote made known to her husband, the well-known historian of Greece, her intention to write his life, he was amazed, and told her frankly that, as far as he could see, there was nothing to record—there were no events to make a history; to all of which the wise woman replied: "But this will be the history of a *mind*, not of outward events." If the life of a Baptist minister be worth writing at all, in the majority of cases it must be for the same reason. There are no events to speak of in average ministerial lives. A few migrations from church to church, regulated by the spiritual seasons which come alike to pastors and their flocks—"the winter of our discontent"; the springtide of approval; the mellow days of summer and autumn; an occasional holiday; a piece of deputation work; perchance a gracious valedictory presentation when a chapter is finished, or the volume of the book is well-nigh brought to an end. As a rule, it is well if there is nothing more to tell of. We are told the history of a time of peace is hard to write; and the pastor is a man of peace. His best work is done in quiet fields, where the laws of the spirit of life perform their ministry of help. As regards outward events, our friend's life was a fair type of the kind of life spent by thousands of his brethren who have done, and are doing, some of the best work under heaven.

The brief pastorates held at Houghton Regis, Beds; Brentford, Middlesex; and Newcastle-on-Tyne, among an appreciative people,

yielded valuable experience for the main task of life, which was accomplished at Newport-on-Usk between the years 1861 and 1885. At the close of this, his longest pastorate, and after two years' rest—made necessary by a chronic ailment, which had more than once interrupted his duties and threatened his life—Mr. Lance accepted the invitation of the church at Beckenham, where for three years, spite of much physical weakness and disability, he ministered to a gradually increasing church and congregation. The writer has more than once heard him speak of the time spent among his warm-hearted friends in Kent as “three of the most useful, and certainly three of the happiest, years of my life.”

The mandate of ill-health, however, came at last in an irresistible form. In 1890 he retired altogether from regular pastoral labour, resided for a time at Blackheath, and eventually went to live among his life-long friends at Wolverhampton. He had married, in 1845, Sarah Ann, second daughter of the Rev. A. G. Fuller (his tutor at Evesham), and grand-daughter of Andrew Fuller, of mission fame. This faithful helpmeet and sympathetic co-worker had died in 1869. After three years, Mr. Lance married Miss E. Salter, of Newport—an estimable lady, whose work in the church was highly valued. Her death occurred in 1891, during the brief period spent at Wolverhampton. Long before this, four of his children—three sons and a daughter—had found a home in South Africa. The solitary father resolved, at the close of last year, to follow them, alike for the sake of companionship and the prospect of benefit to health. The change to a warmer and dryer atmosphere appeared at first to do him much good. Ready and eager for work whenever strength permitted, Mr. Lance yielded to the request of friends at Port Alfred and Grahams-town, who desired to hear him preach and lecture. Early in August of this year he undertook the long and tedious journey from the latter town to Kimberley. Shortly after his arrival at the house of his eldest daughter's brother-in-law—Dr. Watkins, of Kimberley—Mr. Lance suffered from an attack of hemorrhage of the lungs. The best medical skill and the kindest attention of two trained nurses were bestowed upon the patient without avail—his end had come. Clear in mind and brave in spirit to the last, full of sweet thankfulness for the kindness of those around him, without any religious raptures, but sustained and soothed by an unfaltering trust in the

Gospel of the grace of God, our brother—to use the language of one of his relatives—“welcomed death, and went home as a trusting, loving child to his Father.” Just before the last sleep came upon him he sent loving messages to his children, four of whom reside in South Africa, one in South Australia, and one in England. Almost his final utterance was a quotation from his favourite poet Tennyson’s “Morte d’Arthur” :—

“ I have lived my life, and that which I have done  
May He within Himself make pure.”

On the receipt of tidings of his death the members of the Commercial Street Church, Newport, placed on record in their church book the following memorandum, expressive alike of their late pastor’s qualities as a public teacher and worker and their own esteem for him :—

“ Mr. Lance’s powers as a preacher placed him in the foremost rank ; but whilst his services were in eager requisition wherever he was known, by no people were they more highly valued than by the members of his own congregation. The large audiences that gathered for so many years to listen to him bore ample testimony to this. His popularity was due neither to displays of natural eloquence, nor to the vividness of his imagination, nor to the excellence of his rhetoric and elocution, all of which qualities he possessed in a very unusual measure ; but mainly, as we think, to his power of reverently and clearly expounding the words of Scripture, and to the intensity of his own intellectual and spiritual convictions, brought home irresistibly to the hearts of his hearers by his look, his action, and the wonderful pathos of his voice.

“ As a pastor, Mr. Lance was equally successful. His personal interest in every member of his congregation, his frank and genial manner, and the sensitiveness of his nature, made him an ever welcome visitor where homes were darkened and hearts were sad. But Mr. Lance’s labours were not confined to this church, nor to work directly spiritual. His energy appeared to be inexhaustible. He diligently served the School Board. He lectured frequently on the connection between Church and State, and his lectures were characterised by a rare force and a fine spirit which gained for him the esteem even of opponents. He became, moreover, one of the most eminent advisers and guides of public opinion in this town and district, and was ever ready to contend with his powerful eloquence for the truths of God and the rights of conscience.”

This witness is true. Mr. Lance was a preacher of rare merit. As he himself would have said about the matter, “ I don’t make sermons ; I try to preach and teach.” He was practical rather than doctrinal ; or, let us say he taught doctrine for the sake of conduct. Few men have

his gift for freshening old truths by showing their application to human need and duty. It was a positive joy to him to show how new the everlasting Gospel is, and must always be, when it is declared from faith to faith, and love to love. Nothing that remains of his writing—the few discourses published in the magazines and the volume of discourses on the Lord's Prayer—can convey to a stranger an adequate idea of his power to interest and profit those who heard him from year to year. He was as fresh and varied at the end of twenty years at Newport as he had been at the beginning. Of course this was due to the life within, an ever active mind, a warm, sympathetic nature, a spirit quick and ardent in its appreciation of things divine. A word should be said of his public reading of Holy Scripture. He loved this part of the service beyond the wont of most ministers, and, as a consequence, those who worshipped with him came to love it also. For the reader knew how to make the inspired word self-expository as he went along, without any comment of his own. His delight in English poetry, from Tennyson back to Shakespeare, enhanced his appreciation of the Hebrew poets—the Psalmists and the Prophets—and this, coupled with his spiritual insight, taught him the secret of their strength and beauty. It was a treat to hear him in the course of one of his lectures read or recite an "Idyll of the King," a few stanzas of the "In Memoriam," or a thrilling dramatic passage. But with the higher themes given him in Job, in David, or Isaiah, the reader rose to a higher level of his art, and read as one who had himself beheld the heavenly vision and felt the prophetic rapture. It was inspired reading of inspired words. None but a poet and a saint can attain to it. Milton's law of the poetic life as the basis of poetic work holds true here as in every other department. And the life is always greater than the work, however great and good that may be. All who knew Mr. Lance intimately, and knew his work as a preacher or a pastor, and as a servant of the public, agree in saying that the man himself was best of all. A devout Christian whose mental and moral culture had attained a lofty level, a true-hearted, generous-minded friend whose counsel was always welcome, a pleasant companion whom it was never anything but a joy to meet and a trouble to part from, he was loved, and trusted, and admired by all sorts and conditions of men, and most of all by those who came within the closest and most constant range of his character and influence. His nearest friends



were conscious of all this during his lifetime. Death has only made them more deeply conscious of it now. They hardly need to ask (as the late Laureate asks), in words that were often on the lips of our friend in thinking of the beloved who had passed "into the gates of the grave":

"And was the day of my delight  
As pure and perfect as I say ?  
•           •           •           •

"And is it that the haze of grief  
Makes former gladness loom so great ?  
The lowness of the present state,  
That sets the past in this relief ?

"Or that the past will always win  
A glory from its being far ;  
And orb into the perfect star  
We saw not when we moved therein ?"

The eulogium passed upon one of our English men of letters soon after his death is true of James William Lance, with the substitution of the word *preacher* for the word *poet* :—"It is much to be a preacher, such as he will be found ; it is much more to be such a man."

W. E. WINKS.

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## SOME MODERN PROBLEMS IN THE LIGHT OF ANCIENT TRUTHS.

### II.

LOOKING at modern social conditions in the light of Scripture history, we have indicated the intimate relation of political and social reform to spiritual religion, and discussed the assertion of those who charge upon the Bible the doctrine that poverty is a perpetual and inevitable evil. In continuation of this study we have now to deal with the fact that the authority of Christ's name has been invoked, as if it lent sanction to the idea of a Divine decree that poverty shall be perpetual ; and, furthermore, that many, who do not go so far as this, are accustomed to admit that our Lord displayed a supine acquiescence in the prospect that the poor will never cease out of the earth. The saying of His which is relied upon in support of this view is reported by Mark, and is couched in the following words : "For ye have the poor always with you, and

whosoever ye will, ye can do them good: but Me ye have not always." It is very difficult to understand how anyone reading the passage with fresh eyes can imagine that Christ meant what He is charged with teaching. Clearly Christ makes no reference to futurity. He makes no declaration of what shall be, and offers no prophecy of what will be the future condition of society. Addressing certain persons then standing round, He reminded them of a simple and most certain fact—viz., that they, His watchers and critics, have poor people always near at hand, and thus will never lack opportunity for benevolent work if they have a will to do it; whereas He Himself, the object of Mary's costly sacrifice, must soon be removed from their midst.

Following the guidance of Christ's teaching, and of the Scriptures which testify of Him, we may, indeed, advance beyond the negative position already taken up, and say, that so far from poverty being decreed to exist for ever on the earth, the prospect is held before men that it will hereafter cease. If sin is to be perpetual, then poverty, as one of its fruits, must be perpetual; but if sin is to be destroyed, and its destruction is the work which Christ came to do, then poverty, with every other bitter fruit which grows upon the tree, must fail in the dying of its root. The Hebrew prophets and psalms are full of oracles which promise man, through the Coming One, an age of painless plenty and peace as the result of salvation from sin. "Yet a little time and the wicked shall not be." "The meek shall inherit the earth," and "shall delight themselves in the abundance of peace." When all nations bless the Lord the earth will yield her increase, and all the ends of the earth enjoy God's blessing. But, clearest of all, we have, in the Book of Revelation, a picture of the ideal city, the perfect social order to be set up at last upon the earth. It is not a picture of heaven, but a picture of what will be on earth when judgment and mercy have done their work on all nations and churches, and the will of God is done on earth as it is now done in heaven:—"Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be their God, and He shall wipe away every tear from their eyes."

This view teaches that no efforts which man's wisdom can devise, and man's strength, wealth, science, legislation, or personal

devotion can sustain, will ever banish poverty until sin, the root of all man's woes, is exterminated. It teaches also that the work of preaching and teaching the Gospel is the best and most direct, the only radical cure of poverty which is in our hands. As of old, this Divine remedy is derided as beside the mark; this wisdom of God is foolishness with men. But when Christ came into the world, He came not with plans of political or social reform; not because these are vain, but because man's sanctified common sense would be able to work these out for himself; but Christ came with a Gospel for the poor—not for the poor only, but for the poor in an eminent degree—and this Gospel is the great weapon of His Church. Until, through the operation of this remedy, sin ceases, an equal and happy distribution of this world's goods is a natural impossibility. Until our race returns to the Father's house, and the far country is abolished by the repentance of its citizens, God cannot wisely preserve men from the fruit of their own doings; so while the need for chastisement remains, want, like every other natural effect of sin, is a mercy which Fatherly goodness must permit to work.

I do not doubt for a moment that the day of renovation will come. I see many and increasing signs of its coming. In the very wails and outcries of despair which fill the air I hear the sounds of that travail of which Paul wrote, and which now has become a widespread and self-conscious birth-pang of a more and more Christian age. In the new activity of national and civic bodies to discourage what is wrong, and to care for men rather than property; in the well-meant though often foolish dreams of social revolutionists, and in the thousand-fold varieties of Christian work—in all these things we may hear at least the rustling of forest leaves which tell that a wind of heaven is blowing, that a sickly calm no longer holds its stifling reign. Yes, a better day is coming. The aspirations and labours of the few are becoming the toil and expectation of the many. The hopes which only lonely prophets dared to entertain in former times are falling like sparks of heavenly fire on many lands, and hearts are kindling everywhere to feel the mercy Moses taught four thousand years ago.

Yes, the day is coming. But, meanwhile, "the poor are with us always," and, gladdened by this hope of the coming day, we may

the better study these words of Christ, to see what meaning they have for us.

They form part of our Lord's defence of Mary's action when she broke the alabaster cruse, and poured the precious ointment on the Saviour's head as He sat at meat. It was perhaps an imitative act. Something like it had been done some two or three years before by a woman of ill-fame in the joy of being washed from sin by the holy sympathy of Jesus. If, as some suppose, Simon, the leper of Bethany, was the same as Simon the Pharisee, and that Mary was his daughter, she would know all about that former act. She would remember the scant courtesy shown to the peasant prophet by her proud father before the days of his leprosy. She would remember Christ's rebuke, and how He took that fallen woman's tears as a substitute for Simon's unpoured oil. Remembering the lack of honour shown to Jesus on that former day, Mary may well have been inspired to emulate the lowliness and lavish love of the sinner whom she once despised. But, in any case, her act was one of overflowing gratitude and adoration. Christ had brought to her life such blessings that in comparison the costliest gifts seemed valueless. He taught her such deep truths, and filled her soul with such sweet light and peace, that to pour out something precious on His head was an unspeakable relief. There was her brother Lazarus sitting there. He had been sick, had died, was buried and bewailed, but now he was alive again. For three days Mary had been grieved and almost angry with Jesus, because, while healing multitudes, He left His dear friend, her brother Lazarus, to die. She was full of sorrow now because of those dark thoughts. Jesus had not only raised her brother from the tomb, but had come into the midst of the men who were determined to put Him to death, and she sorrowfully foreboded that Jesus was about to die, and to die for the sake of coming near to do her and her loved ones good. Her repentance was kindled by His goodness. She had sinned against His goodness, deeply, cruelly sinned, and she naturally remembered how Jesus had once said that great love grew from great forgiveness, and this thought found expression in her deed. It was indeed, as Jesus said, a "beautiful work." An economist of the utilitarian school might see no use in it whatever. For softening and cooling the skin, a little olive oil, worth less in the market than

could be named in coins, would have done just as well. Judas, with his arithmetical mind, his practical good sense, and his well-known liberality to the poor, thought the deed wasteful, wicked, a misuse of property. But Christ, who felt the love of Mary come with healing coolness to His burning heart; Christ, who knew that Judas was even then ready to sell his Master for thirty pieces of silver; feeling and knowing this, Christ would inwardly contrast the hideous work that mercenary traitor was planning in his brain with the act he blamed in Mary; and so, setting one against the other, He turned round with righteous anger to Judas and all who sided with his words: "Let her alone; why trouble ye her? She hath wrought a good, beautiful work on Me. For ye have the poor always with you, and, whensoever ye will, ye can do them good; but Me ye have not always."

These are solemn words. They fell with terrific power on Judas. Being resented by an unrepentant heart, they angered him to go out and make a bargain with the rulers to sell Jesus into their hands. They are words which must make us either better or worse. They smite us like a flail, and if we are only chaff, and not good wheat, the wind will carry us away as refuse from God's threshing floor. "Ye have the poor always with you." We know that this is still true, and likely to remain true for many a long day yet. But "ye can do them good"! Ye have the power to do them good "whensoever ye will." Is that true? Do we believe that? Thank God, there are to-day countless multitudes who believe it, and are doing good day by day, and year by year. There is probably not a church from one end of the land to the other which has not some workers in this field. There is scarcely a class of needy persons, or a form of want which can be named, which some Christian men or women are not trying to meet. The world has no idea of the multitude of beautiful works which are being wrought day and night in England. The Christians who are doing these works in one place and fashion seldom know what others are doing, and sometimes moan as if they alone were alive and busy. Christ has a myriad hands, but only He, the Head, knows what each hand is doing. It is better so, for hands were not made to stare at one another's doings; still less were they made to shout to one another, "Come, see my zeal for the Lord." But having said this, with full knowledge of its truth, and with great joy that it is true, I still deplore that many have no faith in the real accomplishment

of good in and through the activities they vaguely hear of; and some good people have no heart to join in or support these works, because they believe them to be woefully unsuccessful, if not totally in vain.

But, "ye can do them good," said Christ. What did He mean by good? Did He mean, "It is in your power to abolish poverty"? No; for it is not. No new land laws, no land nationalisation, no multiplication of yeomen, no migrations, no measures of relief, can dig the roots of sin out of humanity. The extermination of poverty will be a crowning blessing which will follow, not precede, the reign of righteousness. But all these works may do some good to men. If they cannot effect all we long to see, they can effect something; and, whensoever we will, we can assist such efforts of this class as appear most sagacious and well-planned.

But while all these works, and many more, come within Christ's words, I think He had something simpler, more personal, and more potent in His mind. Mary had done good to Christ. Now, what had she done? To One whose mind was set on such vast plans as His, and to One who was about to die, a little fragrant odour was nothing; to One about to die upon a cross a little Oriental luxury to charm the senses was in itself of no account. But to be cared for was much. To feel that, while enemies were seeking His life, and a traitor was scheming to make a paltry profit by His blood, there was one who poured out her treasure upon Him without counting the price, this was a joy Christ would leave heaven to seek and find on earth. So, whensoever ye will ye can do good to some lonely, sorrowful, weary, sick, aged, helpless, downcast son or daughter of poverty. Great and statesmanlike plans are good. We are bound to use our brains for God, and "blessed is he who considereth the poor" in the mass as well as one by one. But great plans are slow, and, while they are being developed and wrought out, people are pining and perishing. No other man and no organisation can do the things which each unit in the city may do apart, if only the will be there.

"Show us the good you are doing," many say. "We see the woes and miseries of multitudes, but where are the benefits produced by all these years of Christianity?" Now, that seems a reasonable challenge. But I am not sure that it is reasonable,

because, while it is easy to point to facts, we cannot give eyes to see. From history such inquirers may learn of wonderful changes for good. But history is too big for most people; they prefer tit-bits. Then take one sample case. When Christianity was young, two thousand gladiators fought with each other or with wild beasts, and more than half of these perished in the Roman amphitheatre in the course of one great show, while Cæsar and twenty thousand spectators laughed and shouted with delight. Now a single murder plunges all England into horror and pity and righteous wrath. The leaven of our Lord has wrought that change. In pagan Rome not a single institution of benevolence existed. In London to-day they are so numerous, that a most imperfect list of their names and objects fills a volume of three or four hundred pages printed in small type.

But, while pointing to these sample facts of history, I prefer to make another answer. The best works are done in secret, and the deepest good is most invisible. Christ had done good to Mary, but could those around see all the marks of His handiwork in Mary's soul? Nay; but Mary felt the good; and all the prayers and labours of her life thenceforward were the fruits of that unseen good which Christ had implanted in her soul. The deepest good is ever most invisible. A kind word, a look, a touch, a silent clasp of the hand, a bedside prayer, a wayside greeting, may do more real good to a man's troubled spirit than the costliest gift. What the poor feel more acutely than anything to-day is the treatment which makes them aware at every turn that they are not counted as brethren by the majority of those who have abundance. They do not go into rapture over cold subscription lists. If you want to see good done you must get within sight of a man's heart; you must know the man and the man must know you, and then you may see a little, though not all.

It follows from these facts that your best chance of seeing good done is to do it yourself. Even then the best results of your work will be hidden from your eyes. When you have left behind you a cup of cold water, you cannot feel how fresh it is in yonder feverish mouth. When you have left a blessed sense of friendliness in some struggling soul, you cannot feel the new strength, and hope, and courage, the new capacity

for faith in God and man you have diffused. But what of that? It is there. It is a hidden treasure. But your work is with the man you served, and your work is with God; and if you have not done that deed for hire of self-complacency, or of human praise, your reward will come from Him who seeth all, and remembers all He sees.

T. VINCENT TYMMS.

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## LORD TENNYSON.

THE nation was profoundly moved when, in the morning of October 6th, it became known that Tennyson—the foremost poet of the Victorian era—had passed away. He has for more than fifty years been one of the great forces of our national literature and life—the most thoroughly representative poet of his age. This is not the time to attempt an elaborate estimate of his genius, or to indicate the extent to which he has influenced the best and highest thought of our time. He has been not inaptly described as our English Virgil. As a descriptive poet, a keen and clear observer, familiar—especially in the realm of imagination—with the intellectual riches of the world, he was unrivalled. His scrupulous accuracy, his subtle delicacy and truthfulness of touch, his richness and glow of colour, and his exquisite melody have commanded universal admiration. He was not so great a thinker as Browning (though the music of his speech often hides his strength), nor did he, perhaps, in any sense greatly outstrip the average thought of his day. He was essentially an interpreter, an exponent, and a consummate literary artist rather than an inspired prophet. Edmond Scherer says of him, in a passage which those who do not know it will be glad to read, “Tennyson has a consummate mastery of rhythm; he has an extraordinary wealth of vocabulary; he has taste, grace, distinction, every kind of talent and refinement; he is the author of lyrical pieces unrivalled in any language, some breathing the subtlest melancholy, others vibrating like a knight’s bugle horn; and he lacks only one thing, the supreme gift, the last flight, which carries Ganyমে into the empyrean, and throws him breathless at the feet of Jove. He sins by excess of elegance; he is too civilised, too accomplished. There is no *genre* that he has not attempted, whether grave, or gay, or tragic; whether idyl, ode, elegy,



epic, or drama, there is not one in which he has not brilliantly succeeded. And yet we may almost say of him that in no one direction has he sounded the deepest depths of thought. In passion there are ardours, in the mind there are troubles, in life there are bankruptcies of the ideal, which the note of Tennyson is incapable of expressing." Tennyson's warmest admirers are conscious of the limitations of his genius. He was a true seer, and had a wider sweep of vision than most of his compeers; but it is as a reflective artist that he was supreme. He was the master of a flawless style, and it is vain to expect a nearer approach to perfection than he displayed. He moves about the world of old romance, clad in richly-embroidered armour, with a sort of kingly freedom. How light and graceful his touch, how wonderful his cunning of hand, how intense and yet austere, how passionate and yet restrained, how rich and many-voiced his melody, how statuesque his finish! He will not take high rank as an epic poet, nor have his dramas added in any way to his fame. His greatest work is his "In Memoriam," though the finest of his verses are at the close of Arthur's farewell to Guinevere. Their sonorous music thrills us as with the power of a magnificent organ roll. Tennyson's muse is always pure. He has worn throughout "the white flower of a blameless life," and of him, not less than of his predecessor, it may be said that he hands on "the laurel greener from the brows of him who uttered nothing base." He has taken a noble stand against the materialism, the scepticism, and the moral corruption of the age, and is a distinctively Christian poet. He does not indeed introduce into his poetry explicit affirmations of the specifically Christian doctrines of sin and salvation. On this point he was unduly reticent, and might, without any violation of the canons of poetic art, and in strict accordance with the truth of things, have given larger prominence to the principles of Christ's redemption. In such a work as "In Memoriam," there ought to have been a more distinct reference to the conditions by which the state of the soul after death are determined. It is as false in art as it is in theology to leave out of view the most important factor in the case. But this defect notwithstanding, Tennyson's standpoint is Christian. The truths of the Gospel are everywhere implied. There are allusions which would be meaningless apart from them. They constitute the background of his presentation of life. They give the

tone—a healthy, elevated tone—to his writing. His theory is neither naturalistic, humanitarian, nor pagan. He bears unequivocal, though often indirect, testimony to those great spiritual verities which, as Coleridge expressed it, are bound up with the tap-roots of our being. He is a believer in historic Christianity, in the “Strong Son of God,” who is also “The Resurrection and the Life,” and who, as the immortal love, has made us immortal too. Years ago he was called, but unjustly, an apostle of doubt. He certainly would not admit that doubt is necessarily “devil born,” but he was no advocate of flippancy, superficiality, and irreverence, nor did he glorify doubt or regard it as other than a painful but often inevitable transition. He described Arthur Hallam as

“One indeed I knew  
 In many a subtle question versed,  
 Who touched a jarring lyre at first,  
 But ever strove to make it true!  
 “Perplex in faith, but pure in deeds,  
 At last he beat his music out.  
 There lives more faith in honest doubt,  
 Believe me, than in half the creeds.  
 “*He fought his doubts and gathered strength,*  
 He would not make his judgment blind;  
*He faced the spectres of the mind*  
*And laid them: thus he came at length*  
 “*To find a purer faith his own,*  
 And Power was with him in the night.”

Had the abettors of doubt dealt fairly with these stanzas, they could not have claimed the Laureate as one of themselves. It is not the Scriptures only that suffer from garbled quotations.

There are scores of men in our churches to-day who can do no other than speak gratefully of the influence which Tennyson had over them in their early manhood, and of the help they derived from his teaching in days when they too, like Arthur Hallam, were “perplex in faith.” When many were dazzled by the discoveries of physical science and alarmed by its agnostic tendencies; when exaggerated claims were made for reason as the sole arbiter of truth; when the revolt against the supernatural was, in consequence of Strauss’s ponderous speculations and Renan’s sickly sentimentalism, at its wildest; when there was no voice to guide either in science,

logic, or metaphysics; it was to such men an illumination and a joy to be reminded of another path which led to a restored and confirmed faith. Knowledge is much, but it is not everything, and we must not be blinded by its glare. Sight reveals many wonders, but its sphere is limited, and there are realms of life into which it cannot penetrate, realities of infinite moment which it cannot discern. The processes of logic are in their own place invaluable, the scientific method is supreme in the domain of science, but truths exist which cannot be discovered in the laboratory, and which elude the sharpest test of the demonstrator. We are often bound to believe, even where we cannot prove. Cleverness, ambition, love of progress, self-confidence, may miss the mark, when humility, reverence, and purity of heart will bring us directly to the feet of God.

“That which we dare invoke to bless  
Our dearest faith, our ghastliest doubt;  
He, They, One, All; with, without;  
The Power in darkness whom we guess.

“I found Him not in world or sun,  
On eagle’s wing, or insect’s eye;  
Nor thro’ the questions men may try,  
The petty cobwebs we have spun.

“If e’er when faith had fallen asleep,  
I heard a voice: ‘Believe no more,’  
And heard an ever-breaking shore  
That tumbled in the godless deep;

“A warmth within the breast would melt  
The freezing reason’s colder part;  
And, like a man in wrath, the heart  
Stood up and answered, ‘I have felt.’”

It is singular that one of Tennyson’s last published poems—the lines suggested by the death of Prince Victor—contain a most impressive description of the last enemy as it stood before him transfigured and glorified:—

“The face of Death is toward the Sun of Life;  
His Shadow darkens Earth: his truer name  
Is ‘Onward’—no discordance in the roll  
And march of that Eternal Harmony,  
Whereto the worlds beat time, tho’ faintly hear  
Until the great hereafter.”

But no words have, since his death, been so frequently on the lips of his admirers or so frequently quoted as the beautiful and touching poem with which he closed his volume of three years ago. He has now "crossed the bar" under the guidance of his Pilot Christ :—

"Sunset and evening star,  
And one clear call for me !  
And may there be no moaning of the bar  
When I put out to sea.

"Twilight and evening bell,  
And after that the dark !  
And may there be no sadness of farewell  
When I embark.

"For tho' from out our bourne of Time and Place  
The flood may bear me far,  
I hope to see my Pilot face to face,  
When I have crost the bar."

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## IS ORGANIC UNION POSSIBLE BETWEEN BAPTISTS AND PÆDOBAPTISTS ?

THIS is one of the pressing questions upon which the Baptist denomination should make up its mind without delay. Nothing can be more perilous, or more likely to be productive of future mischief, than the *drifting* process in a matter so momentous as this. Whatever steps are taken should be taken through the deliberate decision of the denomination as a body, after it has well and gravely considered the bearing of the matter upon our past history as a denomination, upon the meaning of our present separate existence, and upon the claims of truth generally. It is necessary to guard against being prematurely committed to plausible compromises by men who, however zealous and sincere, do not represent the convictions of the heart of the Baptist body ; and we think it is time that Baptists should, in some unmistakable way, make known the real deep-seated thought of the denomination ; for there is no doubt that the persistent suggestions of compromise that are being made by some of our leaders are already weakening our special testimony to the truth, for outsiders naturally interpret these utterances as representative of the trend of thought in Baptist circles generally.

Of course, it is quite unnecessary to inform our readers that we

admire and love not a whit the less those brethren whose convictions of right in this matter run counter to ours. There are those among them for whom our admiration is unbounded and our love is strong; but we are certain that no one will concede more readily than they, not only our claim, but also our urgent duty, to plead for what we believe to be right and true, just as we hold them justified in proclaiming and seeking to propagate their own convictions. Our chief aim in this article is to rouse the denomination to face the question, and to speak out upon it, lest silence should be mistaken for approval of what Baptists do not really approve.

A concurrence of circumstances is now forcing this question upon our attention. First, the famous talkers about the "Reunion of the Churches," at Grindelwald and elsewhere, have of late loomed rather largely before the public eye; and so the problem of union is "in the air," and, possibly, near enough for the inhabitants of the earth to pause for a moment to consider it. Next, a well-known and widely-respected Baptist minister has just resigned the pastorate of a Baptist church in order to undertake that of a Congregational church. Probably this is not the first secession of the kind in the history of the Baptist denomination; but Mr. Meyer has effected the transition in a unique way. He professes no change of conviction, but, though still a Baptist, sees no difficulty in sanctioning infant sprinkling as well as believers' baptism. Further, Dr. Clifford—one of the noblest and strongest names in our denomination—has recently, in the *Review of the Churches*, emphasised what seems to him the significance of these events, and, unless we misunderstand him, plainly suggests that the time is ripe for our organic union with Congregationalists. Dr. Clifford also—not without a measure of plausibility—presses into his service the curious state of affairs that has subsisted at the Metropolitan Tabernacle since the lamented death of Mr. Spurgeon; but this has been due to such a complicated set of circumstances—many of which delicacy forbids our commenting upon—that it is more just to leave it out of account in the matter we are discussing—at least, for the present. But perhaps there is sufficient remaining to give weight to the questions asked by Dr. Clifford: "Do these facts indicate a tendency? Have we here clear and palpable signs of the trend of denominational life in England? . . . These are grave questions, not only for Baptists, but for all who take

any real interest in the will of the Lord Jesus in regard to baptism. Is the Baptist testimony, *through a distinct and separate organisation, ended?*” We thoroughly agree with Dr. Clifford that the question is a momentous one. It is a time when all who love the Word of their Lord should bestir themselves, lest they rashly betray the truth for the sake of a specious union. This is our complete justification for bringing the matter again before the Baptist body, and for simply and earnestly expressing our own convictions with regard to it.

In drawing conclusions about the “trend of thought” in the Baptist body, it is necessary to discriminate very carefully between Baptists and Baptists, for there are variations within the type of considerable importance. There are “Close Communion” Baptists, who hold undeviatingly to the apostolic order—namely, that believers’ baptism should precede fellowship at the Lord’s Table; “Open Communion” Baptists, who admit members of all evangelical churches to fellowship at the Lord’s Table, but have their church membership exclusively composed of baptized believers; and, lastly, Semi-Baptist or “Union” churches, that are nominally Baptist, but consist indiscriminately of Baptists and Pædobaptists.

The value of calling attention to these distinctions, with the view of discovering the “trend of thought,” becomes obvious as soon as we point out that, when we omit the Metropolitan Tabernacle, for reasons already mentioned, the “signs of the times” to which Dr. Clifford calls attention are confined to the Semi-Baptist or “Union” churches. This fact changes the whole aspect of the interpretation of these “signs.” We should be very sorry to believe or to imply that there are no thoroughly loyal Baptists in this extreme section of the body, but it is clear enough that their logical relation to the scheme of organically uniting Baptist and Pædobaptist churches differs very significantly from that of the other constituents of the denomination.

On this account, the movement involved in Mr. Meyer’s passage from Regent’s Park to Christ Church is comparatively unimportant, and its significance but slight. It involves, of course, some minor changes in his own personal position, but the most important matter—namely, the composition of the membership of his church—remains substantially unchanged. Regent’s Park Church is a union of Baptists and Pædobaptists; so, under the new arrangement (unless it proves an abortion), is Christ Church. Leaving aside the probable practical

results, the principle asserted is the same; in both cases we have an organic union of Baptists and Pædobaptists. That there is any movement in the direction of universalising the principle of Union-Churchism among the main body of Baptists we have not as yet seen any evidence adduced; nor do we think that a wide knowledge of the facts would support such a theory. So much for the actual "trend of thought" in the denomination.

But it still remains to ask the question whether any new circumstances have arisen, any new conceptions of infant baptism, either on the side of Baptists or Pædobaptists, which make it possible, without sacrificing what is essential in Baptist testimony, to combine the believer's baptism and the infant's font. One very satisfactory feature in the present treatment of the Christian ordinances is, that it shows a growing perception of their inner content and import. No one but the most ignorant would now accuse Baptists of existing for the sake of a mere rite. The question is being more profoundly understood, and it is being realised, even by Pædobaptists, that we are *par excellence* the champions of spirituality and inwardness. A careful study of Church history has shown that the Christian ordinances have been inextricably interwoven with the whole fabric of the Church's belief throughout the moving centuries, and the examination of the present situation has shown that they still influence and mould, as well as express, vital beliefs, and must do so as long as they exist. It clears the air for decision when we find it recognised on every hand that a change in our attitude towards infant baptism means the letting loose of a new force that must, sooner or later, fundamentally modify our views of Divine truth. There is a growing recognition of the important fact that the ordinances are more than the confession of an individual; that they are also the constant expression of the inner life and thought of the entire Church; that ordinances and beliefs are inseparably intertwined. This position leads us directly to a conclusion which is diametrically opposed to Dr. Clifford's, when he says: "Both (Baptists and Pædobaptists) are coming more and more to agree that baptism does not qualify for church membership, and is not necessary for it." If, as Baptists have ever held—and, I believe, still hold with growing clearness and force of conviction—the ordinances express the fundamental beliefs of the Church, and if the mutilation or neglect of them imperils these

beliefs—and history abundantly attests that it does—then it is a grave wrong to allow the individual to play fast and loose with a matter of such solemn importance. The individual *as an individual* may please himself; but, in joining the Christian Church, he must identify himself with the essential life of the universal, and allow the universal to express itself through him in its own complete and suggestive way. Baptists, therefore, cannot accept union by the simple but disastrous method of ignoring the obligatory character of the Christian ordinances, for that would simply mean the abandonment and betrayal of our most important testimony.

Having seen that the significance of the ordinance of baptism cannot be ignored, or even rendered unimportant by being relegated to the limbo of “individual option,” we must now inquire whether the *interpretation* of infant sprinkling has undergone, or can undergo, such a change as will enable us to reconcile the baptistery and the font. The improbability of such a reconciliation is sufficiently obvious. It is now well known that infant sprinkling arose through very dangerous misconceptions of truth; and it was so well suited to express these deadly errors, that it played no small part in holding the Church for centuries in these grim fetters of untruth, and even to-day, over a wide area, it holds the fetters as fast as ever. Believers’ baptism, on the other hand, was clearly intended by our Lord to express in the most impressive way the central truths of His Kingdom. It is very unlikely, to say the least, that the utterances of that which was created by deadly error, and of that which was commanded by the Lord of truth, should ever become reconcilable. There can be no reconciliation unless one or both become meaningless, and this not only *ought* not to be, but *cannot* be; for any and every Christian ordinance will force men to give it a meaning; and, even though we might conceive of circumstances in which infant baptism would be so interpreted as to offer the minimum of opposition to believers’ baptism, its possibilities of future mischief would remain unimpaired, and we dare not make our bed even with a *sleeping* serpent. Evil must be destroyed *at the root*. This was the determination of our martyr-fathers, and we must aim at nothing less.

But we have been merely supposing a case. The serpent is not asleep; it has not even one eye shut. Infant sprinkling is, as usual, forcing its advocates to interpret its inner meaning, and there are two



leading current interpretations, both of which, as we might well have expected, are in direct opposition to the teaching of Christ through believers' baptism. It is important to remember that that old enemy of the truth, the doctrine of baptismal regeneration, still holds sway over a very large section of the Christian Church, and that the most powerful opposition to it will be removed if Baptists dally with the font. We rejoice that that pernicious error has so largely lost its hold upon the Free churches; but it is no vain boast to say that this has come to pass largely through the uncompromising loyalty of Baptists to their Lord's command. If we weakly compromise now, we shall undo the work of many generations, and the whole realm of "baptismal regeneration" will give a great shout of triumph. No matter what meaning we try to give our action, it will be a distinct and overwhelming gain for sacramentalism and sacerdotalism, and our whole history will be stultified.

I have said that there is now current another interpretation of infant baptism which is equally opposed to the central teaching of believers' baptism. This is the teaching that is finding favour among the leaders of Pædobaptist Nonconformists as a substitute for the discarded absurdity of baptismal regeneration; and yet Baptists are invited to accept infant baptism with this new meaning attached to it. Dr. Clifford shall once more state the case for us:—"So far as I can see, the Independent churches are anxious to witness (1) to the right of a child, as a child, to the blessings of God's redemption; (2) to the certainty that the child, as a child, is actually God's child; and (3) that the home is to be consecrated by the Church as the training ground for discipleship to Jesus Christ. Now, the Baptist churches are convinced that it is their duty *not to contradict* that witness, but to accept it in its substance and essence, *in so far as it can be made without displacing what they regard as New Testament baptism.*" But this last sentence, which we have italicised, reveals just where the difficulty lies. In order to give the three-fold Independent witness as given above any relevancy, the allusion must be to the interpretation of the rite of infant baptism. From this immediately follow two consequences: we are compelled to consent to the displacement of New Testament baptism, for infant baptism would be stultified if all were baptized again on profession of their faith; and, further, we make baptism a mirror and an expression of beliefs that are

mutually contradictory. In believers' baptism, we affirm that a man has *become* a child of God by personal belief in the Lord Jesus Christ, and, therefore, by implication, that, *in a very important sense*, he was previously *not* a child of God.

There is no need to enter here into a discussion of God's relation to non-moral child-life; we need not fear that such life will lose its *rights*. But the Church and its ordinances move in the sphere of spiritual forces. It was by overstepping these limits that the dogma of baptismal regeneration was found necessary in order to *make* an infant, without spiritual consciousness, a "child of God." It is for the same reason we are now asked to recognise infant baptism, not as *making*, but as *declaring* such an infant a "child of God." The latter perversion of the ordinance is more insidious than the former; and just as Baptists, by their loyalty to believers' baptism, have effectually opposed sacerdotalism, so, by the same loyalty, they must now make a firm stand against this insinuating pseudo-universalism. Christian baptism distinctly teaches that, "except a man be *born again*, he cannot see the Kingdom of God"; that a man *becomes* a child of God by spiritual as distinct from natural birth. To apply the same baptism with the same assertion of being a "child of God" to a babe incapable of spiritual exercises is to confound things that differ, and to obliterate grave and vital distinctions. We do not think Baptists will be deceived by this new and subtle attempt to reinstate the unscriptural rite of infant baptism upon a new basis. As long as it exists it will hatch mischief. The sooner we realise that believers' baptism and infant sprinkling are absolutely irreconcilable, the better for us as a denomination, and the better for the sacred cause of truth.

I confess that I don't understand what can be meant by the statement that "the home is to be *consecrated* by the Church." It looks strikingly like sacerdotalism trying to come back into our midst in a new form. Of course, the reference is to infant baptism, otherwise it is irrelevant. So it is necessary for the Church, through its minister, to *consecrate* the home by baptizing the infant children. Unless this is flowing rhetoric without any meaning, it is barefaced sacerdotalism. The less of Church and ministerial officialism there is in the homes of the people the better. People are only too prone to imbibe sacerdotal ideas, and we should guard against every appearance of priestism with

sacred jealousy. It is part of the mission of Baptists to teach the people that the only thing that can consecrate their homes is, *not the Church*, but their own godly lives; and the only thing that can *consecrate* their children is to "bring them up in the nurture and admonition of the Lord." We shall betray our trust as a denomination if we countenance in the slightest degree anything that savours of sacramentalism and sacerdotalism.

It is not for us here to discuss the relation of the Church to the religious education of the children, whether to point out the shortcomings of the past, or to suggest more effective methods for the future. It is a great question, but is not relevant to the matter in hand in this article; for it is the bounden duty of all Christian churches to teach the young as early as possible the truths of the Gospel of Christ.

We conclude, then, that uncompromising loyalty to Baptist principles was never more urgently demanded than at the present time. Gladly would we combine in organic union with Christian brethren if we could do so without injuring the interests of truth; but we dare not allow our testimony to be stultified, or even weakened, and our first watchword is *truth*. Meanwhile, we point the way, and pray and hope for that return to the simplicity of the Gospel which will introduce the good and glad time of abiding unity.

Salendine Nook, Huddersfield.

J. THOMAS.

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## THE AUTUMNAL MEETINGS.

**B**ECAUSE of the Missionary Centenary, the autumnal meetings of the Baptist Union this year have been held in London instead of in some provincial centre; and, for the same reason, the meetings in connection with the Union itself have been fewer than usual. As the chairman of the closing gathering remarked: "We of the Baptist Union have taken a back seat; but that has caused us no anxiety. It is right that the Missionary Society, celebrating its Centenary, should have the premier position." Instead of, as usual, occupying one day of the Union week, the missionary gatherings were spread over more than two out of the four days during which the meetings continue. But the special interest attaching to the Centenary drew together a larger number of ministers

and delegates than have ever before attended an autumn assembly, and made the series of gatherings one of the most interesting and memorable ever held in connection with the Baptist denomination. Yet, in some respects, the meetings are more enjoyable when held in a provincial town. In London the places of meeting are so far apart, the meetings themselves so enormous, and the distance from one another at which the delegates are located so great, that fellowship with old friends from various parts of the country is more difficult, and attendance at all the meetings almost an impossibility. It was impossible not to be amused at the look of dismay on the faces of some of the country delegates, when told on Monday afternoon of the various conveyances they would have to take to reach their hosts' houses, and informed that they could not expect to arrive for some hour and a half after the close of the evening meeting. "Of all the 1,200 delegates," we heard Mr. Mills say to one gentleman, "not one is being entertained within the City of London." To provide for so many must have involved the Hospitality Committee in enormous labour, and its two secretaries especially, the Revs. F. A. Jones and W. J. Mills, deserve well of their brethren.

The opening meeting, at which the President's address was delivered, was held in Walworth Road Chapel. Tuesday and Wednesday were spent at Exeter Hall. The Union meetings on Thursday morning and afternoon were in the familiar meeting-place, Bloomsbury Chapel, and the closing soirée was at the Memorial Hall, the headquarters of Congregationalism. For the Union meetings an agenda paper, in the form of a handy little book, was distributed, containing not only the order of procedure and the resolutions to be proposed, but the words of the hymns to be sung, among which were several new to us, which we thought very beautiful. For example, Mr. T. H. Gill's hymn, containing the verses—

"Doth not the Spirit still descend,  
And bring the heavenly fire?  
Doth He not still Thy Church extend,  
And waiting souls inspire?"

'Come Holy Ghost! in us arise;  
Be this Thy mighty hour;  
And make Thy willing people wise  
To know Thy day of power"—

beautifully expressed the aspirations of the delegates on Thursday morning, after listening to the Rev. W. J. Henderson's thrilling paper on "Divine Power, the Need and Heritage of Christian Workers." The discussion which followed the paper was well sustained, the Rev. James Mursell, of Derby, especially, the only young man who spoke, making a modest and common-sense speech. Mr. Aldis, who was on the platform, was specially called for by the assembly, and out of his large and deep experience uttered some cheering words to the less endowed workers in small spheres.

Mr. Aldis, the patriarch of the denomination, presided over the devotional meeting which was held at the Metropolitan Tabernacle. "His very presence is an inspiration to me," was the remark of one of the leaders of the denomination in private. Mr. Aldis' many friends and admirers will be gratified to know that, though eighty-four years of age, he is in stronger health than for several years past and that his voice retains sufficient strength for him to be well heard by all the 5,000 gathered within the Tabernacle.

Mr. Roberts made an excellent chairman, so punctual, so cheery, so quick to perceive the humour of the situation, and to gather and carry out the mind of the meeting, so ready with an appropriate word, now humorous, now solemn; so that all went smoothly and brightly under his guidance. The usual remark, that his address on "The Witness of the Bible to the Kingdom of Heaven on Earth," "sustained the best traditions of the chair," was more than usually justified in his case. The subject has more than once been dealt with from the chair before, but the treatment was fresh, practical, and inspiring. No part was listened to with deeper attention than his recitation of two of the popular songs of the masses at the great labour demonstrations of the day, entitled the "Coming of the Light," and "Bide your Time," and deep was the solemn feeling of responsibility in many hearts as he went on to say:—

"These hymns seem to us to have in them a two-fold capacity. They may become the roar of the conflagration of Gehenna. They may become the 'voice of many waters' of the Hallelujahs of Salem. It is for us to determine which way the balance shall incline."

But those of us who go to the Union meetings with a desire for guidance as to the attitude we ought to assume towards the social questions which are agitating the community at the present time, and

the part we ought to take in seeking a solution of them, are rather confused than edified by the various counsel we receive from the leaders of the denomination; while many of the utterances are so general and so carefully guarded, that they afford little distinct guidance to perplexed minds. A public discussion between Mr. Greenhough, who so warmly pleaded that social questions should not be dealt with in the pulpit, and Dr. Clifford, for instance, many of us would be thankful to have the opportunity of attending.

Thursday afternoon was occupied by a conference on "Work in the Villages," introduced by a sympathetic address from the Rev. T. M. Morris, followed by uncommonly pithy and forcible five minutes' addresses from village pastors and local preachers. Plain speaking was asked for and given. "Will you hear a word from Dr. Glover?" said the President at the close, and in a sentence or two the Doctor made a defence of the overworked City minister. "I know nothing of village work. When there are ten days in the week, I hope I shall begin to know something of it. But let us all work together, and let us remember that a difficulty is a Divine crown which it is an honour to wear."

The Soirée which brought the week's proceedings to a close was largely, almost too largely, attended. The tea arrangements were utterly inadequate, but the subsequent meeting was of great interest, two young ministers, Rev. J. T. Forbes, M.A., and John Thomas, M.A., delivering eloquent addresses on Free Church and Baptist principles; and the Rev. J. G. Greenhough, M.A., closing with an address of great spiritual power, on the central truths of the Gospel as the staple of our preaching. In some respects Mr. Greenhough, in this memorable speech, rendered more timely and effective service than any other man could have done.

Mr. Baynes and Mr. Myers must feel a sense of relief and thankfulness that the Centenary celebrations are over, and that this year of unusual toil and strain is drawing to a close. But they will also feel greatly encouraged by the review of the achievements of the past, to which the Centenary meetings have led, and by the devout enthusiasm in the mission cause which they have evoked.

"Mr. Baynes has admirably arranged his platform," said Mr. Belsey, of Rochester, at the Young People's Meeting. And so we all say. There were fewer sermons than at the Centenary celebrations

in the Midlands, fewer speeches from leading ministers, and no opportunity of photographing groups of delegates, inspecting relics of the founders of the Society, and little pleasures of that sort; but there were more addresses by the missionaries themselves, more reference to the work of kindred societies, more endeavour to interest the ladies and the children in the cause. Perhaps the chief want was more detailed reference to the foundation and early days of the Society, and of foreign mission work generally, and more particulars concerning the great and good men who first went down into the dark mine of heathenism to bring up treasures for God, and of the no less noble and devoted helpers who "held the ropes" at home. Carey and Knibb, Fuller and Ryland, are names to conjure with. Such reference we had in abundance at Nottingham, Leicester, and Kettering; but those who had not the privilege of going there must have missed it in the London meetings.

Most of the meetings were a magnificent success, in numbers, in the interest of the speeches, and in the enthusiasm of the audience. Perhaps the only exception was the meeting of Tuesday afternoon, bearing the portentous title, "An Evangelical Missionary Centenary Alliance Thanksgiving Meeting," of which we expected great things. The weather outside the hall was dull and heavy, and some of us did not find it very different within. Perhaps the speakers had been set an impossible task, in being asked to give a sketch of the history and work of the societies they represented, the result being, in several cases, speeches which resembled, as one minister expressed it, "the dry bones of a report." The Rev. Charles Kelly earned the gratitude of the audience by giving them a chance to laugh after nearly two hours' waiting for it; and Mr. Albert Spicer made some good points. The Ladies' Meeting of the following afternoon, bright, interesting, and often thrilling, gave point to his remarks on the value of women's work. He told of the new departure of the London Missionary Society in admitting ladies on the Board of Directors. When, we wonder, will the Baptist Missionary Society follow suit, and when will it appoint more freely women as missionaries? Perhaps the Committee are afraid their experience might be like that of Mr. R. N. Cust, who, a few years ago, remarked that he had known missionary brotherhoods and missionary sisterhoods, but that, so far as he saw, the brotherhoods generally

ended by marrying the sisterhoods. We do not know that if it were so there would be much harm in it. It would certainly be preferable to James Gilmour sending home for a lady whom he had never seen.

The speeches of the six ladies who spoke to the large audience which nearly filled Exeter Hall on Wednesday afternoon were all admirable, some really eloquent, and bore unmistakable witness to the importance and success of women's work on the mission-field. We were rejoiced to gather that the Zenana Society, which has hitherto confined itself to India, has invited volunteers for commencing work in China.

Both the evening meetings, despite torrents of rain, drew crowded audiences. Most of the speakers were missionaries, who delivered telling speeches. It is often a wonder to us that our missionaries, many of them unaccustomed to speak in English, are so well able to bear comparison as speakers on public platforms with the picked men from the home churches. Such a fact bears testimony to the care with which our representatives on the foreign field have been selected, and the ability for their difficult work which they possess.

The Missionary Breakfast was a great success, and resulted in a substantial increase in the Centenary Fund; but the gathering of supreme interest was the service on Tuesday morning, at which Dr. Maclaren preached. Every inch of room was occupied before the commencement of the service, and hundreds failed to secure admittance. The sermon itself, occupying fifty minutes, was of great force and beauty. Centring round three expressions in the Third Epistle of John 6-8 (R.V.)—"For the sake of the name," "Worthily of God," "Fellow-workers with the truth"—it dwelt on the motives, the manner, and the honour of Christian service.

We rejoice with the Treasurer in the announcement that he was able to make, that at the close of the week the Centenary Fund was within £6,000 of the £100,000 aimed at; still more do we sympathise with his remark, that this will be but a small matter unless the annual income of the Society receive a permanent increase. The income is so largely derived from collections and free-will offerings, that the assurance of its increase is difficult to obtain; yet we cannot but believe that the greater prominence into which missionary work has been brought by our own Centenary, and which will be main-



tained by the Centenary celebrations of the other great societies within the next few years, will result in a lasting increase of the interest which the Church at home feels in the work abroad.

W. R. BOWMAN.

### AN IRISH POET: MR. SAVAGE-ARMSTRONG.\*

**M**R. SAVAGE-ARMSTRONG'S nine volumes—issued in an uniform collected edition by Messrs. Longman—entitle him to an honourable place among the Victorian poets. He has written much and written well, though his work as a whole would be greatly improved and would undoubtedly gain in popularity by compression. There is scarcely one of the volumes which does not suffer in one part or another from diffusiveness. Mr. Savage-Armstrong possesses what some would describe as a fatal facility of speech. He can write with the utmost ease in graceful and flowing metre. He is by no means lacking in imaginative force, and if he has not—how few poets have?—the note of distinction in Matthew Arnold's sense of the word, he has both warmth and colour as well as strength and fertility. Every volume bears witness to the fact that he is a man of scholarly tastes and attainments, whose mind has been enriched by the fruits of travel and laden with the treasures of the storied past. He has occupied for many years a chair of History and English Literature in Queen's College, Cork, and is a professor of the Queen's University in Ireland. He has a pure and passionate love for his native Wicklow, and has felt—as only a man of poetic temperament could feel—the witchery of its beautiful scenery on the one hand, and of its wild and gruesome legends on the other. With the peasantry of Ireland he is thoroughly at home, and depicts their life and manners with a sympathetic pen, neither glorifying them as ideals of suffering saintship, nor insulting them with supercilious patronage.

The contents of the volumes are varied, and though there are certain dominant notes in all the poems, they cannot fairly be charged with monotony. The best of our modern poetry does more than touch the fringes of philosophy. It pierces to the heart of its deepest

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\* "Poems: Lyrical and Dramatic;" "A Garland from Greece;" "Stories of Wicklow;" "Ugone, a Tragedy;" "King Saul;" "King David;" "King Solomon" (the Tragedy of Israel, three vols.); "Mephistopheles in Broadcloth;" "One in the Infinite" (Longmans, Green & Co.).

problems, as in Tennyson's "The Palace of Art," "The Two Voices," "The Vision of Sin," and, above all, in "In Memoriam"; and in almost all of Browning's work—his "Rabbi Ben Eza," "A Death in the Desert," "An Epistle to Karshish," "Caliban upon Setebos" and "Saul"—and it is therefore no surprise to find that such themes have had a fascination for Mr. Savage-Armstrong. He has, unless we are mistaken, drunk deeply at the wells of the two great poets we have named. His mind is saturated with their thought. He has been spell-bound by their music. Their influence is seen not in parrot-like repetition, but in a certain tone of thought and manner of looking at things, in a spontaneous preference for the great and momentous themes of life and death, the struggles of faith and unbelief, of duty and disloyalty, of right and wrong. God, immortality, and duty continually confront us in these volumes; and though Mr. Savage-Armstrong is not a specifically religious poet, and may have some beliefs which we cannot share, we recognise him in this respect as worthy to stand by the side of the two great singers who have now, alas! both passed away from us.

"Poems, Lyrical and Dramatic," were published as far back as 1869. In it the author is not so successful when he essays to supplement the common conceptions of immortality by some vaster and more satisfactory picture of a future life as when he portrays the familiar scenes of his early home, and gives utterance to the feelings awakened in him by its scenery and its life. The "Aspiration," with which the volume closes, may be placed (*longo intervallo*) besides Mr. Browning's epilogue in "Asolando."

"What danger lies in 'Danger?'—None.

My path is plain to see;

I seek the regions of the sun,

Where light and splendour be.

"What of itself my soul can slay

Not all the world supplies;

I follow till my latest day

The visions of *its* eyes.

"The worst that can be it's but Death,

And Death's a doubtful ill;

Who warns me wastes but idle breath—

On, Soul, and work thy will."

“A Garland from Greece,” the result of the author’s wanderings in that land of endless charm, contains verses of which no poet need be ashamed, and is thoroughly classic in form and spirit. It represents the successive periods of Greek history and development, from the far-off misty ages of mythology to events still recent. The tragedies, “Ugone,” “King Saul,” “King David,” and “King Solomon,” seem to us less successful. The trilogy—Saul, David, and Solomon—does indeed embody the spirit of the old Hebrew narratives, and enter into the profoundest aspects and causes of the tragedy of Israel. Here and there we come across lines which throw a lurid side-light on the chequered careers of these great kings, and unveil what we may well believe to have been the workings of their heart and brain ; but if the three volumes could have been compressed into half the space, all that is essential could have been retained, and a slighter tax would have been laid on the patience of ordinary readers, who are apt to resent the undue expansion of narratives which have been familiar to them from their childhood.

The volume to which we are disposed to give the palm is the “Stories of Wicklow.” The writer’s mind has been steeped in the charms of the place, and there is a freshness as of breezy mountain air in his descriptions. We are everywhere conscious of the quiet beauty and the delicious atmosphere of one of the loveliest districts of a lovely land. We seem to be climbing its hills, and revelling in its chaste and picturesque landscapes. We gaze with a sense of delight on its wonderful lakes, and listen to the tumultuous rush of its “burns.” We hear the quaint talk of its peasantry, and are moved to laughter or to awe by their legendary lore. Here is an exquisite picture from “De Verdun of Darragh” :—

“A tract of quiet pastoral knolls ;  
 Of farms ; of gardens breathing balm ;  
 Grey beaches where the billow rolls  
 With wandering voice in storm or calm ;  
 “Of sombre glen and lonely lake,  
 Of ivied castles, ruined fanes,  
 Wild paths by crag and skyey brake,  
 And dewy fields and bowery lanes ;  
 “With glimpses sweet and prospects wide  
 Of sea and sky from wood or scar,  
 And faint hills glimmering from the tide  
 That tell of other realms afar.

- “ A spot that owns the priceless charm  
Of gentle human hearts and minds—  
A people whom the roughest storm  
True to its kindlier impulse finds ;
- “ A kindly folk in vale and moor,  
Unvext with rancours, frank and free  
In mood and manners—rich and poor  
Attuned in happiest amity ;
- “ Where still the cottage door is wide,  
The stranger welcomed at the hearth,  
And pleased the humbler hearts confide  
Still in the friend of gentler birth ;
- “ A land where alway God’s right hand  
Seems stretching downward to caress  
His wayward children as they stand  
And gaze upon its loveliness.”

In “Lugnaquilla,” a group of Irish students converse, amid the magnificent mountain scenery, on the high themes of faith and immortality in language which at times glows with intense passion, and carries the reader on from point to point with rapt interest. The doubter and the semi-epicurean, content with the joy of earth without thought of anything beyond, have had their say, when Mowbray speaks:—

“ Life hath no ill  
Hope makes not light, I say, and tolerable.  
Nay, trusting that it doth the mind enrich  
And disciplines my spirit for full life  
Hereafter, miser-like I garner pain,  
And treasure sorrow as men treasure gold ;  
And if you ask me what the vision is  
That lures my heart, I answer, ’Tis a dream  
Of life unending and invulnerable ;  
A life of tranquil joy, communion close  
With godlike spirits in untroubled love.  
Glad operance in the labours infinite  
Of the dread Mind that shapes the infinite worlds ;  
Of ever-widening knowledge of the cause  
And birth and growth of the innumerable  
Immeasurable products of that Mind ;  
A life of motion and of rapturous toil  
That fevers not nor strains ; of ministering help

In angel-errands on from orb to orb ;  
 Of painless conflict with the powers confused  
 Of chaos and of darkness ; and the shaping  
 Of light, of beauty, order, peace and law,  
 A life of contemplation and of thought,  
 Of aspiration and unthwarted aims,  
 Of sweet companionship with souls beloved,  
 Whose parting left this little life of earth  
 A burthen and a blackness."

The most weird of these Wicklow stories is "The Wraith of Dr. Riddlesford's Castle," a story of illicit love leading to murder followed by keen and poignant remorse. The scorpion-like stings of the unappeasable terrors of a guilty conscience have rarely been depicted with greater power. Such a story must "purify through fear."

Mr. Savage-Armstrong's latest book, "One in the Infinite," is regarded by many of his friends as his greatest, though it is not likely to be the most popular. It is a profoundly philosophical poem, and may be described as the history of a soul and its conflicts. It is emphatically a present-day poem, and tells of the loss of early faith, of the darkness and confusion which result therefrom, of the pessimism and despair into which the weary and exhausted thinker is plunged. Then follows a time of reckless self-indulgence and heartless cynicism, resulting in despair and terror. The concluding portion represents a renewed struggle for light by other methods, and on the ground of new evidences, and depicts the soul's restoration—its attainment of a broader, firmer faith, and its progress to Christ as the manifested God. This is the poem which lends itself most readily to quotation—especially the kind of quotation which is serviceable to preachers and teachers—but the limits of our space prohibit a gratification we should otherwise allow ourselves. The poems of which the volume consists are short and detached, but there is an evident link of connection uniting them, as in the case of "In Memoriam," though here the metres are varied, each giving expression to some special mood, and a progress being clearly discernible. On the author's other works we cannot here enlarge. Sufficient has been said to show that in the quality, not less than in the bulk of his writings, he has made us his debtors.

SUNDAY MORNINGS WITH THE CHILDREN.

XI.—PICTURES OF LITTLE CHILDREN.

EVERY year in London there is a fine exhibition of pictures at the Royal Academy. Amongst them are many portraits. A great number of people go to see these paintings. Amongst the greatest favourites, and those which attract the most attention, are the pictures of little children. They are always drawn good, and good children generally look pretty. If you were about to have your portrait taken you would not like it to be when you were sulky or crying, but when you were in a good temper and cheerful. My advice is that you should try to be always bright-looking, amiable, and cheerful as you would wish to be if your portrait were about to be taken.

The Bible is a picture-gallery. It is full of portraits, and they are all correct. Amongst the pictures there are those of little children, and they are amongst the prettiest in the book. Let us select two or three.

I. *Little Samuel*.—This little boy had been left by his father and mother with the old priest Eli to be educated. Some day some of you may be sent from home to school. Then do not forget the example of Samuel, who was evidently a good boy. One night, as he lay down to sleep on his little bed, he heard God speak to him. He could not understand it, so he went and talked with Eli about it. Eli advised him next time to answer, "Speak, Lord, for Thy servant heareth." Samuel did so. God spoke to him again, and he became a servant of the Lord. I should like to have seen that little boy. I do not think he was ever disobedient, or quarrelsome, or told falsehoods, but was gentle, kind, and loving. I imagine he attended to his lessons, and was bright and agreeable in his play. For he must have constantly had in his mind the thought, "I am the servant of God, so I must be good." Sometimes, my dear children, when you have been lying awake at night, you have had solemn thoughts about God and your soul. That was the Lord speaking to you, and calling you to be His servant. It was Jesus Christ speaking to you and saying: "My son, give Me thy heart." When such thoughts come—and it is the Spirit of God who sends them—reply like this:—

"O make me, Lord, a child of Thine,  
And let me early seek Thy face;  
Fill my young heart with love divine,  
My Father, God of grace.

"And oft I hear Thy Spirit's voice,  
That in the dark my soul doth call;  
To make Thy ways my early choice,  
My Father, God of all.

"The silent stars that shine so bright,  
They speak of Thee in heaven above;  
Dost Thou not call me oft at night,  
My Father, God of love?

"Speak, Lord; Thy servant now will hear,  
In Jesus all Thy glories shine;  
I trust in Him, and cease to fear;  
My Father, Thou art mine."\*

II. *The Little Syrian Maid*.—Now let us look at another picture, that of a little girl. She was a slave, amongst people who were idolaters. But she remembered

\* This was composed for the music of Samuel's song in Costa's "Eli."

God and God's servants. Her master was a great general, but he was ill with that dreadful, incurable disease, leprosy. Now, what could this little girl do? She took an opportunity of speaking to her mistress, and telling her of the prophet of God in Israel. And this great general heard of it, and Naaman—that was his name—took a long journey, and went to Elisha—that was the name of the prophet—and returned home thoroughly cured. What you should notice here is that the little girl had evidently given her heart to God, and, in an unexpected way, found an opportunity to say a word for Him, which He blessed and used for great results. You never can tell when or how you can serve God. The great thing is to determine to be His servant, and, when the time comes, you may have the honour. If that little maid had not been there at the time, or if her heart had not been with God, the wonderful cure would not have been wrought, or else someone else would have had the honour. We ought all to be ready for whatever work God has for us. A short time ago I was conducting worship in a large chapel. The singing was very dull, and all seemed dreary. The reason was that the people were accustomed to an organ, and the key could not be found. That key was a very little thing, but not being where it ought to have been at the right time, all the worship of a large congregation was spoiled. Little things are sometimes of great importance. It is by a little handle that the engineer starts the engine that draws along the train with hundreds of people. It is a little switch that turns on the electric light that illuminates half a town. It is by a little child that sometimes God works wonders:—

“For in the service of the Lord, 'tis holy lives He needs;  
His mightiest works are oft the fruit of very little seeds.”

III. *Little Jehoash*.—Once upon a time, in Jerusalem, the throne was usurped by a very wicked queen. She was a terrible murderess, and ordered all the royal family to be put to death. Whilst this was being done, there was a lady who found a little baby prince with his nurse, and took them to her house and hid them in the bedchamber for about six years. At length the people could no longer endure the wickedness of Queen Athaliah. The rulers found out that little lad, whose name was Jehoash. One day all the great men gathered together and little Jehoash was brought out, he had royal robes placed on him and a crown on his head, and was proclaimed king. There was a great crowd of people, and they all clapped their hands and shouted, “God save the king.” When the wicked queen and her party heard that they all fled away. Thus Jehoash, who was then seven years old, became a king. Now what was the first thing he did? He joined in a covenant with the Lord and with the people that they should be the Lord's people. Then we read, “He did that which was right in the sight of the Lord.” Now you live in a world of change. You know not what may happen to you. It is of course improbable that you should ever have suddenly such honour as little Jehoash, but you may, and often will, find unexpected changes in life. Be prepared for these by the resolve to ever “do that which is right in the sight of the Lord.” Resolve that when you change home for school, or when you go on a visit to some kind friend, or when you go to business, or come what

may, you will be a servant of God and do His will. Then some day you will have an honour higher than that of Jehoash, for you will suddenly be taken out of the bedchamber of the grave and stand on the golden pavement of heaven, in the white robes of the holy ones there, and have placed on your head the incorruptible crown, and enter into the glory of heaven. Remember the precious words of Jesus Christ, and think that they were said to you : "Be thou faithful unto death, and I will give thee a crown of life."

IV. *The Ruler's Little Daughter.*—In the Royal Academy, a year or two ago, there was one very beautiful picture. On a couch lay the ruler's little daughter dead ; round the windows were beautiful, bright-coloured flowers, all living ; by her side were her weeping mother and father, and, just entering the door, was Jesus Christ, so calm, so strong, and so sad-looking. You know how He took the damsel by the hand and said just two words, and then she rose and walked, as healthy and blooming as the flowers, and all were astonished ! How we should have been pleased to have looked at that little girl whom Christ called back from the grave. Now we will be content with looking at the pictures of these four children this morning. As we look at little Samuel, let us learn to listen for God's voice and obey His call. And, as we look at the little Syrian maid, let us be ready to serve God as we find opportunity. As we look at little Jehoash, let us seek to be prepared for all the changes of life, and especially for that great change by which all who love Christ will become grander than kings crowned in glory. And from this little girl let us learn that we never can be beyond the help of Jesus Christ. Though she was dead, yet He made her live again. So when you are ill you can sing :—

"Jesus loves me, loves me still,  
Though I may be weak and ill,  
From His shining throne on high  
Comes to watch me when I lie.  
Yes, Jesus loves me."

When He comes to see you He may not, perhaps, think it best you should recover. It is best to leave all to Him and trust His love.

Now, another picture, but this time not from the Bible. Look at yourself. Are you trying to live as one who has given his heart unto the Lord ? Suppose we were to describe you truly. What sort of a portrait would it make ? But there is one more picture, the most beautiful of all, perfect and glorious. Jesus Christ was once a child, and as He grew in stature He grew in wisdom and in favour with God and man. Study that picture, and remember that Jesus Christ loved little children, and says now, for you to hear, "Suffer the little children to come unto Me." Of all pictures in the Bible, no one is more beautiful and precious than that of Jesus Christ when He said those words. And He is just as beautiful and kind to-day as He was then, and just as ready to welcome you to His love.

J. HUNT COOKE.



## NOTES AND COMMENTS.

**T**HE RETIREMENT OF DR. ANGUS.—The recent annual meeting of Regent's Park College derived a special significance from the fact that it was the last which will be held under the presidency of Dr. Angus, the venerable principal of the College. His resignation was sent in some months ago, but it does not involve his immediate retirement. He will continue in office until the close of the present session in June, 1893, so that other arrangements may be adequately made. There are few men who have rendered to our denomination such long and varied service as Dr. Angus. As pastor, as mission secretary, as professor and principal, and as author, he has done work which has won for him our sincere and respectful admiration, and entitled him to our profoundest gratitude. There are men in all parts of the country—to say nothing of the mission-field and the colonies—who owe to his instruction and friendship more than they can express. His "Bible Handbook" alone would have created a reputation in collegiate life and among Biblical students. His encyclopædic knowledge, his orderly arrangement, his luminous style, his terse and pithy sentences, give to his writings quite exceptional worth. Of his services to Regent's Park it is needless to speak now, as another and more suitable opportunity will before long present itself. By persistent and self-denying labour he has raised an endowment which, while it does not dispense with the need of annual subscriptions, will secure permanently greater breadth and efficiency in the professorial staff, and enable it to meet whatever new demands may be made upon it. We congratulate Dr. Angus on the extent to which he has been able to see the ideal of his early life fulfilled. Fifty years ago he sketched a plan of college reform which his own labours have gone far to accomplish. Further developments must be largely on the lines he has laid down, and to him will belong the credit of possibilities not yet realised.

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**THE SUCCESSOR OF DR. ANGUS.**—The College is fortunate in having, as colleagues of Dr. Angus, men of such ripe scholarship and fine culture as the Revs. George Gould and S. W. Green, both of whom are as deeply loved for their kindness and geniality as they are respected for their abilities. No one who knows them will be surprised at the enthusiasm with which their students speak of them. It was, we believe, at their suggestion that the Rev. R. H. Roberts, of Notting Hill, and president of the Baptist Union, should be invited to succeed Dr. Angus. Those who know Mr. Roberts best are the first to insist, and insist most strongly, on his qualifications for the post. The sketch which accompanied his portrait in the BAPTIST MAGAZINE for January, 1891, was written by a life-long and intimate friend, and he testifies of him that he has always been a student "He has kept up a close acquaintance with his Hebrew Bible and Greek Testament, and he makes sure, first of all, that he understands the text he handles. . . . Strength is, perhaps, the most prominent characteristic of his thought and style. There are touches of beauty, gleams of poetry; the argument is made luminous by apt illustration, but the deepest impression produced on

the mind is that of robustness and strength. Possessing social and conversational gifts of no mean order; exercising a magnetic power over the young; genial, kind, sympathetic; taking a deep interest in all that concerns his people, it is no wonder that they love the man as deeply as they appreciate his ministry." Mr. Roberts has, we understand, accepted the invitation which has been so cordially given him. We anticipate for the President-elect a long and honourable career in one of the most important positions in our denomination.

THE CRISIS AT THE METROPOLITAN TABERNACLE has doubtless occupied the thoughts of many of our readers. We have hitherto been silent on it, because of our confidence in the right feeling and sound judgment of the leaders of the church, and because we believe that they and the church will be able amicably to settle any differences that may have arisen. That difficulties should have arisen after the withdrawal of so unique a personality as Mr. Spurgeon's need occasion no surprise. Dr. Pierson rendered good service to the church at a most anxious and trying time. How few could have done what he did? The arrangement made with him seemed, when it was made, the best all round, and ought to be kept. He comes simply as a preacher and not as a candidate for the pastorate. The visit of Mr. Thomas Spurgeon, which has naturally awakened great enthusiasm, has introduced an element which must be taken into account in considering the future. Should his health admit of it, he would prove himself a capable and acceptable preacher, even in his beloved father's pulpit. But no one man can fill that father's place. Premature and one-sided discussions in the press will, however, aggravate rather than lessen difficulties which we are all anxious to see removed.

THE CONGREGATIONAL UNION MEETINGS were this year held in Bradford. Dr. Herber Evans's address on "A Living Church" was not only eloquent, but wise, practical, and inspiring. We should like to see it in the hands of all our own ministers and deacons. The remarks on the diaconate were specially timely. The Keir Hardie incident was on every ground to be deplored. Dr. Leach, no doubt, omitted qualifying words when he quoted Mr. Hardie's indictment of Christianity. There is, as we are well aware, a difference between the Christianity of Christ and the Christianity of the Schools, but the difference is not what many people suppose, and it certainly was not represented by Mr. Hardie's impetuous temper and cruel indictment. The Schools (by which is meant the Churches) have many defects, but they are composed of devout, honest, and intelligent men, and this indiscriminate abuse of them—which is now so fashionable, and seems to be, in some quarters, an indispensable passport to popularity—is mischievous and unjust. It is sheer nonsense to say that the Churches have turned their backs on Christ and on the working classes. They have not done what they might have done, but they are not so black, so faithless and hypocritical, as such a charge implies. Who have inaugurated and inspired the great philanthropic movements of our day in every direction? Who was it that echoed the bitter cry of outcast London and compelled attention to it? The working classes are welcomed to our services, and their interests are cared for. We plead strongly

for a larger and more practical sympathy with them. But surely "respectable" people also have souls, and it cannot be a sin to seek *their* salvation. The pulpit is not the place for the discussion of labour questions; ministers have other and higher work to do. If they devote themselves faithfully to it, the lower ends will also be promoted. If they occupy themselves with the lower ends, both these and the higher will suffer. Among the papers deserving special attention must be mentioned the Rev. J. P. Forsyth's on "Church Extension in Large Towns." Baptists, even more than Congregationalists, should ponder it. In the discussion which followed, some speakers seemed to think that the Church's great mission is to provide amusement, and that she can regenerate men by an appeal to their love of pleasure. There were suggestions that our chapels should be opened for social evenings as a sort of club, with games of chess, blindman's buff, &c. Why not, as has been suggested, turn them into music-halls at once, and let them resound to the strains of "Ta-ra-ra-boom-de-ay"? Christ's Kingdom is not of this world, but some people evidently think that both His aims and His methods are.

THE CHURCH CONGRESS, which met at Folkestone, presented few features of unusual interest. The Archbishop of Canterbury's opening address was broad and statesmanlike, and proves his anxiety to at least adapt the Church as an *Established Church* to the needs of the day. There were vigorous discussions on Preaching, Biblical Criticism, Vivisection, Capital and Labour, and admirable papers on the Devotional Life. Unnecessary warmth was introduced into the discussion on Vivisection. Whatever may be the merits of the question *per se*, there is no need for speakers, especially bishops, to vivisect one another. The proceedings of the Congress must convince all sensible Nonconformists that the idea of reunion (with the existing Established Church as a nucleus) is a baseless dream.

THE "SPECTATOR" AND DR. GLOVER.—As a rule there is little to complain of in the literary criticisms of our contemporary, but in its review of "A Winter in China," by the Rev. T. M. Morris, it is decidedly unfair to Dr. Glover, who contributes a brief introduction to the book. In consequence of a letter from Dr. Glover, the editor expresses his sorrow for attributing to Dr. Glover an illiberality he is far from feeling. We are glad of this, as there is absolutely no ground in our friend's remarks to justify—we do not see how they could even suggest—the charge. As to the phrase "Centenary of English Missions," it is perfectly accurate. There were previous missions to Englishmen abroad, but there were no missions to the heathen conducted by Englishmen. The *Spectator* always shows great deference to Dr. George Smith, and regards him as an authority. *He* describes Carey as the first of her own children of the Reformation whom England sent forth as a missionary. The year 1792 he speaks of as the birth of England's Foreign Missions, and his statements more than authorise all that Dr. Glover has said. Even in last month's *Sunday Magazine* he writes on "A Century of Mission Enterprise," and while referring to six pre-existing organisations for the propagation of the Gospel abroad, affirms that they were not directly foreign missionary agencies, that Carey's Society was original in its constitution, and that *it was the first* to send out an Englishman to evangelise the dark races.

## REVIEWS.

THE SHORT STORY OF A LONG LIFE: Memorials of Frederick Trestrail, D.D., F.R.G.S., formerly one of the Secretaries of the Baptist Missionary Society. London: Alexander & Shephard.

A GOOD book is its own justification. No one who knew our bright and vivacious friend, Dr. Trestrail, could for a moment doubt that there is a valid *raison d'être* for the publication of these memorials. To the readers of the BAPTIST MAGAZINE he was well known, not only by his mission secretarial, and other public work, but as a writer of decided merit—sagacious, wise, and racy, sound in judgment, generous in sympathy, and overflowing with humour. The last article that he wrote appeared in these pages, and several of his friends thought that it was his best. Dr. Trestrail's was indeed "a long life," extending from 1803 to 1890. He was born at Falmouth, in days when Cornwall was to the majority of Englishmen an unknown land, and the conditions of his childhood have for us, as it is aptly remarked, "the novelty of antiquity." Among his schoolfellows was that eccentric genius, the Rev. Stephen Hawker, vicar of Morwenstowe, and author of the famous ballad, "And shall Trelawney die?" He subsequently spent several years in his father's business, taking his place at the forge, blowing the bellows, and handling the sledge-hammer. He was afterwards in the office, and thus gained an experience which was of immense advantage to him in after life. He was bent on acquiring not only skill in handicraft and aptitude for business, but general knowledge and culture, and hence devoted his spare time to reading, to the conduct of a debating society, and to work of a more directly Christian order. The story of his college days was told in our own pages in a series of racy articles, afterwards published in book form ("Reminiscences of College Life in Bristol"). After some months spent in supplying the pulpit of Little Wild Street Chapel, in London, he settled as pastor at Clipstone; from thence removed to Newport, Isle of Wight; afterwards went to Cork, at the urgent request of the Irish Mission, of which Society in 1843 he became secretary. He left that position to assume, from 1848 to 1870, the secretariat of our Foreign Mission, in conjunction with Dr. Underhill. On his retirement he took a rest of some months, and then returned to the scene of his first pastorate in the Isle of Wight, and laboured there with marvellous energy for twelve years, greatly to the advantage of the entire district, which gave to him a kind of episcopal jurisdiction. His closing years were spent in Bristol—not in inactivity, but in labour manifold among the churches, and in helpfulness to his brethren in the ministry. His last public appearance was at the Autumnal Session of the Baptist Union at Cardiff in 1890, where he took part in a missionary valedictory service, and in one of the Union meetings proper. This bald outline gives no idea of the variety of work—religious, philanthropic, and educational—which Dr. Trestrail accomplished. It was such as has fallen to the lot of few men to discharge.

The charm of the volume lies in its reminiscences. Dr. Trestrail was a widely travelled man—necessarily so in connection with his deputational work—and he

was brought into contact with people of all classes. "He was a spectator of the fierce debates on the first Reform Bill. He was one of the most earnest English helpers in the terrible Irish famine." His account of his life in Ireland—of the struggles of the Irish Baptists, of his friendship with men of diverse faiths, and of his appreciation of the Irish people—should be read with special interest. His testimony to their honesty, their kindness, and their genuine worth ought to aid the removal of many current prejudices against them. It will be needless to follow Dr. Trestrail's career minutely, but our readers will be gratified by the transcript of a few characteristic anecdotes. During his pastorate at Clipstone he was on terms of intimacy with the clergyman, and exercised a fine influence on two of his sons. One of these was appointed curate of Hazelbeach.

"He came to me in great concern, as he had no idea whatever about the composition of a sermon. I soon learned from him how far inferior education at Cambridge was, as a training for a Christian minister, to the course in Dissenting colleges. He begged me to help him, which I did most gladly, and he came twice a week, and we talked over texts, and how to treat them. As he was really concerned about the matter, our studies became more interesting. He began his ministry with some confidence, and was justly esteemed for the faithful discharge of his duties. Some time after, he was appointed to the living of Corby, in the northern part of the county, and I always heard of him as a faithful and exemplary parish clergyman."

There was in the neighbourhood a Bi-monthly Ministerial Fraternal, of which the following account is given:—

"We were expected to meet at eleven o'clock—time to be that of the place where we met, to prevent dispute, as clocks in villages vary so much—plain lunch, then reading of Scriptures and prayer. Each person was to bring a written critique on a passage of Scripture which had been previously fixed upon, and in case of failure was fined one shilling. Then dinner, and to prevent all temptation to expense, only one joint and one pudding or tart was allowed, and malt liquor, but no wine, and after dinner a pipe for smokers. In the afternoon an essay was read on a given subject by one in turn (which was freely discussed), and in case of failure a fine of two shillings and sixpence. Minutes were then read, place of next meeting, passage of Scripture selected, subject of essay and writer were fixed, then tea and departure home. In case of considerable distance—and Clipstone was nearly thirty miles from Oundle—some two or three usually stayed the night and had a devotional meeting."

During his Irish pastorate he failed to satisfy his hearers, not because he preached too long, but because his sermons were too short. His host on one occasion said to him: "I liked your teaching, but there was one thing which *did* surprise me. How a man, whose heart was in it, couldn't preach more than an hour and a quarter from such a blessed passage, 'The Spirit and the Bride say, Come,' does astonish me!" At Mallow he secured a bell, and hired a lad who was passing to act as bellman for him. He was amused to hear the following announcement:—"There's an illigant gentleman here from the city of Cork, who is about to prache a most beautiful and illigant discourse upon the sticks by

the Court-house ; come all of ye and hear him. God save the Queen !” Another Irish lad, grateful for some kindness, expressed the hope that, after a long life, God would make “ yer honour’s bed in heaven, and turn every hair of your head into a mould candle, to light your sowl to glory ” ; while another son of Erin, on learning that he was not an Irishman, said : “ Then I am very sorry for yer honour, for ye had the misfortune of being born out of your native land.”

With one other story we must close. Dr. Trestrail once called on his old friend, Mr. Binney. “ He told me of an old Scotchwoman in his congregation, whose shrewd sense often refreshed and stimulated him. One day she remarked : ‘ Eh ? Mr. Binney, I mind weel when ye first cam’ to London, and I used to say to mysel’, “ What’s the chiel about that he canna preach Christ’s everlasting Gospel wi’out them bits o’ papers ? ” But, Mr. Binney, I have heard ye a long time noo, and I am always glad to see them bits o’ papers coom out, for I say to mysel’, we shall ha’ a deal mair sense to-day.’ ”

HENRY MARTYN : Saint and Scholar. First Modern Missionary to the Mohammedans, 1781—1812. By George Smith, C.I.E., LL.D. London : Religious Tract Society.

GIVEN for a biography a subject of quite peculiar interest and a biographer of equally special knowledge, skill, and sympathy, and it is easy to foresee the result. Dr. Smith, whose classic “ Life of William Carey ” has been much in request during this Centenary year, possesses a knowledge of India and the East which only long years of close observation could have enabled him to acquire, and of the missions of all the churches he has made an especial study. Henry Martyn, Senior Wrangler and Smith’s Prizeman at Cambridge, even in a year of distinguished mathematicians, a distinguished classic also and public examiner in his University when scarcely out of his teens, with prospects in England which would have satisfied the most eager ambition, abandoned everything that men hold dear that he might go out as a missionary to India. He was as good as he was great, as devout as he was scholarly, as heroic as he was brilliant. The motto which Dr. Smith has placed on the title-page, “ Now let me burn out for God,” accurately describes the spirit of his life. The religion which can produce such a character as his needs no further evidence of its authority. His life was in some respects a continuous self-sacrifice. His love for Lydia Grenfell, who both admired and loved him, forms the most touching episode of his life. One cannot but regret that this love did not find its natural sequel, but at the bidding of duty Martyn determined to live a celibate life, and he passed through a struggle not less keen but far nobler than Tennyson describes in his “ Love and Duty.” These pure and loving souls understood each other, and neither would do what might have weakened the other’s love for God and interfered with the service which should be rendered to Him. We have now a fuller knowledge of two of the saintliest characters that have ever lived than until recently was possible, and Dr. Smith has aimed to set the two autobiographies, unconsciously written in the journals and letters of Henry Martyn and in the diary of Lydia Grenfell, “ in the light of recent knowledge of South Africa, India, Persia, and

Turkey, and of Bible work and missionary history in the lands of which, by his life and his death, Henry Martyn took possession for the Master." Rarely have we read a more fascinating story. The striking incidents of Martyn's voyage out, his landing at the Cape, his arrival at Calcutta and visit to Serampore, his work in India, his translation of the New Testament into Hindustani, his visits to Persia and translation of the New Testament into Persian, his disputations with learned Mussulmans, his fearless attacks on their faith and practices, his failing health, his longing for home and for her who was dearer to him than his own life, his wearisome and painful journey through Persia and Turkey, his solitary death at Tokat when he was but thirty-one—how pathetic it all is! It may be possible to read this thrilling biography without having our Christian faith confirmed and our enthusiasm stirred, but we do not envy the man who could illustrate the possibility.

CHRISTIAN ETHICS. (International Theological Library.) By Newman Smyth, D.D. Edinburgh: T. & T. Clark.

WHATEVER may be the merits of Canon Driver's great work, with which the International Theological Library opened, Dr. Smyth's "Christian Ethics" is in no way inferior to it. Its matter is less controversial, at any rate among Biblical students, and it takes us over ground which is necessarily more familiar to the ordinary run of readers. But inasmuch as "life is more than meat," and more than the vessels that contain meat, the matter of supreme importance for every man is to live Christianly or according to Christ. Christian ethics are aptly defined as the science of living according to Christ, and to the exposition of this science this work is devoted. As Christian these ethics are distinct from and higher than, but not opposed to, philosophical ethics. We must recognise not merely the ordinary moral sense, but "the moral consciousness of the Son of Man." Wardlaw was one of the first to bring out this fact distinctly. Wüttke, Martensen, Luthardt, and others have amplified it, but it shines from Dr. Newman Smyth's pages with a new splendour. The subject is discussed under two great divisions—THE CHRISTIAN IDEAL, and CHRISTIAN DUTIES—each part being again divided into six chapters—*e.g.*, the revelation of the ideal, its contents, its realisation, the forms of its realisation, its methods, and the spheres in which it is to be realised. Then under the second part we have the Christian conscience, duties towards self as a moral end, duties towards others, the social problem and Christian duties, duties towards God and the Christian moral motive-power. These points are discussed with a breadth of vision, a fulness of knowledge, an aptness and often a brilliancy of illustration which charm as well as instruct. Many of the questions reviewed enter into the heart of great theological problems—*e.g.*, the authority of Scripture and its relation to conscience, to intuition, and experience; sin and salvation from it; the Holy Spirit and the Christian Church; the Church and Society—not to mention the problems of politics, of capital and labour, and a hundred others. Dr. Smyth never fails to make his position, or the bases on which he rests it, clear. He will not invariably carry with him the judgment of Biblical students, but he never fails in sobriety any more than in

lucidity; and we question whether any recent book is likely to prove so illuminating, so rich in suggestion, and, considering that no work of the class can be exhaustive, so comprehensively satisfactory.

THE CHURCH IN RELATION TO SCEPTICS: a Conversational Guide to Evidential Work. By the Rev. A. J. Harrison, B.D. Longmans, Green, & Co.

THIS is a sequel to Mr. Harrison's "Problems of Christianity and Scepticism," which we reviewed some months ago. There is much, very much, in the book of which we heartily approve. It is a report of conversations he has held with clergymen, sceptics, and others, in the course of his experience as "an evidential missionary." He goes over all the most important points in dispute, candidly, and with a full sense of their bearings and with competence to discuss them thoroughly. His method has won for him the respect of his strongest opponents, and all who are anxious to engage in such work—of which there is undoubted need—should "read, mark, learn, and inwardly digest" his book. We cannot always agree with him. Thus he affirms that we must give up our belief either in everlasting punishment or in the love of God. "I can find," he says, "no scientific evidence that Christ's words must bear that sense (*i.e.*, of eternal punishment); but should such evidence be forthcoming, I should feel that I should honour Him more, and be truer to His teaching, as a whole, in believing that on this point He is mistaken, or that He had been misreported by the evangelist." Some of the purest, noblest, and most loving souls that have ever lived have found no difficulty in accepting positions which Mr. Harrison affirms no ingenuity can reconcile. If Christ could accept the two beliefs, even supposing it possible for Him to be mistaken, we need have no subjective difficulty in doing so. Our feelings are not higher than His. But are we at liberty to exalt our *a priori* ideas in this fashion? Are they to be regarded as the test and measure of truth? If so, Mr. Harrison's opponents will make short work with many of the beliefs to which he passionately clings, and we shall be landed in a wild and weltering sea of doubt.

THE MEMORABILIA OF JESUS: Commonly called the Gospel of St. John. By William Wynne Peyton. London and Edinburgh: Adam & Charles Black.

AN unquestionably clever book, with a certain note of distinction. Mr. Peyton is a man who thinks and who is not afraid to express his thought in his own way, even when that way is not the way of other folks. His style is, therefore, peculiar, such as Carlyle might have written if he had been inspired by the Christian enthusiasm and pressing into his service the facts of natural science. Occasionally, the author's cleverness borders on a violation of good taste, as, where "the performances we call miracles" are described as a foghorn and a storm signal, the storm drum of spiritual meteorology, the signal of a hurricane, &c., and in the use of such phrases as "the gorilla damnification of human nature," and "the scrofulous hierarchy in its hectic debilities." But these are minor defects, and the thought is always fresh. Mr. Peyton takes a position which is far more generally adopted than it was. "I am not more than half sure that John wrote what I call the Memorabilia of Jesus. I am quite sure that he inspired it,



and for all practical purposes is the author of it. . . . In as far as the literature, called the Bible, is concerned, questions of authenticity must now be regarded as archaic curiosities: dialectics for the historic faculty." "We must submit ourselves to the iron or golden sceptre of authority, Martineau or Lightfoot. . . . It is a matter of elective affinities. The problem is biological. . . . This is the real difference between Martineau and Lightfoot, a varying sensibility to the pressure of the unseen Jesus upon their souls: the historic memory of Jesus in Martineau and the worshipful sensibility to Him in Lightfoot. To Martineau, Christ is a Teacher dead and gone. To Lightfoot, Christ is a Divine Spirit in communion with men." So far this is true. The fact we have, however, to explain is precisely this difference, and though the problem takes us out of the region of chronology, it requires us to show—as we can show, and as in the course of his lectures Mr. Peyton does show—that Lightfoot's attitude was justified, and that it corresponded with the facts on which his faith was based. We have been too prone to stake everything on the so-called evidences, forgetting that the Light and the Life are their own witness; but they have still their place to fill. As an exposition of the Memorabilia, the profoundest and most spiritual sayings of Jesus, this work will be of especial value.

WORDS OF COUNSEL to English Churchmen Abroad. Sermons by the Right Rev. C. W. Sandford, D.D., Bishop of Gibraltar. London: Macmillan & Co.

THE sermons here presented were preached in various places—Cannes, Rome, Athens, Madeira, Gibraltar, Cyprus, Malta, Florence, and London. The Churchmanship is, as we expect it to be in a bishop, stronger and more pronounced than ours; but it is not offensively thrust forward, while the general character of the sermons is markedly evangelical. Some of them are exceptionally good—*e.g.*, those on the right of Private Judgment; Conscience and Holy Scripture; and the Sin of Gambling. On the last of these subjects the Bishop utters some plain, brave words. It may be that raffling at bazaars is not in itself a sin, but it often creates a desire for a form of gambling which is a sin, and in view of the places in which, and the purposes for which, bazaars are so often held, it ought emphatically to be abandoned. It is out of harmony with the Spirit of Christ. These are good, solid, and thoroughly practical sermons.

CHRISTMAS DAY, and other Sermons. By F. D. Maurice, M.A. Macmillan & Co.

ENCOURAGED by the welcome accorded to the "Lincoln's Inn Sermons," Messrs. Macmillan have determined to issue other of Mr. Maurice's works in a popular form. This volume consists of discourses delivered at Guy's Hospital, and, though varied in subject, they bring into special prominence the foundation facts of the incarnation, the sufferings, and the triumph of Christ as the great healing and consolatory powers for our fallen and suffering nature. Whether we agree with Mr. Maurice's peculiar theology or not, we cannot be blind to his nobleness and magnanimity. We may all learn much from him, and we note with pleasure that among the works announced are "The

Prophets and Kings," "The Patriarchs and Lawgivers" of the Old Testament, as well as the "Theological Essays."

MESSRS. MACMILLAN & CO. send us two new volumes of the Golden Treasury reissues:—THE ADVENTURES OF ROBINSON CRUSOE, edited from the original edition by J. W. Clark, M.A., a book which will never cease to interest English boys and girls, not to say English men and women, and specially acceptable in this dainty and convenient form; LA LYRE FRANCAISE, by Gustave Masson, the choicest songs of France, similar to Mr. Palgrave's famous selection.—DOMBEY AND SON, by Charles Dickens. A reprint of the first edition, with the illustrations, &c., admirable in type and get-up, and sure to become the favourite edition. The Introduction and Bibliographical Notes, by Charles Dickens the Younger, form a special feature of this best of the popular editions.

REVELATION BY CHARACTER. Illustrated from Old Testament Lives. By Robert Tuck, B.A. Elliot Stock.

MR. TUCK'S endeavour to seize upon the specific individuality of the men whose lives are recorded in the Old Testament has been for the most part successfully carried out. The personal equation counts for much in words and works alike. Through it God's revelations are made. No doubt there are great fundamental qualities in which all good men agree, and it is often difficult to discriminate between the characteristics in which they differ. Righteous Abel, patient Noah, spiritual Abraham, meek Moses, hopeful Isaiah, and faithful Daniel could none of them have been complete without the qualities ascribed to the others. Still the distinction is valid, and in Mr. Tuck's hands yields useful lessons. We do not care to speak of Joseph as talented Joseph.

WISE WORDS AND QUAIN T COUNSELS OF THOMAS FULLER. Selected and Arranged, with a Short Sketch of the Author's Life, by Augustus Jessopp, D.D. Oxford: At the Clarendon Press.

RARE old Thomas Fuller! He is one of the few writers of whom we never tire, as wise as he is witty, and as genial as he is smart. If Coleridge and Charles Lamb discovered him for nineteenth century readers they served their generation well. He is now well known, and is becoming every year still better known. This is a capital book, full of choice morsels—precious seed, thoughts, pearls, and diamonds. Dr. Jessopp's brief memoir is worthy of its environment—racy, discriminating, and sensible.

THE PRINCE OF PREACHERS: a Sketch, a Portraiture, and a Tribute. By James Douglas, M.A. London: Morgan & Scott.

MR. DOUGLAS had exceptional opportunities of contact with Mr. Spurgeon, whom he rightly terms the Prince of Preachers. His biography—notwithstanding the appearance of several others—is welcome, and has an unquestionable value of its own. Several of the incidents here narrated and the anecdotes given are not found elsewhere. This is not the place to touch upon the painful Downgrade controversy, but we are glad to receive Mr. Douglas's assurance that he heard of Mr. Spurgeon's severance from the Baptist Union with deep regret,

and we readily subscribe to his opinion that "the crucial mistake lay in attempting to do by proxy a work, the responsibility of which required his own presence on the field of action." Had Mr. Spurgeon met the Council of the Union "face to face," or appeared at its assemblies, and there frankly discussed matters, the whole controversy would have taken a different course, and a severance which we all deplore would, in our view, have been avoided.

SILENT TIMES : a Book to Help in Reading the Bible into Life. By the Rev. J. R. Miller, D.D. Hodder & Stoughton.

THE title is attractive and the contents congenial. How many of us, amid the toil and stress of life, are longing for "silent times," and how our spiritual life suffers for lack of them ! As Christians we need them and must have them, or our fidelity, our robustness, and our power will gradually diminish and disappear. This is one of the books which will both calm and arouse. It deals with themes of vital moment in a simple, helpful style, and will be read to edification.

MAKING A BEGINNING. By William J. Lacey. Religious Tract Society.

A WISE, sensible, and practical book to place in the hands of young men pleasantly written, and abounding in good and apposite anecdotes. They who begin and continue in the spirit of Mr. Lacey's counsels will end well and honourably.

THE BIBLE : IS IT A REVELATION FROM GOD? By the Author of "The Irrationalism of Infidelity." London : Elliot Stock.

THE work of an intelligent, well-informed, and candid mind, which refuses to surrender everything to Biblical critics, and submits their claims to a searching test.

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#### WISE COUNSELS FOR EVERYBODY.

IN his essay on Saint Teresa, published in his latest volume, Professor Froude quotes several of her general directions for the management of sisterhoods, which have a wider than their original application. In home and school, in church and in society, in politics and religion, what a revolution would be effected by an observance of the following simple precepts :—"Do not be curious about matters which do not concern you. Say no evil of anyone but yourself, and do not listen to any. Never ridicule anyone. Do not contend in words about things of no consequence. Do not exaggerate. Assert nothing as a fact of which you are not sure. Give no hasty opinions. Avoid empty tattle. Do not draw comparisons. Be not singular in food or dress, and be not loud in your laughter. Be gentle to others, and severe to yourself. Speak courteously to servants. Do not note other people's faults. Note your own faults, and their good points. Never boast. Never make excuses. Never do anything when alone which you would not do before others."



London: Stereoscopic & Photographic Co Ltd (Permanent Photo)

*Yours Sincerely  
Evan Thomas*

THE  
BAPTIST MAGAZINE

DECEMBER, 1892.

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THE REV. EVAN THOMAS, HACKNEY.

TO produce a literary portrait of a public man is a somewhat difficult task. Even the experienced photographer frequently fails to catch the best natural expression of the individual that "sits" for him, and has to repeat his efforts to obtain an exact likeness. But this privilege is not accorded to the writer of a life-sketch. Hence he is nervously anxious to "do justly," as well as "love mercy," and furnish a faithful outline for the inspection of all observers. This is alike the experience and the aim of the writer of this attempt to portray the prominent characteristics and qualities of his friend, the Rev. Evan Thomas, who is felt to be a growing power in our Metropolitan Pulpit. As his name indicates, he hails from the Principality, and comes of an ancestry widely known and highly honoured there, several of whom were "able ministers of the New Testament," tilling their fields and tending their flocks that they might be "chargeable to no man," and doing noble service in the dissemination of the Gospel, in their district and county, when Wales was justly numbered amongst "the dark places of the earth"; and when, but for such self-sacrificing and heroic men, "the light of the knowledge of the glory of God" must have been utterly extinguished in Pembrokeshire. Born in 1842, at Panteg, in that county, our friend's earliest outlook embraced some of the finest scenery of that lovely land, and lent its influence to the moulding of his youth and the nurture of his poetic sympathy with nature; but the home in which he was cradled, and where he spent his earlier years, "sancti-

fied by the Word of God and by prayer," was one eminently hallowing and helpful of "that good thing which obtained in him toward the Lord." For that home was the Bethany—the hospitable House of Rest—for apostolic men, who, like Christmas Evans, John Herring, &c., traversed the length and breadth of the land, ministering the Gospel "without fee or reward," and rousing the minds of the people to repent and seek reconciliation with God. Mingling with these devoted men, listening to their earnest appeals, and enjoying all the fostering advantages of a religious home, "*Evan Bach*" (his family designation) grew up "in the nurture and admonition of the Lord," caught the spirit of devotion diffused around him, came "under law unto God in Christ Jesus," and would fain have openly avowed his discipleship when he was only in his tenth year. But in that day, and with the cautious, but mistaken creed or custom of that age, this could not be. Hence his Baptism was deferred for three years or more. Nevertheless, from the date of his self-dedication to the Lord, and under the genial and fostering influence of an eminently godly mother, his heart was set on doing good, gathering his companions for Bible-Reading and Prayer; and, when only fifteen years old, he began to preach in Cottage Meetings and in the open air. This, however, was not accordant with "Church Order"; and his diaconal father—a christian man of marked type and strongly Calvinistic Creed—discouraged his zeal and sent him away to school, mayhap to test his endurance or chasten his youthful ardour. Be this as it may, it resulted in his being invited to occupy the pulpit of the Rev. J. Pugh, of Swansea—a man of genial soul and great discernment of character—who encouraged the Boy Preacher to persevere in the prosecution of his purpose, and "give himself to the work of the ministry." For lack of men like-minded, many a youth of great power and goodly promise has been lost to the Church of Christ that might have become "as burning and shining lights," "holding forth the word of life." After due delay, and "trial by the church" at Ffynon, of which his father was an officer, our friend's "call to the ministry" was acknowledged and endorsed, and he entered upon his preparatory studies, first at Haverfordwest, and subsequently in Regent's Park College, where he enjoyed the valuable guidance and aid of Drs. Angus and Davies, to whose confidence and affection, as to those of his companions, he commended himself by his uniform

geniality of spirit, high-toned christian consistency, and earnest devotion to study. The only feeling of regret awakened by him, in their minds, was when he left, a season earlier than he might have done, to take charge of the Bethany Church in Cardigan—an historic church, one of the largest in Wales, and long accustomed to the ministry of some of the ablest men in the Principality. Such a sphere of labour can be easily understood to have been eminently tempting to an ardent youth of only twenty-two summers. Nor was it less testing to his abilities and powers of endurance. But the severity of the ordeal simply resulted in the development of his inherent strength. Signal success crowned his ministry amongst that people, and, after nine years of fruitful toil, he left them, amid expressions of deep and universal regret, to assume the pastorate of a new English Baptist church in Carmarthen, where he spent five years, attracting and organising an influential congregation, and laying a solid foundation on which the work of after years might be built. This sphere failed to afford him “ample verge and scope.” An English church, in an essentially Welsh Town, is not an encouraging field for a man of popular power and ardent zeal. Hence our friend listened to the earnest call of a young and zealous people who had commenced church-extension work in Swansea. But to initiate a new enterprise involves a severer strain, more anxiety, and overtaxing demands of all kinds, than the oncarrying and steady advancement of a church or congregation well organised and established. Our friend speedily realised all this, and broke down, the victim of overwork, the subject of nervous prostration, which imposed absolute silence for a season and entire cessation from all care and toil. Months of perfect rest, spent in a cloistered bay, and in converse with the wild waves of the ocean, restored the tone of nerve and brain, which had been overtaxed, and he resumed work as pastor of an ardently attached and heroic people, who, with him as their leader, erected “The Memorial Chapel,” Swansea—one of the most complete and elegant structures we have seen—and there he ministered with growing success by the space of nine years.

But he was not suffered to remain longer amongst them. London has learnt to look to the Principality, as well as to other quarters, for men of marked pulpit power. The sons of Cambria are in growing request, and well to the front. Men of piety and genius, nurtured

amid the inspiration of her hills and vales, fill not a few of our more prominent London pulpits. The deacons and church, Mare Street, Hackney, acted wisely in their generation when they bethought them of Wales, and turned their attention to Swansea. The results of their choice are evidence of the soundness of their judgment in selecting Mr. Thomas. When they called him to the office which, for six years, he has so efficiently filled amongst them, they were comparatively few and dwindling in numbers. Their stately edifice had long exploded "the theory of a self-acting chapel," and made it manifest that no church can live and thrive on its history and traditions, even in the midst of a teeming population. The bright days when Dr. Cox, whose imposing personality and sunny presence made him a charm to childhood and old age, drew the crowd and enchained the most intelligent, had long passed away. The solidity and strength of Daniel Katterns, and the efforts of *his* successor, had failed to retain the people. The changed social conditions and character of the entire neighbourhood had led to the migration of numerous families, whose activity and influence had rendered them "a tower of strength." Amid these painfully changed circumstances, the wail of the old prophet must often have leapt to the lips of those who were left to bemoan the state of Zion, because so "few came to the solemn feasts." But "her ways have ceased to mourn." The cloud has lifted and the warm light now shines. The effectual fervent prayer of deacons and people, long offered "in secret," is "answered openly." Pews and galleries, once empty, are now filled with devout and earnest worshippers; the church-roll, that had long been dwindling, has been increased by upwards of five hundred additions; the Sunday-Schools and Bible-Classes are enlarged and flourishing; new organisations, of divers orders, have been instituted to enlist the active sympathy of the people, and overtake the social, as well as spiritual, wants of the surrounding locality; and Mare Street is, once more, "a Live Church," rejoicing in the renewed manifestations of heaven's favour. But this cheering and welcome change has not come like some meteoric light that gleams athwart the face of a black night. It has come like the dawning of the morning, gradually increasing more and more; and the instrumentality, divinely employed to bring it to pass, has been a ministry adapted to the age and sphere in which it is exercised, and interpenetrated and inspired by



the Spirit of Light, Life, and Power. For, in our day, people ardently crave a ministry that eschews all mere dry-as-dust discussions of doctrines and traditional theologies, that appeal only to the intellect and leave the heart unmoved; and, assenting with sympathetic souls to all "the cardinal verities of the Christian system," they ask such an exhibition of Christ's Gospel as shall bring it within the range of their own experience, and render it "the power of God" to sanctify and strengthen them to successfully endure the trials and do battle against all that is found adverse in their ordinary life. That which is thus acknowledged as a "felt want," keenly experienced by the average audience, is amply furnished by the Mare Street Pastor. Natively, he is a many-sided man with an open mind, sympathetically alive to all that is "in the air," or that has taken shape and become "a stream of tendency"; and, as a wide reader of current literature and a diligent student of the sacred volume, his ministrations are marked by a freshness that is alike fascinating to the youthful and to those who are of full age. As is the wont of Welshmen, our Friend is accustomed to "open his mouth in parables"—to make quaint quotations of the homely sayings and proverbs of the people—to trace, in the ever-varying aspects of external nature, as well as in the occupations and conditions of ordinary life, similitudes and illustrations that serve to simplify the inspired word and bring it home to the understandings and hearts of all that hear him. To him, as to every devout-hearted man, with spiritually-quickenèd soul, "Truth springs out of the earth," and he finds "sermons in stones, tongues in trees, and good in everything." Hence his ministry—always eminently evangelical—draws men of divers grades, who hang upon his lips for instruction and stimulus; and, by listening to him, they are edified and inspired with fresh courage to "fight the good fight of faith," and "demean themselves as citizens of heaven." But he is not simply a preacher whose ministry is magnetic, whose poetic sympathy with all life's surroundings enables him to draw vivid illustrations of the Gospel from the manifold sources of nature and the environments of ordinary men, thus making the pulpit an attractive and all-inspiring force; he is eminently a Pastor who enters heart and soul into the diversified experiences of those who have elected him as their "Guide and Friend." For his visits to his people are far other than "a substitute for the newspaper or the thermometer," and are adapted, as they are

intended, to be aids to the edification of those whom he would fain see "stand fast in the Lord and be strong." Like his Master and Model, he can share in the joy of a marriage feast, and "weep with them that weep." With a heart tender as that of truest womanhood, he unites a soul that renders him a strength and stay, a veritable "son of consolation," in the house of affliction and sorrow. Long "may his bow abide in strength and himself be made strong by the hands of the mighty God of Jacob!"

J. W. TODD.

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## FRUIT IN OLD AGE.

A SERMON FOR THE END OF THE YEAR.

"They shall still bring forth fruit in old age."—PSALM xcii. 14.

THIS unfailing fruitfulness is predicated, not of all men indiscriminately, but of the righteous, who, as trees planted in the house of the Lord, derive their strength and nutriment from Him. They flourish, not because of their inherent vitality, but because they live in communion with God and enjoy the aids of His grace. The imagery of the text, which is by no means uncommon, is taken in this instance from the courts of the temple. Every Jew would be familiar with the picture. The porch, called Solomon's, opened on a large quadrangle, in which there was a kind of sacred grove, a beautiful and appropriate adornment to a building which gathered around itself so many strong affections, and formed the centre of the religious and social life of the nation. Among the trees with which it was planted were "the spreading cedar, the stately palm, and the venerable olive," standing like kings among their subjects. Dr. Thomson, in his well-known work, "The Land and the Book," tells us that "the royal poet has derived more than one figure from the customs of men and the habits of this noble tree with which to adorn his sacred ode. The palm grows slowly but steadily, from century to century, uninfluenced by those alternations of the seasons which affect other trees. It does not rejoice overmuch in winter's copious rain, nor does it droop under the drought and burning sun of summer. Neither heavy weights which men place upon its head, nor the importunate urgency of the wind, can sway it aside

from perfect uprightness. There it stands, looking calmly down upon the world below, and patiently yielding its large clusters of fruit from generation to generation. 'They bring forth fruit in old age.' The allusion to being planted in the house of the Lord, is probably drawn from the custom of planting beautiful and long-lived trees in the courts of temples and palaces, and in all high places used for worship. This is still common; nearly every palace, and mosque, and convent in the country has such trees in the courts, and, being well protected there, they flourish exceedingly. Solomon covered all the walls of the Holy of Holies round about with palm trees. They were thus planted, as it were, within the very house of the Lord, and their presence there was not only ornamental, but appropriate and highly suggestive; the very best emblem, not only of patience in well-doing, but of the rewards of the righteous—a fat and flourishing old age, a peaceful end, a glorious immortality" (pp. 49, 50). Thus the cedar, in its majesty, and the palm, in its productiveness, represent the virtues, the spiritual excellencies, and the continuous usefulness of the righteous, in contrast to the superficial and short-lived prosperity of the wicked, who, in a previous part of the Psalm (verse 7), are compared to the grass which withereth, and whose destruction, separated as they are from God, is sure.

The point to which I now direct attention is FRUIT IN OLD AGE, the time when it might be supposed to cease. God hath a blessing, and His Word a message for every period of our life, for each period has its own characteristics and duties and needs.

*Youth* is a time of abounding hope and buoyancy, of aspiration and energy. It is the preliminary, educational, and formative period, in which we look before rather than after, sketching our plans, and, if we are wise, preparing ourselves by the accumulation of knowledge and the training of our powers, for their sure and steady fulfilment. Discipline in youth is the condition of subsequent progress. But we need not be surprised if, along with the discipline, there should be some building of castles in the air. It may not only be a harmless occupation, but may lead to character-building of a worthier sort.

*Manhood* is the time of achievement, and demands from us plodding and persistent work. It is the battle-field on which we must wrestle with and overthrow our foes, and where the alternative is plainly before us—conquer, or be disgraced; loiter, and your chances are gone.

Here if anywhere, now, if ever, we must win the laurels that adorn the victor's brow.

*Old age* is the time of, at least comparative, rest and retrospect, when, although there are still duties to be performed, the mind travels back over the scenes of the past, recalls the associations of long ago, and lives over in thought "the days that are no more," or, from the watchtower of Christian experience and spiritual fellowship, catches a glimpse of the promised land, and awaits the coming of the King in His beauty.

A cynical statesman said, with more than a grain of truth, "Youth is an illusion; manhood a blunder; old age a regret." So it may be; so it is—in a life of godlessness. But in such a life only. "The righteous shall flourish . . . they shall bring forth fruit even in old age."

Physically, old age cannot, except in rare instances, have the spring and elasticity of youth. There is not the same play of muscle and strength of limb, the same delight in activity for activity's sake, the overflowing spirits, the exuberant energy, the exhilarating joy. The time has passed in which we feel so keenly as once we felt

"How good is man's life, the mere living, how fit to employ  
All the heart and the soul and the senses for ever in joy."

That is a memory, and now fatigue and weariness are felt. It is often a pleasure simply to be still. It is the young and not the old who speak of "the wild joys of living." But though the outward man, the physical structure decays, the inner man is renewed. The soul, with its disciplined power, its Godward affections and its hopes of heaven, is made young again day by day.

How dull and dreary life would become but for the playfulness and mirth of children! How grave and self-absorbed.

"Ah! what would the world be to us  
If the children were no more?  
We should dread the desert behind us  
Worse than the dark before."

But have you ever wondered what it would be without its old men and women? Age brings with it a well-ripened character and rich stores of experience—memories which are themselves inspirers of hope, reflecting from the things behind "an endless vista of fair

things before." We all of us owe much to the tender solicitude of worn-out warriors, that we should be nobler, braver, and better than they have been. Some of our most fruitful friendships have been with aged saints, and we have learned from them lessons of higher worth than all the wisdom of the schools. They have taught us more of God and of ourselves, while the calm beauty and patient strength of their character have inevitably lifted up our minds to better things. Can we wonder that, among rude and uncultured tribes, old men should have been regarded as the seers and prophets of their people—venerable and worshipful?

The fruitfulness of Christian old age is mainly twofold—the testimony which is borne to God, and the manifest working of grace in the soul.

I. *The fruits of testimony to God*—the witness which a matured Christian bears to Him as the God of our salvation. This, again, takes various forms.

(a) There is testimony to *His faithfulness*, to the sure foundation of His Word, especially the Word of His Promise. We are the children of promise, and have to live by it. It is the pole star of our faith—the sun in our spiritual heaven; it is the bow in the cloud which tells us of a covenant of peace; it is the pillar of cloud by day and of fire by night to go before us in our way. Is the promise true? Can it be trusted? Will God never fail? The aged among us know that He and His word abide for ever. Like Jacob on his deathbed, they can speak of the "God which fed me all my life long unto this day." Like Joshua, when taking farewell of the tribes, they can attest that "not one thing hath failed of all the good things which the Lord God spake—all are come to pass: not one thing hath failed thereof." Like the Psalmist, they can also affirm "I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread."

(b) They can bear testimony to *the righteousness of God's government*. He is equitable and just, without respect of persons, showing displeasure to the wicked and favour to the righteous. In our young days we are apt to be troubled by the prosperity of the wicked, by the successes and honours of grasping, covetous, and unscrupulous men. Dishonesty, fraud, misrepresentation, the tricks of trade, and

plunder result in illgotten gains; and, in corrupt and evil soil, we see the "spreading of the green bay tree." Simplicity, straightforwardness, and integrity are at a discount, because "they won't pay." Many a young man turns his back upon Christ because discipleship involves self-denial and, not infrequently, loss. But wait a little. There are few of those who have lived sixty or seventy years who could not tell us, from innumerable instances with which they are familiar, that "a little that a righteous man hath is better than the riches of many wicked." They have seen how "the Lord laugheth" at these wicked plotters—how the proud fabric which they have built crumbles to the ground, their gold becomes dust, and their glory is turned to shame; as, on the other hand, they can urge, with the wisdom of experience, "Mark the perfect man and behold the upright, for the end of that man is peace."

"Let one more attest,  
I have seen God's hand through a lifetime, and all was for best."

(c.) Testimony to the *joy of the Christian life*, to the blessedness of fellowship with Christ. The righteous looked to Him for pardon, they turned to Him for rest. Their lives have been a continuous following of Him. With all their imperfections they have striven to obey and glorify Him, and now they trust Him, not because of the word of others, but because they know Him and have the witness in themselves. As, on the one hand, they have seen how delusive are the promises of sin, though they "come with light in their face and honey on the lip," so, on the other, they have rejoiced in the illuminating power of Christ, in the grace which purifies and ennobles, in the love which soothes, consoles, and enriches with new and better hopes. Like other men they have been tried and tempted, have suffered and been bereaved, but how readily will they testify that these experiences could not separate them from the love of God in Christ Jesus their Lord, that He was nearest them when other sources of help and comfort were withdrawn, and that, however long they have served Him, "He has done them nothing but good."

II. Fruitfulness is also seen *in the inwrought graces of the soul*, in the virtues and excellencies to which the righteous attain. The life of a Christian man is a growth. He gradually leaves behind him the weaknesses and imperfections of youth. He overcomes the sins which long dwelt in him, and occasioned him many a sharp self-

denial, many a stern conflict, and many a bitter humiliation. He acquires the virtues which at one time shone upon him only from afar, and gains an increasing conformity to the image of his Lord.

(a.) You will generally see in old age *a nobler and more perfect patience*, not a dull acquiescence in a fate that cannot be averted, but an intelligent glad submission to the will of a Father who is loved. This grace—so difficult to acquire and so plain a mark of a strong soul—becomes a second nature to experienced believers, who often display under the heaviest trials a calm and chastened resignation, a spirit of fervent thankfulness amid scanty supplies, a fortitude amid losses, and an unwavering confidence even in the dark and cloudy day. How helpful to us all such patience is!

(b.) We often see *a generous, unselfish interest in those who shall come after them*, interest in work which cannot benefit themselves; the promotion of Christian aims and industries the fruit of which they cannot live to see. There is in old age something which corresponds to an autumnal sowing, a making ready for new harvests which the next generation, and not this, will reap. The winter which intervenes will carry the sowers into other lands, but they know that the spring-time will duly follow, and that their children, if not they, will welcome the golden summer and the harvests that are to be. No grace of character can be more beautiful than this, and there are those in whom it has been our privilege to see it displayed.

(c.) *The power of Christian hope* is pre-eminently illustrated in the experience of the aged. They are standing on the borders of the land from whose bourne no traveller returns, and have no doubt often wished that they could cross it or summon to their side the souls they loved. But it cannot be. There is no voice nor any to answer. God does, however, give us compensations manifold. As the senses are deadened, the spirit becomes keener and the vision of the soul is purified and enlarged. There are mysterious instincts and desires at work within, a feeling as of unseen presences around, foregleams of the heavenly brightness, foretastes of the infinite joy.

“The soul’s dark cottage, battered and betrayed,  
Lets in new light through chinks which time hath made;  
Stronger by weakness, wiser men become  
As they draw nearer their eternal home;  
Leaving the old, both worlds at once they view,  
Who stand upon the threshold of the new.”

(d.) *The grace of spiritual preparedness*, of meetness for the heavenly inheritance, readiness to depart and be with Christ. This God gives before the summons is delivered, so that His people shall not be taken unawares. In the economy of nature no leaf falls to the ground without making due preparation for its fall. "It bears the young bud that is to usurp its place in its bosom, and nourishes it with its own expiring life." When, therefore, the leaf drops, there already exist the germs of another which will take its place. Its fall is impelled by life even more than by death. "Instead of the fathers, shall be the children." Christian men Christianise others. Their life and influence are continued in those whom they have loved and cared for and brought to Christ, and this fosters the feeling that, their work being done, their place is no longer here but with their Lord in glory, and with those who have gone before.

When the great poet whom England has just lost lay on what proved to be his death-bed, and his mind reverted to the familiar and well-loved scenes of other days, he is said, according to one report, to have asked for paper and pencil, and to have written the memorable lines which were so appropriately sung at his funeral in Westminster Abbey:—

" When the dumb Hour clothed in black  
 Brings the Dreams about my bed,  
 Call me not so often back,  
 Silent Voices of the dead,  
 Toward the lowland ways behind me,  
 And the sunlight that is gone !  
 Call me rather, silent voices,  
 Forward to the starry track,  
 Glimmering up the heights beyond me,  
 On and always on ! "

So do men bring forth fruit in old age. "On and always on!" But for such fruit there must be long and thorough preparation. It cannot come from a sowing of wild oats, a wild and reckless manhood, or even indifference to God. "Abide in Me," said our Lord, "and I in you," and in that way only can our fruit abound.

EDITOR.



## THE MINISTER'S WORK OUTSIDE THE PULPIT.\*

I VENTURE to address you on a practical subject—"The Minister's Work Outside the Pulpit"—and to offer suggestions drawn from the stores of thirty years' experience in actual work. Of preaching proper, work for the pulpit and in the pulpit, you hear much during your college course ; but not one even of our wealthiest colleges has yet endowed a chair for lecturing on the ever-varying and ever-multiplying work which lies outside the pulpit. Here is a domain, not systematically mapped out, or abundantly colonised, and slowly extending itself, like land at the mouth of the Ganges, with products rich and possibilities great. From its whole area revenue may be gathered for the pulpit, for good preaching means much more than the delivery of good sermons ; the pulpit is the garner where we store up in order to distribute the harvest which rewards honest work done elsewhere. The minister's harvest comes, not once a year, but every week, and is as surely the result of fixed laws and divinely ordered sequences as that which recompenses the toil of the farmer. Work in the pulpit, entitled to rank high in usefulness, must always in the long run depend on faithful work done outside.

Take into account another consideration. Not only is work inside and outside the pulpit vitally connected, so that the latter is the centre to which the former converges, but the fashion of the age circumscribes pulpit work. You may improve its quality to any extent, but on pain of exile and perpetual silence you are forbidden to increase its quantity. Cowper indignantly condemned the preacher who "in just fifteen minutes huddled up his work." Now the tables are turned, and the fifteen minutes' preacher is on a pedestal, not in a pillory. In our best congregations thirty minutes, with a leaning to mercy, is the rule ; to go beyond is to try unduly "the patience of the saints." This tendency, which we are little likely to check, for it obtains in the press as well as the pulpit, must be wisely reckoned with. It is not an hour, it is only half an hour ; if that precious half-hour can be charged with greater spiritual force by activity outside the pulpit,

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\* An Address to Students.

here surely is a motive for diligence. Caution is good, and a judicious application of the law of selection; but protests are vain. Dr. Chalmers protested vigorously against the multiplication of public engagements in his day, not with much success; what he would say to-day it is hard to tell, for the tide has been rising ever since, and there is no assurance yet that we have reached the flood.

I.—There will be significant omissions in this address, for the field is large. We must begin somewhere. Take public work—service on councils, boards, committees. The social gospel is upon us. “All words are suspicious; there is an odour of fraud about them, which, being concerned with common things, are so base as to stretch out to four syllables.” “Social” does not quite fall under this suspicion, but I am inclined to examine any adjective, long or short, attached to the term gospel. An old gospel, a new gospel, a middle-class gospel, a social gospel—such adjectives are quite unnecessary. The idea expressed by the term “social” fills the air; and you will be asked to stand for the County Council, the School Board, the Board of Guardians. The association committees and the committees of our denominational societies will, in due course, put in their claim. In fertility of invention, our philanthropists and religious leaders nearly keep pace with our men of science. The demands they make are often most perplexing. For the early years of the ministry, I think the wise rule is, avoid work of this kind altogether. You are a minister of Christ; your hands are full. You are not a man of leisure and the popular assumption that you are so ought to be promptly repelled. Later on, when you have mastered the difficulties of the beginner, you may lend a hand if you have aptitude for such work. The genius of a committeeman is of a special order; every man does not possess it. To Mr. Spurgeon, “lead me not into temptation” meant “put me not on a committee.” Dr. Stanford, a man with the seer’s eye, the imagination of the poet, and the pencil of the artist, served for a time on the Committee of the Baptist Missionary Society, but modestly retired after three years, confessing that the knack of such service was not his. We are under great obligation to men who, doing what is called “public work,” serve the nation and the church; but since all gifts are not conferred on one man, aptitude ought to govern our choice of work; and ministers have occasionally dissipated their strength, and cut out their own road to failure, by attempting

too many things, and committing themselves to work for which God had endowed them with no special fitness.

II.—Akin to the work just noticed, and situated upon the circumference rather than near the centre of the minister's mission, is platform work. Few men excel both in the pulpit and on the platform; one of the best preachers of a former generation, W. Jay, of Bath, eschewed the platform altogether. After describing his feelings in the pulpit, which was his throne, Jay added: "I could never realise this frame in a town hall or assembly room." Once he broke through his rule. It was the first meeting of the Bible Society in Bath. "I was afterwards desired by a rude member of committee to furnish for publication in the papers as much of my speech as had any relation to the business of the day. This so completely chilled me that I spoke but once after." Then the platform was abandoned for ever. To-day it is not so easy to make such a resolution, and certainly it is far harder to keep it. Societies have been formed to remedy every ill, and secure every good under the sun, and no society is without its platform and annual meeting. To a successful speaker, who enjoys the double mastery—the mastery of his subject and his audience—such appearances are a temptation. They break the monotony of his ordinary work, bring a pleasant consciousness of strength, and tempt men to throw incense on the unhallowed altar where the fires of vain-glory burn. On this subject I do not offer counsels of indolence, but of wise economy. In the early years of your ministry as few public meetings as possible. Weed them out thus—"I will never speak when I know nothing of the subject before the meeting." This rule will effect some reduction. "I will never speak when half-a-dozen men are advertised on the same bill to address the same meeting." As promoters of meetings are frequently thoughtless in this matter, by this rule you will effect a further saving of time and strength. "With certain necessary exceptions, I will never speak without preparation." Since you will not have time to prepare for all meetings, this third rule will reduce still further the number of your platform efforts, and will secure that what you do shall be well done, with effect for the cause you attempt to serve, and with credit to yourself. "Robert Hall used to say that, when the devil saw a minister likely to be useful in the church, his way of disposing of him was to get on his back and ride him to death

with engagements." This old device he has carried to a high state of perfection in these new times; "but we are not ignorant of his devices," and do well to be guarded at all points against them. Influence gained on a public platform is occasionally serviceable to a Christian minister, yet platform work is not the direct road to ministerial success.

III.—Outside the pulpit, yet more intimately connected with it than platform speaking, is the work of presiding at deacons' meetings and meetings of the church. Brilliant preaching has frequently been neutralised by proved incapacity in the management of business. Failure in this department is far from uncommon, and leads to failure along the whole line. Business capacity is of the utmost value to the pastor of a Free church, and a few years spent in commerce may properly be regarded as part of his equipment; for "while in some other professions men have to bury half their talents, in ours there is no talent that will not find appropriate and useful exercise." The rules which almost invariably secure unanimity and progress are not complicated, and, to a disinterested servant of Christ, ought not to be difficult. To the business meeting, whether deacons' meeting or church meeting, bring a devotional spirit, and as far as possible maintain it throughout the proceedings. Treat every man with respect; take no freedoms and grant none. Feeble jokes at the expense of deacons, who are usually among the worthiest servants of our Free churches, discredit those who make them. Be punctual, and orderly, and thorough in your conduct of business. Heads of mercantile houses are never indifferent to "good form," and we ought to take a leaf out of their book; for Christ's business should be done with at least as much skill and despatch as business in the world. Slovenly management is to blame for innumerable church troubles. Seek no objects, either in the deacons' or church meeting, but such as will benefit the people at large. "I was made for Arbirlot," said Dr. Guthrie, "not Arbirlot for me;" sound doctrine for a young divine; ministers are made for churches, not churches for ministers. Let this spirit govern you, and allow that sometimes another may have a clearer view and a wiser plan than your own. Then exercise patience till what really is best is discovered, and meetings for church business will become means of grace. In this recipe the most important ingredient is patience. All things come to the patient man, even

the knack of conducting happily, year after year, the business meetings of the vestry and the church. We tread now, perhaps, the most unreclaimed portion of the church's territory; signs of the curse are not absent; upon patches here and there thorns and thistles flourish abundantly; the seed of this disastrous crop for the most part is scattered by some careless hand. In hundreds of instances, the business arrangements of our churches are almost as unbusiness-like as they can be, and open a field for immediate and beneficent reform. It must have been with a view to such reform that a wise tutor of the olden time said to his students, "Gentlemen, yours is a calling requiring both grace and common-sense; and of these two common-sense is the more important; for if you are without grace, by prayer you can get it; but if you are without common-sense, nobody can give it you." Common-sense is conspicuously needed in the conduct of church business.

IV.—Outside the pulpit, yet some degrees nearer to it than the conduct of church business, is the direct relation of the pastor to his people in their homes. "The directest way to a man's heart," said Dr. Chalmers, "is generally through the door of his home." We must visit and know our people in their private life, and put ourselves on terms with them in their troubles and their joys. Dr. Stalker expressed his astonishment on hearing from Dr. W. M. Taylor and Dr. John Hall, two of the most eminent ministers of New York, announcements that they would visit in certain streets during the next week. Mentioning the circumstance to a well-known minister at home, it gave rise to this confession: "When I came to this city, my elders advised me not to visit, and I followed their advice; but it was the worst advice I ever got." Thirty years' experience leads me to endorse this view. The most fatal notion a young minister can start with is that pastoral visitation is of comparative unimportance, and may be neglected with impunity. We hold that no man can, with all-round efficiency, become a teacher of Christianity to average Englishmen who neglects the duties of the pastor. The plea that we have no time or no taste for work of this kind cannot be admitted; for taste can be cultivated, and the busiest man, with method in him, finds every day long enough for tasks that really ought to be done. Now and then, from peculiarity of temperament, a minister may be found disqualified for pastoral visitation; such an exception ought

not to be made the scapegoat to bear the sins of his brethren. Christ was frequently found in the homes of the people; Paul taught not only publicly, but "from house to house." Such examples fix the rule of our ministry for all places and times. We must live close to God; we must also live close to men; yet railroads, and the hot haste of modern life, make people too restless and migratory for close companionship. Contact is more difficult than ever to get and keep. If we are to minister the grace of life, we must attempt the apparently impossible, and determine in God's strength not to fail.

It is easy to satirise pastoral visitation, to raise a laugh at certain of its incidents, to brand it as waste of time and strength. It is equally easy to treat in the same fashion every branch of ministerial work. Turn a deaf ear to the clever satirist, and go on patiently, ploddingly, systematically visiting "the flock of God over which the Holy Ghost has made you overseer." A word in season to the weary, of comfort to the sorrowing, of correction and instruction in righteousness to the tempted—how much such helps will be valued, and how much work of this kind can be accomplished by a few visits each day—paid on a plan! Motives to diligence in pastoral work are varied; while the lowest are not destitute of force, the highest are exceedingly strong. Among inferior motives there is this—the clergy of the Established Church, possessing advantages we cannot command, visit in their parishes with the utmost assiduity; Nonconformist families receive a share of these pastoral attentions. Granted that vicars and curates often appear to labour with indifferent success, they indicate a field which ought not to be forsaken by us. Let us go in and do better. But the higher motives are naturally the most forceful. We ought to visit for our own sake, to keep our faith lively, our souls fresh, our courage high. Visiting among the sick and poor is in many ways a means of grace. How often it has happened, the pastor went out to pay a visit, perplexed by the latest article on Higher Criticism, pained by some failure among his members, jaded and dispirited, and has returned refreshed. He got much more than he gave. How the answer of a poor old Scotch woman, one of his parishioners, on her deathbed, cheered the excellent father of Dr. John Brown! Perhaps, at the moment, needing support for his own faith, he ventured to prove hers: "Janet, what would you say if, after all He has done for you, God should let you drop into hell?" "Even

as He likes," was the reply; "if He does, He'll lose mair than I'll do." There is something not less than sublime in this answer from the dying saint. For the sake of our preaching we ought to maintain intimate relations with our people. If we are to be delivered from becoming paid lecturers on religion, mere orators, burning stage-lights to dazzle weak eyes, or soaring on wings of rhetoric into the heaven of generalities, there to be lost to view, we must keep touch with the daily life of our flock. If this be done, and done habitually, we lay under contribution innumerable sources of interest and power; sermons will, perhaps, be less bookish and less polished, but they will strike and stick and leave scars behind! They will appeal to the life of to-day and meet its urgent demands, because they were derived from to-day's life, and the verdict of experienced workers will be confirmed, that the congregation competes with the study in supplying materials for public instruction. Towards preaching of this order the attitude of the listener is changed, officialism is banished from the service; criticism, except of the summer-lightning sort, innocent and harmless, is banished too, the congregation has no heart for it. The preacher looks down, not upon strangers, but friends, who trust him and appreciate his spirit and aims. The family feeling pervades the assembly; and, though the occasional worshipper may be puzzled to discover the secret of attraction in services so unadorned and preaching so destitute of genius, regular members of the congregation would be still more puzzled if interest flagged or failed. If we are successfully to counteract the tendency at work in large centres of population to make worship a sort of entertainment and preaching an adjunct to it, we must make up our minds to be pastors, to be the friends of our people in the sanctities and sorrows of the home. Children especially respond to acts of kindness from the pastor and become his powerful allies, for "whenever you lay your hand on a child's head you are laying it on its mother's heart." Nerve the mother by a kindly word when she appears about to be overborne by the odds against her, and you have blessed the whole household! Steady the father in the path of righteousness at some crisis when his purpose falters, and you have saved a family from dishonour and a soul from death! In your sympathetic presence the poor become less conscious of the grinding of poverty, and the sick of their pain, while to the dying the presence of Christ becomes a diviner support, and the world of light

beyond these shadows a clearer vision. When praising pastoral work, I am not depreciating preaching. God forbid! The Thermopylæ of the Free churches of England is the pulpit; but if we are to hold what we have won, and push our conquests into regions beyond, we must maintain pastoral efficiency and develop wisely this department of ministerial work. In this eager, anxious century a number of forces tend to divide. Let ministers be pastors, and pastors become really settled, and we shall do something to unite the fugitive elements of modern life, and the future will be with the friends of union.

V.—I pass over literary work, which, of course, is outside the pulpit, to come to my last point. "Take heed to thyself and to thy teaching"; to thyself first; for what a man is ranks in importance with what he teaches. And, remember, the "self" includes the "life which is more than meat, and the body which is more than raiment." Begin at the beginning; do your utmost to maintain a sound physical condition. Great simplicity of living, and great regularity—these are the secrets of health; and they are open secrets. A fair place for sleep, exercise, and recreation, as well as for reading, praying, and working. For the life as a whole is God's. A proverb has been quoted twice in my hearing lately—"If the iron be blunt, and one do not whet the edge, then must he put to more strength"; in plain English, "If you cut down trees, take care that you sharpen your axe." The body is our axe, the tool with which we work; whet the edge; keep the axe sharp. Because the axe has occasionally been blunt on Sunday, most of us have had to use "more strength," and to very little purpose! Our calling makes heavy demands on nervous energy—demands that recur with the utmost regularity. When what David Brainerd called "the vapours" prevail, it is almost impossible for the mind to work, or the soul to rise. By careful observance of the laws of health, which are the laws of God, we ought to do our utmost to secure and maintain efficiency in our work. With splendid impartiality, Nature exacts her penalties to the uttermost farthing, even from ministers, who, on the plea of Christ's service, excuse breaches of her well-known laws. Take exercise; take it regularly as a religious duty; and never work into the small hours of the morning!

The higher self is the principal self. Pardon a word of fraternal



counsel on the life of God within the soul. "It is not the words, it is the man behind the words," said a writer alluding to an impressive public speaker; in evangelical preaching, it is not the words, or even the man behind the words, it is the Christ within the man! To name Him with no aloofness, but with an awed sense of nearness and present realisation, is to name Him with effect. Usually we begin well; we rule our spirits; sacredly observe our seasons of devotion; search Scripture for our edification; our own vineyard is kept. Time passes; we are actively engaged keeping the vineyards of others, and for ourselves "we would fain have Christ cheap"—without prayer, without meditation, without the still hour and the rapt watching; but the market will not come down! We begin to suffer from our natural foes—torpor, irritability, deadness. Perhaps no class of men are in greater peril in this respect than Christian ministers. How painfully evident it is in some cases that the spiritual force of the minister is spent; the power and fervour of early days are gone; routine holds him to his post after life has ebbed away; his ministry has become a mechanical movement in an official orbit.

There is a science of the hidden life, the highest and most mysterious of all sciences. Let us press forward our studies of this science, and apply all the knowledge we obtain. I quote from the late Dean Church: "Whatever you do, part not with the inner sacred life of the soul, whereby we live within to things unseen, to Christ, and truth, and immortality." A ministry of growing power must be one of growing experience! Nothing can save from decay a church whose pastor is a backslider in heart.

There is no rivalry, but the utmost friendliness between the minister's work inside and outside the pulpit. The hours spent in the pulpit are the supreme hours to which all other well-spent hours make their contribution. All the spokes of the wheel converge on that centre; all rivers, however apparently divergent their course, run into that sea! I congratulate students preparing for action on the work they have to do, and the age in which they have to do it. Of one thing I am certain, that age will never suffer them to forget or evade "the minister's work outside the pulpit."

J. R. WOOD.

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## THE WORK OF THE BIBLE TRANSLATION SOCIETY.

THE series of missionary articles from the pen of the Editor, which has been appearing during the present year, on "A Hundred Years Ago and Now," would not be complete without some account of the work of the Bible Translation Society. The story of the foundation of the Society has often been told, but we agree with the present secretary when he says: "It is to be feared that, among our younger ministers and members especially, there are many who are ignorant as to the origin, necessity, and history of the Society." Those who know nothing of its history will not be likely to be hearty supporters of its work. As a small Society, too, which publishes no periodical magazine, and holds but few public meetings, many Baptists may be found who are even unaware of its existence.

The work it carries on is far older than the Society itself. The Society dates from 1840; the work from the very foundation of the Baptist Missionary Society, and even before; for John Thomas, who, with Carey, was appointed the first Baptist missionary in India, had already commenced the translation of the New Testament into Bengali at the time of his appointment. At that time the Bible in whole or in part existed in only about fifty languages and dialects; now, at the close of a hundred years, it exists in nearly four hundred.\* To bring about this blessed result, the early missionaries of the Baptist Missionary Society, and especially the great three of Serampore—Carey, Marshman, and Ward—did more than any other body of men. As early as 1803 we find them recording in their "Bond of Brotherhood:"—"We consider the publication of the Divine Word throughout India as an object we ought never to give up till accomplished, looking to the Fountain of all knowledge and strength to qualify us for this great work, and to carry us through it to the praise of His Holy Name." So great were their linguistic abilities and literary activities—and, we may add, their zeal in God's cause—that at the end of thirty years from that time

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\* Speech by the Earl of Harrowby at Centenary meeting of the Baptist Missionary Society, October 5th, 1892.

they had, with some assistance from other missionaries, translated, published, printed, and circulated the whole Bible in seven Oriental tongues, the New Testament alone in twenty-three other languages, and separate books of the Bible in ten more, besides issuing numerous religious books and tracts. No less than 212,000 volumes of the Sacred Scriptures had been issued from the Serampore Press. This stupendous work had involved an outlay of no less than £91,000, of which £26,000 had, between the years 1809 and 1826, been derived from the funds of the British and Foreign Bible Society.\*

It will thus be seen that the early translation work of Baptist missionaries was generously sustained by the Bible Society. A complaint, however, from certain Pædobaptist missionaries, that in the versions of Dr. Carey and his colleagues the Greek word *baptizo*, and its derivatives, were rendered by terms meaning "immerse," led to a controversy which ultimately issued in the Bible Society withdrawing all pecuniary support from such versions, a withdrawal which remains in force to the present day. The resolution adopted by the Committee of the Bible Society on July 1st, 1833, is as follows: "This Committee would cheerfully afford assistance to the missionaries connected with the Baptist Missionary Society in their translation of the Bengali New Testament, provided that the Greek terms relating to baptism be rendered either according to the principle adopted by the translators of the authorised English version, by a word derived from the original, or by such terms as may be considered unobjectionable by other denominations of Christians comprising the Bible Society."

In reply to this resolution, the Committee of the Baptist Missionary Society, on September 24th, 1833, adopted a protest against the course pursued by the Bible Society. In 1837 another protest, drawn up by Dr. Steane, and signed by 500 Baptist ministers, was presented to the Committee of the Society, and in 1839, a memorial, also prepared by Dr. Steane, was sent by the Committee of the Baptist Union to the Committee of the Bible Society. In these it was urged, among other reasons for rescinding the resolution of July, 1833, that the versions objected to had been supported and circulated by the Bible Society for many years; that to alter them now would convey

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\* Centenary Volume of Baptist Missionary Society, pp. 280 and 293.

the impression that the translators considered them not correct which was not true; that to simply transliterate the Greek words made the passages in which they occurred wholly unintelligible to the natives of India, and that, in the case of some Eastern languages, such transliteration was an impossibility; that there were no words by which these terms might be translated which would be equally acceptable to all sections of the Christian Church; that the Bible Society always had published, and still continued to publish, numerous versions, both ancient and modern, some of them prepared by Pædobaptist missionaries, in which the renderings objected to were employed; that as the Society considered itself justified in printing Roman Catholic versions containing many grave doctrinal errors for circulation in Roman Catholic countries, much more should it be ready to print for circulation by the Baptist missionaries versions against which the only thing that could be urged was that they rendered *baptizo* and its derivatives by terms signifying immerse. They urged that "the consistent course for the Bible Society to pursue would be to give aid to all versions into new languages, which, upon the authority of competent scholars, are ascertained to be faithful." "Such a principle of action is impartial. It favours no denomination at the expense of the rest, and it excludes none from its proper share of patronage through the jealousy of the rest. It gives credit to missionaries and translators of all sections of the Christian Church for equal sincerity in their desires to communicate the tidings of the common salvation."\*

When, however, it became evident that the Bible Society had determined not to modify its course of action, and that in consequence no means were available for continuing to print the numerous versions by Baptist missionaries in India, or to aid the publishing of other versions in course of preparation, it was finally decided to establish a Society with this end in view. The Bible Translation Society, formed, in New Park Street Chapel, Southwark, on March 24th, 1840, was the result. In 1868 a pamphlet was issued, containing the memorials presented to the Committee of the Bible Society—to which we have referred—with an introduction by Dr. Underhill.

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\* Memorial to the Committee of the Bible Society, adopted by the Baptist Union, in 1839.

This, we believe, is out of print, but a re-issue of it might with advantage be made, for distribution among any Baptists who may doubt the necessity for the establishment or continuance of the Bible Translation Society, and among other Christians who may consider the existence of that Society as resulting simply from sectarian narrowness. Baptists warmly appreciate and heartily support the noble work carried on by the British and Foreign Bible Society, and that that Society regards them in no unfriendly spirit was borne witness to by the speech of the Earl of Harrowby, President of the Bible Society, in presiding over one of the meetings recently held in celebration of the Centenary of the Baptist Missionary Society. But the policy adopted in regard to Baptist versions, despite renewed negotiations in 1857, 1878, and 1884, has never been reversed or even modified. The necessity for the work of the Bible Translation Society is, therefore, as great now as in 1840.

Since its foundation a sum of £105,000 has been raised by the Society, and spent in the translation and distribution of the Scriptures in whole or in part in between fifty and sixty of the languages of Asia and Africa. Without its aid the noble labours of Dr. Yates, Dr. Wenger, and Mr. William Pearce, of Calcutta, and their assistants and successors, besides many devoted missionaries in other lands, must have been either fruitless or seriously restricted.

Very interesting and important work is at the present time being carried on by the aid of the Society. It supports the Rev. G. H. Rouse, M.A., LL.B., of Calcutta, and the Rev. J. D. Bate, of Allahabad, who have for many years devoted themselves to the work of translation and revision. Mr. Rouse, we deeply regret to say, is in England in ill-health. He has, however, while engaged in other work, still continued his work of revision. For a revised edition of the Bengali New Testament he has completed the preparation of marginal references with brief headings and notes, and the volume is now in the press. He has also commenced the preparation of a similar edition of the Old Testament. It is his ambition to bring out an annotated edition of the entire Bible, similar to the annotated Paragraph Bible issued by the Religious Tract Society. "In Bengali we have no commentary on the whole Bible. We have one on the New Testament, and on Proverbs, Isaiah, and Jeremiah, but it may be many years before the whole is finished; and when it is, the cost

will be much too great for wide distribution. We, therefore, much need a Bible with brief comments, which might be in general use among the Christians and the growing number of intelligent men and women outside the Christian community who read the Bible. Even with all the light around us in England we need such helps; how much more necessary are they for Bengali villagers, who have hardly any helps at all to enable them to read the Bible intelligently." To these words of Mr. Rouse, the Committee of the Bible Translation Society add the comment: "Were some friend to commission Mr. Rouse to proceed with such a work, what an inestimable blessing would be conferred upon the millions of Bengal!" Mr. Bate is still persevering with a new translation of the Old Testament into Hindi, the language of the North-West Provinces, on which he has been engaged for several years. He is now engaged on the Book of Proverbs, and Genesis has been already printed. The Bible is a much larger book than many people suppose. An ordinary English Bible consists of about a thousand closely-printed pages, and were people but to copy out, say, fifty of these pages—that is, a twentieth part of the whole—they would better realise the enormous labour involved in rendering the whole Scriptures into another language, in which process each single word has to be weighed, its exact meaning and various possible renderings considered, and often long search to be made for an expression adequate to convey the sense of the original. Those engaged in this arduous and exhausting labour demand the sympathy, as they merit the gratitude, of all who desire the coming of God's Kingdom on earth.

The Society has in recent years also aided in the printing and circulation of the Scriptures in Orissa, in Japan, in China, in Germany, and in other countries, and the translation of the New Testament into the Congo language, to which the Rev. Holman Bentley has devoted so much labour.

Baptists have derived some advantages from the independent position they have been obliged to take in their Bible translation work. One of the rules of the British and Foreign Bible Society is that it issues the Scriptures without note or comment only, and either as a whole, or in separate books. This rule, while perhaps desirable in connection with a Society constituted like the British and Foreign Bible Society, is found very inconvenient in foreign mis-

sionary work. Bibles with no explanatory notes, even of such terms as "Pharisee," "publican," "temple," &c., are often unintelligible to heathen, and even to ignorant Christian natives. The Bible Translation Society is hampered by no such restriction; and, in addition to publishing editions with such notes as seem desirable, it is at liberty to gather together Scripture testimony on such subjects as the Holy Spirit, sin, redemption, &c., &c., and to issue them as separate tractates, which are found very useful in the instruction of native Christians.

A new era for the Society was inaugurated last year, when, on the fusion of the Baptist and the General Baptist Missionary Societies, the Rev. William Hill, who had for fifteen years been secretary of the latter, was appointed secretary of the Bible Translation Society. Bringing to the Society a long missionary experience, we trust he may be able to develop among the churches a deeper interest in its work, and may see, as the result, a large increase in its income and its usefulness.

W. R. BOWMAN.

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## TWO MORE OF DR. CAREY'S LETTERS.

WE are indebted to our esteemed missionary, the Rev. G. H. Rouse, of Calcutta, for copies of the letters which we herewith present to our readers. They will, if we may judge from the reception accorded to previous letters, be welcomed by a large circle of readers. Mr. Rouse sends with the letters a few lines of introduction, which we gladly transcribe:—

"The two following letters of Dr. Carey were found among the papers of the late Mr. W. Rouse, of Chudleigh, Devon. They are of special interest as having been written, the one in 1813, in the prime of life, and the full glow of vigour in Christian work; and the other in his declining age, only three years before his death, when, owing to the sad division in the churches at home in connection with the Serampore Mission, the clouds were gathering round; and yet he was still engaged heart and soul in his beloved work. It is a matter of great thankfulness that the divisions of the past have for many years been followed by the hearty union of all at home in the promotion of the great missionary work laid upon us by our Lord."

" To Mr. T. Carey, London.

" Calcutta, May 4th, 1813.

" MY DEAR BROTHER,—I have not received a letter from you by all the ships of the past season. Do write to me, and write with the utmost freedom upon every topic. Be assured that I sympathise with you in all your trials and afflictions, and make your case my own in my addresses to God as far as I am acquainted therewith. I received a letter from Eustace last week, which, so far as it related to his mind, gave me great pleasure, but I greatly fear for his health. May he be spared and restored to labour for the Lord. Peter, I fear has no seriousness. He is about 1,200 miles from us. I believe he writes to my sons, but it is a good while since I had a letter from him. Phœbe Hobson is married to Lieutenant Moxon, a very pious man, and is now in the Mahratta country. We heard from them about a fortnight ago. I expect Moxon will soon be captain, as he has for a good while stood first on the list of lieutenants.

" I and my family are well, and I have the unspeakable pleasure of seeing all my children walking in the ways of the Lord. Felix was here a few months ago; he is now in his work among the Burmans, and has sent for a printing press, to print the Scriptures in the language of that country. He has been in danger, but is now in high favour with the Government of that country, which, however, is one of the most savage that can well be imagined.

" My time is as entirely occupied as it well can be; indeed, had I looked at once full in the face of all I have been insensibly called to engage in, I should have shrunk from it as an impossible task. The number of languages which I have found it necessary to study, and in a great measure to acquire, is greater than I could have expected to have attained, and it has only been the gradual manner in which they have been forced upon me, one after another, that made me not feel their whole weight.

" My avocations scarcely leave me time to read books or to write letters, yet I have been supported and enabled to get through a good proportion of the labour.

" Religion greatly flourishes in this country. In thirteen years we have baptized rather more than 500 persons, and though all have not persevered to the end, yet the defection has not been greater than an equal number in England. The Bible is in such demand



that, with six presses continually going, we cannot print a sufficient number to meet the demand. We are carrying on translations of the Scriptures in eighteen languages, and are printing it in fifteen or sixteen. There are about half-a-dozen more languages which I have my eye upon, but we cannot yet procure the necessary help for carrying on the work. Yet the Lord will open the way for us, and enable us to add these languages to those we have already begun. The cause is the Lord's. The situation of perishing sinners calls aloud for the greatest exertions, and the God whose cause it is will, I trust, crown our endeavours with His especial blessing. I must conclude, my dear brother, by commending you to that God who is worthy of all our trust and confidence. Make Him your portion and you will find Him to be an all-sufficient one. Trust in Him, and He will never leave nor forsake you. Make His service your delight, and your wants shall be His care.—I am, your affectionate brother,

“W. CAREY.”

“Serampore, May 17th, 1831.

“MY DEAR BROTHER STEADMAN,—Your very welcome letter, dated 27th December, arrived, with several others from other friends, a few days ago, and all contributed to raise our drooping spirits, and, I trust, to call forth gratitude to God. We had been a long time without letters, and the last we had received were rather of a gloomy cast. Our difficulties were also great and discouraging; all we could do was to hope and pray. But letters from you, Mr. Gibbs, of London, and our tried friends, Mr. Hope and Mr. Anderson, with the remittances contained in them, removed our burden, and we have now only to devote ourselves and our all more entirely to the service of our God. All the stations connected with us are very dear to us, and the relinquishing of any one of them would be a most distressing circumstance. All our brethren at those stations are tried and faithful men, and even those who have gone forth to the work within the last year give us as much pleasure as those who have been longer in the work. Among other things in your letter, both to me and Brother Marshman, you express a wish that I would pay a visit to England. To this, my dear brother, there are very serious objections. The chief of these is the necessity of my getting the

edition of the Bengalee Bible through the press, which is now being printed. I am paying all the attention I am able to the making this edition as correct as possible. Of the Old Testament, the 2nd Book of Kings, the two Books of Chronicles, Ezra, Nehemiah, and Esther are yet to be printed, and the greatest part of the New Testament. Twelve months from the present time will scarcely be sufficient to bring it to a close. I also wish to get an edition of the Sangskrit Bible, which has long been begun, completed at press. I could then leave India so far as regards my work, but not before, unless God should call me away by death. With respect to myself, were I in England, all my friends would be greatly disappointed. I am now seventy years old within three months. My recollection is so shattered and gone that I am afraid to assert anything, and often fear I shall be accounted a liar, mainly through my want of recollection. I am sometimes depressed, under the idea that I shall soon be superannuated. I could not travel day and night as Brethren Ward and Marshman did. I have also sometimes looked over England, and to me it appears a great blank; nearly all my old acquaintances are dead, and I should have a new set of religious connections to form. You, my dear brother, was known in the churches before I left England, and, I believe, sent the first half-guinea to the Mission—*i.e.*, either you sent the first half-guinea, or Elhanan Winchester the first guinea, for I received them nearly at the same time, and, so far as I can recollect, before the Mission Society was formed. I, however, never saw you, though I am sure I should feel myself at home with you immediately on sight of you; but how few others would I thus embrace at sight! Add to this the very unhappy spirit which prevails among many. Crimination and recrimination are disagreeable to me. I wish from my heart that success may attend all the efforts of the Society, but I cannot approve of many things in their proceedings, and should be occasionally obliged to say more upon those subjects than I am disposed to do. For these and other similar reasons, I think my going to Europe would neither be useful nor comfortable. I think the pieces written by Brothers Marshman and J. Marshman were necessary, and I hope the controversy may end there. Above all things, I dread the stirring up again of that unlovely spirit which spread itself through the churches when Brother Marshman was in England. I

must, however, leave all this with God, and shall, I trust, as long as I live, pray for the peace of Jerusalem.

“Thank you, my dear brother, for that kind and steady co-operation with Serampore which you have so long maintained. Serampore does not deserve the blame which has been so industriously cast upon it, and I think that in the end our righteousness may appear as the light. I rejoice that Christ is Lord over all things to the Church which is His body. Remember me affectionately to Mr. Goodwin, and all friends.—I am, my dear brother, yours affectionately,

“W. CAREY.”

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### HIGH CHURCHISM IN SCOTLAND.

**D**URING the last few weeks much interest has been awakened in Scotland by the formation of a society which, to the uninitiated, seems very like the formation of a High Church party. Its main object is “to defend and advance Catholic doctrine, as set forth in the ancient Creeds and embodied in the Standards of the Church of Scotland, and generally to assert Scriptural principles in all matters relating to Church order and policy, Christian work, and spiritual life throughout Scotland.” No doubt this language is somewhat vague, and the recognition of the Standards of the Church of Scotland might be held to remove all ground of suspicion and alarm; for whatever may be the defects of those Standards, they are resolutely anti-sacerdotal. But there follow twenty-two specific objects, which we suppose are included in the above. The Society is—*e.g.*, intended “to foster a due sense of the historic continuity of the Church from the first,” to insist on “the necessity of a valid Ordination to the Holy Ministry,” to assert the efficacy of the Sacraments, to “restore the Holy Communion to its right place in relation to the worship of the Church,” to “deepen a penitential sense of the sin and peril of schism,” and “the furtherance of Catholic unity in every way consistent with true loyalty to the Church of Scotland.” All this sounds very familiar language on the south of the Tweed, and is not, perhaps, unknown in the North; but hitherto it has been used by men whom no one would suspect of sympathy with the Standards of the Church of Scotland. Our able contemporary, the *Modern Church* characterised the movement as High Churchism, and as tending

Romewards, and spoke of it as corresponding with the Tractarian movement headed by Pusey, Newman, and Keble. This comparison has been keenly resented, but it seems to us absolutely just, and the movement is assuredly a step backward. It has been started by men—able, active, and, in some cases, saintly—whose antecedents, in an ecclesiastical sense, do not inspire our confidence. Professor Milligan has long been patted on the back by Anglican Ritualists for his advocacy of theories which logically land him in sacramentarianism. A. K. H. B. is one of the men who have for years coquetted with Episcopacy, and played at a sort of Catholicism. It is a significant fact that the *Church Times* blesses the movement as one which will command the cordial sympathy of all Catholic Churchmen, and sees in it an answer to the “prayers of those who have mourned over our unhappy divisions.” Its founders are encouraged to take heart, notwithstanding the efforts which are being made to check its operations, and, if possible, render them nugatory, by a reference to the very movement to which its Presbyterian critics had compared it. “The story of the Catholic Revival in England is well known in Scotland, and the fate of similar attacks on this side the Tweed may be taken as an augury of what will transpire in the North.” With an air of patronage which every true Protestant ought sternly to resent, and with which the followers of John Knox should make short work, it gives these men of “the movement” its paternal advice. It sees in it a reversal of the Scottish policy of isolation hitherto followed, in no small measure owing to *political circumstances* (the italics are ours, but the words are worth noting). It rejoices that the work is one of enlargement and advance, as well as defence, and deems this essential to success. In other and plainer terms, this means that other parts of catholic doctrine than those which are now included in the Westminster Confession must be annexed. It is suggested that the wording of the purpose may (though this is not certain) suggest some future appeal to the Councils of Nice and Constantinople; but, in any case, the course to be taken can hardly fail to cause “reflections on the moral value and binding character of the conciliar decrees, of which the chief creed of Christendom forms but a part.” The Scottish Confession certainly states that many Councils have erred; but, with exquisite candour it is added, “it leaves it open to question whether the two we have

mentioned are of the number. Hence, subscribers to the Confession are not bound to assume this." Then, may not the Westminster Assembly have erred, and may not its decisions need revision? "True loyalty to the Church of Scotland therefore unquestionably demands that wherever a mistake has been made it should be rectified as soon as possible." No wonder that, after this frank and barefaced counsel, the subtle Anglican director should say of the twenty-four objects proposed, "The achievement of half of them would so change the front and face of the Establishment that Janet Geddes would require a forest of stools to relieve her feelings were she to revisit the scenes of her very earthly energy." He, with his Prelatical leanings, is acute enough to see the drift of the movement, and to gauge its tendencies. Our only marvel is that acute Scotchmen could for a moment have been blind to its animating spirit, or that they should allow themselves to be lulled into security as to its "whither."

The *Church Times* smiles complacently at the idea of fostering in Scotland a sense of the historic continuity of the Church. It is not anxious to inquire how local continuity can be proved. No, it will magnanimously overlook the folly of attempting the impossible. That such a thing is desired is more than it had the right to expect; "for the rest we can afford to wait." How generous this is! Men who are preparing to launch on a downward path will by and by be compelled to take it. Do not, therefore, prematurely disturb them, or you may check their "advance," and find yourself outwitted.

No attempt is made to define a valid ordination to the Holy Ministry, and the *Church Times* professes itself unhappily ignorant of the constituents of that validity as held by Presbyterians. That, however, does not trouble it. It trusts the *bona fides* of the ministers who use the term, and "if, after due consideration and conference, anything should be found lacking in the orders they claim to possess, the sources of supply and repair are fortunately not far distant, nor likely to be neglected by true seekers after perfection." This, at any rate, is plain speaking. There is here no beating about the bush, no reserve, but strong, outspoken advice to men who are able to bear it. Imagine John Knox being told that such a statement of claim, worded as this is, "should receive sympathetic consideration *from those who will have the best right to be presently consulted.*" Bishop Wordsworth, of St. Andrews; Bishop Dowden, of Edinburgh; and Bishop

Haldane, of Argyll and the Isles, will, no doubt, act in the spirit of apostolic meekness towards men who are prepared meekly to abandon the traditions of their fathers, and all that has been regarded as distinctive in their own position, who depreciate Presbyterian ordination as invalid, and as needing to have its defects supplied by the grace of those who are in the apostolic succession. This is prelacy with a vengeance!

The formation of this strange society may be a clever move in view of the impending Disestablishment of the Scottish Church, an attempt to form a tacit alliance with the Episcopal Church in Scotland, and to prepare the people for an organic union with it when the sanction of the State is no longer enjoyed. We can see no other intelligible motive for a step so retrograde. The Society numbers among its members men who would feel immeasurably more at home among the advocates of apostolic succession and sacramental grace than in any other of the non-Established Churches, who, simply because of their dissent, are "intolerably vulgar." The note of alarm has been raised none too soon, and that the movement has been rightly interpreted by those who see in it the principles of a pernicious anti-Protestantism and a step that logically results in Romanism, the article from the *Church Times* amply proves. John Henry Newman for many years persistently denied his sympathy with Romanism, and vigorously denounced the Church which he ultimately joined. And he was perfectly sincere in his protest. But events were too strong for him. He was afloat on a "stream of tendency" which he could not resist, and the fatal day, which others had foreseen, at length arrived. The Scottish Church Society certainly means in the end Episcopacy, Apostolic Succession, Sacramentarianism, and all the "notes of the Church," as advocated by "advanced" Ritualists, otherwise its abettors, in view of the patronage which the organ of the Ritualists has bestowed upon it, have indeed need to pray, "Save us from our friends."

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MESSRS. HODDER & STOUGHTON have issued, in daintily got-up pocket-volumes, "The State of the Blessed Dead," by Henry Alford, D.D. (twenty-eight thousand); "Rest in Christ," by A. J. Gordon, D.D.; and "Complete in Christ" and "Love's Logic," by C. H. Spurgeon (extracted from "The Saint and his Saviour"). Choicer books for presentation to Christian friends could not be desired.

## SUNDAY MORNINGS WITH THE CHILDREN.

## XII.—CHRISTMAS.

CHRISTMAS DAY falls this year on a Sunday, and some of you think it "hard lines" that it should do so. You would like it to have a day to itself and not to be mixed up with another day, and, so far as play is concerned, be almost lost in it. Sunday comes every week, whereas "Christmas comes but once a year," and you would prefer to keep it, not on a Sunday, but by itself. So, as a rule, I do. I have a good many happy memories of Christmas which do not harmonise with the idea of Sunday at all. And yet it may not be amiss for us to suffer a little disappointment on this ground occasionally that we may more fully realise where all that is of highest worth in Christmas comes from. Christmas means the mass or festival of Christ, and the Christmas spirit, which delights to do good and to make people happy, by sharing with them the good things which God has given to us, is emphatically the spirit of Christ. I need not tell you that Christmas is not a New Testament ordinance. There is not a word about its observance there, and nothing, so far as is certainly known, was heard of it for two, we might almost say for three, centuries after Christ. It is not a feast of Apostolic origin and has no absolute authority. Even after the idea of such a festival was accepted, there was great difference of opinion as to the time at which it should be observed. Some people kept it in April, others in May, and a few in January. It is almost certain that the birth of Christ, which it celebrates, did not take place in December—the height of the rainy season in Judæa, when it would be impossible for the shepherds to be keeping watch over their flocks by night. But the birth of Christ is of more importance than the date on which it occurred, and the season which has been generally accepted seems on the whole the best. Christmas was to a large extent substituted for an old heathen festival, which used to be celebrated at this season. Some of our heathen ancestors had a feast of rejoicing when the shortest day of the year had been passed. The winter solstice, as it was called, was regarded as the turning point of the year. The vital powers of nature, which seem as if they had been weakened and slumbering during the autumn and the early winter, are then renewed and revived. Spring is not far off. The dark, chilly corner has been turned. Some of the observances of Christmas are distinctly of Pagan origin, the yule log and the mistletoe are Druidical, the Christmas tree has descended from the Romans. We retain these things, but they do not mean to us what they did to the old Pagans. They are transformed and ennobled. We value our home life far more in winter than in summer. We delight in the comfort, and feel the charm of a bright fireside. What happy family gatherings we have had around it! We could observe Christmas in summer, but it would scarcely seem to us the right thing, nor could it then afford us the same kind of happiness that it does now—and the kind that we have had is the kind that we want to have. At Christmas, we think of the poor and help them. Their needs are then the greatest, and our pleasure is enhanced by the joy of self-sacrifice. "It is more blessed to give than to receive." Great as is our delight when Christmas boxes,

containing all sorts of good things are given to us, it is greater still when we take a Christmas box to others, to the poor and the suffering, the aged and the infirm. That is the highest happiness of all and it is the spirit of Christ that gives it to us. We need not then be troubled, if now and again, as this year, we have to defer some of our Christmas pleasures for a day—if we cannot rump and have our games and make merry, because it will help us the better to remember that the kindness, the love, and the self-denial which make the Christmas atmosphere have been created by Jesus Christ. His goodwill towards men is the source of our happiness, and the greatest and best thing He does or can do for us is to make us in this and in all things like Himself—pure, loving, generous, and good. And if we receive Him, if we believe on Him and love Him, we shall have, if not Christmas itself, at any rate the Christmas spirit, aye, and the Christmas joy all the year round.

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JAMES STUART.

#### A CHRISTMAS WITH MR. RUSKIN.

SOME years ago Mr. Ruskin gave a Christmas dinner to a number of children, and spoke to them some wise and loving words which we should do well to read, mark, learn, and inwardly digest. Here they are reported in *Igdrasil* :—

“I had been thinking, my dear children, what to say to you, and I felt it extremely difficult to shape my thoughts aright; but the remarks which have just been offered, and the hymn which you have so well sung, have removed the difficulty, and I feel it a pleasure to say a few words to you. 'Tis true, I wish to see children happy, and to be happy is to do what is right and good. Christmas time, of all times, is most calculated to make young people happy, because of the great event celebrated at this gladsome season—when the infant Saviour was born, that He might make all people happy, and especially the little ones whom He so much loves. But, to be happy, my dear young friends, you must try to make others happy, your parents, and those who have charge over you, by seeking to do what is right and good. I was noticing in the hymn you sang, the words, ‘Shall we gather at the river, where bright angels’ feet have trod?’ which seem to carry one on to the future instead of thinking of the present. Not only have angels trod this earth in old times, but they do tread it even now, for they are often about us, helping us in many ways; present at our tables, and also at our beds; and we ought to think of this, and rejoice that we have such heavenly companionship. I was much interested this morning in reading the account of the angels visiting the shepherds of Bethlehem, and telling them about the infant Saviour born there. You know what shepherds are and what are their duties. The children of our towns, many of them at least, have never seen a shepherd or a sheep, or beautiful green fields, or mountain scenery. But you are living in the midst of them; and you ought to be very happy and very kind one towards another. It is a strange thing that shepherds were more honoured than the ‘wise men from the East’; for these were simply guided by a star, and directed to make inquiry where Christ was to be born; but the shepherds were told by an angel the precise place where they were to find Him. And he was born in



Bethlehem. You, perhaps, know that that means 'the house of bread'; singular thing that He, who is the Bread of Life, should have the house of bread for His birthplace. He wishes us to be happy here, as well as hereafter. See how He looked after the wants of those around Him. He fed five thousand men with bread. He gave to His disciples bread and fish, already cooked, on the margin of the lake of Galilee. You have your lake here, and fish swimming in the lake. So you can imagine the disciples feeding upon what He had supplied—and how thankful they must have been. I am glad to give you this feast, to help you to be happy, and to encourage you to be good. Then, again, I see in that beautiful hymn we are taught to pray, 'Jesus, here from sin deliver'; that is what we want to be delivered from, our sins. You know Jesus came as the 'Lamb of God, who taketh away the sin of the world.' This was what John the Baptist said, and so we must look to the Saviour to deliver us from sin. It is right we should be punished for the sins which we have done; but God loves us, and wishes to be kind to us, and to help us, that we may not wilfully sin. So try, my dear children, to be good and kind to those about you and over you. Remember our Saviour said, 'I stand at the door and knock; if any man (or child) opens the door, I will come in to him, and sup with him, and he with Me,'—that is, He will make us happy, if we but receive Him in our hearts, and will minister to our present as well as our future wants."

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## NOTES AND COMMENTS.

**O**UR PROGRAMME FOR NEXT YEAR.—The arrangements made for next year—the promises of assistance we have secured from many of the best and best-known writers in our denomination—justify the expectation of a volume equal and in several points superior in interest to any of its predecessors. There will be articles on subjects in which all Evangelical churches are interested; studies both of Old and New Testament themes, with careful estimates of the results of criticism; papers on various aspects of the Devotional Life, on Social Questions, on our Colleges and the Churches, on Baptist Principles and History, and on the question of Union and Co-operation among Nonconformists. Baptist Church Extension in large towns and villages will also engage our attention. Last year the Editor expressed his regret that he could not, in view of claims more strictly denominational, see his way to comply with the request which had reached him from many quarters to extend the literary department of the *MAGAZINE*. He has now, however, the pleasure of announcing that during next year there will be given a series of occasional illustrated literary supplements of sixteen pages, containing reviews of the principal new books, with extracts and illustrations. This feature will add greatly to the value and attractiveness of the *MAGAZINE* and will doubtless be widely appreciated.

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**AN APPEAL FOR HELP.**—During the year now closing the Editor has received many gratifying assurances of the esteem in which the *MAGAZINE* is held, and of

the service it has rendered to the churches. The **MAGAZINE**, which has now completed its eighty-fourth year, has had a long and honourable career. It exists as an exponent and upholder of the principles on which our churches are based, and it is the belief of the proprietors that its services were never more needful or more valuable than they are to-day. This conviction has been avowed by many of our leading ministers and laymen, and on the ground of it we earnestly appeal to our readers to do all in their power to increase our circulation. If every subscriber would endeavour to obtain at least one more; if those whose means will allow it would order a copy to be sent to a minister, an evangelist, or other Christian worker by whom the **MAGAZINE** would be valued, our most sanguine expectations would be fulfilled. Is it too much to anticipate a great accession of help in this direction?

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**CHURCH COLLECTIONS DURING 1893.**—The ordinary congregational collections are in most cases arranged in December. It is wise to make a forecast and to form a plan which, allowing for contingencies, we may reasonably hope to carry out. There are certain objects connected with our individual churches and local charities for which we must always make provision. The claims of our Foreign Missionary work are not likely to be overlooked. Our county associations, with their evangelising agencies and church aid funds, must not be forgotten. The colleges ought to have a place in every list of congregational collections. The Building Society is doing a much-needed work. Our brethren in Ireland are bravely addressing themselves to heroic tasks, and the Home Mission branch of the Baptist Union is rendering help without which many of our village churches could not subsist. It deserves especially hearty support, and we trust that throughout the denomination there will be a Baptist Union Sunday.

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**THE FREE CHURCH CONGRESS AT MANCHESTER.**—The promoters of the meetings recently held in Manchester are apparently more than satisfied with their success. Numerically that success was not so great as might perhaps have been anticipated. Three hundred and seventy "members" were enrolled. Of this number thirty were Baptists. Conferences have of late been so numerous that, apart from the question of expense, it is impossible to attend them all without neglect of other and more imperative duties, and in some cases it was, we know, feared that this would be Grindelwald over again. We are in full sympathy with the aim of the Congress to discountenance all dissensions among the Free Churches, to remove all causes of friction, and especially to prevent intrusion into one another's spheres of influence. Though the time for a general ecclesiastical reunion has not yet arrived, much may be done to promote a better understanding and a more active cordiality. As Dr. Maclaren wisely said, "there ought to be more concert in aggressive work; we should take a little more account of each other's work in regulating our own, and not have the scandal, which we have too often allowed to exist, of overlapping one another in such a fashion as that rivalry and mere trade competition is almost inevitable." Such a condition of things is a disgrace to our common sense not less

han to our Christian faith. Blind, narrow-minded, and uncharitable sectarianism is doomed, and a healthier condition of things is undoubtedly at hand. The Congress affords another illustration of the fact that our churches are keenly interested in social questions; and though they are not prepared to give up their pulpits to political and economical discussions, they will not be deficient in applying their Christianity to the actual needs of life. We are glad that Mr. Hirst Hollowell, through his persistent determination that the subject should not be shelved, secured an unequivocal declaration in favour of religious equality. In such a series of meetings it would have been absurd to have had no decisive utterance on the point which more almost than any other justifies our existence as *Free* or *Non-established* churches. On another matter candour demands us to speak plainly. Dr. Monro Gibson, a man whom we profoundly revere and with whom it is a pleasure to associate, is reported to have had a quiet dig at the Baptists, by affirming that the thing to yearn for was one baptism, not one mode of baptism. We are accustomed to such "digs," and they do not hurt us. But we cannot admit that the question in dispute between ourselves and our Pædobaptist friends relates to one *mode* of baptism rather than another. It is a question of baptism or no baptism. We believe that baptism is immersion and immersion baptism. The two words have the same significance, and sprinkling is not baptism at all. Baptism is specific, and admits but of one mode. We regret the necessity of differing from brethren whom we profoundly love. We have no pleasure in emphasising our differences; we do not question their sincerity, nor would we refuse to them the same liberty of judgment and action that we claim for ourselves in interpreting and obeying the will of our Lord. But not even for the sake of co-operation can we be disloyal to Him, or place ourselves in a position in which our fidelity would be fettered and our principles allowed no adequate expression.

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THE CHURCHES AND WORKING MEN.—This question is again to the fore. Conferences on it have been held in various places, clergymen and ministers have been interviewed, speeches have been delivered, and our spirited contemporary, the *British Weekly*, has found room for a long and interesting correspondence, in which, so far, the best things have been said by Professor Marcus Dods, Dr. Stalker, and "A Baptist Deacon." It is often forgotten in these discussions that, though many working men are indifferent, and even hostile to the churches, many others are in active fellowship with them. Some of the best and most useful Christians with whom we are acquainted are working men. There are thousands upon thousands of such men throughout the country. Scores of churches are composed entirely of them. There are other classes in society who, in this respect, are equally conspicuous by their disregard of church life. We shall not win these estranged working men by flattery, by pandering to their weaknesses, or by degrading religion to the level of an amusement. The fault is not all on the side of the churches, and the sweeping condemnation which is often passed on ministers, deacons, and members alike is unjust and mischievous. Manly, courageous, and self-sacrificing efforts are being made in every direction, and will continue to be made. Some working men, as "A Baptist Deacon"

reminds us, are proud and stand-offish, and have themselves to blame for the coldness of which they complain. Moreover, Christianity being what we believe it to be—a Divine and authoritative revelation of the will of God, and the one means of salvation, we ought to enforce its authority, and to remind working men and all others that they have duties as well as rights, and that one of these duties is to recognise the Church as the centre of a spiritual brotherhood. Christianity is social as well as individual, and requires a corporate life, which we are all bound to share. We urge, as we have always done, the cultivation of Christ-like sympathy with the poor and suffering, the toiling and the distressed. Let our activities, inspired by the Spirit of our Master, be more abundant. Let us make our services as bright, as interesting, and as instructive as we can, but do not let us forget whose servants we are, whose message we have to deliver, and whose will we have to do. Dr. Parker observed, with as much wisdom as wit, that when he read the invitation to certain services, on the ground that they were “brief, bright, and brotherly,” he expected to see at the next turn of the road an invitation to his wife to attend other services, on the ground that they were “meek, mild, and motherly.”

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THE SCOTCH MODERATORS.—In the Church of Scotland the honour of presiding over the next General Assembly has, greatly to the delight of all who know him, fallen on Dr. J. Marshall Lang, the successor of Dr. Norman Macleod in the Barony Church, Glasgow. Dr. Walter C. Smith, the poet-preacher of Edinburgh, is to fill the Moderator's chair in the Free Church Assembly. Few men have served the Free Church with more grace and fidelity than the author of “Olig Grange,” and other poems, which are equally well known and equally powerful. Dr. Smith has indisputable genius. He has not figured largely in the Church Courts, but he is an able preacher, genial, generous, and unselfish in character. He is called to office in the Jubilee year of the Free Church, the Disruption having taken place in 1843. His retrospect of the last fifty years will be brilliant, his forecast keen and decisive. The Free Church has reached a specially important crisis in its history, and Dr. Smith is one of those who can mediate wisely and to good purpose between the old and the new.

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## REVIEWS.

CHRIST, THE MORNING STAR; and other Sermons. By the late John Cairns, D.D., LL.D. Edited by his Brothers. Hodder & Stoughton.

No one who knew the late Dr. Cairns would hesitate to describe him as a great preacher. Sir William Hamilton's favourite and most successful student, there was no distinction he might not have gained had he devoted himself professionally to philosophical pursuits. He chose the nobler calling of the Christian ministry, and won an almost unique place in the affections of the Scottish people at large. If we were to describe these sermons as great, we might in some quarters be misunderstood. There is in them no metaphysical speculation, no avoidance of the common every-day themes of theology, no straining in any way

fter effect. Nor do we find many references to Biblical criticism and cognate topics. The doctrine is thoroughly evangelical—some would scout it as old-fashioned—and the style is free both from Latinisms and Germanisms. There is running throughout the volume a bright thread of lucid and apt illustration, the fruit of a mind alive to the analogies of nature not less than to the teachings of history. We feel in every page that we are following the lead of a strong and able thinker, of a man who has looked at all the great questions of life and death, of responsibility and judgment, of sin and salvation, and found their adequate solution in “the glorious Gospel of the blessed God.” The passionate love for Christ as a personal Saviour and Friend, the confidence in His Gospel as the one remedy for human guilt and the one source of righteousness and peace, the knowledge of human need, the sympathy with every form of suffering, the glowing appeals with which the volume abounds (no other word will describe them) all impress us, and create the feeling that this is a volume of sermons which no one should neglect to read. And whoso reads it is bound to become a wiser and better man. We are glad to see in the volume the noble sermon which Dr. Cairns preached for our Missionary Society some fifteen or sixteen years ago.

THE GOSPEL OF A RISEN SAVIOUR. By the Rev. R. M'Cheyne Edgar, M.A.  
Edinburgh : T. & T. Clark.

THE resurrection of Christ is of necessity a well-worn theme, but its interest is perennial. It is the theme of highest importance, central and essential, and with it stands or falls the entire fabric of the Christian faith. This is becoming more and more clearly understood. No naturalistic, anti-miraculous interpretation of the evangelical narratives can hold good if we are to retain a belief in our Lord's sinlessness and Deity. The mythical theory in all its forms is fatal to everything like evangelical truth. The natural grounds for believing in immortality—good as far as they go—afford too slender a foundation for the structure which some would rear upon them, and, if Christ did not rise, our hopes must be dashed to the ground. There is no reason for cherishing belief in the resurrection if it did not actually occur. Rather should it make us sift the evidence through and through, that we may reach the absolute truth. This is what Mr. Edgar does. In view of present-day requirements, there is no work which traverses the whole ground in dispute so carefully and so conclusively as this. Here and there Mr. Edgar advances opinions at which the critics will sneer, and touches on doubtful points which are not necessary to his main contention, but for lucidity of statement, cogency of argument, conversance with the literature of the subject, and apposite illustration, the work leaves little to be desired.

PLEAS AND CLAIMS FOR CHRIST. By the Rev. H. S. Holland, M.A.  
London : Longmans, Green, & Co.

SINCE the lamented death of Dr. Liddon, Cannon Scott Holland has occupied the foremost place as preacher at St. Paul's. He has not the facile eloquence, the rush, and the glow of Dr. Liddon, nor do his pages abound in patristic allusion<sup>s</sup> and quotations from Scripture. But he impresses us as a man of massive strength who knows both his commission and the men among whom he has to fulfil it

He is in some respects, but on different lines, as able an apologist as Liddon, and has brilliantly vindicated the claims of faith at the bar of reason. We have rarely seen a more forcible exhibition of the contrast between the facts of the Christian religion and the realm of ordinary life than he presents in his first sermon, nor a more convincing proof that, as both are in harmony with the Divine plan, the two ought to blend, and that they can only blend through faith. The question of Authority and Faith is discussed wisely and incisively in a sermon so entitled. It is pointed out that the authority which ennobles cannot be external or mechanical, and that it must carry with it the coherent and willing adherence of the will which it claims to subdue. Our recognition of such an authority is therefore a growth. It discloses to us more and more of its right as we submit ourselves to its influence. Among the sermons which are classed under the head of Claims, those on Social Responsibilities, the Limits of Speed, and the Principle of Prayer are the most powerful. This is one of the books which no wise man will set aside after a single reading.

ESSAYS AND ADDRESSES. By H. P. Liddon, D.D., LL.D., D.C.L., &c.  
Longmans, Green, & Co.

To all who can appreciate subtle and lucid thought, expressed in graceful English, the publication of a volume like this will be a matter of great interest. Four of the essays were delivered as lectures in St. Paul's Cathedral, two on Buddhism and two on the life of St. Paul. A succinct sketch is given of the life of the founder of Buddhism, and a comparison drawn between it and Christianity. The career of the great Apostle of the Gentiles is rapidly followed and the lessons of his life as a missionary and church ruler are enforced. The volume closes with three papers on Dante, two of which discuss his relations with Aquinas, in whom, more than any other religious teacher, Dante recognised his master, while the remaining essay discusses his relations with the Franciscans. On one side of his nature Dr. Liddon had strong sympathies with Monasticism. He has written on this, as on all subjects which he touches, *con amore*.

STIRRING THE EAGLE'S NEST, and Other Practical Discourses. By Theodore Cuyler, D.D. London: James Nisbet & Co.

DR. CUYLER is almost as well known on this side the Atlantic as on the other, and few American preachers are held in such high esteem. In many ways his has been a model ministry. He was first and foremost a pastor, and this volume is a fine example of what we once heard our friend the late Charles Vince describe as pastoral preaching—the preaching of a man who knows and loves his people—wise, homely, sympathetic, and practical. The volume fitly closes with the revered author's valedictory discourse on the joys of the Christian ministry. We ought, by the way, to point out a strange mistake on page 267. The noble words attributed to “Lord Tennyson's gifted young friend, Arthur Hallam,” are not his, but the illustrious John Howe's. They occur in his great sermon on “The Vanity of Man as Mortal.” Dr. John Brown quotes the words in his essay on Arthur Hallam (*Howe Subsecivce*). Hence, probably, this mistake.

The quotation, moreover, is not given accurately, and one or two of its most impressive points are missed.

THE BIBLICAL ILLUSTRATOR. By Rev. J. S. Exell, M.A. II. Timothy, Titus, Philemon. James Nisbet & Co.

THE majority of the authors from whose works Mr. Exell has culled his choice flowers are happily still with us, and only in a few cases does he travel beyond the earlier years of the present generation. Rarely, if ever, has so much solid thought and sound illustration been packed into the same space. It is certainly a remarkable work.

PREACHERS OF THE AGE. CHRIST IS ALL. By H. C. G. Moule, M.A.—PLAIN WORDS ON GREAT THEMES. By J. Oswald Dykes, M.A., D.D. London : Sampson Low, Marston, & Co.

TWO volumes of great, though diverse, excellence. Mr. Moule's sermons are all from New Testament texts on various aspects of the glory and work of Christ, Christ our Righteousness, Christ the Master, Christ the Victor in Temptation, Christ the Liberator, Christ the Uniting Hope of His People, &c. They are devout and cultured, and have throughout the glow of a fine emotion, with, however, an occasional tendency to technicality. Dr. Dykes's sermons, somewhat wider in range, are also more robust. If they have not so great a charm of sentiment, they are more closely packed with thought. Two or three of them are, indeed, masterly—The Attraction of the Crucified, Guard the Deposit, Watching by the Cross, The Two Halves of Christendom, and Robbed of One's Gods. The exposition of the difference between the sacerdotal and anti-sacerdotal, the ritual and anti-ritual churches is very keen, while few counsels are more timely than those which we find in the sermon on Guard the Deposit :—"The revolt against tradition and against orthodoxy is a pronounced one, especially with the younger minds. To doubt what has been received, questioning the old because it is old, is a fashion of the hour ; not more reasonable than the blind traditionalism to which it has succeeded, and perhaps a good deal less safe, since it affords some men a pretext for sitting loose to all religious belief whatever, and tempts other men to shift their ground on vital questions of faith after next to no serious inquiry, or for the most insufficient and trifling reasons." Each volume, we should add, contains a capital likeness of its author.

THE FOUR MEN, and Other Chapters. By the Rev. James Stalker, D.D. Hodder & Stoughton.

THE four men are the man the world sees, the man seen by the person who knows him best, the man seen by himself, and the man whom God sees. The discourse illustrative of this four-fold judgment of men is based on 1 Cor. iv. 3, 4, and it, together with two sermons on Temptation and Conscience, which were preached when Mr. Moody was present as a hearer, were published at his request. Two Glasgow University sermons and two others are added. It is superfluous to commend writing so clear and pointed, so fresh and forceful, so manly and devout as Dr. Stalker's. This ought to become and will become a popular gift-book to young men.

LYRIC LOVE : An Anthology. Edited by William Watson. Macmillan & Co.  
 MR. WATSON is one of our few living poets whose genius is universally acknowledged, and some are bold enough to question whether any are so worthy as he of the Laureate's crown. His selection of lyrics has been made with good taste, though students of poetry will of course miss many of their favourite pieces, and contend for their superiority over some which appear. Mr. Watson wisely protests against the conventional and factitious admiration of everything Elizabethan. Because the greatest of our poetry was written then, it does not follow that all poetry written then was great.

MOSES, THE SERVANT OF GOD ; AND THE FUTURE TENSES OF THE BLESSED LIFE.  
 By F. B. Meyer, B.A. Morgan & Scott.

MR. MEYER'S activity with voice and with pen is a source of constant wonder to us. Great as is the quantity of his work, it does not impair its quality. His treatment of Scripture characters is always sympathetic, judicious, and forceful, and in the great lawgiver he has a thoroughly congenial theme. He wisely leaves aside critical questions and devotes his strength to the ethical and spiritual significance of the old, yet ever new, narratives. In "The Future Tenses of the Blessed Life," Mr. Meyer shows how all the anticipations of a Christian may be made radiant by the thought of the Divine presence and help. His words will stimulate and comfort many.

THE TEACHING OF JESUS. By Hans Hinrich Wendt, D.D. Translated by  
 Rev. John Wilson, M.A. Vol. II. Edinburgh : T. & T. Clark.

THE second volume of Wendt's survey of the teaching of our Lord will be received with less general acquiescence than the first. The patient industry, the wide research, and the fearless independence of the author have effected results for which theologians of every school will be grateful. His aim, simply stated, is to place himself in the position of the first disciples, and to understand the sayings of Jesus as they understood them. Wendt has repudiated the idea that he is a disbeliever in the Divinity of Christ, and there are many decisive utterances in this volume to justify the repudiation. On the other hand, his interpretations of Christ's sayings are often strongly humanitarian, suggesting that while he regards our Lord's position as unique, so that He was a Being *sui generis*, he does not admit His actual Deity. The survey does much to establish our Lord's originality and independence as a teacher, and shows with wonderful force how all His teaching was influenced by the thought of the Fatherhood of God, whose will it is the duty and the happiness of men to do, but the author fails to perceive (among other things) the true relation of Christ's death to the forgiveness of sins. The idea that that death was a condition of salvation, and ensured the continued existence of the redeeming grace of God towards men, he treats as an accretion. The words in Matthew xxvi. 28 were added by the author of the Gospel as an explicit declaration of what had been implicitly said. And so other sayings are regarded as not actually Christ's. This method of treatment—which seems to ordinary men very much like bowing an unwelcome witness out of court—renders it desirable that the preliminary part of Wendt's work, dealing with the sources



of the Gospel, should be given to English readers. No book needs to be read with greater discrimination than this. Those who can use it wisely will find it provocative of thought and rich in suggestions on almost every page. It is idle to conceal the fact that its antagonisms to our ordinary interpretations are numerous and its judgments often arbitrary, but, alongside of wood, hay, and stubble, we frequently find gold and silver and precious stones.

THE EARLY NARRATIVES OF GENESIS: A Brief Introduction to the Study of Genesis I.-XI. By Herbert Edward Ryle, B.D., Hulsean Professor of Divinity, Cambridge. Macmillan & Co.

PROFESSOR RYLE here endeavours to show that the narratives of Genesis i.-xi., containing the stories of the Creation, of Paradise, of Cain and Abel, of the Antediluvian Patriarchs, of the Flood, and of the Tower of Babel, are modifications of primitive Semitic legends to which a higher religious significance was given by the Hebrew annalists. The reconciliation of Genesis and science he regards as impossible. The Divine message comes to us in a vesture of fable (which, of course, cannot be received as other than fable). Inspiration did not infuse into the mind of a writer accurate scientific knowledge of things unknown, but led him to draw from one source and another the materials for his consecutive account. We are not told how it was that the Spirit of Truth, in conveying a Divine message, found it necessary to make use of these myths and fictions, or why they were presented, even by inspired writers, as themselves true. If the story of Cain and Abel, to take one instance, is a mere parable, the creation of a pious imagination, no hint is given of the fact, and neither the writer of the *Hebrews*, nor the Apostle John seemed aware of it. It may be antiquated to maintain that these Semitic legends are corruptions of revealed truth, but it is not necessarily unreasonable. We cannot surrender all that Professor Ryle has surrendered without being compelled to go further. He has not reached the stage of finality but a mere half-way house. Plain men cannot rest on ground like this.

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#### NEW EDITIONS.

MESSRS. SAMUEL BAGSTER & SONS send us a new edition and translation of "The Imitation of Christ," by Thomas à Kempis. It is beautifully and cheaply got up.

MESSRS. SMITH, ELDER, & Co. have issued the first volume of a new and cheaper edition of "Hours in a Library," by Leslie Stephen, in three volumes. The work has long been out of print, greatly to the disappointment of a host of readers who were unfortunate enough not to possess it. It contains a series of incisive and brilliant "appreciations" of the foremost names in our literature such as ensure to intelligent men luminous and instructive hours, and place them in line with the greatest of our thinkers, whether in poetry or philosophy, in history or fiction. In the three series there will be an addition of five or six essays. The sections in Vol. I with which we are most impressed are those on Pope as a Moralist, Sir Walter Scott, Sir Thomas Browne, and Jonathan Edwards. On some points Mr. Stephen fails to understand Edwards—his stand-

point is so diverse from his, but he has pointed out extravagances in his theology which few would now defend. He thus sums up his judgment: "Clearing away the crust of ancient superstition, we may still find in Edwards' writings a system of morality as ennobling, and a theory of the universe as elevated, as can be discovered in any theology. That the crust was thick and hard and often revolting in its composition is, indeed, undeniable, but the genuine metal is there, no less unmistakably than the refuse."

MR. T. FISHER UNWIN is sending out a new edition of the "Mark Rutherford" series. The "Autobiography," edited by Reuben Shapcott, has already appeared. We hope subsequently to state more fully our impressions of the value of the books, especially as a picture of Dissenting Church life. In this respect they are one-sided and, therefore, unfair. They are not typical, and so do us an injustice. But there is a singular charm in the author's style, and he is in many ways a man of mark.

THE "Poems of Oliver Wendell Holmes" are issued in four choicely-printed volumes by Mr. DAVID DOUGLAS, of Edinburgh, in his shilling series of American authors. Dr. Holmes is almost alone as an old-time poet, wearing "the seal of the Georgian day," not by restoration, but by continuance. He has all the courtesy and grace of an age that is past, without the constraint which often accompanied it. His humour, his frolic and charm are irresistible, and though his poems scarcely rank with those of Bryant, Longfellow, or Whittier, they will always be prized for their geniality and grace.

MESSRS. OLIPHANT, ANDERSON, & FERRIER must be congratulated on the handsome edition they have just issued of the "Memoir and Remains of the Rev. Robert Murray M'Cheyne," by the Rev. Andrew A. Bonar, D.D. It is uniform in size and type with the library edition of "Rutherford's Letters," and is worthy to stand side by side with it as a religious classic. It would be difficult to compute how many copies of this remarkable memoir are in circulation. Few books are read with such enthusiastic affection. Dr. Bonar has made several welcome additions to this edition, *e.g.*, the biographical notes relating to M'Cheyne's associates. No man can read the work—whether the memoir, the letters, the sermons, or the poems—without being roused to greater zeal and love in Christian service.

MESSRS. A. & C. BLACK have begun the issue of the Dryburgh Edition of the "Waverley Novels," by Sir Walter Scott, printed from a copy carefully revised by the author, and embodying his latest corrections. Important alterations are thus introduced into the text. Mr. David Laing's notes are retained, and a very valuable feature, especially for readers on the South of the Tweed, will be found in the Glossaries explanatory of obscure words, phrases, and allusions. Each novel is to be complete in one volume, and will be profusely illustrated by a leading artist of the day. To students of Scott, the Dryburgh edition will be invaluable.

TO MESSRS. MACMILLAN & CO. we are indebted for the Golden Treasury reissue of the "Letters of William Cowper," with Introduction by the Rev. W. Benham,

B.D., &c. A choice and well-edited selection. Mr. Benham tells us that two men of mark in English literature, Southey and Alexander Smith, have called Cowper "the best of English letter-writers." One of the greatest masters of English oratory, Robert Hall, said of them, "I have always considered the letters of Mr. Cowper as the finest specimens of the epistolary style in our language. . . . To an air of inimitable ease and carelessness, they unite a high-degree of correctness, such as could result only from the clearest intellect, combined with the most finished taste. I have scarcely found a single word which is capable of being exchanged for a better. Literary errors I have found none. The selection of words and the structure of the periods are inimitable" (Works iv. 459). "Theological Essays," by F. D. Maurice, M.A. Fifth Edition. These essays will always be memorable from the part they played in the ejection of Mr. Maurice from his chair at King's College. There is much in them—far more than was at one time suspected—which theologians of every school have overlooked to their own disadvantage, and though many of their positions are indefensible, every thoughtful student will gladly acknowledge the help they afford him in interpreting the profoundest needs of our nature and in strengthening the passion for universal righteousness.—"The Railway Man and His Children," by Mrs. Oliphant, is a story not lacking in excitement, abounding in clever sketches of character and in powerful situations. The life it depicts—whether in London or in the Highlands of Scotland—is complex and amusing, and always brilliantly depicted.

MESSRS. WILLIAM BLACKWOOD & SONS send us new and cheaper editions of "Katie Stewart and Other Tales," by Mrs. Oliphant; "The Story of Valentine and His Brother," same author; and "Marmorne," by Adolphus Segrave. "Katie Stewart" is one of Mrs. Oliphant's earliest stories, and though it has not the many-sided power of her later and more mature work, it is pleasantly written and is delightful reading. It, like the other stories in the volume, "John Rintoul" and "The Romance of Ladybank," is an East of Fife story. The local colouring adds greatly to the charm of the stories. "Valentine" is a longer story, also Scotch, and exceedingly clever. "Marmorne" now contains on the cover the name of Mr. Hamerton. It is a powerful story, in which the second of three brothers, loving the same woman as the eldest of the three, inflicts on him a cruel wrong. We must not narrate the incidents, which are told with intense force. Some people consider that Mr. Hamerton has never written anything so fine as certain parts of this story. Who can forget his picture of the battle-field?

INSTRUCTIONS TO THE ANXIOUS INQUIRER AND THE YOUNG, by J. M. Hewson (S. W. Partridge & Co.), is a book that we can very heartily commend. Its usefulness has been abundantly proved.

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#### RELIGIOUS TRACT SOCIETY'S ANNUALS.

THE SUNDAY AT HOME and THE LEISURE HOUR have a place among magazines for the family, from which no new comer is likely to dislodge them. Stories, essays, historical and biographical sketches, poetry, and short paragraphs on

discovery and invention such as keep all readers well "up to the times," with an exuberance of choice illustrations, are features which all can appreciate, and in which the Religious Tract Society has shown itself not a whit behind the foremost. THE BOYS' OWN ANNUAL and THE GIRLS' OWN ANNUAL are well adapted for their purposes. Scenes of adventure, stories of heroism, home games, handicrafts of various kinds, useful occupations, natural history, and other studies are cared for, while the coloured illustrations which enrich the pages form no mean art gallery of themselves. In the nursery, no periodicals can be more acceptable than the CHILD'S COMPANION AND JUVENILE INSTRUCTOR, and OUR LITTLE DOTS. The latter of the two is more delightful than ever, both in its letter-press and its illustrations, at which it is a pure pleasure to look. FRIENDLY GREETINGS is a volume of illustrated readings for the people, short, bright, and practical. THE LIGHT IN THE HOME AND TRACT MAGAZINE, Vol. I., is another volume of sound, helpful, devotional reading. Our notices of these annuals are necessarily short, but our commendation of them all could not be more hearty.

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#### SUNDAY SCHOOL UNION PUBLICATIONS.

WE have received the following annual volumes:—*Young England*, full of interesting and instructive matter, and four serial stories by G. A. Henty, Robert Leighton, Sarah Tytler and Jessie M. E. Saxby—always welcome and never more so than in this handsomely-illustrated volume.—*The Silver Link*, Vol. 1, a smaller magazine for boys, with stories, articles, poems, and everything else that is needful for such a work.—*The Child's Own Magazine*, full of stories and pictures—Sunday-school teachers will find appropriate and indispensable help in the *Sunday-school Teacher* and in the *Notes on Scripture Lessons*.—We also urge our friends to secure the various "requisites" prepared by the Sunday-school Union—"The Almanack and International Daily Text Book," "The Teachers' Pocket Book and Diary," &c.—The books for juvenile readers—though we cannot enter into details—we can cordially commend. "Waif and Gipsy," by Mrs. A. D. Philips, is the story of a Scotch workhouse girl who finds herself in Spain and travels with a gipsy troupe. She has stirring adventures.—"The Mystery of the Hall in the Wood," by Rosa Mulholland, takes us back to the last century to an old country house, where the events are exciting and not a little gruesome.—"The Light Ship Hand," by Henry Firth. Richard Gayden, the hero of the story, has a romantic life and hairbreadth escapes such as boys delight to hear of.—"In the Days of '54," by Florence M. Wooton. The time is that of the Crimean War. The two young Englishmen have a career which gives scope to and calls out the exercise of self-sacrifice. A noble book.—"Wrecked off Scilly;" by Mary Onley. A vivid picture of shipwreck, with pleasant glimpses of Norwegian life.—"Elf Island," by Captain Battersby, is a pretty fairy story with a meaning.—"Choosing Her Way" shows that the desire for "great things" rather than for "the trivial round," is mistaken and mischievous.—"Dick of the Paradise," by Albert Colbeck. A story of barge life.—"Mother's Money," "Marion's Revenge," and "Moved by Example" are also good.

## LITERARY SUPPLEMENT.

WE have much pleasure in presenting to our readers with the current issue of the BAPTIST MAGAZINE the first of a series of occasional ILLUSTRATED LITERARY SUPPLEMENTS.

We shall in this way be enabled, without trenching on other parts of the MAGAZINE, to gratify a large number of our readers, who have wished us to extend our Review Department, and to devote more space to those notices and estimates of books which are, as they assure us, highly appreciated, and prove of essential service as a guide to the best modern literature. Our arrangements, not having been fully completed, we are not able to make our Supplement this month all that we desire. But we hope to effect a steady improvement, and trust that our readers will make this and other features of the MAGAZINE more widely known.

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WELSH PICTURES, Drawn with Pen and Pencil. Edited by Richard Lovett, M.A.  
Seventy-two Illustrations. Religious Tract Society.

THE sixteenth volume of "The Pen and Pencil Series" of illustrated books of travel is inferior in interest to few of its predecessors, and appears at a time when Wales is attracting a large share of public attention. Whatever be the views entertained on the political questions which are being so keenly discussed in Wales, it must be an advantage to diffuse an accurate knowledge of the history and characteristics of the people. Wales is by no means a *terra incognita* to English and Scotch tourists. It is one of the chief playgrounds of Britain, a favourite holiday resort, which every year attracts large and still larger crowds of jaded workers in search of rest, health, and pleasure. Neither in picturesqueness of scenery, nor in wealth of legendary and historical lore, does Wales occupy so high a vantage ground as Scotland, but in many parts it runs it close, and may claim an easy second. The views of Llyn Ogwen (p. 12), Penmaenmawr and Llandudno (pp. 24, 25), of Snowdon from Capel Curig (p. 75), might easily be mistaken for scenes in the west Highlands. The volume is of composite authorship, each district having been entrusted to a Welshman thoroughly conversant with the region he describes. South Glamorgan has been assigned to the practised pen of our friend, Rev. David Davies, of Brighton. We should have been glad if there had been given a few pencil illustrations of Welsh Nonconformity—whether of recent ecclesiastical buildings, or of some of the quaint and



unpretentious old chapels which gather around them so many hallowed associations of the people. From the introductory chapter on "Bygone Wales" (p. 22), by Prof. J. E. Lloyd, we take the following :—

"For many ages after they began to take their part in British politics, the Welsh were Royalist and Tory in their sympathies. They sided with Charles I. against the Long Parliament, and Harlech Castle was the last stronghold to surrender to the Parliamentary forces. Naturally, Puritanism made little headway in the country, and though, from the Civil War on, there were in Wales a number of Nonconformist congregations, they were small and isolated communities, out of touch with the mass of the people. In the eighteenth century, however, an entire change took place in the religious attitude of the nation. The great wave of religious enthusiasm, known as the Methodist revival, crossed the border, and, as a result of eloquent Welsh preaching from the lips of Daniel Rowlands, Howel Harris, and others, soon took possession of the whole country. As in England, the movement was frowned upon by the ecclesiastical authorities, with the result that the new organisation which sprang up was one entirely independent of the Church, and, as Calvinistic Methodism, soon became a rival ecclesiastical body. The older dissenters, joining in the Methodist movement, reaped the benefit of it in increased numbers, and greater religious vigour; hence the predominance which Nonconformity now enjoys generally in the country."

THE PASS OF LLANBERIS, of which we give an illustration on the opposite page, is thus described :—"Of the many features of interest in the precincts of Snowdon, the famous Pass of Llanberis takes the foremost rank. The excellent carriage road that winds through the pass brings its wonders within the ken of the daintiest and most indolent tourist whom even the exertion of a pony ride up Snowdon deters from that enterprise. A road had been made in the time of Pennant, who deploras it because it 'too much facilitates the approach, and lessens its propriety and its agreement with the wild environs.' But the rude track which Pennant so decried has long been superseded by a road which certainly facilitates the approach to an extent that would have aroused his deepest ire. For what would he have felt could he have foreseen the gay four-horse coaches that now invade the pass many times every summer day, bearing through the sublime scenery their freight of modern tourists often so hopelessly vulgar and out of harmony with 'the wild environs'?"

The view on page 588 is of THE ABER PASS, concerning which we are told :—"Two miles beyond Llanfairfechan, and about five from Bangor, lies the village of Aber, at the mouth of the pass of that name, which has become well-known for its beautiful waterfall. The Pass of Aber is by no means on the grand scale of the passes of Llanberis and Nant Ffrancon; neither has it the wealth of foliage and of nice scenery which gives such a charm to the glens around Bettws-y-Coed. But as affording, within a limited range, a combination of wild mountain scenery of the former with the more sylvan beauty of the latter, the Aber Pass stands alone in the Snowdonian district. Aber is a village, still primitive in its appearance, and unaffected by the modern tide of 'progress' which is supposed everywhere to follow the steps of the tourist. It stands at a

distance of from half-a-mile to a mile from the railway station, and the pass extends for two miles beyond it into the very heart of the mountains. The road up to the waterfall lies for some part of the distance on the right hand of the stream that flows down the glen. We soon come to a bridge, beyond which, as a rule, vehicles do not go. From this bridge we have on either side a fine view.



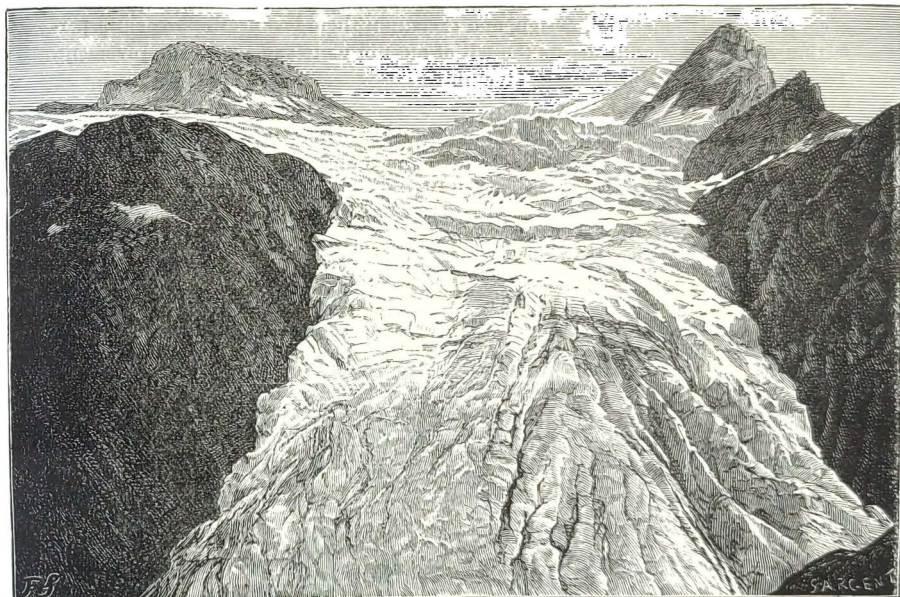
Looking down the valley we catch a distant glimpse of the sea ; and the wooded slopes of the valley before us, with the village embedded in the trees beyond, present a most pleasing picture. Looking up the valley the mountain sides are barren, and they rise gradually up to the rocky steeps which lead to some of the highest summits of Snowdonia. The waterfall is at the head of the pass, about



a mile beyond the bridge, and can be reached by paths along both sides of the stream. The cascade is a double one, the lower fall being of great height and beauty, 'not unlike' as Pennant puts it, 'the Staubbach, or dusty cascade, in Switzerland.' "

THE BEAUTIES OF NATURE, and the Wonders of the World we Live in. By the Right Hon. Sir John Lubbock, Bart., M.P., F.R.S., D.C.L., LL.D. Macmillan & Co.

To a good many people, whose eyes have not been fully opened to the beauties of nature, this book will be a distinct addition to "the pleasures of life." It is a happy and successful attempt to popularise the results of science, to point out the marvels which everywhere exist around us, even when most of us have failed to



see them. Sir John Lubbock roams over a wide area. He begins with animal life, passes on to plant life, to woods and fields, to mountains, waters, rivers and lakes, the sea, and the starry heavens. This is in no sense a class book, and it is possible that a student would care little for it, but for a general reader, anxious to learn the secrets of nature and to have his eyes opened, it would be difficult to name a more welcome volume. The illustrations are not the least valuable part of it. The GLACIER OF THE BLUMLIS ALP grows in power over us as we realise its meaning. "Imagine a mighty river, of as great volume as the Thames, started down the side of a mountain, bursting over every impediment, whirled into a

thousand eddies, tumbling and raging on from ledge to ledge in quivering cataracts of foam, then suddenly struck rigid by a power so instantaneous in its action that even the froth and fleeting wreaths of spray have stiffened to the immutability of sculpture."

MESSRS. RAPHAEL TUCK & SONS' CHRISTMAS CARDS.

THE exchange of Christmas greetings is a firmly-rooted custom—not so much a national as a world-wide institution. There are no signs of its becoming obsolete. On the contrary, Messrs. RAPHAEL TUCK & SONS contend that we have reached "The Golden Age" in Christmas and New Year cards; and no one who glances over the specimens they have sent us will feel inclined to dispute their assertion. Never in any previous year have we seen so beautiful and varied a collection. In material, design, and execution there is a near approach to perfection, so that it would surpass the wit of most of us to suggest an improvement. To produce effects which must give universal pleasure, there has been a lavish "employment of precious metals of every shade and bronzes of every hue," along with exquisite colour work; and in every direction we see a display of artistic genius and skill. To describe fully the contents of this specimen box is impossible; but we must mention the "Watteau Minuet Screen," which would adorn any drawing-room table, with its fine figure-drawings on its panels, and calendar on the back; "A Year's Sunshine Calendar," with pictures and mottoes for every month; "Our Armour for Every Day," a devotional book with Scripture texts and verses by Ida Scott Taylor, and illustrations by Frances Brundage—mothers especially will prize it. "The Noble Thoughts Calendar" is a gem, alike in its illustrations from land and sea, from field and flower, and in its choice selection of thoughts from Shakespeare and Milton, Browning and Tennyson; "The Stained Glass Church Window Screen," four-fold, with figures of our Lord and His mother. "Amongst the Fairies" will be a favourite with the children, its form a Cupid, its pictures delicately drawn and fairy-like, and its letterpress a graceful and appropriate poem by E. Nesbit (Mrs. Bland), which closes thus:—

"It's mostly in the country that fairies may be seen,  
For they only live in places that are beautiful and clean.  
But even in the dusty streets, 'mid crowds of busy men,  
You may chance to find a fairy in the city now and then.  
Where faith and honour live and light a patient, human face,  
There anyone who looks will find the fairies' dwelling-place."

Then there are several kinds of "private autograph cards," and cards in various designs, so that no taste and requirement can fail to be satisfied. Such choice artistic productions as we have here in abundance must go far towards making for many "A Merry Christmas and a Happy New Year."

DAYS WITH SIR ROGER DE COVERLEY: A Reprint from the *Spectator*. With Illustrations by Hugh Thomson. Macmillan & Co.

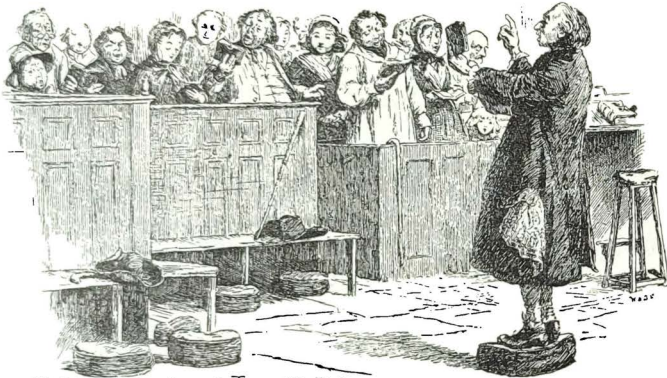
MR. THOMSON'S illustrations form the great charm of this volume, which is one of the most welcome presentation books of the year. Since the *Spectator* was started, a hundred and eighty years ago, to establish a rational standard of conduct in manners and morals, art and literature, Sir Roger has been a general favourite. He is a fine specimen of the old English gentleman, simple in his tastes, courteous and honourable, with what must have been even then an old-world air about him. WILL WIMBLE is one of Sir Roger's quaintest and most genial friends. ¶ This



younger brother of a baronet, bred to no business and born to no estate, very much esteemed on account of his family, is a welcome guest at every house and a particular favourite of all the young heirs whom he frequently obliges with a net that he has weaved or a setting dog that he has *made* himself.

In explanation of our next illustration, THE WEEKLY INSTRUCTION IN THE

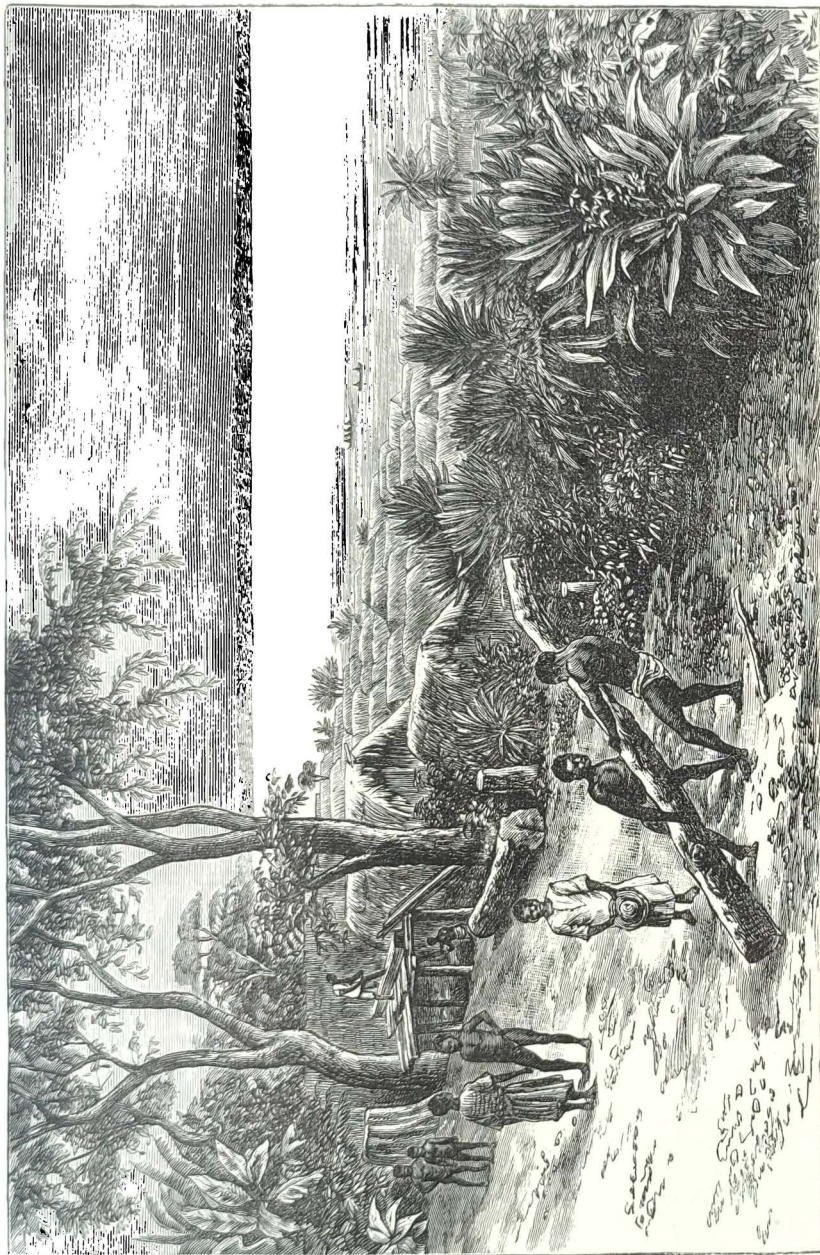
TUNES OF THE PSALMS, it may be well to quote the following from "A Country Sunday":—"I am always very well pleased with a country Sunday, and think, if keeping holy the seventh day were only a human institution, it would be the best method that could have been thought of for the polishing and civilising of mankind. It is certain the country people would soon degenerate into a kind of savages and barbarians were there not such frequent returns of a stated time, in which the whole village meet together with their best faces, in their cleanest habits, to converse with one another upon indifferent subjects, hear their duties explained to them, and join together in adoration of the Supreme Being. Sunday clears away the rust of the whole week. My friend, Sir Roger, being a good Churchman, has beautified the inside of his church with several texts of his own choosing.



The Wicked Instruction in the Tunes of the Psalms.

He has likewise given a handsome pulpit cloth, and railed in the communion table at his own expense. He has often told me that, at his coming to his estate, he found his parishioners very irregular; and that, in order to make them kneel and join in the responses, he gave every one of them a hassock and a common prayer-book; and at the same time employed an itinerant singing-master, who goes about the country for that purpose, to instruct them rightly in the tunes of the Psalms, upon which they now very much value themselves, and, indeed, outdo most of the country churches that I have ever heard."

CHRISTMAS BOOKS, by Charles Dickens. A reprint of the first edition, with the illustrations, &c. (Macmillan & Co.).—Apart from the very interesting biographical and bibliographical introductions of Charles Dickens the younger, this edition would stand at the head of the popular editions of the great novelist's works. It is a delight to renew acquaintance with the marvellous "Carol," and "The Chimes," and the other stories which breathe the very spirit of Christmas, and diffuse among men the elements of "peace and goodwill." We almost envy those who can yet claim the privilege of reading these "Christmas Books" for the first time.



VIEW FROM THE BOPOFO MISSION HOUSE.—(From a Photograph by the Rev. A. Lawson Forfeitt).

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE YEAR OF THE CENTENARY.

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WITH this number of the HERALD we enter the actual Centenary year of the existence of the Baptist Missionary Society. At length the period has arrived which has been very naturally anticipated with not a little expectation. In the course of a few months numerous friends will be gathering from various parts of this country, and from beyond its limits, in Nottingham, Leicester, and Kettering, and subsequently in London, to celebrate the memorable events of 1792. If ever a religious movement deserved the grateful and enthusiastic recognition of Christian men it is the initiation, one hundred years ago, of the modern missionary enterprise by William Carey, Andrew Fuller, and their coadjutors. We believe we cannot overestimate the importance in its relation to the interests of the Saviour's Kingdom of the action taken in "Mrs. Beeby Wallis's back parlour" by our fathers when they formed a Society for the Propagation of the Gospel amongst the Heathen. All sections of the Church of Christ are indebted to the arousing and inspiring influences which emanated from the heroic zeal of these apostolic men. We invite all our Christian brethren, by whatsoever name they are known, to join with us in fervent thanksgiving for the spiritual enrichment which we all alike enjoy from the revival of missionary principles and the exhibition of missionary chivalry in these later times.

But whilst, during the Centenary Celebration, we shall recall with delight the sacred memories connected with the origin of our Missionary Society let it be emphatically said we are supremely anxious that, in honouring the past, we should be incited to attempt

**LARGER SERVICE IN THE FUTURE.**

However much we may revere the spirit and the doings of the fathers and founders of the Mission, we know that the Mission itself cannot live upon its traditions. We best celebrate the formation of the Society as we seek to promote its usefulness. It was as animated by this all-important desire to attempt greater things for God the Committee announced early last year its Centenary proposals, and made its appeal for

**THE SPECIAL FUND OF £100,000,**

and for increased and new subscriptions in the hope of raising

**THE ANNUAL INCOME TO A LIKE SUM.**

It is with very sincere thankfulness and, we think, justifiable encouragement we now inform our readers of the results of the Centenary effort up to the time of going to press. The donations, either paid or promised, amount as we write to

**£34,293 11s. 5d.**

and to this total is to be added about

**£10,075 10s. 8d.**

from the young people's crown cards; the actual contributions up to date to the Special Fund being therefore not less than

**£44,369 2s. 1d.**

Of this sum the actual cash received up to December 14th, amounted to £27,363 6s. 11d.

With regard to the young people's effort some disappointment may be felt that we are not able to report a greater result. It must be remembered that the high expectations we formed were based upon calculations which contemplated a certain proportionate contribution from every Sunday-school in the kingdom. We cannot but regret that circumstances should have prevented some of these schools from uniting in the effort; and that many cards which were taken have come back without being used. We have not yet, however, received all the contributions—indeed, a large number of cards are still unreturned, and applications continue to be made for fresh ones. We may therefore reckon upon a considerable advance beyond the £10,075—in itself surely no insignificant sum—now reported.

It will be noticed we give in the following list contributions of £10 and upwards, putting together all smaller sums, and crediting them to churches respectively; a more detailed statement will be given at some future time. We may add that we hope to publish additional lists month by month.

	£	s.	d.		£	s.	d.
Rickett, Mr. W. R. (the Treasurer).....	5,000	0	0	Rose, Mrs., Bedford.....	50	0	0
Anonymous .....	5,000	0	0	Ridley, Miss, A Thank-offering .....	30	0	0
Rawlings, Mr. Edward ...	2,000	0	0	E. W.....	30	0	0
Foster, Mr. Charles F. ...	2,000	0	0	M. W. G. ....	25	0	0
Of Thine own have I given Thee .....	1,000	0	0	James, Dr. Prosser, for Congo.....	20	0	0
Smith, Mr. J. J., J.P., and Mrs. Smith .....	600	0	0	Phillips, Rev. H. Ross, and Mrs. ....	21	0	0
Olney, Mr. Thomas H. ...	500	0	0	Hepburn, Mr. W. Arnold	10	10	0
Mathewson, Mr. W.....	500	0	0	Graham, Rev. R. H. Carson	10	10	0
Angus, Rev. Dr. and Mrs.	250	0	0	Gordon, Rev. S. C. ....	10	0	0
Baynes, Mr. A. H. ....	250	0	0	Joyce, Mrs. ....	10	0	0
Clark, Mr. Jas.....	250	0	0	Fawcett, Mrs., in Memory of a dear brother .....	10	0	0
Colman, Mr. J. J., M.P....	250	0	0	Orchard, Mr. F., Bromham	10	0	0
Smith, Mr. J. G., Watford	250	0	0	Orton, Rev. W., Leicester	10	0	0
A Friend, South Wales ...	250	0	0	Pewtres, Mr. Ernest .....	10	0	0
S. A. P.....	250	0	0	Zurishaddai, a Thank-offering .....	10	0	0
J. F. ....	161	12	5	Smaller sums .....	66	6	6
Scott, Mr. Geo., per Rev. J. T. Wigner.....	150	0	0				
Micklem, Mr. Thos.....	105	0	0	LONDON.			
Barrow, J.P., Mr. R. V. ...	100	0	0	Acton—			
Bell, Mrs., Bellingham ...	100	0	0	Engall, Mr. ....	10	0	0
Whitley, Mr. Thos.....	100	0	0	Smaller sums .....	21	2	10
MacLaren, Miss .....	100	0	0	Balham—			
New, Mrs., Nottingham...	100	0	0	Sharman, Mr. J. ....	50	0	0
A Thank-offering for loving guidance through the wilderness for fifty years .....	100	0	0	Olney, Mr. T. H.....	10	0	0
F. B., New Zealand, per Rev. E. Edwards .....	100	0	0	Smaller sums .....	25	0	0
Osborn, Mr. G., J.P. ....	100	0	0	Brondesbury—			
Smith, Mr. C. King.....	100	0	0	Chown, Mr. John .....	50	0	0
A Friend .....	50	0	0	Brompton, Onslow Chapel	33	0	0
Myers, Rev. J. B. ....	50	0	0	Ferne Park .....	13	3	0
Short, Rev. G., B.A. ....	50	0	0	Hampstead, Heath Street—			
Willis, Mr. W., Q.C. ....	50	0	0	Merrick, Mr. William... 1,000	0	0	
A Friend, Plymouth, on account .....	50	0	0	Underhill, Dr. E. B. ...	500	0	0
Jenkins, Mr. I., Argoed ...	50	0	0	Lyon, Mr. B. A. ....	200	0	0
Dean, Mr. Geo. H. ....	50	0	0	Southwell, Mr. Charles .	200	0	0
A Friend, per Rev. J. B. Myers .....	50	0	0	Satchell, Mr. G. F. ....	100	0	0
Page, Miss C. Selfe.....	50	0	0	Webb, Mr. C. ....	100	0	0
Smith, Mr. Frank' .....	50	0	0	Marnham, Mr. H. ....	50	0	0
				Brock, Rev. W. and Mrs.	30	0	0
				Lyon, Mr. Herbert G....	20	0	0
				Ball, Mr. Arthur (St Leonard's).....	10	0	0
				Carlill, Mrs. ....	10	0	0
				Smith, Miss Franklin...	10	0	0



	£	s.	d.		£	s.	d.
Southwell, Miss .....	10	0	0	Accrington—			
Smaller sums .....	7	2	0	Haworth, Mr. W. and			
Harrow—				Miss, In Memoriam ...	1,000	0	0
Nivison, Mr. ....	10	10	0	Barlow, Mr. James,			
Smaller sums .....	15	10	0	J.P. ....	500	0	0
Highgate-road .....	220	0	0	Barlow, Miss. ....	250	0	0
Ladbroke-grove, Notting				Macalpine, Mrs. G. W.	250	0	0
Hill—				Macalpine, Mr. G. W.	500	0	0
Baynes, Mr. W. W., J.P.	50	0	0	Addlestone—			
Roberts, Rev. R. H., B.A.	20	0	0	Marnham, Mr. F. J. ...	50	0	0
Carrington, Mr. ....	10	0	0	Bayley, Rev. H., Mrs.			
Fripp, Mr. ....	10	0	0	and Miss .....	10	0	0
Reddan, Mr. ....	10	0	0	Smaller sums .....	7	10	0
Smaller sums .....	29	13	0	Bristol—			
Regent's Park—				Robinson, Mr. Alfred ...	500	0	0
Sturt, Mrs. ....	50	0	0	Robinson, Mr. A. R. ...	200	0	0
Gould, Dr. A. P. ....	50	0	0	Iles, Mr. and Mrs Saml.	120	0	0
Gould, Rev. G. P., M.A.	30	0	0	Appleton, Dr. and Mrs.	100	0	0
Upper Holloway—				Ashmead, Mr. G. C. ...	100	0	0
Edwards, Mr. ....	100	0	0	Carlile, Mr. and Mrs. ...	100	0	0
James, Mr. Joshua ....	30	0	0	Gotch, Miss .....	100	0	0
Edwards, Miss M. ....	20	0	0	Leonard, Miss Louisa ...	100	0	0
Balding, Mr. and Mrs.	15	0	0	Robinson, Mr. and Mrs.			
James, Mrs. ....	15	0	0	Edward .....	100	0	0
Blackmore, Mr. S. H. ...	10	0	0	Townsend, Mr. Charles	100	0	0
Freeman, Mrs. ....	10	0	0	Anonymous .....	100	0	0
Holt, Mr. A. G. ....	10	0	0	"Old Broadmead" .....	100	0	0
Wood, Rev. J. R. ....	10	0	0	Leonard, Mrs. Solomon	50	0	0
Smaller sums .....	91	13	0	Culross, Rev. J., D.D. ...	50	0	0
Walthamstow, Wood-street—				Gould, Mr. Joseph .....	50	0	0
Whittingham, Mr. W. E.	25	0	0	Morgan, Mr. Fred. ....	50	0	0
Smaller sums .....	2	10	8	Robinson, Mr. Theodore	50	0	0
Walworth-road—				Shirley, Mr. S. ....	50	0	0
Dixon, Miss .....	10	0	0	Glover, Rev. R., D D. ...	30	0	0
Wandsworth Road, Victoria				Davis, Rev. J. and Mrs	25	0	0
Chapel—				Denning, Mr. H. ....	25	0	0
Rice, Mr. G. ....	14	0	0	Fry, Mr. J. Storrs .....	25	0	0
Rowell, Mr. D. ....	10	0	0	Gange, Rev. E. G. ....	25	0	0
Sullivan, Mr. A. ....	10	0	0	Lambert, Mrs. ....	25	0	0
Stiff, Mr. E. ....	10	0	0	Milsom, Mr. ....	25	0	0
Smaller sums .....	86	15	0	Rawson, Miss .....	25	0	0
West Norwood—				Whiting, Mr. R. G. ....	25	0	0
Cross, Mr. W. M., for trans-				Williams, Dr. and M's.			
port of "Goodwill" .....	10	0	0	Eubulus .....	25	0	0
Abergavenny—				W. S. ....	25	0	0
Lewis, Mr. Ald. ....	100	0	0	Smaller sums .....	469	0	0
Beveridge, Mr. T. W. ...	50	0	0	Canterbury .....	23	0	0

	£	s	d.		£	s	d.
Cardiff—				Liverpool—			
Union Meetings .....	50	0	0	Sing, Mr. Joshua.....	250	0	0
Chard—				Brown, Mrs. Aaron.....	200	0	0
Brown, Mr. F. ....	20	0	0	Maidenhead .....	29	2	6
Brown, Mr. and Mrs.				Margate.....	12	0	9
Loader .....	20	0	0	Middlesborough—			
Smaller sums .....	15	5	0	Dawson, Mr. E. ....	100	0	0
Chatham .....	13	0	0	Smaller sums .....	10	0	0
Cottenham, Old Baptist				Newbury—			
Chapel Ladies' Work-				Davies, Mr. P. E.....	10	0	0
ing Meeting .....	12	0	0	Smaller sums .....	24	15	0
Coleford .....	33	0	0	Newport, Mon.—			
Darlington—				Lewis, Mr. E. ....	300	0	0
Wilson, Mr. Geo. D. ...	52	10	0	James, Mr. J. G. ....	25	0	0
Wilson, Mrs. Geo. D. ...	52	10	0	Overston, Mr. L. ....	20	0	0
Bartlett, Mr. G. W.....	10	10	0	Edwards, Mr. W.....	20	0	0
Collections .....	17	1	6	Howell, Mr. T. H. ....	20	0	0
Smaller sums .....	12	9	0	Richards, Mrs. ....	15	0	0
Dover—				Cook, Rev. G. H.....	10	10	0
Chitty, Mr. E. ....	10	0	0	Smaller sums .....	38	14	0
Edwards, Rev. E. J. and				Newcastle and Gateshead,			
Mrs. ....	10	0	0	Westgate-road Ch. —			
Hobday, Mr. H. ....	10	0	0	Angus, Mr. W. Mathwin	105	0	0
Smaller sums .....	35	5	6	Angus, Mr. William ...	60	0	0
Dundee—				Davies, Mr. and Mrs.			
Carmichael, Miss Jane... 200	0	0		W. G.....	50	0	0
Smaller sums .....	12	19	10	Angus, Mrs. William ...	40	0	0
Eastbourne—				Angus, Mrs. Jonathan... 20	0	0	0
Barker, Miss .....	10	0	0	Angus, Misses E. M. and			
Smaller sums .....	5	2	6	Jessie.....	10	0	0
Glasgow—				Bartlett, Mr. and Mrs.			
Rose, Mr. C. A. ....	500	0	0	J. M. and family .....	21	0	0
Robarts, Rev. F. H. ... 250	0	0		Angus, Mrs. George ...	10	0	0
Harlow—				Smaller sums .....	42	2	10
Edwards, Rev. F., B.A.	10	0	0	Jesmond Chapel—			
Edwards, Mrs. ....	10	0	0	Burton, Mr. S. B.....	105	0	0
Edwards, Mr. F. C. ....	10	0	0	Culley, Mr. and Mrs. E.	50	0	0
Haverfordwest, Bethesda	50	0	0	Angus, Mrs. T. C. ....	25	0	0
Hatch Beauchamp .....	12	0	0	Burton, Mrs. ....	20	0	0
Hereford—				Angus, Miss L.....	10	0	0
Wallis, Mr. E. L....	20	0	0	Smaller sums .....	22	9	6
Pearce, Mr. W.....	20	0	0	Gateshead—			
King, Messrs., and Sons	20	0	0	Gurney, Mr. J. J. ....	105	0	0
Smaller sums .....	36	0	0	Eastcott, Mr. H. ....	50	0	0
Ipswich—				Smaller sums .....	19	18	0
Anonymous .....	20	0	0	Norwich—			
Leicester, Harvey Lane ... 11	13	6		Gould, Mr. H. P. ....	100	0	0

	£	s.	d.		£	s.	d.
Norwich— <i>continued.</i>				Buxton, Dowager Lady	10	0	0
Howlett, Mr. J. G. ....	100	0	0	Dakin, Mr. W. H. ....	10	0	0
Jewson, Mr. J. W. ....	100	0	0	Gould, Mrs. H. P. ....	10	0	0
Trevor, Mr. Henry ....	100	0	0	Howlett, Mr. A. G. ....	10	0	0
White, Mr. George ....	100	0	0	Collection .....	36	14	8
Blyth, Mr. William ...	50	0	0	Smaller sums .....	101	2	0
Green, Mr. George ....	50	0	0	Reading.....	25	0	0
Jarrold, Mrs. T. ....	50	0	0	Stockton-on-Tees .....	43	13	0
Juniper, Mr. R. K. ....	50	0	0	Stogumber .....	12	0	0
Copeman, Mr. John ...	25	0	0	Taunton, Silver-street—			
Culley, Mr. Samuel.....	20	0	0	Penny, Mr. T. ....	50	0	0
Holmes, Mr. G. T., ....	20	0	0	Penny, Mr. T. S. ....	50	0	0
Jewson, Mrs.....	20	0	0	In Memoriam .....	50	0	0
Jewson, Mr. George.....	20	0	0	Chapman, Mr. W. M. ...	10	10	0
Shakespeare, Rev. J. H.,				Chapman, Mr. A. A. ...	10	10	0
M.A. ....	20	0	0	Westlake, Mr. W. H. ...	10	10	0
Smith, Mr. J. D. ....	20	0	0	Smaller sums .....	42	11	11
Fisher, Mr. Francis.....	15	15	0	Smaller sums from various			
Jewson, Mr. Richard ...	11	11	0	places.....	41	16	0
Taylor, Mr. F. Oddin ...	10	10	0				

Of this sum £22,766 12s. 5d. has been acknowledged in previous HERALDS.

In addition to the above contributions we have received many substantial promises of increased contributions on behalf of the annual income. We would take this opportunity to remind our readers that the endeavour we are making to raise the permanent receipts is, in our estimation, by no means second in its importance to the Special Fund. Will our friends give this part of the Centenary Celebration their most serious consideration? We venture to inquire with all frankness whether many of our subscribers might not greatly increase their annual giving? And might not the pastors and officers of the churches render most invaluable assistance by securing *new* subscribers? We respectfully and very earnestly appeal for their kind aid during the Centenary Year in this direction.

It is fitting we should here announce that we have just prepared some special

### CENTENARY COLLECTING BOOKS

for those supporters of the Mission who would like to co-operate with the Committee by obtaining donations to the Centenary Fund and increased and new subscriptions. The idea has suggested itself to ask those who take these books to endeavour to secure by donations and subscriptions a sum equal to the original contribution—viz. :—

£13 2s. 6d.

that being the amount collected at the formation of the Society. Of course we shall be very pleased to supply these books to those who may not be able to collect so large a sum, but what a cause of delight it would be if a large number of our friends applying for them were able to realise the idea we have now intimated. We hope to have many applications from those who, as yet, have taken no part in the Centenary Commemoration, and who would know how to make good use of these books amongst their friends.

May the Divine Lord, whom we desire in these endeavours to serve, inspire the heart of all who seek to extend His Kingdom with His own—the true missionary spirit.

### Hymn suggested by the Missionary Centenary.

RISE we to praise our God,  
 For what His hand hath wrought,  
 For trophies that the circling  
     years  
 To Jesu's feet have brought,—  
 Reward of all His pain,  
 Fruit of the Spirit's might,—  
 Rise we and praise our God, whose love  
 Diffuses saving light !

Not for ourselves we claim,  
 Nor for our fathers, aught  
 Of what our living God alone  
 By His own hand hath wrought ;  
 Souls born to Heavenly life  
 Heaven's quickening power proclaim :  
 Rise we and praise the Lord our God,  
 Extol our Jesu's name !

His was the love outpoured  
 When saints to love awoke,  
 His was the light in glorious dawn  
 On darkest night that broke,  
 When spirits, set aglow  
 By touch of altar-flame,  
 Forth sped them, living rays of light,  
 To shine in Jesu's name.

His was the hand that drew  
 Bound souls from sin's dark deep,  
 That bade Heaven's peace serenely sweep  
 Where earth's worst tempests sweep,  
 That reared, 'mid rudest scenes,  
 Pure worship's blest abode,  
 And brought bruised feet from tangled  
     ways  
 Into the Heavenward road.

From earth's wide choir of souls  
 That sing redemption's song,  
 To Him all praise ascends this hour  
 To whom it doth belong ;  
 And where the servant's name  
 By grateful lips is raised,  
 'Tis honoured most when for its sake  
 The Master is most praised.

Praises to Him are due  
 For faith and love sustained,  
 Where, but for His replenishing,  
 Life's chalice had been drained ;  
 For His blest presence given,  
 In constancy of grace,  
 To hearts that hailed in alien lands  
 The one familiar Face !

For Gospel truth endeared  
 To the whole Church by this,  
 That needy souls in every clime  
 Now know its preciousness,  
 For His great love brought nigh  
 To meet the wide world's woe,  
 In stream so full that we receive  
 Its gracious overflow.

Rise we to bless our God,—  
 Bow we to humbly own  
 How tardy hath the service been  
 That thus exalts His throne ;  
 Then, to His altar bound,  
 For life's remaining days,  
 Yield we ourselves to do His will  
 A sacrifice of praise !

R. WRIGHT HAY.

Dacca, India.

## New Year's Day Prayer Meeting.

**W**E have much pleasure in announcing that our New Year's Day prayer meeting, to be held at the Mission House on Friday, the 1st of January, 1892, at eleven o'clock, will be conducted by the Rev. Joseph Angus, D.D. Remembering the former official connection of Dr. Angus with the Society at the time of its Jubilee, we feel sure our friends will be thankful to receive this intimation.

We are also glad to report that at the last meeting of the Committee it was unanimously resolved to make arrangements for a

### SPECIAL MEETING FOR PRAYER

on behalf of Missions during the current CENTENARY YEAR, to be held in the Library of the Mission House, 19, Farnival Street, Holborn, London, on every THURSDAY MORNING, for one hour, from ELEVEN TO TWELVE O'CLOCK.

We earnestly trust many of our friends will be able to join in this special season of prayer. Not a few of the friends of the Society, both in London and the country, are deeply impressed with the necessity of waiting upon the Lord for His gracious guidance and blessing at the present time, specially in view of the urgent and pressing need for a large increase in the staff of labourers to occupy the numerous openings that present themselves in all parts of the world.

Will our readers please remember every THURSDAY MORNING, from ELEVEN TO TWELVE O'CLOCK, is the hour fixed for special prayer for Missions, in the Library of the Mission House?

## Pictures from the Congo.

(See *Frontispiece*.)

**W**E give our readers this month pictures of Mr. W. L. Forfeitt, of Bopoto Station and the Upper Congo, as taken from the window of the Bopoto Mission House.



It should be remembered that the Mission House is built upon a very high terrace, and that most of the Bopoto towns are on the plateau below it.

The River Congo here is six miles wide, and has a large number of islands, many of them being of considerable size.

Bopoto is more than a thousand miles from the coast, and distant from Stanley Pool more than a month's journey by the s.s. *Peace*.

Our readers will remember that Mr. Oram is now on his way to resume work in this distant station.

## The Congo Mission.

LETTERS FROM MR. BENTLEY.

THE Rev. W. Holman Bentley, writes:—

“Wathen Station, Congo River,

“S.W. Africa, July 19th, 1891.

“MY DEAR MR. BAYNES,—I wrote telling you that I was hoping to start on an itinerary in the country to the south of this station, and to endeavour to establish our first evangelistic outpost and school at Kinsuka, a township half way between this station and San Salvador; also to meet one of our San Salvador brethren at Kinsaku, a town half-way between Kinsuka and San Salvador. I wished also to visit Tungwa, and explore the country between Tungwa and Kinsaku, part of which was unknown to us, and we to the people. After an absence of thirty days I am now able to report proceedings.

“KINSUKA.

“Before doing so, however, a few explanations may be necessary. Both Kinsuka and Kinsaku lie on the road across country to San Salvador, which I opened up three years ago. At the former township I had a very uneasy reception, a large number of people gathered at the inevitable ‘palaver,’ and it was clear that they were much afraid of the white men who had opened a road to Stanley Pool, and were well established in the country, and were pushing here and there and making themselves quite at home. However, there was no reason to oppose a quiet Mundele a Nzambi (God’s white man), who, with Kongos and natives of Ngombe, wished to pass through to visit his brothers at San Salvador, who had been so long quietly working there; one of Vianga-vianga’s (Thos. Comber)

folk too who could speak their language and give such a reasonable motive for his coming. At Kinsaku, too, two days further on, I was much pleased with the people, who wished that they might have white teachers. The great chief of the district was paternal uncle of Nlemvo, my assistant in the translation work, and he was well known to the people by name. His mother also had lived there once, so I became a sort of relative of theirs through Nlemvo; just as we are all of us connected with very many townships and districts through our boys in our school. I told them that they would not be forgotten. Some Kinsaku men came back with me to Wathen and stayed some days, but their town is six days’ from us, and not even in our district, being in Portuguese territory. When Mr. Harvey, who had left the A.B.M.U. to try to work independently, commenced work at Kimpese, not far from Kinsuka, one of the Kinsaku people entered his service, and his conversion had been the happy result. As belonging to our (B.M.S.) sphere, at Mr. Harvey’s suggestion, he was admitted into the church here, he having been baptized at Lukunga. Relatives of the man had also become interested in the Gospel message, and needed further instruction. The visits *en passant* of Messrs. Oram, Comber, and White had also made our Mission well known to them.

“MY SECOND VISIT.

“The second time I visited Kinsuka my wife was with me. They had been suffering terribly from small-pox, and

it was even then in some parts of the township. I had some boys with me who had been recently vaccinated, and was able to vaccinate a number of people and leave a lancet with Mwana Ngonde; he vaccinated all who had not been sick, and the small-pox left the neighbourhood at once. They had lost, however, 750 people from the township by the disease, so they assured me, and of the great crowd which assembled when I first passed through only a remnant was left. I was much struck with Mwana Ngonde; he is the second chief, heir, they say, to the Ngudian Kama Moeya. He is most superior, not in the least like the ordinary run of people, or even chiefs. I had a long talk with him, and he listened with much interest. Messrs. Comber, Oram, and White, in passing Kinsuka, were also struck with him. Twice while Mr. Harvey was at Kimpese did Mwana Ngonde visit him; he said that he liked to hear what we taught him as we spent an evening in his town, but these occasional visits were not enough. He said, 'We black people forget so soon; we want to be told the same thing over and over again, and then when we have heard it often we begin to take hold of it. We must have resident teachers, and many of them, for we are many.' Mr. Harvey paid us a visit at Wathen, and told us about Palasola, of Kinsaku, and about Mwana Ngonde's urgent request.

"I had been looking forward to visiting the district at the end of May for an ordinary itineration, but we had now to consider whether we could not do something definite for both Kinsuka and Kinsaku. There was only one member of the church at Wathen available and fit to start an outpost, Lo, who had been Mr. Davies' personal boy and had been taken by him to England. He had developed very good speaking

ability, and had been my wife's best helper in the school.

#### "A MISSIONARY CHURCH.

"The little church here readily took the matter up, and Lo was willing to undertake the work. They voted him an allowance of 100 brass rods a month, and although that was only about two-thirds of what he was actually receiving he was ready to resign his position and undertake this work on a lower allowance.

"We are hoping to have many such outposts in the future; and as we are determined that all the worth of the native church shall be paid for by the native church, not by the B.M.S., all felt that to offer a higher allowance to Lo would be to make these outposts of the church very few, for it would be setting a precedent of high rates; so for Christ's sake, and in the service of His Church, Lo has agreed to take up the work at considerably less than his former allowance.

"This is a real test of grit, and one which most people who know the people of the county would fear that they could not stand.

"All honour to Lo for the readiness with which he has made the sacrifice. Henceforward we may have more hope of the people if this is possible. This may seem a small matter in the eyes of folk at home, but it is not so regarded by us who know the people.

"As for Kinsaku, letters were despatched to San Salvador laying the facts before the brethren, and asking them to do what they could, and begging one of them to meet me at Kinsaku at a certain date. An answer soon came assuring us that the church there was ready to start an outpost at Kinsaku, and that Mr. Phillips would meet me.

"The Mission gave a saw, hammer,

some nails and hinges, with copy-books and such school apparatus, then with 200 utaku as two months' allowance, Lo was ready to start.

“THE GREAT CHIEF.

“Reaching Kinsuka we learned that Mwana Ngonde had gone to the trading factories on the Lower River, and could not be expected back for sixteen days. Plans had to be made accordingly, and Nlemvo was sent on at once to San Salvador to call Mr. Phillips, and in the afternoon Lo and I went to see the Ngudian Kâma (great chief). We found him hearing a palaver and drinking palm wine, and sat down to chat with them to break the ice until we could request a hearing for ourselves. Two calabashes were drained, and the talk seemed to be interminable. To bring things more to a point, I told the chief that I wanted to talk to him about something, and that I would go and sit outside until he was ready, for the house was crowded, and the fumes of the palm wine very strong, and that on a hot day. I waited a long time; no mat or box was sent for me to sit upon, a significant breach of courtesy, and it was evident the chief did not want to discuss any matter with me. Perhaps, in spite of information to the contrary, I was a State officer come to recruit soldiers, or carriers, or station boys, or that the strong intrusive white men were going to lay upon him some new imposition. After about half-an-hour my patience began to run short, and I sent Lo to hurry the good man a bit. Eventually he arrived, and I explained to him the errand upon which we had come. The chief was relieved to find that it was nothing dreadful; however, who could tell what lay behind such seemingly benevolent intentions? He had had some dealings with the State, and for the first time had

come to realise that there was a more powerful organisation than the chieftainship of Kinsuka—a force that could even make him obey—and he would rather have no ‘truck’ with white folk at all. He told me that his chief nephew (and heir), Mwana Ngonde, was gone to the Lower River, and all the chiefs with him, so that he could neither take the counsel of his notables nor give any answer.

“NEGOTIATIONS.

“I told him that we knew that to be partly the case, but all the chiefs were not away, for we had just been speaking to four or five, and begged him to call those who were here to hear what we had to say, that when the others returned they would at least know what we had come about, and be so far easier in their minds, and when I came back again in two or three weeks it would not take long to get their answer; in the meanwhile we neither asked nor desired a reply, indeed we should not do again until Mwana Ngonde had spoken, for he knew us best. He would not call any other chiefs, and maintained that position. He agreed that Lo might stay in Mwana Ngonde's village until our return, as I had no need to drag him about with me. This was a point gained, for they would soon get to know and like Lo. On the way back to the village at which we stayed we passed through another in which we had seen several of the chief men, and met them again. ‘What have you been talking to the Ngudian Kama about?’ “Nothing very dreadful, but he so timid; we told him our business, and asked him to call you Lo, that you might know the good thing we wish to do for you; then when Mwana Ngonde returns it will be easy to make up your minds.” They were very annoyed that they had not been called to hear at least the pro-



posal, their curiosity was roused, and yet there could be no hope of getting the business out of me, however they asked me about it. This was what I wanted, so sitting down we talked the matter over. They were all the more vexed that they had not been called, for the proposal was such a good one. To have a teacher to teach all the children to read and write would certainly be a good thing, and they had never heard anything but good of us; as for having someone who would teach them God's palaver, that was a matter of indifference. We explained that the church at Ngombe was sending Lo; but benevolence is regarded more as a custom and weakness than anything to be grateful for.

"Hopes which had run down through the great chief's coldness now began to revive, but it was impossible to forecast the decision. Fear of white men was very strong. How far would Mwana Ngonde carry the others with him, for he could not work alone? They were angry that he had helped them to come to terms with the State in a palaver not long previous, and tried to persuade themselves that Mwana Ngonde had brought the State here. Had we hinted that he had invited us, our plans would have been at once frustrated. There is so much jealousy and fierce hatred, even in the same township, that there is no wonder that Arabs and others make the divided country an easy prey. Some of those chiefs had not spoken to Mwana Ngonde for months. I saw them meet by accident a few weeks later, and neither would look at the other, each turned his face away. This jealousy, pride, and hatred is everywhere all through the country, and is constantly breaking out into violence.

"TUNGWA.

"The next day I started for Tungwamakuta. Lo and I had some prayer together before parting. He realised the difficulties of his position, but he had very definitely given himself to the Master for the work, and on the spot he very earnestly renewed his consecration. We made a good march to within two hours' of Tungwa, and reached there early the next morning. Outside the town we stopped for a minute or two for the boys to dress. Four of them were Tungwa boys, and two of them had not been home for a year. When all had donned their best we filed into the town, and very hearty was the welcome to us all, for the return of the boys caused some excitement. They all looked so fat and well, so nicely dressed too; and the little boy who had come to us five months before, so thin and ill that they all feared that he would never return, was well and fleshy, although he had not quite assumed a healthy black. I had visited Tungwa in November, although I wrote you nothing about it, and two of the boys had been left at home at Wathen in quarantine, with a mild type of small-pox. Now they all appeared safe and well, and everyone was well satisfied and happy. I was disappointed with the town in some respects, for there, as in many of the towns nearer to us, and which have often been visited, the curiosity of the advent of white men has worn off, as well as any curiosity or interest in the message of salvation. Neither at our gathering for morning or evening prayers, nor on Sunday, could I get the people to come together in any decent numbers; and quiet talks with twos and threes were the best opportunities. The most interesting were with a chief, who was very ill when I first visited Tungwa a year ago.

treated him medically, but he became, as they thought, worse and worse. At first the man's retainers thought that my friend Kusakana had brought me to kill his rival; and as the man was in such a bad state, and would soon die, they even took counsel to shoot me to gratify their rage. I did not know this until months had passed by, but now it is no secret that they really did seriously meditate it. This rage (*nshita*) at the death of a relative is something difficult to us to understand, and is the cause of the great cruelties so common at the death or sometimes only the sickness of even unimportant folk. With us a bereavement causes sorrow more or less acute; with these natives an awful rage or wild fury results as soon as the first burst of grief is over, the idea being that someone has caused the death. The other day, a young man in a neighbouring town, who ought to have known better, told us that his child was sick; later on we heard that the baby was dead; in his wild grief, he at once set fire to two of his own houses, and nearly set the town on fire, for all the houses are close together. So, again, in mortification at the escape of a slave, a man shot his own brother dead, and ripped up the nearest woman. These outbreaks are no uncommon thing. So these foolish people thought of venting their *nshita* at the approaching death of their chief by the murder of a white man, and this at Tungwa, forsooth, where they trace so many evils to the shooting of Mr. Thomas Comber! Such folly as this it is difficult for friends at home to believe; but no one who knows these people would say that any conceivable folly or wickedness was impossible; we no longer wonder at anything. The rapid recovery of the chief to health and strength is the wonder and talk of the country, and I

am better known about Tungwa as the white man who cured Dom Daniel than as Bentele. When I went to see him in November he was not in a grateful mood, although he owned that I had cured him. 'What a fuss you made! I must eat a 'owl, must feed well. What strange things you white men are! Why did you not give me a present when you left? What a mean fellow you are!' My patience was so far exhausted that I did not visit him again, and told the other people of the town why I kept away. They said that that was Dom Daniel's 'fashion,' and having said that felt that it explained everything, and my surprise and dislike of such a 'fashion' was quite out of place.

#### "OUR FASHION.

"It is our *fashion* to be kind and courteous to everybody; give medicine to the sick and even take it to them, to have a pleasant word for everyone, small and great, and generally to be very friendly white men; but it is only our 'fashion,' a little weakness we have, nothing to commend us, or to call for gratitude, or any feeling but a curious interest. It is very hard sometimes to keep down the 'old Adam,' when they coolly treat every kindness as a matter of course, and attribute it all to one's fashion. But missionaries have no license to allow 'the old Adam' its way any more than other people; so we remember that we must not be weary in well-doing, and that in due season there will be a reaping. I went to see him this time just as if nothing had happened. He had had no sickness the whole year, only a stiffness of his legs, which disinclined him to walk. His heart was much less hard than before, and no one in the town listened with more attentive earnestness than he, neither was there

anyone who showed more interest. He has, doubtless, much to answer for, and he knows that there is a judgment to come for which he is not prepared. I do not think that his feelings are deep; that is not a distinguishing feature of these folk; but, whether deep or not, feelings have been quickened, and Christ has been presented to him; and the man who before most repelled me will be one of the first to be visited next time. Last November I went about among the neighbouring villages, of which there are many, and had many interesting talks with good numbers of people, but this time I felt very limp and lacking in energy; weary, too, with the journey, I did not go far about. After four days I felt better, but had to continue my journey, for the day was fixed to meet Mr. Phillips at Kinsaku. So on Monday, June 22nd, I started again.

#### "MBANZA MPUTU.

"The first part of the road between Tungwa and Mbanza Mputu had been often traversed by Mr. Comber thirteen years ago, and I was much interested in it. At Nkolo, the town from which he used to send messengers to announce his arrival, our guide hurried us through, and told us afterwards that there was small pox there; so it smoulders in the country to break out afresh when the rainy season and warm weather comes. We talked of going on to sleep at Mbanza Mputu, but our guide urged us to stop short at Ntanda. He wished to return from there, and would not hear of taking us on to Mbanza Mputu as he had promised. He would not state his reason.

"At Ntanda they were very nervous until I went and sat down beside a fire at which a number of young men were warming themselves; and, when they found that I could chat with them in

Kongo, and they began to notice my San Salvador style, the shyness quickly wore off. Next morning two new guides were found, and we set off again for Mbanza Mputu and beyond.

"We reached an important market-place, Nkandu a Makela, from which the country far and wide was visible. I took many sights with my prismatic compass, which will serve to make our charts much more exact. Mbanza Mputu was pointed out a little more than a mile to the northward. The guide had been giving me the names of the towns visible while the men were resting, and, when I had finished the observations, I gave the word to start. The guide led off to the eastward. I called him back and asked him where he was taking us to; that was not the way to Mbanza Mputu. 'What, Mbanza Mputu?' He appeared to have no conception of the existence of the town, which we had been talking about on the road, and which he had just before pointed out to me. He could not maintain that long, and then began to ask what we wanted to go there for. I told him that the people of the town had always been kind to Vianga-vianga (Mr. Comber); he had always negotiated from there as they were considered the limit of the King of Congo's subjects, and I wish to renew the acquaintance. He protested that it was out of the way. I told him that that was my business, and I could surely go where I liked. He looked significantly to the boys, and they began to talk about getting into trouble, and that the people of the town would very likely make trouble. I asked the eldest of the Tungwa boys what this nonsense meant; he did not know. I could not tell whether this was laziness, or baseless fear, or whether there was an intention to resist the passing of State or any other

white men. Everyone was frightened. I had to conceal my perplexity, and finally told them I had come this way on purpose to visit Mbanza Mputu, and was not going to pass it in this absurd way. I ordered the guide and the Tungwa boys to lead off, and, after a slight hesitation they did so. I went to the front with the guide, and tried to ascertain why he had been behaving so foolishly, but could learn nothing. At the outskirts of the town he again proposed that we should avoid the Mbanza (capital) itself, and pass beside it to a suburb, but I would not hear of it. It was very perplexing. We had nothing to awe the people with; my walking-stick was the only weapon we mustered. I treated the whole matter as a folly, and went on as if nothing need be feared, and the boys had confidence in me. So into the dreaded town we filed, and soon found the principal men. Our guide was profuse in his apologies for bringing white men into their town. I soon cut him short, and told him to go and sit down; there was nothing to apologise about. I asked the men to send the women to cook some cassava puddings and bring some yams to sell, for I was going to take lunch in the town, and we should then have some opportunity for a chat before I passed on at noon. The people were amused at the fears of the guide, and were satisfied that I meant no harm; indeed, I had assumed such tender ties of friendship. They watched with much interest the reconstruction of my travelling table, while I sent boys for wood and water, and gave orders to the cook. Then sitting down under the eaves of a house, the people came round me while some women went off to cook puddings for the men. They asked after Vianga-

vianga. 'He is dead,' and Joni (John Hartland), 'Dead too.' I then told them about our work, and how we had established ourselves right away to the far cannibal country beyond the Bayansi. They wondered at the long distances, and such energy, and inquired what on earth we came for, and what we were seeking. Could we not buy ivory and rubber on the coast? I assured them that what Vianga-vianga had told them was perfectly true, we do not trade. We have gone into countries where, for an empty bottle, we could have bought a tusk of ivory, and where the women pounded their cassava with ivory pestles, but bought nothing; perhaps a small tusk to make some serviette rings, or an ivory pestle as a curio, nothing else. 'What do you come for then?' 'Just what Vianga-vianga told you in those early days. We have come to teach you about God, to tell you about the Saviour Jesus, how He died for you, and opened the way to heaven to all who believed in Him, whether black or white. It is no new story, it has long been heard in the country, and yet who knows anything much about it?' 'If that is your business, you will teach, will you not?' 'Certainly, that is what I have come for to-day.'

"So we chatted on while I took my lunch, and, when that was over, the women came with puddings and food for sale; that was soon bought, and given to the carriers. Then, with an increased audience, I told them of the love of Jesus and His work. They listened quietly with much interest. Meanwhile the carriers had eaten their meal, and all was ready for a start by the time I had finished my talk."

*(To be continued).*

## A Noble Example.

THE Rev. Thomas Evans, of Mussoorie, writes :—

“ DEAR MR. BAYNES,—We have a most devoted Christian brother in India who is not known to most of our churches in Europe, but whose works of faith and labours of love deserve notice.

“ Our good brother, Mr. De Cruze, from Chittagong, is up here just now for his health, and as he has photographic apparatus, I have asked

him to favour me with a photograph of our good brother Michael, which I enclose, thinking you might like to put it into the MISSIONARY HERALD.

“ For a number of years this devoted preacher of the Gospel has, of his own free will, traversed throughout nearly the whole of India for the simple purpose of making known the way of life. He can speak and write English well, beside which he is conversant with most of the vernaculars of India. For a month or two during the hot seasons he generally comes up to the hills, and he is a great help to me in bazaar preaching in Mussoorie.

“ He dresses in the yellow flowing garb of an Indian ascetic, which gives him free



MICHAEL BABA, the Evangelist Fakir in India.  
(From a Photograph.)

admission to the society of all Hindus, high and low. But, though his garments are ascetic, his message is thoroughly evangelical, and his one theme is, ‘ Salvation from sin is through the one Saviour, the incarnate Son of God.’

“ He visits most of the large Hindu festivals in the North-West, and has just come here from the great ‘ Kumbh Mela ’ at Haridawar, where the great Ganges falls into the plains of India.

“ He is not in connection with any society, and he receives no pay from any denomination.

“ Christian friends here and there supply his simple wants, and I generally give him a stock of tracts to distribute in his long journeys from Poona, in the South, to the Punjaub, in the North.

“ He is thus engaged in sowing the seed broadcast, and I have no doubt the ‘ day will reveal ’ much fruit sown by this apostolic evangelist.

“ Would that we had many more such independent and devoted workers, though Michael is by no means alone in his line of labour.

“ He is a man who never asks for help, unless he is in *actual want*; and more than once have I asked him, ‘ Food, Michael ? ’ and his reply is, ‘ Yes, sir ; God supplies.’

“ I feel pretty sure that the churches at home will love to see the shadow on paper of this devout servant of Christ, and I therefore have much pleasure in sending you his photograph.

“ I have known but one other native Christian of his sanctified stamp, and that was the late beloved Subha Chand, of Rona.

“ May India be blest with many more such sanctified souls as Subha Chand and Michael Baba.”

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## In Memoriam.

THE LATE MR. J. T. S. MORE, OF MONGHYR.

**T**HE Rev. Benjamin Evans, of Monghyr, writes from Bristol :—“ The enclosed cutting from the *Indian Witness*, referring to the death of our late brother and friend, Mr. More, of Monghyr, I should very much like if you could put it into the *HERALD*, as it may be of interest to some readers.

“ Of the many services our good friend and brother rendered to us and the church it would be impossible to enumerate. In all things that pertained to the good of the church and the community in general he was one with us. By his death, the native church at Monghyr has lost a true and sympathetic friend, and of the many who of late years have passed away from our midst no face will be more missed in the various gatherings of our Christian community than the face of Mr. More. One of our native Christians, in writing to me a few weeks ago, had occasion to refer to the sorrows which some of them had so lately passed, and said we have had greater sorrow than this. ‘ Our dear friend Mr. More died on Sunday evening, the 6th of September, and all classes of people are sorrowing.’

“ Of late years our friend’s health had not been the most robust, but when strength permitted him, he took a most active part in Sunday-school work, and when I first began Sunday-school work amongst the boys in the bazaar, no more ready helper did I find than Mr. More—With kindest regards, I remain yours sincerely,

“ B. EVANS.”

"SIR,—Precious in the sight of the Lord is the death of His saints. The life of the humble believer has nothing eventful or remarkable to show. It is not like the life of a hero or statesman, full of stirring and surprising events. It is rather like a peaceful river that gently flows along, gliding, it may be unperceived, but fertilising the banks and conferring benefits on all around. Such has been the life of our dear brother, Mr. J. T. S. More, of Monghyr. Very few persons heard of this humble, unobtrusive character beyond the station in which his lot had been cast. Born sixty-nine years ago, in Dinapore, he came with his mother to Monghyr, and was first put in school under the Rev. — Moore. He was afterwards placed in the Parental Academic Institution, now merged with the Doveton College. On leaving school, he entered into business as a merchant, in which, by the possession of the valuable qualities of patience, perseverance, and industry, he rose to eminence and success. He was baptized forty-three years ago by the Rev. J. Lawrence; and during all this period he led a humble and consistent Christian life. He was so well known for humility, gentleness, meekness, and Christian consistency that even the heathens bore testimony to his pure and righteous life. He was a Municipal Commissioner, and took a great interest in all local matters. In his death, the Municipality has lost one of its most painstaking and useful commissioners, so that the town, as well as the church, mourn over the death of our brother, who is gone to his rest in heaven, about which he spoke so triumphantly before he expired. In all his business and church transactions he was honest, upright, and, at the same time, courteous and kind. He had always a pleasant smile and a kind word for everybody.

"Our brother's death was caused by his falling into the hold of one of the I. G. S. N. Co.'s steamers, which had just arrived at the station. He went to have a chat with the captain, an old friend of his. But the Lord willed it otherwise. His arm and thigh were fractured in three places, and his whole body from head to foot was terribly bruised. His brain and spine being injured, brought on strong fits of convulsions, which at the very beginning endangered his life. His sufferings were protracted for three weeks, but he never murmured. Those who attended him during his intense sufferings say that they never saw such a patient sufferer. He was latterly the secretary and acting deacon of the Baptist church, and always evinced a great interest in its welfare. Just before his accident, it was intimated to him that a young lady had applied for baptism. His face flushed with a holy joy, and he said that he was greatly delighted at the news. His funeral was attended by almost all the Christian population of Monghyr, and by many Hindus and Mohammedans. The testimony of all was that a righteous man had gone from their midst that day.

"May we all live the life of the righteous, and let our 'light so shine before men, that they may see our good works, and glorify our Father which is in heaven.'

"A FRIEND."

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For the information of friends who may have occasion to telegraph to the General Secretary of the Mission at the Mission House, the code word "ASIATIC" has been registered as covering his address.

## A New Map of Central Africa.

**W**E call attention again to the above publication. For some time our Congo Map has been out of print. As we have, therefore, been unable to meet applications which have reached us, we have taken steps with a view to the publication of a new map, which will be fully up to date. The publishers, Messrs. George Philip & Son, of Fleet Street, E.C., have spared no pains in its production. We have further had the great advantage of Mr. Grenfell's personal supervision. The proof is prepared, and we have reason to believe the map will be the very best in existence. In size, it will be 7 feet 6 inches by 5 feet 6 inches. Our own mission stations will be marked in red, and those of all other societies will be indicated. Political divisions and altitudes will also be shown. It is proposed to publish it in two forms, on linen for folding suitable for portage, and on paper mounted on linen and varnished, suited for wall purposes. In either form the price will be the same, either 12s. 6d. or 18s. 6d., post free, the greater or smaller charge being dependent upon the number of copies printed. Will our friends who wish to procure this map communicate as soon as possible with the Mission House? We shall then be in a position to judge how many it will be desirable to order.

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## The Mahamunnee Fair.

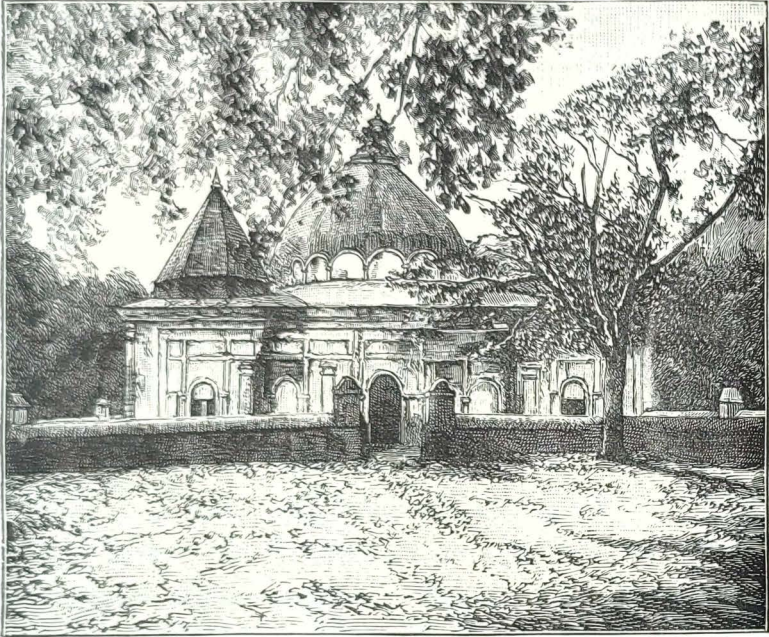
BY THE REV. J. A. DE CRUZ, OF CHITTAGONG.

**T**HE Mahamunnee Fair is held on the borders of the Chittagong Hill Tracts, at a place called Paharthali, at the time of the Churruck Pooja, or the swinging festival. We have to go to this fair by water, by the river on which the town of Chittagong is situated. The name Mahamunnee means "the great sage," and the term is here used in reference to Buddha, which is the title of Gaudama, the founder of Buddhism, who was born about the middle of the sixth century B.C.

At this fair about ten thousand persons are present every year, about half of whom are Hindus and Mohammedans, and the rest Buddhists. The Buddhists in Chittagong are of various kinds—viz, the Rajbangsis, the Barúa Maghs, the Chuckmas, the Jumia Maghs, and the Burmans. The Burmans have come over from time to time from Arracan, and have settled in different parts of this district, and chiefly in Cox's Bazar. The Rajbangsis and the Barúa Maghs are of Burmese origin, but have a good deal of Bengali blood in their veins, and have adopted the Hindu customs and the Bengali language. The Chuckmas are very old settlers in this district, and speak a corrupt form of Bengali. The Jumia Maghs are of Arracanese origin, but have had long intercourse with the Bengalis. All these different kinds of Maghs are to be seen at this fair, and Bengali is the language that is best understood by the vast majority of them. The



Hindus and the Mo'ammedans come to the fair for the purposes of merchandise.



BUDDHIST TEMPLE.—(From a Photograph.)

There is a large brick-built temple here, sacred to the memory of



Buddha, with a huge image of Buddha inside in a sitting posture, cross-

legged, with some shaven-headed, yellow-robed priests officiating. The image shows how Gautama was seated under the Bo-tree when he is supposed to have attained the Buddhahood. The Buddhists, at the time of the fair, visit the temple, go round the image several times, and make their offerings of flowers.



The Buddhist priest whose photograph is here given lives near this temple. He is in his full dress, and he possesses very little of anything else besides what is seen in his photograph. The vessel slung from his shoulders is called a *bheekka patra*, or an alms-bowl. The Buddhist priests, being mendicants, have to provide themselves with the *bheekka patras*. In the *bheekka patra* is a small brass filter, used for filtering the water before drinking, lest the priest should swallow any insects, as, according to Buddhism, animal life must not be destroyed in any way whatever. The priests,

however, when going on a journey, carry a long iron staff, with the lower end spiked for their defence, in case they should encounter any wild beasts. They also carry large fans, which they place before their faces on approaching a woman, celibacy being incumbent on the Buddhist priesthood. They also carry square pieces of leather when they are on a journey, for the purpose of sitting on. All these can be seen in the photograph of the priest.

The Rev. W. F. Thomas, of Sandoway, of the American Baptist Missionary Union, with his two Burman and Chiu preachers, attended this fair

with us last year, and for the first time the Gospel was preached here in Burmese. At this fair the Gospel has been preached by us in Bengali every year, and a great many Scripture portions and Bibles and tracts in Bengali have found their way from this fair to many homes, and are being read and studied. Near this temple is a flourishing Government-aided middle school, and many of the boys of this school have shown much interest in Christianity. There are also several inquirers here among the Rajbangi Maghs. The Bengali-speaking Buddhists in this district appear to me a most hopeful class of people to work amongst, and some of them have already embraced Christianity. I intend in future giving greater attention to these people than I have hitherto done.

Chittagong.

J. A. DE CRUZ.

## Brethren, Pray for us.

LETTER FROM THE REV. DANIEL JONES, OF AGRA.

**T**HE Rev. Daniel Jones, of Agra, sends the following painfully interesting letter:—

“Agra, India.

“MY DEAR MR. BAYNES,—I am going to write you, and our many friends at home, of the most sadly interesting and stirring event that I have ever experienced in this country. You know how much missionaries in India have been tried by the intense apathy of the people. There are many evident tokens that those days are gone for ever. In the words of one of my neighbouring missionaries, ‘The plot is thickening around us.’ There is bitter hostility manifested towards Christ and His religion. Societies exist in which men take counsel together against the Lord and His anointed. I have been told by some of these men that they are resolved ‘not to let Christianity succeed,’ but we know that they ‘imagine a vain thing.’ Still, while we are sorry for them, we are thankful for the evidence their hostility bears to the fact that the religion of our blessed Lord is rapidly spreading. We prefer in a way the

testimony of these ‘hostile sects’ to what our friends may say; for, first, they will not admit *more* than what is true, and second, they know more of what is behind the scenes than we do. They know what they will not admit; and not being prepared to enter in and be saved themselves, they set themselves to hinder others entering who desire to do so; but ‘The Lord reigneth,’ and His power over the idols and their supporters will be made known in a very signal manner in this land of India.

“HIS BAPTISM.

“In these parts the Aryans are most active in seeking to prevent men becoming Christians, and after they have made a profession to get them to give it up, and this brings me to the case I referred to above. Some eighteen months ago, I had letters from Miss Thorn and Rev. H. J. Thomas, of our Missions in Delhi, telling me if a young man, by name. Banársi Dás, should visit me and desire baptism, I might

baptize him at once, as they had every confidence in his sincerity, having known him and instructed him for a long time. The young man did not come. His father, in order to avoid the company of Christians in Delhi, had moved to Aligarh, and our young friend was lost sight of until the 25th October. When he came, I had so long looked for him that I was naturally led to think of him as being the young man in question. He soon convinced me that he was. He was still desirous of being baptized. He had escaped from home, he said, and feared his family would soon be after him. I was so glad that Miss Rooke was here, and that I could consult her about the young man. I took him over, and he was equally glad to see Miss Rooke. It was decided to baptize him in the River Jumna next morning—Monday. Sunday evening, in my house, in the presence of two or three of us, he broke off his sacred thread and gave it me. I should here say he is twenty-two years of age, and so knows what he is about. It was a lovely morning, and, in the presence of a large crowd of Hindus, Mohammedans, and Christians, I baptized the young man in the river. He came back, and took breakfast with us—in this way breaking caste, which was a very great thing to do. We thought it best to send the young man over to Muttra for a few days to our brother Salsiman, who is in charge there, because he knew him, and it might help avoid a disturbance, but our brother from Muttra was out on tour in the villages, and they met at a station mid-way, and came back to Agra; this was Tuesday evening. On Wednesday morning, very early, the father and mother and a Court pleader were here, and I had a talk with the father. I pleaded with him as lovingly as I could. His one point was to get

the son to go and see his mother, who was staying at an inn not far off. Fearing violence, I advised his seeing his mother in Miss Rooke's house. At length the father left to call his wife, and they came and waited for their son outside our gate, and there, for nearly two hours, they used every argument to get him to return with them. I was not there till I was told that they were about to take him away perforce. I then felt it was my duty to help, if he needed my assistance.

#### “THE MOTHER.

“When I got up to the gate, there was a very large crowd—Hindus, Mohammedans, Aryans—all uniting to do their utmost to persuade him to return, but it was the mother whose words were cutting and telling upon the young man's feelings so terribly. And what arguments she used! How well she wielded her power, and referred to the fact of her having nursed him, &c., &c. Few people in England can understand what a power is brought to bear upon any young man of good caste, as was this one, to seek to win him back again. Never before was I brought face to face with such pleading, and I have seen, as I never saw before, what determination and courage, and what love for Christ is necessary to enable converts to stand under such an ordeal! My heart bled for the parents and their son. The mother again and again beat her head against the wheel of the cart in which she had come, and threatened to destroy herself there and then if he persisted in refusing to return, but he repeatedly told them he would *not* go; hearing this, several in the crowd kept saying, ‘What more can he say? His heart bears witness,’ &c.

#### “UNION OF ENEMIES.

“I was never more struck than on

this occasion of how wonderful is the enmity of the carnal mind against God. Here were men, utterly opposed to each other from a religious point of view, as united as possible in urging this young man to forsake Christ. They even abused him as unfaithful to his parents, and in most decisive tones supported every telling argument of the mother. And all this time the young man's heart was being torn by conflicting emotions. At length they managed to get him along the road a little, and then a little more, and in a little would have lifted him bodily into the conveyance they had; but just then the head of the City Police was coming along, and I asked him to interfere. He heard the young man say he did not want to go. I then said I would seek protection, and asked the inspector to see the young man along to the Commissioner's. We were at length sent on to the Court, and the scene there baffles description. By the time we were before the magistrate—a Hindu—the young man appeared much changed. They had had entire control of him for some time, surrounded by a crowd of sympathisers, and it is my firm conviction that the young man was *drugged*. When before the magistrate, the father set up a plea of temporary insanity. He was oftentimes beside himself, and he was now in one of these fits. I urged that a doctor alone could decide the plea of insanity, but the magistrate wanted to show that it was his place to decide if this statement were correct. Banárási was asked if he could speak in English, and he hissed out an affirmative reply, and once more speaking like one possessed, he fell down in a heap! I was so glad that Miss Rooke was able to be present, and to give such testimony as she did; but was it true that he was now for the time being

insane? He had acted so differently all the morning; but he now was so far roused up that he wished to make a statement. He was asked by the magistrate if he were a Christian, and he shouted out he was not, clutching the tuft of hair on his head in evidence of the truth of this. Then he went on to say that he had come to Agra, but did not know where he had been or what he had done, &c. The plea of insanity now was discarded, and he was asked if he would go home with his father, to which he said he would go home. The case was therefore at once dismissed. There was nothing we could do but inwardly cry to God—How the enemy seemed to triumph! And yet I could not help feeling that it was even to them but a *seeming* triumph, that they knew they had obtained it by foul play. A few days after this, a letter, written in Urdu, sent jointly to Miss Rooke and myself, was received by us, in which the young man (at least, it purports being by him) charges us with the possession of goods of his to the value of 100 rupees, and also charging us with violence to him in detaining him, &c., and doing him an injury in the matter of his religion, and threatening us with prosecution. We are not in any alarm. We do not believe, in the first place, that the young man has written the letter. And then, being twenty-two years old, and having been baptized on his own profession in the presence of such a crowd, render his charge so futile. But our friends who have known him so long are fully persuaded of his sincerity, and we are pleading with God for his deliverance. One of his relatives, very active in taking him away, has been known to say he would prefer seeing him hanged to his becoming a Christian!

“It is impossible to convey to friends

at home a clear idea of the difficulties in the way of the young men of India of good families coming out as Christians; but on every hand we have manifest tokens of a great undercurrent of opposition, which breaks out here and there, as in the case before us.

Will friends at home remember this young man in prayer, that God would open up for him a way of escape?

“Yours in the Master’s service,

“DANIEL JONES.

“A. H. Baynes, Esq.”

## A Baptismal Service in Dacca.

THE following account is taken from *The Evangelist*, a paper conducted by the Rev. R. Wright Hay, of Dacca, mainly in the interests of Bengali native students.

“Such wrong notions prevail in this land as to what Christian baptism is, that we believe it will be interesting and profitable to many if we describe a baptismal service that quite recently took place.

“A little company of Christ’s disciples stood around the open baptistery, which serves the purpose in the Mission Chapel that so frequently in India a river or a tank fulfils where circumstances favour the observance in the open of so solemn an ordinance. The water in the baptistery had been drawn from a well close by, which trifling fact we mention to disperse the fiction that clouds many minds as to the use on such occasions of water having some mystical virtue, or some hallowing association with the scene of our Lord’s earthly life. It was common water from a common well, poured by common hands into a plain receptacle formed for the purpose in the floor of the chapel, around which the believing circle stood and unitedly sung:—

“‘Around Thy grave, Lord Jesus,  
Thine open grave, we stand,  
With hearts all full of gladness,  
To keep Thy blest command :  
So Thee in faith we follow,  
And trace Thy path of love,  
Through the strange solemn waters,  
Up to the throne above.

“‘Lord Jesus ! we remember  
The coldness of Thy tomb—  
The silence and the darkness—  
The grave-clothes in the gloom :  
After Thy cross and passion,  
The deep sleep came at last ;  
O’er the eternal radiance  
The mortal shadow passed.

“‘But now Thou art arisen !  
Thy travail all is o’er,  
Once Thou for sin hast suffered,  
And Thou wilt die no more !  
Crowned with immortal honour,  
Because of that dark bed,  
Give us to share Thy triumph,  
Thou first-born from the dead !

“‘Into Thy death baptized,  
Oh ! let us with Thee die ;  
And clothe us with Thy risen life,  
And wholly sanctify :  
So free from the old nature,  
And ransomed by Thy blood,  
May we pass on to glory,  
Alive in Thee to God.’

“This hymn having been sung, all reverently listened while one of the company read from God’s Word the following:—‘Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me ? And Jesus answering said unto him,

Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then He suffered Him. And Jesus, when He was baptized, went up straightway out of the water, and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him, and, lo, a voice from Heaven, saying, This is my beloved son, in whom I am well pleased . . . .

“‘Jesus said unto (His disciples), Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved ; but he that believeth not shall be condemned . . . .

“‘Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For, if we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection, knowing this that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now, if we be dead with Christ we believe that we shall also live with Him, knowing that Christ being raised from the dead dieth no more ; death hath no more dominion over Him. For in that He died, He died unto sin once, but in that He liveth He liveth unto God. *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*’

“All then knelt in prayer, and the Lord’s blessing on the faithful] observance of the rite of His own appointing, His blessing on all taking part in it, and particularly on the brother who was thus making public profession of his faith in the Son of God as his Saviour, was devoutly sought. Then the brother about to be baptized himself prayed, declaring to the Lord his humble desire to give simple, unquestioning obedience to Him whom he had been graciously led to see as his Saviour, his King, his God, his Brother, and his faith *in Him*, not in any act or rite or frame of mind, fo salvation. This was followed by the descent into the water of the young believer, accompanied by one who had had the privilege of seeing the Holy Spirit’s work progressing in that now saved and satisfied soul. The simple words, “My dear brother, in the presence of God and of these His servants, I now baptize thee into the name of the Father, and of the Son and of the Holy Ghost,” were followed by the complete immersion of the believer in the liquid grave, and as he rose from the solemn experience linking him, by the spirit of obedience that it involved the exercise of, inseparably to the Saviour, all sang—

“‘Praise God, from whom all blessings flow ;  
Praise Him, all creatures here below ;  
Praise Him above, ye heavenly host ;  
Praise Father, Son, and Holy Ghost.’

“And there was joy in heaven over another soul brought into the light and the life and the liberty of the love of God in Christ Jesus.”

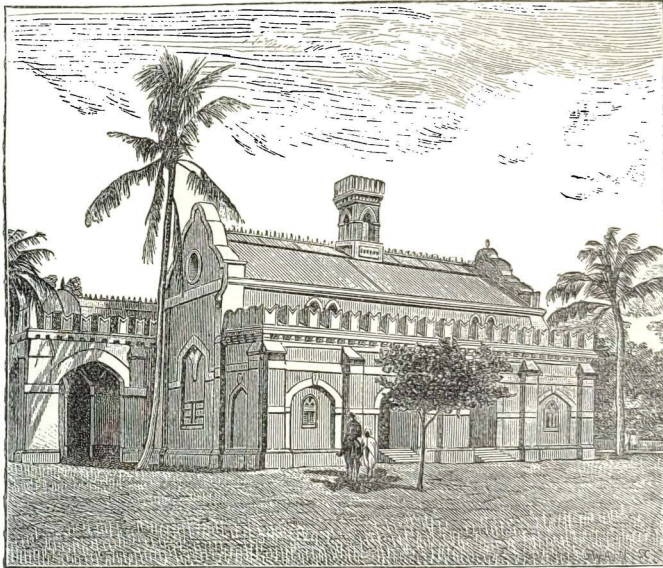
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Will the friends of our China Mission please note that on and after January 1st, 1892, all letters, parcels, or goods for the members of the Shantung branch of our Mission should be addressed care of *Messrs. Fergusson & Co., Chefoo?*

## The Orissa Mission.

### CUTTACK SUNDAY SCHOOL.

**T**HE Cuttack Sunday-school building, of which the western side, with portico, is seen in the engraving, was completed and opened with two deeply interesting and largely attended services—one in Oriya, the other in English—on January 1st, 1883. It was erected at a cost of Rs.17,000, Rs.10,000 of which was subscribed by the late Dr. Steward, Civil Surgeon of Cuttack, the remainder by friends of the Mission in India and England. The building occupies a conspicuous site near the Mission Chapel. It is a



SCHOOL, CUTTACK.—(From a Photograph.)

substantial and beautiful structure, and admirably adapted to the purposes for which erected. The central hall, which seats three hundred persons, has, opening into it, eight large, well lighted and ventilated class-rooms.

The Oriya Sunday-school, held in the morning, for the sons and daughters of native Christians, numbers 290, with a staff of twenty-five teachers, all of whom, with the superintendent, are members of the church, and total abstainers from all intoxicants.

An English Sunday-school, for the benefit of Eurasian and European children, with six teachers, is held in the afternoon. The Protestant European Girls' and Boys' School occupies the rooms on week-days, while various religious services and meetings are conducted in them in the evenings.



## Women's Work in Shantung.

**M**RS. DRAKE, of Chou Ping, writes as follows:—

“Chou Ping,  
“Shantung.

“DEAR MR. BAYNES,—As we have now been settled in Chou Ping over two years, I thought a few words about the work amongst women, both in this city and the surrounding villages, might be interesting to the readers of the HERALD.

“On the first Sunday in August, 1889, we held our first ‘Woman's Service’; it was attended by four women, exclusive of my amah. As the women who came knew nothing of Christianity, we commenced by helping them to commit to memory a few sentences out of a Christian book, which were then explained; a hymn was also explained and sung, and we closed with a few words of prayer. These women continued to come on Sundays, and in course of time learnt the whole of the book, and also several hymns, others coming with them from time to time. When the mission chapel was ready for use, the women were able to attend the general service, the Bible-class still being continued after service. About this time we commenced a singing class on Wednesdays, conducted by Mrs. Jones; this was much appreciated by the women, and they gladly attended it, and are now able to sing several tunes and join more heartily in the praise of God. At the present time we have an attendance of from sixteen to over twenty women. Most of the first comers are still in attendance, though some have left the neighbourhood, and a few have ceased to be any longer interested.

“You will be glad to know that several of these women have morning

and evening prayers in their own homes. We also visit them there, and help them to continue their study of Christian books, explaining the difficult passages. I may add that for the last eighteen months two women of about fifty years of age have regularly attended the Sunday services, walking a distance of about three miles each way. I have visited them several times in their own homes, where I have been able to meet with some other women.

“From time to time I visit the country stations, and am much pleased with the women there, some of whom have committed to memory the catechism, in addition to the small hymn-book, containing twenty hymns. I have had some of the Christian women staying with me for a few days after my return from Kao Yuen, when we read together out of different Christian books. As soon as the summer is over I hope to be able to invite other women here for the same purpose. If any friends who are interested in this work would send old Christmas, New Year, or birthday cards for the women, and some penny toys for distribution amongst the children, they would be much appreciated. For instance, a few Sundays ago, a woman, named Chang, picked up an animal belonging to our children's Noah's Ark, and took it home to her two grandchildren. The next time she came, she told me what she had done, and asked if she might have another, as, she said, ‘her grandchildren did nothing but quarrel for the one she had taken them—they prized it so much.’ I do not say penny toys out of modesty, but because only small, cheap toys would be of use. Of course,

we become acquainted with a number of children, and to give good toys to all would be out of the question, and, if only given to a few, might create jealousies, and also look like bribing the women and children to come to service. My idea is only to give a trifle to the children of the Christians

and inquirers when they call at New Year's time. In conclusion, I would ask for the earnest prayers of all friends on behalf of this important branch of Christian work.—Believe me to remain, yours very sincerely,

“FLORENCE DRAKE.

“A. H. Baynes, Esq.”

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## Recent Intelligence.

### 1892 ANNIVERSARY SERVICES.

**W**ILL our readers please take note that the MISSION SUNDAY this year will be APRIL 24TH, our ANNUAL MEMBERS' MEETING in the Mission House, TUESDAY, APRIL 26TH, and the ANNUAL MISSIONARY SOIREE at the Cannon Street Hotel on the evening of that day; the Annual Missionary Sermon, Wednesday morning, April 27th, in Bloomsbury Chapel; and the Annual Missionary Sermon to Young Men, in the City Temple, on the evening of that day; the Public Missionary Meeting in Exeter Hall on Thursday evening, April 28th; the Missionary Breakfast Conference in Exeter Hall on Friday morning, April 29th; and the Young People's Annual Public Missionary Meeting in Exeter Hall on the evening of the same day? We earnestly hope our readers will keep these dates clear of all other engagements.

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In connection with our Mission in Ceylon the Committee have resolved to send out, at the very earliest date, two new missionaries to that island, the urgent needs of the work demanding immediate reinforcement. The Committee will be glad to receive offers of service for work in this most interesting and promising field of labour, which should be addressed to the General Secretary, Mr. A. H. Baynes, at the Mission House, 19, Furnival Street, Holborn, London, E.C.

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Mr. F. A. Jefferd, of the Pastors' College, and Mr. Ernest Hughes, of Brighton Grove College, Manchester, have been accepted by the Committee for Mission work on the Congo. Mr. Jefferd left for Africa by the Royal African Mail steamer from Liverpool on the 16th ultimo, and Mr. Hughes will probably follow in the course of a few weeks.

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Will friends kindly note that for use in connection with the announcement by handbill of anniversary and other missionary services a four-page leaflet has been specially prepared, and is now ready for issue? The first page is illustrated and bears the title of the Society, with a blank space for the insertion of the name of the local chapel or auxiliary; the inner pages contain a brief sketch of the Society's work, and the last page is left quite blank, in order that detailed particulars of the meetings may be printed thereon. Copies will be supplied on application to A. H. Baynes, Esq., at the Mission House, 19, Furnival Street, Holborn, London, E.C.

## Cheering Tidings from China.

THE Rev. J. J. Turner writes from the Province of Shansi :—

“ Hsin Cheo,

“ September 9th, 1891.

“ MY DEAR MR. BAYNES,—Those who have often prayed for God’s blessing upon the work in Hsin Cheo—and there are many such among the readers of the HERALD—will be glad to join us now, in grateful praise, for answers to their prayers.

“ We had been preaching much upon the duty of those who do believe in Christ to confess Him ; and thirteen of the inquirers applied for baptism. After careful examination, and in consultation with the native Christians, three of these were requested to wait ; the rest we decided to baptize.

“ We held a series of special meetings and classes with the Christians and inquirers last week, and on Sunday morning the baptism took place. The chapel was occupied by about fifty men, most of whom are regular attendants either here or at the out-stations. The service was a solemn one, and after an address on the words, ‘ Behold your King,’ the ten men who were anxious to confess themselves His servants and disciples were baptized ‘ into the name the Father, and of the Son, and of the Holy Ghost.’

“ In the afternoon we met at the table of our Lord—twenty-two of us in all—twenty natives and two foreigners. Not a very large affair ! But those natives were all lost in heathen darkness a few years ago, and the two foreigners (Dixon and myself) had worked and prayed and struggled over some of them for years ; and as the newly re-

ceived converts, and the older members, and the missionaries from a distant land knelt together and remembered His dying love who had redeemed them all with His most precious blood, no wonder that all hearts were filled with a deep and solemn joy. Aye ! and was there not joy, too, ‘ in the presence of the angels of God’ ?

“ Nineteen of that little company are natives of this district. Nearly all of them are doing something for the spread of the Gospel ; some of them have already suffered—more, perhaps, than most of us will ever be called upon to suffer—for their Lord.

“ As we bowed in solemn adoration before the Lord, the business and the pleasure of this heathen city went on as usual, and in villages all around festivals were being held to heathen gods. We are the only Christian church in a vast district. For miles and miles all round this city the good seed has been sown year after year, often with bitter tears, because of apparent failure. Thank God for the few gathered in ! But, oh, that their number might be increased ! As you rejoice with us, dear Sir (and Christian friends), over these few, pray that they may be but the beginning of an abundant harvest.

“ And that all who help on this work, by gifts and prayers, may have a rich blessing in their own souls, ever prays,

“ Yours, in the Master’s service,

“ JOSHUA J. TURNER.

“ A. H. Baynes, Esq.”

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The new address of the Rev. Timothy Richard is 25, Seward Road, Shanghai China.

## The Bible Translation Society Auxiliary.

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**W**E have much pleasure in calling the attention of our readers to the following communication just issued by the Bible Translation Society Auxiliary. We earnestly trust that the efforts of the new Secretary the Rev. William Hill, will meet with a large success.

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Letter from the Treasurer of the Bible Translation Society, E. B. Underhill, Esq., LL.D. :—

“MY DEAR SIR,—Will you be so kind as to allow me to invite your attention to the following extract from the current Report of the Society, and to solicit for our new Secretary the confidence and earnest aid which his duties will require? For many years a missionary in Orissa, and the Secretary of the General Baptist Mission, he has a thorough knowledge of the subject, and will be able to give to the churches complete and interesting information on our work.

“On behalf of the Committee I therefore commend Mr. Hill to your kind and efficient help.—Believe me to remain, your obedient Servant,

“EDW. B. UNDERHILL, Treasurer.”

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*Extract from the Current Report.*—“Since the foregoing pages were in type, the fusion of the General Baptist Missionary Society with the Particular Baptist Missionary Society, under the future name of the Baptist Missionary Society, has rendered some changes necessary in the arrangements of ‘The Bible Translation Society.’ By the resolution of the Committee, the Society has become an Auxiliary of the Baptist Missionary Society. The Committee will still continue to manage the Translation Society and to collect its funds, and the late Secretary of the General Baptist Mission will become the Secretary of the Bible Translation Society. The Oriya version of the Scriptures will, therefore, become an object of special interest to the Society, and be provided for, when necessary, from its funds.

“From this date, therefore, all communications for the Bible Translation Society should be addressed to the Rev. W. Hill, Baptist Mission House, 19, Furnival Street, Holborn, London, E.C.”

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*Note by the Secretary.*—“Having accepted the Secretaryship of the Bible Translation Society, may I venture to appeal to the friends of the Society throughout the land for their continued and increased support? The demands upon the Society, and the prospects of its usefulness, were never so great as to-day. Under these circumstances may I urge our pastors kindly to bring its origin, necessity, and importance before their churches? Any assistance which will tend to its successful working I shall be glad to render, and any suggestions I shall be always pleased to receive.

“Reports, collecting books, and cards may be had on application to the Secretary. Post Office orders should be made payable at the General Post Office, London. Cheques should be crossed ‘The National Bank of Scotland.’

“WILLIAM HILL, Secretary.”

## The Lord Loveth a Cheerful Giver.

THE grateful thanks of the Committee are given to E. R. B., Ipswich, for several articles of jewellery for the Centenary Fund ; Rev. W. Maynard, of Kirkby Stephen, who writes :—" I have much pleasure in sending you this plush writing-case. It is intended for sale, the proceeds of which are to go to the General Fund. It is the gift of a servant, to whom it was given by a very dear friend. She tells me it has cost her a great struggle to part with it ; but she feels bound to do so, both for her Master's sake and for the sake of the heathen. I was surprised when she asked me to forward this, as I knew she was already giving a very large portion of her very limited income. If we all gave as she gives, you would find it an easy task to raise £100,000, not only as a Centenary Fund, but annually ; and there would be no lack of funds for every branch of Christ's work " ; Miss J. Morgan, South Kensington, for a gold brooch, for the cause of Jesus Christ in Africa ; the Rev. Ton Evans, of Cadoxton, for the following :—" I have pleasure in forwarding you a gold watch and two silver scarf pins, the gifts of one of our deacons. While a sailor, travelling abroad, he was so impressed with the degraded condition of the heathen that he is moved to sacrifice these for the sake of aiding the Society to take the light of the Gospel into the dark places of the world. I also enclose a pair of silver trinkets, and foreign coins given by two sisters who are members of our church. It is my practice to read, at our monthly missionary prayer-meetings, extracts from the HERALD, especially that under the heading 'The Lord Loveth a Cheerful Giver,' &c. Very often the little assembly is moved into tears at the records of the self-denying offerings of their fellow-Christians " ; " A Blind Soldier," for a silver coin for the Congo Mission ; " A School Girl," for a small silver pencil-case, " for the work of the Mission in India." Most cordial thanks are also given to the donors of the undermentioned most welcome and timely gifts :—Miss Carmichael, for *New Boat for Upoto Station to be called "The Arthurstone,"* £150 ; do. for *Lantern and Slides for Upoto,* £50 ; do. for *Up-river Work, Congo,* £100. Mr. T. D. Paul, Leicester, Faith's Offering, £10. Mr. J. Saunders, for *Two Years Support of Congo Boy,* £10.

## Acknowledgments.

THE Committee desire very gratefully to acknowledge the following useful and welcome gifts :—A box of vine cuttings from Mr. W. C. Parkinson, L.C.C., Camden Road, for the Rev. Thomas Lewis, Congo ; a parcel of clothing from a Friend, for the Rev. T. Lewis ; a parcel from Mr. A. E. Viney, of Saffron Walden, for the Rev. F. G. Harrison, of the Upper Congo ; parcel of clothing from the Juvenile Missionary Society, Woodgrange Baptist Chapel, Forest Gate, per Mr. H. C. Bailey, for the Rev. R. D. Darby, of the Upper Congo ; a parcel of dolls for Mrs. Williamson, of Calcutta ; a box from Mrs. Robinson, Bournemouth, for Mrs. Fishbourne, Arrah, India ; a box of books from Mrs. Isaac, Crowboro', for the Rev. R. W. Hay, Dacca ; a parcel of magazines from Mrs. Tritton, Norwood ; a parcel of mats from Mr. W. Wilkins, of Nantyglo ; and a case of toys from a Friend, for the Mission ; and a Communion service from Mrs. John Landels, formerly of Genoa, for the church at Genoa, Italy.

# Contributions

From 13th November to December 12th, 1891.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N. P.*, for *Native Preachers*; *W & O.*, for *Widows and Orphans*.

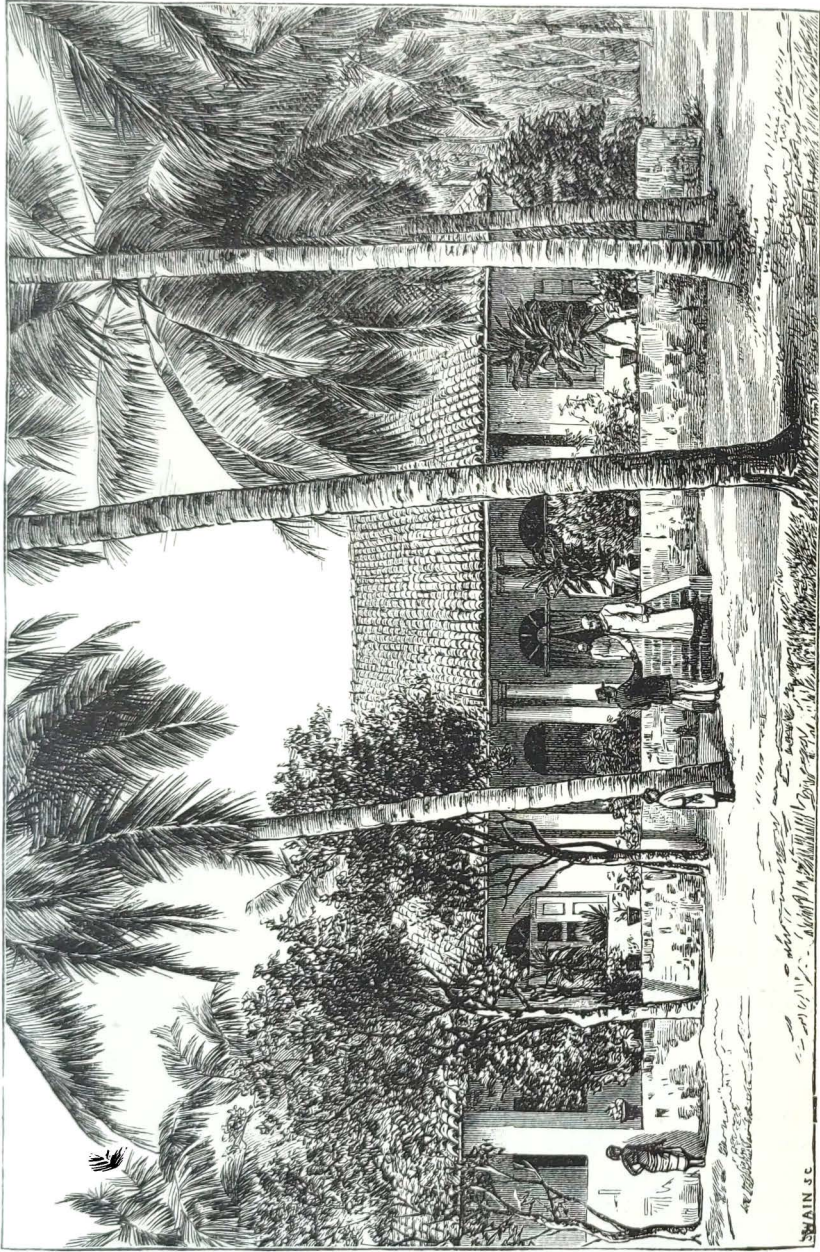
ANNUAL SUBSCRIPTIONS.		CAMBRIDGESHIRE.	
Bailey, Mr. J., sen. ...	1 0 0	Histon .....	7 0 9
Ingles, Mrs. ....	1 10 0	Mildenhall .....	7 10 0
Ingles, Miss .....	1 0 0	Soham .....	6 13 0
Jay, Mr. and Mrs.		West Row .....	4 17 0
Marshall .....	1 1 0	Witchbech .....	42 5 5
Jay, Miss D. J. ....	0 10 6	Do., for <i>Pelmadulla</i>	
Lovell, Mrs. ....	0 10 6	<i>School, Ceylon</i> .....	18 5 5
Lovell, Miss .....	0 10 6		
Morgan, Mr. R. Birken-		CHESHIRE.	
head .....	6 0 0	Chester, Grosvenor	
Nicoll, Mrs. W. W., for		Park .....	1 10 0
<i>Bibles for India</i> .....	1 0 0		
Rainbow, Mrs. ....	0 10 0	CORNWALL.	
Saunders, Mr. Isaac,		Falmouth .....	12 10 0
for support of <i>Congo</i>		Penzance .....	18 15 2
<i>boy</i> (2 years) .....	10 5 0	Truro .....	4 4 11
Slater, Mr. Jas. ....	2 2 0		
Do., for <i>Congo</i> .....	1 1 0	CUMBERLAND.	
Smith, Rev. J., New-		Great Broughton .....	3 8 0
market .....	1 1 0		
Winter, Mr. T. B. ....	2 0 0	DEVONSHIRE.	
Under 10s. ....	0 7 6	Bampton .....	3 0 0
Do., for <i>Congo</i> .....	0 2 6	Devonport, Pembroke-	
		street .....	0 12 6
		Honiton .....	6 11 0
		Plymouth, George-st.	10 3 10
		Do., Lower-street	
		<i>Sunday-school</i> .....	4 10 11
		Do., do., for <i>Congo</i>	
		<i>boy, "Charles</i>	
		<i>Harvey"</i> .....	5 0 0
		Do., do., for <i>Congo</i>	
		<i>girl, "Fanny</i>	
		<i>Louisa Freeman"</i>	5 0 0
		Do., Mntley Chapel	10 12 8
		Torrington .....	3 17 3
		DORSETSHIRE.	
		Bridport .....	3 14 6
		Weymouth, Putton-st.	
		<i>Sunday-school</i> .....	2 10 9
		DURHAM.	
		Sunderland, Lindsay-	
		road, for <i>Congo</i> .....	1 0 0
		ESSEX.	
		Great Sampford .....	0 7 6
		Saffron Walden, for	
		support of <i>Congo</i>	
		<i>boy, "Mumfi"</i> .....	5 0 0
		Southend, Tabernacle	
		<i>Sunday-school</i> .....	3 0 0
		GLOUCESTERSHIRE.	
		Chalfont .....	10 15 8
		Cheltenham, Cambray	
		Chapel .....	11 0 0
		Cirencester .....	6 1 11
		Kingstoney .....	14 3 9
		Do., for <i>China</i> .....	0 10 0
		Do., for <i>Mrs. Wall</i> ..	0 2 6
		Loughopp, Zion .....	1 3 7
		Minchinhampton .....	4 0 0
		Nounton and Guiting	5 13 5
		Nurpud .....	7 10 0
		Shortwood .....	33 13 8
		Do., for <i>N. P.</i> .....	0 10 4
		Slow-on-the-Wold .....	5 14 0
		Totbury .....	4 2 3
		BERKSHIRE.	
		Reading, King's-road	2 0 0
		Do., for <i>Rev. W.</i>	
		<i>Lawson Forfeitt's</i>	
		<i>work, Congo</i> .....	1 14 0
		LONDON AND MIDDLESEX.	
		Acton .....	5 9 9

Arthur-street, Camber-			
well .....	2 13 0		
Battersea, York-road			
<i>Sunday-school</i> , for			
<i>Ratnapura School,</i>			
<i>Ceylon</i> .....	12 0 0		
Brondebury .....	7 2 10		
Camberwell, Cottage			
<i>Green Sunday-sch.</i>			
<i>for China</i> .....	7 10 0		
Do., Denmark-place			
Ch. ....	9 10 0		
Do., do., Juvenile			
Aux., for <i>Congo</i>			
<i>girl under Mrs.</i>			
<i>Bentley</i> .....	5 0 0		
Do., do., for <i>Normal</i>			
<i>Class</i> .....	2 0 0		
Do., do., for " <i>Ni-</i>			
<i>lumber"</i> .....	12 0 0		
Child's Hill .....	0 18 0		
Do., for <i>Congo</i> .....	0 18 0		
Crouch Hill .....	3 15 5		
Dalston Junction, Sun-			
day-school .....	5 0 0		
Do., Queen's-road			
<i>Sunday-school</i> .....	0 14 2		
Enfield .....	4 11 0		
Ferne Park Chapel ...	2 3 9		
Forest Gate, Wood-			
grange <i>Sunday-</i>			
<i>school</i> , for <i>China</i>			
<i>schools</i> .....	1 18 2		
Do., do., <i>Bengali</i>			
<i>School</i> .....	1 13 10		
Do., do., for support			
of <i>Mansendi</i> .....	0 15 1		
Peckham, Rye Lane			
<i>Sunday-school</i> , for			
<i>N. P.</i> under <i>Rev.</i>			
<i>H. Anderson,</i>			
<i>India</i> .....	15 0 0		
Do., do., for <i>N. P.</i>			
under <i>Rev. W. A.</i>			
<i>Willis, China</i> .....	15 0 0		
Do., do., for <i>Congo</i> ..	5 0 0		
Regent's Park Chapel	30 0 0		
South London Taber-			
nacle <i>Sunday-school</i>	4 3 4		
Stockwell, <i>Sunday-</i>			
<i>school</i> , per Y.M.M.A.			
for <i>Bengali School</i>	6 11 11		
Upper Holloway .....	47 17 4		
Do., for <i>India</i> .....	0 4 6		
Do., for <i>Congo</i> .....	0 4 6		
Do., <i>Sunday-school</i>	8 10 11		
Do., Rupert-road			
<i>Sunday-school</i> .....	7 0 0		
Vernon Chapel Y.M.			
Society .....	35 0 0		
Walworth Road .....	17 2 4		
Wandsworth, East-hill	18 7 10		
Wandsworth-road,			
Victoria Chapel .....	19 14 7		
Westbourne Park .....	21 9 0		
West Green .....	15 4 2		

<b>HAMPSHIRE.</b>			<b>NORTHUMBERLAND.</b>			<b>YORKSHIRE.</b>		
Brockenhurst	9	10 3	Newcastle - on - Tyne			Armley	2	15 0
Broughton and Stock-bridge	14	4 6	Auxiliary	7	6 1	Barusley	25	0 11
Do., for <i>Stmla</i>	1	0 0	<b>NOTTINGHAMSHIRE.</b>			Birchcliffe	32	18 6
Romsey	10	0 0	Calverton	0	10 0	Bramley, Salern	1	14 0
<b>ISLE OF WIGHT.</b>			Collingham	3	4 3	Clayton	14	12 4
Sandown	4	0 0	Nottingham, Derby-road	35	7 6	Crigglestone	1	0 0
<b>HERTFORDSHIRE.</b>			Do., do., Juvenile Association	3	12 8	Dronfield	7	20 0
Hemel Hempstead, for support of <i>Congo boy under Rev. W. H. Stapleton</i>	2	10 0	Do., George-street	19	9 2	Harrogate	50	18 6
Hitchin, Walsworth-road	4	16 3	Old Basford	109	0 0	Leeds, Aux.	10	12 10
St. Albans	10	0 0	Southwell	6	7 10	Do., South Parade	103	0 1
Watford	75	0 0	<b>OXFORDSHIRE.</b>			Do., Hunslet Tabernacle	14	14
<b>KENT.</b>			Caversham	11	8 0	Do., Newton Park	6	13 8
Belvedere Sun-sch.	2	1 6	Coate	35	3 9	Malton	1	17 3
Dartford	2	17 0	Oxford, Commercial-road	3	10 1	Meltham	6	10 0
East Plumstead	0	10 0	Do., do., for <i>China</i>	1	0 9	Morley	8	10 10
Forest Hill, Sydenham Chapel	2	7 6	<b>SOMMERSHIRE.</b>			Ossett	1	3 6
Gravesend, Windmill-street Sunday-school	4	1 8	Bristol, Cotham-grove	18	11 2	Redcar	5	0 5
Orpington	49	7 6	Do., Fishponds	5	4 10	Scapogate Hill	2	0 10
<b>LANCASHIRE.</b>			Burnham	14	13 10	ShIPLEY, ROSS-STREET	17	9 8
Accrington, Huncoat	4	5 5	Cheddar Association	10	0 0	Stanningley, Juvenile Missionary Society	10	11 0
Bacup, Ebenezer	65	12 8	Minchhead	15	5 0	Wainsgate	10	12 0
Do., Doals	2	10 0	Taunton, Albezmarie	3	18 6	Do., for <i>India</i>	5	0 0
Do., South-street	2	17 0	Wells	3	6 6	<b>SOUTH WALES.</b>		
Blackpool, Union Chapel	1	7 1	<b>STAFFORDSHIRE.</b>			<b>GLAMORGANSHIRE.</b>		
Bolton, Claremont	14	0 0	Brierley Hill	3	15 0	Cadoxton	0	14 3
Do., Zion Chapel	1	10 0	Burton-on-Trent	20	0 0	Do., for <i>N.P.</i>	1	1 3
Briercliffe, Hill-lane	4	18 4	West Bromwich	1	10 0	Cardiff, Tredegarville	1	10 0
Burnley	8	0 0	<b>SUFFOLK.</b>			Ferndale	16	17 2
Do., Haggate	21	4 5	Eye	2	2 0	Gilfach Goch, Noddfa	2	17 0
Do., Mount Pleasant	10	1 10	Ipswich, Burlington Sunday-school	6	17 5	Penarth	8	8 1
Dalton-in-Furness	0	5 0	Do., for <i>Magic Lantern, for Rev. C. S. Medhurst</i>	2	2 0	Do., Stawell-road Sunday-school	4	10 8
Leigh	6	12 0	Sudbourne	1	17 10	Tondu, Carey Chapel	6	9 5
Liverpool, Everton Village Welsh Ch.	8	2 2	<b>SURREY.</b>			<b>MONMOUTHSHIRE.</b>		
Do., Richmond Chapel	7	6 11	Lingfield	4	18 6	Abergavenny, Bethany	0	7 3
Manchester Auxiliary	55	9 9	Lower Norwood, Gipsy-road Sun-sch.	2	2 6	Cwmucera	1	5 6
Millgate	2	11 5	Do., for <i>Bengali School</i>	10	0 0	Newport, Summer-hill Sunday-school	6	0 0
Mills Hill	2	2 5	Do., support of "Lukelo," Congo	5	0 0	Raglan	5	16 0
Do., for <i>W &amp; O</i>	1	0 0	South Norwood	5	19 0	Whitebrook	2	0 9
Morecambe	1	18 0	<b>SUSSEX.</b>			<b>PEMBROKESHIRE.</b>		
Oldham, Pitt-street	3	3 0	Hastings	0	9 0	Milford Haven	7	2 0
Oswaldtwistle	10	10 9	<b>WARWICKSHIRE.</b>			Pembroke Dock, Bethany	27	10 0
Padiham, Pendie-st., Mount Zion	1	13 3	Birmingham	170	0 0	Do., Bush-street	20	0 0
Preston, Pole Street	4	0 2	Nuneaton, Abbey-st.	3	10 5	<b>SCOTLAND.</b>		
Royston, Oldham-road	8	7 0	Strafrod - on - Avon, Payton-street	22	18 2	Cambuslang, Bible-class, for support of <i>Congo boy</i>	2	10 0
Sabden	20	1 0	Do., do., Sun-sch.	4	13 6	Glasgow, Adelaide-place	10	0 0
Do., for <i>W &amp; O</i>	2	0 0	<b>WILTSHIRE.</b>			Kirkcaldy	13	7 4
Waterfoot, Bethel	6	10 0	Devizes	4	1 10	Do., for <i>Genoa</i>	1	1 0
<b>LEICESTERSHIRE.</b>			Downton	31	11 6	Do., for <i>China</i>	1	1 0
Leicester, Charles-st.	20	0 0	Do., for <i>Congo</i>	0	12 3	Lochee	2	2 0
<b>NORFOLK.</b>			North Bradley	4	13 7	Montrose	6	10 0
Kings Lynn	6	2 7	Trowbridge, Back-st.	22	3 7	Wishaw	4	18 0
Upwell	1	9 3	Do., Upper Studley	1	16 0	<b>FOREIGN.</b>		
<b>NORTHAMPTONSHIRE.</b>			Do., Westwood	0	11 6	<b>FRANCE.</b>		
Middleton Cheney	10	15 0	Do., Yarnbrook	0	7 3	Nord, Croix, Sunday-school		
Do., for <i>W &amp; O</i>	0	17 6	Winterslow	2	6 0	4 10 0		

## TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Funnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & CO., and Post-office Orders made payable at the General Post Office.



THE HOUSE OF THE "GONAWALA MOHANDIRAM," DON ELIAS.—(From a Photograph.)

MAIN 3C



# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

### THE YEAR OF THE CENTENARY.

WE have much pleasure in acknowledging the following additional contributions to the proposed Centenary Fund of £100,000, and are especially thankful to state that some of the contributors have generously promised considerably to increase their annual subscriptions to the ordinary income:—

	£	s.	d.		£	s.	d.
C. T. W.....	1,000	0	0	Renshaw, Mrs. ....	25	0	0
A Scotch Friend .....	250	0	0	Luntley, Miss .....	20	0	0
In Memoriam of Deceased				"W. T.," Addestone .....	20	0	0
Parents .....	250	0	0	Wilkin, Mr. M. H., Hamp-			
Sharman, Mr. W. J. ....	150	0	0	stead .....	20	0	0
Smith, Mr. and Mrs. J.				Betts, Mr. J. T. ....	10	10	0
Frank .....	100	0	0	Nelson, Mrs. J. G., Edin-			
White, Mrs. T., Evesham	100	0	0	burgh.....	10	10	0
Slack, Dr. and Mrs.....	50	0	0	Pedley, Miss A. J., Totten-			
E. D. P., in Memoriam of				ham .....	10	10	0
her Mother .....	50	0	0	Duckett, Miss .....	10	0	0
Owen, Rev. W., Haverford-				Cameron, Rev. G., and Mrs.,			
west .....	50	0	0	Congo .....	10	0	0
Curtis, Mr. E. C., Neath...	50	0	0	Hobson, Mr. Jas., in Me-			
Walker, Mrs. E., Epping,.,	50	0	0	moriam .....	10	0	0
Duckett, Mrs. ....	50	0	0	Gale, Misses .....	10	0	0
E. S. H.....	25	0	0	Cowdy, Rev. Dr. S., and Mrs.	10	0	0
Hiley, Mr. F., Rhydney...	25	0	0	Smaller sums .....	64	18	10
Thompson, Mr. F., Beck-				Brockley Road—			
enham .....	25	0	0	Preston, Mr. E. J. ....	50	0	0
White, Miss Martha, in				Wigner, Rev. J. T., and			
Memory of a Beloved				Family .....	12	0	0
Brother.....	25	0	0	Ferne Park Church—			
Bentley, Rev. W. Holman,				Terry, Mr. P. ....	20	0	0
and Mrs., Congo .....	25	0	0	Webb, Mr. P. C. ....	10	10	0

	£	s.	d.		£	s.	d.
Ferne Park Church ( <i>contd.</i> )—				Liverpool ( <i>contd.</i> )—			
Barnard, Mr. and Mrs. .	10	0	0	A Friend, per ditto .....	50	0	0
Smallersume(additional)	12	7	0	Scholefield, Mr. J. W.,			
Wood Green .....	13	15	6	J.P. ....	50	0	0
Bath—				Glasgow, Mr. R. J., J.P.	30	0	0
Cox, Mr. G., and Mrs....	10	0	0	Bunney, Mr. A. H. ....	25	0	0
Matt. vi. 4.....	10	0	0	Lockhart, Miss (Birken-			
Smaller sums .....	32	15	0	head) .....	25	0	0
Birmingham (First List)—				Owens, Mr. John .....	25	0	0
Bond, Mr. J. Winsor ...	100	0	0	Bowser, Rev. S. W., B.A.	21	0	0
Brown, Rev. J., and Mrs.				Atkinson, Rev. J. H. ...	20	0	0
Jenkyn .....	100	0	0	Clarkson, Mr. Thomas...	20	0	0
Daniell, Mr. S. A. ....	100	0	0	Hawkes, Dr. A. E. ....	20	0	0
Middlemore, Mrs. ....	100	0	0	Laurie, Mr. George .....	20	0	0
Round, Mr. B. J. ....	100	0	0	Lee, Mr. Thomas .....	20	0	0
Bournemouth—				Lyon, Mrs. (Birkenhead)	20	0	0
Colman, Rev. Robert ...	125	0	0	Dawbarn, Miss Harriet .	15	0	0
Morgan, Mr. R. C. ....	10	10	0	Lewis, Rev. Robert .....	10	10	0
Kay, Miss .....	10	0	0	Lockhart, Mrs. W. P. ...	10	0	0
Collections .....	15	14	2	Watts, Mr. Herbert, M.A.	10	0	0
Smaller sums .....	21	0	0	Smaller sums .....	10	0	0
Bratton .....	20	11	0	Maidstone—			
Cheltenham—				Day, Mr. W., J.P., and			
1 Chron. xxix. 14.....	15	0	0	Mrs. ....	15	0	0
Beckingsale, Mr. A.....	10	0	0	Smaller sums .....	19	6	0
Dicks, Mr., sen. ....	10	0	0	New Barnet—			
Elliott, Miss .....	10	0	0	“She hath done what			
Franklin, Mrs. ....	10	0	0	she could” .....	20	0	0
Lang, Rev. W. L., and Mrs.	10	0	0	Hopwood, Mr. G. E. ...	10	0	0
Smaller sums .....	87	8	4	Newport, Mon. (2nd List)—			
Hengoed .....	12	17	3	Jones, Mr. T. G., Maindee	10	0	0
Hull—				Jones, Mrs. T. G., „	10	0	0
Hill, Mr. J. H.....	100	0	0	Smaller sums „	15	15	6
Hill, The late Miss M. A.	100	0	0	Norwich—			
Ipswich (Turret Green)—				Anonymous .....	25	0	0
Two Friends of Missions	18	8	8	Llwynypia (Jerusalem)....	65	0	0
Blomfield, Rev. W. E.,				Weymouth—			
and Mrs. ....	10	0	0	Hawkes, Mr. Robt. ....	40	0	0
Liverpool (Second List)—				Hawkes, Mr., sen. ....	10	0	0
Mounsey, Mr. Edward... 250	0	0		Hawkes, Mr. J., and Misses	12	10	0
Anonymous .....	100	0	0	Fowler, Mr. and Mrs.			
Cripps, Mr. John, J.P... 100	0	0		S. J., and Family.....	15	0	0
Reyner Trust Fund..... 100	0	0		Hallett, Mr. & Mrs. W.	10	0	0
Lyon, Mr. Peter Sibree. 80	0	0		Smaller sums .....	44	9	0
Hope, Mr. T. A., J.P.... 50	0	0		Wokingham .....	11	14	6
Lockhart, Mr. W. P. ... 50	0	0		Smaller sums from vari-			
				ous places .....	50	6	4

A further sum of £544 6s. 9d. has also been received as proceeds from the Young People's Centenary Cards. The receipts and promises up to the 16th of January, on the Centenary Account, are as under :—

<b>DONATIONS .....</b>	<b>£39,593 7 8</b>
<b>YOUNG PEOPLE'S CARDS</b>	<b>£10,619 17 5</b>
	<hr style="width: 100%;"/>
<b>TOTAL ..</b>	<b>£50,213 5 1</b>

Since going to press for the last number of the HERALD, the Christmas and New Year's season has been unfavourable for holding special meetings. We are pleased, however, to report that important meetings are now being held, from which encouraging results are anticipated. Where, owing to circumstances, no arrangements have been yet made for the visit of a special deputation, we shall be glad to receive from all such places kind promises of generous help.

We announced last month the issue of special

### CENTENARY COLLECTING BOOKS.

These books, which have been much admired for their artistic style, are prepared for use by those friends who are unable to give the larger donations, but who may be able to secure by contributions to the Special Fund, and by new or increased subscriptions to the ordinary income, the sum of

£13 2s. 6d.,

this being the amount of the collection made by the founders of the Society when they met to form the Mission.

These books are now ready to be supplied to those who may be able and willing to use them, and we hope to receive many applications. Should, however, there be any of our readers who would like to unite in this particular effort, but are doubtful whether they can obtain £13 2s. 6d., we trust they will intimate their wish, sending their full address, when a book will be posted to them.

We may also state that it has been decided to continue the Young People's effort in connection with the Crown Cards. Those schools, therefore, which have not yet joined in this interesting part of the Centenary Celebration can obtain cards by application to the Mission House; and will the Mission treasurers or school officers who may have money in hand on this account kindly forward remittances, when medals will be duly despatched for the successful collectors?

## A CENTENARY SERVICE OF SONG.

By the kindness of the Rev. J. Burnham, the evangelist connected with the Metropolitan Tabernacle, and the Rev. C. A. Davis, of Reading, a service of song has been specially prepared in aid of the Centenary Fund. Mr. Burnham, who in this particular is an expert, has arranged the music; whilst Mr. Davis has provided the connecting readings. The dedication reads as under:—"With devout thankfulness to God, and in grateful recognition of the noble work accomplished by the Baptist Missionary Society; likewise, as an affectionate tribute to the memory of beloved brethren who have 'fallen on the field,' we desire to dedicate this Missionary Service to the Baptist Missionary Society." And the following is the prefatory note:—"In many places where it is extremely difficult to raise an ordinary missionary meeting, this service may prove of special value in gathering the multitude, and conveying, in concise form, a brief survey of the whole field of missionary enterprise. We bespeak for it a hearty welcome; and the more so, as the *whole of the profits* will be devoted to the Baptist Missionary Society's funds.—C. A. DAVIS and J. BURNHAM." We cordially commend this service of song, especially in view of the instruction it imparts.

NOTE.—This Service can be had in quantities of 50 and upwards, at half-price (postage extra at rate of 10½d. per 50), of the Publishers. Rev. John Burnham, Brentford; S. S. Union, 56, Old Bailey; West London S. S. Union, 133, Edgware Road, W.; and Messrs. Weekes & Co., 16, Hanover Street, Regent Street, W. Hymns only 3s. per 100, by post 3s. 4½d.

## THE SPECIAL WEEKLY PRAYER MEETING.

According to announcement in the January number of the **HERALD**, a special meeting for prayer has been held in the Library of the Mission House every Thursday, from eleven to twelve o'clock, during the past month. It is with much pleasure we report that the following gentlemen will preside at the meetings in February:—

- Thursday, the 4th.—Rev. A. T. PIERSON, D.D., of America.
- „ 11th.—Rev. JOHN SHARP, M.A., Secretary of the British and Foreign Bible Society.
- „ 18th.—Rev. WARDLAW THOMPSON, Secretary of the London Missionary Society.
- „ 25th.—Rev. Dr. JENKINS, Hon. Secretary of the Wesleyan Missionary Society.

We very cordially invite the attendance, not only of friends resident in London, but also any from the provinces who, being in town on business or otherwise, may be able to be present.

He who has said, "Bring ye the tithes into the storehouse," has also said, "Prove me now herewith, if I will not open the windows of heaven and pour you out a blessing."

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## Deputation to the West Indies.

FOR some time a necessity has been felt for the visit of a deputation to the West Indies, more especially on behalf of the Mission in the Bahamas.

In the first instance, the Rev. J. T. Brown, of Northampton, and the Rev. C. Williams, of Accrington, were invited to undertake this important duty; but circumstances did not permit a favourable response. At the Committee meeting, held on November 17th, the Rev. J. J. Brown, of Birmingham, on the motion of the General Secretary, and the Rev. J. G. Greenhough, M.A., of Leicester, on the motion of the Rev. David Davies, of Brighton, were requested to form the deputation. The first-named of these brethren feeling, with much reluctance, compelled to decline the invitation of the Committee, the services of the Rev. J. Bailey, B.A., of Sheffield, were sought and happily secured.

We have now to report the departure of these brethren on the 20th ult. As the deputation proceeded *via* New York, an opportunity will be sought to present the claims of the Centenary Celebration to some of the more influential friends of Christian missions in the States; for, whilst the American Baptists are very naturally and wisely utilising the Centenary of our Mission for the extension of their own operations, we think it not unlikely there may be a desire to show practical sympathy with the efforts of the Mother Society in the home country.

On leaving America the deputation will visit the Bahamas, Turk's Island, the Caicos, and Trinidad, more particularly with a view to promote a spirit of self-support amongst these West Indian islands; they will also visit Jamaica.

We desire to express our great indebtedness to the churches at Glossop Road, Sheffield, and Victoria Chapel, Leicester, for the kind considerateness with which they have furthered the wishes of the Committee, a cordiality which we cannot but regard as a fresh proof of their interest in the Mission.

We bespeak for our brethren the earnest prayers of the churches that journeying mercies may be vouchsafed, and the objects contemplated by their visit may be satisfactorily attained.

We wish to add that all the expenses incurred by this important undertaking will be defrayed by the generous liberality of two of the supporters of the Society, so that no cost will fall upon the funds of the Mission.

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## The Mission in Shansi, North China.

THE following letter, recently received from our missionary, the Rev. S. B. Farthing, will be perused with much interest:—

“MY DEAR MR. BAYNES,—Last year, in reporting to you upon our work in this district, I instanced certain things which, I considered, gave promise of future fruitfulness. One of these was stated as follows:—‘Amongst our inquirers there are two men—fur traders—whom we shall baptize in the spring. . . . They are spiritually-minded men, and are not merely content to gain joy and hope and comfort for themselves from the Gospel, but have bought books from us to give to their friends, and in Chiao Cheng they have established a service for their neighbours, that they may impart to them also the knowledge of the true God.’

“I wish now to give you the sequel. The two men were baptized this spring, as was also one other belonging to the same place. But I write not now of the baptism. It is the work which has sprung up in their neighbourhood of which I should like to tell you.

“Since the men began the service in their native place, reports from time to time were made to me of progress, and I promised to pay a visit to the place when other claims would permit.

“Whilst reports were favourable and voluntary work was being done there, I saw no need for haste. My desire was, by encouragement of our people from this end, to let the work be moulded somewhat by native Christian influences before myself putting in an appearance. The reports always showed advance. But in July the progress reported doubled the number of worshippers announced in May. The numbers were, May, 17; July, 40. The names of the forty were handed

to me in writing. Many things now made me deem it wise to delay my visit no longer.

“Chiao Cheng is a county town, forty miles south-west of Tai Yuen Fu, on the other side of the Fên River. This was the first time that I had been so far in that direction. I was surprised to find the country so well watered. Springs abound throughout the district, and the ‘living water’ seemed to be the pride of the inhabitants. The country reminded me of ‘green England.’ It has never before done so. In China, the words, ‘the grass of the field, which to-day is, and to-morrow is cast into the oven,’ are most generally to be taken literally.

“Arrived at Chiao Cheng, I went at once to the house of the blacksmith, to whom I had been directed. The five men connected with this smithy are all inquirers. Three of them were present and welcomed me right cordially. Whilst one ran off to look up our church-member, the others, with about a dozen people who crowded in, began an eager conversation. A foreigner was more of a rarity in this neighbourhood than elsewhere.

### “IDOLS ABOLISHED.

“Whilst engaged in this conversation, my eyes lighted upon the *empty* idol-niche, and the appearance of the plaster about it—upon which the high-sounding titles of the god had once been set forth—betokened violence. The whole lot of adulatory nonsense had been ruthlessly scraped off without the least regard for the wall. Idolatry had been expelled. What replaced it?

Some little way from the idol-niche—there had evidently been some delicacy about putting it in the exact place which had been occupied by the idol—was a horizontal slip, similar in kind to what is usually seen above the idol, with the words, 'The holy instruction of Jesus.' Beneath this was a most interesting statement, which said that all were welcome upon condition that they neither spoke idle words, nor brought their opium with them, nor discussed the affairs of others, but came with sincere hearts to speak of the love of Christ and the things of heaven.

"This document, specially singular in China—the land of gossips—reminded me of Augustine's table, upon which similar warnings and directions were inscribed for the guidance of guests. The rest of the wall was placarded with Christian sheet-tracts, among which were two by our brother Sowerby, with the titles, 'The Blessedness of Hope' and 'Repentance.'

"Mr. Pai, our church-member, soon appeared. After warm greetings, He introduced me more formally to those who were around.

"Having found my location in an inn near at hand, owned by one of our inquirers named Wang, I was besieged for the rest of the day by a people curious to see, anxious to hear, wishing to inquire about the doctrine, or desirous of welcoming me.

"What is recorded of the multitudes thronging about Christ so that he 'could not so much as eat bread,' was repeated in my case, and this not once only. Several of our friends were present, and helped me to preach to them. Their help was much needed, for the majority of those who came spoke a *patois* utterly different from that to which I was accustomed in the more immediate neighbourhood of Tai Yuen Fu.

"When *tsui* becomes *chu*, and *yen* is pronounced *nien*, and *su* is spoken as though it were *ju*, with, besides all this, the leaving out of all the aspirates, one is apt to be a little confused. However, an hour or two of continuous conversation made me quite familiar with the more common changes, and soon no barrier remained to a free interchange of thought.

"I arrived at Chiao Cheng on the morning of Saturday. On the Sunday we assembled for service at the time set, but finding that one or two from long distances had not arrived, with that graciousness which in China we show towards late comers, we waited for them. It is worth while waiting for a man who trudges twenty-five li (eight miles) to service and goes back afterwards to food. One whom we waited for that morning was a man named Wu, who had been under Mr. Dixon for medical treatment in Hsin Chou, and who had been induced to break off opium at the same time.

"In the interval I made a fuller acquaintance with those who were present, and had time, too, to notice more particularly the place of meeting. It was

#### "THE BLACKSMITH'S ROOM

"in which I had been the day before, but now it was looked at with surprised interest as the *chapel*. The premises belonging to the blacksmith fraternity consisted of *one* room made two by a wooden partition. The outer half, through which you must needs pass to enter or leave the inner apartment (each apartment was about 12 ft. by 10 ft.), was the smithy. The smoke from the fire had seemingly no vent except the door communicating with the street, and it appeared to love to wind its way through the whole inner apartment,

which was the living, sleeping, dining, and every other room in one for the five men, before finding finally such an insignificant exit as the front and only door. The fire was going on this Sunday, and the smoke went on its pilgrimage, and sometimes, indeed very often during singing, caught our mouths open and fancied these to be the way out, and accordingly got into our throats with the usual consequences. The available space of the inner apartment was much diminished by the brick sleeping-place.

"It occupied more than a third of it. But then this wonderful construction was chairs and table all in one. It was the pulpit from which I preached and the place where one-half of my congregation squatted to listen. Don't think that I stood to preach or that we stood to sing. We squatted all the time, and most excruciating it was for me. That part of the congregation which could not squeeze itself in upon the kang had a mat spread on the floor of mother earth, amidst the water-jars, cupboards, and other household furniture, and squatted upon it. What with the hot summer weather, the fire in the outer room, and the little space in which a congregation of twenty-two had to dispose itself, we were very warm, and far from comfortable, especially myself—my poor knees! how they did ache! Chairs are evidently not a common institution in Chiao Cheng. During my stay I visited in many of the homes and had the pleasure only twice of sitting in a civilised manner, but apart from these two occasions, had, during the whole fortnight, to sit on the brick bed-place, very often in a squatting position—always so at our daily worship. My own room at the inn was without chair or table. The kang served for both.

"But I digress. The congregation

assembled. We had a hearty service. My theme was 'The death of Christ, the sinner's life.' The service ended there went up a cry,

"'ESTABLISH A MISSION-CAUSE HERE.

"'We should welcome it.' I then addressed myself, with as much tact as I could, to the task I had set before me, for I was not altogether unprepared for this demand. The first thing I mentioned was that some of them had broken off opium in a refuge belonging to the China Inland Mission, and I felt they should know that whilst our teaching is one, we are yet distinct. Were they aware of this? Were they all of one mind in applying to us? Did not our friends of the other mission view some of them as connected with their work? There reply was that it was a refuge, some fifty miles away, of which a fellow countryman, named Jen, whom they all respected, was in charge; that it was a monetary transaction; and that they wished all to be one—indeed, were indebted to Mr. Pai and Mr. Han, our members, for instructing them, leading worship, and awakening them to higher things—and all desired to join the same denomination as they had.

"FREEWILL OFFERINGS.

"Then came the second point. We would gladly supply them with the means of grace if they gave adequate proof of their zeal by their willingness to meet expenses—viz., the rent of a much-needed house, fuel, and light. This was now left with them for consideration. They quickly decided to open a subscription list, the special sums each would give to be stated on the following Sunday, after they had had time for thought and deliberation.

"This was satisfactory and practical. My heart was overjoyed to find that



voluntary effort, on which I insist so much, having seen the pernicious effects of a too free use of foreign money, promised to be so successful.

"During the week I visited the city and two villages of 3,000 or 4,000 inhabitants in the vicinity. In two days I sold 300 books and booklets. Several of the inquirers who constituted themselves my guides willingly assisted me in this work.

"We met every evening for worship, the average attendance being ten.

"Our church members had copied my last year's plan for meetings of Christians in Tai Yuen Fu — viz., Tuesday, 'Pilgrim's Progress'; Friday, General Prayer-meeting. On these two evenings those who lived too far away to meet daily were expected to be present.

"Three days of this week were devoted to looking up all the men, within reachable distance, whose names I had. Eight must be deducted, but there were some five or six, at least, to be added, so that the number of interested remains about the same. These men were, most of them, reformed opium-smokers, and the one thing above all others which appealed to them as a proof of Divine power was that they had got rid of the clinging terror and still lived. Some of them told me of attempts long before to exorcise this demon, but it would not depart. Now they are free by no human strength, but solely by God's timely help in answer to their prayers. Hence the one great article of their creed is, 'This kind can come forth by nothing but by prayer.' Opium is the sin of sins in their eyes, and the getting quit of it an unmistakable sign of repentance. This, of course, is a weakness, but training will soon correct it.

"My letter will be getting too long.

Each day of the fourteen was crowded with things so interesting that I should like to recount them. But I must not.

"To come at once to

#### "THE SUBSCRIPTION LIST.

The following is the appeal which stood at the head of it—their own production. The texts of Scripture were added at my suggestion, since I wished them to be quite clear that our proceeding possessed New Testament sanctions :—

"We, some forty Chiao Cheng men, having been enabled, by the help of God, to break off the opium-habit and to put our trust in the Christian doctrine, would like a mission cause established (in this place) so that we, who are brethren by bonds of love and possessed of but one heart, might frequently meet together for mutual help and exhortation, all which could only be to our highest profit.

"Our prayer is that God may increase our faith, love and zeal, and help us by the preaching of His truth to so believe as that we all, by His grace, may obtain salvation.

"Therefore it is that we joyfully subscribe in order to aid the Mission.

"It is left to each one to give much or little as he may choose. There is no compulsion.

"Freely ye have received, freely give."

"Now, therefore, complete the doing of it; that as there was the readiness to will, so there may be a performance also out of that which ye have. For if there is first a willing mind, it is accepted according to what a man hath, and not according to what he hath not."

"Everyone according as he hath purposed in his heart so let him give, not grudgingly or of necessity; for God loveth a cheerful giver."

"The outcome was that the twenty odd names of those present were put down for varying amounts, and enough money was promised by them alone for the rent of house, fuel, and light for a year. It is hoped that the gifts of others who were not present will, when added, supply a sufficient sum to meet the expense of modestly furnishing one room as a chapel.

"I had to leave before the house was definitely fixed, but negotiations were being carried on for the taking of a very commodious house at little rent, which had the bad reputation of being haunted. It was their suggestion, and I readily consented, the more so as I wish it to be their own cause, managed by them, and paid for by them.

"Chiao Cheng will, with God's blessing, be known in a few years as the centre of a work in the county of which it is chief city, and to which it gives its name—at least, this is my hope and conviction.

"The open door which I found, the

kindness which I received, and the ready response made to the appeal cheered me unspeakably. What was purest joy to me, perhaps, was what Mr. Pai said one day when I remonstrated with him for so constantly bringing me presents of fruit of a costly kind. Said he, 'Do you call them too costly? Not at all. Could I give you the world, it would not repay what you have done for me, in making me to understand the Gospel. That was a good beyond price.' I replied that thanks for such a mercy should be given to God; but I was thankful for this instance of God's gracious use of me to lead this man home to Him. May God use him also, more fully in the future than in the past, to bring his fellow-countrymen to Him. This, my dear Mr. Baynes, will, I know, be your prayer, and that of all our friends at home, as much as it is ours here.

"I am, yours affectionately,

"GEO. B. FARTHING.

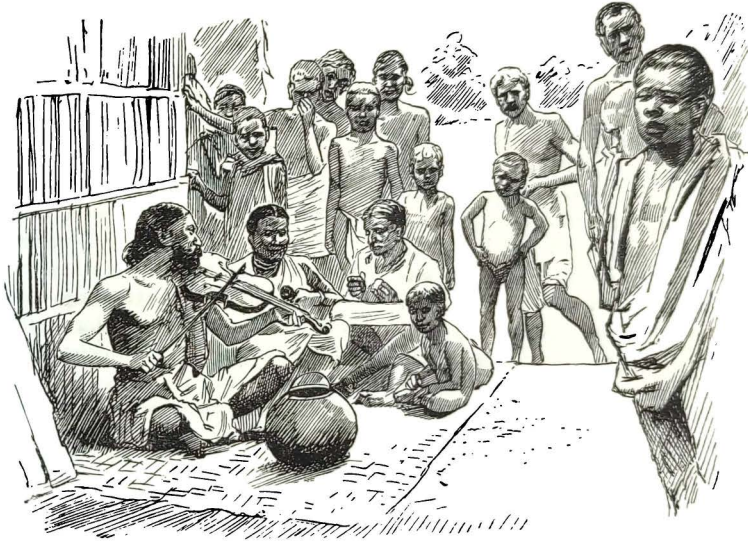
"A. H. Baynes, Esq."

## Hindu Minstrels.

HERE is a group of Bairágis, or wandering minstrels. They go about singing the ballads of Krishna, sometimes from house to house, more often by invitation at feasts, melas, and the like. They form a caste by themselves, and live a lawless, self-indulgent life; quite in keeping (though on a limited scale) with that of their chosen god. I was walking across the fields one hot morning some weeks ago, when I suddenly heard strains of music proceeding from a homestead near. A boatman was with me carrying the camera, which he sometimes exchanged for that heavier load, myself, in puddly places. He is a shrewd fellow, with an eye to the main chance, in the form of rest and tobacco. He said there was probably a wedding going on, and reminded me that I had long been looking out for a wedding "subject," and that possibly I might never get so good a chance again—in short, that we had better swerve off to that homestead and see what was going on.

It was a Mussulman homestead; and yet there, in the space between a

couple of huts, were these Hindu minstrels, singing the praises of Krishna. To me this was surprising, and the more so when I noticed that the basket in front of the fiddler was nearly full of rice, with a good layer of copper coins on the top. Not only were the faithful listening to idolatrous songs, but positively paying idolaters to sing them. The boatman, however, was not in the least astonished. He said it was a common occurrence. The people love the music, and so they get that; it doesn't much matter about the words. Hindus and Mohammedans mix freely at the village fairs and religious festivals; the fact being that excitement and fun largely predominate over the element of religious devotion.



HINDU MINSTRELS.—(From a Photograph.)

Indian minstrelsy may one day work wonders in the name of Christ. Every home is open to its influence, and every heart moved by its touch. It may yet be the chosen method of evangelising the people here. The method is going to be tried as an experiment, on a small scale, here in Backergunge. A preacher of our Society, a thoroughly good man, has lately resigned his stipend from the Mission, and joined to himself two others with whom he proposes to move about amongst the people of the villages, singing for Christ. His great desire is to stir up the native churches to more spiritual life, and, following thereupon, more active missionary zeal.

May God be with him!

Barisal, August 29th, 1891.

WILLIAM CAREY.

## The Congo Mission.

CONTINUATION OF LETTER FROM REV. W. HOLMAN BENTLEY.

See January HERALD.

**M**R. BENTLEY continues :

"Starting again, we travelled rapidly for more than two hours, when we began to near some hills and points which I recognised ; some I knew to be on the San Salvador road. Presently, we came to a branching of the road, and to my surprise, the guide turned to the right (west, when I wanted to go south-west). I asked him what it meant. He said that it was all right, he knew the road, we were going to sleep at Vila. I asked him why go west and make a detour here. He said that he knew no other road. I thought of swamps and bad hills, and all sorts of possibilities, but yet was not satisfied, and asked him why we should not go through Ngombe, a town which had been a principal landmark and our direction for more than an hour ; so after a little hesitation and nonsense, he led off, and presently we found it to be a very large town. The fact was that on that very account he had tried to avoid it, and taking us by by-roads through the small towns, he wished to keep out of trouble, for there was always the possibility of making the people of a town very angry because he brought white men into it. If I were passing hurriedly through the country, wishing only to get from point to point, such a style of travelling as the guide preferred would be certainly the best and safest ; but in these itinerations we do not try to avoid people, but to find them.

"Of course there is always the possibility that the people may resent the intrusion ; but our work has its dangers, and they must be faced.

"The Ngombe people were very timid, but it is a splendid town, very closely allied to Kinsaku—in fact, some of Nlemvo's father's relations are among the chief people ; possibly even the chief himself.

"The chief was away, and that always brings difficulty. His brother, however, undertook the hospitalities.

"DIFFIDENCE TO BE OVERCOME.

"It was impossible even to get the people to come round me to chat, much less to let me give them a Gospel address. In the morning I managed to do a little more with those who came to watch the tying up of the loads. I talked to them for a while, and they wished that the chief were at home, and that it were not market day, for then they would have liked me to address all the people. I expressed my desire to do so, but they would not hear of it under the circumstances. I had to console myself with the reflection that I had done my best with that little opportunity. Just when all was ready for the start, they begged me to administer some medicine to an old lady. I started the carriers with the guide, and went to see her, and left her medicine and instructions as to the treatment of her ulcer ; then, promising to pay them another visit on my return journey, if it were possible, I bade farewell to my timid friends, glad, however, that I had found them out. The town should be evangelised from Kinsaku, I think, although in our district. We passed through a well-populated country, and reached

Kinsaku by good time in the afternoon. We were heartily received.

"Nlemvo had left a letter for me when passing through on his way to call Mr. Phillips to meet me there at Kinsaku. He advised me not to talk much about our errand until the chiefs came together, and not to visit the towns in the neighbourhood. This seemed at first sight to be a strange line to go upon, but I knew enough of the people and feeling of the country to feel sure that this was best. Some of the people feared that State officers would follow us, and all sorts of notions were rife. It was believed that if they agreed to have a white man or teacher to settle among them, the people of Lombo, a town on a high hill a mile and a half away, would come and fight them out of sheer jealousy. Not that they wanted a teacher at Lombo, for they swore that, if a white man or any of his followers came inside the belt of wood which encircled their town, they would shoot him like a dog. But why should Kinsaku people have a white man of their own? Who were they? It was like their impertinence! Let them invite a white man, and then go to market as usual and see what happened!

"Now all this boasting had not much to back it up; but we are in Africa, and this sort of thing is normal.

"It was the cold season, and a fire at any time of the day was a pleasure. Occasionally the sun broke up the dense dry-season clouds, but very seldom.

#### "FIRESIDE TALKS.

"I used often to sit down on one end of a great log which was being burnt as a rendezvous for all who had nothing to do. At that fire-place I had some of the best talks. I told them all about Kinsuka and what we

were going to do there (or hoped to do). That of course led them to desire earnestly that I should do the same for them. I regretted that I could not help them personally, for we Wathen people occupied ourselves only with State territory, and they were in Portuguese territory as far as we knew.

"This of course set their minds quite at rest as to our visits leading State officers for recruitment, &c., to their town, and I talked of the great privileges which Kinsuka would now enjoy—the Gospel teaching, and what bulks even bigger in the eyes of most, the teaching of reading and writing to all the town boys. I worked well on their feelings, as well as some Gospel talks, visited two or three towns which joined on to the Mbanza in which I was staying, and after a day or two, as I was strolling in the town, I heard some vigorous shouting, and in a minute or two Mr. Phillips arrived. After a good long talk we sent word to the great chief to say that we should like to have a talk with him and his headmen.

"I have omitted to state that while telling the people that though we at Wathen could not help them, still we had told the San Salvador brethren about Kinsaku, and had begged them to help them as very worthy people, and that when Mr. Phillips came there would be a good opportunity to arrange with him to settle some one with them.

"The chief came with some of his headmen and others; we told them what

#### "THE SAN SALVADOR CHURCH

was willing to do, and that Mr. Phillips was prepared to leave Matata there. (Matata had come to the Mission long ago as Mr. Hartland's personal boy;

he is now a member of the church.) The chief thanked us for what we told them, and for our kind intentions. They begged for time to consider such

“A GREAT PROPOSAL,

and as the next day was market day, they fixed the day after that upon which to give us their reply.

“Then he said, ‘Now we are all assembled here, before we go away please tell us some more “God’s palaver.”’

“Few chiefs, after having had such a great proposal made to them, would have made such a request. Their only idea would have been to get away from the white man, and hold a consultation before they separated, but Nekiowa instead begged for more ‘God’s palaver’; so I continued the talk until sundown. Over the gossip fire-place, some of the people complimented me on my nice quiet ways. I had not gone making trouble by visiting Lombo, or any of the unfriendly towns round (every African town has feuds with its neighbours); no one need be afraid of having such quiet, friendly, pleasant, white people to live with them or visit them. Beyond the pleasure of having a white man, it in no way upset the even course of village life.

“On the second day, Nekiowa came with the chiefs of all the Kinsaku towns, and held a long ‘confab’ together, and then gave us their decision.

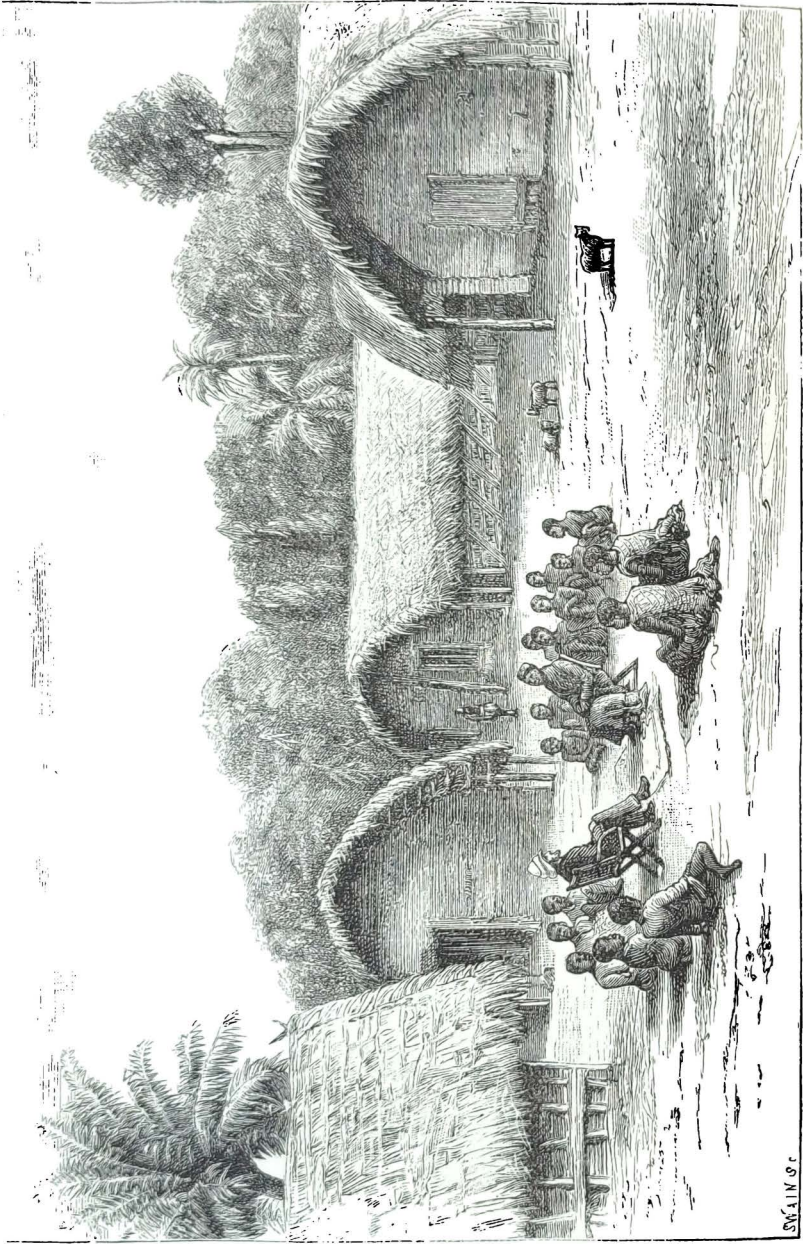
“They thanked us much for the kind proposal made by the church at San Salvador. There was one difficulty in the way. The old chief, Nekiowa’s predecessor, was not yet buried. For a long time, they and their people had been busy trading to raise the money wherewith to provide all the pigs, goats, and sheep, the malavu (palm

wine) and puddings which would have to be consumed or presented at the festive occasion of the funeral; now only a short time was left before the event.

“When the present moon and the following moon were dead, and another new moon appeared, then count four Makonzo, and the fourth would be the funeral day. (Konzo is one of the days of the Kongo week of four days each, so that would make about sixteen days after the new moon.) If Mr. Phillips would come back again after the funeral, they would gladly arrange the matter.

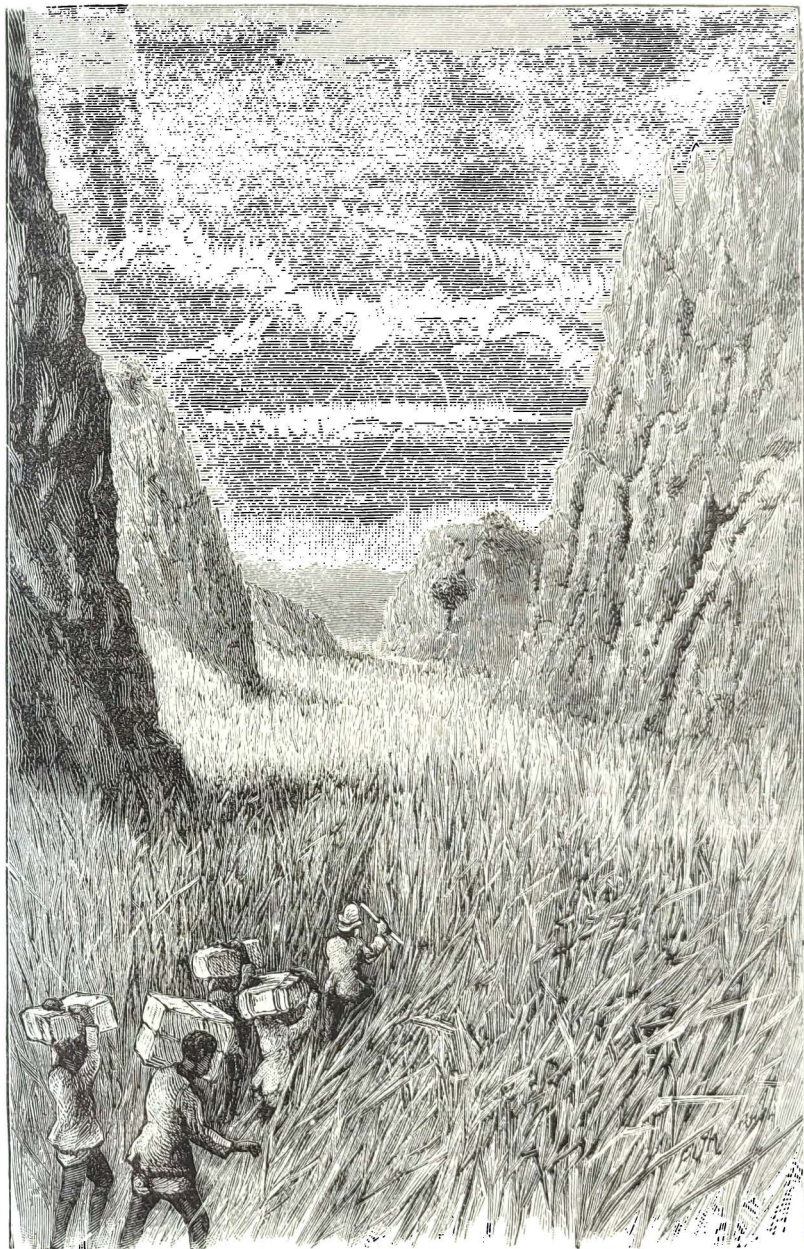
“The poor dead chief had long ago been dried over a slow fire, which was carefully stoked by his sorrowing wives; they having smeared their faces with a black unguent, they had not washed either their tear-stained faces or begrimed bodies; their hair was uncut and uncombed (a real hardship to a native for sundry reasons); there had been no change of raiment, in the house day after day, never leaving the presence of the corpse; until at last, properly dried, the body was wound up in all the cloth possessed and stowed away on a shelf in the house, to await a quiet resting place three feet under the soil; then the usual array of bottles, broken crockery, and umbrellas, the wonted glory of the tomb. When the great funeral day was so near, until which Nekiowa was not really the chief at all, to risk a war with Lombo or other jealous towns would never do. When the funeral is over, if the Lombo people want a thrashing they will be very happy to give it to them. So not till then can they in any decency, or with any prudence, receive their teacher; so that is how it was decided.

“Palasola, the convert mentioned early in the letter, and son of the dead



THE COMPOUND OF MVANA NGONDE, KIMPANGU, KINSUKA.—(From a Photograph.)

SWAINSON



JUNGLE PATH.—(From a Photograph.)



chief, has not yet returned to his town.

"Next day Mr. Phillips started off homewards, and I towards Wathen, fulfilling my promise to visit the Ngombe people, but to little purpose, for they were as timid as before, and do not know what all this evangelistic activity means, it is such a change to what has ever been since the world was created.

"PATIENCE, PATIENCE, PATIENCE, was Dr. Moffat's recipe to Arnot of Garenganze; it is equally wanted on the Congo.

"So nothing much came of the second visit to Ngombe; timidity, but not a trace of hostility.

"I had arranged with Lo to hang about in the neighbourhood of Matadi, four hours to the south of Kinsuka, until I heard of Mwana Ngonde's return, and had sent two boys to Matadi in case Lo came, while I made the detour *via* Ngombe (two days).

"With difficulty I got a guide from Ngombe. He led me through town after town in the valley of the Luanza, along the line of limestone (bare) rocks which are such a remarkable and grand feature of the district. Some are even two hundred feet in height, and are one hundred yards to a mile in length and thickness, slowly dissolving in the rain, and as the wear progresses the surface is carved and furrowed, until they appear as battlements, and spirelets, tower upon tower, tree and bush-grown in some places, and surpassing in beauty the most picturesque ruins. They do not appear to be a natural production at all.\*

"At last we halted for lunch at the chief town of the district, Mbanza

Matadi, where we were very kindly received.

"WILLING HEARERS.

"After inquiries as to who I was, they at once said, 'Then you will tell us God's palaver, will you not?'

"Then a nice crowd gathered round me, and I began to talk. Two men interrupted me by saying that they had heard the same Gospel at Mpalabala (an A.B.M.U. station) and at other places, and proceeded to tell the women and others what they knew, leaving me to supplement. It is astonishing to find how far and wide some knowledge has spread. It would be hard to find a place of any size or trading activity where no one had heard the Gospel, and that far away from Wathen or the line of stations between us and the Lower River. In this case Mpalabala was especially mentioned, but just as often you hear that a missionary from Underhill had come to one of the factories where they had gone to trade; or if on the trade lines of San Salvador, then that is mentioned. The seed sowing has reached very far, and if the fact of the Son of God having in some way become a Saviour is a somewhat nebulous matter, the name of Jesus is known, and the fact of a judgment to come after death is a much more personal and better understood thing, something that anyone can take in and shudder at; and this far away from the main line across country.

"After the more formal talk, the men came to chat with me as I ate my lunch, and when that was over, I left the boys to clear away and tie up the loads, while I went to some houses near by, to give some medicine. Just as I was giving the last counsels as to treatment after I had gone away, I heard a man shouting to the women, and vowing dreadful things. The

\* In the MISSIONARY HERALD of Jan, 1889, page 25, there is a good picture of these rocks.

women rushed away; the men stood up and some went away.

"Surprised, I asked what was the matter, and noticed a man whom we had passed on the road going away in an excited manner.

"A DRUNKEN NATIVE.

"Oh! It is that fool of Kianda come back from Ndanda. He is drunk. Go away as quickly as you can. He is gone to get his gun. Oh! what a shame it is; such a nice kind white man too, just been teaching us about God, and giving medicine to the sick. What does he want to shoot him for? He alone attack a State officer if he came in town! What foolish boasting! What a shame it is! Go away as quickly as you can; we will help you! I scarcely realised the danger at once, although I had not a weapon of any kind. I told them to go and tell the fellow who I was. 'It is no use talking to the fool, he is drunk. He is gone to get his gun.' 'Go and take it away from him! Shut him up in his house! Tie him up! Anything you like! Are you going to let him shoot me in cold blood before your eyes?' 'Please go away quickly: we will lead you out of the town another way. Be quick!' This was a miserable business. It was evident that no one would move a finger, or face, for my sake, a drunken man with a gun. There was great shouting in the upper part of the town, and the people begged me to go away quietly. My carriers and boys were in a great fright. In their hurry and fear they could not cram all the things into the canteen, and a lot of tins lay upon the ground. We bundled them into the hammock, one friendly native took up the canteen pan, another my spare (felt) hat and walking stick, another my tin medicine case (Burroughs & Wellcome).

and so they led us out of the town. It was a very large town; I thought that we should never get out of it. I told the boys to go as quickly as they could, no running, scattering, or breaking the file; this they did. At every group of houses there were demonstrations of regret and apology, but no one suggested to quiet the fellow, or stop any party of his followers. Women and men followed wringing their hands, and unfeignedly sorry, but individually helpless.

"The chieftainess followed me closely and was incessant with her apologies. What could she do? Clear of the town we crossed a gully; they begged me to stop and buy food, which was being brought behind. The guide and some of the boys were far ahead, I was behind; for trouble if it came would come in the rear. I would not halt there, indeed, my barter box was far ahead, so a native rushed ahead to try to stop them, and only succeeded in doing so a mile ahead. There we bought the food. It was good of the people to carry it after us, but they said, 'Your boys are hungry.' It was quickly bought and eaten; the canteen was packed, and, with many regrets and apologies, our friends returned.

"I felt half ashamed at the bolt, and yet what else could I have done? One drunken man, and he nobody of importance, yet the terror of the town, and no one with sufficient energy or public spirit to stop him! This is thoroughly African.

"Our guide told us that we should have to pass a town directly, and although there was no probability that the rowdy might attempt to cut us off there with a party of his followers, still it was not impossible. There was no other road, so keeping close together we entered the town and went through it without incident. We had a nasty

piece of road before us, but as we were obliged to leave the town by the road we did, we could travel by no other. So for three hours we had to force a way along an unused path across which the jungle was tightly matted. Often it was difficult to tell where the road was, for it was obliterated by the tangle of the

“EIGHT-FOOT GRASS.

“The road wound about in a valley between two rows of the great limestone rocks already described. The scenery was grand, and often I rolled down, caught in the jungle, as I looked up at the beautiful rocks. For two and a half hours I forced the road myself, for the carriers were all loaded and the guide behind, and when he did come up and relieve me, I was glad very soon to reassume the forcing myself, for he had a gun with him (his own), and every minute I feared that it might go off. At five o'clock we sighted across the plain the trees of Kongo-di'elemba, and just at sundown entered the little town and hurriedly obtained firewood and water for the night, thankful that we had not been benighted in that frightful jungle, that we had not come across any elephants, and, above all, that we had been so graciously helped out of our danger.

“At Kongo-di'elemba we learned that Lo had come to call us, and had gone back to Kinsuka with our two boys, sent to meet him in case he came. So next morning we started for Kinsuka, reaching there before noon. Several towns which I had known on the road were deserted. ‘Small-pox! The remnants had built new towns near, but off the road.

“HAPPY CONCLUSION.

“We soon got to business with Mwana Ngonde, and he arranged a

meeting with the Ngudiankama; would reply in three days, and his reply was favourable. So it was arranged that Lo should become their teacher. They would find a school-house and a house for Lo too, if he liked; the little details as to which house were to be settled a day or two later.

“In the accompanying sketch I have given a view of Mwana Ngonde's compound, with the palaver with the Ngudiankama in progress. Beside the white man everyone but the great chief must sit on the bare ground, even his nephew, Mwana Ngonde; no one ever sits on the mat between us.

“The long house in the background, the roof of which covers twenty feet by sixty-six feet, is that in which I stayed. It is two years old, the others, three or four years old, are in rather poor repair and will not last long.

“The man in the foreground beside the chief is Mwana Ngonde, a tall thin man, well dressed.

“The following day I started, and reached Wathen in three long marches, having been absent thirty-one days. Since then I have had no further news as to how Lo is getting on. He has two months' allowance with him. Mwana Ngonde is to go to Stanley Pool to trade just about this time, and we expect a visit from him daily and a letter from Lo.

“I should have liked to have written a little more about Mwana Ngonde, but this letter is already too long. I have entered into many details, perhaps unnecessarily so, but wish to give some better idea of our difficulties, hindrances, &c. I earnestly hope that this, our first venture in starting an outpost for evangelistic and school work, will be remembered in the prayers of our friends at home. Very much depends upon it; success will encourage others to undertake like work. We hope

soon to have many such outposts in all the district, and eventually to alter the character of our Wathen school, so that instead of an elementary school we may take the best and most graciously disposed of the boys from the outpost schools and push them on further still, seeking to prepare them for school, evangelistic, and pastoral work. While if the work at Kinsuka and like points receives our Master's blessing, a church should be gathered there, and Lo become its pastor, the church becoming

independent and separate from Wathen as soon as it can support its pastor, then the Kinsuka church to do as the Wathen church, and in its turn become a mother church in its own district.

"These are the lines upon which our work is developing, and we trust that the work will be remembered at the Mercy-seat.

"With kindest regards,

"Your sincerely and affectionately,

"W. HOLMAN BENTLEY.

"A. H. Baynes, Esq."

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### Decease of Mrs. Williams.

A WIDE circle of our readers will hear with deep regret of the somewhat unexpected decease of Mrs. Williams, the greatly beloved wife of the Rev. P. Williams, pastor of the Shortwood and Bethel Town churches in Jamaica. She will be better recognised by many as the daughter of the Rev. E. Hewett, and the granddaughter of an eminent missionary, the Rev. Thos. F. Burchell, whose labours, united with those of the Rev. William Knibb, were of such pre-eminent value during the great and successful struggle for the emancipation of the slaves of the West Indies.

While a girl at the Walthamstow Mission School, Sarah Hewett exhibited many of the fine qualities of character which subsequently shone out in her life as the joy of her home and the helper of her husband in his pastoral office. She was truly a mother in the church, and, side by side, co-operated with him in every good word and work. She was, in the truest sense, a fellow-helper to the truth.

She had been, for some time, in bad health, but of late she seemed to be recovering her strength and energy. On Thursday, November 19th, 1891, she went to bed as usual. About eleven o'clock, she complained of difficulty in breathing, and in half-an-hour she passed away—her ransomed spirit had taken its flight to the realms of the blest.

This almost sudden bereavement has fallen with terrible weight on our brother Williams, for whom we ask the tenderest and most affectionate sympathy. Two of the four children left are in the Mission School at Sevenoaks, and one at Blackheath. They will, indeed, miss a mother so bright and so well fitted to train them up in the paths of righteousness and piety. E. B. U.

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We are requested to announce, by the Committee of Urgency appointed by the National Christian Anti-Opium Convention, that it is intended to hold three days of prayer and intercession at Exeter Hall, for the immediate abolition of the Anglo-Asiatic opium traffic, on the 8th, 9th, and 10th inst., the commencing hours on each day being 11 a.m., 3 p.m., and 7 p.m. We trust that many of our friends will be able to be present.

Letter from Rev. George Hughes,  
OF MADARIPORE, EASTERN BENGAL.

WE gladly insert a letter kindly forwarded by the Rev. T. Witton Davies, B.A., recently received from the Rev. George Hughes, who, it will be remembered, is one of the young brethren with the Rev. W. R. James at Madaripore. Mr. Davies writes:—

“DEAR MR. BAYNES,—Just nine days ago, on returning home, I found an interesting letter from my friend and late pupil, Mr. George Hughes, of Madaripore. I cannot help thinking that many other friends of our Society will be glad to read what Mr. Hughes has to say about the Baptist Union gatherings recently held at Ashgor. You know, of course, that Messrs. Bevan and Davies were, like Mr. Hughes, pupils of mine at this college, while Mr. James was a fellow-student of mine at Pontypool College. No wonder I am deeply interested in the work of these brethren, and of my friend Norledge. May God prosper them.

“With kind regards, cordially yours,

“T. WITTON DAVIES.”

“MY DEAR MR. DAVIES,—Please do not consider me ungrateful for not writing to you before now. I have many times thought of doing so, but force of circumstances would not permit. I have not Micawber-like waited ‘for something to turn up.’ Indeed life in the Mofussil is so full of incident, strange and interesting, that the difficulty is to decide what shall be left out. Of these things I would have written to my old fellow-students and friends had not time pressed me so sorely, and even now I have so little of it at my disposal that I can only write of what has happened in the immediate past.

“We, like the Baptists at home, have our annual assembly called the ‘Baptist Union of Backergunge and Furreedpore.’ Of course it has not yet reached that stage of perfection attained by the Home Union; but remembering the age of Christianity in these districts, and the forces composing it, we have reason to feel proud of our Union. It has worked great good in the district, and

we feel convinced that the lapse of years will only strengthen its heads for greater and nobler work. They are gradually learning the lessons that in union there is strength, and that concentration of forces against our foes is sadly needed. The meetings are held generally in the month of August, when the whole district is under water. This makes the place of assembly easily accessible by boat, and it is certainly a treat to see them come in from all directions with such wonderful speed. Eight, ten, and even twelve sometimes sit in a small boat, while one man propels it along with a bamboo pole. August is a good month also, because the crops do not need the people’s undivided attention. These considerations, together with moonlight nights and a fairly central meeting-place, invariably secure large congregations. It was held this year at a place called Ashgor, a church in Mr. Spurgeon’s district. This was my first visit to

"THE UNION MEETINGS, and I looked forward to it with great pleasure. Does boyish excitement for new things and places ever wear away? I think not. With desires perhaps purified, and impulses restrained by maturer judgment, the boy is seen in the man. Well, on Friday last we made our way in the *Manchester* for Ashgor, arriving there about 4.30 on Saturday afternoon. Already were assembled Mr. and Mrs. Carey, with Miss Mabel Donovan, from Barisal, Messrs. Spurgeon, Summers, Kerry, Teichmann, and Jewson; also Mesdames Williamson and Ellis, of the B.Z.M. After partaking of the cup that cheers but inebriates not, we had a children's service on the deck of the *Zillah*, the pastor's son, a lad about thirteen years, opening the service with prayer. They answered the questions put to them promptly and clearly. The special feature of the meeting, however, was the singing. Their young voices blending harmoniously filled the air, and soared higher and higher until they appeared lost in cloudland. They have not the sweet fulness of voice which marks so distinctly the singing of Welsh boys and girls, neither can they enter the shades of feeling which the words would suggest and demand at home. They have a heartiness which, however, is sluggish to anyone acquainted with Welsh choral singing. Their range of voice upwards is so extensive that they often leave us down on the plains, while they ascend to the heights unknown to Western voices, and I have fancied that I could hear the inward chuckle of a Bengali precentor, having closed our mouths by pitching the tune too high. Anyhow, given acquaintance with Bengali music, you can even forgive their unstinted use of the nasal organ and enjoy their singing. They have no

idea of part singing. Out in the district some time ago James and Bevan sang a hymn. James took up the strain, while Bevan for Auld Lang Syne and harmony's sake added at pleasure a tenor or bass. The natives evidently thought but little of his performance, for when he joined James in the last verse they were delighted, and said, 'There! you've got it now.' But I'm wandering.

"The next morning (Sunday) the first service was held at seven o'clock. The Rev. G. Kerry, of Calcutta, preached in the chapel to the adult congregation, while the Rev. W. Carey, of Barisal, took charge of the juvenile folk in the open air. This was a splendid meeting, and the little people greatly enjoyed it.

#### "THE HOPE OF INDIA.

"Mr. Carey is admirably adapted for instructing the rising generation, and I firmly believe that India's future depends largely upon the hold we have upon the children. If we would see India secured for Christ, we must direct special effort to the Sunday and day school, and a good move is effected in placing the Sunday-school of the district under his (Mr. Carey's) direct supervision. One of, if not the best Sunday-school in the district, is the Sunday-school at Barisal, the direct fruit of his indefatigable exertions. At the above meeting Brethren Carey, Norledge, and Bevan spoke to the delight and benefit of all. I, also being a child as far as Bengali was concerned, enjoyed it quite as much as the crowd of dusky little ones seated all around. In the afternoon Mr. Jewson preached in the chapel, and Mr. Spurgeon conducted the children's service. All the other brethren had dispersed in various directions to hold services in the neighbouring churches. Monday was the first day of the convention. At seven o'clock

the chapel was well filled, and a good time was experienced. After the prayer-meeting the report of last year's meetings was read by Sri Nath, of Uttarpar. Then came a unique service of its kind—a testimony meeting—the brethren, principally the native pastors, giving a brief account of work done during the past year. They spoke of chapels erected, of schools enlarged, and of the joy they had experienced in carrying on the Lord's work. Numbers had been baptized, but there was no ring of satisfaction in their words. We were glad of this, for when people have reached the satisfaction point in their Christian career there is cause for serious alarm. Such people evidently have quenched the spirit, and are no more in living union with the life. You need not come to India for specimens of this class of professors. It is wonderful the amount of faith our native brethren have in the efficacy of prayer. It stands out gloriously prominent among their Christian graces, and must undoubtedly help them over many a difficulty which would prove a sad stumbling-block to weaker brethren. The brilliant dash of hope with which they view the future is certainly encouraging. This meeting lasted about three hours. In the afternoon, after prayer, the Rev. E. Summers, B.A., of Serampore College, delivered a fine address on the 'Growth and Prosperity of the Christian Church.' It was well received, although Mr. Summers gave them some strong meat to digest. A native brother, by name Ram Hari, seconded the address, and

#### "A LIVELY DISCUSSION

ensued. This was courted by the promoters of the meeting, as it gave opportunity to send home truths which, for lack of time, could not be fully enough explained in the address itself. The very

best of spirits was evinced throughout, and great good must follow. Next came a very nice paper on "The Observance of the Sabbath," by a splendid young fellow named Nobo Kumar. Nobo is second master at Dighaliya School, and his pleasant disposition and frank uprightness have won the esteem and goodwill of natives and Europeans. His paper, although not marked by a master's hand, yet breathed sincerity, and it is certainly a grand point scored to secure sincerity in a people who, as Hindus, are noted for lying and intrigue. Globe-trotters still cry, 'Can any good come out of Nazareth?' Our reply also is, 'Come and see.' This paper was seconded by Prashanna Kumar, deacon of Suagram Church. This brother has a good mind, and is well at home with his Bible. The Bengalis have remarkable memories, and Prashanna has been diligent in his study of the Word. In the evening Budha Nath and his two assistants, Mohesh and Moti Lal, gave a recitative of the Life of Christ. The natives were in raptures over it, frequent being the responses when the love of Christ was dwelt upon. I almost believe they equal the Welsh in this respect, and I feel sure that they enjoy the 'Hwyl' quite as much as Cambria's children. On Tuesday the congregations were so large that they had to be held in the open air. Three large sails were hoisted upon poles as much in the shade as possible, mats were laid on the ground, and on these people sat. All the meetings were preceded by a half hour of prayer. The first item on Tuesday's programme was an address on

#### "SUNDAY SCHOOLS,"

by Rev. W. Carey, of Barisal. He was quite at home with his subject, and with illustrations, statistics, and serious words exhorted the people to

greater exertion on behalf of the noble institution. He was ably seconded by Prio Nath, also of Barisal. Prio is a good worker, and of immense assistance to the cause at Barisal. All testify to his unflagging zeal and unimpeachable character. Then followed two good papers, the first on 'The Duty of Churches towards their Pastors,' and the second on the 'Duty of Deacons.' What is it? Only those who know the trials and difficulties of native pastors can estimate the importance of these subjects. They evoked keen discussion, and naught but good can accrue from the plain words spoken on that occasion. We need not be greatly surprised at the call for such words, for Christian Britain, with its centuries of instruction, witnesses similar things constantly. In the evening the second part of the recitative, 'Life of Christ,' was ably gone through.

"The next item was an address on

" 'CHURCH DISCIPLINE,'

or 'Discipline of Church Members,' by Mr. Spurgeon, seconded by Sri Nath. This was by far the best meeting of the lot. The speeches were brilliant, especially those of James and Spurgeon. They appeared to me to be bigger men than ever, and the testimony of all assembled was one of unmixed praise. They spoke with so much fervour and freeness that they fairly carried the vast audience with them. It set me in mind of Cymanfa days at home, when the warriors of Nonconformity swayed the multitudes, like the wind sways the leaves of the trees. Frequently they burst out into cheering, and the smiling countenances abundantly proved that they were being treated to a very enjoyable dish. I have never witnessed a more enthusiastic meeting.

"The above was followed by an equally interesting and important subject, that of

" 'MARRIAGE.'

"This is a very serious question out here, and has given rise to much bitter criticism. The sight of girls who are wives and mothers is enough to make sick the heart of anyone who has a spark of sympathy in his or her nature. Hence the importance of abolishing child-marriages. Government has stepped in and raised the age of consent from ten to twelve years. But the Bill is obnoxious, satisfying neither reformers nor the opposition party. Yet such a small mercy is by us not despised. We build upon this our hopes for a greater blessing at no very distant date. There is also a revolting practice in connection with the marriage system: that of disposing of the girls to the highest bidder, be he old or young, ugly or otherwise, healthy or not. Without consulting the wishes of the girl, or casting a thought as to her happiness, she is disposed of to a man whom she may have never seen, to become his toiling machine, or beast of burden, in all things subject to his will and pleasure. One more objection raised is the distinctly Hindu custom prevailing in the marriage feasts, the engaging of Hindu minstrels, &c. It is strongly felt that the line of demarcation between Hinduism and Christianity is not wide enough. Some of our native pastors have made a bold stand for this greater distinction, and have suffered for it. Anyhow, on this occasion, resolutions were moved condemning the above pernicious practices, and all were carried with splendid majorities. It is no small matter to secure so pronounced a decision against customs that must have been so dear to them. The paper was read by Nanda Kumar, pastor of Quogram Church, and



Dulai Sirkar, pastor of Ambolia—two good men and just.

“Then came a paper on

“‘CHURCH CONTRIBUTIONS,’

read by Nimay Baroy, seconded by Mohesa Chandra. I believe there followed this a few short addresses on the ‘Centenary Scheme,’ and a subscription list was opened. I know they entered into it heart and soul, and I much fear that some of our Beel churches, comprised of poor people, will put to shame some wealthy churches at home—that is, judging from the past work of those churches. I trust I am wrong, but I feel convinced now that our district churches will not need to be ashamed of their list when it appears.

“I must mention that Mrs. Williams, Mrs. Ellis, and Mrs. Carey held a crowded meeting for women on Wednesday afternoon. Papers were read by native sisters, and addresses were delivered by the above-named ladies. As it was for women only, I can only say that the ladies enjoyed themselves very much. Many more things happened, but I cannot afford time to chronicle them, and, I fear, you must remember Job when reading this, or you will not be able to get through it. We had a very enjoyable time of it. It

opened up new fields for our native brethren, and will enlarge their sympathies one for another. As for the general behaviour of the people it was exemplary. In debate they were courteous, and wonderfully free from abuse. Of course there were a few delinquents. There was the man who had nothing to say, and took up the time of conference to say it. There was the man who had a grievance to air, and thought the conference a grand place to do it, and who got wild when he was ruled out of order. There was also the young man making his maiden speech (possibly), who got red and black and blue in turns, and yelled away lustily at nothing at all, but he thought he ought to do it, &c., &c. By a subscription from the churches, food was prepared in abundance for all comers. The meetings were closed by a sermon delivered by Mr. Summers, after which the Lord’s Supper was administered. So ended a series of meetings highly beneficial to all. You will be glad to hear that our health continues good, and we are pegging away at the language. Davies, Bevan, and Norledge are doing splendidly.

“I beg to remain,

“Faithfully yours,

“GEORGE HUGHES.

“The brethren all join in greeting.”

## Tidings from the Upper Congo.

THE Rev. Jas. A. Clark writes :—

“MY DEAR MR. BAYNES,—I have recently received a letter from my colleague, Mr. Scrivener, of Lokolele Station, Upper Congo River, and I send you a few extracts. I think you will agree with me that they show what thoroughly good work our brethren

Scrivener and Whitehead are doing. The word ‘mpama,’ in the letter, is the term used by the natives to signify inland from the river, and it is most encouraging to find the people there welcoming the white man instead of running away from him, or offering to

fight him. May the time soon come when they shall not only receive the messenger, but also the message he brings from the God and love and mercy.

"Yours very sincerely,

"JAMES A. CLARK."

"Things are going on much as usual: school, medicine, work, &c. We have lost several of our most promising boys, but I am hopeful that some will come back. We muster still twenty-four boys. The new house is rapidly nearing completion; half the flooring is down, all the wall planks nailed on, and the carpenter is now on with the windows and doors. We have made a couple of terraces on either side of the beach, or rather the path leading to the beach. The soil was washing away so rapidly that something had to be done; so the walls were put up, and now every rain helps to fill up. It will be a great improvement. The walls are only about three yards from high-water mark. At the back of the station dozens of trees have been cut down. You will hardly know the place when you return. The station is much less gloomy, and we get more breeze from the back.

"Some weeks ago I went up the creek to 'mpaina' as far as we could get the boat, and slept two nights at a town called Mboko. This is where Darby made a journey. Bolebe is half a day inland. After much palavering

I was obliged to give up visiting Bolebe. No white man has been there yet, and the folk are very nervous. Since my return here, however, I have received two fowls from the chief of Bolebe, and the message that they wish us to visit them. If I go again, he will (so he says) come down to the creek with some people to carry my things up to his town. I spent a day and night at another town called Malilu, and then returned to the main river, spending two more nights at Mpumba. This is a good town; I had no idea it was so large. Had a few very good meetings. I took Mafuta and fourteen boys, so had no palavers of the sort you get when men form the crew. The boys worked well, and sang well, too.

"Almost every day we make some discovery in connection with the language. I am going on slowly with Matthew; have nearly finished the first ten chapters. We have six new hymns and chants. All these are a great improvement on the old hymns.

"The small bridge has been demolished and the swamp it crossed drained. The big bridge has been thoroughly repaired, almost rebuilt. So, you see, we have been pretty busy.

"Please send 'The Story of Jesus' as soon as possible; we want it badly in the school, and there seems no chance of getting the printing gear yet."

## Views in Ceylon.

(See *Frontispiece*.)

THE Rev. F. D. Waldock, of Colombo, Ceylon, has been so good as to send some Ceylon photographs for insertion in the *MISSIONARY HERALD*, and this month we are able to give our readers an admirable picture of the hospitable home of the Gonawala Mohandiram, Don Elias, the senior deacon of the Gonawala Baptist Church.

The Mohandiram is a fine, generous, intelligent, and devoted Christian, ever ready to welcome strangers and render service to the needy.

Mr. Waldock writes :—

“Our brother, the senior deacon, who is seen welcoming a guest, is a ‘Gaius’; his hospitality having been shared for many years by missionaries and visitors, who will not forget his kindness; among them our good Secretary and friend, Mr. Baynes.”

### The Lord Loveth a Cheerful Giver.

**T**HE cordial thanks of the Committee are given to :—A Poor Woman, wife of a labouring man, for £1 12s. 4d., who has been led to lay by small sums of late for the cause of Christ, her heart being set on doing what she can for missions abroad; to H. A. P., who, sending £4 8s., writes: “It is with great pleasure I send you, as usual, my donation. So glad it is more each year; but yet I am not satisfied with it, but would fain do more. I hope next year it will reach £5. It is the result of late hours and hard toil, and no outward stimulus but the MISSIONARY HERALD. Being very deaf, I never hear a sermon, and scarcely go to a meeting, so that His love is what moves me, and that is enough when all else is gone to support and keep me. I hope to send you something for the Special Fund of Centenary Year”; to an Anonymous Donor of £1 through Rev. Charles Spurgeon, to whom it was enclosed in an envelope, without any further particulars than “For Baptist Missionary Society, ten shillings missionary money withheld, ten shillings interest”; to one deeply interested in the Congo Mission, for £2, saved from what is given to her in charity, she being unable to work; to A. B., for 10s., who writes: “After reading the MISSIONARY HERALD, my heart is filled with love for the many poor people living in darkness; before sending this, I will take it to God in prayer and ask him to carry it to the right place”; to a Poor Woman, for 5s. 8d., a thank-offering for better health; to A. F. Johnson, for 17s. 6d., amount collected at Sunday morning breakfast table; a Lover of Foreign Missions, for 5s., who is earnestly praying for the door to be opened for her to go abroad to tell of the unsearchable riches of Christ; to “All for Jesus,” who sends postal order for 15s. for the Congo. Very warm acknowledgments are also due to the following donors for their welcome contributions :—C. T. W., £1,000; Mr. W. R. Rickett, £500; Mr. S. B. Burton, £100; Mr. J. Marnham (quarterly), for Congo, £75; A Friend, for education of Children in Shansi, £50; Mr. Robert Pullar, £25; Mr. T. D. Paul, £21; A Gloucestershire Friend, for China, £20; Misses Foster, £10; Misses McIlvain, for Congo, £10; Mr. Joseph Wates, £10; Mr. Ed. Chitty, for work in Naples, £10.

### Acknowledgments.

**T**HE Committee desire to acknowledge with grateful thanks the receipt of the following useful and welcome gifts :—A box of cotton garments, toys, &c., from Mrs. Greenway, of Plymouth, for the Rev. F. Oram, of Bopoto, Congo; parcels of magazines from a friend at Plymouth, for the Rev. R. H. C. Graham,

Underhill, Congo ; and from Mrs. Johnston, Southport, for the Rev. G. Cameron, Congo ; Pictorial International Lesson Sheets from the teachers at Woodberry Down Sunday-school, per Mr. C. Churchill, for Rev. W. H. Bentley, Wathen Station, Congo ; box of garments from the St. Mary's Missionary Working Party, Norwich, per Miss Dexter, for Bhiwani, India ; parcels of cards from Mrs. Morgan, Walthamstow, Mrs. Smith, Seven Sisters' Road, and Miss Ashe, Hillingdon, for the Rev. C. S. Medhurst, China ; copies of the *Review of Reviews* from the editor, Mr. Stead, for all the stations of the Mission ; a parcel of garments from Desford Baptist Chapel, Dorchester, per Miss J. Holley, for Calcutta ; and a parcel of magazines from Mr. J. S. Guest, Reading, for the Mission ; also an ingenious fountain-table, constructed by the Rev. W. Stott, who hopes some friend will purchase it for the benefit of the Mission.

## Recent Intelligence.

**T**HE illness of Mr. Baynes, the General Secretary of the Society, caused by influenza, complicated with bronchitis, has occasioned not a little anxiety.

On going to press we are very glad and thankful to be able to report satisfactory progress.

We regret to record the decease of the Dowager Lady Peto, and of Mr. Hugh Rose. We shall refer to the loss of these deeply lamented friends in our next issue.

The Rev. B. Evans, after a season of change, returned to his station at Monghyr on the 8th ult., by the P. & O. s.s. *Ganges*. We are pleased to report that Mr. Evans has been greatly benefited by his visit home.

Miss Ewing has also left for India, to resume her work in connection with the Zenana Society, her health, we are thankful to say, being much improved.

The Rev. R. E. and Mrs. Gammon sailed on the 20th ult., by the Royal mail s.s. *Atrato*, from Southampton for Trinidad, being much refreshed by their furlough in this country.

Intelligence has arrived of the safe voyage of the Rev. G. and Mrs. Grenfell, who arrived at Banana, Congo River, the beginning of December.

## Contributions

From 13th December, 1891, to January 12th, 1892.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N.P.*, for *Native Preachers*; *W & O.*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.			
Clare, Miss Alice	2 0 0	Jacob, Mr. E. G.	1 11 6
Deacon, Mr. H., Bristol	1 1 0	Do., for <i>W &amp; O</i>	1 11 6
Dowson, Mr. J.	2 2 0	Jones, Rev. E., Maesteg	1 1 0
Edminson, Mrs.	5 0 0	Jones, Mr. John, Filey	1 5 0
Foster, Misses, Salden	10 0 0	Jordan, Rev. O.	1 1 0
Fullerton, Rev. W. Y., for Congo	5 0 0	Lloyd, Mr. G. A.	1 1 0
Gale, Misses, for <i>W &amp; O</i>	1 0 0	Lloyd, Mr. T.	0 10 0
Goodman, Mr. John	5 0 0	Marnham, Mr. John, J.P., for support of Congo Missionary	75 0 0
Hicks, Mrs. F.	2 0 0	Metcalf, Mrs., the late	1 0 0
Do., for <i>W &amp; O</i>	0 10 0	Morgan, Mr. R. C.	5 5 0
In Memoriam, Bath	2 0 0	Ollard, Mrs. Lucy	1 1 0
Do., Lady Lush, for <i>Palentine</i>	3 3 0	Page, Miss C. Selfo	5 0 0
A. M. K., for Congo	1 1 0		
A Friend	0 10 6		
Bacon, Miss E. R.	2 0 0		
Burcham, Mr., Tun- bridge Wells	2 2 0		
Barnhill, Mrs., for India and Africa	5 0 0		
Benham, Mr. Leonard	1 1 6		
Best, Miss F.	0 10 0		
Blackwell, Mr. James	1 1 0		
Burton, Mr. S. E.	100 0 0		
Casson, Mr. W.	2 0 0		

Peak, Mr. Henry, Guildford	2	0	0
Pedley, Miss Agnes J.	1	1	0
Pennoll, Mrs.	2	2	0
Perry, Mrs. K., for Congo	0	10	6
Pullar, Mr. Laurence	2	2	0
Pullar, Mr. Robert	25	0	0
Sharman, Mr. W. J.	2	2	0
Do., for W & O	0	10	0
Smart, Mr. J., Elgin	0	10	6
Swinton, Mr. Geo.	0	10	6
Thomas, Mr. T.	5	0	0
Thornton, Miss M. E.	1	0	0
Trestrail, Mrs.	2	2	0
West, Mr. F.	0	10	0
Under 10s.	0	2	6
Do., for Congo	0	2	6

DONATIONS.

"A. B.," Cadoxton, for Congo	0	10	0
A Friend, for education of children in Shansi	50	0	0
A Friend, for Congo	2	0	0
Do., for China	1	0	0
Do., per Mrs. S. Pearce Clarke, for China	3	3	0
A Friend, Wellington, Salop, for Congo and China	1	5	0
A Gloucestershire Friend, per Rev. J. Bloomfield, for China	20	0	0
"All for Jesus," for Congo	0	15	0
A Missionary Pupil	0	10	6
Anon., Durham	1	0	0
Anon., Durham	0	10	0
British and Foreign Bible Society, for Bible-women in Orissa	40	0	0
Brown, Mrs. Aaron, for W & O	5	0	0
Brugmann, Mr. George, for Congo	39	0	0
Chitty, Mr. Edward, for work in Naples	10	0	0
C. T. W.	1000	0	0
Fergusson, Miss M. M., for India, China, and Congo	3	3	0
F. R., "A Lover of Missions," for Congo and China	1	0	0
Glover, Miss, Leicester (box)	1	0	5
Gould, Mr. E. (box)	1	5	0
"Hope"	0	10	0
1 John iv. 19	0	10	0
Johnson, Mr. A. P.	5	0	0
Johnson, Mr. A. F. (Sunday morning breakfast table box)	0	17	6
L. W.	1	0	0
McAlpine, Mr. A.	0	10	0
McIlvain, Misses, for Congo	10	0	0
Munk, Miss, Exeter	1	0	0
One deeply interested, for Congo	2	0	0
One whom Thou lovest, for Congo and China	4	8	0
Readers of the Christian, for Congo	1	11	0
Smith, Mr. and Mrs. J. F., for W & O	5	0	0
Townley, Mrs. James	2	0	0

Trevor, Mrs., collected by weekly pence	3	5	0
Wates, Mr. Joseph	10	0	0
Withers, Mr. Henry	0	10	0
Under 10s	2	8	6
Do., for Congo	0	5	0
Do., for India	0	5	0

LEGACIES.

Sturmy, the late Miss Mary Ann, of Somerset, Somerset, by Rev. W. H. J. Page	22	10	0
Vanderkiste, the late Rev. Robert W., of Sydney, New South Wales, by Messrs. J. Corbett and W. Clarke	59	2	1
Witherington, the late Mrs. Sarah, of Sandown, I. of W., by Mr. T. A. Wright	44	16	0

LONDON AND MIDDLESEX.

Acton	0	10	0
Arthur-street, Camberwell, for W & O	4	5	0
Barry-road Sun.-sch.	0	9	8
Battersea, York-road. Do., Sunday-school, for Mr. Shorrocks, China	5	0	0
Belle Isle	55	15	0
Do., Female Bible-class, for support of "Ewingidi," in Mrs. Lewis's School, San Salvador	5	0	0
Bermondsey, Drummond-road	10	0	0
Do., for W & O	3	0	0
Bloomsbury	38	13	11
Borough-road Chapel, for W & O	2	4	10
Bow, Sunday-school	17	11	0
Brentford Park Chapel, for W & O	1	4	6
Brixton, Kenyon Chapel, for W & O	6	6	0
Do., Sunday-school	5	2	11
Do., Y.W.B.C.	0	15	0
Do., Wynne-road	10	9	0
Do., do., Sunday-school for Bengali School	6	0	0
Brixton Hill, New Park-road, for W & O	2	17	6
Brockley-road Chapel	31	1	0
Do., for W & O	15	10	0
Brompton, Onslow Chapel, for W & O	2	4	0
Brondebury, for W & O	4	15	0
Camberwell, Cottage Green Sun.-sch., for Congo	5	0	0
Do., Denmark-place Chapel	6	1	3
Do., do., for W & O	4	15	5
Chalk Farm, Berkeley-road, for W & O	1	0	10
Clapham, Grafton-sq.	14	14	3
Do., for W & O	2	3	4
Dalston Junction, Men's Bible-class	1	1	0
Do., Sunday-school	7	0	0
Dulwich Hall, Sunday-school	0	13	0

Enfield	13	6	9
Do., for W & O	2	18	9
Do., for Congo boy	1	5	0
Enfield Highway, for W & O	1	2	8
Ferne Park Chapel	13	19	3
Do., for W & O	4	18	3
Grove-road Chapel	4	15	0
Hammersmith, Avenue-road, for W & O	2	4	0
Do., West End Chapel	4	15	0
Do., Y.M.C.A.	0	7	2
Hampstead	525	0	0
Do., Y.W.B.C., for support of "Mbuangwi," in Mrs. Lewis's sch., San Salvador	5	0	0
Harefield	0	15	3
Harlesden	2	0	6
Harrow, Sunday-sch., for N.P. India	2	11	3
Highbury Athenaeum, for W & O	2	2	6
Highgate-road Chapel	46	6	6
Do., for China	1	14	0
Do., for Congo	23	2	3
Hornsey, Campsbourne Chapel, for W & O	0	15	0
Do., do., Senior Boys' Class, for support of Congo boy	5	0	0
John-street, Edgware-road, Trinity Ch.	1	10	1
Kingsgate-street	1	9	7
Lordship-lane Sunday-school	10	0	0
Peckham, Norfolk-st., for W & O	0	11	0
Do., Rye-lane, for W & O (moiety)	7	0	0
Rotherhithe, Midway-place Sunday-school	1	0	0
Southall	4	0	0
Stockwell, Sun.-sch.	19	0	3
Stratford, Major-road Sunday-school	1	1	0
Twickenham, for W & O	1	11	2
Upper Holloway, for W & O	9	2	11
Walworth, East-street	3	3	1
Wandsworth, East Hill, for W & O	4	0	0
Do., Northcote-road Sunday-school	5	12	0
Wandsworth-road, Victoria Ch., for W & O	10	10	0
Westbourne-grove	15	10	4
Wheatsheaf Hall Sunday-school	1	2	0
Woodberry Down, for W & O	1	18	11
Wood Green, for W & O	5	2	1
Do., Sunday-school, for support of two Congo boys	3	12	9
Do., for Bengali Sch.	2	0	0
Wood Green Y.W.B.C., proceeds of Sale of Work for Congo	1	10	0

BEDFORDSHIRE.

Bedford, Mill-street, for W & O	2	12	0
Leighton Buzzard, Lake-street	13	19	8
Luton, Park-street	10	0	0
Do., Union Ch., for W & O	2	4	5

Sandy, for *W & O*..... 1 5 0  
 Stevington..... 0 7 6

## BERKSHIRE.

Faringdon, for *W & O* 0 15 6  
 Reading, Carey Chapel,  
 part proceeds of  
 Sale of Work ..... 53 0 0  
 Do., Wycliffe Sun-  
 day-school ..... 3 4 6  
 Do., do., for *sup-  
 port of Congo boy  
 under Rev. J. L.  
 Forfeitt* ..... 5 6 0  
 Sandhurst, for *W & O* 0 10 6

## BUCKINGHAMSHIRE.

Deanshanger Sunday-  
 school ..... 0 14 4  
 Fenny Stratford, for  
*W & O* ..... 1 0 0  
 Gold Hill, for *W & O* 1 1 0  
 High Wycombe, Union  
 Chapel, for *W & O* 1 17 5  
 Do., Sunday-school 4 19 3  
 Wendover, for *W & O* 1 0 0  
 Wrayesbury ..... 23 13 9

## CAMBRIDGESHIRE.

Cambridgeshire, on  
 account, per Mr. G. E.  
 Foster, treasurer ... 126 9 7  
 Cambridge, St. An-  
 drew's-street, for  
*W & O* ..... 6 7 6  
 Do., Sunday-school  
 for Cambridge  
 School, Agra ..... 8 10 0  
 Do., for Congo boy... 3 0 0  
 Do., for Girls' School,  
 Serampore ..... 5 0 0  
 Caxton, for *W & O*..... 0 5 0  
 Histon, for *W & O*..... 0 15 0  
 Mildenhall, for *W & O* 0 11 6  
 Swavesey, Bethel ..... 4 15 0  
 Wiburton ..... 1 0 0  
 Willingham ..... 5 5 11

## CHESHIRE.

Altrincham Tabernacle 1 10 0  
 Do., for *W & O* ..... 1 9 5  
 Do., Sunday-school 2 14 10  
 Audlem, for *W & O* ... 0 5 3  
 Birkenhead, Grange-  
 road Sunday-sch. 4 14 7  
 Do., Price-street ... 33 2 8  
 Do., do., for Congo... 0 2 0  
 Bowdon, for *W & O* ... 0 4 3  
 Bramhall, for *W & O*... 0 8 0  
 Chester, Grosvenor-pk. 3 0 0  
 Egremont, Sunday-  
 school ..... 5 0 5  
 Do., for Congo boy... 3 0 0  
 Little Leigh, for *W & O* 1 0 0  
 New Brighton, Sunday-  
 school ..... 0 9 0  
 Onston, for *W & O* ... 1 0 0  
 Stalybridge, for *W & O* 1 0 0  
 Tarporley, for *W & O* 1 0 0

## CORNWALL.

Falmouth ..... 0 2 6  
 Do., for *W & O*..... 1 10 0  
 Hayle ..... 3 3 0  
 Penzance, for *W & O* 1 2 2  
 St. Austell ..... 11 9 6

## CUMBERLAND.

Workington ..... 5 8 3

## DERBYSHIRE.

Belper, for *W & O*..... 0 10 0  
 Chesterfield ..... 0 15 10  
 Ilkeston, South-street  
 Sunday-school ..... 9 2 9  
 Pear Tree, near Derby 2 0 8  
 Riddings ..... 0 10 6  
 Do., for *W & O* ..... 0 8 8  
 Willington ..... 1 16 0

## DEVONSHIRE.

Appledore, for *W & O* 0 11 6  
 Bradninch, for *W & O* 2 15 8  
 Brayford ..... 2 0 0  
 Brixham, for *W & O*... 0 10 6  
 Callompton ..... 2 0 0  
 Dartmouth ..... 5 11 5  
 Do., for *W & O* ..... 0 10 0  
 Devonport, Hope  
 Chapel, for *W & O* 1 0 0  
 Do., Morice-square... 0 10 0  
 Moretonhampstead, for  
*W & O*..... 0 6 0  
 Plymouth, George-st... 61 8 2  
 Torquay ..... 1 6 0  
 Do., for *W & O* ..... 5 0 0

## DORSETSHIRE.

Bridport, for *W & O*... 0 15 0  
 Lyme Regis, for *W & O* 0 10 0  
 Weymouth, for *W & O* 1 10 0

## DURHAM.

Blackhill and Rowley 6 2 6  
 Darlington ..... 0 10 0  
 Hamsterley ..... 3 16 10  
 Stockton - on - Tees,  
 Welsh Chapel ..... 1 5 0  
 Wolsingham, for *W & O* 0 5 0

## ESSEX.

Ashdon ..... 3 15 6  
 Do., for *W & O* ..... 0 16 6  
 Barking, Queen's-road,  
 for *W & O*..... 0 10 0  
 Do., Sunday-school 2 15 0  
 Great Sampford, for  
*W & O*..... 0 10 0  
 Halstead, for *W & O*... 1 0 6  
 Harlow ..... 5 0 0  
 Do., for *W & O* ..... 2 0 0  
 Leyton, Sunday-school 0 12 6  
 Leytonstone, Sunday-  
 school ..... 15 13 10  
 Maldon, for *W & O* ... 0 12 6  
 Southend, Tabernacle,  
 for *W & O*..... 1 14 0

## GLOUCESTERSHIRE.

Arlington, for *W & O* 0 10 0  
 Chipping Sodbury ... 10 11 0  
 Lechlade ..... 1 1 0  
 Nupend, for *W & O* ... 0 5 0  
 Shortwood, for *W & O* 0 2 12 0  
 Wickwar, Sunday-sch. 0 7 1  
 Wotton-under-Edge ... 13 1 2  
 Do., for *W & O* ..... 0 10 0

## HAMPSHIRE.

Andover, for *W & O*... 1 0 0  
 Brockhurst, for *W & O* 0 6 4  
 Fleet, for *W & O* ..... 3 10 0  
 Landport, for *W & O* 1 1 6  
 Scholing, for *W & O*... 0 3 6  
 Shirley, Union Church,  
 for *W & O*..... 0 10 0  
 Southampton, Portland  
 Chapel, for *W & O*... 3 3 0

## ISLE OF WIGHT.

Ryde, George-street  
 Sunday-school ..... 10 0 0  
 Sandown, for *W & O*... 0 10 6  
 Yarmouth ..... 2 10 0

## HERTFORDSHIRE.

Boxmoor, for *W & O* 3 16 11  
 Bushey ..... 4 1 6  
 Markyate Street, for  
*W & O* ..... 0 10 0  
 Rickmansworth, for  
*W & O* ..... 1 14 0  
 St. Albans, Y. M. B. C.,  
 for support of Congo  
 boy ..... 2 10 0  
 Tring, High-street ..... 0 10 0

## HUNTINGDONSHIRE.

Woodhurst, for *W & O* 0 6 6

## KENT.

Ashford, Sunday-sch. 1 2 8  
 Beckenham, Elm-road 47 5 5  
 Do., for *W & O* ..... 4 3 9  
 Catford Hill ..... 25 0 0  
 Do., Sunday-school... 7 9 2  
 Do., for Congo boy... 5 0 0  
 Chatham, Zion Chapel,  
 for *W & O* ..... 2 18 7  
 Crayford, for *W & O* 0 10 0  
 Deal, for Congo ..... 35 0 0  
 Fooks Cray, Sunday-  
 school ..... 3 4 0  
 Lee, for *W & O* ..... 4 0 0  
 Do., for Barisal Sch. 6 0 0  
 Do., for China Sch. 2 0 0  
 New Brompton, for  
*W & O* ..... 1 17 6  
 Plumstead, Conduit-  
 road, for *W & O* ... 0 19 8  
 Ramsgate, Cavendish  
 Chapel, for *W & O*... 2 0 0  
 Sevenoaks ..... 22 12 4  
 Do., for *W & O* ..... 1 14 4  
 Smarden, for *W & O*... 0 4 0  
 Tonbridge Sunday-sch. 9 7 0  
 Tunbridge Wells ..... 30 2 6

## LANCASHIRE.

Accrington, Willow-  
 street Sunday-sch. 7 13 8  
 Do., Woodbook ..... 3 16 5  
 Blackburn ..... 11 0 0  
 Briercliffe, Hill lane ... 4 7 6  
 Do., for *W & O* ..... 1 2 9  
 Burnley, Ebenezer, for  
*W & O* ..... 2 1 7  
 Do., Enon Ch., for  
*W & O*..... 1 0 0  
 Do., Mount Pleasant,  
 for *W & O*..... 0 11 4  
 Clayton-le-Moors... 21 4 0  
 Do., for Mr. Darby's  
 work, Congo ..... 1 16 0

Cloughfold, for <i>W &amp; O</i> .....	1 16 0
Colne .....	6 9 0
Doals (Chapel, Bacup) .....	2 0 0
Do., for <i>W &amp; O</i> .....	0 12 0
Lancaster .....	28 1 1
Do., for <i>W &amp; O</i> .....	3 3 10
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Liverpool, Richmond Ch., for <i>W &amp; O</i> .....	13 14 5
Do., Pembroke Ch., for <i>W &amp; O</i> .....	1 15 3
Do., Myrtle-street, Juv. Coll. ....	2 3 0
Do., Kensington Ch. ....	27 15 0
Do., Carisbrooke .....	4 5 4
Do., do., for <i>W &amp; O</i> .....	0 10 6
Do., do., for <i>Congo</i> .....	5 9 2
Do., Tue Brook .....	0 19 6
Do., do., for <i>W &amp; O</i> .....	0 10 0
Do., Princes Gate, for <i>W &amp; O</i> .....	8 11 11
Do., Hall-lane .....	11 13 7
Do., Byrom Hall .....	0 14 9
Do., St. Helens, Jubilee Ch. ....	1 15 10
Do., Everton Welsh Church .....	9 7 4
Do., Fabius Ch., for <i>W &amp; O</i> .....	1 12 2
Do., Empire-street ..	7 15 2
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Less District Expenses .....	98 12 11
.....	28 11 11
.....	70 1 0
Lumb .....	10 9 3
Manchester, Brighton-grove, for <i>W &amp; O</i> ..	2 11 9
Do., Grosvenor-street Sunday-school ..	26 15 6
Do., for <i>Kroo boy</i> ..	0 17 6
Millgate, for <i>W &amp; O</i> ..	0 9 5
Oswaldtwistle, for <i>W &amp; O</i> ..	1 12 1
Padham, Pendle-st., for <i>W &amp; O</i> .....	0 4 4
Preston, Fishergate ..	30 0 9
Do., Pole-street, for <i>W &amp; O</i> ..	1 11 7
Rawtenstall, Kay-st. ....	5 0 9
Do., for <i>W &amp; O</i> .....	0 18 2
Rocheald, Drake street, for <i>W &amp; O</i> .....	0 16 3
Southport, Houghton-st	2 2 0
Do., Town Hall, for <i>W &amp; O</i> ..	2 5 0
St. Ann's-on-Sea .....	0 17 7
Tottlebank .....	1 18 0
Ulverston .....	2 14 2
Do., for <i>W &amp; O</i> .....	9 5 0
Waterloo .....	1 19 2
Do., for <i>W &amp; O</i> .....	0 9 7
Waterfoot, for <i>W &amp; O</i> ..	1 0 0
Wigan, Scarisbrick-st. ....	7 10 6
Do., for <i>W &amp; O</i> .....	2 2 4
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<b>LEICESTERSHIRE.</b>	
Ashby-de-la-Zouch and Packington .....	15 19 0
Foxton, for <i>W &amp; O</i> .....	0 10 0
Hugglescote, for <i>W &amp; O</i> ..	1 0 0
Leicester, Belvoir-st. ....	93 3 1
Do., Abbey Gate Sunday-school .....	3 10 0
Do., Victoria-road .....	21 9 4
Do., do., for <i>W &amp; O</i> .....	10 0 0
Do., do., Sunday-school, for <i>Congo</i> ..	4 7 4
Do., Charles-street .....	40 0 4

Leicester, Dover-street, for <i>W &amp; O</i> .....	3 0 0
Do., Emanuel Church (moiety) .....	7 14 7
Do., Melbourne Hall, for <i>W &amp; O</i> .....	3 0 0
Do., do., Sunday-school, for support of Mr. Roger, Congo .....	16 10 8
Do., Oxford street School, for support of Mr. Roger, Congo .....	7 5 8
Do., York-street, for support of Mr. Roger, Congo .....	0 14 0
Do., Belgrave-road Tabernacle, for <i>W &amp; O</i> .....	0 10 0
Loughborough, Baxter Gate, for <i>W &amp; O</i> .....	2 0 0
Rothley, for <i>W &amp; O</i> .....	0 5 0

**LINCOLNSHIRE.**

Great Grimsby, Tabernacle, for <i>W &amp; O</i> ..	1 0 0
Do., Zion Chapel, for <i>W &amp; O</i> .....	1 4 3

**NORFOLK.**

Diss, for <i>W &amp; O</i> .....	1 1 0
East Dereham, for <i>W &amp; O</i> .....	1 5 0
Lynn, Stepney Chapel, for <i>W &amp; O</i> .....	2 10 0
Norwich, Surrey-road, for <i>W &amp; O</i> .....	2 1 1
Upwell, for <i>W &amp; O</i> .....	0 10 6

**NORTHAMPTONSHIRE.**

Brayfield and Denton Desborough, for <i>W &amp; O</i> ..	7 14 0
Earls Barton, for <i>W &amp; O</i> ..	0 6 3
Earls Barton, for <i>W &amp; O</i> ..	0 10 0
Kings Sutton .....	2 16 6
Northampton, Grafton-street .....	0 7 0
Do., for <i>W &amp; O</i> .....	9 11 6
Do., Mount Pleasant, for <i>W &amp; O</i> .....	1 9 0
Peterborough, for <i>W &amp; O</i> .....	4 0 0
Ringstead, for <i>W &amp; O</i> .....	0 15 0
Thrapston, for <i>W &amp; O</i> .....	3 3 0
Wollaston, for <i>W &amp; O</i> .....	0 10 0

**NORTHUMBERLAND.**

Broomley and Broomhaugh .....	7 10 6
Do., for <i>W &amp; O</i> .....	1 6 0
Newcastle and Gateshead Auxiliary—	
Westgate-road .....	2 2 0
Rye Hill .....	2 13 6
Do., Sunday-school .....	2 9 9
Do., for <i>W &amp; O</i> .....	1 14 9
Jesmond Ch. ....	0 18 8
Do., for <i>W &amp; O</i> .....	3 19 7
Gateshead, for <i>W &amp; O</i> ..	3 3 3

**NOTTINGHAMSHIRE.**

Beeston .....	16 1 4
Daybrook, Sun.-sch. ....	13 15 0
Hucknall Torkard .....	22 6 2

Nottingham, Arkwright-street .....	1 1 0
Do., Derby-road .....	7 7 6

**OXFORDSHIRE.**

Caversham, Sunday-school .....	1 16 9
Chadlington .....	4 3 6
Charlbury .....	2 12 8
Chipping Norton .....	27 0 9
Little Tew .....	22 10 4
Do., for <i>W &amp; O</i> .....	0 12 0

**SHEREPSHIRE.**

Shrewsbury, Claremont Chapel, for <i>W &amp; O</i> .....	1 7 6
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**SOMERSETSHIRE.**

Bristol, Auxiliary (by Mr. G. M. Carlile, treasurer) .....	38 6 11
Burham, for <i>W &amp; O</i> .....	0 15 0

**SUFFOLK.**

Sudbury, for <i>W &amp; O</i> .....	1 1 3
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**SURREY.**

Balham, Ramsden-road, for <i>W &amp; O</i> .....	2 11 0
Dorking .....	4 12 2
Do., for <i>W &amp; O</i> .....	0 15 10
Guildford, Sunday-sch. ....	1 18 4
Lower Norwood, Gipsy road .....	5 7 9
Lower Tooting, Longley-road, for <i>W &amp; O</i> ..	1 3 0
Mitcham, Sunday-school, for support of Congo boy under Mr. Roger .....	1 3 0
Redhill .....	8 9 0
Do., for <i>W &amp; O</i> .....	4 0 0
Sutton, Sunday-school, for <i>N P Delhi</i> .....	1 9 7
Upper Norwood, for <i>W &amp; O</i> .....	3 10 0
Wallington .....	2 13 4
Do., for <i>N P</i> .....	2 7 5
Do., for native boys, Barisal .....	3 15 0
West Norwood, Chatsworth-road .....	6 3 5
Do., for <i>W &amp; O</i> .....	10 1 1

**SUSSEX.**

Brighton, Holland-rd., for <i>W &amp; O</i> .....	6 0 0
Cuckfield .....	1 6 0
Petworth, Fisher-lane Sunday-school .....	2 1 0
Worthing, Sunday-sch. ....	3 0 0

**WARWICKSHIRE.**

Birmingham, on account, per Mr. Thos. Adams, treasurer .....	163 16 2
Coventry, Gosford-st., for <i>W &amp; O</i> .....	1 0 0
Do., Lord-street .....	0 6 0

Henley-in-Arden.....	1	5	0
Leamington, Warwick- street .....	4	9	8

**WILTSHIRE.**

Rodney Stoke, for <i>N P</i>	0	3	0
Salisbury, for <i>W &amp; O</i>	5	7	6
Swindon.....	17	0	0
Trowbridge, Back-st., for <i>W &amp; O</i> .....	5	0	0
Warminster, for <i>W &amp; O</i>	1	10	0

**WORCESTERSHIRE.**

Astwood Bank .....	35	17	1
Blockley, for <i>W &amp; O</i>	0	13	0
King's Norton .....	1	14	0
Westmancothe, for <i>W &amp; O</i>	0	7	0
Worcester .....	70	0	0

**YORKSHIRE.**

Bradford, Infirmary-st. Do., Zion Jubilee Ch., for <i>W &amp; O</i> .....	1	14	0
Do., Tetley - street, for <i>W &amp; O</i> .....	4	10	0
Do., Trinity Ch., for <i>W &amp; O</i> .....	1	10	0
Do., Trinity Ch., for <i>W &amp; O</i> .....	4	10	0
Bramley, Zion Chapel	14	1	6
Clayton, for <i>W &amp; O</i> ..	1	3	0
Doncaster, for <i>N P</i> ..	0	8	6
Eccleshill .....	1	13	0
Denholme .....	5	12	5
Gildersome .....	8	3	5
Do., for <i>W &amp; O</i> .....	2	2	0
Guiseley, for <i>W &amp; O</i> ..	0	10	0
Halifax, Pellon Sun- day-school .....	3	8	6
Do., Trinity-road .....	13	11	5
Do., do., for <i>W &amp; O</i> ..	2	16	6
Harrrogate, for <i>W &amp; O</i>	4	11	0
Do., Juvenile Aux., for <i>Congo</i> .....	7	5	8
Hebden Bridge, for <i>Congo</i> .....	4	0	0
Heptonstall Slack, for <i>W &amp; O</i> .....	1	1	0
Hexthorpe, Sun.-sch... Hull, South Street, for <i>W &amp; O</i> .....	0	10	4
Huddersfield, Lindley Oakes, for <i>W &amp; O</i> ..	2	2	4
Hunslet, Tabernacle, for <i>W &amp; O</i> .....	1	10	0
Idle .....	0	14	0
Leeds, York-road, for <i>W &amp; O</i> .....	0	10	8
Lockwood, for <i>W &amp; O</i>	2	10	0
Middlesborough, New- port-road .....	74	9	5
Pole Moor, for <i>W &amp; O</i>	1	0	0
Rawdon .....	3	2	8
Do., for <i>W &amp; O</i> .....	4	10	0

Salterforth, for <i>W &amp; O</i>	2	7	0
South Stockton .....	1	10	0
Staincliffe .....	3	0	0
Todmorden, for <i>W &amp; O</i>	0	10	0
Wainsgate, for <i>W &amp; O</i>	0	11	0
Wakefield, for <i>W &amp; O</i>	1	1	0

**NORTH WALES.****DENBIGHSHIRE.**

Ffordlas, for <i>W &amp; O</i>	0	10	6
Llangollen, English Church, for <i>W &amp; O</i> ..	0	5	0
Wrexham, Chester - street, for <i>W &amp; O</i> ..	1	0	0

**SOUTH WALES.****BRECONSHIRE.**

Builth Wells .....	0	10	0
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**CARMARTHENSHIRE.**

Newcastle Emlyn .....	24	2	9
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**GLAMORGANSHIRE.**

Aberdare, for training <i>N P Congo</i> .....	5	0	0
Cardiff, Splott - road Sunday-school .....	2	0	0
Canton, Hope Chapel, for <i>W &amp; O</i> .....	5	0	0
Do., Sunday-school ..	5	6	8
Cwmaman, Zion .....	2	18	2
Maesteg, Zion .....	0	17	5
Neath, Orchard-place	5	13	11
Penarth, Stanwell-road	3	7	3
Swansea, Mt. Pleasant	17	4	3
Do., do., for <i>Congo</i> ..	22	16	8
Do., do., for <i>W &amp; O</i>	5	0	0
Do., Tabernacle, Car- marthen-road .....	1	16	0
Ton Pentre, Zion English Church .....	1	19	9

**MONMOUTHSHIRE.**

Abergavenny, Frog- more - street, for <i>W &amp; O</i> .....	2	0	0
Do., Priory-st. Sun- day - school, for <i>Congo</i> .....	1	3	6
Pontnewydd, Mer- chant's Hill .....	0	10	0

**PEMBROKESHIRE.**

Dyfed, Ebenezer .....	8	14	11
Haverfordwest, Beth- lehem .....	5	6	3
Do., Salem Chapel ...	4	3	8

**SCOTLAND.**

Ayr, for <i>W &amp; O</i> .....	0	10	0
Dundee, Long Wynd, for <i>China</i> .....	1	0	0
Do., do., for <i>Congo</i> ..	1	0	0
Do., do., for <i>Mr.</i> <i>Wall's work in</i> <i>Rome</i> .....	1	0	0
Do., Rattray-street ..	5	5	0
Galashiels, Stirling-st. Chapel .....	19	17	11
Do., do., for <i>W &amp; O</i>	1	12	10
Do., do., for <i>China</i>	0	10	0
Do., do., for <i>Congo</i> <i>boy</i> .....	5	5	0
Do., do., for <i>N P</i> .....	0	10	0
Glasgow, Auxiliary, for <i>Italian Mission</i> ..	55	0	0
Do., Hillhead, for <i>W &amp; O</i> .....	21	7	1
Do., John-street .....	8	0	0
Helensburgh, Sunday- school .....	0	8	4
Kirkcaldy .....	1	16	2
Do., Sunday-school, for support of <i>Congo boy</i> .....	2	10	0
Kirkintilloch .....	10	0	0
Leith, Sunday-school, for <i>s.s. Goodwill</i> <i>Outfit</i> .....	1	10	0
Paisley, George-street, for <i>W &amp; O</i> .....	2	0	0
Do., Hope Hall .....	8	9	3

**IRELAND.**

Dublin, Harcourt-st....	11	12	0
Do., for <i>Mr. Wall's</i> <i>work in Rome</i> .....	5	0	0

**FOREIGN.****WEST INDIES.**

Jamaica B. M. S., for <i>Congo</i> .....	100	0	0
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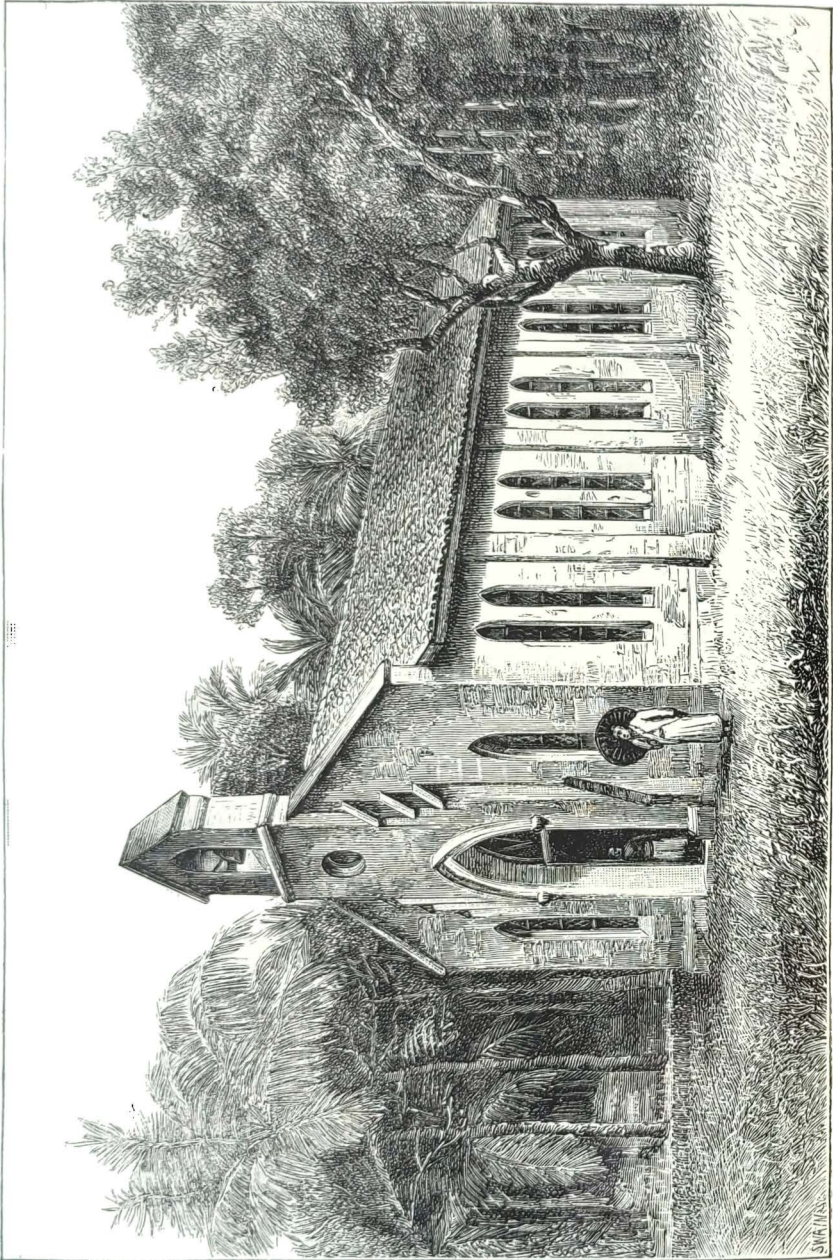
**SPECIAL CONTRIBUTIONS FOR  
PREMIERS IN LUCINA, ROMÉ.**

Cory, Mr. Richard .....	500	0	0
Kemp, Mrs. ....	50	0	0
Kemp, Misses .....	15	0	0
Kemp, Mr. George .....	10	0	0

**TO SUBSCRIBERS.**

*It is requested that all remittances of contributions be sent to ALFRED HENRY BAINES, Secretary, Mission House, 19, Farnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.*





GONAWALA CHAPEL, CEYLON.—(From a Photograph.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

### THE YEAR OF THE CENTENARY.

IT is with much gratitude we acknowledge the following additional contributions to the Fund now being raised in commemoration of the Centenary:—

	£	s.	d.		£	s.	d.
Appleton, Mr. William ...	400	0	0	Barbour, Mr. John .....	10	0	0
A Scotch Friend, per Rev. F. H. Robarts, B.A.....	250	0	0	Lewis, Rev. Thos., and Mrs., Congo .....	20	0	0
Barry, Mr. J. T., and Mrs., Cardiff .....	100	0	0	Darby, Rev. R. D., and Mrs., Congo .....	15	0	0
A Friend, Preston, per Rev. W. H. Harris .....	100	0	0	Scrivener, Rev. A. E., Congo .....	10	0	0
Joshua xiii. 1 .....	75	0	0	Whitehead, Rev. J., Congo	10	0	0
Ames, Mr. E. G., and Mrs., Frome .....	50	0	0	Smaller donations .....	25	14	6
A Friend, China .....	50	0	0	Hackney, Mare Street— Bowser, Miss Rose M....	10	0	0
Larkworthy, Mrs., a Special Thank-offering .....	50	0	0	Smaller sums .....	20	16	6
In Memory of the Rev. C. M. Birrell .....	50	0	0	German Mission Churches Accrington (Second List)— Briggs, Mr. and Mrs., Bury .....	15	0	0
Goodman, Mr. R.....	25	0	0	Entwistle, Mr. Ald., J.P.	100	0	0
Powell, Mr. John, Benson	20	0	0	Williams, Rev. C., and Mrs. ....	50	0	0
Elliott, Mr. Samuel, Penzance .....	20	0	0	Entwistle, Mr. and Mrs. Joseph .....	20	0	0
Landels, Rev. W. K., and Mrs., Turin .....	20	0	0	Eltoft, Mr. ....	10	0	0
Birrell, Mr. Henry G.....	10	0	0	Rushworth, Mr. ....	10	0	0
Hodges, Mr. A. S., Poole, for <i>New Missionaries</i> ...	10	0	0	Smaller sums .....	18	10	0
Walker, Mrs. ....	10	0	0	Clayton-le-Moors— Kenyon, Mr. O. S. ....	25	0	0
Hill, Rev. W., and Mrs. ...	10	0	0	Smaller sums .....	3	0	0
Bruce, Mr. Alex. L., Edin- burgh.....	10	0	0	Blackburn .....	10	0	0

	£	s.	d.		£	s.	d.
Burnley—				Salisbury—			
Hudson, Mr.....	25	0	0	Short, Rev. G., B.A., and			
Oswaldtwistle—				Mrs. (previously ac-	50	0	0
Duckworth, Mrs. M. ...	25	0	0	knowledged).....			
Ramsbottom—				Watson, Mr. and Mrs.	30	0	0
Maden, Mr. J. H.....	50	0	0	Pye-Smith, Mr. E. ....	25	0	0
Smaller sums .....	24	10	0	Atkins, Mr. S. R.....	20	0	0
Sabden—				Moore, Mr. Jas.....	20	0	0
Foster, Miss .....	25	0	0	Woodrow, Mr. and Mrs.			
Foster, Miss C.....	15	0	0	C. J. ....	20	0	0
Ecroyd, Mrs. ....	10	0	0	Pritchard, Mr. and Mrs.	15	0	0
Waterfoot—				Main, Mr., senr. ....	10	0	0
Trickett, Mr. ....	100	0	0	Woodrow, Mrs., senr....	10	0	0
East Lancashire—				Smaller sums .....	66	0	0
Small sums .....	25	0	0	Stalham—			
Bournemouth—				Worts, Mr. T. ....	20	0	0
Doggett, Mr. T. W. ....	20	0	0	Smaller sums .....	16	3	0
Dunfermline .....	70	12	2	Stirling.....	54	18	6
Edinburgh—Dublin Street—				Aitkin, Mr. J. G., for			
Rose, The late Mr. ....	200	0	0	<i>Chinese New Testa-</i>			
Rose, Mr. Hugh .....	200	0	0	<i>ments</i> .....	10	0	0
Rose, Mr. A. A. ....	200	0	0	Torquay—			
A Friend .....	100	0	0	Edwards, Rev. Evan ...	20	0	0
Gibb, Mr. W. O. ....	100	0	0	Do., In Memoriam ...	10	0	0
Gill, Mr. ....	100	0	0	Kimber, Mr. J. W. ....	20	0	0
Landels, Rev. Dr., and				Hayward, Rev. G. A., M.A.	15	0	0
Mrs. ....	100	0	0	Couch, Mr. W. P.....	10	0	0
Lockhart, Mr. ....	50	0	0	Gamble, Mrs. ....	10	0	0
Black, Mr. J. M. ....	25	0	0	Bailey, Mr. W., and			
Chisholm, Mr. A. ....	25	0	0	Family .....	10	0	0
Fowler, Misses .....	25	0	0	Turner, Mr. and Mrs.			
A Friend .....	20	0	0	T. P. ....	10	0	0
Anonymous .....	20	0	0	Smaller sums .....	78	8	5
Anderson, Mr. Charles...	15	0	0	Watford (Second List)—			
Baitine, Miss Jane .....	10	0	0	Stuart, Rev. J. ....	30	0	0
Crombie, Mr. ....	10	0	0	Smith, Mr. W. L. ....	30	0	0
Curr, Mr. H. D.....	10	0	0	Edmunds, Mr. ....	25	0	0
Gray, Mrs.....	10	0	0	George, Mr. W. ....	25	0	0
Smaller sums .....	71	0	0	Smith, Mr. and Mrs. A.			
Lowestoft .....	18	0	0	King .....	25	0	0
Melksham .....	12	7	6	Bailey, Mr. Thos.....	20	0	0
Nantyglo—Hermon Ch....	57	3	0	Smith, Mrs. W. L. ....	15	0	0
Newton Abbott—				Smith, Misses and Mr. .	12	12	0
Ness, Mrs.....	20	0	0	Smith, Mr. Herbert.....	12	0	0
Poole—				Betts, Mrs. ....	10	0	0
Hobbs, Mr. ....	20	0	0	Capell, Mr. G. ....	10	0	0
Smaller sums .....	12	15	2	Chater, Mr. Eb. ....	10	0	0

	£	s.	d.		£	s.	d.
Watford ( <i>continued</i> )—				Great Yarmouth ( <i>continued</i> )—			
Mrs. Rowse .....	10	0	0	Arnold, Mrs.....	10	0	0
Walker, Mr. and Mrs.				Saul, Mr. T.....	10	0	0
Watson .....	10	0	0	Saul, Mr. T. J.....	10	0	0
Walker, Mr. A. ....	10	0	0	Smaller sums .....	1	11	6
Smaller sums ..	49	2	0	Smaller sums from various			
Great Yarmouth—				places .....	125	2	9
Arnold, Mr. F.....	10	0	0				

It is also with peculiar pleasure we report the receipt of the following donations from the Congo. We question whether a more powerful appeal could be made to Christians in this land than this simple record of the generosity of these converts in dark Africa. We shall be very much surprised if many hearts are not touched by so remarkable a testimony to the power of the Gospel over a people who have but recently come to know of that Saviour who for our sakes became poor that we through His poverty might become rich. Shall these Congo converts be moved to such self-denying liberality and British Christians withhold their gifts ?

CONGO CENTENARY CONTRIBUTIONS.

By the last Congo mail we received the following deeply interesting communication.

The Rev. Thos. Lewis, writing from San Salvador, December 31st, 1891, says :—

“Nlekai is sending you by this mail the contributions of the San Salvador native Congo Christian church towards the Centenary Fund, the full list of which will show you how the money has been gathered. The matter was taken up *entirely by the members themselves*. On Christmas Day we had a thanksgiving service, when they most earnestly thanked God for sending Christian missionaries to the Congo.

“A special and most touching prayer was offered by one of the brethren, asking God’s blessing on their gifts, and we are sure such a prayer cannot be offered in vain.”

The following is an exact copy of the letter written by the deacons of the native Congo church at San Salvador, enclosing an order for

£33 14s. 3d.

“San Salvador Station, B.M.S.,  
“Congo River, S.W. Africa,  
“December 30th, 1891.

“DEAR SIR,—As a church here we feel very thankful that the Gospel has come to our country. Since it came to us it has done us much good and made us very happy, so we thought we would like very much to give something to

help you to send out more missionaries to take the light of the Gospel to those that are in benighted lands like ours. Therefore we heartily made a collection, and collected a sum of £33 14s. 3d.

"Kivitidi and I send it, on behalf of the church. Do accept it as our thank-offering to your *Centenary* Fund of the Baptist Missionary Society.

"We are, on behalf of the Church,

"To A. H. Baynes, Esq."

"KIVITIDI, } Deacons.  
"NLEKAI, }

The following is a list of the contributors, and of their contributions, sent with the foregoing letter from the native church:—

No.	Name.	Description of Goods paid.	Native Value.		
			Dollars.	£	s. d.
<b>Men.</b>					
1	Matoko	... 1 pig and one piece of cloth ...	16	3	4 0
2	Kalandenda	... 2 pieces cloth ...	8	1	12 0
3	Kivitidi	... 100 large ferret bells ...	5	1	0 0
4	Nlekai	... 1 piece Turkey red twill ...	4	0	16 0
5	Ndonzwau	... 1 " trade handkerchiefs ...	4	0	16 0
6	Elembe	... 1 " red baft ...	3	0	12 0
7	Vita	... 1 " " ...	3	0	12 0
8	Diakenga	... 100 strings beads and 1 piece handkerchiefs ...	3	0	12 0
9	Mpondo	... 1 piece white drill ...	3	0	12 0
10	Senulembwa	... 1 " " ...	3	0	12 0
11	Mauwele	... 1 flannel shirt ...	2½	0	10 0
12	Diongwa	... 1 piece handkerchiefs ...	2	0	8 0
13	Matata	... 1 " " ...	2	0	8 0
14	Suvusu	... 150 strings beads ...	1½	0	6 0
15	Elembe	... Fowls ...	1½	0	6 0
16	Mpombolo	... 1 piece prints ...	1	0	4 0
17	Dika	... 1 " red baft ...	1	0	4 0
18	Mingedi	... 1 " " ...	1	0	4 0
19	Etalanga	... 1 piece scarves ...	1	0	4 0
<b>Women.</b>					
20	Nembamba	... 1 keg gunpowder ...	6	1	4 0
21	Wavatidi	... 2 pieces red baft ...	6	1	4 0
22	Mpuna	... 1 piece red baft, 200 beads ...	6	1	4 0
23	Lau	... 1 basket ground nuts and two fowls ...	4½	0	18 0
24	Fotelwa	... 1 piece Oxford check ...	4	0	16 0
25	Ponta	... 1 " " " ...	4	0	16 0
26	Umba	... 1 piece prints ...	4	0	16 0
27	Mianza	... 1 " trade cloth ...	4	0	16 0
28	Mansanga	... 90 large ferret bells ...	4½	0	18 0
29	Nengudi	... 3 baskets ground nuts ...	3	0	12 0
30	Mbaujikisa	... 300 strings beads ...	3	0	12 0
31	Nkidiaka	... 1 piece red baft ...	3	0	12 0
32	Mansonso	... 1 " " ...	3	0	12 0

Women.			£	s.	d.
33	Menga...	... 10 yards red baft ... ..	2½	0	10 0
34	Ntadila	... 10 " " ... ..	2½	0	10 0
35	Soloka...	... 1 basket nuts, 200 beads ... ..	3	0	12 0
36	Luvuma	... 150 beads, 1 piece cloth ... ..	2½	0	10 0
37	Nkiamindele	... 1 piece blue baft ... ..	2	0	8 0
38	Ntinu a Nximba	1 " scarf ... ..	2	0	8 0
39	Tonba ...	... 2 baskets nuts ... ..	2	0	8 0
40	Dima ...	... Fowls ... ..	1½	0	6 0
41	Mona ...	... 1 piece red baft ... ..	1	0	4 0
42	Mwaku	... 1 " " ... ..	1	0	4 0
43	Mwanji	... 1 " " ... ..	1	0	4 0
44	Kinsukulu	... 100 strings beads ... ..	1	0	4 0
45	Mayeto	... 100 " " ... ..	1	0	4 0
46	Mr. and Mrs.				
	Phillips	... Cash ... ..	10	2	0 0
47	Mr. and Mrs.				
	Lewis	... Cash ... ..	10	2	0 0
	Small sums	... Various... ..	3½	0	15 3
		Dollars ...	167¼		
	Centenary card collected by Nlekai (No. 44,194)	...		0	5 0
					<u>£33 14 3</u>

CONTRIBUTIONS FROM WATHEN STATION.

The Rev. W. H. Bentley writes from Wathen (Ngombe) Station:—

"Nlemvo is writing to you with this to forward to you the donations of our young people here to the Young People's Centennial Fund. When your letter came I mentioned the matter to Nlemvo, and he took it up heartily, and talked it over with the boys. He headed the list with 13s. 4d., and asked the others to follow; his wife and the girls also added their share, and now you see the outcome. Beside mentioning it to Nlemvo we have said nothing to any of them and have exercised no pressure. It is very gratifying to us to see what they have done. I believe that it will give you pleasure too."

The letter from Nlemvo is as follows:—

"MY DEAR MR. BAYNES,—We heard that next year is the hundred years' birthday of the B.M.S., and that people are putting money together for the B.M.S., so we all, boys and girls, put this little money together and send it to you for the birthday of the B.M.S., to let you know that we thank God very much for all that He has done for us through the B.M.S., and we hope that God will give you power to do His work and send missionaries out to all people and tell them about Him.

"I must tell you a little about our work. You know that at Ngombe we cannot get any people to preach to, except the schoolboys and girls, and also to the workpeople; so we sometimes go into the towns and preach to the people about the love of Jesus Christ; and sometimes when the people come together,

some will listen good to the teacher and take all in his heart, and some will listen and find a fault with God—that is, they say, Why does God let us die if He loves us, and if God loves us, why does He let Satan tempt us? But we tell them all we can to make them believe that God loves us, and that He wishes us to turn our hearts to Him.

“I hope that our friends will not forget to pray to God for this work in Congo, because we know that God is doing His work among the people here, and I am glad to say that some people are wishing to be God’s people, and give themselves to Him now. We all send you our compliments.—Yours respectfully,

“To A. H. Baynes, Esq.”

“MANTANTU, DUNDULU, NLEMVO.

CONTRIBUTIONS FROM LUKOLELA.

The Rev. A. E. Scrivener writes from Lukolela, on the Upper Congo River :—

“DEAR MR. BAYNES,—Your letter respecting the Centenary of the Society reached us a few weeks ago. We determined to bring the matter before our schoolboys, the following list of contributions being the result :—

Lobungiwengo . . . . .	1 fathom white baft.....	worth	15 brass rods.
Mompolenge . . . . .	2 arrows, 1 spear . . . . .	”	8 ”
Mokolobilengwa . . . . .	1 marimba . . . . .	”	10 ”
Oboikuna . . . . .	1 mat . . . . .	”	4 ”
Eyunga . . . . .	1 fathom glazed prints . . .	”	20 ”
Ngaiminone . . . . .	4 pieces grass cloth . . . . .	”	8 ”
Bungwalanga . . . . .	1 piece ” . . . . .	”	2 ”
Boketu . . . . .	2 pieces ” and } . . . . .	”	3 ”
	1 roll of camwood }		
Ngoi . . . . .	4 brass rods . . . . .		4 ”
Bayinangusi . . . . .	Piece of cloth . . . . .	”	15 ”
Lotumba (Jack) . . . . .	” ” . . . . .	”	15 ”

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Lusala Kavundi (Congo native teacher) . . . . . £2.

One hundred and four brass rods are worth five shillings, so our boys will deserve a Centenary medal, which please send, so that I may hang it in our school. The wages of the boys respectively do not exceed twenty rods per month, and their greedy owners in the towns manage to secure nearly the whole. You will, therefore, see that the gifts, though small from an English standpoint, really represent a considerable sum here.”

We have also received from our missionaries on the Congo for our Centenary Fund, £136.

At the date of going to press the Centenary Fund stands at

**£54,750 1s. 2d.**

During the last month we have been forwarding specimen copies of our Special Centenary Collecting Books to our missionary representatives in the churches. We trust our friends will not hesitate to use these books, though, in some cases, the amount contemplated—viz.,

**£13 2s. 6d.,**

the original collection taken at the formation of the Society—may be felt too large a sum to obtain.

The Special Centenary Service of Song, "Daybreak on Heathen Darkness," of which we gave particulars last month, can be obtained at 4d. per copy, or in quantities of fifty and upwards at half-price (postage extra at the rate of 10½d. per fifty), of the publishers, Rev. John Burnham, Brentford; Sunday School Union, 56, Old Bailey; West London Sunday School Union, 133, Edgware Road, W.; and Messrs. Weeks & Co., 16, Hanover Street, Regent Street, W. Hymns only, 3s. per hundred; by post, 3s. 4½d.

#### MEDALS.

A wish has been expressed that Centenary medals should be struck in superior metals for those friends of the Society who might like to possess them. We have consequently ascertained that one in copper-bronze could be supplied at a cost of two shillings and sixpence; in silver, ten shillings; and in gold, 22 carat, eight pounds. These, however, will only be procured for those who specially instruct us to order them, and requests should be sent at once to the Mission House.

#### REPRINT OF CAREY'S PAMPHLET.

A second edition of this famous pamphlet has just been issued at the small cost of eightpence, which can be obtained from the publishers, Messrs. Hodder & Stoughton, Paternoster Row, or at the Mission House.

Will our readers take particular notice of the dates on which, according to previous announcement, the great

#### PUBLIC CENTENARY MEETINGS

are to be held, viz. :—

On MAY 31st, 1892, at NOTTINGHAM,

On JUNE 1st, at LEICESTER,

On JUNE 2nd and 3rd, at KETTERING,

these three places being historically memorable in the formation of the Society.

On SUNDAY, OCTOBER 2nd,

that being the actual date of its origin, it is recommended Special Centenary Sermons should be preached and Special Centenary Offerings taken in every Baptist Chapel in this land and in our Colonial Dependencies.

On OCTOBER 4th and 5th

important Meetings in continuation of the Centenary Celebration will take place in

#### THE METROPOLIS.

Details of the arrangements in connection with all these Commemorative Services will be published in due course.



## THE CLOSE OF THE FINANCIAL YEAR.

**W**E desire to call the special attention of all our friends, and particularly of treasurers and secretaries of Missionary Auxiliaries, to the approaching close of our **Financial Year on the 31st of the current month.** We shall be thankful if remittances can be forwarded in by that date.

We urgently need all the help our friends can send. The cash receipts on General Account up to the 31st January show a falling off, as compared with the receipts of **last year** to the same date, of

**£889 Os. Od.,**

while the expenditure for the year current is **larger** than it was last year.

Remittances should be sent to Alfred Henry Baynes, and all cheques, drafts, post-office orders, and postal orders made payable to his order and crossed Barclay & Co., and sent to the Mission House, 19, Furnival Street, Holborn, London, E.C.

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### The Centenary Special Prayer Meeting.

**W**ILL the friends of missions kindly note that throughout this, the Centenary Year, it has been decided to hold a Special Meeting for Prayer in the Library of the Mission House, every Thursday morning, from eleven to twelve o'clock? Friends from the provinces will be heartily welcomed to take part, and ministers will greatly oblige by announcing the meetings from their pulpits. It is intended that the meetings shall partake of a general as well as of a special character, and it is with much pleasure we announce that representatives from the various missionary societies have expressed their readiness to unite in prayer for the extension of the Redeemer's Kingdom. The following gentlemen have kindly promised to preside on the undermentioned Thursdays:—

- March 3.—Rev. J. T. Wigner, of Brockley Road Chapel.  
 „ 10.—General Noble, of the Church Missionary Society.  
 „ 17.—Donald Matheson, Esq., of the Presbyterian Church of Scotland.  
 „ 24.—B. Broomhall, Esq., of the China Inland Mission.  
 „ 31.—Rev. James Baillie, of Bloomsbury Chapel.  
 April 7.—Rev. John Sharp, M.A., Secretary of the British and Foreign Bible Society.  
 „ 14.—Rev. J. B. Myers, Association Secretary.  
 „ 21.—Rev. T. Barrass, of Peterborough.

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On Sunday, November 15th, at Calcutta, Mrs. Leslie, widow of the late Rev. Andrew Leslie, for many years missionary at Monghyr, and afterwards pastor of the Circular Road Church, Calcutta, entered into rest after a long life of patient and self-sacrificing service for Christ. The Rev. George Kerry, writing of her decease, says:—“Thus is broken one more of the few remaining links which connects the present generation of missionaries with the past.”

## Baptist Missionary Society.

ANNIVERSARY SERVICES, 1892.

**T**HURSDAY MORNING, APRIL 21st.—INTRODUCTORY PRAYER MEETING, MISSION HOUSE, FURNIVAL STREET, HOLBORN. The Rev. THOMAS BARRASS, of Peterborough, will preside and deliver an address. Service to commence at half-past ten o'clock.

LORD'S DAY, APRIL 24th.—ANNUAL SERVICES in the various chapels of the metropolis.

MONDAY EVENING, APRIL 25th.—BIBLE TRANSLATION SOCIETY. The ANNUAL MEETING will be held in the LIBRARY of the MISSION HOUSE. Chairman: W. WILLIS, Esq., Q.C. Speakers: E. B. UNDERHILL, Esq., LL.D.; Revs. W. G. ARMSTRONG, of Burmah, and H. A. LAPHAM, of Ceylon.

TUESDAY MORNING, APRIL 26th.—ANNUAL MEMBERS' MEETING, MISSION HOUSE, FURNIVAL STREET, HOLBORN. Chair to be taken at half-past ten o'clock by J. B. MEAD, Esq., of Brockley, New Cross.

TUESDAY EVENING, APRIL 26th.—PUBLIC MISSIONARY SOIRÉE, in the CANNON STREET HOTEL. ALFRED THOMAS, Esq., M.P., East Glamorgan, to preside. Addresses will be delivered by the Revs. J. S. WHITEWRIGHT, of China; W. J. PRICE, of India; and W. H. BENTLEY, of the Congo. Tea and Coffee from half-past five to seven o'clock. Tickets for Soirée, one shilling each, to be obtained at the Mission House, 19, Furnival Street, Holborn. *Note*.—As a large attendance is anticipated, early application for tickets is requested.

WEDNESDAY MORNING, APRIL 27th.—THE ZENANA MISSION IN INDIA.—ANNUAL MISSIONARY BREAKFAST, in the LARGE HALL, CANNON STREET HOTEL, at a quarter to nine o'clock. Chairman: W. R. RICKETT, Esq., Treasurer Baptist Missionary Society. Speakers: Miss ROSE GREENFIELD, of Ludhiani; and ARTHUR BRIGGS, Esq., J.P., of Rawdon (recently returned from India). Tickets, 2s. 6d. each, to be had of the Secretaries, or at the Mission House.

WEDNESDAY MORNING, APRIL 27th.—ANNUAL MISSIONARY SERMON. Preacher: The Rev. RICHARD GLOVER, D.D., of Bristol, in Bloomsbury Chapel. Service at twelve o'clock.

WEDNESDAY EVENING, APRIL 27th.—SPECIAL MISSIONARY SERMON TO YOUNG MEN, in the CITY TEMPLE. Preacher: The Rev. ARTHUR T. PIERSON, D.D. Service to commence at half-past seven o'clock.

THURSDAY EVENING, APRIL 28th.—ANNUAL MEETING in EXETER

HALL. Chair to be taken at six o'clock by the Right Hon. Lord REAY, late Governor of Bombay. Speakers: The Revs. J. LAWSON FORFEITT, F.R.G.S., of the Congo; C. SYLVESTER HORNE, M.A., Kensington; and A. G. JONES, of China. Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

FRIDAY MORNING, APRIL 29th.—MISSIONARY BREAKFAST CONFERENCE, in the LOWER HALL, EXETER HALL. Chairman: W. R. RICKETT, Esq. Introductory paper by the Rev. WALTER HACKNEY, M.A., of Birmingham. Pastors, deacons, and all officers of missionary associations, Congregational, Sunday-school, and Juvenile, are invited to be present. Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

FRIDAY EVENING, APRIL 29th.—THE YOUNG PEOPLE'S MISSIONARY MEETING, for Sunday-school teachers, senior scholars, and young people, in EXETER HALL. Chair to be taken at seven o'clock by WALTER MICKLEM, Esq., M.A. Speakers: The Revs. J. A. CLARK, of the Congo; HERBERT J. THOMAS, of India; and DAVID DAVIES, of Brighton. Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

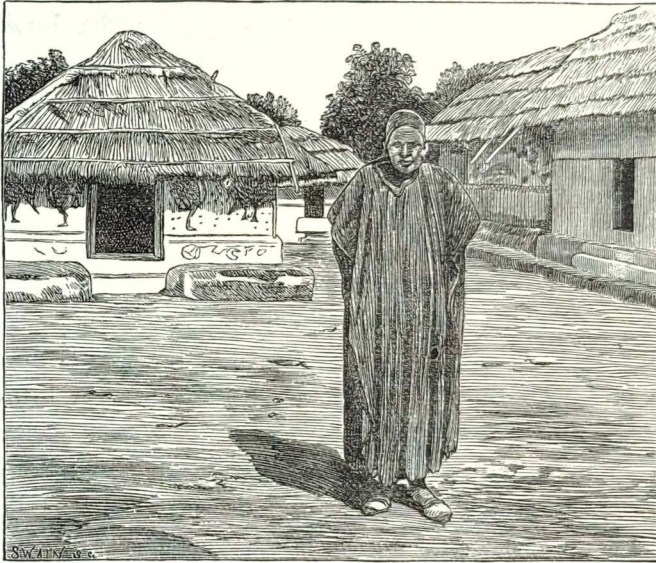
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## Hindu Monastery at Poree, Orissa.

THE monastery represented in the engraving is situated near the Gundecha Temple, or Juggernath's Garden House. It is a good deal frequented by pilgrims passing to worship, and feed the many large turtle kept in a spacious tank quite near, which turtle, the Brahmins in charge say, "brought on their backs, from a long distance, all the stones of which the great temple is built." The monastery contains a number of small thatched buildings, most of which are the shrines of idols, the largest being dedicated to the Kalunkee, or tenth incarnation of Vishnu, who is to close the age of darkness and introduce that of truth and righteousness. The Mohunt, or Abbot, standing in front, who is well known to the Cuttack missionaries, is of the Brahminical caste, and founder of the monastery. He professes to have no faith in idolatry, though, as a means of livelihood, countenances it. He is a shrewd, intelligent man, and has a hobby for collecting Christian books, which he carefully preserves and has read to him frequently by one of his disciples. He has a large amount of Christian knowledge, and is familiar with portions of the Apocalypse, and prides himself on understanding its symbols and prophetic teaching better than the missionaries, whom he once compared to "donkeys carry-

ing on their backs sandal-wood, but knowing nothing of its agreeable scent." He maintains that the vision of Rev. xix. 11, 12, 15, refers to the tenth incarnation of Vishnu. Strange to say that this incarnation is described as a man with long arms, mounted on a white horse, holding in his hand a two-edged sword. Of all the Hindu incarnations, this is the only one whose object in coming into the world is described as a noble and useful one. It is the opinion of some that the writer of the Kolinkee Shastra had either seen the 19th chapter of Revelation or had heard of its contents from others.

A special interest attaches to the abbot of this monastery from the fact



THE ABBOT OF GUNDECHA.—(From a Photograph.)

that he placed Christian books in the hands of two of his disciples (intelligent young men, well read in the Shastras), with the request that they would carefully read them—never for a moment imagining that this would prove the first step in the way of their obtaining a saving knowledge of Christ. One of these, a Brahmin by caste, "Balla Krishna Ruth," has been for some time a devoted and efficient preacher of the Gospel to his countrymen; the other, "Bancha Nidhi Mahapatra," of the writer caste, has rendered valuable service as superintendent of the Cuttack Book-room and colporteur. The history of these two young men illustrates how, in India, God is carrying on His work in the most unlikely places, and by agencies unknown to the Church.

**“Blessed are the Dead that die in the Lord.”**

**A**T the last meeting of the Committee, the officers reported the lamented decease of the following devoted and generous friends of the Mission :—

Lady Peto, Mrs. JAMES BENHAM, Mr. HUGH ROSE, and the  
Rev. C. H. SPURGEON,

and the Secretary was requested to convey to the bereaved families, in the name of the Committee, a very heartfelt and respectful expression of deep sympathy, and an assurance of the earnest prayers of the Committee on behalf of the sorrowing relatives for Divine comfort and support in this season of sore grief and loss.

With regard to the decease of the

Rev. C. H. SPURGEON,

the following Memorial Minute was moved by the Rev. T. Graham Tarn, of Cambridge, seconded by the Rev. W. Landels, D.D., of Edinburgh, and adopted unanimously :—

Resolved: “That we, the Committee of the Baptist Missionary Society, have heard with feelings of profound sorrow and regret of the death of our esteemed and beloved brother, the Rev. C. H. Spurgeon, and desire to tender our heartfelt sympathy to Mrs. Spurgeon and the members of the bereaved family, and also to the Metropolitan Tabernacle Church, in the irreparable loss which they have sustained. We give glory to God for the extraordinary gifts with which our brother was endowed, for the grace which led him to employ those gifts with such rare devotion in the service of God and man, and for the unspeakable blessing which rested upon his labours. In common with the whole of Christendom, we gratefully acknowledge the vastness of the gift which God bestowed upon the Universal Church through his life and work.

His incorruptible integrity and his unswerving fidelity to his conceptions of truth and duty, his force of character and resoluteness of will, his burning indignation against evil and his passion for souls, his childlike simplicity and unaffected humility, his wealth of love and ardour of zeal, his broad human sympathy and open-handed generosity, united in a splendid completeness of character which commanded our admiration and won our love. We contemplate with gladness the influence of his unparalleled career as a minister of the Gospel, preaching with undiminished popularity and success for more than thirty years to the largest congregation ever continuously gathered into any house of prayer, and preaching by means of the Press to a vastly larger audience scattered over the whole world—thus conveying to multitudes the message of salvation, and comfort, and undying hope. Conspicuous for fidelity to the fundamental truths of the Gospel, for robustness of style, and for intensity of spiritual power, his ministry has been one of the greatest religious forces of the century, and the Church of Christ is largely indebted to him for strong impulses in the direction of spirituality and aggressive enterprise, and for the noble manner in which he embodied the spirit of the Gospel in philanthropic care for the widow and the orphan.

“In particular, we desire to record our gratitude for the services so generously rendered to this Society. For many years he was an honoured member of this Committee, and, despite the pressing claims of his own work, he frequently rendered valuable help to the Society by his powerful advocacy of its claims in the pulpit and on the platform; while amongst its workers in heathen lands is a goodly band of men who received their training in the Pastors’ College.

“All Christian institutions which received his support are appreciably the poorer through his departure, and we fervently pray that a double portion of his spirit may rest upon us, that the memory of his life may be an abiding inspiration to the rising manhood of the Church; and that, amid the losses occasioned by death, God may raise up men of ample equipment and quenchless enthusiasm to carry forward His work, and fulfil the sublime purposes of His grace and love.”

## Gonawala Chapel, Ceylon.

(See *Frontispiece*.)

**G**ONAWALA is one of our largest stations in Ceylon, and is about eight miles from Colombo, in the same direction as Keldniya. It was commenced in the time of Mr. Daniel. The old chapel having become too small, that shown in the picture was built and paid for without any assistance from the Society, and opened in December, 1872. It is commodious and pleasantly shaded by cocoa-nut palms. The bell hanging in the turret over the front gable was the gift of our good friend, Mr. Stiff, of Lambeth.

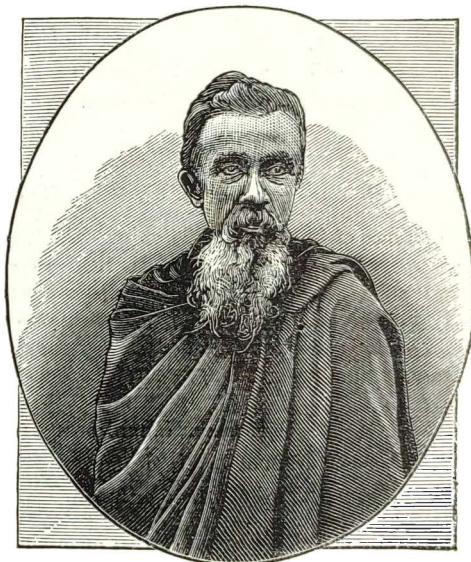
It is confidently expected that the church will shortly become entirely self-supporting, conjointly with another a few miles away.

### A True Disciple.

**T**HE Rev. Herbert Anderson, of Calcutta, reports : " In November I baptized a Mohammedan convert, by name Abdur Rahim, and in the fire of constant persecution he is proving himself a true disciple of his Lord. He followed us one day, after listening to the preaching in the square, and his honest face made me feel drawn to him immediately. For six months he came and received instruction, and, upon his desiring baptism, we felt he was thoroughly fitted to receive that ordinance. He has been the trusted servant of a Mohammedan master. On the evening of the Sunday on which he came to be baptized, his master inquired, on his return, where he had been, and, upon hearing, he was beaten and cast out of his house. On the next day he came to me, and while he was recounting the facts who should appear at my door but the master himself. It seems he is an employer of some hundred or more coolies, and Abdur has been his bookkeeper, keeping all the accounts of loans and payments to these men. Upon his not turning up to work as usual on the Monday, his master became alarmed, knowing that the coolies might be able to cheat him at the end of the month out of a good many rupees, unless the account books were explained to him. He had therefore been scouring Calcutta, and after four hours' search he was directed to Intally, where the baptism took place, and from thereon to my house. I told Abdur that he should return and do what his master wanted, and he was quite ready to do it, though he knew it meant going among men who would certainly swear at him, and might ill-treat him. He came to me the next day to say his master had asked him to stop on to the end of the month, that he might get someone to get into his work in the meantime, and he had promised he would, although it meant constant petty persecution. His rice is given him to eat apart in one corner, because the others cannot eat Christian's swine flesh. He had been coming to church on Sundays, and has in consequence lost 4½ annas (sixpence) from his wages. Neither will his master let him read his Bible, of which he has bought a copy (12 annas). Thus Abdur is showing clearly that it is from conviction he has become a Christian, and his actions are speaking well for the sincerity of his change of faith."

## Baboo Nilumber Mookerjea.

**T**HIS brother has worked for nearly thirty years in our Mission ; and is one of the humblest, most persevering, and best of native evangelists. He is now descending the hill of life, but he is as cheerful and patient and hopeful as ever. His whole face lights up with delight when he meets one, whether it be in his cottage or by the wayside. Of the ten children God has given him one is an assistant missionary of real ability, and two are wives of evangelists. His wife is a capital worker in connection with the Zenana Mission, being quite an able teacher and



BABOO NILUMBER MOOKERJEA.—(*From a Photograph.*)

disputant among the heathen villagers. For many years past this devoted brother has been supported by the contributions of the Sunday-school at Denmark Place Chapel, Camberwell.

Our brother was born in Jessore, but he has not lived there for more than thirty years. And this is one of those facts that make it so difficult to gauge the results of work in any given district, for our brother has never been reckoned among the fruit gathered there. Thus native Christians are constantly migrating to different parts of India and doing service for the Master. Nilumber Baboo's son, now labouring in Dacca, was educated here in Barisal, and trained as a preacher in Serampore. Such facts could be multiplied, but they would not affect the attitude of those who are determined to find fault.

Barisal, East Bengal.

ROBERT SPURGEON.



## The Congo Mission.

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### A FUNERAL DANCE AT BOPOTO, ON THE UPPER CONGO RIVER.

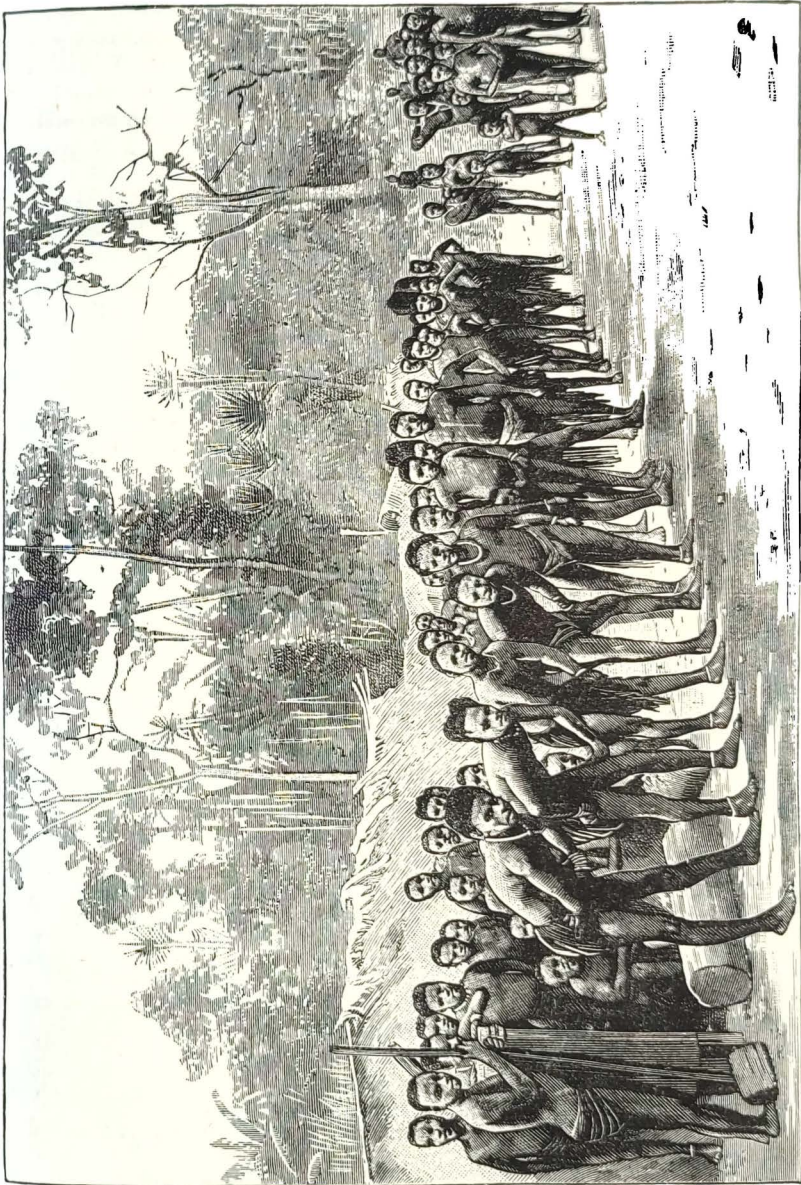
**T**HE Rev. F. R. Oram writes :—" This engraving is from a photograph taken at Bopoto of a funeral dance, showing a fairly representative group of Bopoto people. One of the tall dance-drums stands at the extreme left of the picture. When several drums are beaten simultaneously and the people sing at the top of their voices, the noise is deafening. Dancing is the chief amusement of the Congo people, and a funeral is always considered to be a very fit occasion for a big dance and plenty of palm wine. It is indeed a strange and sad sight."

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### The Orissa Missionary Conference.

**T**HE Annual Conference of the Orissa Mission was held this year in Cuttack, commencing on Sunday, November 8th. Sessions were held throughout the following ten days, except Sunday. The sittings had been anticipated by many with lively interest, inasmuch as they were to inaugurate a new era in the history of the Mission, established now for seventy years. In other words, we were to meet for the first time as the Orissa Conference of the Great Baptist Mission which celebrates its Centenary next year. For English "General" and "Particular" Baptists *as such* survive no longer but dropping the "G" on the one hand and the "P" on the other hand, determined henceforth to be known only as *Baptists*; thus creating a union in the consummation of which their Foreign Missions have taken the lead. And so at an early sitting the following resolution anent the late amalgamation was carried unanimously: "We record with satisfaction the recently completed fusion of the two Baptist Missionary Societies, and pray that the United Society may receive the divine blessing in largely increased activity and usefulness in all its different fields of labour; and in respect to Orissa, we earnestly appeal for an early and large reinforcement of our European staff. We urge this the more warmly as Baptists are up to the present the only Missionaries at work in the Province, and there are important centres of population that still remain unoccupied."

The public services connected with the Conference commenced, as we have said, on Sunday morning, November 8th, when Mr. Lacey, of Berhampore, preached the opening sermon, in Oriya, from the words—"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God" (Romans i. 1). In the afternoon of the same day Babu Kopileswara Das preached the second sermon, in Oriya, from John x. 16: "And other sheep, I have which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold and one Shepherd"—beautiful words helpfully interpreted. In the evening Mr. Vaughan, of Sambalpur, became responsible for a sermon in English,



A FUNERAL DANCE, DOFOTO.—(From a Photograph.)

and, at short notice, I believe, spoke to us to good purpose from the words—"Thou shalt call His name Jesus, for He shall save His people from their sins," taken together with Luke xxiv. 21, "But we trusted that it had been He which should have redeemed Israel." Large congregations assembled at all these services, notably in the afternoon, when perhaps a larger congregation of native Christians was assembled than could be gathered in any town in Bengal.

The business sittings commenced on the following Tuesday morning with the arrival of Mr. Kerry from Calcutta, and were all held in the Mission College. But it was at the subsequent public meetings that the enthusiasm of the greater number was aroused, and at many of these a singular and often precious consciousness of the Saviour's presence was realised. With one exception, the whole of these meetings were held in the spacious Mission Chapel.

On Tuesday evening Mr. Lacey presided at the Conference Prayer Meeting, and gave an address on "Holiness," which, it was pointed out, was not an unlovely or sickly form of goodness, but likeness to Christ, and to be achieved not less truly in stout performance than in meditation and prayer; but to be perfected withal, by the grace of Christ and in the fear of God (2 Cor. vii. 1). The address was preceded and followed by brief and fervent prayers.

The Annual Missionary Meeting, usually one of the best, was held on Thursday. Mr. Kerry, the esteemed Indian Secretary and Treasurer of the Mission, occupied the chair, and addresses were delivered by Babu Niladri Naik on "How can we enlist the sympathy and support of the young in our Missionary work?" by Mr. Vaughan on "The part native Christian women can take in helping us in our Missionary work"; and by Babu Shem Sahu on "The amalgamation of the two Missionary societies and the celebration of the forthcoming Centenary." Great good should result from this splendid meeting.

On Friday evening the Annual Temperance Meeting was held, and, as twenty-seven persons remained at the close to sign the pledge, it might be considered a distinct success. J. R. Swinden, Esq., foremost in the support of every Christian enterprise in the district, took the chair, and an Oriya, a Bengali and an Englishman advocated the claims of a cause that wins fresh adherents every year.

But no mission is abreast of the times without its "forward movement," and in Cuttack this was represented in a great revival meeting, on Saturday night. Mr. Vaughan presided. The addresses resolved themselves into earnest appeals to such as were *nominal* Christians, and were made respectively by Babus Bala Krishna Rath, Joseph Fullerton, of the American Baptist Mission, and Doli Patra.

The Sunday succeeding also was a season of hallowed fellowship, witnessing our united Communion service; which was followed in the evening by the Annual Conference Sermon in English, preached this year by Mr. Kerry, of Calcutta, "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth," formed the text which inspired a sermon, the memory of which will be cherished in the minds of many for a long time to come.

And, then, on Tuesday evening, the 17th of November, the Conference was fitly brought to a close by a united prayer and praise meeting, at which hymns were sung and prayers were offered in Oriya, Telugu, and English.

ROBT. L. LACEY.

## A Barisal Students' Association.

**W**E are pleased to insert the following cheering letter from the Rev. A. Jewson:—

“Mission House, Barisal.

“MY DEAR MR. BAYNES,—For many years Barisal has been noted for one of the best Government schools in Bengal, and has attracted students from all the districts round. Some ten years ago, as the school accommodation was insufficient, the Government asked the gentlemen of Barisal to supply the need. A Hindu gentleman, named Aswini Kumar Datta, gave up his practice as a pleader and started a school, which has gradually grown into a second-grade college, and is called the Braja Mohan Institution. Some four years ago a Brahma gentleman started another school, which he rapidly developed into a first-class college. It is called the Ram Chunder College. These two rival colleges accept very small fees, and from promising students often take no fee at all; consequently many young men are attracted to Barisal.

“Since my return to India I have seen a good deal of these students, and a warm attachment has sprung up between us. Perhaps an account of what I am doing for them will not be uninteresting. A few months ago the ‘Barisal Students’ Association’ was formed. At its first meeting, Batu Aswini Kumar Datta was elected president, and Mr. Carey and I being present were elected members. The association holds its sessions once a fortnight. I have taken an active part in all the meetings, and have given two lectures. Last month two principal teachers from each of the three schools—the president, the secretary, and I—were elected as a special ‘Purity Committee.’ In our committee meet-

ing indubitable evidence was given of the great need for purity-work. And at the last meeting I gave an address on ‘Purity’ to about four hundred students.

“The Bengali nation is just now lamenting the death of their two distinguished fellow-countrymen, Iswar Chunder Bidyasagar and Dr. Rajendra Lal Mitra. When the sad news reached Barisal a public meeting was called, and being asked to address it, I urged the students to copy Bidyasagar in his noble efforts for social reformation and the re-marriage of widows.

“A HINDU PREACHER.

“Last week a celebrated Hindu preacher was in Barisal, so I went to hear him. I had never before attended a lecture in the ‘Hall for the Preservation of the Hindu Religion,’ and I felt strange, as I sat cross-legged on the floor in the midst of so many Hindu gentlemen, facing the lecturer—a weird figure, who leant his bare chest against the reading desk, and often raised his long, gaunt, unclothed arms over his head, and whose pig-tail, sacred thread, and necklace of big seeds were the only articles of clothing to be seen, except when he raised his sheet to wipe the perspiration from his brow. The lecturer’s contention was that Hindus are believers in one God, who is possessed of numberless and unlimited powers, of which powers no man can think of any two at exactly the same point of time, and, therefore, in order to grasp God with heart and mind, it is necessary to make images to represent the various powers of God and to worship them in turn. I

answered the lecturer in a letter to the vernacular paper, and have also published the letter in the form of a tract. In it I show that we ought to worship, not the powers of God, but the God who wields the powers; and while admitting the lecturer's statements, I press the second commandment of the Decalogue upon my readers.

"Besides these fugitive efforts, we are daily pressing the sale of Christian literature, and have sold some hundreds of rupees' worth to students. Mr. Carey is carrying on a very successful Sunday-school for students, and I have a Bible-class every Saturday. In the Preaching Hall there is also a service for students every Sunday evening.

"It is very interesting to notice that a schoolboy seldom reads an essay without referring to Jesus; and the highest

praise they know how to bestow on one is to say 'he leads a truly Christ-like life.' Professions of love for Jesus are in every mouth. The time would fail me if I attempted to tell you of immoral entertainments which have been discountenanced by these students, and of licentious exhibitions stopped by them in their own homes, and of persecution endured in their efforts to enlighten the minds of their mothers and young wives.

"'First the blade, then the ear, and then the full corn in the ear,' is what the Master leads us to expect. With all the readers of the HERALD we also desire to hasten the *harvest*, and we ask them to help us hasten it by their prayers.

"I am, yours affectionately,

"A. JEWSON.

"A. H. Baynes, Esq."

## Zenana Mission.

THE COLLEGE, REGENT'S PARK,

February, 1892.

**M**Y DEAR MR. BAYNES,—As you kindly inserted in the HERALD three months ago an earnest letter from Miss Tritton about our needs and anxieties, will you allow me to tell you some of its results, for which we have great reason to "thank God" and "take courage"?

Not only has it led to the starting of two or three prayer-meetings in London and elsewhere, but we have received two donations of £50 each from friends whose hearts were moved by reading it; and one of our most constant and liberal supporters has promised a donation of £500 before our financial year closes, expressing a hope that others may be induced to do likewise, and feeling anxious that the efforts for the Centenary Fund shall not diminish the receipts and work of our Association.

And so, with full trust in God to provide for and bless His own work, and confidence in the real interest and generosity of our friends, we must labour on, thankful for the privilege of doing so, and neither faint-hearted nor weary even in anxiety or difficulty.

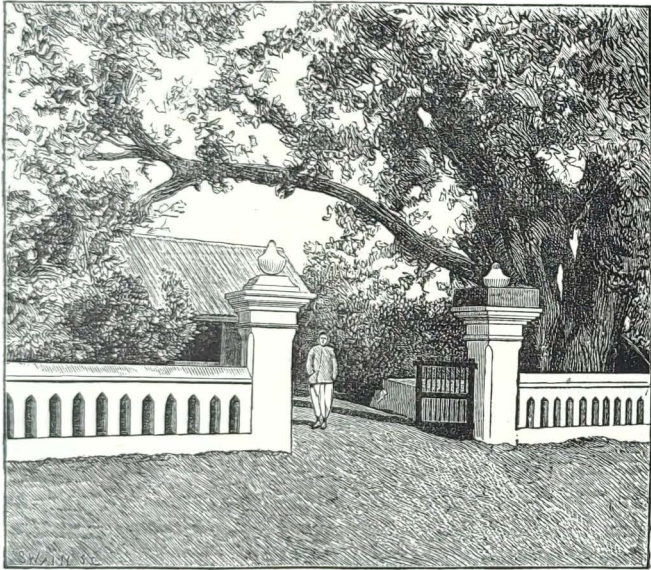
I feel sure the kind and earnest sympathy you have always given us may be my excuse for troubling you with this.

Yours very sincerely,

AMELIA ANGUS, Hon. Secretary.

## The Christian Book-Room, Cuttack, Orissa.

**B**UILT on the site of the first Mission Chapel, this is a neat, substantial building, forty feet long by twenty wide, with a verandah in front. It stands in the centre of a large compound, laid out in shrubs and trees. On the north side is a spacious tank, surrounded by cocoa-nut trees. This tank is often visited by alligators. A Christian widow, when in the act of dipping [in her water-vessel, had her arm wrenched off by one. Happily she was rescued by men who were passing.



BOOK-ROOM, CUTTACK.—(From a Photograph.)

It was completed and opened with an appropriate service on November 25th, 1878. Dr. Buckley presided, and gave some historical information regarding the spot, once the site of a heathen temple dedicated to the impure worship of Sebo, and afterwards of the Mission Chapel, the oldest Protestant place of worship in Orissa, where, for nearly half a century, the Gospel was faithfully proclaimed in Oriya and in English. It was stated that the newly erected building would not only be used as a depôt for the sale of Christian books in English, Oriya, Bengali, and other languages, but also as a reading-room and centre for preaching the Gospel. Prayer

was offered on this interesting occasion in five different languages—viz., Oriya, Hindustani, Tamil, Telugu, and English. The book-room is most favourably situated for the special service it is designed to render. Its position, by the side of a great thoroughfare, between and near the two principal bazaars of the town, with its trees' cool shade and abundant supply of water, renders it an attractive object to the many who pass that way; while the platform of masonry round the stem of the wide-spreading banyan-tree (seen to the right of the entrance) furnishes a cool retreat to the weary traveller, and a convenient place for conversation with, and preaching the Gospel to, those who assemble. The book-room is open from 7 to 10 a.m. and from 4 to 8 p.m. daily, Sundays excepted.

The figure visible in the gateway is that of the assistant in charge at the time when the photograph was taken. His name is "Banca Nidhi Mahapatro." He is one of the two disciples of the Abbot of the Puri Monastery, who obtained his first knowledge of Christianity from books given to him by the Abbot (whose portrait appears in this issue of the *HERALD*), with the request that they should be carefully read. In the last report of the Orissa Mission, it is stated that the book-room continues to be a useful agency, disseminating good and healthy literature among the people. The sales during the past year amounted to 728 rupees. Cheap publications of the Christian Vernacular Education Society, Madras, have been introduced. The publications of the Religious Tract Society are still highly appreciated, and many of their cheap reprints have been sold.

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## The Bible Translation Society.

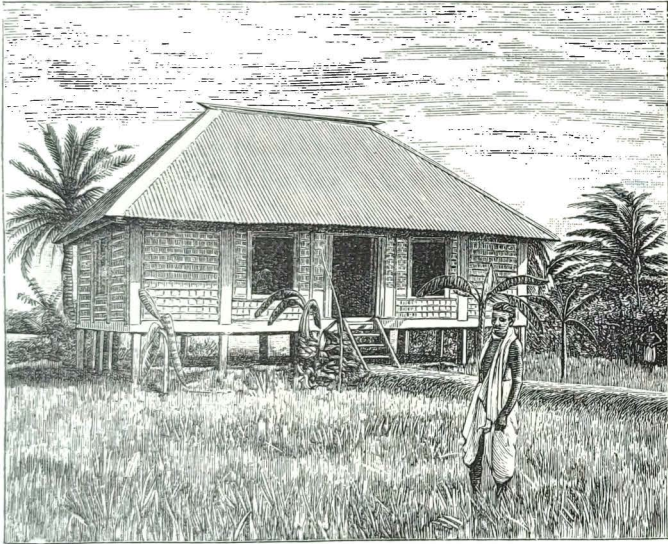
**T**HE friends and supporters of the Bible Translation Society will please remember that the official year closes on March 31st. By or before this date it is respectfully and earnestly requested that all moneys and lists may be forwarded to the Secretary. In its importance and extent the work of the Society is increasing year by year, and yet, owing to losses by death and other causes, the income from subscriptions during the past few years has not been equal to what it was formerly. By all Christians who desire the translation and circulation of faithful versions of the Holy Scriptures, the Society is worthy of liberal support; while, to Baptists especially, it should possess the deepest interest, and from them call forth their most generous gifts. Carrying on the work of Carey, his coadjutors, and his successors, it is earnestly hoped that, during this Centenary Year, the Bible Translation Society will be gratefully remembered and bountifully assisted. By its funds our beloved brethren, Rouse and Bate, are supported as translators in India; and at its cost the various versions of the Scriptures prepared by Baptist missionaries are printed and circulated.

Communications and contributions should be addressed to the Secretary, Rev. William Hill, Mission House, 19, Furnival Street, Holborn, London, E.C.

## New Chapel at Perozepur, Eastern Bengal.

THE Rev. Alfred Teichmann, writes:—

“Saturday and Sunday, September 26th and 27th, were red-letter days in the history of the Perozepur Mission. They were days of great rejoicing and thanksgiving, for at that time we opened our new chapel. It was the one thing wanted to finish our new station, and, seeing how graciously the Lord has helped us in this matter, we cannot but believe that He wants to do some work in it. As you see from the picture, the building, 30 ft. by 15 ft., is covered with corrugated iron; its walls are



MISSION CHAPEL AT PEROZEPUR.—(From a Photograph.)

double ‘Dormamats,’ bound together with cane and thin strips of bamboo; the boarded floor is raised 3½ ft. from the ground.

“We have sitting accommodation (*i.e.*, benches) for ordinary occasions for one hundred people, but can easily, by a different arrangement of the forms, and by spreading mats on the floor, accommodate one hundred and fifty to one hundred and eighty persons. The whole building, with the forms, costs about six hundred and thirty rupees; which amount, through the kind help of friends at home and out here, we have been able to clear off before we opened the chapel. To rejoice with us on this occasion,



Messrs. Spurgeon, James, Bevan, Hughes, Robinson, and Mr. and Mrs. Carey, with Miss Moore and Miss Doran, besides several native Bengali brethren, kindly came here.

“ We opened the chapel on Saturday afternoon with a prayer-meeting, at which Brother W. R. James and myself gave short addresses. Afterwards we all gathered round the Lord’s Table. The same evening a large number came to look at scenes from the life of Jesus, by the magic lantern.

“ On Sunday morning Mr. Spurgeon spoke to a full house about the joy before God and the angels over one repentant sinner.

“ Immediately after this first service, Moulvie Tshau Ulla, from Jessore, told us in a very striking way why he had left the religion of the false prophet and become a follower of Jesus Christ. This confession rather excited his Mussulman hearers, who finally challenged him to discuss and prove what he had said from the Koran. This discussion is to come off soon. We pray that the Lord may speak for and through us on that occasion, so that those who have already doubts about their own religion may be convinced to the full, and believe in Jesus to the saving of their souls.

“ On Sunday afternoon Messrs. Carey and Robinson addressed the boys and young men from the Government School, and in the evening Mr. W. R. James delivered an English lecture to some of the more educated babus here.

“ Before parting, on Monday, we had another prayer-meeting, at which many outsiders were present. We hope and pray that, after the Puja vacation, both babus and schoolboys will regularly attend our services.

“ Yours very affectionately,

“ ALFRED H. TEICHMANN.

“ Alfred Henry Baynes, Esq.”

## Acknowledgments.

THE Committee desire to acknowledge, with grateful thanks, the receipt of the following welcome and useful gifts:—Volumes of *Good Words*, from Mr. J. J. Gleave, of Manchester, for Mrs. Cameron and Rev. R. D. Darby, of the Congo Mission; parcel of magazines from Mrs. Johnstone, Southport, for Rev. G. Cameron, Congo; parcel of garments, &c., from the Misses Williams, of Monmouth, for school children under Mrs. Cameron, Wathen, Congo; a parcel of books from Millbridge for the Rev. R. H. C. Graham, Congo; a parcel from the Upton Chapel Working Meeting, Lambeth, per Miss Cox, for Mrs. Grenfell, Stanley Pool; three cases of engineers’ tools, from Mr. S. A. Daniell, of Birmingham, for the s.s. *Goodwill*, Congo Mission; and a number of Christmas and New Year’s Cards from Miss Deacon, Leicester, and Mrs. Porter, of Jarrettspass, Ireland, for Mrs. Drake, China.

## Prize Distribution, Barisal.

ON Saturday, 19th December, the first Annual Prize Distribution to the deserving among the seventy girls of our boarding school was held. Miss Briggs, of Rawdon, kindly gave away the prizes. Mr. Briggs spoke a few words of encouragement to those engaged in this promising work, and many of the European residents showed their interest in the institution by their presence. Flags and banners and leafy decorations made the chapel very pretty indeed. Under Mrs. Williamson's instruction the girls were able to render some very nice Bengali hymns, and an "action song," led by Miss Hayward outside on the grass, took the fancy of all. Many expressed their surprise that native girls could be drilled so well. Miss Doran had the pleasure of looking back upon a year of progress, crowned by a day of unusual interest in the work of the school.

On Sunday, 20th, Mr. Briggs, of Rawdon, gave an address to our Bengali Church, which I translated. He also addressed the Christian Sunday-school afterwards. In the afternoon he was good enough to teach the first class of our Bible-school, all the members of which know English, and are heathens. In the evening the hall was crowded to hear him lecture on Paul, and Ausini Baboo proposed a vote of thanks. That night our friends, Mr. and Miss Briggs, left for Dacca, leaving behind many pleasant memories of their visit.

Barisal.

R. SPURGEON.

## The Lord Loveth a Cheerful Giver.

WITH warmest gratitude we gratefully acknowledge the receipt of the following gifts:—Mr. E. P. Collier, of Reading, who sends £20, and writes: "This £20 is from 'a *Working Man*' in humble circumstances, who had saved this sum against 'a rainy day'; but without being in any way asked to give anything, brought it to our pastor, saying that the Lord would take care of him, and that he should be very much happier if he gave it to the Mission. He referred to the act of Mary on our Lord, and said he should be so happy to be able to do 'what he could.' Again we are obliged to confess that the *poor* have more consecration and heroism in these matters than the better-to-do, and I only trust we may have grace to follow the splendid example he has set us." A Suffolk Seamstress, for 10s., for *Congo Mission Schools*; Maud, West Green, for two silver bracelets, with earnest prayer "that God may abundantly bless all missionaries, who, for His sake, leave all they love to carry His Gospel to the heathen"; Anon., for two brooches, "having no money to give"; Addlestone Baptist Church for a silver bracelet placed in the collection; Mrs. Bosworth, Arnaby, near Leicester, for a small round table, which belonged to Andrew Fuller, for *preservation in the Mission House*; a Blind Girl, for a small silver bracelet for *the Congo Mission*; A Poor Woman with a Willing Heart (1 Chronicles xxix. 14), £1. The cordial thanks of the Committee are also given to the following generous friends for much-needed and most welcome assistance:—Mr. John H. Leonard, Highbury, £25; Dr. and Mrs. Slack, £30; Mr. and Mrs. Luntley, £20; Mr. J. H. Maden, £18; Mr. David Rees, £20; Mr. and Mrs. Howgate, for debt, £100; A Friend, £20; N. B., £25; Mr. C. Deayton, for *chronometer for s.s. "Goodwill,"* £12 12s.; Mr. Thomas Whitley, £12; Mr. J. T. Stevenson, New Zealand, £11 11s.; Rev. T. and Mrs. Lewis, Congo, £10; A Friend, £10.

## The "Toolsee" Tree.

MRS. ELLISON, of Rungpore, Northern Bengal, sends the following letter :—

"MY DEAR FRIENDS,—In the courtyard of almost every Hindu home-stead, a small shrub-like tree, called 'the toolsee,' is planted, which is considered very holy. When it dies, it is thought a religious duty to put it in the river; and, when anyone is taken to the river to die, a branch of this tree is planted near the head of the dying one. Early in the morning



THE "TOOLSEE" TREE.—(From a Photograph.)

the children are taken by their mothers and taught to kneel down before it with their heads touching the ground, and the same in the evening. From the middle of April to the end of May a small earthenware vessel is hung over it filled with water, having a small hole at the bottom, so as to let the water drop on the tree. In the evening a small lamp is placed near it, while the women come and kneel down before it, bringing flowers, fruit, rice, &c., as offerings, and, taking some of the soil from the roots of the tree, rub it on their foreheads. The woman in the photograph is a servant at the house of a Hindu family I often visit. A few days ago I went to see her mistress; but, as I was going up the steps leading to

the room where I so often find her, I was told by this woman that her mistress had been fasting all day, and was shut up in her room worshipping one of her Hindu gods, and that, much as she would like to see me, she could not leave her worship till the ceremony had been gone through. As I came away I could not help thinking that even this woman might teach us a lesson. It is this, dear friends, the great importance of sometimes getting alone with Jesus; as we do this, we shall become more like Him, and glad to do all we can that others may hear of His love.

“Rungpore, Northern Bengal.”

“HANNAH ELLISON.”

## Testimony of Dacca Brahmos to Jesus.

**T**ESTIMONY to Christian truth is so frequently disregarded because it is borne by those who are supposed to have by birth, training, and national tradition acquired a bias of mind in its favour, that we are thankful to be able to quote from some recent issues of “The New Light,” the organ of the East Bengal New Dispensation Brahma Somaj, edited by Babu Banga Chandra Roy, the following. We may surely ask with confidence the serious attention of our readers to what proceeds from so manifestly unprejudiced a quarter:—

“It has been revealed by the Holy Spirit that the Son of God and the Son of Man were made one in Christ Jesus in order that every son of man might be one with the Son of God and be saved. If one recognises the Son of Man as very man, why should he not recognise the Son of God as very God? We are bound to recognise His Godhead and His manhood alike. We cannot ignore either the one or the other, however mysterious the union of the two may seem to us. In order that one may be in a right state of mind to discuss the important question, ‘Who is Christ Jesus?’ he must first be penitent and seriously ask, ‘What must I do to be saved?’ Then, but not till then, he can expect to be led to believe in Christ Jesus and to be in a right attitude to discuss the question of questions and arrive at the truth. We have become fully aware of the fact that, dead as we are in sin, we are bound to believe in the Son of God if we would have eternal life.

“It is incumbent upon every believer in the New Dispensation to accept objectively not only the Holy Spirit, but likewise the Son of God, even Christ Jesus. How can we reject the Gospel of Christ and delude ourselves with the idea that we have accepted the Holy Spirit? The Gospel of Christ and the Holy Spirit are inseparably connected together.

“Men may be ‘religious,’ yea, ‘spiritually minded,’ and yet deny Christ, the Son of God. India is naturally religious, but her unwillingness to be saved keeps her from welcoming the Son of God. We, the believers in the New Dispensation, are bound to receive Christ Jesus for the sake of our mother country, that she may not play in this age the part of Israel long ago and remain satisfied with religion whilst rejecting salvation.

“Blessed are they who are persecuted for the sake of Christ Jesus, the Son of the Living God, for they will have their everlasting reward, which is no other than salvation, if they continue faithful to the end.”

Dacca.

R. WRIGHT HAY.

## Recent Intelligence.

WILL friends desiring to communicate with our missionaries on the Congo River kindly note that their postal address is now  
 Care of the Missionary in Charge,  
 Baptist Mission Station,  
 Underhill, Matadi,  
 Congo Free State,  
 West Central Africa.

All letters should be posted not later than the 3rd of each month, and should be marked "*via Antwerp*," a monthly mail service being now established from that port direct to the Congo River. The postage for letters is 2½d. per ½ oz., and for newspapers and book-packets, ½d. for each 2 oz.

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On the 18th November, at the Baptist chapel, Cuttack, by her father, Edith, eldest daughter of the Rev. J. G. Pike, was married to the Rev. T. Rutland, of Berhampore, Ganjam.

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We are glad to report that the Rev. C. W. Skemp, of Bradford, has kindly accepted the post, vacated by the Rev. J. Bailey, B.A., of Sheffield, of Honorary Centenary Secretary for Yorkshire, in association with Mr. Birkenshaw.

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Cheering tidings have been received from the Revs. J. G. Greenhough, M.A., and J. Bailey, B.A., of their hearty reception in America, and of their progress in the special work committed to their hands. They left New York on Thursday, the 11th of last month, for Nassau, Bahamas, by the Nassau mail steamer; and when their work there is completed, they will, in all probability, pass on to the Turks Islands, the Caicos, and San Domingo, subsequently visiting Jamaica and Trinidad.

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At the last meeting of the Committee, a letter was read, addressed to the General Secretary, from Mr. J. J. Smith, of Watford (now on a visit to Florida), calling urgent attention to the great importance of united prayer, especially in connection with the Centenary celebration of the Society, and urging strongly that active efforts should be made to re-establish the Monthly Missionary Prayer Meeting in churches in which it has been given up. The Committee deeply sympathise with these views of their colleague, and earnestly appeal to pastors and church officers to help in this most important question. It is impossible to attach too much value to united, believing, and expectant prayer. In this connection we would again call attention to the Mission House Meeting for Prayer, every THURSDAY morning, from *eleven to twelve o'clock*, held in the Library of the Mission House, Furnival Street, Holborn, and specially urge our friends living in the metropolitan district to be present as often as they can.

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The Rev. J. M. Stephens, B.A., late of Hereford, writes from Eltville, on the Rhine:—"I must ask you to convey to my colleagues the fact of my retirement from their much-prized fellowship in the councils of our beloved Mission. There

is no privilege which God has graciously conferred upon me in my ministry that I account dearer than the one I have been permitted to hold for some fourteen years in association with so many 'whose praise is in all the churches.' Though separated from you in active co-operation, I cannot cease to pray and watch for God's blessing on your labours at home, and on the toils of our brethren on the field." The Committee earnestly hope that a season of rest and quiet will completely restore to health their much-esteemed colleague, and so permit him, ere long, once again to give the Mission the great advantage of his presence and counsel on the Committee.

Our readers will learn with sympathetic concern of the very feeble condition of Mrs. Kerry, of Calcutta, wife of our beloved brother, the Rev. George Kerry. Mr. Kerry writes:—"Her mind is quite calm and composed. She knows in whom she has believed, and all is well. She is resting upon the Rock." We earnestly commend our dear friend, a veritable "mother in Israel," to the sympathy and prayers of our readers.

**SUNDAY SCHOOLS AND THE CAREY CENTENARY.**—We have much pleasure in calling attention to the following notice from our *Young Men's Missionary Journal*:—In connection with the 100th anniversary of the formation of the Baptist Missionary Society by William Carey, it is suggested that all our London Baptist Sunday-schools should join together for a Centenary Celebration at the Crystal Palace, on some day during the coming summer, in place of, or in addition to, their annual excursion. We know, from the delegates who attended our last meeting, that the proposal is likely to be taken up in their various schools with warm approval, but we should be glad to hear the views of others, and especially of superintendents, and therefore invite all such officers to write on the subject, without delay, to the Secretary Y.M.M.A., at the Mission House, Furnival Street.

## Contributions

*From January 13th to February 12th, 1892.*

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.					
		Handford, Mr. E. ....	2 2 0	Stephen, Mrs., Molling-	
		Haynes, Mrs. Thirza	2 0 0	ton .....	1 0 0
		H. H. K. ....	1 0 0	Tooth, Mrs. ....	1 1 0
		Horton, Mr. and Mrs. W.	2 2 0	Trott, Mr. O., and family	1 2 0
		Do., for Congo .....	1 1 0	Tucker, Mrs. ....	0 10 0
		Luntley, Mr. and Mrs.		Walters, Mrs. ....	0 10 6
		(2 years).....	20 0 0	Whitley, Mr. Thomas	12 0 0
		Morris, Rev. R.,		Wicks, Mr. T., Ashford	1 0 0
		Aberystwith .....	1 1 0	Wilkinson, Mrs., Sab-	
		Noel, Rev. H., M.A. ...	5 0 0	den .....	3 0 0
		Pierce, Mr. J. J. ....	5 0 0	Williams, Mr. T. E.,	
		Poole, Miss .....	0 13 6	for China .....	1 0 0
		Do., for Congo.....	0 10 6	Do., for Congo.....	1 0 0
		Do., for Naples .....	0 10 6	Under 10s., for Congo	0 2 6
		Do., for China .....	0 10 6		
		Room, Mrs., Finchley			
		(3 years).....	7 10 0		
		Sampson, Mrs. B. H. ...	1 0 0		
		Sargent, Mr. S. ....	1 0 0	A Friend .....	1 1 0
		Skeats, Mr. G. W. ....	2 2 0	A Friend .....	0 10 0
Aldis, Mrs. ....	2 2 0				
Arrowsmith, Mr. Geo.	0 10 0				
Birrell, Mr. Henry G.	4 0 0				
Do., for W & O .....	1 0 0				
Burrow, Mr. Frederic,					
LL.D. ....	5 5 0				
Butterworth, Rev. J. C.,					
M.A. ....	5 0 0				
Butterworth, Mr. R. H.	2 2 0				
Chambers, Mr. C.,					
Stoke-on-Trent .....	0 10 0				
Cowdy, Rev. Dr. S. ....	1 0 0				
Crowther, Mr. J. ....	0 10 6				
Dennis, Miss O. ....	0 15 0				
Elliott, Mr. S., Penzance	1 1 0				
Fearnall, Mr. W. ....	1 0 0				
Gibbons, Miss Clara A.	0 10 0				
Griggs, Mr. B. ....	1 1 0				

A Friend, per Rev. J. B. Myers, for <i>Debt</i> Do., for <i>W &amp; O</i> .....	1 0 0 2 0 0
A Friend, per Mr. Jos. Wates .....	10 0 0
Ami .....	2 10 0
A Working Man, Hitchin .....	0 10 6
Bailey, Ernest, Misa and Frank (box) .....	0 13 0
"Buchan," N.B. ....	3 0 0
C. H., for <i>China Schools</i> .....	1 0 0
Do., for <i>Bengali Schools</i> .....	1 0 0
Collier, Master Ernest W. (box) .....	1 8 0
Deayton, Mr. C., for <i>chronometer for ss. "Goodwill"</i> .....	12 10 0
Findlay, Mr. G. B. ....	0 10 0
F. M. B. ....	1 0 0
Do., for <i>Congo</i> .....	1 0 0
French, Miss Hannah, for <i>N P</i> .....	1 0 0
G. W. R. ....	20 13 5
Harvey, Mr. C., for <i>Congo</i> .....	2 12 0
Heppburn, Miss E. M. (box) .....	10 1 10
H. H. K. (box) .....	0 12 0
Hoggate, Mr. and Mrs., for <i>Debt</i> .....	100 0 0
L. R., for <i>Mrs. Wall's work, Rome</i> .....	1 0 0
Do., for <i>Mrs. Bentley's work, Congo</i> .....	1 0 0
Luckham, Mr. J., for <i>Congo</i> .....	0 10 0
"Malaprop" .....	0 10 0
Ogden, Mrs., for <i>Congo</i> .....	5 0 0
Outaway, Mr. S. P. ....	1 0 0
Salter, Miss E. K., Bible-class .....	1 2 8
S. B., for <i>Congo</i> .....	0 12 6
Southall, Miss M. L. ....	1 0 0
Taylor, Miss, for <i>N P</i> .....	0 15 0
T. H. R. P. ....	0 10 0
"Tobacco Money" .....	1 0 0
Two Friends, for <i>Congo</i> .....	2 10 0
Two Friends, for <i>W &amp; O</i> .....	0 15 0
Young, the late Mr. Andrew (box) .....	0 15 0
Under 10s. ....	1 3 0
Do., for <i>Congo</i> .....	0 2 6
Do., for <i>N P, Michael Baba, India</i> .....	0 2 6
Do., for <i>Orissa</i> .....	0 5 0
Do., for <i>Rome</i> .....	0 2 6
Do., for <i>W &amp; O</i> .....	0 5 0
<b>LEGACY.</b>	
Kinp, the late Mrs. C. B., by Misses Dawe and Trehane .....	9 0 0
<b>LONDON AND MIDDLESEX.</b>	
Alperton .....	2 2 0
Do., for <i>W &amp; O</i> .....	1 16 9
Arthur-street, Camberwell .....	2 6 0
Bloomsbury .....	52 17 6
Borough-road .....	9 4 C
Bow, High-street .....	3 11 9
Brixton, Kenyon Chapel .....	15 19 6
Brockley-road Chapel .....	54 14 7
Do., Sunday-school .....	7 4 10

Brondesbury .....	25 0 0
Camberwell, Cottages-green, for <i>W &amp; O</i> .....	1 1 0
Do., Denmark-place Chapel .....	4 7 6
Do., Mansion House Chapel .....	0 12 6
Chiswick, Sunday-sch. Clapton, Downs Chapel .....	49 7 8
Do., for <i>Congo</i> .....	96 5 11
Deptford, Octavius-st. Sunday-school .....	1 13 6
Ealing Dean .....	9 11 1
Ferme Park Ch. ....	6 9 0
Forest Gate, Wood Grange .....	3 12 6
Do., Sunday-school, for <i>Bengali School</i> .....	4 0 11
Do., for " <i>Mansendi</i> " .....	1 3 3
Fulham, Dawes-road .....	2 3 2
Grove-rd. Chapel Sunday-school .....	5 10 0
Hampstead, Heath-st. Do., for <i>W &amp; O</i> .....	25 0 0 20 0 8
Do., Juvenile Association for support of <i>Congo boys at Wathen Station</i> .....	17 16 6
Harrow .....	1 11 0
Do., for <i>Congo</i> .....	0 10 0
Hayes, for <i>W &amp; O</i> .....	0 10 6
Hendon .....	19 8 5
Do., for <i>W &amp; O</i> .....	4 4 0
Highgate-road Sunday-school .....	5 5 0
Do., for <i>China</i> .....	10 10 0
Honor Oak .....	2 2 0
Do., for <i>W &amp; O</i> .....	1 4 1
Hornsey Park Ch. Sunday-school, for <i>Congo</i> .....	0 16 8
Islington, Salter's Hall .....	20 0 0
Do., for <i>W &amp; O</i> .....	3 13 0
Do., Sunday-school, for <i>Central School, Backergunge</i> .....	5 0 0
James-st., for <i>W &amp; O</i> .....	1 5 0
Kensington, Hornton-street, for <i>W &amp; O</i> .....	1 1 0
Kilburn, Canterbury-road Sunday-school .....	2 2 2
Kingsgate-street, for <i>W &amp; O</i> .....	1 1 0
New Southgate, for <i>W &amp; O</i> .....	2 11 0
North Finchley .....	25 8 7
Do., for <i>W &amp; O</i> .....	1 14 9
Notting Hill, Ladbrooke-grove Chapel .....	0 8 8
Peckham, Ladies' Missionary Prayer-meeting, for <i>Congo</i> .....	1 2 6
Putney, Union Chapel Sunday-school .....	7 15 6
Do., for support of " <i>Shundamene</i> ," <i>Intally</i> .....	4 0 0
Putney, Werter-road, for <i>W &amp; O</i> .....	1 10 0
Regent's Park Chapel .....	55 13 11
Do., for <i>W &amp; O</i> .....	15 6 6
Shepherd's Bush Tabernacle .....	2 8 6
Stockwell .....	8 13 2
Do., for <i>W &amp; O</i> .....	3 6 6
Stoke Newington, Devonshire-square .....	4 4 5
Do., for <i>W &amp; O</i> .....	7 7 0
Tottenham, for <i>W &amp; O</i> .....	1 1 0
Twickenham .....	3 10 0
Do., for support of <i>G. C. Dull's Sch.</i> .....	12 0 0

Vernon Chapel, for <i>W &amp; O</i> .....	4 17 0
Do., for <i>Congo</i> .....	1 0 0
Wandsworth, East-hill Sunday-school .....	4 18 9
Westbourne Grove, for <i>W &amp; O</i> .....	3 6 10
Westbourne Park Sunday School .....	24 17 2
Do., for <i>Cuttack Orphanage</i> .....	9 17 0
Wood Green, for <i>China</i> .....	3 7 2
Do., for <i>Congo</i> .....	3 7 2

**BEDFORDSHIRE.**

Ravensden, for <i>N P</i> .....	0 7 6
Stotford, for <i>N P</i> .....	1 3 0
Do., for <i>W &amp; O</i> .....	0 9 6
Toddington, for <i>W &amp; O</i> .....	0 10 6

**BEEKSHIRE.**

Beech Hill, for <i>N P</i> .....	1 4 9
Do., for <i>W &amp; O</i> .....	0 10 0
Bourton .....	12 11 0
Do., for <i>W &amp; O</i> .....	1 0 0
Hurst and Ashampstead, for <i>N P</i> .....	2 3 9
Maidenhead .....	11 8 4
Do., for <i>Congo boy under Mr. Davies</i> .....	5 0 0
Newbury, for <i>W &amp; O</i> .....	3 3 0
Reading, Carey Chapel .....	4 13 1
Do., for <i>W &amp; O</i> .....	5 0 0
Reading, Wycliffe Chapel .....	18 0 4
Do., for <i>W &amp; O</i> .....	7 0 0
Do., for <i>Congo boy, W. Anderson</i> .....	5 0 0
Sunningdale, for <i>W &amp; O</i> .....	0 10 0
Windsor, for <i>W &amp; O</i> .....	2 5 5
Wokingham, for <i>W &amp; O</i> .....	3 0 0

**BUCKINGHAMSHIRE.**

Amersham, Lower Chapel, for <i>W &amp; O</i> .....	1 7 6
Bierton, for <i>W &amp; O</i> .....	0 6 0
Chenies, for <i>W &amp; O</i> .....	1 1 0
Chesham, for <i>W &amp; O</i> .....	1 6 7
Do., Lower Chapel, for <i>W &amp; O</i> .....	2 0 0
Dinton .....	5 18 6
Do., for <i>W &amp; O</i> .....	0 2 6
Haddenham, for <i>W &amp; O</i> .....	0 10 0
Long Crendon, for <i>W &amp; O</i> .....	1 0 0
Princes Risborough, for <i>W &amp; O</i> .....	1 0 0
Quainton, for <i>W &amp; O</i> .....	0 7 6

**CAMBRIDGESHIRE.**

Cambridge, St. Andrew's Street, for <i>Mr. Summers' Sch., India</i> .....	17 0 0
Caxton, for <i>N P</i> .....	0 10 6
Cherryhinton, for <i>N P</i> .....	0 10 0
Cottenham, for <i>W &amp; O</i> .....	1 0 0
Haddenham, for <i>W &amp; O</i> .....	4 0 3
Do., for <i>W &amp; O</i> .....	1 7 6
Harston, for <i>W &amp; O</i> .....	0 10 0
Landbeach, for <i>W &amp; O</i> .....	0 15 0
March, Centenary Chapel, for <i>W &amp; O</i> .....	1 10 0
Swavesey, for <i>W &amp; O</i> .....	0 15 0
Waterbeach, for <i>W &amp; O</i> .....	1 0 0

Wisbeach, Ely-place,  
Sunday-school, for  
N P ..... 0 12 3

CHESHIRE.

Birkenhead, Cathcart-  
street Sunday-school 5 0 0  
Birkenhead, Welsh  
Ch., for W & O ..... 0 6 0  
Chester, Grosvenor-  
park ..... 1 10 0  
Egremont ..... 1 15 8  
New Brighton ..... 2 13 0  
Poynton, for W & O ..... 0 5 9

CORNWALL.

Helston ..... 2 10 3  
Redruth, for W & O ... 0 5 6  
Truro, for W & O ..... 0 10 0

DERBYSHIRE.

Derby, St. Mary's Gate,  
for W & O ..... 3 10 0  
Do., Trinity Ch., for  
W & O ..... 2 0 0  
Riddings, Sun.-sch. ... 2 3 0  
Do., for N P ..... 0 15 6  
Swadincote, for W & O 1 7 0

DEVONSHIRE.

Chudleigh ..... 1 9 8  
Do., for W & O ..... 0 10 10  
Cullompton, for W & O 0 15 0  
Exeter, Royal Public  
Rooms, for W & O ... 1 1 0  
Hemyock and Saint-  
hill ..... 0 11 0  
Kilmington, for W & O 0 9 0  
Paignton ..... 1 15 0  
Plymouth, Mutley  
Chapel, for W & O ... 4 10 1  
Torquay, Upton Vale  
Sunday-school, for  
N P, Dacca ..... 18 0 0  
Totnes, for W & O ..... 2 8 4

DORSETSHIRE.

Buckland Newton, for  
W & O ..... 0 6 6  
Dorchester, for W & O 0 15 0  
Iwerne Minster ..... 0 18 9  
Do., for N P ..... 1 1 3  
Poole ..... 4 1 6  
Do., for W & O ..... 1 3 6  
Do., for N P ..... 9 13 7

DURHAM.

Jarrow-on-Tyne, for  
W & O ..... 1 4 0  
Do., for N P ..... 4 7 2  
Middleton-in-Teesdale,  
for W & O ..... 0 7 6  
Do., for N P ..... 1 4 8  
Monkwearmouth, for  
N P ..... 0 4 0  
Stockton - on Tees,  
Northcote street. ... 5 3 6  
Do., Wellington-st. ... 17 12 2  
Do., Sunday-sch. .... 6 6 0  
Sunderland ..... 0 17 0  
Do., for N P ..... 0 4 0

ESSEX.

Blackmore, for N P ... 0 5 0  
Colchester ..... 4 10 0  
Do., for W & O ..... 2 0 0  
Earls Colne, for W & O 1 3 3  
Leyton, Vicarage-road,  
for W & O ..... 1 15 2  
Leytonstone, for N P 1 8 3  
Loughton, for W & O 1 17 6  
Romford, for W & O ... 1 0 0  
Saffron Walden ..... 42 3 0  
Do., for W & O ..... 2 2 0  
Do., for support of  
"Mumps", under  
Mr. Harrison,  
Congo ..... 5 0 0  
Southend, Clarence-  
road Sunday-school 1 3 6  
Theydon Bois, for N P 0 4 0

GLOUCESTERSHIRE.

Bourton-on-the-Water,  
for W & O ..... 3 0 8  
Cheltenham, Cambray  
Ch. .... 5 0 0  
Do., for W & O ..... 2 2 0  
Do., Salem, for W & O 5 7 2  
Chipping Campden ... 4 15 0  
Cirencester, for W & O 2 0 0  
Eastington, Sunday-  
school ..... 1 12 4  
Fairford, for W & O ... 1 0 0  
Kingstanley, for W & O 0 10 0  
Loughope, for W & O 0 10 0  
Nauton and Guiting,  
for W & O ..... 1 0 0

HAMPSHIRE.

Andover ..... 19 7 11  
Blackfield, for W & O ... 0 5 0  
Do., for N P ..... 0 18 0  
Boscombe, for W & O 2 10 0  
Bournemouth, West-  
bourne Chapel ..... 14 1 1  
Do., for W & O ..... 4 5 3  
Brockenhurst, for W & O 0 10 0  
Milford-on-Sea ..... 2 0 0  
Do., for W & O ..... 0 10 0  
Do., for N P ..... 2 7 3  
Mottisfont, Sunday-  
school ..... 4 12 7  
Poulner, for N P ..... 0 16 0  
Southampton, Carlton  
Chapel, for W & O ... 1 12 8  
Southsea, Elm-grove,  
for W & O ..... 5 0 0  
Whitchurch, for W & O 0 15 0

ISLE OF WIGHT.

Niton, for W & O ..... 0 15 0  
Ryde, George-street ... 11 9 3  
Do., for W & O ..... 2 15 0

HERTFORDSHIRE.

Berkhampstead, for  
W & O ..... 1 0 0  
Northchurch, for W & O 0 16 0  
Chipperfield ..... 12 0 0  
Hemel Hempstead ..... 0 12 0  
Do., for W & O ..... 1 9 6  
New Barnet, for W & O 3 17 10  
St. Albans, for W & O 5 3 0  
Tring, New Mill, for  
W & O ..... 1 7 2

Watford, Juvenile As-  
sociation, for support  
of Congo boy ..... 5 0 0

KENT.

Ashford, for N P ..... 4 3 3  
Beckenham, Elm-road 0 13 2  
Catford Hill ..... 5 6 10  
Crayford, for N P ..... 0 5 0  
Deal ..... 53 3 3  
Do., for W & O ..... 3 0 0  
East Plumstead, for  
W & O ..... 0 6 0  
Faversham ..... 0 10 0  
Folkestone ..... 9 9 4  
Do., for W & O ..... 4 12 0  
Forest Hill, Sydenham  
Ch. (1891) ..... 1 8 2  
Do., for W & O (1892) 4 1 2  
Hawkhurst, for W & O 0 4 8  
Headcorn, for W & O 0 7 0  
Kingsdown, for N P ... 1 19 3  
Lewisham-road, for  
W & O ..... 1 15 0  
Margate, Sunday-  
school, for N P ..... 1 17 0  
Plumstead, Conduit-  
road ..... 2 9 4  
Rochester ..... 4 10 0  
Sandhurst, for W & O 2 0 0  
Do., for N P ..... 1 8 7  
Sheerness, for W & O 0 10 6  
Shooter's Hill-road,  
Sunday-school ..... 22 8 1  
Sutton-at-Hone, Sun-  
day-school ..... 4 7 5  
Tonbridge, for W & O 1 7 3  
Do., for N P ..... 0 4 0  
Tonbridge Wells ..... 10 16 0  
West Malling, for  
W & O ..... 1 1 0  
Woolwich, Parson's Hill  
Sunday-school ..... 1 8 6

LANCASHIRE.

Accrington, for W & O 7 10 0  
Do., Ladies' Associa-  
tion ..... 24 12 6  
Bacup, Ebenezer Ch.,  
for W & O ..... 12 10 5  
Do., for N P ..... 4 7 6  
Do., Deals, for N P 0 10 0  
Do., Irwell Terrace... 5 0 0  
Birkdale, Town Hall... 7 3 7  
Bolton, Claremont Ch. 3 18 4  
Burnley, Yorkshire-  
street, for W & O ... 2 0 0  
Bury, Knowsley-street 8 5 9  
Do., for W & O ..... 0 15 4  
Church ..... 10 10 6  
Do., for W & O ..... 2 0 0  
Clayton-le-Moors, for  
W & O ..... 1 0 0  
Clitheroe ..... 0 17 6  
Goodshaw ..... 10 15 6  
Do., for W & O ..... 1 7 9  
Haslingden, Bury-road 14 10 7  
Do., for W & O ..... 1 6 1  
Do., Trinity ..... 28 12 8  
Liverpool, Princes  
Gate ..... 30 0 0  
Manchester, Aux., per  
Mr. T. Spencer, Treas-  
urer ..... 51 9 10  
Newbold, for W & O 1 2 0  
Padiham, Burnley rd.  
Sunday-school ..... 7 16 0  
Radcliffe ..... 0 16 8



Ramsbottom.....	28	0	8
Do., for <i>W &amp; O</i> .....	2	17	5
Do., for <i>Bengali School</i> .....	6	0	0
Do., for <i>Rome</i> .....	5	0	0
Do., for <i>Congo</i> .....	5	0	0
Do., for <i>N P</i> .....	1	18	3
St. Annes-on-Sea .....	0	16	0
Do., for <i>W &amp; O</i> .....	0	10	0
Do., for <i>N P</i> .....	1	18	4
Seacombe, for <i>N P</i> .....	0	17	6
Southport, Hoghton-street .....	67	15	8
Do., for <i>W &amp; O</i> .....	5	0	0
Do., for <i>N P</i> .....	0	18	8
Do., London-street Sunday-school .....	5	7	9
Sunnyside .....	3	0	0
Warrington, Golborne-street .....	1	17	0
Do., for <i>W &amp; O</i> .....	0	14	7
Do., Sunday-school, for support of <i>Congo boy</i> .....	5	0	0
Waterbarn .....	16	10	10
Do., for <i>W &amp; O</i> .....	3	0	0

**LEICESTERSHIRE.**

Blaby and Whetstone, for <i>W &amp; O</i> .....	1	14	3
Coalville, Ebenezer, for <i>W &amp; O</i> .....	0	10	0
Hinckley, for <i>W &amp; O</i> .....	0	5	0
Leicester, Belgrave-road Tabernacle Sunday-school .....	2	0	0
Do., Harvey-lane, for <i>W &amp; O</i> .....	1	12	3
Market Harborough, for <i>W &amp; O</i> .....	0	8	2
Melton Mowbray, for <i>W &amp; O</i> .....	1	0	0
Monks Kirby and Pailton, for <i>W &amp; O</i> .....	0	12	0
Quorn, for <i>W &amp; O</i> .....	0	16	0
Do., for <i>N P</i> .....	0	7	6

**LINCOLNSHIRE.**

Boston, for <i>N P</i> .....	1	11	6
Great Grimby, Zion, for <i>N P</i> .....	0	16	0
Louth, for <i>W &amp; O</i> .....	0	10	0

**NORFOLK.**

Buxton, for <i>W &amp; O</i> .....	0	15	0
Cossey, for <i>N P</i> .....	1	5	8
Diase, for <i>N P</i> .....	0	13	10
Fakenham, for <i>W &amp; O</i> .....	0	14	3
Do., for <i>N P</i> .....	1	4	9
Formsett, for <i>N P</i> .....	0	3	6
Neatishead, for <i>W &amp; O</i> .....	0	10	0
Necton, for <i>W &amp; O</i> .....	0	6	6
Norwich, St. Mary's .....	66	9	9
Do., Unthanked-road, for <i>W &amp; O</i> .....	2	10	0
Shelfanger, for <i>W &amp; O</i> .....	0	10	0
Worstead, for <i>W &amp; O</i> .....	1	1	0
Do., for <i>N P</i> .....	5	2	7

**NORTHAMPTONSHIRE.**

Aldwinkle, for <i>N P</i> .....	0	3	0
Blisworth, for <i>W &amp; O</i> .....	1	10	0
Do., for <i>N P</i> .....	0	17	2
Broughton, for <i>N P</i> .....	0	9	3
Cliptone, for <i>W &amp; O</i> .....	1	5	0
Do., for <i>N P</i> .....	0	14	6
Ecton, for <i>N P</i> .....	0	12	6

Hackleton, for <i>W &amp; O</i> .....	1	4	3
Kingsthorpe, for <i>W &amp; O</i> .....	0	10	0
Kislingbury .....	4	2	1
Do., for <i>W &amp; O</i> .....	0	10	0
Long Buckley, for <i>W &amp; O</i> .....	1	10	0
Moulton and Pitsford .....	3	14	6
Do., for <i>W &amp; O</i> .....	1	0	0
Northampton, Princea-street .....	14	5	2
Do., for <i>W &amp; O</i> .....	1	0	0
Do., for <i>Congo</i> .....	5	0	0
Do., St. Michael's-rd., for <i>W &amp; O</i> .....	0	10	0
Rushden, for <i>W &amp; O</i> .....	2	0	0
West Haddon, for <i>N P</i> .....	0	12	6

**NORTHUMBERLAND.**

Fenwick Steads, for <i>Congo</i> .....	5	10	0
North Shields, for <i>W &amp; O</i> .....	0	9	2

**NOTTINGHAMSHIRE.**

Bulwell, for <i>W &amp; O</i> .....	0	10	0
Daybrook, for <i>N P</i> .....	0	2	6
East Kirkby .....	23	13	5
Do., for <i>W &amp; O</i> (two years) .....	0	10	0
Kirkby-in-Ashfield .....	9	7	6
Mansfield .....	11	2	6
Newark, for <i>W &amp; O</i> .....	1	10	0
Nottingham, Derby-rd., for <i>W &amp; O</i> .....	5	2	4
Do., Mansfield-road, for <i>W &amp; O</i> .....	2	2	0
Southwell .....	2	11	9
Do., for <i>W &amp; O</i> .....	0	10	0
Do., for <i>N P</i> .....	1	5	9
Sutton-on-Trent, for <i>W &amp; O</i> .....	0	5	0
West Retford, for <i>W &amp; O</i> .....	0	8	0

**OXFORDSHIRE.**

Banbury .....	13	14	3
Do., Sunday-school .....	6	8	9
Chadlington .....	0	5	1
Charlbury .....	0	2	0
Chipping Norton, for <i>W &amp; O</i> .....	2	0	0
Hook Norton .....	0	9	9
Woodstock .....	4	2	1

**RUTLAND.**

Oakham and Langham, for <i>W &amp; O</i> .....	1	7	6
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**SHROPSHIRE.**

Lords Hill, Sunday-school, for <i>N P</i> .....	1	0	0
Whitchurch, for <i>W &amp; O</i> .....	0	16	3

**SOMERSETSHIRE.**

Boroughbridge, for <i>W &amp; O</i> .....	0	6	0
Bridgwater .....	32	0	0
Bristol, Aux. (by Mr. G. M. Carlile, Treasurer) .....	100	18	2
Do., for <i>Congo</i> .....	17	12	10
Do., for <i>W &amp; O</i> .....	31	13	5
Do., for <i>Agra</i> .....	11	0	2
Cheddar .....	5	0	0
Pill, for <i>W &amp; O</i> .....	0	14	1

Shirchampton, for <i>W &amp; O</i> .....	0	8	0
Taunton, Silver-street .....	75	14	7
Do., for <i>W &amp; O</i> .....	2	2	0
Do., for <i>N P</i> .....	0	1	0
Twerton-on-Avon, for <i>W &amp; O</i> .....	0	17	0
Wells .....	0	12	6
Weston - super - Mare, Bristol-road, for <i>W &amp; O</i> .....	2	2	0
Yarcombe .....	0	4	6
Do., for <i>N P</i> .....	0	13	2

**STAFFORDSHIRE.**

Bilston, Salem, for <i>W &amp; O</i> .....	1	10	0
Burslem, for <i>W &amp; O</i> .....	0	10	0
Do., for <i>N P</i> .....	0	4	0
Newcastle-under-Lyne, for <i>N P</i> .....	1	8	0
Stoke-on-Trent .....	33	2	0

**SUFFOLK.**

Bradfield St. George, for <i>W &amp; O</i> .....	0	10	6
Rattlesden .....	1	19	3
Do., for <i>W &amp; O</i> .....	1	0	0

**SURREY.**

Balham, Ramsden-rd. .....	6	10	0
Cheam, for <i>W &amp; O</i> .....	1	1	6
Do., for <i>N P</i> .....	1	16	2
Croydon, Memorial Hall Sunday-school, for <i>Congo</i> .....	1	15	0
Dulwich, Lordship-lane Sunday-school, for <i>Congo</i> .....	5	0	0
Merstham, for <i>N P</i> .....	0	19	9
Streatham, Lewin-rd. .....	1	16	2
Sutton, for <i>W &amp; O</i> .....	4	11	6
Wallington, for <i>W &amp; O</i> .....	2	2	0
Wimbledon, Queen's-road .....	6	17	3
York Town, for <i>W &amp; O</i> .....	0	14	6
Do., for <i>N P</i> .....	1	1	4

**SUSSEX.**

Brighton, Queen-sq., for <i>W &amp; O</i> .....	2	2	0
Fisherlane Sunday-School, for <i>N P</i> .....	3	13	4
Shoreham, for <i>W &amp; O</i> .....	0	15	0
Worthing, for <i>N P</i> .....	1	11	4

**WARWICKSHIRE.**

Attleborough, for <i>W &amp; O</i> .....	0	12	10
Birmingham, on account, per Mr. Thos. Adams, Treasurer .....	49	3	1
Do., Balsall Heath-road, for <i>N P</i> .....	0	5	0
Coventry, Queen's-road, for <i>W &amp; O</i> .....	7	10	0
Henley-in-Arden .....	6	9	9
Do., for <i>W &amp; O</i> .....	1	0	0
Nuneaton, for <i>W &amp; O</i> .....	0	10	0
Smethwick, Regent-street, for <i>W &amp; O</i> .....	1	0	0
Stratford-on-Avon, for <i>W &amp; O</i> .....	1	9	4

**WESTMORELAND.**

Westmoreland .....	35	0	0
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**WILTSHIRE.**

Bromham, for <i>W &amp; O</i>	0 5 0
Corsham, for <i>W &amp; O</i>	1 1 0
Devizes, for <i>W &amp; O</i>	1 16 1
Rushall, for <i>N P</i>	0 9 2

**WORCESTERSHIRE.**

Bromsgrove, New-road	3 3 0
Evesham	13 14 9
Do., for <i>W &amp; O</i>	1 12 6
Redditch, for <i>W &amp; O</i>	0 18 0
Shipston-on-Stour	0 11 6

**YORKSHIRE.**

Armley, for <i>W &amp; O</i>	0 15 0
Barnsley, Juvenile Association	12 0 0
Batley	3 0 0
Do., for <i>W &amp; O</i>	0 10 0
Birchcliffe, for <i>W &amp; O</i>	1 5 0
Bradford, per Mr. J. R. Birkinshaw	6 18 7
Do., Sion and Calendon-street Sunday-schools	6 6 3
Bramley, Salem, for <i>W &amp; O</i>	0 15 0
Criggleston, for <i>W &amp; O</i>	0 4 0
Farsley, for <i>W &amp; O</i>	4 0 0
Golar, for <i>W &amp; O</i>	1 0 0
Hull, George-street, for <i>W &amp; O</i>	0 10 0
Idia, for <i>N P</i>	0 16 1
Keighley, Albert-st, for <i>W &amp; O</i>	3 2 9
Lindley Oaks	3 18 11
Lineholme, for <i>W &amp; O</i>	0 6 6
Leeds, York-road	10 19 0
Do., Beeston Hill	10 2 4
Do., South Parade	23 6 1
Do., do., for <i>W &amp; O</i>	12 0 11
Leeds, Bienenheim Chpl	52 17 3
Do., Wintoun-street, for <i>W &amp; O</i>	2 14 0
Milnsbridge, for <i>W &amp; O</i>	2 0 0
Morley, for <i>W &amp; O</i>	1 1 0
Fussey, for <i>W &amp; O</i>	0 8 0
Queensbury, for <i>W &amp; O</i>	0 8 0
Rotherham, Sunday-school	4 12 6
Scarborough, Ebenezer, for <i>W &amp; O</i>	1 0 4
Sheffield, Aux.	234 19 6
Shipley, Bethel, for <i>W &amp; O</i>	0 10 6
Sutton-in-Craven, for <i>W &amp; O</i>	1 15 0
West Vale, for <i>W &amp; O</i>	0 12 1

**NORTH WALES.**

**ANGLESEA.**

Amlwch, Salem, for <i>W &amp; O</i>	0 12 9
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**FLINTSHIRE.**

Flint, for <i>N P</i>	0 18 6
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**SOUTH WALES.**

**BRECONSHERE.**

Ynysfelin, Bethel	0 17 6
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**CARDIGANSHIRE.**

Blaenwenen	3 9 4
Cardigan, Bethany, for <i>W &amp; O</i>	0 5 0
Llandyssul, Ebenezer, for <i>N P</i>	0 12 0

**CARMARTHENSHIRE.**

Ammanford	0 18 6
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**GLAMORGANSHIRE.**

Abercwmboye, Bethesda, for <i>N P</i>	1 12 2
Briton Ferry, Jerusalem	0 9 5
Cardiff, Bethany	2 2 0
Do., for <i>China</i>	1 1 0
Do., for <i>Mr. and Mrs. Wall's work</i>	2 2 0
Cardiff, Tradegegarville	14 1 10
Cefn Coed, Carmel Chapel	0 13 10
Deri, Tabernacle, for <i>N P</i>	2 6 6
Gwaelodygarth, Salem	1 1 0
Maeateg, Bethel	1 15 0
Merthyr, High-street, for <i>W &amp; O</i>	1 0 0
Ystalyfera, Soar	3 0 7

**MONMOUTHSHIRE.**

Griffithstown	1 15 0
Llanfihangel, Crucorney	0 8 0
Maindee, Summer Hill Chapel	1 1 0
Newport, Stow Hill, for <i>W &amp; O</i>	1 2 0
Usk	5 8 3

**PEMBROKESHIRE.**

Neyland, Bethesda	1 14 0
Pembroke	17 11 9
Sardis and Honeyborough	21 17 3

**SCOTLAND.**

Aberdeen, Crown-terrace	23 16 7
Do., for <i>W &amp; O</i>	5 8 0
Do., for <i>Congo</i>	2 0 0
Do., for <i>N P</i>	7 16 0
Do., for <i>N P, India and China</i>	10 12 6

Airdrie, for <i>W &amp; O</i>	1 0 0
Do., for <i>N P</i>	3 1 11
Do., for <i>Congo</i>	1 12 0
Broughty Ferry	0 16 0
Do., for <i>W &amp; O</i>	0 18 0
Crieff, for <i>W &amp; O</i>	0 15 0
Cupar	3 15 0
Do., for <i>Congo</i>	0 5 0
Dundee, Rattiny-street Sunday-school	5 13 1
Dunfermline, for <i>W &amp; O</i>	11 10 4
Edinburgh, Bristol-place, for <i>W &amp; O</i>	11 10 6
Do., Dublin-street, for <i>W &amp; O</i>	17 18 0
Fraserburgh	15 10 0
Do., for <i>W &amp; O</i>	0 15 0
Galashiels, Stirling-st. Sunday-school, for <i>N P</i>	0 9 2
Glasgow, Adelaide-place	151 0 0
Do., Bridgeton	4 13 0
Greenock, George-st.	2 0 0
Do., for <i>W &amp; O</i>	0 10 0
Do., for <i>N P</i>	1 12 0
Do., do., <i>Congo</i>	3 0 0
Do., for <i>China</i>	3 0 0
Do., for <i>India</i>	1 6 0
Helensburgh, for <i>W &amp; O</i>	2 0 0
Irvine	3 10 0
Do., for <i>N P</i>	0 19 7
Jedburgh, for <i>Congo</i>	0 16 3
Do., for <i>N P</i>	1 5 0
Lerwick, for <i>N P</i>	1 16 10
Lossiemouth, for <i>N P</i>	0 12 0
Paisley, Victoria-place	3 0 0
Do., do., for <i>Congo</i>	0 2 6
Selkirk, for <i>N P</i>	2 2 0

**IRELAND.**

Cairnsdaiey, for <i>W &amp; O</i>	0 10 0
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**FOREIGN.**

**AUSTRALIA.**

Bathurst, Rev. E. Price	0 10 0
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**NEW ZEALAND.**

Auckland, Stevenson, Mr. J. T.	11 11 0
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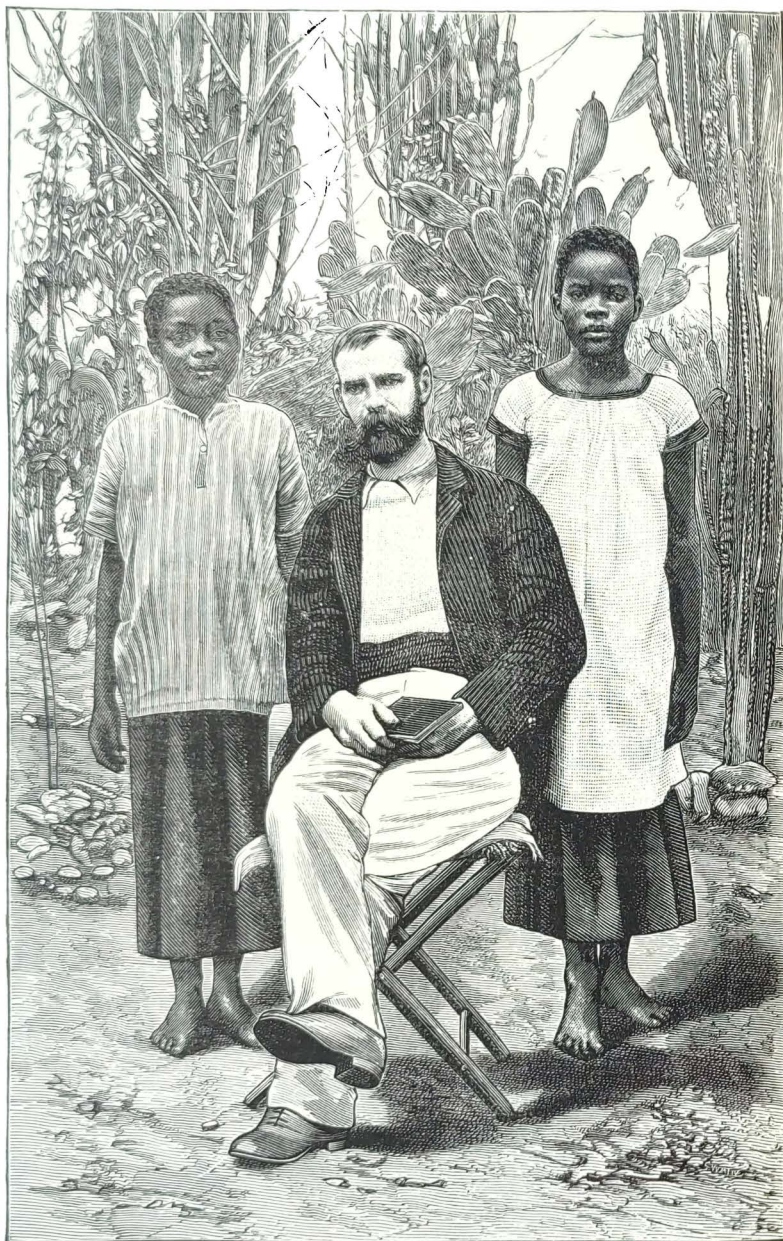
**EUROPE.**

Constantinople, Bebek Sunday-school	5 9 0
Mr. W. Sellar	1 1 0
Mr. and Mrs. C. J. Tarring	5 5 0

*Correction.*—By a printer's error, the sum of £5 9s. was acknowledged last month, instead of £9, from Colne, Lancashire.

**TO SUBSCRIBERS.**

*It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Fumival Street, E.O., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.*



MAMPUYA.

NGONDE.

REV. J. LAWSON FORFEITT AND BOYS.—(*From a Photograph.*)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

### THE YEAR OF THE CENTENARY.

SINCE our acknowledgments last month we have received intimation of the following welcome contributions to the Centenary Fund:—

	£	s.	d.		£	s.	d.
E. S. Chipperfield .....	200	0	0	Jenkins, Rev. A. Ll. and			
Cleopas of London .....	100	0	0	Mrs. ....	10	0	0
Coats, Mr. T. Glen, Paisley	100	0	0	In Memoriam .....	10	0	0
Hepburn, Mr. T. H., Brad-				In Memory of H. M. F.			
ninch.....	100	0	0	Hague .....	10	0	0
Mrs. M., London.....	100	0	0	Lewis, Mrs. and Miss .....	10	0	0
Z. Z., Congo .....	80	0	0	Two Friends, Waterford...	10	0	0
J. and H. H. ....	50	0	0	Watts, Mrs. H. ....	10	0	0
Cave, Mrs. Alfred .....	25	0	0	W. M. C. ....	10	0	0
Crichton, Mr. Jas., Aber-				Walduck, Mr. T. H. ....	10	0	0
deen .....	25	0	0	Smaller sums .....	170	10	6
Hallam, Miss, and Birt,				Catford Hill—			
Mrs. ....	25	0	0	Priestley, Mr. and Mrs.			
Lewitt, Rev. J., and Mrs.	25	0	0	J. G. ....	20	0	0
Sayce, Mr. G. ....	25	0	0	Smaller sums .....	24	8	10
Smith, Miss Kate.....	25	0	0	Hampstead (additional)—			
Morgan, Rev. Evan and				Price, Mr. and Mrs.....	50	0	0
Mrs., Tai Yuen fu.....	15	0	0	Angus, Mr. C. J. ....	10	0	0
Bennett, Mrs. E. ....	10	10	0	Hammersmith, West End Church—			
Moser, Mr. R. J. ....	10	10	0	T. E. S.....	25	0	0
Glover, Dr. Jas. G. ....	10	10	0	Smaller sums .....	22	5	6
Beddow, Mr. Josiah.....	10	0	0	Stoke Newington, Devonshire Square—			
Bruton, Mrs. R., Dursley	10	0	0	Bentley, Rev. W., and			
Forfeitt, Rev. J. Lawson ..	10	0	0	Family .....	13	2	6
Forfeitt, Rev. W. L.....	10	0	0	Carter, Mr. Geo. ....	13	2	6
Ferguson, Mr. & Mrs. John				McKay, Rev. G. P. ....	10	0	0
(of Colombo), London...	10	0	0	Smaller sums .....	20	12	6
J. G. and H. G. ....	10	0	0	Appledore.....	16	10	0

	£	s.	d.		£	s.	d.
Ashton-under-Lyne.....	28	0	0	Liverpool ( <i>continued</i> )—			
Bedford (additional)—				Rae, Mr. ....	25	0	0
Lucas, Mrs. ....	10	0	0	Watts, Mr. W. H. ....	25	0	0
Smaller sums .....	9	17	6	Dickins, Mr. B. ....	20	0	0
Birmingham (additional)—				Hawkes, Mrs. ....	20	0	0
Muntz, Mr. G. F....	250	0	0	Priestley, Mr. Jas. V. ...	20	0	0
Blackburn (additional)—				Carmichael, Mr. J. R....	13	2	6
Marsden, Mr. J. W.....	10	0	0	Johnston, Mr. J. ....	13	2	6
Smaller sums .....	28	1	0	Barker, Mr. T., J.P. ...	10	0	0
Cambridge, St. Andrew's				Charnley, Mr. J. ....	10	0	0
Street (additional)—				Griffiths, Mr. G. ....	10	0	0
Foster, Mr. Geo. Ed. ...	1,000	0	0	Hayward, Mr. John ...	10	0	0
Smith, Mr. John .....	100	0	0	Collections .....	40	12	2
Bird, Mr. W. K. ....	25	0	0	Smaller sums .....	123	19	0
Bird, Mr. W. K., junr.	20	0	0	Newcastle Auxiliary (Second List)—			
Mansfield, Mr. S.....	20	0	0	Jenkins, Mr. George ...	50	0	0
Tarn, Rev. T. G. ....	20	0	0	Harris, Mr. Richard ...	10	0	0
Watts, Mr. J. S. ....	15	0	0	Murton, Mrs. ....	10	0	0
Young, Miss .....	15	0	0	Leybourne, Mr. E.,			
N. C. H. ....	10	0	0	Blackhill .....	10	0	0
Norton, Mr. James .....	10	0	0	Smaller sums .....	44	8	8
Nutter, Mr. Smith .....	10	0	0	Broomhaugh—			
Sturton, Mr. J. A. ....	10	0	0	Warden, Mr. J. J. ....	10	0	0
Smaller sums .....	95	5	10	Smaller sums .....	17	10	6
East Dereham .....	10	15	1	Plymouth—			
Exeter—				Hawkes, Mr. W. ....	300	0	0
South Street.....	12	10	0	Prance, Dr. ....	150	0	0
Folkestone—				C. C. S. ....	100	0	0
Fitness, Mr. John, J.P. .	10	10	0	Hurrell, Mr. H. ....	52	0	0
Iverson, Mr. Charles ...	10	10	0	Bond, Mr. and Mrs. J. T.	50	0	0
Watford, Mr. Richard...	10	10	0	Daw, Mr. R. Harvey ...	50	0	0
Watkin, Sir Edward, M.P.	10	0	0	Nicholson, Mrs. Thomas	50	0	0
Smaller sums .....	60	13	6	Trowt, Miss (2nd don.)	50	0	0
Harlow (additional)—				Weekes, Mr. Frederick	30	0	0
A Member of the Church	10	0	0	Anon. ....	25	0	0
Haslingden, Ebenezer Ch.—				Fox, Mrs. H. C. ....	25	0	0
Whitaker, Mr. Laurence	10	0	0	Bird, Rev. B. ....	20	0	0
Smaller sums .....	18	4	6	Kingdon, Mr. ....	20	0	0
Honiton—				Vincent, Rev. S. ....	20	0	0
Lilley, Mr. and Mrs. ...	10	10	0	Adams, Misses .....	10	0	0
Smaller sums .....	18	6	2	Babb, Mr. W. ....	10	0	0
Liverpool (Third List)—				Cross, Mr. B. C. ....	10	0	0
Parry, Mr. and Mrs.				Horton, Misses.....	10	0	0
John, and Family ...	100	0	0	Howland, Mr. H. J. ...	10	0	0
Marlow, Mr. John ....	25	0	0	Popplestone, Misses.....	10	0	0
Morgan, Mrs. ....	25	0	0	Watt, Mr. Edward .....	10	0	0
Slater, Mr. Jas. K. ....	25	0	0	Weekes, Mr. T. E. ....	10	0	0

	£	s.	d.		£	s.	d.
Plymouth ( <i>continued</i> )—				Watford ( <i>continued</i> )—			
Weekes, Mr. S. ....	10	0	0	Andrews, Mr. Wm. ....	10	10	0
White, Mr. and Mrs. W.	10	0	0	Smaller sum ... ..	5	0	0
Collections .....	39	2	0	Wokingham (Additional)—			
Smaller sums .....	133	2	8	Skerritt, Mrs. ....	10	0	0
Swaffham—				Smaller sum .....	2	2	0
A Subscriber .....	10	0	0	Yeovil—			
Collection, &c. ... ..	18	11	8	Newnam, Rev. S., and			
Tiverton—				Mrs. ....	50	0	0
Lane, Mrs. (£10 In Me-				Burt, Mr. W. ....	25	0	0
moriam) .....	28	0	0	Ewens, Mrs. ....	20	0	0
A Friend .....	20	0	0	Maynard, Mr. W. T. ...	15	0	0
Collection .....	12	13	3	Pittard, Messrs. C. and E.	12	0	0
Smaller sums .....	36	18	9	Chapman, Mrs. ....	10	10	0
Torquay (Additional)—				Chapman, Miss, and			
Beale, Miss .....	20	0	0	Clements, Mrs. ....	10	0	0
Trowbridge, Back Street—				Masters, Mr. and Mrs.			
Stancomb, Mr. J. P. ...	100	0	0	J. L. ....	10	0	0
Chapman, Mr. Isaac ..	15	0	0	Smaller sums .....	99	8	6
Turner, Rev. Jos. ....	15	0	0	Ammanford, Ebenezer ...	22	8	11
Case, Mr. Hervey S. ...	10	0	0	Bargoed, Caersalem.....	16	8	6
Francis, Mr. W. ....	10	0	0	Cardigan, Bethania .....	20	0	0
Hill, Mr. F. ("A Box				Llanfair, near Welshpool—			
of Spikenard").....	10	0	0	Ellis, Mr. and Mrs. Saml.	10	0	0
Smaller sums .....	100	13	0	Smaller sums .....	6	15	0
Watford (Additional)—				Smaller sums from			
Andrews, Mr. John.....	10	10	0	various places .....	88	5	7

The total contributions either paid or promised now amount to

**£60,935 12s. 3d.**

Several meetings, the results of which have not yet been ascertained, have been held, and others are already arranged, dates having been fixed, amongst other places, for Reading, Bacup, Colchester, Nottingham, Portsmouth, Leeds, Derby, Leicester, Halifax; also at some of the London churches. Where no steps have yet been taken for the holding of these Centenary meetings, communication should be made to the Centenary Local Secretaries or to the Mission House.

#### IMPORTANT COMMUNICATION.

As we go to press a circular is being issued to the pastors of the churches calling attention to the following particulars:—

First.—As to the representation that may be expected at the great Celebration meetings at Nottingham, Leicester, and Kettering, from the 31st of May to the 3rd of June next, so that hospitality as far as possible may be provided.

Second.—As to the number of copies of the Centenary Memorial Volume that may be required, and

Third.—as to the special Centenary collection on Sunday, the 2nd of October, that being the actual date of the formation of the Society. We may state that forms have been issued, which we hope will be returned to the Mission House with as little delay as possible, giving this desired information.

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## MISSIONARY ANNIVERSARY SERVICES, 1892.

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THURSDAY MORNING, APRIL 21ST.

INTRODUCTORY PRAYER MEETING,

MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Rev. THOMAS BARRASS, of Peterborough, will preside, and deliver an Address.

Service to commence at Half-past Ten o'clock.

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FRIDAY EVENING, APRIL 22ND.

YOUNG MEN'S MISSIONARY ASSOCIATION.

PUBLIC MEETING

Will be held at

THE BAPTIST MISSION HOUSE, 19, FURNIVAL STREET, HOLBORN.

H. M. BOMPAS, Esq., Q.C., Recorder of Plymouth, President, will take the Chair at Half-past Seven o'clock.

*Speakers:* REVS. A. T. PIERSON, D.D.; HUGH PRICE HUGHES, M.A.; and Mrs. HOLMAN BENTLEY, of the Congo.

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LORD'S DAY, APRIL 24TH.

ANNUAL SERVICES IN THE VARIOUS CHAPELS OF THE METROPOLIS.

For particulars, see following pages.

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MONDAY EVENING, APRIL 25TH.

BIBLE TRANSLATION SOCIETY.

ANNUAL MEETING IN THE LIBRARY OF THE MISSION HOUSE.

W. WILLIS, Esq., Q.C., will take the Chair at Half-past Six o'clock.

*Speakers:* E. B. UNDERHILL, Esq., LL.D.; REVS. W. G. ARMSTRONG, of Burmah; and H. A. LAPHAM, of Ceylon.

LORD'S DAY, APRIL 24th.

BAPTIST MISSIONARY SOCIETY.  
ANNUAL SERVICES.

The usual Annual Sermons in the Chapels of the Metropolis will be preached as follows :—

PLACES.	MORNING.	EVENING.
Abbey Road, St. John's Wood	... .. Collections	May 8th.
Acton ... ..	Rev. J. J. Brown ...	Rev. A. G. Jones.
Addlestone ... ..	Rev. A. Sowerby ...	April 17th.
Alperton ... ..	... .. Collections	later
Balham, Ramsden Road ...	Rev. J. H. Atkinson	Rev. J. Drew.
Barnes ... ..	... .. Collections	later.
Barnet, New ... ..	Rev. A. W. H. Streuli	Rev. J. A. Clark.
Battersea, York Road ...	Rev. F. E. Blackaby	Rev. C. Hobbs.
„ Tabernacle... ..	Rev. W. Stott ...	Rev. W. Stott.
Beckenham, Elm Road ...	Rev. R. Stewart	Rev. R. Stewart
	Fleming, M.A.	Fleming, MA.
Belle Isle ... ..	... .. Collections	later.
Belvedere ... ..	Rev. A. C. Chambers	Rev. A. C. Chambers.
Bermondsey, Drummond Road	Rev. H. A. Burleigh	Rev. H. A. Burleigh.
„ Abbey Street ...		
Bethnal Green Road ...	Rev. W. Harvey Smith	Rev. W. Harvey Smith.
Bexley Heath, Trinity Ch. ...	Rev. G. H. Smith ...	Rev. G. H. Smith.
Blackheath, Shooter's Hill Rd.	Rev. C. Chambers ...	Rev. C. Chambers.
Bloomsbury ... ..	Rev. J. J. Fuller ...	Rev. J. Baillie.
„ Meard Street ...		
Borough Road, Southwark ...	Rev. G. W. M'Cree... ..	Rev. G. H. Rouse,
		M.A., LL.B.
Bow, High Street ... ..	Rev. W. J. N. Vanstone	Rev. W. J. N. Vanstone.
„ East London Tabernacle	Rev. A. G. Brown ...	Rev. A. G. Brown.
Brentford, Park Chapel ...	... .. Collections	later.
Brixton Hill, New Park Road	Rev. W. Townsend	Rev. W. Townsend.
„ Wynne Road... ..	Rev. W. J. Mathams	Rev. W. J. Mathams.
„ Gresham Ch.... ..	Rev. J. T. Swift ...	Rev. J. T. Swift.
„ Solon Road ... ..	Rev. W. A. Wicks ...	Rev. C. Jordan.
Brockley Road... ..	Rev. J. Lewis ...	Rev. A. Sowerby.
Bromley (Kent) ... ..	Rev. J. F. Shearer ...	Rev. J. F. Shearer.
Brompton, Onslow Chapel ...	Rev. J. S. Hughes ...	Rev. J. S. Hughes.
Brondesbury ... ..	Rev. S. Vincent ...	Rev. T. G. Tarn.
Camberwell, Denmark Place... ..	Rev. R. Richard ...	Rev. W. Ross.
„ Charles Street ...	... .. Collections	later.
„ Cottage Green ...	Rev. T. Hancocks ...	Rev. J. Rankine.
„ Gate, Arthur St.	Rev. H. Hewett ...	Rev. W. C. Minifie.
„ New Rd. Clarendon Ch.	... .. Collections	later.
Camden Road ... ..	Rev. G. Hawker ...	Rev. H. A. Lapham.
Castle Street (Welsh Ch.) ...	Rev. R. Ellis Williams	Rev. R. Ellis Williams.
Catford Hill ... ..	Rev. E. Lauderdale	Rev. J. T. Hagen.
Chelsea, Lower Sloane Street	Rev. J. Rankine ...	Rev. J. Porteous.
Child's Hill ... ..	... .. Collections	later.
Chiswick, Annandale Road ...	... .. Collections	later.
Clapham, Grafton Square ...	Rev. J. Porteous ...	Rev. W. A. Wicks.
Clapton, Downs Chapel ...	Rev. T. V. Tymms... ..	Rev. W. H. Bentley.
Commercial Road ... ..	Rev. E. Brearley ...	Rev. J. Fletcher.
Crouch Hill ... ..	Rev. T. Barrass ...	Rev. E. Brearley.
Croydon ... ..	Rev. J. A. Spurgeon	Rev. J. A. Spurgeon.



PLACES.	MORNING.	EVENING.
Dalston Junction ... ..	Rev. T. Philpot ...	Rev. J. Lloyd.
Dartford ... ..	Rev. A. Sturge ...	Rev. A. Sturge.
Deptford, Octavius Street ...	Rev. J. M. Murphy...	Rev. J. L. Roger.
Dulwich, Lordship Lane ...	Rev. J. L. Roger ...	Rev. E. T. Mateer.
Ealing ... ..	Rev. J. R. Myers ...	Rev. J. J. Brown.
Ealing Dean ... ..	Rev. A. G. Jones ...	Rev. H. Briggs.
Edmonton ... ..	... .. Collections	later.
Enfield Tabernacle ... ..	... .. Collections	in December.
„ Totteridge Road ... ..	Rev. J. T. Frost ...	Rev. J. T. Frost.
Esher ... ..	Rev. W. Price ...	Rev. W. Price.
Finchley, North ... ..	Rev. W. E. Blomfield, B.A., B.D.	Rev. W. E. Blomfield, B.A., B.D.
Finsbury, Eldon Street (W.)...	... .. Collections	later.
Forest Gate, Wood Grange ...	Rev. C. Bonner ...	Rev. J. M. Hamilton.
Forest Hill, Sydenham Ch. ...	Rev. H. Abraham ...	Rev. H. Abraham.
Fulham, Daws Road ... ..	... .. Collections	later.
Greenwich, Lewisham Road ...	Rev. J. Drew ...	Rev. J. M. Murphy.
Gunnersbury ... ..	Dr. Underhill ...	Rev. J. P. Clark, M.A.
Hackney, Mare Street ... ..	Rev. C. Williams ...	Rev. T. Barrass.
„ Hampden Ch. ... ..	Rev. G. T. Edgley ...	Rev. G. T. Edgley.
Hammersmith, West End ...	... .. Collections	May 8th.
Hampstead, Heath Street ...	Rev. H. J. Thomas...	Rev. T. V. Tymms.
Hanwell ... ..	...	...
Harlesden ... ..	Rev. J. Brown ...	Rev. J. Brown.
Harlington ... ..	Rev. G. D. Evans ...	Rev. G. D. Evans.
Harrow-on-the-Hill ... ..	Rev. W. J. Dyer ...	Rev. W. J. Dyer.
Hawley Road ... ..	...	...
Hendon... ..	Rev. H. F. Gower ...	Rev. H. F. Gower.
Highbury Hill... ..	Rev. W. J. Henderson, B.A.	Rev. J. Culross, D.D.
Highgate Road ... ..	Rev. J. Culross, D.D.	Rev. J. J. Doke.
„ Southwood Lane ... ..	Rev. F. J. Flatt ...	Rev. F. J. Flatt.
Holborn, Kingsgate Street ...	Rev. F. James ...	Rev. F. James.
„ Little Wild Street...	... .. Collections	later.
Holloway, Upper ... ..	Rev. T. G. Tarn.....	Rev. W. J. Henderson,
Honor Oak ... ..	... .. Collections	later. [B.A.]
Hornsey, Ferme Park Road ...	Rev. G. Short, B.A....	Rev. A. W. H. Streuli.
„ Sunnyside Road ... ..	Rev. G. Duncan, D.D.	Rev. G. Duncan, D.D.
Hounslow ... ..	Rev. D. Loinaz ...	Rev. D. Loinaz.
Ilford ... ..	... .. Collections	later.
Islington, Cross Street ... ..	Rev. J. Lewitt ...	Rev. J. Lewitt.
„ Salters' Hall ... ..	Rev. W. Hill ...	Rev. W. H. Elliott.
John Street, Bedford Row ...	Rev. R. F. Handford	Mr. J. S. Gray.
Kensington, Hornton Street...	Rev. T. E. Williams .	Rev. T. E. Williams.
Kilburn, Canterbury Road ...	Rev. R. Walker ...	Rev. R. Walker.
King's Cross, Arthur Street...	Rev. J. E. Cracknell.	Rev. J. E. Cracknell.
„ „ Vernon Square .	... .. Collections	later.
Kingston-on-Thames... ..	Rev. J. Dann ...	Rev. J. Dann.
Lambeh, Upton Ch. ... ..	Rev. N. Dobson ...	Rev. T. M. Morris.
Lee, High Road ... ..	Rev. W. J. Price ..	Rev. N. Dobson.
Leyton ... ..	Rev. W. G. Hailstone	Rev. W. G. Hailstone.
Leytonstone, Fairlop Road ...	Rev. J. Bradford ...	Rev. J. Bradford.
„ Cann Hall Road ... ..	Rev. J. M. Hamilton	Rev. C. Bonner.
Loughton ... ..	... .. Collections	April 10th.
Marylebone, John Street ...	...	Rev. R. F. Handford.
„ Church Street ... ..	... .. Collections	later.
Metropolitan Tabernacle ...	Rev. A. T. Pierson, D.D.	Rev. A. T. Pierson, D.D.

PLACES.	MORNING.	EVENING.
Maze Pond Ch., Old Kent Road.	Rev. C. Jordan ...	Rev. W. H. M'Mechan
New Malden ... ..	... .. Collections	later.
Norwood, Gipsy Road... ..	Rev. C. Hobbs ...	Rev. F. E. Blackaby
"    South ... ..	Rev. W. Ross ...	Rev. J. H. Atkinson
Norwood, Upper, Central Hill	Rev. T. H. Holyoak.	Rev. T. H. Holyoak.
"    West, Chatsworth Rd.	Rev. J. Stubbs ...	
Notting Hill, Ladbroke Grove	Rev. E. G. Gange ...	Rev. J. E. Roberts,
Nunhead, Edith Road ... ..	Rev. T. J. Cole ...	Rev. J. Cave. [M.A.]
Peckham Park Road ... ..	Rev. W. H. Elliott...	Rev. T. Hancocks.
"    Rye Tabernacle ... ..	... .. Collections	8th May.
"    Rye Lane ... ..	Rev. G. H. Rouse,	Rev. G. Short, B.A.
"    S. London Tabernacle	M.A., LL B.	
	... .. Collections	later.
Penge ... ..	Rev. J. W. Boud ...	Rev. J. J. Fuller.
Plumstead, Conduit Road ...	Rev. H. J. Martin ...	Rev. H. J. Martin.
"    Park Road ... ..	Rev. J. W. Cole ...	Rev. J. W. Cole.
"    Station Road ... ..	Rev. T. Henson ...	Rev. T. Henson.
Poplar and Bromley Tabernacle		
Poplar, Cotton Street... ..	Rev. W. H. Broad ...	Rev. J. S. Poulton.
Putney, Union Ch. ... ..	... .. Collections	May 15th.
"    Werter Road ... ..	Rev. W. Thomas ...	Rev. W. Thomas.
Regent's Park ... ..	Rev. A. Sowerby ...	Rev. E. G. Gange.
Richmond, Duke Street ... ..	... .. Collections	later.
Romford ... ..	Rev. C. H. Thomas	Rev. C. H. Thomas.
Shepherd's Bush, Avenue Road	Rev. C. Graham ...	Rev. W. B. Neally.
"    Road ... ..	Rev. H. Briggs ...	Rev. J. F. Hill.
Shoreditch Tabernacle ... ..	Rev. W. Cuff ...	Rev. W. Cuff.
Southgate, New ... ..	Rev. G. Dunnett ...	Rev. G. Dunnett.
Stockwell ... ..	Rev. A. James, B.A.	Rev. T. Phillips, B.A.
Stoke Newington, Devonshire	Rev. E. B. Woods,	Rev. E. B. Woods,
Square Ch.	B.A.	B.A.
St. Luke's, James Street ...	Rev. G. Chandler	Rev. G. Chandler.
Stratford Grove ... ..	... .. Collections	later.
"    Carpenter's Road ...	Rev. J. Stanger ...	Rev. J. Stanger.
Streatham ... ..	Rev. G. McFadyean	Rev. G. McFadyean.
Sutton ... ..	Rev. B. Bird ...	Rev. B. Bird.
Tooting, Upper, Trinity Road	Rev. T. Phillips, B.A.	Rev. A. James, B.A.
Tottenham, High Road ... ..	Rev. F. Wells ...	Rev. F. Wells.
"    West Green ... ..	Rev. J. S. Poulton ..	Rev. J. Stubbs.
Twickenham ... ..	... .. Collections	later.
Upton, Upton Cross Ch. ... ..	Collections later ...	
Victoria Park, Grove Road ...	Rev. J. Lloyd ...	Rev. T. Philpot.
Waltham Abbey ... ..	Rev. J. D. Bray ...	Rev. J. D. Bray.
Walthamstow, Boundary Road	Rev. W. T. Henderson	Rev. W. T. Henderson
"    Wood Street ... ..	Rev. W. J. Hunter...	Rev. W. J. Hunter.
Walworth Road ... ..	Rev. T. M. Morris ...	Rev. E. Lauderdale.
"    East Street ... ..	Rev. J. Field ...	Rev. J. Field.
Wandsworth, East Hill ... ..	Rev. J. Cave ...	Rev. T. R. Edwards.
"    Northcote Road	Rev. T. L. Edwards	May 1st.
"    Victoria Chapel	Rev. J. E. Roberts,	Rev. R. Richard.
Westbourne Grove ... ..	Rev. J. J. Duke [M.A.]	Rev. H. J. Thomas.
"    Park ... ..	Rev. J. Clifford, M.A.,	Rev. J. Clifford, M.A.,
Westminster, Romney Street	Rev. W. Davies [D.D.]	Rev. W. Davies. [D.D.]
Whitechapel, Commercial St.	Rev. W. H. Stevens	Rev. W. H. Stevens.
Wimbledon ... ..	Rev. J. G. Williams	Rev. J. G. Williams.
Woodberry Down ... ..	Rev. J. A. Clark ...	Rev. S. Vincent.
Wood Green ... ..	Rev. F. C. Spurr ...	Rev. F. C. Spurr.
Woolwich, Parson's Hill	Rev. J. T. Hagen ...	Rev. J. Wilson (Drill
"    Queen Street ... ..	... .. Collections	later. [Hall])

## YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.

Special Missionary Services will be held in the various Metropolitan Schools on the Anniversary Afternoon, April 24th, 1892 (except where otherwise stated).

Speakers have been appointed to all Schools replying to the Notice in the Young Men's Missionary "Journal" in time for print, and if those against the blank spaces will apply to the Secretary AT ONCE, speakers will, if possible, be sent.

Special Hymn-papers are sent gratis on written application to the Secretary, Y.M.M.A.

NAME OF SCHOOL.	SPEAKER.
Abbey Road ... ..	Service later.
Acton ... ..	Rev. J. J. Brown.
Ann's Place (joins with Mare Street) .	
Arthur Street, Camberwell ... ..	Mr. A. Jones.
"    King's Cross ... ..	Rev. J. E. Cracknell.
Balham ... ..	Rev. J. Drew.
Battersea, York Road ... ..	Rev. F. E. Blackaby.
"    Park Tabernacle ... ..	Rev. W. Stott.
Belle Isle ... ..	Service later.
Bermondsey, Drummond Road ... ..	Rev. H. A. Burleigh.
"    Abbey Street ... ..	
Blackheath, Shooter's Hill ... ..	Rev. C. Chambers.
Bloomsbury ... ..	Rev. J. J. Fuller.
Bow ... ..	Rev. W. J. N. Vanstone.
Brixton, Wynne Road... ..	Rev. W. J. Mathams.
"    Gresham Ch. ... ..	
"    Hill ... ..	Rev. W. Townsend.
"    Kenyon Ch. ... ..	Rev. C. Jordan.
Brockley ... ..	Rev. A. Sowerby.
Brompton, Onslow ... ..	Mr. Williams.
Brondesbury ... ..	Rev. W. Hill.
Borough Road ... ..	Rev. G. H. Rouse, M.A.
Camberwell, Cottage Green ... ..	Mr. Ewe.
"    Denmark Place ... ..	Rev. W. Ross.
"    Charles Street ... ..	Service later.
Camden Road ... ..	Rev. J. L. Forfeitt.
Castle Street, Welsh ... ..	Rev. R. Ellis Williams.
Chelsea ... ..	Rev. A. Walker.
Clapham, Grafton Square ... ..	Rev. J. Porteous.
Clapton, Downs ... ..	Rev. W. Holman Bentley.
Commercial Road ... ..	Rev. E. Brearley.
Crouch Hill ... ..	Mr. H. C. Robinson.
Croydon, West ... ..	Mr. H. Potter, F.S.S.
Chalk Farm ... ..	
Dalston ... ..	Mr. J. Winterton.
Deptford, Octavius Street ... ..	J. L. Roger.
Devonshire Square ... ..	Rev. E. B. Woods, B.A.
Ealing Dean ... ..	Mr. A. G. Jones.
Ealing, Haven Green ... ..	Rev. J. B. Myers.
Edmonton ... ..	Service later.
Enfield ... ..	Service later.
Finchley... ..	Rev. W. E. Blomfield, B.D.
Forest Gate ... ..	Rev. Carey Bonner.
Forest Hill ... ..	Rev. H. Abraham.
Ferne Park ... ..	Mr. W. W. Parkinson.
Greenwich, Lewisham Road ... ..	Rev. J. M. Murphy.
Hackney, Mare Street... ..	Mrs. Bentley.
"    Hampden Ch. ... ..	
Haddon Hall ... ..	
Hammersmith ... ..	Service later.

NAME OF SCHOOL.	SPEAKER.
Hampstead ... ..	Rev. H. J. Thomas.
Harleaden ... ..	Rev. J. Brown.
Highbury Hill ... ..	Mr. G. Howard.
Highgate ... ..	Rev. F. J. Flatt.
"  Road... ..	Mr. W. C. Parkinson.
Holborn, Kingsgate Street ... ..	Mr. H. Williams.
Holloway ... ..	Mr. W. L. Tweedie.
"  (Young Men) ... ..	
Honor Oak ... ..	Service later.
Ilford ... ..	Service later.
Islington, Cross Street ... ..	Mr. Ernest Ellis.
"  Salter's Hall ... ..	
John Street, Bedford Row ... ..	Mr. E. Nodes.
"  Edgware... ..	
Kensington ... ..	Rev. T. E. Williams.
Lee ... ..	
Maze Pond ... ..	Mr. A. C. Pensam.
Meard Street (joins with Bloomsbury)	
Metropolitan Tabernacle ... ..	Mr. J. Everett.
Norwood, Chatsworth Road ... ..	Rev. A. Stubbs.
"  Gipsy Road... ..	Mr. M. Joslin.
"  South ... ..	Rev. J. H. Atkinson.
Notting Hill ... ..	Mr. Ellis Tucker.
Nunhead... ..	Rev. J. T. Cole.
Peckham Rye ... ..	Mrs. Turner.
"  Park Road ... ..	Rev. T. Hancock.
Penge ... ..	Mr. A. Law.
Poplar, Cotton Street ... ..	Rev. J. S. Poulton.
"  Bromley Tabernacle ... ..	
Regent's Park ... ..	Mr. L. N. Woolley.
Rotherhithe New Road ... ..	
Shoreditch Tabernacle... ..	
Stockwell ... ..	Rev. T. Phillips, B.A.
St. Luke's, James' Street ... ..	Rev. G. Chandler.
Stratford, Cann Hall ... ..	Mr. S. Mawer.
"  Carpenter's Road ... ..	
"  Major Road... ..	
"  Upton Cross ... ..	Mr. J. Bloomfield.
Streatham ... ..	Mr. G. H. Judd.
Sutton ... ..	Service later.
Tooting, Upper... ..	
Tottenham, High Road ... ..	Mr. Russell Dick.
"  West Green ... ..	Mr. L. C. Parkinson, B.A.
Upton, Lambeth Road ... ..	Mr. C. E. Wilson.
Vernon Square ... ..	Service later.
Victoria Park ... ..	Mr. S. C. Bailey.
Walthamstow, Wood Street ... ..	Rev. J. W. Hunter.
"  Boundary Road ... ..	Rev. W. T. Henderson.
Walworth Road ... ..	Mr. Oliver Millard.
"  Victory Place ... ..	Mr. Maynard.
"  East Street... ..	Rev. J. Field.
Wandsworth, East Hill ... ..	Rev. J. Cave.
"  Bennerley Hall... ..	
"  Victoria Road ... ..	Rev. R. Richard.
Westbourne Grove ... ..	
"  Park ... ..	Rev. W. J. Price.
Westminster ... ..	Rev. W. Davies.
Woodberry Down ... ..	Rev. J. A. Clark.
Wood Green ... ..	Mrs. Armstrong.
Woolwich, Park Hill ... ..	Rev. J. T. Hagen.
"  Queen's Street. ... ..	Service later.

TUESDAY MORNING, APRIL 26TH.

ANNUAL MEMBERS' MEETING,

MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Chair to be taken at Half-past Ten o'clock by J. B. MEAD, Esq.,  
of Brockley.

NOTE.—This Meeting is for Members only. All Subscribers of 10s. 6d. and upwards, Donors of £10 and upwards, Pastors of Churches which make an Annual Contribution, or Ministers who collect annually for the Society, are entitled to attend.

TUESDAY EVENING, APRIL 26TH.

PUBLIC MISSIONARY SOIRÉE,

IN THE CANNON STREET HOTEL.

ALFRED THOMAS, Esq., M.P., to preside.

Addresses will be delivered by Revs. W. H. BENTLEY, of the Congo;  
W. J. PRICE, of India; and J. S. WHITEWRIGHT, of China.

Tea and Coffee from Half-past Five to Seven o'clock.

PUBLIC MEETING AT SEVEN O'CLOCK.

Tickets for Soirée, One Shilling each, to be obtained at the Mission House,  
19, Furnival Street, Holborn.

NOTE.—As a large attendance is anticipated, early application for  
Tickets is requested.

WEDNESDAY MORNING, APRIL 27TH.

THE ZENANA MISSION IN INDIA.

ANNUAL MISSIONARY BREAKFAST,

IN THE LARGE HALL, CANNON STREET HOTEL,

At a Quarter to Nine o'clock.

*Chairman*: W. R. RICKETT, Esq., Treasurer of Baptist Missionary Society.

*Speakers*: Miss ROSE GREENFIELD, of Ludhiani, the Rev. ED. MEDLEY,  
B.A., and others.

Tickets, 2s. 6d. each, to be had of the Secretaries, or at the Mission House.

WEDNESDAY MORNING, APRIL 27TH.

ANNUAL MISSIONARY SERMON,

BLOOMSBURY CHAPEL.

*Preacher*: Rev. RICHARD GLOVER, D.D., of Bristol.

Service at Twelve o'clock.

WEDNESDAY EVENING, APRIL 27TH.

SPECIAL MISSIONARY SERMON TO YOUNG MEN,

IN THE CITY TEMPLE.

*Preacher*: Rev. ARTHUR T. PIERSON, D.D.

Service to commence at Half-past Seven o'clock.

THURSDAY EVENING, APRIL 28TH.

ANNUAL MEETING,

IN EXETER HALL.

Chair to be taken at Six o'clock by the Right Hon. Lord REAY,  
late Governor of Bombay.

*Speakers*: Rev. J. LAWSON FORFEIT, F.R.G.S., of the Congo; C.  
SILVESTER HORNE, M.A., of Kensington; and A. G. JONES, of  
China.

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The London Baptist Choir Union will assist in the singing.

Tickets may be obtained at the Mission House, 19, Furnival Street,  
Holborn.

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FRIDAY MORNING, APRIL 29TH.

MISSIONARY BREAKFAST CONFERENCE,

IN LOWER ROOM, EXETER HALL,

At Nine o'clock.

*Chairman*: W. R. RICKETT, Esq. (Treasurer).

Introductory Paper by the Rev. WALTER HACKNEY, M.A., of  
Birmingham.

Pastors, Deacons, and all Officers of Missionary Associations, Congrega-  
tional, Sunday School, and Juvenile, are requested to be present.

Ladies acting as Missionary Treasurers or Secretaries are specially invited.

Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

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FRIDAY EVENING, APRIL 29TH.

THE YOUNG PEOPLE'S MISSIONARY MEETING

(For Sunday School Teachers, Senior Scholars, and Young People),

IN EXETER HALL,

Chair to be taken at Seven o'clock by NATHANIEL MICKLEM, Esq., M.A.,  
of Brondesbury.

*Speakers*: Revs. J. A. CLARK, of the Congo; DAVID DAVIES, of Brighton;  
and HERBERT J. THOMAS, of India.

The Young People's Contingent of the London Baptist Choir Union will  
assist in the singing.

Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

## The Congo Mission.

### DEATH OF THE REV. PERCY E. COMBER.

**T**HE following letter from the Rev. W. Holman Bentley, of Wathen Station, will be read with painful interest:—

“Wathen Station, Congo Mission,  
“January 23rd, 1892.

“MY DEAR MR. BAYNES,—It is my distressing duty to inform you of the death of our dear brother, Percy Ebenezer Comber, after brief pernicious fever of only fifty hours. At midnight two days ago I was called to him; he was in fever, and hæmaturia was intense. We treated as usual, but no remedy seemed to touch the disease. The temperature rose steadily and surely with but slight remissions—due to sponging—to 103·8, 104·8, 115·2, and just after midnight he passed peacefully away. Brother Cameron and I have just laid the dear brother out, and I write hurriedly, before going to bed, in order to have the letter ready for a special courier at dawn, to inform Mr. Davies, who is at Lukunga, and this, therefore, will forestall any other communication that can reach you. I will write by the usual State mail in a few days, when I have had time to realise what has happened. It is so sudden and bewildering I cannot now write more. He recognised us until within the last few hours, but ever since the commencement he has been confused. ¶ Please convey this news to his father, as this is the first intimation which you will receive.

“Yours in much distress,  
“W. HOLMAN BENTLEY.”

In a later letter, dated Wathen Station, January 25th, Mr. Bentley writes:—

“With the exception of some occasional trouble with insomnia, and that to no serious extent or frequency, there was nothing whatever to cause any apprehension or to give warning.

“We had a very pleasant Christmas, and Percy threw himself very heartily into all. On the 29th, Dr. Harry Guinness, secretary of the Congo Balolo Mission, who was returning to England after a visit to his Mission, arrived with Mrs McKittrick, who was suffering from hæmaturic fever. My own bedroom was placed at her disposition, and she was carefully nursed, although nothing of that duty fell upon Percy.

“On the 5th of January, Percy had a slight ordinary fever, which passed off during the night.

“When Mrs. McKittrick was convalescent, Dr. Guinness, who had had a very anxious time of it, went down with a fever of the same character. Percy nursed him through the first night (January 10th), but only the one night. Part of the time I slept in Percy's bedroom, and, thrown with him as much as I was, I saw nothing to make me think that there was anything the matter with him.

“We were all anxious during the twenty days of sickness of our guests. It could not fail to be a care to us, but we cannot make that an explanation of what followed.

“On the 16th we had a wedding on the station. One of our young men was married to Nlemvo's sister, and we all did our best to make it a festive occasion.

During the night one of our hospital in-patients died, a man who had been some months on the station.

"The next day (Sunday) we all gathered round the grave, and it fell to Percy to read befitting portions from our Congo burial service. Who would have thought that in seven days I should be standing a few yards from that spot reading the burial service over Percy's grave!

"But now, as to the details of his illness. On the 18th, Dr. Guinness left, and Percy, who seemed in his usual health, packed up his things to pay a few days' visit to Tungwa Kia Londe (four hours' distant), where he is always heartily received; a town of which we have great hopes. He was to have started on Friday (the day before his death).

"On Wednesday, January 20th, his temperature was 100 in the morning, but he thought nothing of it, and mentioned it to no one until he became seriously ill. He conducted school for an hour and then dismissed the boys. He dined with us at six o'clock as usual (during Mr. Davies' absence). Mr. Billington, of Bwembe (a little below Bolobo), A.B.M.U., was staying the night with us on his way down country. While our guest was inspecting our printing office, Percy fell asleep in his chair. They retired early to rest.

"At midnight a note from Mr. Billington called me over to Percy Comber, who was in a fever. I stayed with him until the morning. Hæmaturia was abnormally intense. The usual remedies were administered. His temperature slowly rose to 103·8 at 10 o'clock; at 3.20 to 104·4, but it fell back to 103·8 by 10 o'clock p.m. At this point it remained, defying quinine and other treatment, until, at 5.30 the next evening, it rose to 105·2. A wet pack brought it back to 103·8; restlessness ceased and he dozed off. We aroused him occasionally for nourishment, and he dozed again. At 9 o'clock his temperature rose to 105·4; a careful sponging brought it down to 105, and was repeated an hour later. At 12 o'clock I was thinking of administering some more quinine, but had difficulty in taking his temperature, dozing as he was (not comatose). While I was wondering whether I might take a reading of 103 as correct, he began to breathe more slowly and more slightly. I was a bit alarmed and sent for Mr. Cameron, who was sleeping during my watch in an adjoining room. He came at once, but in five minutes the breathing ceased. So, peacefully and painlessly, our dear brother passed away at 12.45 a.m. on January 23rd.

"Such a short course, scarcely fifty hours of fever, we felt quite stunned and could scarcely realise it; even now the fullness of our loss is hardly comprehended. He left no messages; one does not think of asking for them during the first thirty-six hours of a fever, especially where the temperature, though troublesomely persistent, was not high (103·8). Indeed the fever itself was not such a serious symptom; the jaundice was slight, and there was scarcely any bilious complication or cerebral disturbance; he was in good bodily condition, was able to retain a good quantity of nourishment, everything was so far favourable; but one symptom, the hæmaturia, was of a most grave character, and reflection after all is over makes me think that the condition of which that is the symptom, instead of being partial, even after several relapses, as in the other cases with which we are familiar, was nearly complete, and that it was a hopeless fight from the commencement. I have never heard of such a case before.

"At 2 o'clock in the afternoon the station-folk, and a good number of friendly



natives, assembled in the school chapel to take a last sight of our dear brother ; then the coffin was closed, and placed on a rough catafalque draped with the red ensign, the Mission flag (the red cross on a white ground) for a pall, and upon that a new palm frond and a beautiful spray of roses and other flowers.

“Our school children especially were deeply affected. With great difficulty I read our Congo burial service, tears and sobs making it almost too much for me. We were all in deep trouble, and I could only struggle on as best I could. All were in tears. Then, after an address, the body was borne to the grave, and with aching hearts we laid him beside his brother, Dr. Sidney Comber.

“The very friendly sub-chief of Tungwa happened to arrive just in time for the funeral. He was much distressed. He has just built *at his own expense* a bamboo house for Mr. Comber, or any teacher we can send, for house and school. It cost him 4,000 brass rods, an equivalent of, say, twenty goats. He said that it was all trouble and expense for nothing, for Mr. Comber was dead, and would never go and sit down in Tungwa again. I told him that we were considering as to how we could arrange to let him have a native teacher, and that I was very soon going home, and could ask our committee to send out at once another missionary to take Mr. Comber’s place. ‘Oh, but perhaps he will not be as friendly and good as Mr. Comber. He was like one’s own brother, you know. How can we have another like him?’ It was difficult to reassure the poor man.

“We see too much, as a rule, of greed and other heathen weaknesses among our adult friends, that such a hearty outburst of genuine feeling was a very pleasing tribute to our dear brother’s worth and influence.

“His loss will leave a great blank in our station life. He was so bright and energetic. He had just undertaken the charge of the school here instead of my wife. How the work of the station can be carried on now I do not know ; in fact, it cannot be fully carried on. Itineration in the four districts, school (seventy-five scholars), transport, accounts, correspondence, medicine, labour, commissariat, beside the evangelistic work on the station—these are some of the practical aspects of our loss, and very serious they are ; while we personally feel deeply our bereavement, for such it is to us who are working together our life work on the same station and the same work. We lose a loved brother, hearty, earnest, energetic, heart and soul with us in everything.

“We divide among ourselves all the boys on the station, each one taking the boys from his district, so that no boy can feel that there is no one personally and definitely interested in him. The nineteen boys specially attached to our dear brother feel deeply their loss ; some are members of our church here ; several others are giving us great hopes, indeed, there is much to encourage us among our boys.

“Our brother, Percy Comber, has been transferred to the higher service, but his work and influence will remain, and his memory will live ever fragrant.

“Our thoughts turn to his poor father away in California, who must soon learn of this fresh bereavement, and we earnestly pray that the Father of mercies and God of all comfort may minister to him His own blessed consolations ; and we are assured that thousands who hear this sad news will re-echo this prayer.

“Yours sincerely and affectionately,

“W. HOLMAN BENTLEY.

To A. H. Baynes, Esq.”

The Rev. George Cameron, one of Mr. Comber's colleagues at Wathen :—

"We have very sad news to send you this month. Mr. Percy Comber died on the 23rd inst. of hæmaturic fever, after only two days' illness. For a long time he had been free from fever, and when, a fortnight before the fatal illness, he had a very slight attack, he had not been confined to bed a single day for eleven months. During that time he had very good health, though he did not sleep well, and now and again felt weak and out of sorts.

"Though he was not quite unconscious till nearly the end, he was in a dazed state most of the time, and probably had no thought of death till he found himself in the presence of his Lord and Saviour.

"In the death of Mr. Comber the Society has lost a devoted missionary, and his fellow-workers an affectionate companion and friend. Very few men are called upon to lose in the mission-field first a brother then an only sister, then the only remaining brother, and then a wife all within a few years. Mr. Comber had this to bear, but his devotion to duty never failed. A year ago, when about to take his wife down country in the hope of getting her safe to England, he told us that whatever happened he would come back, and afterwards sent the same message while on the journey.

"He came back alone, and started to his work with fresh energy. He took a great interest in the daily meeting on the station, and carefully prepared his addresses for it, and also entered heartily into itinerating work. One result of his visits to a town about ten miles from here is a meeting place and sleeping room built for his use without cost to the Mission, and where probably a native evangelist will soon take up the work.

"At the last baptism on the station, the two candidates were lads who had been long under his care, and it was a great joy to him to baptize them.

"Mr. Comber was one of the most lovable men I ever knew, always genial and hearty, and ready to lend a helping hand. In nursing a sick comrade he was utterly unselfish, and no one could be more thoughtful and kind, as I and many more can testify. He was better liked probably than almost any other man in the Mission, both by Europeans and natives, and was a special favourite with the native boys.

"His Lord has called him to higher service, and we are already beginning to wonder who will fill his place. Surely some of the hundreds of Christian young men, to whom his name is a household word, will feel in his departure a call to them to devote themselves to the work he has laid down.

"Hoping that this Centenary year will see many earnest young men beginning work in the mission-field, I am, yours affectionately,

"GEORGE CAMERON.

"A. H. Baynes, Esq."

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The Rev. Philip Davies, B.A., another of Mr. Comber's colleagues at Wathen, writes from Lukunga :—

"This loss must be felt by all who knew him out here, as no one was more generally popular for his genial good humour, equally among missionaries and other Europeans, and the natives of the country.

"I feel my own loss personally a very heavy one. Our acquaintance began as fellow-students at Regent's Park; we left England together six and a half years ago (and I am reminded that of the six who then left England together I am the only one now left). For almost the whole of this time we have lived and worked together in such fashion that the first acquaintanceship made as fellow-students had ripened into the love of one brother for another, the memory of it marred by no single disagreement; living together in one house, or one home rather, sufficiently alike to be congenial companions, with enough difference for one to make up what the other lacked; it is a singularly happy life that we have lived together, and it is this that makes me feel his loss so keenly.

"For him I can thank God that his death has been the means of re-union with the wife he so dearly loved, and the brothers and sister who had gone before him from the Master's work into the Master's presence.

"May we whom God has spared be the more faithful in all our life and service.

"It is in much grief that I write now, but I hardly realise all at present; when I return to Ngombe the sight of his resting place, and his vacant place in our common home will renew and deepen my sorrow.

"God be thanked for the love we have had."

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Thus has passed to his rest and reward the last of the Comber family. His two brothers, his only sister, his own wife, and his brother's wife have all died in the service of Christ in Africa.

Let us recall Mr. Percy Comber's own words, written to Mr. Baynes only recently:—

"As I think of the dear ones now with the Saviour, I seem to feel in a very solemn way bound to Africa. Their graves seem to be speechful, and to bid me gird up my loins and work while it is day. What a sublime privilege it is to be allowed to carry on this Congo Mission work! Words can never tell how greatly I rejoice in it."

"BLESSED ARE THE DEAD THAT DIE IN THE LORD."

Percy Comber has left behind him the blessed memory of a devoted life, and will long live in the grateful memories and affections of the peoples he loved so well and served so faithfully.

We specially commend to the prayers and sympathy of our readers the bereaved father, now in California, who so willingly has given up his best to the evangelisation of dark Africa: "Counting it," in his own words, "high honour and glorious privilege to have had such children."

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## Indian Stone Gods.

THE accompanying picture represents a scene often presented to our view out in India. When travelling about amongst the villages we constantly come across one or more stones—such as these—placed under the shadow of a large tree, for the purpose of being worshipped. The stones in this case are laid on the bare earth, but we frequently see them

standing on a raised altar of brickwork. Such sights forcibly remind us of what the prophets of old saw in Israel, and which roused their righteous indignation, when the people left the service of Jehovah and worshipped gods of wood and stone "upon every high hill and under every green tree." This passage from Sacred Writ accurately describes what may be seen in India to-day far and wide. In Bengal, where there are no hills, almost every banyan or pekul tree of any size is used in this way. But in other parts of India, where there are hills, their summits are often sacred to idols. This picture was taken on a hill-top in the station of Darjeeling.



INDIAN STONE GODS.—(From a Photograph.)

It is impossible for people in England to conceive the degradation and thralldom of idolatry out in this land. Almost every large tree and large tank, hill-top and stream, are supposed to be haunted by gods and demons, which alike are to be dreaded. Hence, worship is performed under trees, with the object of propitiating the malignant beings supposed to dwell in them. The stones are looked upon as the symbol and abode of the god; red paint is smeared upon them, and offerings of rice, milk, fruit, and flowers are presented to them daily. In some cases, where the god or demon is supposed to be famous and powerful, sacrifices of goats are made.

These trees are a source of great terror to the ignorant villagers at night, and no one cares to venture near them. Many are the tales told of villainous deeds perpetrated upon the unwary passers-by. You will see that in this picture flag-charms are suspended on the tree in addition to other offerings. The purpose would seem to be to put the spirit under a spell. This photograph was taken while the man was just in the act of worshipping the stones. He has by his knee a brass vessel containing his offering.

Is it not a sight of the deepest sadness to see a human being adoring objects such as these? This picture ought to cause us all to pray that the light of truth might soon shine into the dark hearts of these people; and it ought also to cause us to redouble our efforts to convey to them the good news of the Saviour who has made us free and happy. I rejoice to say that the heaven is already at work, and that in the minds of the educated a feeling of revulsion towards this debasing idolatry is being produced. Let us all manfully do our part to hasten the time when "the earth shall be full of the knowledge of the Lord," and when the idols shall go "to the moles and the bats."

Serampore, Bengal.

T. R. EDWARDS.

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## Ceylon Mission.

### BOYS' SCHOOL AT KOTIKAWATTA.

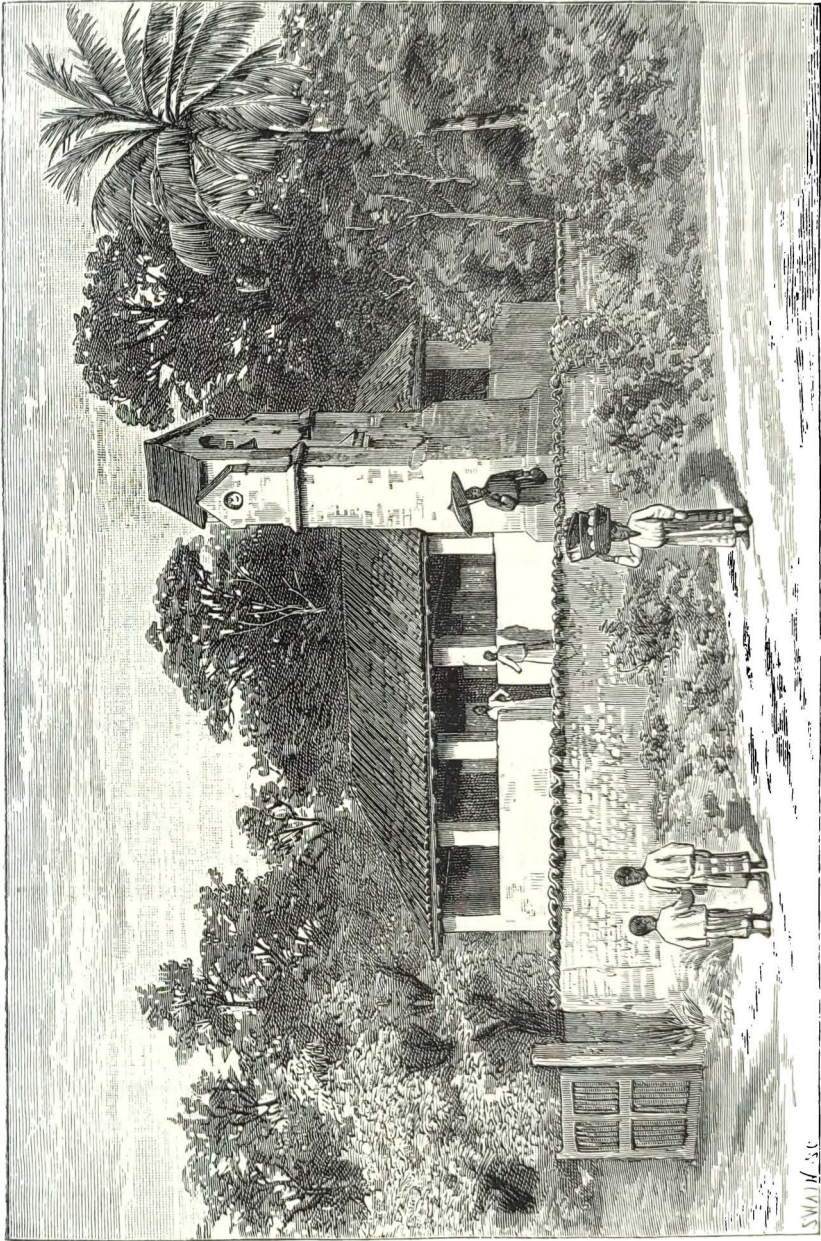
**T**HE picture on the opposite page gives a good representation of the boys' school-house at Kotikawatta, with the adjoining turret holding the bell used for evangelistic and other services.

In this school we have seventy-four boys, and in the chapel, which stands further back, and is not shown in this picture, we have a girls' school, with fifty scholars, conducted by Mrs. D. B. Lewis, the wife of the pastor.

The chapel is an old-fashioned building, put up more than fifty years ago. It is a commodious place, with a good verandah, but is badly constructed, and anything but ornamental. Time has told on it sadly, and it must be re-built before long. Here, as in so many other cases, the people are too poor to do what they would like, but they have started a building fund, and trust they may, with help from others, be able to get a new chapel before very long.

Colombo, Ceylon.

F. D. WALDOCK.



KOTIKAWATTA BOYS' SCHOOL AND CHAPEL BELL TURRET.—(From a Photograph.)

## The Congo Mission.

THE REV. J. LAWSON FORFEITT AND HIS NATIVE CONGO BOYS.

(See *Frontispiece*.)

**T**HIS engraving, representing the Rev. J. Lawson Forfeitt and his two native boys, is from a photograph taken at Underhill by the Rev. Thomas Lewis, of San Salvador. To the right of the picture stands Ngonde; he comes from Loango, a coast town in French Congo, and is an intelligent and useful boy. The other little fellow, Mampuya, belongs to a town two days' journey from Underhill, on the north bank of the river. He first came to the station with a party of men who were engaged to carry goods for us to San Salvador. He was a poor, rough-looking boy, and his duty was to carry food, &c., for his grown-up brother and other relatives in the caravan. I saw him several times in this way, and at last obtained the consent of his father and the chief of the town to his coming to live with me as personal boy. Mampuya is kindly supported by the Wycliffe Sunday-school, Reading.

These two lads were much impressed by witnessing the baptism of a native convert in the Congo recently. On our return to the house, I spoke to them earnestly about what they had just heard and seen at the river side. They were both very quiet for a time, but at last Ngonde said: "*I cannot say much with my mouth, but I feel thankful in my heart for Jesus' love to me, and I will try to please Him.*"

Will our readers pray that Mampuya and Ngonde, and all the children connected with our schools and stations on the Congo, may become true disciples of the Lord Jesus; that as they grow up they may prove consistent and useful Christians, and be as shining lights to multitudes of their fellow-countrymen who are now sitting in heathen darkness? J. L. F.

## The Haddon Hall Bengali Evangelist in Eastern Bengal.

**T**HE following is an exact extract from a very interesting letter recently written by Evangelist P. C. Das to the children and teachers of the Haddon Hall Sunday School, London, by whom he is supported—Mr. H. A. Olney having very kindly placed the letter at the disposal of the Editor:—

"I am very glad to hear the good news from Mr. Spurgeon, that for the glory of our Lord you are willing to provide for a preacher; and,

according to his advice, I am going to give a short sketch of my life up to date. My father's name is Gangà Charon Das, an inhabitant of Dayapore, a village in the district of Dacca. He was a Hindu by caste. When he was sixteen years old, he, being convinced of the invalidity of the Hindu religion, made up his mind to embrace Christianity.

“Griefs attacked him furiously whenever he thought that he had to leave all his friends and relatives, if he was to embrace Christianity; but warning after warning, and finding no peace of mind and salvation in the Hindu religion, made him believe in the Lord Jesus more and more. So, for salvation and peace of mind, he determined to give up everything and follow Christ. He got instructions about Christ from the Rev. R. Bion, the Baptist missionary at Dacca, and resolved to become baptized. His relatives, having heard this, began to deal with him very hardly. He, being unable to suffer all, fled to the above-mentioned missionary. After this, his relatives came with a great force to get hold of him; but he being under Mr. Bion's protection, they could not persecute him. So they went away, and my father was baptized in Dacca. When in Maimensingh, my father used to go to preach in the district. I used to accompany him; and, when he stood up and preached, I would hear him attentively, and would think that I



PRABHAB CHANSA DAS.  
(From a Photograph.)

would never be able to speak so. At that time I liked the Lord's words, but a moment after I would forget them. When I came to Dacca I forgot everything; but the local native missionary, Bâbu Anondo Dafadar, used to take me when he went to preach, in order to help him in singing. When he preached I would also, sometimes, think of telling something to the people, but I would never have the courage, and would think that I would not be able. While this was the state of things, I heard that my father was coming to Dacca, resigning his work. Hard times came when he came to Dacca, and, being unable to defray the expenses of studies, I had to give up my study. As I could not get a better education, I became sorry to the extreme. At this I was asked by my relatives to begin work. Accord-



ingly, I searched for work in the railway district, and it was settled that I would get a post of fifteen per mensem in the said district. I would not like such a post, for I thought that if I worked in the railway district, then I would become more wicked by keeping company with the wicked people. Disorder came into my mind, and I gave up the proposal. My father would tell me to work for the Lord, but I thought I would not be able, for I felt shame to speak publicly. He eagerly desired that I would stay in Dacca, and work with him. I would sometimes think hither and thither, but placing my hope and trust in the Lord I became calm. After a few days I got a letter from Mr. Spurgeon asking me to come to Barisaul. I thought the Lord had chosen me for Barisaul, and I took leave of every one of my friends to go to Barisaul. Every one prayed for me. My father gave me leave, being glad of his getting the fruit of his prayer. Within a few days I came to Barisaul. I have been working here for the last six months for the Lord. Now we are seeing much fruits, and I hope God will make me more useful in His work in the future. I am very happy here because every one loves me."

### Cheering Work in Shantung.

THE REV. R. C. FORSYTH, of Ching-chou-fu, Shantung, sends the following cheering letter:—

“ Ching-chou-fu,

“ Shantung, N. China.

“ DEAR MR. BAYNES, —Herewith is a picture of one of our native Christians. His name is Wang-ta-tien, and he belongs to the neighbouring city of Lin Chih, which is about seventeen miles from here. Wang-ta-tien is seventy-three years of age, and has been in connection with the native church for three years. My reason for writing about him now is that he is at present suffering persecution at the hands of his enemies because he ‘ follows the foreigners,’ and stands in need of the prayers and sympathies of all who are interested in our work here.

“ The immediate cause of the present trouble arose from the fact that the county magistrate, ostensibly in the discharge of his duties, called this man before him and kept him on his knees before him for two hours, while he questioned him closely as to his connection with the foreign religion, how many places of worship there were in the county, how many attended, what was done at these meetings, was it true that men and *women* attended them, &c., &c. All these questions were answered with remarkable courage,

candour, and simplicity, and the magistrate dismissed him with the remark that if he were not so old he would have him beaten. As a consequence of this action of the magistrate, a short time afterwards a number of men



WANG-TA-TIEN.—(*From a Photograph.*)

entered his fields at night and cut and carried away about an acre of beans, which to a Chinaman is a very considerable loss, and when he went to the magistrate for justice and the recovery of his goods the magistrate refused

to take up the case at all. We are doing what we can to get justice done, but the process is slow and the result doubtful.

“Shortly after the occurrence of the initial events here narrated, I had, in the discharge of my duties as the superintendent of the evangelistic work in that county, to go over a large part of it, and I found the Christians at many of the stations very much alarmed in the prospect that perhaps the persecuting spirit might spread throughout the county, owing to the indifference and hostility of the county magistrate. I succeeded in reassuring them to some extent by the very fact of my presence amongst them.

“One of the native pastors, Nich-t’ung-ngan, accompanied me on this round, as he has charge of the work in this section of the district, and we had some very interesting and encouraging experiences.

“We visited one place which has been newly opened to Christian worship, and found ten people enrolled as regular attendants, and receiving instruction in Christian truth. We had the room where we met crowded in the evening with about thirty people, and we explained the way of God more fully to them, and exhorted them to diligence and steadfastness in maintaining and practising the truth as they knew it.

“The next day we passed through a market town, and as it was market day the place was crowded with people; so we went into an inn, and sat down, and were followed into the inn yard by a large concourse of people anxious to see the foreigner. We requested permission of the innkeeper, and then went out amongst the people and preached the Gospel of the grace of God, and distributed some tracts to those who appeared to be interested. We then proceeded on our way, and got to another place where there were some new inquirers, gathered them together, and went out to the main street and had an open-air service. We found that the Christians had of their own motion opened a school with twelve scholars, and all learning Christian books. The same evening we passed on to another new station, and found the people eager to hear; so, after we had some refreshment and rested a while, we went out to the courtyard of the small house where we were, which was crowded with attentive listeners, and under the eye of the solemn stars reasoned of the life beyond the grave and judgment to come.

“The scene was striking. There was a small table, with the candle flickering in the gently-moving air, the pale face of the foreigner, and the faces of the two or three native brethren sitting round and illumined by the candlelight, and the dark background of the crowd who were literally ‘sitting in darkness,’ but who were ‘looking to the light.’

The leader at this station is a man who had been a month in the hospital as an in-patient, whose heart had been opened by the kindness he had there received, and by the truth he heard, and who is now full of zeal to spread the knowledge and light he has gained among his own people in his own village, and there is every reason to hope for a very flourishing station being established in that place.

“The next day we visited one of the older stations, and I examined the scholars in the school as to their knowledge of the books they were studying, and found one boy exceptionally bright, quick, and clever, but of the others not very much could be said.

“The next day Dr. Watson met us by appointment, and he and his assistant gave medical relief to all who came, and we kept up a round of preaching at intervals to all who would listen to us. One man seemed greatly impressed with what he heard, and has, I hear, since been regular in his attendance at worship.

“After resting there overnight, the next morning the doctor rode off home, and we made for a place about fifteen miles away, where one of our older stations is established. Here we found quite a contrast to what we had experienced in the new places, for instead of eager listeners there was a coldness and deadness which struck a chill into our hearts. After listening a while to the complaints of the few Christians who met with us, I said, ‘This will never do; every time I come here you seem more cold and dead than before. Will you (addressing one of them) please go and call all the Christians in this village to meet me here this evening?’ The result was that nearly all came. We commenced by singing the hymn, “O happy day that fixed my choice,” and they took this up with a fervour and vigour quite surprising in the usually stolid Chinaman. I then spoke to them pointedly and definitely on ‘Seeking *first* the kingdom of God,’ and Pastor Nich followed on much the same lines, and it appeared to make a marked impression, which we trust will not readily fade. We visited several other stations, at which there were no very striking incidents to record, except in one place, called Lung Chih, where we found that the leader there had recently purchased a house, which he had given for use as a place of worship and for a school to be established in his village. This had cost quite a large sum, considered from the Chinese standpoint, and was a very practical evidence of the depth and reality of the faith he professed.

“Everywhere we went we endeavoured to sow the good seed of the Kingdom in new soil, and sought, by counsel, rebuke, and exhortation, to confirm the faith and quicken the zeal of those who had already made a profession of their faith. The trip was a most enjoyable one in every

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## Through Much Tribulation.

**T**HE Rev. J. Herbert Thomas, of Delhi, at present in England on furlough, sends us the following letter :—

“ Bristol, March 9th, 1892.

“ MY DEAR MR. BAYNES,—On reading that deeply interesting letter from the Rev. D. Jones in the January HERALD, relating the baptism of Banarsi Das in Agra, I wrote to Miss Thorn for some details to supplement my previous knowledge of the young man's history, feeling sure that our friends whose loving interest in this brave, struggling convert has been aroused by Mr. Jones letter, would like to hear a little more of his story.

“ BANARSI DAS.

“ Banarsi Das is the son of a Delhi goldsmith of good caste, a Kshatri. How and where he first heard of Christ I do not know. Miss Rooke and our excellent young Bible-woman, Imirti, visited his home and regularly taught his sister, while a younger sister attended the Baptist Zenana Mission ‘purda’ school in the neighbourhood for some two years or more. Miss Rooke and Miss Thorn had free access to the house, and even the parents were frequently present during the Bible lesson. On the first manifestation of an interest in Christianity on the part of Banarsi Das, his father was alarmed; and thinking that contact with godless Europeans would quickly counteract these new impressions, obtained a situation for him on the N.W. Railway. But God's unseen hand was guiding even that move, for it led him into close association with an English guard, to whose teaching and Bible reading our brother ascribes his conversion. His father learning of this recalled him in angry haste, and

began a series of petty persecutions and injustices, but to his dismay found him too firm to be moved thus. He was then sent away to a distance, to remove him from the Christian influences his visits to the Zenana Mission House for Bible reading had cast around him in Delhi. Twice his parents took him to the home of his betrothed, and tried to force him to complete the marriage, but he resisted all their efforts.

“ FURTHER LIGHT.

“ One day while Miss Thorn was in his father's house, Banarsi Das entered the room, and his father commenced abusing him, and ultimately worked himself up into such a passion on hearing his calm, firm avowals, that he ordered Miss Thorn never to enter his house again, and stopped the teaching of his girls. But he was dealing with ‘One stronger than he.’ No sooner did he shut his door against the servants of Christ, than his own brother opened his, and pressing invited the ladies to teach in his zenana. The light had already entered the little sister's heart, and Banarsi Das has declared his belief that she too is a Christian. Will not her sisters in England remember this lonely, imprisoned child of Jesus? And, moreover, while every effort was being made to drag Banarsi Das back into the darkness, he himself was making earnest efforts to lead others into the light; notably in the case of a Brahmin priest in Sita Ram Bazar, whom he had nearly won over, when the shopkeepers around, alarmed at

the possible defection of their spiritual guide, got up a subscription, and putting a good sum of money into his hand, begged him to keep clear of such a dangerous young man! After a while his father found a situation for him with a Raja, in whose palace he was virtually a prisoner, no letter or message being permitted to pass between him and the outside world. Ah! but he had intercourse they could not check with One who could do more for him than all in that outer world put together, and soon the Raja himself expelled him for preaching Christ in his palace! Finding his father's opposition growing fiercer and bitterer, the young convert began to more seriously face the duty of cutting himself off from those he loved, seeing he could no longer hope to bring them with him into his new faith. He had before this frequently spoken of baptism; in fact, as far back as January, 1890, he wrote to Miss Thorn formally declaring his determination to be baptized, and it was then that I first saw him. The scene of October 26th last, described by Mr. Jones, with its subsequent scenes of violence and unabashed wickedness, were the clearly foreseen consequences of his heroism.

“PRAY FOR HIM.

“And where is he now? In the hands of the Lord, who is stronger and

nearer than all the foes who surround him. His poor parents—and who will not feel keen prayerful pity for them?—are frantically clinging to the lie that he is yet a Hindu, and never was baptized, and in proof of this professed conviction they eat with him. But others who love and hate him less than they do know that is a lie. His aunt told Miss Thorn a few weeks ago that she and her husband would never eat with him, as he was now an outcast, and that if his parents wished to do so they would have to follow his example and become Christians too.

“We can do nothing directly for our brother, but who will not join us in that effectual, all-availing way which is open to us? Friends, pray! Banarsi Das has till now been true, we are convinced of that, let his enemies and Christ's say what they will. But pray that his triumph may bring in its train those unhappy heart-stricken ones who love while they hate him.

“Praying that this young convert's story may help others who are tried, and call forth the active sympathy of those who are strong, I beg, dear Mr. Baynes, that you will find room for it in an early number of the *HERALD*.

“Yours in the love and service of Christ,

“HERBERT J. THOMAS.

“A. H. Baynes, Esq.”

### The Lord Loveth a Cheerful Giver.

**W**E thankfully acknowledge the receipt of very welcome gifts, many of them indicating true self-denial and deepest interest in the missionary enterprise. To Miss A. E. Rishton for a small collection of valuables for the Mission, per the Rev. D. L. Jones, of Haslingden; the Rev. T. W. Medhurst, of Cardiff, who sends £2 12s., and writes:—“I have peculiar pleasure in sending you the enclosed two pounds twelve shillings. One of my members put the money into my hand at the close of our week-night service, and said: ‘I wish to give this money to the Baptist Missionary Society; please let it be acknowledged in the *MISSIONARY HERALD*, and perhaps others may be led to follow my example, but do not let any one know my name. I am a poor working man, and wanted to

give something to help our Missionary Society, but knew not how. At length I thought, I spend one shilling a week on tobacco; I will give up smoking and put by the money, and here is the amount I have saved for one year, and I hope I may be able to do the same next year, the Lord helping me.' I knelt with the dear brother, and sought the blessing of God on his noble act of self-denial, and now gladly forward you the offering." The Rev. A. Hampden Lee, of Walsall, for a young servant's gift, as explained in the following: "Last autumn, a young member of Vicarage Walk Chapel, Walsall, went to America and obtained a situation as domestic servant. In a recent letter to her minister, Rev. A. Hampden Lee, she enclosed a dollar bill (4s. 2d.), and said, 'I wish it to be given into the collections on Missionary Sunday—it is out of my first month's wages in America.' As the church at Walsall has just had its missionary collections, Mr. Lee has forwarded the dollar bill to us. God bless this young Christian servant in her new home, and keep her in the love of Christ!" To a 'Sunday School Teacher, for a small silver coin for the Congo Mission; to An Old Lover of Missions, for a small silver spoon for the Indian Mission. The Rev. Lawson Forfeitt writes:—"Will you be so good as to acknowledge with sincere thanks the sum of £17, kindly collected by Mr. W. C. Howgate, of Ealing, for the purchase of an ice machine for Underhill Station, Congo." E. Culley, Esq., Newcastle, for a gold watch and brooch from an unknown donor in Newcastle-on-Tyne.

Cordial thanks are also given for the following welcome contributions:—Mr. Edward Rawlings, £272; Mr. Joseph Russell, £175; W.W., £100; A. A. R., £75; Matt. vi. 1—4, for *support of Congo Missionary*, £60; "One who owes," for *Congo*, £40; Mr. John Masters, £25; C. T. O., for *Congo*, £5, for *China*, £5—£10; Mr. and Mrs. A. H. Baynes and Family, £12 12s.; Mr. David MacLaren, £15; and H. W. M., In Memory of the Rev. C. M. Birrell, £15.

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### Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following useful and welcome gifts:—A parcel of clothing from Union Chapel Working Party, Oxford Road, Manchester, per Miss Allison, for Mrs. Cameron, Congo; fifteen Bible cartoons, from friends at Rotherham, per Mr. A. Crowcroft, for the Rev. J. Whitehead, Lukolela, Upper Congo; parcels of magazines from Mrs. Braden, Bexley, for the Congo Mission, and from Miss Hamilton, Preston, for the Rev. R. D. Darby, Congo; toys from Misses Milner, Rands, and Clark, Old Ford, for children in Congo; a box of seeds from Messrs. Sutton & Sons, of Reading, for the Rev. W. Poole Balfern, Upper Congo; a box of toys from Miss Huxley, Rotherham, and two packets of cards from "Liverpool" and another friend, for Mrs. Drake, China; a parcel of cards from Miss Pewtress, Tollington Park, for China; and parcels of magazines and clothing respectively from unknown friends for the Mission.

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### Recent Intelligence.

AT the last meeting of the Committee, Mr. G. D. Brown, of Bristol College, was accepted for Congo Mission work, and arrangements are being made for his departure for Africa at an early date.





Slack, Dr. and Mrs.	30	0	0
Small, Rev. G., M.A.	1	0	0
Smith, Mrs. R.	1	1	0
Steer, Mr. Alex.	5	0	0
Stevens, Miss Lois	0	10	0
Sutton, Rev. W.	0	10	0
Swan, Mr. W.	0	13	0
Tatton, Mrs. E., for Congo	0	10	0
Tyson, Mrs., Barton-on-Humber	1	10	0
Waldneck, Mr. T. H., for India	2	0	0
Do., for Congo	2	0	0
Walter, Mrs., for Bengali School	6	0	0
Watts, Mrs. H., Dovercourt	2	10	0
Whitaker, Mr. P. J.	2	2	0
Do., for Congo	0	10	6
Whitchurch, Miss G. B.	5	0	0
Withers, Miss, Brasted	0	10	0
Wright, Mr. T. A.	2	2	0
Young, Mrs., Brighton	1	0	0
Under 10s.	0	5	0
Do., for Congo	0	2	6

DONATIONS.

A. A. R.	75	0	0
A Missionary Pupil	1	11	6
A. P. S.	5	0	0
A Suffolk Seamstress, for Congo Schools	0	10	0
A. W. M.	1	0	0
B. A.	1	0	0
Clark, Mr. Jos., for Congo	2	10	0
Cosburn, Mr. G. F.	0	10	0
D. B., for Congo	5	0	0
E. M.	1	1	0
Frost, Mr. H. (box)	0	10	0
Lewis, Rev. Thos. and Mrs., Congo	10	0	0
N. B.	25	0	0
"One who owes"	40	0	0
Pratten, Mrs. (box)	0	19	0
Rees, Mr. David	20	0	0
Ridley, Miss, Bourne-mouth, amount collected for Congo	4	5	6
Scrivener, Mrs., for Congo	0	10	0
Do., Mrs. J. C., for Congo	1	0	0
S. S.	0	10	0
S. T.	1	1	0
Do., for Congo	1	1	0
Williams, Mr. John	1	0	0
W. M. C.	5	0	0
W. W.	100	0	0
Young Christians' Union	0	10	6
Under 10s.	0	15	0
Do., for Congo	0	5	0

LEGACIES.

Chapman, the late Mr. John, of Harrow, by Mr. J. L. Chapman	100	0	0
Coleman, the late Mr. F. S., by Messrs. Ingle, Cooper, & Holmes, for Orissa Mission	500	0	0
Rose, the late Mr. Hugh, of Edinburgh	100	0	0
Do., for W & O	100	0	0

LONDON AND MIDDLESEX.

Abbey Road, for W & O	6	0	0
Bormondsey, Haddon Hall, for Bengali Sch.	5	0	6

Bloomsbury, for W & O	12	16	2
Brixton, St. Ann's-road Sunday-school	1	8	0
Do., Wynne-road, for W & O	2	10	0
Brondesbury, for support of "Luzemba," Congo	10	0	0
Camberwell, Denmark-place Chapel	7	4	4
Do., do., Juvenile Anx., for support of "Alumber"	12	0	0
Do., do., for Bengali School	1	7	4
Do., do., for Congo boy	5	0	0
Camden-road Sunday-schools, for Barisal Schools	8	0	0
Do., for China Schools	4	0	0
Do., for N P	5	0	0
Chiswick, for W & O	0	13	6
Crouch Hill, for W & O	3	12	1
Do., Sunday-school	1	10	0
Do., for "Carmtee," in Mrs. Kerry's School	4	0	0
Ealing Dean Sunday-school, for Congo	5	0	0
Do., for China	5	0	0
Ferne Park	13	1	9
Forest Gate, Woodgrange Chapel, for W & O	3	2	3
Hackney, Mare-street	46	4	1
Do., do., Sunday-sch., for Bengali School	7	0	0
Hammersmith, West End	2	3	0
Do., do., for W & O	5	0	0
Harrow-on-the-Hill	0	10	0
Do., do., for W & O	1	0	0
Do., Sunday-school, for N P, "Pros- honno"	6	0	0
Do., for Congo	1	19	2
Highbury Hill Sunday-school	10	5	0
Islington, Cross-street	9	0	0
Do., do., for W & O	4	13	6
Do., do., Sunday-sch.	1	10	0
Do., do., for Barisal Sch.	5	0	0
Do., Salters' Hall Sunday-school, for Bengali School	1	13	6
John Street, Bedford-row, Sunday-school	5	13	7
Do., for Trinidad Schools	12	4	1
Do., Girls' School, for Congo	16	9	0
Kingsgate-street	1	13	0
Maze Pond, for W & O	5	0	0
Metropolitan Tabernacle Sunday-school, for Mr. Weeks, Congo	6	5	0
Notting-hill, Ladbroke-grove Ch.	8	16	9
Do., do., for W & O	4	0	0
Nunhead	7	13	10
Do., for W & O	1	6	2
Peckham, Sumner-rd. Sunday-school	2	13	8
Peckham Rye Tabernacle Sunday-school	1	10	0
Putney, Werton-road Sunday-school, for support of boy under Rev. H. Thomas, Delhi	2	10	0
Regent's Park Chapel	20	0	0

Regent's-st., Lambeth-road, Sunday-school, for Bengali School	5	0	0
Twickenham, St. Margaret's Sunday-sch.	2	3	3
Do., do., for Mrs. Medhurst, Orphan's half support	1	1	0
Te Idington, Y. M. B. C., for Congo	1	1	0
Upton Chapel	21	18	8
Walthamstow, Boundary-road	10	0	0
Walworth, Ebenezer Sunday-school, for Bengali School	4	6	0
Walworth-road	12	9	7
Wandsworth Common, Northcote-road, for W & O	2	13	0
Wandsworth-road, Victoria Chapel	13	0	0
West Green, for W & O	2	13	1

BEDFORDSHIRE.

Amphill	8	11	7
Do., for W & O	1	0	0
Do., for N P	0	17	5
Bunham, Old Meeting	0	5	0
Luton, Wellington-st.	22	17	1
Ridgmount	11	12	6
Do., for W & O	1	0	0
Riseley, for W & O	0	9	0
Toddington	2	0	4
Wotton	4	11	6

BERKSHIRE.

Fifield Mission Sunday-school	4	7	10
Maidenhead	7	10	8
Do., for W & O	1	7	6
Reading, United Meeting	7	4	4
Do., Carey Chapel	26	8	7
Do., do., Sunday-sch.	2	15	8
Do., do., for support of Congo boy, under Mr. W. L. Forfeiter	5	0	0
Do., King's-road	132	5	11
Do., do., for W & O	10	0	0
Do., Wycliffe Chapel	5	0	5
Do., do., for Congo	1	8	5
Sherfield, for N P	0	17	0

BUCKINGHAMSHIRE.

Cranfield	1	17	0
Great Missenden	6	11	2
Do., for W & O	0	10	0
Do., for N P	3	15	3
Do., for support of Congo boy	1	10	2
Ford	4	6	7
Haddenham	5	5	6
Chearsley	1	19	8
Towersley	1	13	2
Mursley, for W & O	0	10	6
Stantombury, for W & O	0	8	0
Do., for N P	0	19	4
Winslow, for W & O	0	7	6

CAMBRIDGESHIRE.

Burwell	2	13	7
Do., for W & O	0	12	6
Do., for N P	2	14	6
Chesterton	1	0	0
Ileham, High-street	1	16	0
Prickwillow, for W & O	0	5	0
Do., for N. P.	0	14	0

**CRESHIRE.**

Birkenhead, Welsh Sunday-school, for N P ..	4	7	2
Bowdon, Hale-road Sunday-school .....	1	13	6
Chester .....	3	5	11
Do., Grosvenor-park ..	2	0	0
Do., do., for W & O ..	2	2	0
Do., do., for N P .....	3	8	7
Crewa, Victoria-street ..	7	0	0
Egremont, Falkland-road, for W & O ..	2	15	2
Little Leigh .....	5	1	6
Onston .....	13	18	6
Poynton .....	10	12	0
Stalybridge, Cross Leech-street ..	4	3	0
Do., do., for W & O ..	0	10	0

**CORNWALL.**

Hayle .....	0	6	0
Liskeard, for W & O ..	0	5	0

**DERBYSHIRE.**

Ilkeston, Queen-street, for W & O .....	0	4	3
Riddings .....	3	10	0
Sawley .....	3	4	0

**DEVONSHIRE.**

Appledore .....	10	18	1
Cullompton .....	2	0	0
Kilmington, for N P ..	0	12	0
Kingsbridge, for W & O ..	1	11	4
Torrington, for W & O ..	0	14	6
Torquay .....	10	16	0
Do., for N P .....	7	15	5
Uffculme and Prescott ..	6	6	10

**DORSETSHIRE.**

Buckland Newton, for N P .....	2	2	6
Fydelterthide .....	0	11	6
Wimborne, for N P .....	0	10	3

**DURHAM.**

Eishop Auckland .....	2	13	7
Do., for W & O .....	0	10	0
Do., for N P .....	1	5	0
Monkwearmouth, for W & O .....	0	6	1
South Shields, Westoe-road ..	8	16	0
West Hartlepool .....	7	4	11
Do., for W & O .....	0	9	6

**ESSEX.**

Burnham, for W & O ..	0	16	0
Do., for N P .....	1	0	0
Langley, for W & O ..	0	5	9
Manor Park Sunday-school .....	0	8	0

**GLOUCESTERSHIRE.**

Shortwood, for N P ..	0	5	0
Stow-on-the-Wold, for W & O .....	2	0	0
Slymbridge, for N P ..	1	17	0
Winchcombe, Sunday-school ..	0	3	2
Woodchester .....	3	1	6
Do., for W & O .....	0	10	0
Do., for N P .....	0	19	6

**HAMPSHIRE.**

Beaulieu .....	1	5	0
Do., Sunday-school, for N P .....	0	15	0
Bournemouth, Lansdowne Ch. ....	24	3	0
Do., do., for W & O ..	1	1	0
Do., do., for N P .....	2	11	0
Broughton .....	0	10	6
Do., for W & O .....	2	2	5
Do., Juvenile Association, for N P ..	1	7	6
Eastleigh .....	9	0	0
Fleet .....	8	16	10
Freemantle, for Congo ..	0	10	0
Lockerley Green .....	1	10	0
Do., Sunday-school ..	4	15	5
Do., for N P .....	11	8	0
Lynnington .....	1	8	1
Do., for W & O .....	0	10	0
Lynchhurst, for W & O ..	1	0	0
Mottisfont .....	1	0	0
Homsey .....	10	0	0
Shirley .....	11	12	4
Do., Sunday-school ..	5	13	10
Stockbridge, for W & O ..	0	10	0
Do., for N P .....	2	10	1
Sway, for Congo .....	0	19	0
Wallop .....	1	1	2
Do., for W & O .....	0	5	6
Do., for N P .....	0	18	4
Winchester .....	20	8	9
Do., for W & O .....	1	2	10
Do., for N P .....	1	5	2

**ISLE OF WIGHT.**

Newport, Sunday-sch., for N P .....	0	15	4
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**HEREFORDSHIRE.**

Fownhope .....	1	19	2
Do., for W & O .....	0	10	0
Do., for N P .....	1	2	4
Pembridge, for N P ..	1	14	3
Ross .....	18	5	7
Do., for W & O .....	2	2	4

**HERTFORDSHIRE.**

Boxmoor .....	1	0	0
Do., Sunday-school ..	1	17	8
Chilperfield .....	2	4	6
Do., for W & O .....	1	12	8
Hemel Hempstead, for N P .....	1	16	0
Hitchin, Salem Ch. ....	14	9	8
Do., do., for W & O ..	3	15	0
Do., do., for N P .....	1	19	4
Do., Walsworth-road, for W & O .....	1	2	6
Redbourne, Tabernacle ..	1	0	0
St. Albans .....	6	0	6
Do., for W & O .....	1	6	0
Do., for N P .....	3	19	8
Do., Tabernacle .....	0	10	6
Tring, New Mill .....	6	10	0

**KENT.**

Belvedere .....	1	16	3
Bessels Green, for W & O ..	1	5	0
Do., for N P .....	1	15	8
Cauterbury, for Congo ..	5	0	0
Deal .....	1	0	9
Eythorne, for W & O ..	2	11	0
Forest Hill, Sydenham Chapel .....	2	7	4

**Kingsdown, Sunday-school .....**

Kingsdown, Sunday-school .....	3	3	0
Margate, for W & O ..	2	2	0
Pembury, for W & O ..	1	2	0
Plumstead, Park-road, for W & O .....	0	10	0
Ramsgate, Ellington Chapel .....	8	13	2
Do., do., for N P .....	1	4	8
Sandhurst .....	9	18	0
Sheerness, Tabernacle ..	1	17	0
Sittingbourne .....	0	10	0
Smarden .....	1	2	6

**LANCASHIRE.**

Ashton-under-Lyne ..	11	3	6
Astley Bridge .....	15	18	1
Blackpool, for W & O ..	1	6	0
Bootle, Derby-road ..	12	14	3
Do., do., for W & O ..	1	13	6
Do., do., for N P .....	0	2	7
Cloughfold, Sunday-school, for N P .....	0	13	0
Colne, for W & O .....	1	10	0
Edgside, for W & O ..	0	10	0
Haslingden, Trinity Chapel Sunday-school, for W & O .....	2	5	0
Heywood .....	8	7	3
Higher Openshaw, for N P .....	0	14	1
Do., for Bengali School ..	3	6	2
High Cliff .....	3	18	0
Liverpool, Mile-end ..	8	14	9
Do., Pembroke Ch. ....	20	0	10
Do., Princes-gate Sunday-school, for N P ..	0	8	0
Do., Zion Chapel .....	2	0	0
Bousfield-street ..	2	0	0
Littleborough, for W & O .....	0	5	0
Manchester Aux., per Mr. T. Spencer, treasurer .....	35	1	7
Do., for W & O .....	24	5	7
Manchester, Rusholme-road Ch. Sunday-school, for support of Mrs. Cameron ..	25	0	0
Do., do., for support of two Congo children, "Lubakhi" and "Dipota" .....	10	0	0
Nelson .....	17	18	6
Do., for W & O .....	2	1	6
Newbold .....	8	17	7
Rochdale .....	9	19	10
Do., for W & O .....	14	8	9
Stretford, Union Chapel, Edge-lane, for W & O ..	2	3	8
Ulverstone, for N P ..	0	13	3

**LEICESTERSHIRE.**

Arnsby, for W & O ..	1	0	0
Coalville .....	1	1	0
Do., for W & O .....	0	10	0
Fleckney, for Orissa ..	3	2	0
Husbands Bosworth ..	3	1	9
Do., for W & O .....	0	17	6
Do., Sunday-school ..	0	15	10
Do., for N P .....	3	3	5
Leicester, Archdeacon Lane, for W & O ..	1	10	0
Do., Belgrave-road ..	1	13	3
Tabernacle .....	47	8	0
Do., Belvoir-street ..	15	19	3
Do., do., Sunday-sch. ..	3	0	0
Do., Charles-street, for W & O .....	3	0	0
Do., Dover-street, for N P .....	3	14	9

Leicester, Emmanuel Ch., for W & O	1	1	0
Do., Friar-lane, for W & O	2	0	0
Do., Harvey-lane	29	5	8
Loughborough, Baxtergate Sunday-school, for N P	0	6	2
Melton Mowbray, for N P	1	16	6
Oadby	3	12	5
Do., for W & O	0	11	0
Do., for N P	1	11	1

LINCOLNSHIRE.

Coningsby	4	5	0
Do., for W & O	0	6	0
Kirton-in-Lindsey	2	17	8
Do., for W & O	0	8	5
Spalding, for W & O	2	2	0

NORFOLK.

East Dereham, Sunday-school	10	0	0
Fakenham	6	15	0
Foulsham	6	5	0
Do., for W & O	0	10	0
Lynn, Union Ch.	1	11	0
Do., do., Sunday-schl.	1	8	6
Norwich, St. Clements, for W & O	1	0	0
Do., do., for N P	1	2	6
Stalham, for W & O	1	0	0
Swaffham	28	0	0
Thetford	6	7	5
Do., for W & O	0	10	0
Yarmouth, Park Ch.	40	0	0
Do., Tabernacle	4	4	4
Do., Martham, for W & O	0	7	0

NORTHAMPTONSHIRE.

Braunston, for N P	0	14	0
Gullsborough, for W & O	0	10	0
Milton, for W & O	0	9	0
Northampton, College-street	10	4	5
Do., do., for W & O	10	0	0
Ringstead, for N P	0	10	6
Stanwick, for W & O	0	5	0
Stapleford, for W & O	0	10	0
Towcester, for W & O	0	15	0
Weston-by-Towcester, for N P	0	12	6
Do., for N P	0	7	0
Woodford, for W & O	0	8	0
Do., Sunday-school	0	14	9

NORTHUMBERLAND.

Ford Forge	5	0	0
Do., for W & O	2	0	0
Do., for N P	1	2	8
Newcastle-on-Tyne, Jesmond, for N P	3	10	0
Do., Rye Hill	0	12	9
Do., for N P	2	9	8
Do., Westgate-road, for W & O	5	14	0

NOTTINGHAMSHIRE.

Collingham, for W & O	0	6	0
Do., for N P	0	9	3
Mansfield, Sunday-schl.	1	11	0
Nottingham, Broad-st., for W & O	2	10	0

Nottingham, George-street, for W & O	2	2	0
Sutton-in-Ashfield Sunday-school	9	6	0

OXFORDSHIRE.

Banbury, for W & O	1	5	0
Caversham, for W & O	5	5	0
Henley-on-Thames	1	4	0
Do., for W & O	0	13	0
Hook Norton	5	17	8
Do., for W & O	0	11	0
Do., for N P	0	14	3
Leafeld	2	10	0

RUTLAND.

Langham, Sunday-sch.	0	10	6
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SHROPSHIRE.

Bridgnorth and Chorley	15	6	8
Do., for N P	2	11	3
Lord's Hill	0	10	6
Market Drayton	9	12	0
Oakengates	1	5	2

SOMERSETSHIRE.

Bristol Auxiliary (by Mr. G. M. Carlile, Treasurer)	0	15	6
Do., for N P	2	8	1
Cheddar	8	10	0
Crewkerne, for W & O	0	10	0
Frome, Sheppard's Barton, for W & O	4	0	0
Shepton Mallet	2	1	10
Watchet	1	16	0
Wincanton, for W & O	1	6	4
Wedmore	11	14	9

STAFFORDSHIRE.

Brierley Hill, for W & O	0	14	3
Burton-on-Trent, Newstreet	75	8	8
Do., for W & O	2	18	4
Burton-on-Trent, Tabernacle	2	0	0
Hanley	0	6	0
Do., for N P	1	0	10
Stoke-on-Trent, for W & O	1	2	6
Walsall, Stafford-street	47	15	0
Do., for W & O	1	1	0

SUFFOLK.

Bardwell	1	0	6
Do., for N P	0	6	2
Ipswich, Burlington Ch. Sunday-school	4	1	9
Do., do., for support of China Evangelist	1	5	0
Do., Stoke Green, for W & O	1	1	0

SURREY.

Dorman's Land, for W & O	0	10	0
Godalming	2	12	6
Guildford	7	12	6
Do., for W & O	1	0	0
Do., Sunday-school, for N P	3	8	3

Kingston, Sunday-sch., for N P	1	3	3
Lower Tooting, Longley-road	8	7	9
Merstham, for Mr. Weeks, Congo	1	16	9
New Malden	5	5	0
Penge	6	15	11
Do., for Congo	2	19	0
Redhill	5	0	0
Richmond, for N P	1	2	0
South Norwood	6	10	9
Sutton	20	13	10
Do., for N P	1	9	6
Do., for N P, Dethli	1	9	7
Woking	0	10	0

SUSSEX.

Brighton, Holland-road Y.M.S.	1	8	6
Crawley	5	3	0
Eastbourne	34	14	8
Do., for W & O	2	12	0
Do., for N P	3	13	8
Do., for Congo	4	0	4
Do., for Mr. Wall's work	0	7	6
Rye, for N P	1	9	4

WARWICKSHIRE.

Alcester	17	2	10
Do., for W & O	1	0	0
Attleborough, for N P	0	7	7
Birmingham, on account, per Mr. Thos. Adams, Treasurer	48	6	2
Do., People's Ch. Sunday-school, for N P	1	0	0
Leamington, Warwick-street	2	2	0
Stratford-on-Avon	0	10	6
Wolvey, for W & O	0	5	6

WILTSHIRE.

Calne, for W & O	2	8	0
Do., for N P	2	10	9
Corsham, for N P	2	6	3
Downton, for W & O	0	15	0
Salisbury	1	1	0
Trowbridge, Back-st.	23	18	2
Do., Bethesda	14	8	8
Whitbourne, Corsley, for W & O	0	5	0
Do., do., for N P	1	2	7

WORCESTERSHIRE.

Studley	5	8	7
Do., for W & O	0	16	5
Do., for N P	1	5	0
Worcester	12	7	0

YORKSHIRE.

Batley	1	0	0
Bradford, Allerton, Bethel	5	4	0
Do., Leeds-road, Jnv. Aux.	12	17	0
Bramley, Salem	2	10	0
Brearley, for W & O	1	1	0
Denholme, for W & O	0	10	0
Dewsbury, for W & O	2	13	5
Doncaster	0	5	0
Guiseley, Sunday-school	1	12	6

Hallfax, United Com- munion Service, for W & O .....	2 16 0	Llangudock, Slon, for N P .....	1 16 9	Aberdeen, George-st. Sunday-school, for N P .....	4 18 8	
Do., Pelton-lane .....	42 10 0	Llanstephan, Bethany	2 16 1	Bridge of Allan, Y.M.C.A., for Mr. Cameron's work, Congo .....	8 13 0	
Do., do., for W & O .....	2 16 6	GLAMORGANSHIRE.			Cambuslang, for N P .....	0 14 7
Do., Trinity-road .....	4 12 0	Aberdare .....	0 10 0	Dunfermline, for sup- port of N P, "Joseph" .....	20 0 0	
Do., do., Sunday-sch.	6 3 10	Cadoxton .....	0 16 9	Do., for Congo .....	10 0 0	
Huddersfield, New North-road .....	17 19 4	Do., for N P .....	1 0 5	Do., for China .....	7 7 0	
Leeds, Blenheim, Juve- nile Aux. ....	32 16 8	Canton, Hope Ch. Sun- day-school, for N P .....	11 10 8	Glasgow, Adelaide- place .....	64 19 6	
Do., Meauwood-road School .....	9 15 4	Cardiff, Bethel, Mount Stuart-square .....	4 10 0	Do., Foundry Boys' Religious Society, for Congo .....	5 0 0	
Meltham .....	1 5 6	Do., Hope Ch. ....	2 12 0	Do., Hillhead, addi- tional for W & O .....	5 0 0	
Milnsbridge .....	5 12 0	Do., Riverside Sun- day-school .....	2 10 0	Hawick, for W & O .....	0 11 0	
Rishworth, for W & O .....	0 19 6	Do., Tredegarville, for W & O .....	4 4 0	Do., for N P .....	1 4 3	
Do., for N P .....	0 17 0	Cwmavon, Penuel .....	3 3 9	Do., for Delhi .....	1 14 0	
Rotherham .....	4 8 7	Dinas Noddfa .....	0 10 0	Kelss .....	0 10 0	
Scarborough, Albemarle Ch., for W & O .....	1 10 0	Fforddlas, for N P .....	1 6 6	Kirkcaldy .....	0 10 0	
Do., Ebenezer Ch. ....	9 1 0	Pontardawe, Eilm, for N P .....	1 5 5	Kirkintilloch, Sunday- school .....	1 0 0	
Do., do., for Congo .....	2 2 0	Pontrhydyfen, for N P .....	1 3 1	Do., for N P .....	1 15 1	
Shore, for W & O .....	1 0 0	Tonyfeelin, Caerphilly .....	5 0 0	Lochee, for N P .....	3 2 6	
Shipley, Rosse-street, for W & O .....	2 0 0	Wauwriwydd, Zion .....	3 7 0	Do., for W & O .....	2 0 0	
Skipton, Belmont Ch., for W & O .....	0 10 6	MONMOUTHSHIRE.			Lochgilthead .....	4 15 2
Slack Lane .....	0 10 0	Abergavenny, Bethany, for W & O .....	1 3 0	Do., for N P .....	1 16 0	
NORTH WALES.		Do., do., Sunday-sch.	4 12 0	Peterhead .....	2 16 0	
ANGLESEA.		Llanvaches, Bethany ..	2 3 2	Do., for W & O .....	0 11 6	
Amlwch, for N P .....	0 9 1	Do., for W & O .....	0 4 4	Do., Sunday-school ..	4 9 9	
Soar, Llanfaethly, for N P .....	1 0 9	Newport, Commercial- street, for W & O ..	5 0 0	Do., for N P .....	1 17 4	
DENBIGHSHIRE.		Redwick, for W & O ..	0 5 8	Rutherglen .....	2 0 0	
Wrexham, Chester-st. ....	7 19 1	Tintern .....	0 10 0	Stirling, for Congo .....	0 7 6	
Do., do., for N P .....	5 18 11	Do., for W & O .....	0 5 0	Tullymet .....	1 19 0	
MONTGOMERYSHIRE.		PEMBROKESHIRE.			Do., for W & O .....	0 15 8
Newtown .....	20 14 7	Cold Inn, Ebenezer .....	1 16 0	IRELAND.		
SOUTH WALES.		Fishguard, Hermon Sun- day-school .....	1 12 0	Auchnacloy .....	1 5 0	
CARDIGANSHIRE.		Mynachlogdu, Bethel ..	12 1 3	Belfast, Great Victoria- street Sunday-school ..	6 11 0	
Goginan, Jezreel, for N P .....	0 17 9	Do., do., for N P .....	1 13 0	CHANNEL ISLANDS.		
CARMARTHENSHIRE.		RADNORSHIRE.			Jersey, St. Heller .....	6 15 7
Caio, Bethel .....	1 19 6	Presteign, for N P .....	1 11 1	Do., do., for W & O ..	1 1 0	
Do., Salem .....	3 6 3	SCOTLAND.			Do., do., for N P .....	4 17 0
Llanely, Greenfield Sunday-school, for Congo .....	31 16 3	Aberchrdrer .....	5 0 0	FOREIGN.		
GLAMORGANSHIRE.		Aberdeen (children's box), for Congo .....	1 1 0	EUROPE.		
MONMOUTHSHIRE.		Do., Academy-street Sunday-school .....	0 10 0	Holland. Stadskanaal, for Congo .....	2 1 2	
PEMBROKESHIRE.		Do., do., for N P .....	1 12 3			
RADNORSHIRE.						
SCOTLAND.						

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Hallfax, United Com- munion Service, for W & O.....	2 16 0	Llangudock, Slon, for N P .....	1 16 9	Aberdeen, George-st. Sunday-school, for N P .....	4 13 8	
Do., Pellon-lanc.....	42 10 0	Llanstephan, Bethany	2 15 1	Bridge of Allan, Y.M.C.A., for Mr. Cameron's work, Congo .....	8 13 0	
Do., do., for W & O ..	2 16 6	<b>GLAMORGANSHIRE.</b>			Cambusiang, for N P ..	0 14 7
Do., Trinity-road .....	4 12 0	Aberdare.....	0 10 0	Dunfermline, for sup- port of N P, "Joseph" .....	20 0 0	
Do., do., Sunday-sch.	6 3 10	Cadoxton.....	0 16 9	Do., for Congo .....	10 0 0	
Huddersfield, New North-road.....	17 19 4	Do., for N P .....	1 0 5	Do., for China .....	7 7 0	
Leeds, Blienheim, Juve- nile Aux.....	32 16 8	Canton, Hope Ch. Sun- day-school, for N P ..	11 10 8	Glasgow, Adelalide- place.....	64 19 6	
Do., Meanwood-road School .....	9 15 4	Cardiff, Bethel, Mount Stuart-square .....	4 10 0	Do., Foundry Boys' Religious Society, for Congo .....	5 0 0	
Meltham.....	1 5 6	Do., Hope Ch. ....	2 12 0	Do., Hillhead, addi- tional for W & O ..	5 0 0	
Milnsbridge .....	5 12 0	Do., Rlvorside Sun- day-school .....	2 10 0	Hawick, for W & O ..	0 11 0	
Rishworth, for W & O	0 19 6	Do., Tredegarville, for W & O .....	4 4 0	Do., for N P .....	1 4 3	
Do., for N P .....	0 17 0	Cwmavon, Penuel .....	3 3 9	Do., for Delhi .....	1 14 0	
Rotherham.....	4 8 7	Dinas Noddfa .....	0 10 0	Kelsis .....	0 10 0	
Scarborough, Albemarle Ch., for W & O .....	1 10 0	Ffordlas, for N P .....	1 6 6	Kirkcaldy .....	0 10 0	
Do., Ebenezer Ch.....	9 1 0	Pontardawe, Eilm, for N P .....	1 5 5	Kirkintilloch, Sunday- school .....	1 0 0	
Do., do., for Congo ..	2 2 0	Ponrhydyfen, for N P	1 8 1	Do., for N P .....	1 15 1	
Shore, for W & O .....	1 0 0	Tonyfelin, Caerphilly..	5 0 0	Lochee, for N P .....	3 2 6	
Shipley, Rosse-street, for W & O .....	2 0 0	Wannriwydd, Zion .....	3 7 0	Do., for W & O .....	2 0 0	
Skipton, Belmont Ch., for W & O .....	0 10 6	<b>MONMOUTHSHIRE.</b>			Lochgillhead .....	15 2
Slack Lane.....	0 10 0	Abergavenny, Bethany, for W & O .....	1 3 0	Do., for N P .....	1 16 0	
<b>NORTH WALES.</b>		Do., do., Sunday-sch.	4 12 0	Peterhead .....	2 5 0	
<b>ANGLESEA.</b>		Llanvaches, Bethany ..	2 3 2	Do., for W & O .....	0 11 6	
Amlwch, for N P.....	0 9 1	Do., for W & O .....	0 4 4	Do., Sunday-school ..	4 9 9	
Soar, Llanfaethly, for N P .....	1 0 9	Newport, Commercial- street, for W & O ..	5 0 0	Do., for N P .....	1 17 4	
<b>DENBIGHSHIRE.</b>		Redwick, for W & O ..	0 5 8	Rutherglen .....	2 0 0	
Wrexham, Chester-st..	7 19 1	Tintern .....	0 10 0	Stirling, for Congo .....	0 7 6	
Do., do., for N P .....	5 18 11	Do., for W & O .....	0 5 0	Tullymet .....	1 19 0	
<b>MONTGOMERYSHIRE.</b>		<b>PEMBROKESHIRE.</b>			Do., for W & O .....	0 15 6
Newtown .....	20 14 7	Cold Inn, Ebenezer .....	1 16 0	<b>IRELAND.</b>		
<b>SOUTH WALES.</b>		Fishguard, Hermon Sun- day-school .....	1 12 0	Auchnacloy .....	1 5 0	
<b>CARDIGANSHIRE.</b>		Mynachlogdu, Bethel..	12 1 3	Belfast, Great Victoria- street Sunday-school	6 11 0	
Goginan, Jezreel, for N P .....	0 17 9	Do., do., for N P .....	1 13 0	<b>CHANNEL ISLANDS.</b>		
<b>CARMARTHENSHIRE.</b>		<b>RADNORSHIRE.</b>			Jerrey, St. Heller .....	6 15 7
Caio, Bethel .....	1 19 6	Prestelgn, for N P .....	1 11 1	Do., do., for W & O ..	1 1 0	
Do., Salem .....	3 6 3	<b>SCOTLAND.</b>			Do., do., for N P .....	4 17 0
Llanely, Greenfield Sunday-school, for Congo .....	31 16 3	Aberchrdr .....	5 0 0	<b>FOREIGN.</b>		
		Aberdeen (children's box), for Congo .....	1 1 0	<b>EUROPE.</b>		
		Do., Academy-street Sunday-school .....	0 10 0	Holland. Stadskanaal, for Congo .....	2 1 2	
		Do., do., for N P .....	1 12 3			

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[MAY 1, 1892.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### CENTENARY CELEBRATIONS.

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### NOTTINGHAM, LEICESTER, AND KETTERING.

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#### NOTTINGHAM.

##### MONDAY, MAY 30th.

**Evening, 7.30.**—INTRODUCTORY PRAYER MEETING, George Street Chapel. Rev. Dr. CULROSS, President of Bristol College, to preside, and deliver an Address.

##### TUESDAY, MAY 31st.

**9 a.m.**—PUBLIC CENTENARY BREAKFAST MEETING, in the Mechanics' Hall. *Chairman*: W. HUNT, Esq., President of the Nottingham Baptist Union. *Speakers*: H. M. BOMPAS, Esq., Q.C.; Rev. S. H. BOOTH, D.D.; Rev. WM. BROCK, of Hampstead.

**12.0 noon.**—CENTENARY SERMON, in Wesley Chapel, Broad Street, by Rev. J. CLIFFORD, M.A., D.D., of London.

**3.0 p.m.**—LADIES' MISSIONARY MEETING, in Mansfield Road Chapel. Mrs. EDWARD MEDLEY, of Clapton, to preside. *Speakers*: MARIANNE FARNINGHAM (Miss HEARN), Mrs. J. J. TURNER, of North China, and a Zenana Missionary.

**6.30 p.m.**—PUBLIC CENTENARY MISSIONARY MEETING, Castlegate Chapel. *Chairman*: EDWARD RAWLINGS, Esq., of London.

*Speakers*: Rev. Dr. MCKENNAL, of Bowden, Manchester; Rev. T. V. TYMMS, Principal of Rawdon College; and Rev. GEORGE HAWKER, of Camden Road, London.

8.0 p.m.—PUBLIC CENTENARY MISSIONARY MEETING in Wesley Chapel.  
*Chairman*: WILLIAM WILLIS, Esq., Q.C., of London. *Speakers*: Rev. HUGH PRICE HUGHES, M.A., of London; Rev. Dr. PARKER, of Brighton Grove College, Manchester; and Rev. T. GRAHAM TARN, of Cambridge.

## LEICESTER.

WEDNESDAY, JUNE 1st.

11 a.m.—PRAYER MEETING in Dover Street Chapel. Rev. SOLOMON S. ALLSOP to preside, and Rev. W. J. HENDERSON, B.A., of Coventry, to deliver an address.

3 p.m.—CENTENARY MISSIONARY SERMON in Harvey Lane Chapel,  
*Preacher*: Rev. ARTHUR T. PIERSON, D.D.,

6.30 p.m.—PUBLIC CENTENARY MISSIONARY MEETING, in Belvoir Street Chapel. *Chairman*: B. C. WATES, Esq. *Speakers*: Rev. ARTHUR MURSELL, of Stockwell; Rev. Dr. STEVENSON, President of the Wesleyan Conference; and Rev. J. G. GREENHOUGH, M.A.

8 p.m.—PUBLIC CENTENARY MISSIONARY MEETING, in Friar Lane Chapel. *Chairman*: Mr. ALDERMAN BUMPUS, of Loughborough. *Speakers*: Rev. F. B. MEYER, B.A., of Regent's Park; Rev. J. PEARCE CAREY, of Wolverhampton; and Rev. G. HOWARD JAMES, of Nottingham.

## KETTERING.

THURSDAY, JUNE 2nd.

11 a.m.—INTRODUCTORY DEVOTIONAL SERVICE, in Fuller Chapel. Rev. JOSEPH ANGUS, D.D., Principal of Regent's Park College, to preside and deliver an address.

2 p.m.—CENTENARY MISSIONARY SERMON. *Preacher*: Rev. WILLIAM LANDELS, D.D., of Edinburgh.

6 p.m.—PUBLIC CENTENARY MISSIONARY MEETING. *Chairman*: WILLIAM RICHARD RICKETT, Esq., Treasurer of the Baptist Missionary



Society. *Speakers*: Rev. W. J. PRICE, of India; Rev. J. S. WHITEWRIGHT, of China; Rev. W. HOLMAN BENTLEY, of the Congo; and H. A. LAPHAM, of Ceylon; and the General Secretary.

### FRIDAY, JUNE 3rd.

**7.30 a.m.**—DEVOTIONAL MEETING in Fuller Chapel; E. B. UNDERHILL, Esq., LL.D., to preside and deliver an address.

**11 a.m.**—MISSIONARY CENTENARY SERMON TO YOUNG PEOPLE. *Preacher*: Rev. R. H. ROBERTS, B.A., President of the Baptist Union.

**2.30 p.m.**—PUBLIC INTERNATIONAL CENTENARY MISSIONARY MEETING. *Chairman*: Dr. GEORGE SMITH, C.I.E. *Speakers*:—England: Rev. RICHARD GLOVER, D.D., of Bristol. Scotland: Rev. OLIVER FLETT, D.D., Paisley. Wales: Rev. JAMES OWEN, of Swansea. Ireland: Rev. HUGH D. BROWN, M.A., of Dublin. Australian Colonies: Rev. SAMUEL CHAPMAN, of Melbourne. United States of America: Rev. ARTHUR T. PIERSON, D.D.

**6.30 p.m.**—PUBLIC MISSIONARY THANKSGIVING MEETING, with a view to exciting increased interest and greater consecration of young people to the missionary enterprise. *Chairman*:  
*Speakers*: Rev. G. S. BABBETT, B.A., of Norwich; Rev. F. W. MACDONALD, M.A., Secretary of the Wesleyan Missionary Society; Rev. F. MONRO GIBSON, D.D., of London; and Rev. JAMES SPURGEON, of the Metropolitan Tabernacle.

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Will those pastors who have not yet returned the schedules asking for information as to representation at the above Centenary meetings, the number of copies of Centenary volume required, and as to the special Centenary collection on Sunday, the 2nd of October next, kindly do so *without any further delay*? It is particularly important, if hospitality is required at the meetings at Nottingham, Leicester, and Kettering, *immediate* application should be made on the forms already sent out.

# CENTENARY FESTIVAL

At the **CRYSTAL PALACE,**

On **SATURDAY, JULY 23rd, 1892.**

The following notice was announced in the Metropolitan Sunday-schools on the 24th ult. :—

Arrangements are being made for a great **CENTENARY FESTIVAL**, especially for Sunday Scholars and Teachers, to be held at the **CRYSTAL PALACE**, on **SATURDAY, JULY 23rd, 1892.**

Cheap tickets for rail and admission will be issued; and among other attractions, Special Performances will be given by the Stockwell Orphanage Handbell Ringers, and by the Bloomsbury Chapel Gymnastic Club (winners of the International Prize), and a **MISSIONARY MEETING** will be held from 6 to 7 p.m.

We trust a large number of the London Schools will be represented at this interesting festival; and we shall be glad if communications on this matter be made as soon as possible to Mr. C. **HOLLIDAY**, the Secretary of the Young Men's Missionary Association, at the Mission House, 19, Farnival Street, Holborn, E.C.

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## Gateway of Governor's Yamen, Chi-Nan-Fu, Shantung.

(See *Frontispiece.*)

**T**HE Governor's yamen, or court-house, is situated in the south-east corner of the city of Chi-Nan-Fu. As a court-house and residence it is said to be one of the finest in the Empire of China. It was formerly a palace of one of the emperors of the previous dynasty, and it has frequently been used by emperors of the present dynasty when visiting or passing through the city.

It is only the gateway that is shown in the picture, and that is of no special importance from an architectural point of view; but within the grounds are many fine buildings and a small ornamental lake.

# Baptist Missionary Society.

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## THE ONE HUNDREDTH REPORT.

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IN November, 1792, William Carey wrote to Andrew Fuller:—

“How long will it be, I wonder, before the Christian Church shall adequately realise her high privilege and solemn responsibility to send the blessed Gospel of the grace of God to every creature?”

Nearly one hundred years have passed since the Apostle of Modern Missions penned these words. What has the Christian Church done during the century just closing for the great enterprise of Foreign Missions?

“God’s ideal plan is that His redeeming love, kindled as a flame in the hearts of His redeemed children, shall run like a prairie fire, each ignited blade of grass kindling its neighbour, until the burning circle extends the whole horizon round. The Divine impulse of God’s redeeming love for sinners within the individual believer can be limited in its scope ONLY by his ability. However the environment of immediate duty may restrain him, his love, since it is the love of God, embraces the world. The love of God for a sinful world, inspiring a regenerate church in conscious, living union with her LORD, is the sole hope of Missions among the heathen.” \*

But a month before Carey Mr. Fuller words the Baptist Missionary Society had been formed at Kettering. In 1795, three years later, the London Missionary Society was born; five years later, in 1800, the Church Missionary Society; and in 1816 the Wesleyan Missionary Society was fully organised. On the other side of the Atlantic, in 1796, the New York Missionary Society was established; in 1799, the Connecticut and Massachusetts Missionary Societies, a few years later, in 1810, the Missions of the American Board were commenced,

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\* Rev. H. E. Robbins, D.D.

and in 1814 the Missions of the American Baptist Missionary Union. To-day there are nearly one hundred Missionary Societies in Great Britain, Europe, the United States, and Canada reporting the following figures:—

Connected with Missionary Societies in	Stations and Out-Stations.	Missionaries.		Christian Native Workers.	Communi-cants.
		Male.	Female.		
Great Britain . . . . .	4,705	2,643	1,260	27,378	328,508
Germany . . . . .	390	591 <sup>a</sup>	—	<sup>b</sup>	90,298
Continental Europe . .	390	215	162	1,825	47,916
United States . . . . .	5,581	1,159	1,709	10,460	251,932
Canada . . . . .	322	85	97	420	8,229
	11,388	4,693	3,228	40,083	726,883

(a) Men and women. (b) Not reported.

While what the Christian Church has wrought for this enterprise during the century calls for devout thankfulness, it surely should, at the same time, fill us with "devout discontent." We are told that one Christian worker out of every three hundred church members in Britain, America, and Protestant Europe would provide fifty thousand missionaries, and that by such an agency the Gospel might be preached, and preached repeatedly, to every man, woman, and child upon the face of the earth in less than ten years; that less than 10 per cent. of Baptist church members in Britain and her colonies would supply 50,000 missionaries; and that two out of every 100 members of Baptist churches alone in Britain and America would yield more than 50,000 heralds of the Cross. Yet to-day, with the clear ringing command "*to every creature*," the Christian churches of Great Britain, Europe, America, and Canada, all told, send forth only 4,693 male missionaries, and 3,228 female missionaries.

"The Christians of each age are to give the Gospel to the people of that age. Every Christian is to tell the good news to everyone he can reach, and Christians collectively are to tell it, if they can, to all the world. Till this is done we are not free from obligation, and if any of the millions we can reach perish unwarned and unbidden, we divide with them the guilt of their ruin." †

† Rev. Joseph Angus, D.D.

What the Christian Church specially needs to-day, what the individual Christian needs more than all else, is a deeper and closer communion with the Lord Himself; to look out upon the world as He looks; to understand something of the awful gloom of heathendom, as amid shadows and darkness, ignorant of God and Christ, they grope their dreary way. In the words of the late Rev. C. H. Spurgeon:—"It is not of so much consequence to ask, Will the heathen be saved without the Gospel? The question is, Will we be saved if we do not send them the Gospel?"

It has been well said:—

"A command can never originate life; it can only guide it already existing. We may galvanise a dead body to a semblance of life by external appliances, but not so can we quicken it to genuine activity. We may thunder the Divine Saviour's commission in the ears of nominal Christendom till Doomsday in vain. It will never be heard save by those whose ears have been opened by the Holy Ghost. Quicken the life of God in the souls of men, and they will run in the path of His commandments, as the vine runs up the trellis, which guides but does not give it life, and covers it with the beauty of its foliage and the lusciousness of its fruit. To him to whom it has been given by Christ dwelling in him, the command to disciple the nations is nothing less than a transfiguration; it is a summons to a fellowship in the purest, loftiest purpose that ever entered the mind of man."

At the close of this, the first century of modern missions, it is surely time to cultivate a fuller realisation of individual responsibility in connection with the evangelisation of the world; a truer consecration which shall count nothing too dear to be offered up in thankful sacrifice upon the altar of the Lord.

The Church a century ago was not so well equipped as she is to-day, nor had she such resources at her command. The providential indications of God's purpose in redemption were never before so clear, and hence Christians of earlier times were so far more excusable for their misconception of the mission of the Church, but our opportunity is both index and measure of our privilege and duty. With the new century may a new era dawn, and "the Christian Church," in the words of Carey, "adequately realise her high privilege and solemn responsibility to send the blessed Gospel of the grace of God to every creature."

### THE CENTENARY CELEBRATIONS.

In their last report the Committee stated their earnest desire to commemorate the Centenary of the Mission in such a manner as should render

the occasion memorable, not only as a starting-point for a more worthy and thorough appreciation of the great underlying principles of all true missionary enterprise, and a purer and more complete consecration to the Master's work, but also by a large increase of missionary liberality.

With these objects in view the Committee further reported they contemplated appealing to the churches for a Special Centenary Thanksgiving Fund of

**£100,000,**

and such an increase in the permanent income of the Society as should provide a like sum of

**£100,000**

annually for the extending work of the Mission.

#### CENTENARY THANKSGIVING FUND.

With regard to the disposition of the Special Centenary Thanksgiving Fund, they reported they proposed to devote the Fund to the following objects:—

*First.*—To the extinction of any debt on the Society's operations.

*Second.*—To the outfit, passage, and probation expenses of one hundred new missionaries, mainly for India, China, and the Congo Missions. That there is need for such an addition to the present number of labourers, open doors and unoccupied fields abundantly prove. This large increase of the staff can, of course, only be secured as funds permit, and the Great Lord of the harvest shall thrust forth God-sent men.

*Third.*—To the establishment of a working fund to obviate the contraction of large loans at the bankers. It is, perhaps, not generally known that during nine months of the financial year the necessity arises for seeking large advances by way of loans from the bank. Such a fund as is suggested would save the Society a considerable sum in interest every year. We feel sure this proposal will at once commend itself to the business men amongst the friends of the Mission.

*Fourth.*—To the erection of buildings for Christian schools, chapels, and mission-houses.

*Fifth.*—To the training and equipment of native evangelists, pastors, and school teachers.

*Sixth.*—To the translating and printing of the Scriptures.

*Seventh.*—To meeting the cost of the construction of a new up-river steamer for the Congo Mission, estimated at £5,000, urgently needed by the growing requirements of the rapidly extending work on the Upper

Congo Rivor over (at present) more than a thousand miles of interior waterway.

Donors to the Centenary Fund to have the option of allocating their contributions to any one or to several or all of the above objects, and, should they desire it, to spread their gifts over a term of three years.

The Committee also stated that the special efforts to raise the necessary funds would commence by the issue of crown collecting cards amongst the children and young friends associated with Sunday-schools and young people's auxiliaries, each collector of a crown being presented with a Centenary Commemoration Medal specially struck for the occasion.

Considerable progress has also been made with the Special Centenary Thanksgiving Fund, the contributions to this Fund, in payments and promises, amounting to the close of March to £65,707 18s. 8d.

#### SPECIAL CENTENARY CELEBRATIONS.

On Tuesday, May 31st next—being the 100th anniversary of the day in 1792 when Dr. Carey preached his great missionary sermon, the two main divisions of which were, "Expect great things from God," "Attempt great things for God"—it has been resolved to hold Special Commemorative Centenary Services in the town of Nottingham, in which that remarkable discourse was delivered; on the following day, Wednesday, June 1st, special celebration services will be held in Leicester, where Dr. Carey, the then pastor of Harvey Lane Church, was set apart as a missionary to India; and on Thursday and Friday, June 2nd and 3rd, celebration services to take place in Kettering, that town being the birthplace of the Mission, where its venerable founders, Carey, Fuller, Sutcliffe, Ryland, and their associates pledged themselves, in the terms of their first resolution, "to make an effort for the propagation of the Gospel among the heathen," and solemnly agreed "to act in society together for that purpose."

On Tuesday and Wednesday, the 4th and 5th of October, further public Centenary celebration services will be held in London. The previous Sunday—viz., October 2nd—it is recommended should be set apart by all Baptist churches in Great Britain and our Colonial dependencies for special Centenary sermons and special Centenary offerings, this date being the 100th anniversary of the actual formation of the Society; the Sunday to be preceded throughout the denomination by a week of special devotional engagements.

Full details of these special services will be found in the May number of the *Missionary Herald*.

## CENTENARY MEMORIAL VOLUMES.

The English Centenary Memorial volume will be ready for issue in a few days. It will deal with the Society's history during the hundred years of its existence. It will be illustrated by maps and engravings specially executed and prepared from most recent surveys and photographs. This volume will be arranged in six sections, and the following brethren have written on the particular subject placed against their names—viz., India and Ceylon, the Rev. Samuel Vincent; China, the Rev. R. Glover, D.D.; West Indies, the Rev. D. J. East; Africa, the Rev. Ed. Medley, B.A.; Europe, the Rev. W. Landels, D.D.; Home Work, the Rev. W. J. Henderson, B.A.; Bible Translation by Dr. Underhill; and the work of the General Baptist Missionary Society by the Rev. J. Clifford, D.D. In order that this work may be widely circulated, it is intended to publish it at the low price of 1s. 6d. A specially written Memorial volume in the Welsh language, by the Rev. H. C. Williams, of Corwen, is also in the press, and it is anticipated that this sketch will have a large circulation amongst the churches of the Principality.

## APPEAL TO THE CHURCHES.

The Committee appeal to all the churches of the denomination throughout the kingdom for help on behalf of the Special Centenary Thanksgiving Fund and the increase of the permanent income. Many churches have responded with splendid generosity, and many more have made arrangements for special efforts during the next few months, many private friends of the Mission have given largely, while not a few, "out of their exceeding poverty," have by their gifts exhibited rare self-sacrifice and touching self-denial.

But there are yet many churches that have done nothing, and the Committee plead with such, urging them to re-consider the pressing claims of this sublime enterprise upon their prompt and sympathetic support.

It is earnestly to be desired that **Sunday, October 2nd**, be devoted to specially presenting the claims of the heathen to all our congregations—a **Missionary Centenary Sunday** throughout all our churches at home and abroad.

If fifty years ago our fathers felt impelled, in the review of the wonderful goodness of God in relation to the Society, to raise a large Jubilee Thanksgiving Fund, the churches of to-day have still more



occasion to mark their sense of the Divine mercy and goodness in the review of the last half-century.

May the Lord Himself graciously dispose His people to deeper sympathy with the sublime work of winning back the world to Christ.

## THE COLONIES AND THE CENTENARY.

In the last Report, the Committee stated that communications had been opened up with the Australian Colonies, with a view to secure their assistance and co-operation in the special Centenary movement. In response to this appeal the Colonial Missionary Societies intimated that they greatly desired to utilise the Centenary year for their own special needs; that they were of opinion that the Missionary enterprise would be better served by active endeavours to increase the interest and contributions of the Colonial Missionary Organisation, rather than by asking for gifts for the parent Society in England.

The Committee greatly rejoice in the growing work of the Colonial Missionary Societies, and they earnestly hope that the special efforts of the Centenary year throughout the Colonial churches may result in largely increased interest and zeal.

## COLONIAL MISSIONARY SOCIETIES.

The Committee are thankful to report that the six Missionary Societies of the Australian Colonial Churches are in a vigorous and prosperous condition.

THE SOUTH AUSTRALIAN MISSIONARY SOCIETY is working in the Furreedpore and Pubna district of East Bengal.

THE VICTORIA MISSIONARY SOCIETY is working in Mymensing, East Bengal.

THE NEW SOUTH WALES MISSIONARY SOCIETY is working in the Commillah district, East Bengal.

THE NEW ZEALAND MISSIONARY SOCIETY is working at Brahmanbaria, North Tipperah, East Bengal.

THE QUEENSLAND MISSIONARY SOCIETY is working in the Noakhali district, East Bengal; and

THE TASMANIAN MISSIONARY SOCIETY is working in the Furreedpore district in alliance with the South Australian Mission.

All these organisations, while working in alliance with the parent Society, are yet independent, and managed entirely by their own separate committees.

The Baptist Missionary Society have definitely retired from the stations of Pubna, Furreedpore, Mymensing, Commillah, Noakhali, and North Tipperah, now occupied by the Colonial Missionary Societies in Eastern Bengal, leaving them in charge of their Colonial brethren.

With regard to future extension of work by the Colonial Societies, the Committee feel they cannot do better than repeat their words of last year :—

“There is, without doubt, ample scope in the fields of work at present partially occupied by the Colonial churches for almost indefinite enlargement of agency, and should they be able, during the next few years, to extend their labours into the Chittagong district, the Baptist Missionary Society would rejoice to hand over to their charge that station, which, following the geographical outline of the district, would seem to constitute a fitting termination to their sphere of action, bringing them into near contact with the workers of the American Baptist Missionary Union at Akayab and in Burmah.”

It is to be hoped that the special efforts in progress throughout the Colonial churches during the current Centenary year may result in such increased interest and liberality as may enable them not only to occupy Chittagong, but the Lushai Hill Tracts as well.

### THE MISSIONARIES.

During the past year the following devoted workers have been called to higher service :—

The Revs. WILLIAM TEALL, of Jamaica ;  
 HORMAZDJI PESTONJI, of Poona ;  
 PERCY EBENEZER COMBER, of the Congo ;  
 Mrs. ANDREW LESLIE, of Calcutta ;  
 Mrs. JOHN CLARK, of Brown's Town, Jamaica ;  
 Mrs. PHILIP WILLIAMS, of Bethel Town, Jamaica ;  
 Mrs. JOSEPH MERRICK, of West Africa.

At home, several warm friends, and generous supporters of the Society, have been taken from us :—

Mr. HUGH ROSE ; Mr. ARTHUR BRIGGS, J.P. ; The Dowager LADY PETO ; Mrs. JAMES BENHAM ; and the Rev. C. H. SPURGEON.

“BLESSED ARE THE DEAD THAT DIE IN THE LORD.”—May the gracious Master raise up others to occupy the vacant places, who shall be filled with a like spirit of loving loyalty to the Saviour.

The following Minute records the feelings of the Committee relative to the death of the Rev. C. H. Spurgeon:—

*Resolved*—"That we, the Committee of the Baptist Missionary Society, have heard with feelings of profound sorrow and regret of the death of our esteemed and beloved brother, the Rev. C. H. Spurgeon, and desire to tender our heartfelt sympathy to Mrs. Spurgeon and the members of the bereaved family, and also to the Metropolitan Tabernacle Church, in the irreparable loss which they have sustained. We give glory to God for the extraordinary gifts with which our brother was endowed, for the grace which led him to employ those gifts with such rare devotion in the service of God and man, and for the unspeakable blessing which rested upon his labours. In common with the whole of Christendom, we gratefully acknowledge the vastness of the gift which God bestowed upon the Universal Church through his life and work. His incorruptible integrity and his unswerving fidelity to his conceptions of truth and duty, his force of character and resoluteness of will, his burning indignation against evil and his passion for souls, his childlike simplicity and unaffected humility, his wealth of love and ardour of zeal, his broad human sympathy and open-handed generosity, united in a splendid completeness of character which commanded our admiration and won our love. We contemplate with gladness the influence of his unparalleled career as a minister of the Gospel, preaching with undiminished popularity and success for more than thirty years to the largest congregation ever continuously gathered into any house of prayer, and preaching by means of the Press to a vastly larger audience scattered over the whole world—thus conveying to multitudes the message of salvation, and comfort, and undying hope. Conspicuous for fidelity to the fundamental truths of the Gospel, for robustness of style, and for intensity of spiritual power, his ministry has been one of the greatest religious forces of the century, and the Church of Christ is largely indebted to him for strong impulses in the direction of spirituality and aggressive enterprise, and for the noble manner in which he embodied the spirit of the Gospel in philanthropic care for the widow and the orphan.

"In particular, we desire to record our gratitude for the services so generously rendered to this Society. For many years he was an honoured member of this Committee, and, despite the pressing claims of his own work, he frequently rendered valuable help to the Society by his powerful advocacy of its claims in the pulpit and on the platform; while amongst its workers in heathen lands is a goodly band of men who received their training in the Pastors' College.

"All Christian institutions which received his support are appreciably the poorer through his departure, and we fervently pray that a double portion of his spirit may rest upon us, that the memory of his life may be an abiding inspiration to the rising manhood of the Church; and that, amid the losses occasioned by death, God may raise up men of ample equipment and quenchless enthusiasm to carry forward His work, and fulfil the sublime purposes of His grace and love."

The following brethren during the past year have come home on furlough, to recruit their health by a season of rest and change:—The Revs. A. G. JONES and S. COULING, from China; J. A. CLARK, J. L. ROGER, and J. LAWSON FORFEITT, from the Congo; J. F. HILL, from Cuttack, Orissa; H. A. LAPHAM, from Ceylon; and R. E. GAMMON, from Trinidad, and F. R. ORAM, from the Congo; both these last-named brethren having returned to their fields of labour within the year. The Rev. J. G. KERRY has resumed work in Barisal, and the Rev. BENJAMIN EVANS in Monghyr. The

the Revs. THOS. and Mrs. LEWIS and R. D. and Mrs. DARBY have returned to Congo after a sojourn in the home land; while the Rev. GEORGE GRENFELL, in compliance with the earnest desire of the Sovereign of the Congo Free State, has undertaken, for a few months, the important work of Frontier Delimitation Commissioner of the southern boundary of the Congo Kingdom, his Majesty King Leopold feeling that no one could so well conduct this difficult and delicate negotiation as Mr. Grenfell.

The Rev. DANIEL JONES has removed from Agra to Bankipore, succeeding the Rev. D. P. BROADWAY, who, in consequence of advanced age, has been relieved from active service. The Rev. ARTHUR JEWSON has exchanged Barisal for Calcutta. The Rev. W. S. MITCHELL has removed from Monghyr to Patna City. Mr. NORLEDGE has joined Mr. TREGILLUS in Jessore; and Brethren BEVAN and DAVIES have opened up new evangelistic work in the Maldah district of Northern Bengal.

The following brethren during the past year have resigned their connection with the Society:—Revs. DANIEL WILSHERE, of the Bahamas; FRANCIS JAMES, of Shantung; H. K. MOOLENAAR, of the Congo; and H. R. PIGOTT, of Ceylon.

The Rev. LEONARD TUCKER, M.A., has accepted the appointment of Normal School Tutor in the Calabar College, Kingston, Jamaica; and the Rev. TIMOTHY RICHARD has removed from Tientsin to Shanghai, with a view to special Christian literary work in connection with the Christian Knowledge Diffusion Society of China.

The Rev. THOMAS MARTIN, formerly of India, has rendered valuable service in Trinidad during Mr. GAMMON's furlough in England.

During the past year Miss Cassie Silvey has become Mrs. Cameron; Miss Pike, Mrs. Rutland; Miss Whittome, Mrs. Roger; and Miss Wedlake, Mrs. J. Campbell Wall.

Three new brethren have been associated with the Congo Mission, the Rev. F. A. JEFFERD, of the Pastors' College; the Rev. ERNEST HUGHES, of Brighton Grove College, Manchester; and the Rev. G. D. BROWN, of Bristol College.

### FUSION OF THE TWO MISSIONS.

The hope of the Committee, as stated in the last Report, "that the proposed fusion of the two Baptist Missionary Societies might be thorough and complete," has now become a *fact*.

The following extract from the *Missionary Herald* for August last gives the details of this most auspicious union:—

"All that was needed to give final legal effect to the amalgamation was accomplished at

Burnley with evident heartiness and pleasure, while the recognition by the General Baptist Association of the action of the older Society in connection with this fusion was generous and appreciative in the extreme, as the following resolution, UNANIMOUSLY adopted by the General Baptist Association in full session, on Thursday, June 25th, clearly shows :—

“That this Association desires cordially to recognise and record the noble and large-hearted way in which the officers and Committee of the Baptist Missionary Society have conducted the arrangements which have now resulted in the amalgamation of the two organisations, and prays that an increasing measure of the Divine blessing may rest upon the work of the united Society.’

“In connection with this fusion, the Finance Committee reported to the General Committee of the Baptist Missionary Society at their quarterly meeting on the 15th July, 1891—

“That their General Secretary, Mr. A. H. Baynes, visited Derby on Monday, July 6th, and took over from W. B. Bembridge, Esq., the late Treasurer of the General Baptist Mission, and the Rev. W. Hill, the late Secretary, certain securities belonging to the General Baptist Mission, but now the property of the United Society ; and that steps were being taken to have these securities registered in the name of the Baptist Missionary Corporation.”

The Committee feel devoutly thankful that this union has been so happily accomplished, and they trust that it may result in extended Mission work, not only in Orissa and Italy, but throughout all the fields of the united Mission.

## DEPUTATIONS.

### CHINA DEPUTATION.

In July last the Committee had the pleasure of welcoming home the members of the recent China Deputation, the Revs. Richard Glover, D.D., and T. M. Morris, when the following resolution was unanimously adopted :—

*Resolved*—“That the Committee of the Baptist Missionary Society welcome home from China with feelings of deepest thankfulness and pleasure their esteemed brethren, the Rev. Dr. Glover and the Rev. T. M. Morris, and desire to record their warmest thanks to these friends for the sympathetic, zealous, and efficient manner in which they have discharged the responsible duties devolving upon them.

“The Committee are confident that the happiest results will accrue from the visit of their brethren to China.

“To Mrs. Glover and Mrs. Morris the Committee would also tender their respectful and grateful thanks for their so kindly consenting to a separation fraught with so much anxiety and peril.

“The Committee are also most grateful to the members and office-bearers of Tyndale and Burlington churches, in Bristol and Ipswich, for the generous way in which they have assisted the Society by undertaking so willingly and efficiently the duties and responsibilities of the supply of their pulpits during the absence of the Deputation.”

### WEST INDIAN DEPUTATION.

For some time past the Committee have had a growing conviction that it would be well to secure an efficient deputation to visit the various mission stations in the West India Islands, especially with a view to inaugurate a plan for the self-support and independence of the numerous

churches established in the islands of the West by the labours and prayers of a long series of devoted missionaries sent forth and supported by the Society in England.

The Committee are glad to report that they have, during the past year, been able to give effect to this desire; the Revs. J. G. Greenhough, M.A., of Leicester, and John Bailey, B.A., of Sheffield, having generously consented to undertake this important mission.

These brethren left England in January last for the United States, proceeding thence to Nassau, in New Providence, the Bahamas, Turks and Caicos Islands, San Domingo, Jamaica, and Trinidad.

To these brethren, and to the churches at Victoria Road, Leicester, and Glossop Road, Sheffield, the Society owes a great debt of gratitude.

Doubtless valuable results will accrue from the visit of these brethren, while the hearts of labourers in the West will be cheered and stimulated by conference with them.

It is to be hoped that the noble example of the churches of Jamaica will inspire the churches in the Bahamas, Turks Islands, the Caicos, San Domingo, and Trinidad to a like independence and self-support.

It should also be stated that, by the liberality of two generous friends of the Society, who desire to be anonymous, all the expenses of this, and the China Deputation will be entirely defrayed.

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## Eastern Missions.

### INDIA.

#### PRINCIPAL STATIONS:—

**BENGAL.**—Calcutta, Howrah, Serampore, South Villages, Bishtopore, Jessore, Khoolna, Dinagepore, Dacca, Julpigori, Rungpore, Bogra Maldah, Purneah, Barisal, Madaripore, Perizpore, Chittagong, Soory, and Jamtara.

**ORISSA.**—Cuttack, Pipli, Puri, Sombalpole, and Berham-pore.

**NORTH-WEST.**—Monghyr, Patna, Bankipore, Dinapore, Gya, Agra, Muttra, Delhi, Pulwall, Simla, Karrar, Kalka.

<b>SUB-STATIONS</b> ... ..	<b>141</b>
<b>Missionaries—European and Native (6 in England)</b>	<b>67</b>
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With sincere regret the Committee have to report that no new missionaries have been sent out to India during the year just closed;

although, in their last Report, they chronicled their resolution to send out, at the earliest date practicable,

TWO BRETHREN TO CALCUTTA,

one for purely vernacular work, and a second for special efforts amongst the thousands of English-speaking students associated with the numerous schools and colleges of that great educational centre;

SIX BRETHREN FOR WORK IN NORTHERN BENGAL,

to labour amongst the ten millions of that long-neglected field, where Dr. Carey first preached the Gospel, and which to-day is left without missionary provision; and

SIX BRETHREN FOR WORK ON THE AGRA-DELHI

Main Trunk Line, with its 186 miles of villages and population, where no missionary society is at present at work.

These fourteen missionaries were promised to India last year, yet, pending the financial outcome of the special Centenary appeal now before the churches, the Committee have felt it needful to stay their hands.

Nor should it be forgotten that as a rule two years must elapse before the new missionary can be efficient in the vernacular, without a good command of which, however earnest and devoted he may be, he is practically *ineffective*.

In few fields is the need for reinforcement more urgent than in India to-day. The brethren working there forcibly state the case. Appealing to the Committee, they say:—

“We have rejoiced with you in the wonderful success of the last ten years in China; we have mourned with you as we have heard from time to time of those who have died for Christ and for Africa on the Congo. Sharing, as we do, your deep interest in these missions, we would not ask you to lessen the sympathy and help you give them; rather would we ask you to increase them tenfold. But we do ask you not to forget us, our needs and our difficulties, because others claim with us your sympathy and support.

“And for what do we claim your attention? The wrongs of China and Africa plead eloquently for aid; the mystery of old-world civilisation and old-world barbarism attracts by its very romance. But in India we have the most wonderful scene ever beheld on earth, at least since the Roman Empire was converted to Christianity. Two hundred and eighty-five millions of our fellow-creatures under the enlightening influences of British rule are waking from the sleep of centuries and are feeling after God. The astounding spectacle has attracted world-wide attention. Old missionary societies are enlarging and developing their work; new missionary societies are pressing in. In this we rejoice, and cannot but rejoice; but there is danger lest an old-established Mission, if not properly supported and vigorously developed, may find itself thrust aside and the fields it has sown reaped by others.

“Brethren, it may be that we have no great scholars in our midst like those who led the way in the translation of the Scriptures, and none gifted as those whose eloquent tongues unlocked the fetters of the slave, and none in our midst have been called to die as those

who have fallen on the Congo. But we learned to know Christ in *your* midst; we learned to teach in *your* Sunday-schools; we were trained in *your* schools of theology; we went forth at *your* summons and with *your* approval. Through good and evil report we are *your* representatives before the heathen. You will not forget us; you will not lose interest in our work; rather will you not strengthen our numbers and enable us to use and develop our opportunities? We claim your support, your sympathy, and your prayers."

Not only do the brethren in Bengal and the North-Western Provinces thus appeal for speedy help, but the toilers in Orissa also plead for large and much-needed reinforcements.

At the recent Orissa Missionary Conference at Cuttack a thanksgiving resolution relative to the fusion of the two missionary societies was made the occasion of an earnest appeal. Their words are:—

"We record with satisfaction the recently completed fusion of the two Baptist Missionary Societies, and pray that the united Society may receive the Divine blessing in largely increased activity and usefulness in all its different fields of labour; and in respect to Orissa, we earnestly appeal for an early and large reinforcement of our European staff. We urge this the more warmly, as Baptists are up to the present practically the only missionaries at work in the province, and there are important centres of population that still remain unoccupied.

"It is our fervent desire and expectation that, as one result of the amalgamation, the case of the Orissa Mission will be vigorously taken in hand, and arrangements made

#### FOR AN EARLY AND LARGE REINFORCEMENT OF OUR EUROPEAN STAFF.

and two of the brethren have been appointed to submit an urgent representation on the subject to the Home Committee. We are also gradually increasing our native force, and our desire is so to occupy the whole of the province that every part may be brought, at least once a year, into contact with evangelistic effort. We have a suitable organisation, a popular and increasing Christian literature, an effective band of workers, and honourable traditions extending over a period of nearly seventy years, and are committed in a very special sense to the evangelisation of the Province. It is of the utmost importance that we prove ourselves faithful to the trust reposed in us."

The Committee feel deeply the force of these appeals, and keenly appreciate of the pressing needs of the Indian field.

In connection with the Centenary they confidently anticipate being able, not only to carry out their resolutions of twelve months ago, relative to fourteen new brethren, but ere long to send forth a yet larger number of devoted workers to this, our oldest, our dearest, and, just now, specially hopeful field of labour, which has unique claims upon our sympathies and efforts.

It has been well said:

"Of all countries in the world India is the last in which we should expect rapid result from spiritual labour, for many reasons—its great extent, the numerous and dense population, the close and intricate way in which they are bound together by religious and social customs, the practical way in which a degraded and flesh-pleasing idolatry is woven into every act of social, domestic, and personal life; the debasing influence of books regarded as sacred, but filled with accounts of gods and heroes whose cruelty, treachery, falsehood, and lust corrupted the whole moral nature, and almost obliterated the distinction<sup>48</sup> of right and wrong and of truth and falsehood; while some of these



sacred books contain truths so divine and beautiful as to give a sanction and authority to the whole.

"To convert such a people is a task which even the Apostolic Church had never been called upon to attempt; and how is it attempted by the Christian Church of our day? One or two men are sent out at a time, followed by two or three more at long intervals. They are scattered far apart one from the other; or, perhaps, two or three different missions are set up side by side, with little or no sympathy the one for the other, if, indeed, they do not form hostile camps, to the dishonour of Christ and the perplexity of the heathen; and yet men complain of the slow progress of Christianity in India."

And yet during the last decade concerning which the figures are published the increase of native Christian church members in India was 115 per cent.; and, more remarkable still, is the fact that JESUS CHRIST is now the central Figure to the educated youth of India, and their common quest to-day is as to the history and work of Him who is set for the fall and rising again of many.

As the outcome of his recent and prolonged visit to India, the Rev. G. T. Pentecost, D.D., writes:—

"To me the evidences of the coming of the day of the Lord in India are so many and so indisputable that I am daily more and more amazed, and wonder how any Christian can for a moment feel discouragement. The habit of consulting statistical tables in our missionary reports, and forgetting all else, has blinded us, narrowed our horizon, and kept us from seeing the truth. The cry, 'Show us converts,' is a most misleading one, and has misled many good people. The multiplication of converts in India to-day is altogether out of proportion to the number of evangelists and missionaries engaged in the work, as compared with the proportion of converts at home, from among the non-Christians of our 'Christian communities,' to the number of men and women engaged in direct Christian effort. In all India there are not as many missionaries as there are ministers of the Gospel in London City, and yet the number of converts yearly in India will be from five to ten times as great as the number of conversions in London. Give to India one-half the missionaries in proportion to population as there are ministers and Christian workers in England, and India will be evangelised in ten years. Let American and British Christians double their force in India, and we will show to the world, and lay down at the feet of Christ, a tenfold result for every double of agencies which are given. Will Christians remember that, instead of calling out insanely and ignorantly for more converts, they should be sending out, in ever-increasing numbers, more labourers into this field, where the harvest is ripening, and in many places rotting on the ground for the lack of reapers and harvesters?"

Of all the great religious movements which have shaken and revolutionised the world, Asia has been the cradle—the three great religious faiths that now partition the world all had their birthplace there. From the petty kingdom of Judea sprung Christianity, from the deserts of Arabia Islam, and from the burning plains of India Buddhism, which still sways to a greater or less extent the beliefs of a third of the human race. And may it not be that God has yet in store for this vast empire a nobler destiny than any she has yet dreamed of—the reception of Christianity by her own children, and the rapid diffusion of its life-giving truths from a new Asiatic centre over the whole Oriental world?

Already she is awaking from her slumbers, and shaking off the errors and superstitions of ages. The Spirit of the living God is breathing on the dry bones, and they are becoming instinct with life, and rising up a great army to fight the battles of the Lord of Hosts.

### THE WORK OF THE PAST YEAR.

Reporting upon the general work of the Mission during the past year, the Indian Financial Secretary, the Rev. George Kerry, of Calcutta, writes :—

*"The day dawns. The Morning Star is rising.* Frequently the reports issued from year to year of the progress of mission work in India seem not to indicate much advance or much of the brightness of hope in the hearts of the workers. They tell, indeed, of much patient and faithful toil, but accompanied with an under-feeling of disappointment that the signs of real progress are so dimly seen. This year, thanks be to our Living and Faithful Lord, there is a new element of hopefulness and promise from most of our stations. The brethren are everywhere filled with hope and expectation of a great blessing and a large ingathering of men and women to the Christian fold. As one result of the visit of Mr. A. H. Baynes, the beloved General Secretary of our Society, to India two years ago, several changes have been made in our Mission; the work is being concentrated, and with this end in view the field has been arranged in districts, with district committees of the missionaries, who will regularly meet, and work in future more in concert with each other, and not as isolated individuals, as was almost necessarily the method followed when almost every missionary occupied a station and district alone. The Mission at Delhi has been strengthened, and that at Agra will, at an early day, be also reinforced, and the brethren at these two stations will work the country in concert with each other, taking up the tract of country between these two cities. Patna will be the centre of another district; our staff there has already been strengthened, and it is to be still further increased.

"Arrangements are also being made to occupy in force the many neglected districts in Northern Bengal, containing a population of ten millions. Jalpaiguri, Dinagepore, and Rungpore are already occupied, and with the beginning of this year Maldah will be entered by two brethren, Bevan and Davies. The district of Jessore is being reinforced, and Backergunge, where we have our largest mission, is to be greatly and widely occupied; already it has been divided into two parts, one having its headquarters at Barisal and the other at Madaripore. A new station has been opened at Pirozapore, the border station on the west of Backergunge, which brings our work into touch with our Khoolna Mission, worked so energetically by Mr. G. C. Dutt. There never were more visible signs of progress than now all along the line. The indications of coming blessing on the work are among all classes of the people. The poor and the ignorant, as of old, are the people who are most largely reached; but then they are the most numerous, and in some respects the most needy; but there are many others of the educated classes who are being reached and influenced by the Word of Life. This is particularly so at Dacca, where our brother Hay is working among the students of the schools and colleges with marked tokens of the Master's presence and gracious power. One striking circumstance of the past year is the interest which Mohammedans in some quarters are taking in the preaching and teaching of the missionaries. Generally in the past they have been scornful and impatient hearers, if they have heard at all; but now both in Jessore and in the neighbourhood of Pirozapore they have listened to the preaching and engaged in discussion in a spirit altogether different from that manifested in former times. In other parts of India there are also indications of a softening of their hardness in relation to the Gospel.

"The century of missions is ending full of hope, and the next century will begin with the same. The dry bones are coming together, and the Spirit of God will surely breathe on them and they shall live."

So far as statistics that have come to hand show, 735 souls have been added to the native Christian Church during the past year, in connection with our own work. From several important centres, however, no returns have as yet been received, in some of which, from letters received during the year, we learn "numerous baptisms" have taken place.

## ANGLO-INDIAN CHURCHES.

### CIRCULAR ROAD, CALCUTTA.

The Committee greatly regret to report that the Circular Road Church is still without a pastor. Negotiations are, however, in progress, which it is hoped may result in the speedy settlement of an earnest minister in this important sphere of work.

The deacons of the church report :—

"During the year we have lost four of our members by death, among whom is Mrs. Mary Ann Leslie, widow of our late pastor, Rev. Andrew Leslie. She had been a member since 1843; Mrs. M. Saunders, of the Zenana Mission House, who had been a member since 1880; Mr. William Robert Bion, eldest son of Rev. R. Bion, who joined this church in 1874; and Miss Juliet Campagnac, whose membership commenced in 1862.

"The chapel and chapel-house have been thoroughly repaired since the termination of the rainy season.

"The Sunday-school, the Young Women's Guild, and the Dorcas Society have been earnestly carried on as in previous years."

### LALL BAZAAR CHURCH, CALCUTTA.

The Rev. G. H. Hook reports :—

"The taking of the Census in India has clearly proved to the natives the great increase of the native Christian community. And this has not been unnoticed by them. In some instances it has provoked direct hostility, while others have said, 'We know that the Christian religion is coming to us to stay, and we shall all be Christians soon.' There is a leaven working silently, which men of the world do not see because it is secret, but now and again we feel the motion, and see the upheaving, and know not how great are the forces at work underneath. Like the earthquake, that comes with a vibration and a tremor first, and then follow the rapid shocks in succession, before which houses and temples fall and men reel, so will it be with the coming of His Kingdom which is coming here. The Holy Spirit has such strange ways of working with men and 'convincing them of sin, righteousness, and a judgment to come.' I could not comfort the heart of one inquirer, though long and vainly I tried. But God will comfort him when the Holy Spirit has wrought out His work upon him. He was an old man and near the end of life, for he had been smitten with disease and was sick unto death. And to comfort him how I tried! And then with a rush of feeling he told me all. How that in youth, when young men at College, two of his brothers had found Christ, and followed Him through evil and through good report, and had been baptized and brought into the fold of Christ. He said, 'I remember now how I persecuted my younger brothers. How they were excommunicated and beaten and mobbed, and robbed of all they had, and driven forth as outcasts and vagabonds from our home. And they went away, and no one knew where they went. And all this for Christ they suffered so patiently, and only wept and prayed for us when they were driven away, and now see how God has stood by His own. They went away to a distant part of India, and they are now men of good positions with their families and friends about them, and God for their defender and help. And I am sore

smitten with trouble for my sins now, and am old and weary with the memories of a sinful life, that *will* come back to me though I put them far away; yet, like night-birds, that shriek and cry in the darkest hours, so do these memories that will not let me be.' Then I spoke of Christ to this poor weary soul, and His desire that the weary and heavy-laden should come and find rest. But still he harped upon that single thought that made such sadness in his heart. 'How can I come to Him whose children I have scorned though they were my own flesh and blood, whose cause I have betrayed and whose name I have blasphemed.' Oh, my God, I see in this soul the workings of Thy way. But Thou wilt not leave this soul to hell nor suffer this sinful one to perish. I shall watch through the long dark night of this soul's deep anguish, until the day break and the shadows flee away.

"One of the medical students, that I baptized, had finished his College course, and he volunteered to go to the cholera camp where the people were dying every day. Brave lad! he went to those that were dying to take to them the message of eternal life. And he writes to tell me that six men were led into the Kingdom of God by his work. Touching is that letter! How they clasped his hand when death was throwing his shadow on them, and said, 'You have made the way of death bright for us. There is no shadow nor darkness there now.'

"Oh, for a thousand lives to lay down for this sweet Master whose service is so precious and whose love is so dear! Surely there is none that can be compared to Him; and no service that is so full of rest and joy."

### AGRA.

The work in connection with Havelock Church in Agra during the past year has been most encouraging, and Mr. Day, the pastor, rejoices in seeing the work of the Lord prospering in his hands.

A pastor's house has been purchased, and the outlook for the future is full of promise.

### DINAPORE.

The Rev. S. J. Jones, who, during the past year, returned to India and resumed work as pastor of the Dinapore Church, has been much encouraged. He writes:—

"After two months' experience I can testify to the goodness of God in blessing us altogether beyond our expectations. The congregations have been increasing every Sunday, until the chapel is quite full at the evening service. At the service last Sunday night there was not a spare seat in the place. The morning service is also improving. Last Sunday morning there were about fifty people present, including military. But we have more than this to rejoice over. God is blessing the word preached. Souls are being converted and backsliders restored.

"Each Lord's-day I conduct two services in the chapel and one in the hospital. Every alternate Sabbath I conduct a service at Khagole, after the morning service here. On Monday evening I conduct a service among the soldiers in barrack, where we have started a branch of the Soldiers' Christian Association. This work is very encouraging; the attendance at the meetings is increasing. On Tuesday evenings I conduct a Bible-class in the vestry, which is attended by a few soldiers and civilians, all of whom, however, are earnest Christians or sincere inquirers. On Wednesday I visit among the railway people at Khagole or Dega. On Thursday evening we have our week-night service. This too is very encouraging. Last week we had over forty present. Friday I give to visiting and temperance work among the soldiers. Saturday evening we have a meeting for hymn singing and praise. I thank God that He led me to come here. He has removed many difficulties and grants me many tokens of His presence and blessing."

**BOMBAY.**

Since the settlement of the Rev. H. E. Barrell as pastor of the Byculla Church a great revival of spiritual life has taken place, which has exhibited itself in earnest efforts, on behalf of the large mixed English-speaking population of Bombay, but in vernacular work amongst the natives.

Mr. Barrell writes:—

“Our general congregations have much increased, so that now on Sunday evening our chapel is just about full, after having had to move our pulpit right to the end of the chapel, in order to give due room for the congregation. Our membership has increased by twenty-one persons—there were but a dozen members when I arrived in March last. We have started what we trust may be the beginning of a good native work. Friends may be interested in hearing of a native baptism we had upon the first Sunday in this year, when three Hindus professed Christ in baptism.

“The first man, by name Sherisingh, came to me six months ago, and soon desired baptism. Not, however, being satisfied as to whether he fully knew of what he was doing, I thought it best that he should have further instruction. He is a Sikh, a guru of his religion—that is, a sort of priest—and had heard of the Saviour before he came to us. He went under a further course, therefore, of instruction under our native preacher, Ramjee, and after a long trial of about six months, having given every evidence of a changed heart, it was decided he should be baptized. I therefore told him that if he were ready to confess Christ we would baptize him; but before doing so he must throw off every mark of caste, as in Christ Jesus there could be no distinctions. I referred especially to his long hair, a mark of his high caste, uncut from birth, like the Nazarites of old. This may seem a trivial thing to many of us, but to a guru Sikh it is no mean thing. He declared himself to be perfectly willing, and expressed himself as ready to have even his teeth drawn were it required for the sake of Christ. Language such as this would be ‘cant’ on other lips; but with him it was merely a superlative form of native expression. Accordingly, I sent for a barber, and he gladly parted with his long jet black hair, which now lies coiled up in a box on my book-case. The following day his brother, finding out what had happened, and his caste hence disgraced, came to him at night, seemingly as a friend, but in the middle of conversation drew a small knife, and but for the intervention of a native Christian would have stabbed him. I obtained police protection for him, and since then a sepoy has slept with him. We found the man work on the tram company, as he has had to give up everything.

“The second man, named Shrimvas Rao, is a high caste Brahmin; he is a son of well-to-do parents, his father being one of the High Court judges at Madras, and earning a large salary. He was employed as a road engineer, and was doing well. Through the instrumentality of some Christian soldiers (Baptist) he was brought to Christ, and consequently driven away naked from his district, leaving behind his wife and three children. The soldiers to whom he went made him some clothes, and kept him for some time with them. He has great power in prayer, and believing that God would answer him, he prayed that his wife, who was inwardly convinced of the truth of Christianity, might have grace given her to follow him. In a few days his prayer was answered, for his wife came to him with the children, driven away for the same reason as himself. The soldiers sent him on to us here with a letter of strong recommendations, and having found him to be everything that was stated, warm-hearted and true to Christ, his request for baptism was accepted. He has met with persecution since, but remains truly fervent in spirit, serving the Lord. We obtained work also for him on the tramway company, where he is doing well, and shortly we hope to baptize his wife as well.

“The third was a Hindu boy who lived in Bombay, Narazan by name, but who was driven away from home because he showed a disposition to embrace Christ. He had

heard the truth from our native preacher, who took him to his own home when he was cast out, and after having given evidence of a true change of heart, he was accepted also. At the baptismal service there was a large congregation of natives, and after the preaching they each gave their testimony of faith in Christ, and also explained what they meant by being baptized into His name, one speaking in broken English, another in Maratti, and another in Hindustani."

In the Report for last year it was stated with regard to Anglo-Indian Churches:—

"If only the people had a mind to give, they are well able in most cases to entirely support a pastor of their own."

The preceding reports abundantly justify this statement, as well as the decision of the Committee, that for the future their missionaries are NOT to undertake pastorates. Thrown upon their own resources, these churches have developed, in a most gratifying manner, self-support and aggressive activity, not only amongst English-speaking peoples, but amongst natives also.

### VERNACULAR PREACHING.

While many are the means employed for making known the blessed Gospel of the grace of God, yet it cannot be too often stated that the Divine method is by preaching. In the words of one of the greatest missionaries—

"Preaching, from its very nature and from the testimony of all history, must ever be by far the chief means of leading men to conviction and decision; and every other method, whatsoever, of making known the Gospel, must be after all but an aid."

By the roadside, in the street, at melas and fairs, at river ghauts, in the bazaar, in the train—wherever a listener can be found—is the good seed sown.

Referring to vernacular preaching, the Rev. Herbert Anderson, of Calcutta, writes:—

"The spirit manifested by the lower classes in Calcutta towards Christian truth is remarkable. The sympathetic attention given to the Gospel message by both Mohammedan and Hindu hearers, where and whenever preached, stands in marked contrast to the very occasional outburst of fanatical opposition which we have to encounter. There is urgent need for two resident missionaries, who shall be free to devote their whole time to the organisation of this branch of the work, one for Bengali and one for Hindi. And if two cannot be located here, preference should be given to the *Hindi*. I feel assured that this work, energetically carried on, would give gratifying and speedy results. I am glad to report two baptisms as the direct result of the preaching in Wellington Square. In July a Hindu, by name Gour Chand Ghose, and in November a Mohammedan, by name Abdur Rahim, were baptized by me. They are both maintaining a high standard of Christian life, and, better still, are working for their Master as well as for themselves. We have had several other inquirers, some of them desiring baptism."

The Rev. Gogon Chunder Dutt, of Khowlna, reports:—

"Though every one of our Christian workers more or less suffered from fever again and again, yet the preaching of the Gospel has been earnestly pursued. Whenever I found oppor-

tunity I preached in the railway waiting-room, bar, library, and other public places at Knoolna. My co-workers, in addition to my help, visited bazaars and markets, preached among railway passengers and other people who are gathered from in and about Khoolina. Besides the above work I made six preaching tours with bands of Christian workers, both paid and unpaid, and conducted about sixty evangelistic services throughout the district, both among the Christians and non-Christians. We have three bands of unpaid Christian workers, consisting of sixty young and old men. The Kuddumdy band worked three months, Shellabeny band thirty days, and the Khoolina band fifteen days during the year. I have every reason to believe our singing and preaching did great good to the villagers wherever our bands visited."

The Rev. Robert Spurgeon, reporting on work in the Barisal district, writes:—

"During the rains I was able to spend 106 days in our new boat, the *Zillah*, going to and fro among the churches. In November I visited Auroboonia, and had much encouragement while there. In December and January I visited a number of our smaller stations: appointed pastors at two of them; spent a number of days in a hut labouring among our people; and did much preaching around. While in Barisal bazar, preaching claims our time each day; and intervals are filled in with station work and writing Bengali articles for the press, or letters to the churches. This year I have written a large number of both. In February our horizon was darkened by the death of our sister, Miss Dean, whom we had all learnt to regard with affection for her personal character and her zealous service for her Lord. Then came the long arduous stretch of boat life, with almost incessant work among the churches during the rainy season. Over fifty have been baptized, and others are waiting at several stations. Our association meetings were held at Askor, and were the best ever held. I only state the fact, which seems unparalleled in our Mission, that about 1,000 persons took the Communion at the last sitting of the Association. These gatherings are a real power in the district, and are the means of educating the people in many ways.

"Of those baptized during the year one was a young educated Brahmin, a clerk in the Census office in Barisal; and another was a Sudra of the commonest type. Though at opposite poles while in Hinduism, they were brought to the same Saviour. And in each case the means used by God to fulfil His gracious purpose were similar. Personal appeal and private instruction won both to the Saviour. The young Brahmin came for some three months to us, and especially to Babu Prio Nath Nath for Bible study and prayer. The light gradually filled his soul, and it was a grand day when, in the presence of many witnesses, he snapped the sacred thread and went down into the water with me to put on Christ. Next day he was greeted with sincerest admiration for his courage instead of with the persecution he so much dreaded. People crowded his office to hear his testimony and listen to Gospel hymns from his lips.

"The Sudra was an intelligent young man who was literally brought to bay by direct personal appeal after a service in a native chapel. 'Do you ever pray?' seemed a natural question after a discourse on prayer; and it proved the word in season to a longing soul. His mother wept a little when he was baptized, and his sister wailed and shrieked aloud and would not be comforted. But peace has come to the home, and our brother, with his young wife, lives unmolested, in a separate house on the old homestead."

Reporting on the work of the Mission in the densely populated district of Patna, Bankipore, and Dinapore, the Rev. J. Stubbs writes:—

"There is no more hopeful sign in the Lord's work in Patna to-day than the increased attention which is being given to it. For several decades our Society has not been wholly neglectful of this great idolatrous city and district; but, until recent years, it was represented amongst nearly two millions of people by but two missionaries. For these two rays of light which shone upon the surrounding darkness the Lord be praised; but, neces-

sarily, their influence only touched the merest edge of the great dark region of heathenism and Mohammedanism.

"It is, perhaps, scarcely necessary to say of the hundreds of thousands who compose the population of Patna district that *very few, comparatively, have any chance of hearing the Gospel except at very rare intervals.* It is a very tame thing to say, and a very little thing compared with other things which might be said, but it is needful to a proper statement of our position to-day. Through the past year, by God's blessing, not one day has passed in which I have not had the privilege of preaching the Gospel to some, at least, of the people around. Not a link, thank God, in the year's chain of consecutive daily service has had to be broken.

"Few in England who will read these lines have any conception of *the spiritual darkness of these tens of thousands of beings who belong, as much as ourselves, to the race for whom Christ died.* Think of this, that only a few weeks ago, in this very city of Patna, the widow of a Brahmin declared her intention to become a *sati.* Her relatives tried to dissuade her, telling her that the Government would not allow it. On hearing that the police would be present at the cremation of her husband's body she professed to relinquish her desire, but pleaded to be allowed to follow the corpse to the burning ghât. To this her friends agreed, but when the funeral pile on which the dead body had been placed was, in every part, vigorously blazing, the woman suddenly leaped into the midst of the flames. The police quickly pulled her off, but her burns were so severe that she died the next day. Such incidents as these reveal that this fair district of Patna, with its verdant fields and lovely groves, is still enshrouded in densest moral darkness.

"But, I shall be asked, What have you been doing amid these pitiable, heart-crushing surroundings? We have not been able to do all we wish, but, thank God, we have been able to do something. We have put out the life-boat, and though we have not been able to save hundreds out of the perishing crowd from the wreck, we have been able to save some. *Gladly have some of our poor friends received the Gospel.* Little children are heard singing in their homes, 'Jesus Christ is the Saviour of my soul.' 'I sit at night and listen to my little daughter singing the *bhajans* she has learned at school,' said one, a few weeks ago, 'and the tears roll down my cheeks as I wish that I could be saved.' And when the way of salvation was explained to her, she added: 'I will believe in Jesus, and will come every Sunday to the meeting to hear more about Him.' Said a Brahmin to me at the close of a long and memorable interview, 'I do believe that Jesus Christ is the only Saviour of sinners, and I do believe in Him as *my* Saviour.' 'If you are sincere,' I replied, 'give me your sacred thread.' Immediately he removed it from his shoulder, and placed it in my hands, and I now have it as one of my most cherished possessions. Such results should rebuke our faithlessness. Even in this dark and noisome place the lamp of life has been kindled; even from this miry spot bright gems have been snatched, worth all the labour and all the cost.

"Over 5,000 dispensary cases have been attended to. The total number of attendances has been over 15,000. This beneficent work has necessitated a great expenditure of time and strength, but, by God's blessing, it has mitigated an immense amount of suffering, and saved many from becoming widows and orphans. Best of all, these poor sick people have been collectively or individually urged to accept Jesus Christ as the only one who can save them from their sins. Our Sunday-school work has deepened and broadened. There has been through the year an average attendance of 150, without the necessity of Mrs. Stubbs going, as in former years, into the bazar to remind the children that Sunday had come round again. The love which the children bear to the school has alone sufficed to draw them together at the appointed hour. Notwithstanding the fact that their homes are plague-houses of sin and corruption, several of these lambs are, I believe, nestling in the arms of the Good Shepherd, and are trying to please Him in their lives."

The Rev. Daniel Jones, on the eve of moving to Patna, writes:—

"I want to bear my testimony to a great change I have lived to see, and be grateful



for, in our brethren, the evangelists, in the manner and matter of their preaching. There has been for years in this land a kind of iconoclastic preaching. A 'striking at Ram from the shoulder,' as I heard an energetic brother put it in the Conference of 1882. And our native brethren rather liked to dwell upon the vices of the gods and goddesses, and the prophets of other systems; in this way, first losing precious time and opportunity for speaking of Jesus the Christ when men probably *would* listen, and second, stirring up such bad feeling in their hearers that they would not listen when the time came to speak of the Saviour. From the commencement of my sojourn in Agra I set myself to seek to establish a different order of things. I first sought to show the brethren how *not* to argue over the gods, &c., by myself not doing so, but instead, for the whole time I engaged in preaching, not even mentioning their gods, but preaching Christ in His fulness to the people. I also sought to show them what the commission of our Lord was; it was to preach the Gospel. The Gospel the people knew nothing about, though they stood in so much need of it, while of Ram, &c., they already knew a great deal too much. Our brethren saw this to be a far more excellent way, and I have been rejoiced to see our older brethren's evident delight in thus preaching, and to see the younger brethren from their day of small things directing the masses to *Christ, and Christ alone.*"

The Rev. R. M. McIntosh, writing on the same subject, says :—

"Though there are other agencies at work in Agra for the extension of Christ's Kingdom we Baptists have been for some years past, and still are, the only missionaries whose voices are heard in the bazaars of the city. It is our special work, in which we believe and glory. Our book-shop affords us a very admirable preaching place. We have been most fortunate in securing so advantageous a position, for it is situated just at the corner of the main bazaar, where, especially in the evenings, crowds are continually passing. We are content to be sowers by the wayside. We believe that the vitality of the seed sown must assert itself in the heart in which the Spirit of God has placed it. The other day a man was passing through Agra, and heard one of our missionaries preaching in the bazaar. What he heard led him to feel his need of the saving power of Christ. He passes away unknown and unnoticed. When he gets to Delhi he presents himself to the Cambridge missionaries as a candidate for baptism, and relates to them how he heard the Gospel preached in Agra. We know nothing of the man. He stood unobserved in the crowd. Still the fact remains that seed sown in Agra sprang up in Delhi.

"We are never in want of earnest listeners. Christ is revolutionising India, and we believe the people are beginning to understand better the nature of His mission and work. True, we rarely reach the well-to-do native gentlemen by bazaar preaching, yet it has ever been the glory of Christianity that 'the poor have the Gospel preached unto them.'

"Our work at Dholpur still continues hopeful. During the year an inquirer from this native state was baptized in Agra by our brother Jones. During the last cold season I was enabled to make a missionary tour through two of the provinces of this Dholpur Raj. It was our first experience of a wild country, where bands of dacoits prowl about, and for personal safety men carry about with them swords and guns. The day before we arrived at a certain village, the dacoits had attacked the house of a rich 'buniah' who was reported to be in the possession of great wealth. Seizing both husband and wife they applied lighted torches to their fingers and toes, and tortured them in a brutal manner until they divulged the place where their wealth lay buried. Under such a state of things it is not surprising to come across the ruins of deserted villages."

With regard to vernacular preaching in ORISSA, the Rev. Thomas Bailey, of Cuttack, reports :—

"As usual at the close of the cold season, after the return of the brethren from their preaching tours, the preaching in the bazaars was resumed systematically according to a monthly plan. Beyond the usual experiences of bazaar work, little of special interest

occurred, except that some Mohammedans showed unusual eagerness for discussion, and others were much elated because they were able to boast of a European who had become a Mohammedan, and was in their midst here for a short time.

"Three companies of brethren went out in different directions at the end of November, and many villages and markets were visited. The reports given by the brethren are very encouraging. One party was in a district visited by a cyclone in November last, and in the report notice is taken of the great loss caused by the storm; mention is also made of the great readiness of the people to listen to the lessons taught by what had happened, and to hear of Jesus and His wonderful love to perishing sinners. One of the brethren, writing of another district, says that there was no opposition except at one place, and that, after hearing of the love of Jesus and the great salvation He has provided, those who opposed bought some books that they might read them, and learn more of the Christian religion. In almost every place where the brethren pitched their tent persons came, and stayed late at night learning about the way of salvation. Another brother who went to quite a different district writes in a similar strain. The party visited several villages in which many of the people are not idolaters nor bound by the usual laws of caste. They worship only one God, and have no images. They bought many books from some brethren who visited them during the past two years, and they have been reading them. They came to the boat in which our brethren were, and spent much time with them, staying until midnight, asking many questions, and learning more about Jesus as the only Saviour from sin and its condemnation. They desired the brethren to stay longer with them, that they might learn the way of God more perfectly."

From Berhampore, Ganjam, the Rev. R. S. Lacey writes:—

"In some respects the best things about missionary work in India can never be put into a report. Tangible results are eagerly looked for at home, and always give pleasure to chronicle on the field. Of some of these we are now able to write, but not of much else of the first importance in all true missionary work. We rejoice in the advent of another European helper in the person of Mrs. Rutland, who comes to us with six years' experience of missionary life and work. Only the close of the year witnesses this welcome addition to our staff, but the gains, we trust, will be manifest before another report is penned. In other respects our work has often been full of cheer. By many voices, three and four times a week, has the Gospel of Jesus been proclaimed—in the marts of the people and at their festivals, in quiet little villages and in busy towns. We should rejoice to be able to report more converts from Hinduism. In the course of the past nine months eleven have been baptized at our principal station. Nine out of this number came from the Sunday-school, and include some of our brightest boys and girls. They constitute the largest number that has joined the church in the same period for many years."

The Rev. T. Rutland sends the following account of a short tour by river in the Cuttack district:—

"Soon after the conclusion of Conference, on 26th November, my wife and I proceeded towards the Brahmini River on tour.

"By the kind permission of our honoured friend, J. R. Swinden, Esq., executive engineer of the Poore district, we had the use of his bungalow-boat, the *Daya*. It was comfortably fitted up, having sitting-room, bed-room, bath-room, and kitchen. It was propelled by four hired men by means of poles and steered by the *Máji*, who was also held responsible for the boat.

"During ten days we visited twenty-nine villages and markets, and sold on an average nearly a rupee's worth of tracts and books daily.

"Everywhere the people heard us gladly and gathered about us in good numbers. I have no doubt that in many places 'Memsahib' was the attraction, as some had never seen an English lady before. On entering a village we usually found a central position

for preaching—a market or meeting place. Here men and children would crowd around, while women could be seen sitting or standing in groups in verandahs or between their houses, listening to our message. This being the case my wife would advance towards them, when, terrified, some would run away. But it generally ended in Mrs. Rutland being conducted into a courtyard, where a chair or mat would be placed for her to sit upon. Women and children, sometimes eight or more, would surround her, and listen to the simple truths of the Gospel. Not uncommonly a man would appear in their midst and say, 'What is the good of speaking to women about religion—they know nothing?' But usually they managed to give the lie to the man's word. The interest shown and the questions asked testified that they were as competent to understand about religion as the men.

"Perhaps the most interesting place of any was Bhobun—a town composed of nine *Patnas* or small villages. It contained about 5,000 inhabitants. We remained here nearly three days, visiting it twice a day. The opportunities for preaching in bazars and sheds, or having short chats with the people, were numerous. The work done by our missionaries in the past was remembered by many, and some showed by their earnest conversation that their labours had not been in vain. One Sunday afternoon a man, whose custom it was to read the Hindu Shastras to the people, led us into a meeting-house. Many of different castes assembled to hear our debates with him. All listened with rapt attention. It must have been a strange sight for our Hindu friends to see us kneel down and pray to God without any idol in front of us. Afterwards questions were asked, books and tracts taken, and we parted feeling that God's blessing would rest upon that meeting."

From Sambalpur the Revs. J. Vaughan and P. E. Heberlet report:—

"Evangelistic work has been prosecuted during the past nine months under review more thoroughly and systematically than last year. Our new preachers have settled down to their duties, and have been kindly received by the people. The spacious verandah room of our Zayat has been our preaching centre, which, when crowded, will hold about a hundred and twenty people. Pictures of the Life of Christ, and texts printed in large letters on canvas, have materially assisted the fiddle and drums in drawing the people together and sustaining their interest. Frequently in the case of villagers from a distance, to whom the name of Christ was unfamiliar, we were listened to with the greatest interest, and now and then we thought we caught an echo of the cry which still expresses the unsatisfied craving of the human heart, 'What must we do to be saved?' One memorable evening the voice of our senior preacher thrilled with tender pity and earnest entreaty as he pressed home the message of salvation upon two or three of these villagers, and even those who had grown accustomed to such appeals were deeply affected. At festival seasons we feel cramped in consequence of our limited space. Our book-room is splendidly situated for direct evangelistic work among the natives, but for special occasions it is inadequate, and there is no large room in Sambalpur available. We shall rejoice if a site adjoining the book-room can be secured so as to enlarge our premises and provide a Gospel-hall. The need for this will be apparent when we inform our friends that the railway is now at our doors. Two months ago a branch line to Sambalpur from the nearest station of the new Bengal-Nagpur Railway was commenced, and it is confidently expected that a line will shortly be laid between Sambalpur and Outtack. It is probable that a large bridge will be constructed near to Sambalpur across the River Mahanuddy, in the event of which our station will for several years be thronged with work-people from all parts. We feel that we should avail ourselves of every opportunity to preach among such a heterogeneous community His Gospel whom 'the common people heard gladly,' hence we are endeavouring to increase our preaching accommodation."

Referring to the difficulty of adequately reporting on the work of the year, the Rev. W. Carey, of Barisal, writes:—

"Some one has made the remark that it is easier to do the work than to write about it.

"The 'doing' is a task that brings its own reward of absorbing interest—new every morning and fresh every evening. But in the 'writing,' one is conscious how utterly impossible it is to convey any adequate idea of the services from which this interest springs. Indeed, the reader in England is led to suppose that the work is of all things the most monotonous—this constant preaching of the same message to the same classes of people, Hindus, Mohammedans, or Brahmans. Can it be wondered at that heart and flesh alike sometimes recoil from writing the yearly report? It is felt to contain scarcely a hint of the keen zest, the warm sympathy, the real buoyancy and brightness of the work itself, with its ever-widening horizon of hope, and its ever-deepening fellowship of hearts. The fact is, we are still engaged in drilling the rock under the surface much as those workmen were when preparing to blast the entrance to New York Harbour. *They* felt the drill bite, and grind, and worm itself further and further into the bowels of the rock; but the displacement was that of fine dust merely, with occasional chips and splinters; and overhead the placid ripples gave no sign of coming catastrophe. Had they been required to render periodical reports of the work, they could no way have done it, except in inches, or by showing the fine dust of the drill and the infinitesimal chips."

### THE NATIVE CHRISTIAN CHURCHES.

Gratifying reports have been received as to the progress of the native churches in spiritual life, aggressive effort, and self-support.

The Rev. Robert Spurgeon writes from Barisal relative to the Backergunge churches:—

"The number of native Christians employed by the Mission in this district is only thirty-five out of a total of 3,162. Nowhere, probably, can a better record be found than this statement, as regards one evidence of real success. Where once all was chaos and confusion, there now order reigns. Churches have their necessary officers appointed, and where no pastor has yet been given by the Head of the Church, we can afford to wait. There the burden is borne by the most intelligent members, for all the evangelists who are agents of our Society reside either at Barisal or Turki, and not near the churches."

The Rev. W. R. James, of Madaripore, reports:—

"The Christians in this and the Backergunge district are learning slowly to help themselves and to maintain the work in their midst. Last year they contributed towards everything between nine hundred and a thousand rupees. Although this is not in itself a large sum, yet if the poverty of the people be taken into consideration, and how little they used to do in this way in bygone years, it may be looked upon as a good sign of progress.

"Three new chapels were built. The first to be mentioned is that at Madra, which cost about four hundred rupees. It is roofed with corrugated iron, and this is the first chapel of the kind and the only chapel of the kind built as yet. For many reasons a house of this sort seems well suited to the district. It is far less costly than a brick building, and will not be so readily attacked by white ants as a thatched house would be. The only drawback is the noise caused by the roof during rainfall. The other chapel was built at Narikelbaree, the cost of which was about eighty rupees. The old place of worship was in ruin and far too small for the congregation. The new one is much larger, but it has only a thatched roof. The third is at Nobogram, and was built by the people themselves without asking anyone outside their own church for help. It is a very tidy, compact little house, furnished with benches. It gave me great joy, when I visited the place during the rains, to see that the people had, of their own free will, and that without being exhorted by me, built such a neat house.

"In the smaller churches there are no pastors; and in many respects they seem to get on better than the larger ones. The services in these are conducted by the deacons, always

doing it without receiving anything in the way of pecuniary remuneration. I have observed that it is good sometimes to leave the people for a time without any one to help them; for thereby they come to feel their spiritual destitution. Such was the case last year with some of our Christians who live in the midst of a great *beel* and far away from all means of grace. They felt this destitution bitterly, and that they ought to do something for themselves. They met together for consultation, and as a result of this they bought an abandoned Roman Catholic chapel. In this they now hold services every Sunday, and they have also started a day-school for the benefit of their own children which is supported entirely by themselves.

"Here and there encouraging signs of a growing desire for the salvation of outsiders have been visible. At Narikelbaree the young men of the place formed themselves into what may be called a Preaching Association. A brother from Madra was supplied with a boat, in which he goes about preaching as an unpaid evangelist. He is quite an illiterate man; only able to read, and that with difficulty. But he is full of zeal and enthusiasm, and possesses a most loving and sweet spirit. Bindhu Nath, the son of Sri Nath, is another free lance. He and two helpers, who are supported by voluntary contributions, have been through some parts of the district, and have rendered excellent services by stirring up the churches and preaching to outsiders. There are hundreds of Hindus around the churches who seem to be on the balance of deciding for Christ, and if a little more of such influence as I have described be brought to bear upon them, we shall probably soon see a larger number of them coming over.

"Last August, Sir Charles Elliott, our Lieutenant-Governor, and Lady Elliott paid a visit to this station. Both of them seemed much interested in our work, especially Lady Elliott. They asked us many questions about the Christians in the *beels*, and both of them seemed rather surprised when told that the Christian community in the district numbers over 3,000."

## NATIVE CHRISTIAN TRAINING CLASSES AND SCHOOLS.

### SERAMPORE.

The work at Serampore during the past year has been carried on amid encouraging tokens of success.

The Rev. E. S. Summers, M.A., reporting on the College work, writes:—

"*The English Theological Class.*—The opening year was clouded with sorrow through the death of Mr. Hugh Trafford Smylie, who had been in this class during the previous year, and who died on the last day of that year, while his name was still before the Committee as a candidate for mission work. 'Blessed are the pure in heart, for they shall see God.' The only student we have had during the current year is Nobo Coomar Chuckerbutty, who left us at its close to undertake work in connection with the Victorian Baptist Mission at Mymensingh. He is a student of fair parts and good character, and I hope that he will be a useful evangelist. He has been studying during the year Butler's Analogy, Redford's Prophecy, Paley's Natural Theology, Logic and English. The Victorian Society has undertaken to refund the allowances made to him during the four years he has been at the College.

"*The Vernacular Class.*—The five students that remained at the end of 1890 were reinforced by the entrance of ten students during the year.

"Two of these are old scholars of the Serampore College Boarding School, who had returned to their homes and have since been sent back to us to be trained as evangelists. Madhab Ch. Sircar was sent back to Barisal after the first examination as not yet fitted by age or knowledge to enter the class. Chand Khan, a Mohammedan convert, went home after the Midsummer holidays and did not return, as he could not persuade his wife, who is still a Mohammedan, to come with him to Serampore, and did not think it advisable to leave her

alone. He is at present usefully engaged as a teacher in his native village. Dubai is of mixed Santal and Bengali birth. Kasinath Bhuia is a native of Assam, a convert from Hinduism who came down to Calcutta in search of religious knowledge, and was admitted on the recommendation of Mr. H. Anderson.

"Acts and half the Gospel of Matthew have been studied very carefully with the Bengali Commentary provided by Dr. Wenger. Besides, they have read in class, and listened to comments on the following books of the Bible:—I. and II. Samuel, I. and II. Kings, Ezra, Nehemiah, and Esther; Proverbs and Ezekiel; Hebrews, James, and I. and II. Peter. They have read a book on Christian Evidences and another on the Geography of the Bible, and they have had to prepare privately for examinations at Midsummer in Old Testament History, and in November in New Testament History. Some have studied Bengali, and others English. They had also to stand an examination in certain chapters of the Scriptures that had been learnt off by heart, among which were the Sermon on the Mount (Matthew v.—vii.), Hebrews xi., xii., and a number of Psalms. The marks obtained in the examinations are appended, though, unfortunately, the report of the final examination is not complete.

"I may add that since the examination in November, a number of the students have been itinerating in the Serampore district, and doing their work in a very satisfactory way.

"*The Christian Boarding School.*—We are glad to say that Babu Bhogoboti Charan Ghose, our old head master, resumed his post at the beginning of the year, and relieved us from much anxiety about the school, as we knew it was in the charge of a man of equally matched piety and ability. We were pleased towards the end of the year to be able to baptize three of the boys, who gave us very satisfactory accounts of their spiritual condition, and we entertain the strongest hopes that they enter upon their Christian career intelligent youths, who really know by experience the saving power of the Lord Jesus. One of them in the previous year had been a candidate for baptism, and had then drawn back on the alleged ground that, so far as he could see, men were much the same whether baptized or not. He has come forward again this year unstimulated by us, and taken back all the rather unkind things that he said then about professing Christianity and we hope that he goes forth to bear the reproach of the Lord Jesus all the more bravely and intelligently because he knows from his own experience how foolishly and ignorantly people cast that reproach. The boys who have been baptized in the past year have stood well, and give us great satisfaction. We have great joy in feeling that this school is doing a great work for the Baptist churches of Bengal. The average attendance through the year has been seventy."

## THE ORISSA TRAINING INSTITUTION,

### CUTTACK.

The following is the report of the Rev. Thomas Bailey, the Principal of the Cuttack Training Institution, established in the year 1846. Mr. Bailey is assisted by the Rev. Shem Sahu, a native brother, who has rendered most valuable help for many years past in connection with the Institution. Mr. Bailey writes:—

"In the present condition of our Christian community this Institution is necessarily small, but the six students it contains are all in training for the ministry, and in view of the present, and the still greater prospective needs of the Mission, the importance of the work being done cannot well be overrated. The whole of the instruction given is in the vernacular, though English text-books are used for the purpose, and in the most important subjects complete and exact translations are supplied. The assistance rendered in this part of our work by Brother Shem Sahu is of great value. Substantial portions of 'Butler's Analogy,' 'Wayland's Moral Science,' Professor Edwards' 'Handbook of Christian

Baptism, Angus's 'Bible Handbook,' and the 'Cambridge Bible' introductions to various books of Scripture have been so translated, and further additions are being made. Our special object has been to prepare the students to make an intelligent use of the Scriptures, and to become effective preachers of the Gospel. Current controversies have not been ignored, but our own attachment to evangelical doctrine is sincere and ardent, and our hope for the future of Orissa is in the faithful preaching alone of 'Jesus Christ and Him crucified.'

"The work of the session has proceeded very steadily, except in cases where health has been impaired, and several of the students have been specially diligent and have made corresponding progress. Brother Niladri Naik has rendered effective assistance in supervising the studies of the young men, and devotes a large amount of his time to the work. The students have been regularly employed in preaching on the Sunday and at the weekday evening services in the station and neighbouring Christian villages, and have also taken their share in evangelistic work in the bazaars, and in itinerating in the cold season in different parts of the district.

"Cyprian Santra, the senior student, was received by the late Annual Conference on to the roll of native evangelists, on the recommendation of the examiners, and on the usual conditions, and is appointed to Berhampore. One young man has been received as a student on the usual probation, and the cases of two other applicants are referred to the Cuttack Committee.

"The following is the report presented by the examiners, the Revs. Alex. H. Young and Robt. L. Lacey, to Conference:—

"The six students attending the Mission College were examined on the following subjects:—John's Gospel, Introduction (Cambridge Bible), Ch. i., iii.—vi.; and the exposition of Ch. i. 1—28; Jonah, Introduction (Camb. Bible) and the exposition of Ch. i.—ii. 4; Hebrews, part of the Introduction (Camb. Bible) with some additional lectures, and the exposition of Ch. i.—x.; Butler's Analogy, Part I.; Ch. i.—iii. 4; part of a Handbook of Christian Baptism; Wayland's Moral Science, Ch. i. 1—4; Companion to the Bible, Ch. i.—x.; part of a Manual of the Evidences of Christianity; and some Lectures on the Bible and its Inspiration. A sermon was read by each of the students and also an essay by the senior student.

"The senior student and one of the junior students answered very well in all their respective subjects; two of the students were fair in some of the subjects and good in others; one student failed in three subjects and passed in five; and the remaining student failed in seven subjects and passed fairly in one. It should be observed that the last-mentioned two students are comparatively recent converts from Hinduism. The sermons read were thoroughly evangelical, and showed a good knowledge of the Word of God, but were deficient in illustration and application.

"Periodical written examinations would be very useful in enabling the students to readily and briefly express the instruction they have received."

## NORTH-WEST PROVINCES TRAINING INSTITUTION.

### DELHI.

Reporting on the work of the past year, in connection with the Delhi Institution, the Rev. Stephen S. Thomas writes:—

"The work of the session has varied little from that of other years. Sickness and death have caused some occasional breaks; otherwise the classes have been regularly held. Mr. Imam Masih has continued his valuable oversight of the boys and students. The compound has been improved in various ways. The outer rooms of the students' houses have been made more airy.

"*Study.*—The marks obtained by the students are, on the whole, very satisfactory. In

addition to the work represented by the examinations, I continued my 'Notes on the Acts of the Apostles' from Chaps. xxi. 14 to xxvi.

"The examinations have been conducted by the members of the Consulting Committee and Rev. R. M. McIntosh.

"*Subjects taken during the Year.*—*Urdi*:—Geography of Palestine; Genesis—Deuteronomy, I. and II. Thessalonians; Companion to the Bible; Sermon.

"*Hindi*:—Church History; Harmony of the Life of Christ.

"*Preaching.*—The conduct of the students has been very good. They have regularly taken part in bazaar and *basti* preaching. During the vacation they went into the surrounding district and preached the Gospel in more than a hundred villages.

"The Preachers' Conference for the deepening of the spiritual life, held here in March, was mainly a re-union of old students. Valuable addresses bearing directly on the life and work of evangelists were given by Revs. D. Jones and W. J. Price. The meetings were eminently helpful and inspiring, and I believe all the brethren were thankful for the opportunity of meeting together for prayer and conference. At a public meeting held in the College Hall, seven students were designated to the work of the ministry. The charge was given by the Rev. James Smith, of Simla.

"*Boarding School.*—There is but little to report in connection with this. I have not yet been able to obtain a suitable Christian master, and I am afraid the boys' studies have suffered in consequence. Bible-classes have been regularly held during the year, and two boys have joined the church. The highest class contains several very promising boys, and I hope in the course of a year or two many of them will be fit to join the preachers' class."

### CHRISTIAN ELEMENTARY DAY SCHOOLS.

There are now 4,591 children attending our Christian Elementary Day-schools, taught by a staff of 182 Christian native teachers.

Considerable progress has been made in furnishing the children of our native Christians with a good plain elementary Christian education.

From the South villages and Mutah the Rev. Kristanga Biswas reports:—

"The attendance at all our schools is satisfactory, numbering regularly 304 boys and 150 girls. The schools have been examined by me and sometimes by my preachers. Religious subjects have been taught in all of them as before."

With regard to the Bhistopur Boarding School he reports:—

"At the beginning of the year I admitted sixteen new boys from different churches. Among them five boys left after six months on account of their parents' negligence, two boys left on account of sickness, another I am sorry to say died.

"The present number in the school is twenty, of these nineteen are supported by the Birmingham Fund. At the beginning of the year three boys were sent to Serampore Boarding School, five boys have prepared themselves for the Scripture Union Examination. Several new books have been introduced by me for the boys to study. The religious training of the boys has also been carefully attended to. They are divided into three classes; five of them read in the first class, seven in the second, eight in the third class. The present condition of the school is satisfactory."

Reporting on school work in the Kharar and Kalka districts, the Rev. G. Anstie Smith says:—

"For nearly eight months of the year we had twelve schools open in this district, including a small boarding-school in Kharar for advanced Christian boys, who seemed fitted to receive more education than a small village school could give. This latter was a



very promising institution, and the number of aspirants for entrance was large. This school and several village schools had to be closed last August from lack of funds to carry them on. The seven schools now in existence are, in consequence, in a more flourishing state, and are beginning to be sought after more assiduously. The converts' children can never be educated here without a central boarding-school. In villages where there are three or four members only in an isolated position, their children must be placed in a boarding-school or left without any education."

## GIRLS AND BOYS' ORPHANAGES.

### CUTTACK.

In connection with the Orissa Mission is an extremely interesting Institution, the Cuttack Female Orphanage, under the joint care of Mrs. Buckley and Miss Leigh. The following report of this work has been supplied by the Rev. Thomas Bailey :—

"The most important events that have occurred in connection with this useful Institution may be very briefly narrated. Mrs. Buckley, who is responsible for the domestic arrangements, has enjoyed better health than for several years past, and has been able to devote a correspondingly larger share of attention to the children. Miss Leigh has also been able to continue at her post, though in imperfect health, and has been obliged in consequence to apply for furlough to England, and is expecting to leave us at the beginning of the hot season. Her successor has not yet been appointed, but we are hoping that, in response to our urgent representations on the subject, a suitable arrangement will be made.

"At the distribution of prizes and Government certificates on December 4th, when B. L. Gupta, Esq., C.S., kindly presided, Miss Leigh read the following report :—

"Since 1884 ninety-three girls have passed in the Government Examinations; forty-six in the Lower Primary; thirty-six in the Upper Primary; and thirteen in the Minor Scholarship Examinations. Of these, four gained scholarships in the Minor Vernacular Examination held in January, 1891. Annapurna Dassi stood first in the list of candidates, and in addition to a scholarship of Rs. 4 per month, gained the prize offered by the Rani of Kanika, a silver medal. She is now studying at the Mission High School. Dulai, a former pupil, after successfully passing the examinations at the Medical School, was appointed to the Lady Thompson Dispensary, where she now assists Dr. Miss B. Bose, B.A., who is the Lady Superintendent. Lockhee, another pupil, was equally successful, and gained in addition the silver medal offered by the Rani of Kanika for proficiency in medical study and practice. She has employment at another dispensary in the town.

"This branch of work, suggested and originated by the late Dr. Stewart, has opened up for those who are widows a useful and honourable means of livelihood. Suseela Rouli, who was formerly a pupil and teacher in the school, was appointed by the Joint Inspector of Schools to the Balasore District as Inspectress. After some time she relinquished this post, and now superintends the Girls' Orphanage at Balasore under Miss Coombs.

"Others are teachers in village and town schools, or students at the Medical College, others are in domestic service, and others, whose gifts and character fit them for the work, are engaged as Bible-women, visiting the homes and travelling to distant villages, carrying the message of God's love to their ignorant and neglected fellow-countrywomen.

"In a large boarding-school such as the Mission Orphanage is, there must be some who disappoint our hopes, and who turn out the reverse of what we wish them to be; but it is gratifying to know that while there have been some failures, very many have profited by the care bestowed upon them in the Institution. Not only are their minds educated, but they are taught by Mrs. Buckley all the household duties of a native home. The average attendance in school is seventy-eight. There are sixteen day-scholars. A Sunday-school is

held in the Orphanage school-room on the Sunday morning, at which there are generally seventy present. Some of the monitors are teachers in the larger Sunday-schools conducted by Babu Anam Das.

"Six children have been received during the past nine months, all from our native Christian community. In one case the father is imbecile; in each of the remaining five cases the father is dead. Five of the girls have been married, and have gone to homes of their own. One, a leper, and a famine orphan, has died; and Gowri, spoken of in our last report as a new arrival, absconded. Three have been baptized, and a number attend the inquirers' class. Five were sent up to the recent Government Scholarship examinations, two to the Vernacular, and three to the Upper Primary; the results are not yet known. Three others are expecting to appear in the Lower Primary Examination to be held in January. The number of inmates resident on the premises is eighty-nine, and there are three others for whom special arrangements are made in the villages."

There is also a Boys' Orphanage at Cuttack, concerning which the Rev. J. G. Pike, B.A., writes:—

"We have thirty-four boys on the roll. Five are doing something towards their support three being at the press, one learning carpentry at the Government workshops, and one is being trained as a servant; two other boys are reading in the High School; whilst for the remainder a vernacular teacher is provided."

### SUNDAY SCHOOLS.

There are now connected with our work in India 3,066 children attending Sunday-schools—1,329 girls and 1,737 boys—and there is a very evident and growing interest in this work.

The Rev. W. Carey, referring to his work in Barisal, writes:—

"For a period of about six weeks, I spent the whole of each day in our hall holding Bible-classes and meeting inquirers. My midday meal was brought to me there, but was not always eaten, the stream of visitors often continuing without cessation. The plan afforded many opportunities of heart-searching talk with individuals, and three or four set classes were held daily, both in English and Bengali, for Scripture study. I have a list of 118 names of those who came most frequently to see me. Three young men came separately six months after the classes to thank me for help given in understanding the truth as it is in Jesus. As Brahmos, they had each violently opposed the claim of Christ to be the only Saviour when that claim was faithfully presented, and now came to apologise and to retract all they had said.

"The *Bible School* for non-Christians, which I started in the same hall early in November, owes much of its present character and progress to work among the students. At first only the children of the poorest came, many of whom had to be taught to read. From the 25th of January, however, the school was reorganised and placed on a permanent basis. Four classes are held—two in English and two in Bengali—with a strangers' class for those who crowd the door when the singing begins. The average attendance during the first quarter was forty-eight scholars. At the written examination on April 26th forty-six sat down, of whom thirty-four gave in papers. They were very creditable papers, too, and the following Sunday prizes were distributed by Mrs. Staley, our judge's wife.

"Another episode of town work may perhaps interest some. At the earnest request of three Brahma gentlemen (in Government employ), I conducted for eight Sundays a mid-day singing class for the learning of English hymns. Each hymn was first memorised and then the melody learned. The favourites were from Mr. Sankey's collection:—'Nothing but the blood of Jesus,' 'Fade, fade, each earthly joy,' and 'Weeping will not save me.'

"These hymns are still being sung, and may safely be left to preach the Gospel in their own winning way. The Hindu and Mohammedan boys of the Bible School have also learned a number of Bengali hymns, and may sometimes be heard singing them on the street and at home."

In connection with the Orissa Mission, Sunday-schools have for years past been carried on with vigour and success.

Babu Daniel Mahanty, of Berhampore, reports:—

"The Oriya Sunday-school has been in existence now for the last eighteen years. By the grace of the Lord it has been producing very good and encouraging results year by year, and we feel it a special privilege to be able to record that in the year under review four girls and five boys from the senior classes of the school have been baptized and received into the fellowship of the church. There are ninety-four pupils on the registers as against eighty-two reported last year. All are from the native Christian community. Of these forty-seven are girls, and forty-seven boys, divided into nine classes. Each class is placed under a suitable teacher. Of the teachers one is the pastor of the church, one an evangelist of the Mission, two are Bible-women, and five are lay men and women. Besides the Scriptures, the Pilgrim's Progress, Life of Christ, catechisms and other books are read: all are in the vernacular. The school is conducted after the morning service on Sundays in the chapel, as there is yet no separate building for it. The attendance throughout the year has been satisfactory."

The Rev. Thomas Bailey reports as to the Cuttack Sunday-school:—

"There has been an increase of *twenty-seven* in the number of pupils. Nine boys and eight girls have been admitted into the church by baptism. We much regret to have lost the services of the Rev. J. F. Hill by his departure to England on furlough, and of Miss Pike on account of her marriage and removal to Berhampur. The present number of pupils is—boys, 199; girls, 124; total, 323. Number of teachers, 25."

### SPECIAL MISSION WORK AMONGST NATIVE STUDENTS.

The work of the Rev. R. Wright Hay amongst native students in the great educational city of Dacca has been of a most encouraging kind. Reporting on the year's work, Mr. Hay writes:—

"At the end of four years spent in this distinctive kind of evangelistic labour, I was more than ever persuaded of the wisdom which led the Committee to set apart one of the missionaries at this station to give his attention entirely to the constantly growing and growingly important English-speaking native community. My experience has dismissed every misgiving, and confirmed every hope which presented itself to me, when I left England to undertake this work in the winter of 1887; and I mention this because of the hope which the resolution of the Committee, contained in the last General Report of the Society, encourages that ere long a missionary brother will be set apart to carry forward similar work in Calcutta.

"I have been greatly helped during the latter part of the year by the co-operation of brother Sat Soron Mookerjee, who has taken up, in addition to other modes of service, that of systematic visitation of the lodging-houses in which students in large numbers board together. This is work that cannot be done to the fullest advantage by the European missionary. I have more than once found that visiting a student in his lodging has brought upon him such pressure, and surrounded him with such restrictions, at the hands of his fellow-students or of his guardian, as have cut short intercourse between him and myself in the Bible-class and otherwise, such as seemed to be drawing him towards the Saviour. And the problem of how to work in both ways, without

finding effort of one kind arrested by effort of another kind, was deeply occupying me when Babu Sat Soron was appointed to work with me. He at once gave himself heartily to visitation of, and the cultivating of personal acquaintance with, students in their lodgings, and we have found that, where the presence of a Sahib would have caused a flutter and perhaps a protest, and have brought upon some seeker after truth that subtle sort of persecution which is peculiar to present-day Hinduism, the native missionary has access as frequently as he finds it possible to go, and meets with acceptance, the extension of which by those who welcome him attracts little notice from those who are indifferent or opposed to his visits. It is a great advantage to be able to follow up impressions received in Bible-class or Gospel meeting with this ministry of personal dealing in which doubts and difficulties may be sympathetically considered, and the deep facts of individual experience made to bear witness to 'the truth as it is in Jesus;' and I cannot but record my thankfulness that it was arranged for brother Mookerjee, whose report is appended to this, to join us in our work.

"During the year I have worked along the same lines as have been described in previous reports, by means of a Sabbath evening service in the chapel, week evening evangelistic meetings in the Gospel Hall, an occasional series of such meetings (timed to suit the convenience of these students, who are ordinarily so engrossed in preparing for some approaching university examination as to have slight inclination to attend the regular services), a Bible-class for graduates, another Bible-class for under-graduates and senior school boys, Bible-reading and conversation with students privately, correspondence with young men who have left the city, the circulation of Christian literature, addresses in connection with the Total Abstinence Society, and efforts in the direction of moral culture in connection with the Students' Welfare Association. I was enabled, in July last, by the help of friends interested in the work, to start, without financial anxiety, a little monthly paper called the *Evangelist*, for circulation among students and educated men, and the reception of this has been such as to constrain me to hope that before long it may be possible for more to be done in that direction.

"Another addition to our means of service must be mentioned—namely, the lending library, with which the timely kindness of many friends in England has provided us. We have now between four hundred and five hundred volumes to put into the hands of lads and young men who are all too eager to use their knowledge of English only to the corrupting of their minds by a class of reading that is one of the regrettable accompaniments of the spread of education in the land. When to the advantage of being able to provide a counter-attraction to that exerted by the cheap, sensational novel there is added that of being able to present the saving truth of the Gospel in association with the highest forms of English language and style, the value of this library as an evangelising agency cannot but be apparent. The necessity for it, made evident as my work among the students grew, led me to appeal to friends for some such collection of books, and the generous response to the appeal assures me that the Divine purpose will find fulfilment through this new agency in the salvation of souls.

"In my last report I quoted from a letter written by a young Bengali, a teacher, the following:—'The study of the Bible and prayer with you have much shaken and nearly removed my Brahmic notion of Christ Jesus. I see that He is not only man; that there is a 'something' in Him higher and other than His perfect humanity. That 'something' puzzles me. It presents itself to my intellect as Deity, but my perception of it as such is not as yet constant. I ask you to pray for me that I may approach Christ stripped of all prejudice by the way of faith.' The writer is now a devoted follower of Jesus. He continued reading the Bible daily with me after his return to Dacca, and it was not long before a clear faith in the Son of God was wrought in him, according to the declaration, *faith cometh by hearing, and hearing by the Word of God*. He hesitated for some time after accepting Christ about baptism, but continuance in the prayerful study of the Word at length brought him to see and do God's will in respect of that also. It had been arranged for me to go to Darjeeling on the 1st September, to act for a time as pastor of Union Church there, and for some time, as that date approached, we, at our family altar,

prayed that this brother might be led to put on Christ by baptism before I had to leave. The last day of August came. I must leave early on the morrow. Again we prayed—prayed that *that* might be the day of his entrance upon the path of open Christian discipleship. The day passed, and as it passed prayer ascended, and the Spirit strove with our brother as he prayed in his room and taught in the school, and that night at nine o'clock he was baptized. It was manifestly the Lord's doing, and that He may be praised it is here recorded. I have had no greater joy since I began to serve the Saviour than came to me when a week or two ago this young brother, and the brother of whose baptism I spoke in my last report, rose of their own accord in a meeting of students, to the majority of whom they were well known, and with earnestness and pathos testified to the saving power of Jesus, and entreated their friends and fellow-students to put their trust in Him.

"As the year closes there are clear and solemnising evidences that the Holy Spirit is at work in our midst. In the New Dispensation Community, the leader of which was an intimate friend of its founder, Keshub Chunder Sen, and was by Mr. Sen included among 'the apostles' of the New Dispensation, signs of His working are peculiarly manifest. The leader professes his faith in Christ, and says that he is awaiting light as to baptism. Several of the 'missionaries' of the body are earnestly inquiring, How may we accept Christ Jesus, the Son of God? and in the community itself men, young and of mature years, are seeking the way of life. We are helping them to make the acquaintance more deeply of God's Word, assured that thus alone can they be led by the Spirit whom they desire to honour 'into all the truth.' If readers of this report give themselves to prayer on behalf of this community, they will hasten the issue of a singularly impressive movement of the Spirit, an issue that cannot but be to the glory of our God throughout Eastern Bengal. The past year has afforded fresh proof of our Lord's assurance: 'I am with you;' the immediate future is bright to our vision—as bright as the promises of God."

The Rev. W. R. James, of Madaripore, writes:—

"During the year a number of lectures were delivered to English-speaking Babus. These were delivered in different places. The subjects of the lectures were the following:—'The Dignity and Self-abnegation of Christ;' 'The Sinlessness of Christ;' 'The Need of a Mediator;' 'The Religious Future of India;' 'The Approachableness of Christ;' 'The Spiritual Christ.' Four lectures were also delivered by my colleagues, Messrs. Bevan and Norledge. I have reason to believe that many inquirers after truth were helped by this means. At any rate many said so, and on all occasions the Babus listened with attention. Still all that can be done in this way will be the removal of objections and prejudice. 'Not by might nor by power, but by My Spirit, saith the Lord.' It is a very general observation that conversions occur oftener from personal contact and conversation than anything else. But public preaching and lectures prepare the way for that often by creating a desire to know the way of the Lord more fully."

The Rev. Arthur Jewson has had great encouragement in his special work amongst the student class in Barisal. He reports:—

"The attendance of students at the Bible-class on Saturdays, and at the Sunday evening services, has been more encouraging than it was last year. The missionaries have also been very warmly welcomed at various public meetings, which have afforded excellent opportunities for exposing sin and error and for appealing to the consciences of the people. An Association for the students of the Barisal schools and colleges has been formed by our leading educationists, and the missionaries have been unanimously elected as honorary members. Very largely attended meetings of this Association have been held, and good work has been done to promote purity, abstinence from narcotics, alcohol and gambling, and also to promote truthfulness of word and conduct. In October when the College session closed, at the invitation of the students, Mr. Spurgeon and I showed our magic-lantern views illustrative of the Gospel story, and powerfully preached Christ to them.

"When Sir C. Elliott, the Lieutenant-Governor of Bengal, visited Barisal, he took the chair at our Sunday evening service. It was held in the Raj Chunder College, and the

hall was arranged and illuminated by the proprietor, Bihari Baboo, at his own expense. We had a magnificent congregation of over one thousand English-speaking gentlemen, and I preached to them on 'Saving Faith.'

"In the early part of the year, to all students in Barisal who have passed the Entrance or First Arts Examination, we distributed portions of the Bible at the expense of the British and Foreign Bible Society, and suitable companion volumes at the expense of the Religious Tract Society.

"When the students came up for the Government examinations, I presented each one with a copy of an excellent lecture upon the 'Responsibilities of Students,' in which I inserted a letter of my own, which showed that while the 'Inequality of Men' is the very essence of Hinduism, the 'Equality of Men' is a basal doctrine of Christianity."

### MEDICAL MISSION WORK.

Medical knowledge has been found by many of our missionaries a valuable auxiliary, and often secured for them and their message a hearty welcome.

Mr. Anundo C. Duffadar writes from Jhenida :—

"Almost every day, many persons, both male and female, came to my place for medical help, to whom I gave medicines, and had, at the same time, very good opportunities to speak to them of the saving love of Jesus, the Great Physician of souls, to which almost all of them paid much attention. On some occasions I was even invited by a Zemindar to give medical help to one of his females, who was attacked with nervous diseases. By the blessing of God I have been able to heal her. During the time we had splendid opportunities to preach the Gospel and to sell the Scriptures. In like manner, many other persons, during the year, had been benefited both bodily and spiritually by means of medical help. I am thankful to mention here that, by the blessing of God, a lame young Mohammedan during the year was led to give his heart to the Redeemer."

The Rev. Gogon Chunder Dutt, of Khoolna, reports :—

"During the year our people have suffered much from malarious fever, storm and cattle-plague. My eldest son, after suffering from complicated malarious fever for more than six months, slept in Jesus in the month of June. There were five other deaths among the children of our Christian brethren, who also gave evidence on their death-beds that they were children of God. Many of our Christian brethren from the Soonderbun came and stayed at Khoolna during their illness. I am grateful to say that I and my helpers have had the privilege to serve them in their bitter sufferings caused by fever. In addition to our general medical work, both at Khoolna and in the district among the non-Christians, we have had the honour of serving the cholera patients among the Hindu pilgrims. I beg to express here my gratitude to the Christian ladies and gentlemen who supplied me with money and medicine to carry on my medical work both among the Christians and non-Christians."

The Rev. H. E. Crudginton reports from Delhi :—

"In Medical work the year has been a very busy one. Sickness has prevailed on all sides, and visited all in its turn.

"From the books I find that during the year we have had 11,483 patients. This is a good number over our last year's attendances.

"Of cases treated in their own homes, there have been 535. Written prescriptions given to those able to purchase their own medicine, 297.

"There have been over 2,000 patients coming from villages, who have been suffering from Quartan fever.

"The above represents a good year's work. I wish this report could reach the eye of some kind wholesale druggist in England who would send us a good supply of quinine and

cod liver oil. Of course we get diseases of all kinds, and we require a big list of drugs, but one generally finds that a finishing touch of cod liver oil, in small doses, is the best flesh-giving tonic one can dispense. In spite of using it most economically it adds up to a great deal, and this one finds out when one's funds are limited.

"The Municipality have, with their usual kindness, given their annual grant of Rs. 150, and we have also had a gift of 2 lbs. of quinine from the Government.

"The number of patients from the above figures testify to the appreciation of the dispensary work, and for the sake of treatment and medicine the patients gladly take the leaflet-tracts and listen to words concerning the Great Physician, which are spoken every day in the dispensary. We can but do our work and rely on our Father's promise, 'My word shall not return unto Me void.'"

## TRANSLATION AND LITERARY WORK.

### THE CALCUTTA AND CUTTACK PRESSES.

The two Mission printing presses at Calcutta and Cuttack have been both actively worked during the past year.

The Rev. Joseph W. Thomas, of Calcutta, reports:—

"That the following have been printed at the Mission Press during the past year:—

<i>For Bible Society.</i>		<i>For Bible Translation Society.</i>	
Beng. Matt. ... ..	20,000	Beng. Matthew ... ..	5,000
" Mark ... ..	20,000	" Mark ... ..	5,000
" Luke ... ..	10,000	" Luke ... ..	5,000
" John ... ..	10,000	" John ... ..	4,000
" Luke ... ..	200	" Ruth and Esther ...	5,000
" Psalms... ..	10,000	" Joseph ... ..	5,000
" Job ... ..	2,000	" Bible ... ..	3,000
" Proverbs ... ..	10,000	" New Testament ...	1,000
" Bible ... ..	5,000	Mus. Beng. Mark ... ..	5,000
Mondari John ... ..	2,000	" Luke ... ..	5,000
Kaithi Matt.... ..	3,000	Hindi Mark ... ..	5,000
		" Luke ... ..	5,000
Beng. Hymn Book ... ..		" ... ..	2,000
Int. to Beng. Grammar ...		" ... ..	600
Hindi Preachers' Companion ...		" ... ..	300
Beng. Khristya Mondoli ... ..		" ... ..	500
" What is the Christian Religion?		" ... ..	5,000

The Rev. Herbert Anderson reports:—

"A good portion of my time has been taken up in reading the proofs of several of the Bengali works mentioned in the list. I have also written three or four tracts, and as Convener of the Bengali Sub-Committee of the Book and Tract Society I have had a good deal of work in obtaining the production of, rather than producing, tracts and manuscripts for publication by that Society. The appointment of an editor during the year relieved me of almost all the proof-reading formerly connected with this appointment.

"During the year we have published a new Bengali hymn-book, under the supervision of the Rev. A. Teichmann, Perzepur. A good selection of hymns has been made, and the book, for which there was great need, has been favourably received.

"Another edition of the Rev. R. Spurgeon's Khristya Mondoli (The Christian Church) has been published, and a reprint of a catechism by Dr. Wenger is now in press. It has been slightly altered and revised to meet the changes of idiom that have been introduced into the language since the last edition was published. A volume of Bengali sermons by Rev. W. R. James and one or two other works are in contemplation."

The Rev. J. G. Pike, of Cuttack, reports :—

"The Mission Press has only been under my charge for some three months after Mr Hill's departure to England on furlough in October last. A very large number of Scripture parts, tracts, and books have been published during the year, besides other work. During the past year Mr. Hill added a large Wharfedale printing machine; so that now we have two machines and five hand-presses. All are now at work, and for several months past we have been obliged to work overtime to meet the demands upon us."

With regard to Bible revision, Mr. Pike writes :—

"Brother Shem Sahu and I have carefully revised the Old Testament from Genesis 26th chapter to Leviticus the 10th chapter and 11th verse, and we have seen it through the press up to the end of the 19th chapter of Exodus. This latter work has required a great deal of time and attention in order to secure accuracy. Brother T. Bailey was united with us in the final revision before printing.

"We are availing ourselves of the opportunity which the printing of the Bible affords to bring out also the separate books of the Bible in 32mo. Thus, at comparatively small cost we hope to place the separate books in the hands of Sunday-school children and others who would not be able to buy the whole Bible at once."

The Rev. Thos. Bailey, of Cuttack, reports :—

"The printing of the revised Oriya Old Testament is proceeding. The final revision and printing involve a large amount of extra care, and an additional pundit has had to be employed, who is rendering very helpful service. A total grant of Rs. 500 has been made during the year by the Calcutta Auxiliary Bible Society in aid of the work. We have applied for a similar grant for the year 1892, and hope to receive a favourable reply.

"In aid of our New Testament and colportage work the Bible Translation Society made us a grant of £100. A total of 17,000 Scripture portions or selections have been printed during the year, and 38,000 have been ordered to be printed during 1892. The larger supply is urgently needed, and, as we hope to extend our operations at an early period, will be specially welcome.

"Fourteen Bible-women have been employed, and, as stated in our last report, the British and Foreign Bible Society made us a grant on this account. In accordance with the requirements of the Society, the accounts have been made up to September 30th and forwarded to the Secretary in England, and a further grant has been applied for for the current year. The arrangement is working satisfactorily, and two additional agents have been placed on the fund from 1st December, 1891.

"*Tracts and Books.*—Forty-four thousand tracts have been printed or are in the press, and nearly an equal number have been ordered to be printed. Several new tracts were submitted to Conference for approval, and there are welcome signs of increased activity in this department of our work. Some of the older tracts are not merely of a controversial character, but contain statements of fact and extracts from the Hindu Shastras, which, according to present-day standards, are in doubtful taste, and, in view of the increased sensitiveness of the Hindu community, are unnecessarily irritating. The latter fact is in some respects an encouraging one, as it shows that the former attitude of indifference has had to be abandoned. There is an implied acknowledgment that the danger to Hinduism is greater than was supposed, and that there is indeed just cause for alarm. With a view to bringing ourselves into line with current requirements, the brethren at Sambalpur have been requested to examine the whole of the tract literature and to present a report thereon as complete as possible at the next Conference.

"The Religious Tract Society has made us a grant on this account during the year of one hundred reams of white paper, and we have applied for a grant for the current year of one hundred reams of white demy and twenty reams of coloured paper."



**SCRIPTURE CIRCULATION.**

During the past year there has been a growing and marked willingness on the part of large numbers of the people of Bengal to purchase copies and portions of the Scriptures.

The Rev. Arthur Jewson, of Barisal, reports :—

"I must also record the hearty welcome which the educated men of Barisal have accorded me when I have visited them on Sunday mornings, and also the great success which has attended my efforts to sell Christian literature to them. During the months under review I, and the colporteur who has been supported by the commission on the books, have sold over Rs. 650 worth of books. Nearly Rs. 200 worth were Bengali books, rather more than Rs. 200 worth were the English publications of the Christian Vernacular Education Society, and the remaining Rs. 250 worth came from the sale of English Bibles, Moody's addresses, and the publications of the Religious Tract Society. I have usually devoted one or two mornings in each week to the sale of these books. When on these expeditions I take with me in the pony-trap copies of all my books and tracts, and call at the houses in succession. By this means I find many opportunities for religious conversation and sell many books. By carrying the bundles of books to and fro I also set before the Bengalis the truth that there is nothing to be ashamed of in manual labour; and the feeling of many hearts found expression through the lips of one who, seeing me come to his door with my heavy burden, exclaimed, 'I did not know you were so like your Master.' It gives me pleasure to remember that during the last few months many students have voluntarily helped me to carry the parcels of books from their houses to the trap. The books are both read and lent to friends, and are exerting a marked influence not only upon the thought of the people, but upon the public speeches which are made."

The Rev. W. Bowen James, of Dinagepore, reports :—

"I remember a scene which I witnessed a few months ago, a scene over which I could weep for joy. It was at the large market of Phalakata. Dhononjoy and myself had travelled all night that we might arrive in time for the market. After a bath and some refreshments we commenced our work. We had a large box for our pulpit, and a great multitude of Bengalis, with a few Nepalis and Bhutias, for our audience. We preached to them Jesus Christ, and Him crucified. The expression of many a countenance told us that the truth had touched the heart, and when the Scriptures were offered for sale there appeared in an instant a forest of outstretched arms bending towards us, under the powerful sway of an intense desire to possess the record of that love and self-sacrifice of which they had just heard.

"In a very short time some five hundred Gospels were sold on the spot. We rested that night at Phalakata. The next morning the place seemed deserted, the great concourse had dispersed. Some had gone towards the borders of Assam, some towards the Bhutan frontier. Some had gone down towards the Independent State of Kuch Behar, and that Divine word had gone with many of them. 'My word shall not return unto Me void.' What a source of solace and strength to the Christian worker toiling on in solitude amidst millions of unbelievers!"

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## CEYLON.

### COLOMBO DISTRICT.

#### PRINCIPAL STATIONS:—

Colombo, Kandy, and Ratnapura.

<b>SUB-STATIONS</b> ... ..		<b>96</b>
Missionaries ... ..		<b>2</b>
Native Evangelists ... ..		<b>24</b>

The Committee regret that they have been unable to reinforce the Ceylon Mission during the past year, no suitable workers having offered themselves for this most needy field.

In their report for last year the Committee stated, with regard to the Sabaragamuwa district, that—

“On the departure of the Rev. Geo. Gray, the charge of this district was undertaken by the Rev. F. D. Waldoek. The Committee are most anxious to secure some suitable brother to succeed Mr. Gray in this important and difficult field of work. It is quite impossible for Mr. Waldoek to give much time to the district, as the Colombo work demands all his time and energies.

“The Committee earnestly appeal to pastors and students at home to ponder the pressing needs of the work in Ceylon for immediate reinforcement. The fields are ‘white,’ but the labourers are indeed few. The work is languishing for lack of workers. Surely the very difficulties of the vacant post constitute an earnest appeal. May the Lord of the harvest thrust forth some specially qualified and consecrated worker.”

The Rev. H. A. Lapham being in England on furlough, after a long term of arduous service, the Rev. F. D. Waldoek has been left alone, the only European missionary of the Society on the field, having charge of all three districts.

Mr. Waldoek writes:—

“It is matter for great thankfulness that I have been kept in fairly good health, but I often feel near breaking down. It is occasion for deep regret that I am left single-handed and alone.”

With regard to arrangements referred to in last year's report, as to the separation of the evangelistic and pastoral work, Mr. Waldoek writes:—

“The most important feature of the past year has been the initiation of a plan discussed with Mr. Baynes during his last visit to Ceylon, and subsequently approved by the Committee, for the eventual withdrawal by the Society from the payment of native pastors

“During such a time of transition special supervision is called for, and great consideration demanded.

“The present membership of our churches is 1,055.

“Our day-school scholars number 3,297—1,272 of whom are girls, and 2,025 boys, showing an increase of 821 scholars compared with those of the year before.

“We have also 1,200 Sunday-school scholars, taught by ninety-five Christian teachers.

“The detailed reports from the district stations indicate real progress and spiritual life.

“Mr. W. A. Pieris has carried on a deeply interesting work amongst the inmates of the Leper Hospital at Hendala; and, although he has encountered great persecution and

opposition from the Buddhists and Roman Catholics, he has patiently and lovingly continued his labours."

### COLOMBO NATIVE CHRISTIAN GIRLS' BOARDING SCHOOL.

Mrs. Waldoek sends the following report of this most useful Institution:—

"The past year has been one calling for much thankfulness. We have to record satisfactory progress in the number of our scholars, and in their proficiency in study; but above all we have to rejoice that several have, we trust, experienced a change of heart, and given themselves to the Saviour. Five made a profession of their faith by baptism in December last, and others were desirous of doing so whom we thought it well should be further tested. There is a spirit of love and harmony in the school, and those who are Christians are most desirous to help in every good work.

"The Government Examination was very satisfactory, so that on the whole we can take up our work this year with fresh courage and hope. The training of these girls is very important, as we mainly depend on this school to furnish us with teachers for our village schools; and for these the demand always exceeds the supply."

### COLOMBO ENGLISH BAPTIST CHURCH.

The Rev. Frank Durbin, pastor of the Cinnamon Gardens Church, forwards the following cheering report:—

"We are grateful to God to be able to record a year of great encouragement and much blessing. The attendances at all the services, except during the wet weather, have been good, especially at the prayer-meetings. We have received twenty-eight into the church, nineteen of these having been baptized; but our losses by death and removal having been more numerous than usual, there is only a clear increase of eleven. During the year Mrs. Durbin has commenced and carried on, with happy and successful results, a Christian Band for children, and a Mission Band for young men and women. These have met weekly, with an attendance of forty to fifty at each. Some of the Mission Band members have profited greatly by these meetings, and are working most earnestly in the church and among the heathen; our aim being to deepen their spiritual life, urge whole-hearted consecration, and lead them to engage in the Master's work. We delight to tell that God has signally owned our work among the Gordon Highlanders, several of whom have been truly converted, and have come out boldly for Christ, have been baptized, joined the church, and have heartily worked with us, and in their barracks among their ungodly companions. The regiment has just been transferred to India. We are sorry to lose so many members and adherents, but are endeavouring to reach the new regiment (Warwickshire), and a goodly number are already coming to the services. A new feature of our year's work has been special evangelistic services on Sunday evenings, at several of which Mrs. Durbin has spoken, the church usually being filled, chiefly with young people. We are now comfortably settled in the manse adjoining the church, which often serves as meeting place as well as home. Altogether we have much cause for thankfulness and rejoicing. The Lord has graciously smiled upon our labours, giving us many tokens of His presence and blessing; and, with a united, loving, prayerful, and generous people, we are looking forward to the new year with confidence, believing that He who has been with us will be and prove always our 'all sufficiency in all things.'"

The Committee gratefully recognise the generous support and warm practical sympathy exhibited by the Cinnamon Gardens Church towards the work of the Mission in Ceylon; and they rejoice in the prosperity that has followed the labours of Mr. and Mrs. Durbin in Colombo.

## SABARAGAMUWA DISTRICT.

### RATNAPURA.

Mr. Aponso during the past year has been working in this district under the general direction of Mr. Waldock, in the absence of any successor to Mr. Gray.

The opposition of the Buddhists has been at times quite violent. Mr. Waldock writes :—

“This opposition is not at all on the wane ; it has resulted in closing one of our schools all the children being withdrawn ; but in place of this we have opened another at a village called, from its large Hindu temple, Dewalgahama, and which is just as notorious for its immorality as for its temple.”

Referring to the work at Rakwana, Mr. Waldock reports :—

“Our evangelist, Mr. H. D. Daniel, has secured a place in the bazaar for Gospel preaching, and is encouraged by the evident inclination of the people to listen. One brother, Casie Chetty, a Tamil, was baptized in November, along with the candidates from Pelmadulla, the service taking place in the Ratnapura Chapel. His conversion had been very remarkable, and his evident sincerity and earnestness in rendering help to the evangelist were very pleasing, leading to encouraging anticipations. These, however, were not to be realised, for only five weeks after publicly professing his Lord, he was called away to be with Him, his last words being, ‘Jesu Nadai’ (Lord Jesus).”

### KANDY DISTRICT.

Since the departure of the Rev. H. A. Lapham for much-needed rest in England, the superintendence of this district also has fallen upon Mr. Waldock. He writes :—

“I have had to supervise the Kandy district as well as my own and Sabaragamuwa, visiting it as often as practicable, and doing my poor best to supply the lack of a resident missionary. I wonder how long I shall be left with the work of three men ?”

Mr. Pieris, whose appointment to work in Kandy was reported last year, has been laid aside, his health having seriously broken down, necessitating his removal to the sea coast ; Mr. S. R. Perera, of Matale, having maintained the Kandy work in the meantime.

Mr. Perera also visits the extensive tea gardens of Mr. Ferguson, at Abbotsford, once in every two months, and conducts evangelistic and other services amongst the large number of Tamils at work on the estate, many of whom are Christians.

With regard to Matale, Mr. Dharmakirti, the unpaid pastor of the native church, writes :—

“The Singhalese services were regularly conducted every Sabbath morning, in which I have occasionally received help from the Mission agents stationed here. The services have been fairly well attended ; and, although we cannot report any admissions to the church during the year, there is reason to hope that the seed sown will eventually bear fruit under the Master's blessing.

"The Rev. Mr. Lapham's residence in Matale has been a source of great encouragement to our church and to the Mission agents stationed in this district. It is very much to be regretted that no missionary has as yet been appointed to take his place. We are, however, thankful to the Rev. Mr. Waldoek for visiting us once in every month; but we cannot disguise the fact that it must be very trying to him to have to cope, single-handed, with all our mission work in the island.

"The Sunday-school, which is a mixed one for English and Singhalese speaking children is well attended, there being forty-three on the roll. The English services, too, have been regularly conducted every Sabbath evening by the missionary in charge, and, during his absence, by lay preachers."

In view of the pressing need for workers in Ceylon, the Committee once again plead with pastors and students to give this appeal for help their prayerful consideration.

Are there not two or three brethren at home who, in view of the work now waiting to be done in this promising field, will give themselves to it?

## CHINA.

### PRINCIPAL STATIONS:—

SHANSI—Tai Yuen Fu, Shao Tien Tzee, Hsin Chow.

SHANTUNG—Tsing Chou Fu, Pei Su Chou Fu, Tsi Nan Fu,  
Chan Shan and Ch ping.

SUB-STATIONS	... ..	... 177
Missionaries (Four in England)...		... 20
Native Evangelists	... ..	... 41

### REPORT OF THE RECENT DEPUTATION.

For several months past the Committee have been giving careful consideration to the report of the Revs. Dr. Glover and T. M. Morris, and have already arrived at some important conclusions as to the future of the China work. Referring to their travels, the Deputation report:—

#### OUR JOURNEY.

"We left England on September 17th, 1890, and reached China on November 12th. After a few days spent in Chefoo and a week at Tientsin, at both of which places we saw a great deal of the work carried on by various societies, we started on our inland journey on Friday, November 28th, and reached Tsing Chow Foo on December 5th.

"From December 5th till January 17th, 1891, was passed in conference with the Shantung brethren, in seeing stations, and in learning the character of the work. The first three weeks—December 5th to 22nd—were spent in Tsing Chow Foo in conference with brethren and in visiting the district. Leaving that city for Chowping on the 23rd we reached it on December 24th, and spent from December 26th to January 3rd in visiting stations in the Chowping district. We spent from January 5th to 10th in visiting Chinan Foo, two days' journey from Chowping. On January 10th all the brethren met us at Chowping, and we spent the following five or six days in final conferences with them.

"We took farewell of them on Friday, January 16th, 1891; spent Sunday, 18th,

Chinan Foo with the brethren of the American Presbyterian Mission ; and, after eighteen days' journey, reached Tai Youen Foo on the evening of February 4th.

"In Tai Youen Foo and the neighbourhood we stayed from February 4th to February 26th, 1891. During this period we visited Mr. Dixon's station of Hsin Chao (pronounced Shin Jo), distant fifty-two miles from Tai Youen to the north, and a sub-station of Mr. Dixon's, Chi Tsun, sixteen miles further in the same direction, and one other place where he has work.

"We also visited Chiao Tien Tzu (pronounced Shou dien dza), one of the stations worked by Mr. Morgan, eleven miles to the south of the city.

"After conferences with the brethren touching all points of interest in the past and present of the Mission, and in its future prospects, we left Tai Youen on February 26th for Peking, where we arrived, after fourteen days' journey, on March 12th. We stayed there nine days, leaving for Tientsin on Saturday, March 21st, spending the Sunday at the American Board station of Tungchow, fourteen and a half miles from Peking, and reached Tientsin on Wednesday, March 25th. We had conferences with Mr. Richard at Tientsin, both in going and returning.

"We left Tientsin on Saturday, 28th ; reached Shanghai on March 31st. After seeing the mission work of other societies at Shanghai, Hankow, Foochow, Amoy, Swatow, Canton, and Hong Kong, we embarked at Hong Kong, April 30th, 1891, for home.

"From Tientsin to Tsing Chow Foo Mr. Harmon was our guide, Mr. Farthing conducted us from Shantung to Shansi, and Mr. Morgan from Shansi back to Tientsin.

"We have to acknowledge the great kindness of our own brethren, of the brethren of other denominations, who welcomed us with heartiest hospitality, and greatly aided us in our work ; and, above all, we desire humbly to express our gratitude for the loving care of our Heavenly Father, who led us with safety and comfort through all our journeying."

The province of Shantung is thus described :—

### SHANTUNG PROVINCE.

"Shantung has some distinctive features. It is the birthplace of Confucius, whose descendants of the seventieth to the seventy-fifth generations constitute a large clan resident near Chi Nan Foo. It is the birthplace of Mencius, the great commentator on Confucius. It has had great renown for the lead it has taken in literature all down the history of China. Its inhabitants are the most stalwart of all the Chinese. Some feel that to win Shantung is to win the Empire, for it is more free from the opium vice than most other provinces of China. It is one of the fields on which the Gospel has won its best victories.

"The material condition of the people is hard.

"Though from the absence of all detached dwellings and the crowding of large numbers in small villages, one does not get the impression of undue density of population, there is no reason for doubting that the population is very dense, amounting to over 500 to the square mile. This population, in a country without machinery, and entirely dependent on the fruits of the soil, is far in excess of what can properly be supported by it. They are accordingly poorly housed and poorly fed. Over a large portion of this district no fuel is used except for cooking, though they contrive so to use that as to get a slight warmth from it in their *kangs*, or brick couches, on which they squat by day and sleep by night.

"A small proportion of the boys are taught to read and write sufficiently for the common purposes of life, though such a measure of scholarship would not suffice to let them read any Confucian book, or a copy of the Gospels.

"Thus poor, over-wrought, ill-fed, thoughtful, superstitious, confused, following traditions in all things, with great faults but with some substantial virtues, the people of Shantung have been the field which for the past thirty years various missions have cultivated.

"Our Mission is wrought from two centres—Tsing Chow Foo and Chowping. These both are on the plain at the foot of the Shantung range ; a straight line, running east and

west, sixty miles long, unites them. Tsing Chow Foo is at the east extremity, Chowping at the west. Chi Nan Foo is sixty miles further on in the same straight line. Tsing Chow Foo is eighty miles, Chowping forty miles, from the Yellow River."

### TSING CHOU FOO.

"The city of Tsing Chow Foo has a population of 30,000, but was evidently in former centuries much more populous and much more important than it is to-day. A spot was shown us where 2,000 years ago the philosopher Mencius discoursed with Prince Loo on ethics, politics, and religion.

"A 'Foo' city—of which there are eight or ten in each province—is the headquarters of the government of several counties, comprising four or five millions of people, and the centre to which many thousands come triennially for those literary examinations success in which gives at once social dignity and an opening to official employment. Tsing Chow Foo is the Sheffield of this part of China. But its walls enclose a great space of what is now waste ground. Nothing remains of a palace where a member of the Imperial family once lived. Temples and walls are alike in disrepair. The 'change and decay' which in China especially seems to mark everything is obvious, and with memories older than Rome all buildings seem of yesterday.

"A mile distant is the Manchu City, peopled exclusively by the Tartar military forces and their families to the number of 10,000.

"In Tsing Chow Foo work was commenced by Mr. Richard in 1874: first in an inn; then in a house. Efforts to expel him were defeated by the Prefect, who knew the rights conferred by the Treaty. The famine of 1876 and 1877 came, when Mr. Richard and Mr. Jones, who had by this time joined him, called for subscriptions, distributed relief, and began to enjoy from very many a high respect for their goodness and service. That famine of 1876 was the great event which opened this part of Shantung to the Gospel. Numbers gladly listened to it, and many accepted it. Mr. Jones' ability in medicine also gave him acceptance with the people. Of the first converts, as was to be expected, a certain number proved ultimately to have united themselves with the Gospel from impulse, gratitude, or prudence, rather than from the motives which come with change of heart. But this number is not larger than we would have expected. Many have stood the test of many years' experience well; and the proportion of insincere cases to the whole seems to be small and gradually lessening.

"In the city itself there has not been such progress as in the country round about—partly, perhaps, because the staff has been too small from the beginning; partly because in the villages the contact of life with life is so much more close that it permits and promotes the spread of new thoughts and of new beliefs; partly because the morals of cities are lower than those of the country. In the cities nearly all the shopkeepers and their employés in shops are married men, whose wives are left by them for months or years together in their country homes. In such a class there is not so good a soil for the Gospel as amongst people whose conditions of life are more natural. Still, in city and in country alike the work spreads. Wherever any number of persons profess themselves 'inquirers,' or, as the Chinese call it, 'learners of the Doctrine,' and anyone of them seems a converted man, he is chosen as 'leader' of the rest, and they meet together regularly to learn catechism, hymns, Scripture. No one is baptized until the brethren have known him for about eighteen months—a space which covers two New-year seasons, the great seasons of temptations to conform to idolatrous usages. Scattered in various directions around Tsing Chow Foo, within a radius of thirty or forty miles, there are sixty-six places in which there are groups of baptized persons. And in thirteen other places there are groups of unbaptized 'inquirers' meeting under the guidance of as many 'leaders.'"

### THE NATIVE CHURCH.

"The groups of associated baptized persons are not organised into separate 'churches' in our sense of the word, but all constitute together the 'church,' which, consisting of 1,050 members, is governed by delegates from each group. Each group has its 'leader'

most of them have also a deacon, and in addition a man set apart to instruct the young. Two of these represent the group in the ruling body—a body more popularly constituted than a presbytery; more authoritative than an association. This body governs and unites all. The whole is divided into six districts, for the financial management of each of which one or two 'stewards' are appointed. The 'general deacon' is the treasurer of the whole church. These officers give a great deal of time, work, and interest to the cause, for which, of course, no remuneration is received. No 'leader' or other worker in the church receives any payment whatever from us, or from them, excepting that Pastor Chêng—who takes the oversight of the whole church, and who came to them with Mr. Richard as a stranger from another district—is paid by us.

"When it is considered that in each of seventy-nine different towns and villages around Tsing Chow Foo there are little communities delighting in the heavenly light and shedding it forth, the Committee will be enabled in some degree to realise our surprise at finding a work so rooted, so extended, and so flourishing. We were familiar before we left home with the mere statistics of the work; but not till we visited the villages, and realised, on one hand, the immense labour which visiting so many would involve, and, on the other, saw the way in which men and women had laid hold on the Gospel with active, and not merely passive, acceptance, did we realise the immense value of the work accomplished.

"The work at Chowping is much later in its origin. It is only a little over three years since Mr. Jones went to reside there, having previously regularly visited it and done medical work on the occasion of his visits.

"With him are associated Mr. Harmon; Mr. Smythe, who has had a medical education, and does medical mission work; Mr. Drake and Mr. Wills, who have both some knowledge and skill in medicine; and Mr. Nickalls. The missionaries all very strongly urged taking up native missionary work in the important city of Chinan Foo. This is the capital city of the Province of Shantung—a city of great wealth, learning, and importance. Some hold it—though on grounds that are, perhaps, questionable—to be the city carrying most weight in the Empire after Peking. Several years ago the Committee had proposals submitted to it for its occupation, which they approved, allocating Mr. Richard and Mr. James to that work. Mr. Richard not having gone to Shantung, the plans of the brethren were only partially carried out. We have, after much difficulty, secured good premises there; Mr. James has occupied them, engaging chiefly in literary work. We have a bookshop on a main street, and a good native agent, who attends to it and does useful work in connection with it.

"We found the brethren unanimously of opinion that the city should be occupied. One great point which weighed with them was the immense influence which Chinan Foo exerts over the whole district, and which at present operates adversely to the Gospel. It has happened several times that work of the most promising kind has been at once arrested by a breath from the capital—some threat from an official, or some slander on a scholar. Place after place, with many inquirers, has been thus closed to them; so that they feel that to neglect this city, and to evangelise only the country district, is like a general leaving the main position of the enemy in his rear unsubdued.

"They feel, moreover, that the 'many adversaries' who exist in Chinan Foo are a reason for doing something for it. In this city 'The Deathblow to Corrupt Doctrines,' one of the vilest assaults on Christianity, was published, and it was, and still is, circulated from the Government headquarters. This book gives representations of Christianity such as ought to engage all honest men who believe them in an effort to extirpate the Gospel altogether.

"Where slanders of the most awful kind are propagated, some little time might, it is felt, be spent with advantage in clearing the Christian name and explaining the Gospel's nature. On these grounds we urge that, as soon as practicable, this city be occupied by three missionaries, one of them being a medical missionary."



With regard to

## EDUCATIONAL WORK

in Shantung the Deputation report:—

“ Various Missions take various positions in regard to education. Some neglect it almost entirely. Some neglect almost every other form of work to concentrate their efforts on this exclusively. Without entering on any discussion of comparative methods we simply content ourselves with the expression of our feeling: that less than our brethren do could not with propriety be done; that their work is of great value; and that it ought to be sustained and enlarged. It is supremely desirable that our converts have a view of the Gospel as intelligent as we can secure, and that their children should be trained so as to be not below, but, if possible, above the intellectual level of those around them. It is one of the satisfactory evidences of the quickening energy of the Gospel that it so rouses the general interest in life that large numbers of our converts—women as well as men—after their conversion learn to read sufficiently well to be able to read the New Testament and the hymn-book.

“ In the Tsing Chow Foo district there are at present fourteen schools, to which we contribute one-half of the cost. In these are one hundred and fifty boys. It is part of Mr. Couling's work to visit these schools and keep them up to the mark. This part of his and our work is very important. The brethren feel strongly that it should be enlarged; they recognise the fact that the prevailing poverty and frequent disasters to which the country is subject make it very difficult for the people to provide, *without breaks*, for the education of the children, and they recommend that the maximum quota contributed by the Mission should be increased to three-quarters of the whole, *where such help is required*. We heartily endorse this recommendation, feeling that the small amount necessary to secure a school would be money admirably spent.

“ There are those who could profitably use, and whose parents could at least partially pay for, a higher education; and about five years ago the brethren suggested, and the Committee sanctioned, the establishment of a boarding-school, under the charge of Mr. and Mrs. Couling. The experiment was made on a modest scale in order that experience might be had, to show the best arrangements to be made. Eighteen boys were admitted for a curriculum of five years. They provide their own bedding and clothes. Their food costs about fifteen dollars—say £2 10s. per annum, and of this they supply five dollars—the estimated cost of keeping them at home. Their education is exclusively in Chinese; but it embraces elementary science, geometry, algebra.

“ But the most important part of our educational work in Shantung is

### “ THE INSTITUTION FOR THE TRAINING OF PASTORS AND TEACHERS.

“ It was proposed some five or six years ago, sanctioned by the Committee, and has been conducted by Mr. Whitewright ever since. The first batch of men, numbering twenty-four, was chosen by the church. Part of their support has been all along furnished and provided by the church. Other brethren have aided Mr. Whitewright—Mr. and Mrs. Couling have taken specific subjects, Dr. Watson has given an elementary course in physiology. Of the twenty-four thus admitted, five had a three years' course, meant to train them for teachers: one was dismissed for misconduct, though subsequent action restored him to the respect of the brethren; and another proved incompetent for study and was dismissed; four went to Shensi in the emigration which followed the famine; and seven will be appointed as teachers and evangelists, and six were set apart for the work of the ministry during our visit to Tsing Chow Foo. We saw all the men excepting those who had taken up teaching work and those who had left. Four of the students are self-supporting. In spite of two years of desperate famine the church has given £40.

“ We were gratified exceedingly by what appeared to be the vigour and godliness of the men, by the thoroughness of their training, and by the singular fitness of Mr. Whitewright to be at the head of such an institution. Its cost, in view of its work, is very slight, and the men, all living exactly as they would do in their own homes, are not unfitted for the

life of lowly hardship which a native pastorate in China moans. We have not seen any similar work more suited to the necessities of the field. No English is taught, the brethren having a dread of the rush of candidates who would desire to learn that remunerative language. But—English excluded—the aim has been to give them as thorough a training as our ordinary theological colleges at home give to their students. The five men who have accepted the work of the pastorate, at rates of remuneration beneath what they would gain in other employments, seem exactly the men whom the churches at home would like to see in the ministry of a church entering on its first efforts to convert the heathen around it to the Gospel of Christ.

#### “MEDICAL MISSION WORK.

“The village schools, the Boarding-school, the Institution, are not the only adjuncts to mission work. Medical mission work is largely carried on at all our stations, and throughout all, or almost all, the missions of China. *It seems to be a necessity of the situation.*

“Undoubtedly the work in Tsing Chow Foo is brighter in its promise to-day because of the large and successful medical work done by Dr. Russell Watson and Mrs. Watson. It is not very long since Dr. Watson completed his probationary course—and, unfortunately, Mrs. Watson's health during the last few months has been such as to interfere with the regular prosecution of her work—yet Dr. Watson is seeing out-door patients at the rate of about 1,400 per month, and when Mrs. Watson was able to attend to work among the women, these came to consult her at the rate of about sixty per day. In the hospital work, which on a small scale is carried on, Dr. Watson has had in last complete year 240 cases.

“In an interview we had the honour of having with his Excellency Earl Li Hung Chang, the great Viceroy who has been for many years the leading statesman of China, he remarked to us, in speaking of the Confucianists, that ‘they could save Chinamen's souls as well as we could; but we knew better how to save their bodies.’ He therefore would be glad if we would ‘send as many medical men to his country as possible.’ This begins to be the feeling of the people generally. And, in view of it, we strongly endorse the request of the brethren that, at the earliest possible moment, they might receive some additional medical missionaries. Every mission seems to have the same experience, that for interpreting the purpose of the missionary, for opening his way, securing freedom to reside in their towns and entrance into their hearts, medical mission work is the supremely useful agency.

“In the Chowping district Mr. Smythe labours successfully in medical mission work, he having taken a complete course of medical training at Leeds; Mr. Wills has succeeded in getting a slight foothold in the great city of Chow Tsun, containing 80,000 people, situate twelve miles from Chowping, and violently anti-foreign, by medical work there; and most of the other brethren have enough knowledge of the common cures for the common ailments of the people to be able to render them most valuable service. In the visitation of cholera, for instance, that raged with intense virulence in our part of Shantung last autumn, hardly any died who used the Western remedies. In the line of this service it is the desire of the brethren that Dr. Watson should be allowed to instruct a class of eight medical assistants, to be employed ultimately at various stations where our work is carried on. We approved of this proposal, and one of our recommendations is that the Committee should sanction the experiment, and meet the small annual outlay it would involve.

#### “WOMAN'S WORK.

“Our missionaries generally were, a few years ago, all averse to the employment of women. They still hold that *then* the presence of ladies at their stations would have prejudiced their work in the eyes of the Chinese, and perhaps led to their being driven out of the places where with great difficulty they had secured a location.

“They think that now the time has come when the presence of ladies would not lead to misunderstanding, or would lead only to a minimum amount of it, and when they could render great service to the growing number of women and girls that come within our

influence. Several of the wives of the missionaries have done most earnest work in connection with the Mission, both in Tsing Chow Foo and Chowping, and a considerable number of women are in the fellowship of the church. The number of women, however does not bear any comparison with the number of men; while in missions which employ ladies there will usually be found as many women in the membership of the church as men. The brethren therefore urge that two ladies be sent to work in the Tsing Chow Foo district, and two ladies to work in the Chowping district. They suggest that some knowledge of nursing and of medicine would distinctly increase the value of their services. Whether such ladies are to be sent by our Society or by the Zenana Mission we feel strongly the urgent need of such an addition to our forces in Shantung, and we can imagine few positions in which a Christian lady of strong affections and devout character could effect so large a usefulness."

Referring to the Province of

## SHANSI,

and the work of our brethren there, the Deputation report:—

"In many important points the Mission in Shansi finds its conditions different from those of Shantung. It is one of the westernmost provinces, with Shensi and Mongolia for its western boundaries. Whereas a great part of Shantung is a plain a few feet above the sea level, a great part of Shansi consists of the plain of Tai Youen, a level stretch 2,800 feet above it. Its population is less stalwart than that of Shantung, and more commercial. It supplies China with its bankers and its ablest men of commerce. It is distinguished also by a discreditable eminence in the use of opium, dividing with Shensi the shame of being the worst province of China for opium smoking.

"Our Mission commenced in 1877, when Mr. Richard, Mr. Hill, Mr. Turner, and some others addressed themselves to deal with the greatest famine of which any historical record exists. No worker escaped the pestilence which accompanied the famine. Happily our brethren survived their fever and all the other perils attendant on their awful task, and had the satisfaction of having saved many thousands of lives through the relief they administered, and opened many thousands of hearts to a new sense of gratitude to the foreigner. In these circumstances it might have been expected that spiritual results of similar magnitude and value to those found in Shantung would also have been realised in Shansi. But while it is ours to sow beside all waters, it is still true that 'we know not which shall prosper: this or that.' Certain it is that while our Mission and the American Presbyterian Mission and the American Board have all found fruit in abundance rewarding their labour in Shantung, in Shansi both our workers and those of the other Society which labours there have still to say, 'Who hath believed our report?' *There is result.* The Inland Mission has a flourishing work in one portion of the province, and we see the beginning of what we trust will be a great work in part of our own field. It is yet true that we have here a soil which, as yet, has given no such results as have gladdened the hearts of workers in the provinces of Shantung, Fuh Kien, or Quantung.

"Part of the difference in productiveness is probably due to the depraving influence of the use of opium. And when it is remembered that the use of opium is so extensive that it is the general (though we hope exaggerated) opinion that seven men out of every ten and six women out of every ten in the cities smoke opium, and one-third of all the men and women in country districts, it will be understood at once that an immense addition to the usual obstacles and difficulties exists here. It is hardly by accident that Shantung being one of the provinces most free from the opium vice should also be one of the most receptive of Gospel testimony, and Shansi being one of the worst for that vice should be one of the least receptive. For while opium smoking has defenders amongst Europeans who do not practise it, we met with no Chinaman who did not look upon its use as a grave calamity. There have also been more changes amongst the workers, and a smaller staff in Shansi than in Shantung.

"Most thoughtful Christians will see in the wide extent of a vice introduced into China

by Englishmen, and fostered by our country in those dark ages of legislation from which we have so recently emerged, a reason, not for abandoning a field, but for increasing our efforts to introduce the antidote where we have inflicted the bane.

"Our most barren spot has been the city of Tai Youen itself, the capital of the province. It contains 100,000 souls. Like the province, it has never recovered the population it had before the famine. The substitution in late years of the ocean carriage of tea for the overland carriage to Russia by camel has also lessened its importance, as it was formerly one of the great cities on the caravan route.

"Here Messrs. Richard, Morgan, Sowerby, and Farthing have successively worked. In December, 1886, there were fourteen members, of whom one has since died, and three are at work at Shitieh and Hsiao Tien Tsu. The membership now is four.

"It is only right that we should add that, while the bare statement of the numbers of membership will probably awake in the Committee the same disappointment which it produced in us, we feel that the bare statement of the numbers of members would certainly convey a false impression of the real state of the case. There has been a very large amount of earnest and thoughtful labour put into the work. In the street chapel fifty people on the average daily have heard, and still gather to hear, the Message of Life—mostly from outlying districts. There are proofs that this testimony is far from being either forgotten or fruitless. Classes have been taught, and some of these gathered in Tai Youen have been remarkable for the strength of their Christian character. If the Committee will be satisfied with having earnest labourers doing their utmost to further the Kingdom of God, we feel they have this ground for satisfaction with all the brethren in Shansi. And while there are only four members in the city, we are glad to note signs of increase. Two other apparently very earnest men were awaiting baptism while we were there.

#### "HSIN CHAO

lies fifty-two miles almost due north of Tai Youen, a town of about 15,000 people, and is the headquarters of Mr. Dixon's work. A square fifty miles by fifty—not so populous as Shantung, but still very populous—constitutes his field, no other European worker but himself being in it. Work was commenced here by Mr. Richard; subsequently, in 1885, a house was taken by Mr. Turner, and work of a more regular kind commenced. Since Mr. Turner left for England it has been carried on by Mr. Dixon. Here there are nine members, and eight waiting baptism. But here again a statement of the bare membership would convey an altogether misleading impression of the work carried on, and the success attending it.

"We were delighted to find that almost every trace of the serious illness of Mr. Dixon, contracted in Congo, had disappeared, and that with an energy very exceptional he was prosecuting a very large work in Hsin Chao, where he resides. In Chi Tsun, an outlying station sixteen miles still further to the north, and in two or three other sub-stations, he has a very large medical work, in which his knowledge and skill make him very successful and proportionately useful. The congregation that met us on the Sunday morning numbered 100. He had a larger and different audience on a Monday evening, of persons paying for admission to an exhibition of lantern views, which included a good deal of the Life of Christ, and permitted a clear statement of the Gospel. The converts go and preach in groups on the streets. He supports a school; has tried a Sunday-school; four evangelists work along with him, part of the support of these being provided by the people themselves.

"In addition to his seeing those who come to him for advice, he leases a building in connection with the chapel premises as a little infirmary, where eight in-patients can be admitted. There were about forty apparently earnest men in the meeting at Chi Tsun, which we addressed, forming a nucleus of a much-needed work in a town somewhat rough and ill-disposed. In various directions grateful patients are a door of entrance to other hearts; and we feel that there is every prospect of a very large work being done for the cause of God there, if only the reinforcements, which are pressingly necessary, could be sent to him. In this case, also, one of these should be a medical man, who would not have more than time to learn the language before Mr. Dixon's furlough would be due.

## "HSIAO TIEN TZU.

"We were deeply interested in the work lying on the other side of the Tai Youen. Hsiao Tien Tzu is eleven miles from Tai Youen on the south. Though not so large or important as Hsin Chao, it is an important centre of work. Mr. Sowerby commenced the work there, and carried it on until within a few months of his leaving China for England. Since he left, Mr. Morgan has been in charge of the place, helped in this by Mr. Shorrocks and by an evangelist. There are here sixteen members. About forty met together on the Sunday morning we were there—a congregation of men who impressed us deeply with the look of earnestness which marked them. Mr. Sowerby did a good deal of medical work here, and a most useful work is apparently being carried on by an evangelist, who works amongst the surrounding villages. Mr. Morgan has also in charge a new station of Shi Tieh, commenced two years ago, about thirty miles to the south-east of Tai Youen, at the beginning of the pass leading to Chihli and Shantung. This is a town of 5,000 people, situate nearly 4,000 feet above sea level. One-half of his Sundays Mr. Morgan is here, one-half at Hsiao Tien Tzu, and with an evangelist named Hoo—a man of most admirable character and devotion—he works the district intervening between these two places, attending fairs and markets, and preaching on the streets and distributing tracts. As yet, no one has been baptized, but there are three or four persons of serious character of whose conversion there can be little question.

"As in Shantung, so here also, the brethren feel the great need of missionary ladies, free from family cares, who may prosecute a work amongst the women as effectively as the brethren are doing amongst the men. We feel that two ladies are urgently needed for Hsin Chao, where Mrs. Dixon—two days' journey from any Englishwoman, and in delicate health—has a life and work of the loneliest kind; and that if other two could be stationed at Tai Youen or Hsiao Tien Tzu, they would probably find in either of these places the opportunity of doing a great and important work."

One very important matter remitted to the examination and report of the Deputation was as to the wisdom or otherwise of establishing mission work in the province of

**SHENSI.**

Referring to this question, the Deputation say :—

"This province is one of the westernmost of China, lying to the west of Shansi. It is a mountainous province in which travel is difficult; but the basin of the Wei River, one of the great affluents of the Yellow River, is a district very fertile, and has played a great part in the history of China. The capital of the province, Si Ngan Foo, was once the capital of the land. And those familiar with the history of Chinese missions will remember that it was in this province that the Nestorians first planted the Gospel; and that in the neighbourhood of this city of Si Ngan Foo is still standing the oldest stone monument of Christianity in Asia. Unfortunately for a province of such distinction its history during the last two generations has been a disastrous one. It has been the victim of what the inhabitants term 'four rebellions.' First came the Taiping Rebellion, which, commencing in a southern province, involved this province in devastating miseries at once by its victories and by its subsequent defeats. Then later, about the year 1874, it became one of the principal sufferers in the so-called Mohammedan Rebellion.

"The Mohammedans constituted a large portion of the population of the province, and were the victims of much oppression—oppression all the worse from its being systematised and legalised. The successes of Yakoub Khan in the Central Asian Khanates, to the west of them, inflamed their hope of liberty, and roused them to insurrection.

"By the only notable military achievement which has given fame to Chinese skill and courage for two hundred years, this widespread rebellion was suppressed from Shensi to Kashgar. All Mohammedans who had taken part in it were slain, and no Mussulman left alive, except those whose loyalty was assured. This measure seems to have swept away one-half the population. Following this rebellion of the Mohammedans came next

what they have termed 'The Rebellion of Nature'—viz., the great famine of 1877 and 1878. Shensi was one of the provinces which suffered most from that calamity, and, coming in such swift sequence on the other two, it still further reduced the population of the province.

"A fourth 'rebellion' followed, the Rebellion of the Wolves, in which the desolated land was harried by attacks from the wolves, whose usual prey had been taken from them by the famine, and which came down from the hills in large numbers, working enormous destruction of life. This succession of blows on one province has reduced its population to the lowest figure of any of the provinces. While in 1882 the official returns gave Shantung a population of 527 to the square mile, they gave Shensi a population of only 153. And we are informed that still over a large tract of that province the houses are without inhabitants and the farms without cultivators. The Government fosters immigration to this district; and it is not surprising that those driven to despair by the floods of the Yellow River and those of the Yang Tse Kiang, which were nearly as bad, should in large numbers betake themselves to this fertile district, where, for nominal sums, land free for three years from taxes might be obtained, needing only the *clearing* of the wild growths of twenty years to be as rich as their hearts could wish. Large numbers, accordingly, from the adjoining provinces of Honan and of Hoopoh, have established themselves there, and along with them from 6,000 to 8,000 families—say, 30,000 to 40,000 people—from Shantung. *Among the latter are eighty-seven of our own church members, including four who have had the training of Mr. Whitewright's Institution, and one or two from Mr. Couling's school.* Such an exodus, almost all from the neighbourhood of our Mission, and including so many belonging to it, is a movement which, apart from religious consideration, is full of interest; for the journey, 800 miles by road, is a longer one in time than the *Mayflower* had to make, and the issue of it must have seemed doubtful to the poor, ignorant, famine-driven adventurers. But it has a religious side which gives it additional interest. Unless we misunderstand our brethren, the Shantung emigrants generally have in their new quarters refused to occupy the empty houses ready built for them in the cities, preferring to build mud huts near their bits of land, and thus form villages of their own. The chief reason for this apparently is to avoid temple taxes, which would be due in the cities. The result is that they are more free from heathen entanglements than they had been in Shantung.

"Other Christian emigrants, though in smaller numbers, connected with the Presbyterian Mission in Shantung, are also there and worship along with our brethren. Our brethren have, amidst the great toils of clearing land and building houses, witnessed for Christ. Over a hundred seem to be inquiring their way to Zion, with their faces turned thitherward, while some have already believed to the saving of their souls. In these circumstances they beg with importunate appeal that we should send a missionary who may gather, lead, employ them.

"Interested as we were in this touching story, there were some considerations which prevented our immediate acquiescence in the proposal to supply an European leader. There was the question whether to deny their request might not be the greatest kindness leading to self-reliance and the growth which attends it.

"Or whether, if a foreign leader was necessary, some sister Mission working near them might not, with more advantage, take charge of them. These considerations we discussed with the brethren both in Shantung and in Shansi, with the result that we came to agree with them in their unanimous conclusion, that the truest wisdom would be to send two missionaries to them as soon as might be.

"It was felt that the journey to Shensi, taking four weeks from Shansi, six from Shantung, to visit at such distances was impracticable without virtually destroying all work done by the missionary in his own province; that, therefore, residence was to be preferred. Further, that loneliness in such circumstances is, on many grave grounds, to be avoided, and that two brethren should be associated together. Lastly, in view of the fact that in Shantung an immense work overwhelms the few that have to face it, while Messrs. Shorrock and Duncan can, though with difficulty, be spared from Tai Youen Foo, we earnestly commend to the Committee that these brethren be associated together and appointed to this work.'

In view of the special features of this appeal, and of the unanimous judgment, not only of the Deputation, but of all the missionaries in Shantung, the Committee felt they ought to take up work in Shensi, and they accordingly directed brethren Shorrocks and Duncan to remove to this province, and they are now engaged in this interesting movement.

The Report of the Deputation throughout is an earnest appeal for reinforcements and extension.

For Shantung they ask for six additional missionaries; four Zenana ladies; enlargement of Mr. Couling's Boarding School from eighteen to sixty boys; of Mr. Whitewright's Training Institution from twenty to sixty students; the establishment of a medical class, with eight native medical students, seven additional paid evangelists, and a subsidy for the employment of twenty men in the slack winter time at a low rate of payment in evangelistic work.

For Shansi, three additional missionaries and four Zenana lady missionaries, while the cost of the opening up the new Shensi Mission will be additional.

With regard to these extensions, the Deputation say:—

"They are the minimum proposals to which our strong testimony concerning the pecuniary strain of our finances reduced the aspirations of the brethren, and do not express *the desirable*, but the absolutely necessary, reinforcements.

"Finally, we have to express our solemn feeling that, requiring a great effort as it may to supply these additional workers and funds, the cause deserves it at our hand.

"The soul or the nation that is without Christ ought to move the vital compassion of every Christian heart. Whatever view may be taken of the inscrutable purposes of God, to give the light of the knowledge of His glory as it beams through the face of Christ is one of our first duties. It is life eternal to know God and Jesus Christ whom God has sent.

"To declare His name was the Saviour's work; to reveal Him is the Spirit's greatest operation. But we are permitted to co-operate with the Blessed Saviour and the ever-working Spirit in proclaiming the Saviour to mankind.

"The enlightenment and salvation of men we must regard as the great work which still engages the heart and the activity of God. The extension of His Kingdom can only be the result of great supernatural activities, working a new creation, raising dead souls, and giving sight to blind hearts. That constant miracle of grace is ever being wrought. We depend on it, and recognise that the conversion of China to the Gospel will be effected only by such colossal and continuous supernatural workings of Divine power. But in this we have one great encouragement. As one has said: 'The Spirit breathes where He lists; but He always lists to breathe where we may find Him; and if we seek the breezy eminence, we shall feel His quickening influence, and catch His freshening bloom.'

"Shall we take our proper share, and, in some real proportion to our numbers and powers, address ourselves to this task?"

The Committee, while sympathising deeply with the views of the Deputation as to the desirability of securing large and prompt reinforcements for the China field, have at the same time to remember the present financial position of the Society before undertaking additional annual expenditure,

amounting to several thousands of pounds. Nor can they forget that they are already deliberately pledged to large and even more urgently needed reinforcements for India, Ceylon, and Africa.

While adopting, therefore, the recommendations of the Deputation, as to enlargement of schools and training institutions, additional native evangelists, and the special education of native Christian medical students, they have felt compelled to hold in suspense the request for additional European missionaries and Zenana agents until, at any rate, such time as they may be able to review the results of the special Centenary appeal now before the Churches,

## THE PAST YEAR'S WORK.

### I.

#### SHANSI PROVINCE.

Our central station in the Shansi Province is

#### TAI YUEN FU.

The Rev. Arthur Sowerby being still at home on furlough, this station has been occupied by the Rev. G. B. Farthing, who reports :—

“The hearts of men in this city are responding to the Gospel, and there are many signs of a living interest which greatly cheer and encourage, and which give glimpses of a coming harvest that will amply repay all past toil and sacrifice.

“That it is Christ who attracts and wins, and no other, is my creed and my experience.”

Referring to the work of preaching in Tai Yuen Fu, Mr. Farthing writes :—

“With what success? Results defy tabulation; we have combated much ignorance and superstition, preached redemption through Christ, pleaded with men individually and personally to yield themselves unto God, shattered, to the best of our abilities, the false hopes to which any of them confessed to be clinging, and pointed to the only true Fount of hope. Have any believed? We do not dare to say no, but we cannot say yes. This work is one that touches the province, and more provinces than this one probably, for here traders and others come and go. One man who entered a street chapel in Hu-pai showed a good knowledge of Gospel facts, and was asked where he had heard the truth. His answer was in the street chapel of Tai Yuen Fu.

“*Preaching and Teaching.*—The Sunday services have been taken alternately by Mr. Duncan and myself. The congregation has differed greatly as far as numbers go. Our register shows as many as fifty, and (once only when the weather was very bad) as few as seven. The ordinary congregation is from twenty-five upwards. Our congregation has several peculiarities: we have no women. Not that we despise them, God forbid; but custom in this prefectural city is very strict. Any woman who wishes to retain her character for respectability would shrink from joining in a mixed assembly. Since the Deputation took this lack so much to heart, I have sincerely tried to arrange for women, but have been unable to do so. It is easy to point out the weakness; more acceptable would it be to tell us how to remedy it. I could do it instantly if I were prepared to wreck the present work for it, but I am not, and prefer to wait until the truth makes free. Meanwhile, we do sorely need several young ladies to teach the women and girls, a work that it is not permitted to us to do. Another peculiarity is the absence from our services



of those in our employ, except where there is interest in the truth. This does not mean they are neglected, but it does mean this, that I would rather be without a congregation than have one made up of those who attend who would never do so if not receiving pay. 'You do not do this in England,' certainly not, because you haven't *the thing* itself. When the congregation consisted wholly of those in employ, as it once did, an atmosphere was created which made success impossible. Success has come since the change. Such a plan as this is only temporary. Our services are not restricted to the Sabbath. We have one daily. Last spring, a few of our people seemed wishful to meet for daily worship, and such a desire had only to be shown to be met. During the spring, summer, and autumn months, Mr. Duncan and I led morning prayers with Scripture exposition, Mr. Duncan taking Ephesians, and after I Cor., whilst I continued my last year's exposition of Mark, and, since completing that book, have been engaged with the Gospel of Matthew. At the expressed wish of the inquirers who attend, this meeting is now held in the evening. Through the year an interest has been manifested in this service which has been quite cheering.

*Opium Work.*—All of whom there was evidence that they for the truth's sake wished to break their bonds we assisted gladly to the utmost of our power. I do not feel any call to be a jailer to all who might be willing to pay a nominal sum and put themselves under our care. Evidence is quite plentiful that the breaking off of opium from any but the highest motive is seldom lasting. The sight or the smell of the baneful drug is fatal to a very large proportion of those who have not, 'for Christ's sweet sake,' thrust it from them. Even the latter find it a hard thing to stand. There is more or less weakness for a long time after the break is made, and opium is just everywhere, with its powerful seductions.

*The Native Christian Church.*—It is with deep thankfulness that I report an addition to our church. Last spring mine was the joy of baptizing three men. All belong to the Chiao Chêng district. All of them broke off opium under treatment from us, two last year, and the third one as late as last January. In some districts opium smokers are looked upon as incurable, and their thorough reform doubted, and hence applications from such for church membership are not received very cordially. Were such views ours, we might as well leave for England at once. So large a proportion of the Shansi people are addicted to opium that our church members must perforce be drawn from their ranks, and, thank God, this fearful bondage is not beyond His power. One of the men baptized had smoked as much as one ounce of opium a day for five years. Another had smoked half an ounce per day, and been a user of the pipe for fifteen years. The third, Kuo Chi Yun, had used opium altogether thirty-two years, and as his craving grew beyond his means to satisfy it by the addition of a larger quantity of the drug, he had for sixteen years dispensed with the pipe and drunk the quantity, thus securing a tremendous addition to the strength.

"There are several applicants for baptism in this district, and in the spring I trust to see our number more than doubled, and I rejoice to say that there seems a prospect of this being our happy lot in future years. Some of our inquirers are robust, godly men—men in whom the gracious change is so apparent that we cannot but marvel and say, 'This is he finger of God.'

*Book Sales and Distribution.*—Our book sales do not reach quite so high a figure as last year, but a larger number of books and tracts have, notwithstanding, been disposed of. Such of the students and others, who crowded into the city during the time of the triennial examination, as deigned us a visit, were presented with a book which would, if read, make them acquainted with the main truths of the Christian religion.

*Country Work.*—The branch of our work which has been most abundantly blessed is that in the district of Chiao Chêng. Things are very encouraging. From Chiao Chêng, as a centre, two other stations in large villages of from 2,000 to 3,000 families have been opened—viz., at Nai Ling and Yang Chu. At Nai Ling there is a gathering day by day of from ten to fourteen for reading of the Scripture and prayer. At Yang Chu, a smaller, but quite as enthusiastic band, who do the same. The daily prayers in Chiao Chêng itself are well attended, and a marked advance, both in Scriptural knowledge and living faith, is visible. At the Sunday service there is an almost regular

congregation of between sixty and seventy. The hall which has been taken by these people for their chapel is the best in the city, with perhaps the exception of the County Magistrates' Hall. May God grant that the field may be as fruitful as the present promise predicts."

### SHIH TIEH.

The Rev. Evan Morgan reports relative to the work of the past year:—

"In spite of trying circumstances, the past has witnessed a forward movement, both at Shih Tieh, and at Hsiao Tien. Not only can we report an increase in the number of attendants at Sunday worship, but, what is of still greater importance, there has also been a step forward in self-support. Past reports could only say that this was the aim; in this report we are glad to say that actual beginnings have been made. True, they are only beginnings, and for that reason may seem insignificant; but successful work must be carried on along these lines; and, for that reason, we are glad that the inquirers and members have taken up the matter. We have gladly witnessed an increase of zeal in individual members to advance the cause of Christ and lead others to Him. Their united efforts will, I trust, be equally successful.

"The congregation at Hsiao Tien collected sufficient money to support an evangelist for three months. They elected one of their own number to do the work. Chang, the elder of the church, was the best man they could have, and he consented to go. At Shih Tieh, likewise, the congregation contributed a sufficiency for nearly half a year; and chose a newly baptized member, Hu, to go forth and preach. He will not work at Shih Tieh, or in the neighbouring villages, but has been sent to occupy a field further off, near the city of Shou Yang. But he has no permanent residence there, his time is spent in travelling and itinerating. When the period of their engagement is over, these two brethren will return to their homes and during the summer months will cultivate their lands. They draw no money from B.M.S.; and I trust the work thus begun will be carried forward on the same lines. I have not thought it best to start new centres by hiring houses with foreign money for this new work. This would only tend to weaken it."

### HSIAO TIEN.

"In the Hsiao Tien Church we have had to discipline several members from one cause or another. Our aim has been, not to cast them away and lose entire hold over them, but try to make them realise their true position and great privileges. Those little clouds broke in blessings, and, at the close of the year, I think we can honestly say there is more zeal and more manifest desire to know the truth. Amongst other causes I must not forget to mention one important factor that has worked towards this end; and this is, the fostering of church socialism. Everyone has been made to feel that they have a part in the Sunday services. Some have the gift of preaching, some of praying. Most have neither, but these can read the hymns, and discharge other such little services. We have endeavoured to make all feel that worship more or less depends on the ministrations of each. Thus, from being regarded as the monopoly of the foreigner, I hope to see a true brotherhood of Jesus, in which each feels it a duty to bear some part to conduce to the success of the whole, and thus lead them 'To grow together, heart with heart, Into a whole where each is part.'

"The attendance at Sunday worship has been larger than the previous year. Of the new additions we only look upon four or five as inquirers. Some of these have regularly attended for nearly two years, but we prefer to keep them and have them well grounded in Christian truth before admitting them to full membership.

"We had the usual class last winter, and several came in for about twenty days. We studied together the subjects outlined by Dr. Bruce in 'The Training of the Twelve.' The afternoons we spent in visiting the villages. All were very willing to join in imparting knowledge as well as receiving it.

"The evangelist, Hsü, had a stroke of paralysis early in the year. This has unfitted him for much active work. We have now just lost his services. He went home to Shantung last November.

"Last September we baptized our first converts at Shih Tieh. The two candidates had given during the three years of probationship full proof of loyalty and sincerity. One of them, Mi, is a native doctor, the other, Hu, is a farmer. The farmer, as I have already said, is out preaching. Mi is doing good work in Shih Tieh, and renders valuable help at our preaching shop. This shop was opened in the spring; we have it open on market days, and thus meet many people from the outlying villages, as well as from the near neighbourhood.

"Three years ago we could hardly gain a hearing in Shih Tieh. To-day it is different; we have a few disciples who are not ashamed to confess their allegiance publicly; many are friendly to us. When we came here first, the people looked upon us as workers of iniquity. A few days ago the head man of the village expressed his conviction 'that the vast operations of mission work in every land could not be of man. "It must be of God." "It is the will of heaven" that they have come to China; I must also join this religion. Thus, though our actual converts be few, the Christian missionary by many methods through good report and evil, is giving rise to a 'climate of opinion' that will eventually bring China to the feet of Christ."

### HSIN-CHEO.

The Rev. Herbert Dixon reports:—

"In Hsin-Chow City we have maintained our Sunday services and general evangelistic work. The attendance on Sundays, however, has shown but little signs of growth in numbers, running commonly from thirty to fifty, according to season and weather. Saturday evening prayer-meeting has been steadily persevered with. Once a month the evangelists have gathered for three days of instruction and reading, and any converts who desired it have gathered with them. We have hoped in this way to systematically educate our more earnest men in the things pertaining to the Kingdom of God. On market days the evangelist (Chao S.S.), has attended at the book shop on the main street and preached and talked to any who came in, while on other days he has visited in rotation the villages within a radius of seven miles from the city.

"Our book shop on the main street has somewhat disappointed us, perhaps largely owing to the difficulty of securing a suitable man as caretaker. The sales, however, have amounted to some 13,000 cash; and as most of the books have been small ones of from 2 to 10 cash each, the total represents a wide distribution of Christian truth.

"Our out-station at Chi Tsun, fifteen miles north-west of the city, has steadily prospered. Five of the converts were baptized last summer. Sunday attendances kept steadily at thirty, but have lately increased to forty. The feeling all around is much more friendly, and amongst the converts there is a spirit of self-help which is encouraging. This year the subscriptions promised amount to 23,000 cash (equal to nearly £4). At the same time, some of them are working quietly amongst their friends, and one result of this is seen in four women who believe in Christ.

"At Ting Hsiang county town, fifteen miles E.N.E., we have succeeded in renting a small but suitable house. At first the district official secretly opposed our getting it; but on a formal application to him, he ordered the landlord to give us immediate possession. On attending there to see patients, the first applicant was the second official of the place.

"Tso Mo market town lies seventeen miles south-west of here, and here our converts and inquirers are endeavouring to support an evangelist and open a place for work. We commenced with a very small shop, but have now secured more commodious premises, with accommodation for ourselves and medical work. Our converts there now number three. One is a small farmer and labourer. He was recently beaten by some of his relatives while engaged in telling others of the Gospel. Another is a professional gambler, who now has to gain his livelihood by more honest means.

"In the summer we had the joy of baptizing ten converts. Our endeavour is not to baptize large numbers, but to baptize only those who seek it, and can offer evidence of new birth, and can give some reason for the hope that is in them. On our part, we do our best to make sure that they have broken with idolatry and opium. There are 'not many

mighty, not many noble' among them. They include a carpenter, paper-hanger, tinker, farmer, carter, labourer, clerik, teacher, &c.

"The main work for this year has been the consolidation of past work in Hsin Chow and Chi Isun, and extension into Ting Hsiang country and Tso Mo district. Our difficulties have lain in lack of suitable agents for evangelists, teachers, shopkeepers, &c. We have to make our tools as we go along."

The Rev. J. J. Turner, who rejoined Mr. Dixon during last year, writes:—

"At Hsin Cheo of late we had been preaching much upon the duty of those who do believe in Christ to confess Him, and thirteen of the inquirers applied for baptism. After careful examination, and in consultation with the native Christians, three of these were requested to wait; the rest we decided to baptize.

"We held a series of special meetings and classes with the Christians and inquirers last week, and on Sunday morning the baptism took place. The chapel was occupied by about fifty men, most of whom are regular attendants either here or at the out-stations. The service was a solemn one, and after an address on the words, 'Behold your King,' the ten men who were anxious to confess themselves His servants and disciples were baptized 'into the name of the Father, and of the Son, and of the Holy Ghost.'

"In the afternoon we met at the table of our Lord—twenty-two of us in all—twenty natives and two foreigners. Not a very large affair! But those natives were all lost in heathen darkness a few years ago, and the two foreigners (Dixon and myself) had worked and struggled over some of them for years; and as the newly-received converts, and the older members, and the missionaries from a distant land knelt together and remembered His dying love who had redeemed them all with His most precious blood, no wonder that all hearts were filled with a deep and solemn joy. Aye! and was there not joy, too, 'in the presence of the angels of God'?"

"Nineteen of that little company are natives of this district. Nearly all of them are doing something for the spread of the Gospel; some of them have already suffered—more, perhaps, than most of us will ever be called upon to suffer—for their Lord.

"As we bowed in solemn adoration before the Lord, the business and the pleasure of this heathen city went on as usual, and in villages all around festivals were being held to heathen gods. We are the only Christian church in a vast district. For miles and miles all round this city the good seed has been sown year after year, often with bitter tears, because of apparent failure. Thank God for the few gathered in! But, oh, that their number might be increased!"

## II.

### SHANTUNG PROVINCE.

Reporting on the work in the Shantung Province, the Rev. J. Percy Bruce, B.A., writes:—

"The following figures give an idea of the work of the Shantung Mission as a whole. Our present missionary force consists of 10 missionaries on the field, and 3 on furlough in England. We are evangelising altogether 14 counties. We have supported by the Society 13 native Christian Chinese evangelists and 4 aided preachers. There are 42 day schools and 208 scholars. This year we have baptized 543 converts, making the total number of church members 1,700. Meeting for worship regularly in 170 stations, we may well thank God and take courage."

### TSING-CHU-FU.

Referring to the condition of the Tsing-Chu-Fu Church, Mr. Bruce reports:—

"There have been 169 baptized. The decrease this year is considerably less than last, so that we show a larger increase in our net total membership. Last year it was 1,050; this year it is 1,176, a net increase of 126.

"Looking at the church as a whole there are signs of vitality. New stations are springing up; Christians in many places are earnest in carrying the Gospel to outsiders. The pastors for the most part are active and earnest. What one would like to see is more thorough spiritual growth in the older members. In my efforts to raise the subscriptions for the Pastors' Fund, I was repeatedly told in different directions, by those who exerted themselves in this matter, that there was no difficulty with Christians whose spiritual life was strong, and that the least difficulty was those recently added to the church. In my talks with the pastors about their experiences in work, they tell me they are most warmly greeted by young Christians, many of those of longer standing having lost much of their early ardour. In fact, the more I see of the inner life of the church, the more I am persuaded of the truth of a remark made to me by Mr. Jones more than a year ago. He said, 'What this church is needing is personal spiritual force.' It is my strong conviction that the church is suffering to-day for lack of a vigorous, prayerful pastorate in earlier years. These six pastors who were ordained last December should have been trained and ready for work five years before. But this could not be. The missionaries were too few. Had it been possible, the early enthusiasm of the young convert, with its mixed motives and strange ignorance, would not have thus simply died away in so many cases but under the watchful tending of pastors would have given place to strong, intelligent zeal, prompting wiser and nobler things. This we are hoping for in the future. It is early yet to speak of any fruits of the new pastors' work. In their first year they feel very like apprentices at their work, realising the difficulty of it most of all. But the earnest and evident joy in work shown by some fill me with hope for the future. We meet once a month in conference and Bible study, when each one tells his experiences since the last meeting. I trust that at these meetings we may stimulate each other to fuller faith and richer life, so that we may all be charged with spiritual force which shall be felt to the extreme limits of the church.

The Rev. R. C. Forsyth, besides attending to all the financial business of the Shantung Mission, superintends the village schools in the absence of Mr. Couling in England, and undertakes a large amount of evangelistic work as well.

Referring to his labours in the county of Lin Chih, he writes:—

"This county lies to the north of this city, about seventeen miles away. I have had an evangelist working in that country all the year. Three new stations are opened for Christian worship, and other places are promising, but are not ripe enough for settlement. In one of the new stations a school is established, the teacher being paid by the Christians themselves.

"I made a tour in the spring and another this autumn, visiting all the stations in the county, endeavouring to stir up the Christians to greater activity, and preaching in every place in the open air to the heathen, besides having services with the Christians. I had the help of the native pastor for this section, Nieh T'ung Yan, who is supported by the native church, and whose services were freely given and were highly appreciated.

"I hope to do more of this kind of work in future as my time will admit. The work is intensely interesting and very encouraging.

"I visited the county town (Lin Chih) several times with Dr. Watson, and while he dispensed medicine to all who came, my evangelist and I, with the help of Pastor Nieh, spoke to the patients who were waiting, and preached to all who would listen, giving books to all who wished to have them. This work is done regularly every month, but I have not time to be personally present on each occasion."

The Rev. C. Spurgeon Medhurst reports good work amongst the soldiers of the Manchu City. He writes :—

*"The Manchus.*—These reside in a permanent camp about two miles north of this city. A real work of grace is leavening this Manchu garrison. Two or three years ago these Manchus were a constant menace to us. None dare venture among them. Native preachers were beaten, and Christian books contemptuously torn or burnt. Dr. and Mrs. Watson first succeeded in impressing the soldiers and their officers by rendering timely medical aid on several occasions. Now the whole spirit of the camp is changed. Six Manchus were baptized in the spring of this year, and I hold a weekly class for them and their comrades. The class was started at the beginning of the year, and the attendance has encouragingly increased. We have gone through the first twelve chapters of the Gospel of Mark together. About twenty Manchus, more or less, regularly attend public service on Sundays, and a number of others are secretly reading Christian books. The book-shop and the museum have had a deep and wide influence on these Manchus.

"I have this year had more inquirers call on me asking for Christian instruction than during any year I have previously spent in China. The work is full of promise."

Referring to the Girls' School started by Mrs. Medhurst, he writes :—

"Last July Mrs. Medhurst started a day school in the city for girls. It was a new venture, and we were uncertain how it would take. Our highest expectations have, however, been realised. The school was opened with five pupils. These have increased to nine, and after the Chinese New Year will probably number fourteen or fifteen. Although the Chinese do not educate their girls, several of our Christians are providing board and lodging for their daughters in the city, that they may have an opportunity of attending the school. The direct Christian influences of the school are already visible in more than one of the girls attending it. The appreciation shown by our church members of this effort to give their daughters some education clearly shows that there is a large field open for work among the women and girls of China when the labourers are forthcoming."

Reporting on the Medical Work in Tsing-Chu-Fu, Dr. Russell Watson writes :—

"I give below a return of cases treated. . .

*Dispensary Out-Patients—*

Male—New .. ..	8,709	
Return visits .. ..	888	
	—	9,532
Female—New .. ..	3,192	
Return visits .. ..	290	
	—	3,482

*Hospital In-Patients—*

Male .. ..	116	
Female .. ..	44	
	—	260
Poisoning cases (chiefly opium)—of these 51 recovered .. ..	..	53
Urgent cases in the country, requiring special journeys to attend .. ..	..	59

Total number of cases .. .. .. 13,396

"Amongst the in-patients many have been with us two and three months. All patients provide their own board while staying in the hospital, consequently only severe illnesses or injuries come to stay. Twenty cases of fracture of the upper or lower limb have been treated; most of these were severe compound fractures. Twenty-nine operations for cataract have been performed. Eyesight was restored in twenty-six of these.

"Daily preaching has been carried on, and suitable books distributed amongst the patients. I am sure much good is being done in this way. Several of the in-patient

on leaving have shown every sign of being true-hearted learners of the doctrine. One man named Pien, a cloth-dyer, and a member of a secret religious sect, who stayed with us last spring for about a month, received the truth while with us. He returned to his home at Tao'K'u, in the county of Lin Chi, thirty miles from here, and became very zealous in preaching the truth as far as he knew it. Many were stirred up by him, and a deputation came from his village to see and hear for themselves what the foreigners had to teach. At present about ten are worshipping every Lord's-day with him in his house. The evangelist and the native pastor Nieh go at times to encourage and instruct them.

"This year, six of the Manchus who attended my Bible-class on Sunday afternoons all last year were baptized. Two of these are men of some rank. The attitude towards us foreigners in the Manchu City has greatly altered from the open hostility of seven years ago. We have now many friends amongst them. This result has been helped forward in large measure by the medical work. Many of the officers are my friends. About a month ago I was called to attend the wife of the Tartar General, and yesterday he paid me a friendly visit."

### CHOU-PING.

Reporting on the work at Chouping during the past year, the Rev. E. C. Nickalls writes:—

"Mr. Jones's return to England necessitated the partition of his district among us. I therefore gave up one county—Chih-chuan—to Mr. Wills, and took over from Mr. Jones the city of Chou-ping with half the county, the county of Chi-hing and half the county of Ching-cheng. For some time previous to Mr. Jones's departure I assisted him in his evangelistic work, and have endeavoured as far as possible to follow his methods.

"The work in Po-shan city is now trying the mettle of all connected with it. The city people, busy at buying and selling, pay little attention to our appeals. Many of the converts have grown cold. We are now turning our attention to the country, and hope the same blessing which has attended the work in the districts north of Chou-ping may follow evangelistic labours in the villages round Po-shan.

"In Chi-tung and Chou-ping counties the work is progressing steadily. All the old stations have been maintained, and one new station has been opened. There are other places where the Christians are desirous to commence regular public worship; but they have been advised to wait until their numbers and knowledge give fair hope of them being able to stand alone. Meanwhile they worship at neighbouring stations.

"In the first moon of the Chinese year a class was held in Chou-ping for all the leaders of stations in the eleven and a half counties worked by the Mission. All the resident missionaries took part in the instruction. This class was too large; so this autumn we have each held classes for the leaders in our own districts. Mr. Harmon's men and mine being in together, we held the classes separately; but we mutually assisted each other in teaching.

"The Gospel has taken a great hold on the people of Shantung. Besides church members connected with the various missions there are three thousand registered inquirers in this province. Shantung is the home of some of China's greatest men, among whom are the sages Confucius and Mencius; it may be that from our midst will arise the leaders in the great religious change which this closing century will probably witness in China."

The Rev. W. A. Wills reports:—

"The work under my special care is the large county of Chih-chuan, which contains a walled city, several important market towns, and 860 villages. Work has been done in many of these places by my evangelist, assisted by voluntary services from the Christian young men of our churches. I have made monthly tours over the ground they have first visited, distributing medicines to such that had received a ticket from them, thus making closer acquaintance with the people. Many who first came to us for medical help only are now coming to learn about the precious Gospel of Jesus Christ. Thirty have come out boldly on the Lord's side, and were baptized by me in the spring. One new church has been

formed, and one new station opened. A school with eighteen boys during the week and twenty-six on Sundays has been established, and entirely supported by themselves. The teacher and four scholars have put on Christ by baptism, and ten others are among our band of inquirers or learners. Besides the support of this school the members have cared for their own poor, provided places of worship, and met all the incidental expenses connected therewith, and have given me in two places a room for my dispensary work. These make at present the centres from which I visit or receive visits from the surrounding villages.

"The Medical and Gospel work in the large mart of Chou-tsun has been carried on during the year with encouragement. Although the rumours and evil reports circulated have kept many away, not a few continue to stand firm, and over twenty attend our evening worship, while a far larger number are at the Sunday services.

"During the year I have seen 2,028 men, 1,199 women, 382 boys, and 175 girls, making a total of 3,784 patients. Many of these have, of course, been seen several times.

"I have been called to 39 cases of poisoning—16 men, 18 women, 2 boys, and 3 girls. Five of these died, being called too late to save life.

The Rev. Frank Harmon writes:—

"While methods are important and require frequent re-adjustment to the varying conditions of the work, I wish to state my most earnest and deepening conviction that *the man, not the method*, is the important factor in the great Mission enterprise. Unless the Spirit of God be in us our labour is but in vain. The Gospel and love, though presented with the best of man's wisdom, will be but foolishness to the hearers.

"The church, which numbered 103 this time last year, now stands at 265. We have lost two members, one by death and one, alas! lapsed into the deadly opium habit. The one who has passed over to the innumerable company was one of our earliest and most earnest Christians. Blind from his birth, he was yet the great support of the station to which he was attached. He died, thank God, with utter confidence in his Saviour, and the first Christian burial ever held in that district was attended by over forty Christians. As one of them said—'Chang Ching sees now.'

"With regard to the *stability* of our members, I can only say that, in accordance with our usual policy, the evangelists are being gradually withdrawn from the church districts to open new work, and that the Christians are doing nearly all their own work, pastoral and evangelistic. It is also a gratifying fact that only two members have absented themselves from Communion service. While speaking of the native church, however, it is but right to say that the observance of the Sabbath is anything but satisfactory, and that, after their reception into the church, the members do not make, as a rule, satisfactory progress in knowledge of Christian truth. I apprehend that the great problems before us are this very matter of the progressive education of Christians, and the question of self-support. With regard to the latter question, I fear the Christians do not even yet spend nearly as much on the Christian religion as they formerly did in the practice of idolatry.

"*The Distribution of Books* is always an important feature in our operations, and has been carried on with the usual vigour and effect. It is increasingly evident that many of the better sort who will not attend a place of 'foreign worship!' will read the books issued by the foreigner, and this field of labour widens with every year the foreigner is in China. In this connection it is gratifying to us as a mission to remember that one of our number—Mr. Richard—has been called to such an honourable post in Shanghai. There can be no doubt of the increasing power of the press in China.

"Medicine has been distributed as usual to many hundreds of sick people. I have myself seen a large number of people and done what common sense and a very limited knowledge would suggest for the alleviation of bodily pain, but I have to acknowledge with much gratitude very efficient help from both Mr. Wills and Mr. Smythe in this matter. Seeing the sick gives us a very ready entrance to many who could not otherwise be reached, and is a very practical proof of the good intentions of the stranger.

"Our main hope lies in *preaching*. To this work the best of our time and strength is



devoted, and we are only solicitous that *this* may be effective. We concede advantages of all kinds to every other form of Christian work, but remain convinced that the preached Word is *the* method of methods, the Divine method.

The Rev. S. B. Drake reports having baptized sixty-five converts. He writes:—

“Twenty-five of these latter belong to the county of Rao Yuan, where I began work not quite three years ago. These, therefore, form the first-fruits of that work, and we accept them with gratitude to God for His blessing.

“The Christians meet at eleven different centres for worship. The rooms in which they meet are provided by themselves, and form centres where many others besides baptized persons hear the Gospel. In most cases persons belonging to several different villages meet at these stations; therefore from them an influence is exerted upon a large district.

“I am happy to state that the Christians are living and working harmoniously together, and seem as earnest as ever to bring their friends and neighbours under the influence of Christian truth.”

The Rev. Francis James reports:—

“I have conducted the examinations of my junior colleagues studying the language managed the persecution cases of the Christians; superintended the city school; distributed 5,000 books and tracts to the students at the Provincial Examination at Chinanfoo (over 10,000 B.A.'s attended to compete for the M.A. degree); have sent suitable Christian books to the officials and leading residents in Chinanfoo; examined candidates for Dr. Watson's medical class and for the city school; have revised and in part re-written my book on 'Domestic Medicine' for the Chinese; written an introduction to the edition of the 'Imperial Decree and Proclamation' on the toleration of Christianity, published by the Mission; prepared three articles on 'The Opium Question' for Dr. Allen's 'Review of the Times'; I have revised several tracts issued by the Mission, and preached in the city and country as opportunity offered. This is a miscellaneous list, and to it may be added another item, 'Sundries,' which, although impossible to represent in an account of work, is one of the most troublesome and time-wasting of all. I am still revising 'A Metrical Version of Selected Psalms,' which, I trust will be of use—especially for educated men and intelligent Christians.”

With regard to Medical Work in Chouping, the Rev. E. C. Smythe reports he has attended to 2,434 male and 1,612 female dispensary cases, 11 hospital in-patients, and 68 poisoning cases. The Chouping Hospital has, however, been opened only eight months. Evangelistic work has also been well maintained:—

“All the patients,” writes Mr. Smythe, “have had the opportunity of hearing the Gospel, and many have received books and tracts. Ching Yang Tien-tzu, a station about 30 li (10 miles) to the west of this city, is visited by an evangelist and myself twice every moon (month) for preaching and dispensing medicine. On Sundays I am always glad to visit country stations for preaching and dispensing. I look forward with much hope to the year just commenced, and pray that much spiritual good may follow both evangelistic and medical work.”

#### THE REV. TIMOTHY RICHARD, SHANGHAI.

During the past year the Committee have consented to the acceptance by the Rev. Timothy Richard of the important post of Secretary to the Society for the Diffusion of Christian and General Knowledge among the Chinese,

rendered vacant by the lamented decease of Dr. Williamson, of Shanghai. Mr. Richard is specially well qualified to undertake the duties of this office, and finds the work congenial and attractive.

Dr. Muirhead, referring to the appointment of Mr. Richard, writes :—

“ We are well assured that Mr. Richard will in this post be a vast blessing to China. His work will doubtless be effectual for the highest and holiest purposes.”

Referring to the past year, Mr. Richard writes :—

“ The year 1891 will be long remembered in China as the year of the riots. Organised efforts were made throughout the Empire, but especially at the seaports and the great inland river ports on the Yangtze, to rouse the indignation of the populace against missions, both Protestant and Roman Catholic, and also against all foreigners, missionary or non-missionary without distinction, instigating them to loot and burn, beat and kill all foreigners if they did not clear out of the land. This has been kept up now for eight months, and we do not feel ourselves out of them yet.

“ The immediate cause was the wide and systematic distribution, during the last two years, of the vilest anti-Christian and anti-foreign literature which history knows of, accusing Christians and foreigners generally of horrible crimes, such as bewitching and kidnapping men, women, and children; of gouging out their eyes, tearing out their hearts, ripping up women, and otherwise mutilating them; while wicked pills are given people which completely dement them and impel them to lose all sense of shame, &c. The different parts of the body are used for making silver artificially, and for making chemicals and bewitching pills. For the practice of these diabolical arts foreigners and Christians are declared to be unfit to live under the same sky as the Chinese—a Chinese way of expressing that they are worthy of death.

“ The serious part of this anti-foreign literature is that it is prepared and circulated by many of the leading mandarins in the Empire, although contrary to all laws, national as well as international, Chinese as well as foreign.

“ The cause of this extraordinary action is given in these anti-foreign books themselves. It is in the growing knowledge the Chinese have that since intercourse between China and the West has been established, foreign nations have greatly profited by trade with China, while China in comparison gained but little and suffers much, and now more and more each year. Therefore, seeing their wealth going abroad, primitive industries falling, her people steeped deeper and deeper in the opium vice, while her teeming millions struggle in vain for the bare necessities of life, many leaders are roused with indignation and desperation, and do all they can to rouse up what they consider the righteous indignation of the people against foreigners of all classes as the cause of their ruin. It somewhat resembles the riots of the mechanics of earlier days against machinery in England. Missionaries are especially hated because of their power with the masses, and because they feel that to become Christians is to begin to become entirely under the control and arts of foreign nations.

“ And there is not one in a thousand, scarcely one in a million, that knows that international intercourse may bring incalculable benefits to them as well as some injuries, if they only study how to get them, and that international intercourse, when rightly used, only brings benefit to all nations. But, alas! China, for want of this knowledge, is driven to mad acts, which threatens the very existence of her independence.

“ Inasmuch as the grave disease which throws China into these convulsions of riots, which are almost fatal to her, is the great dread of the evils of Christianity and Christian civilisation, and almost the complete ignorance of the benefits of these, the specific cure for that, as proved in the history of almost every nation on earth, is enlightenment, or the incalculable value of true Christianity and true Christian principles in all departments of life and among all nations on earth. What injures one injures all: what helps one helps all. God's love is universal. Feeling the great importance of enlightenment on these

lines, I felt I would be helping every mission in North China by editing a daily paper on Christian principles, and so devoted myself cheerfully for a year to this kind of work.

"Now that these riots are so general, the work of a large number of missionaries were brought to a standstill, and estranged feelings which will take a generation to remove will be engendered in many a mission station. In view of this, the importance of more *direct* enlightenment on *special* subjects which a heathen constituency of a daily could not at first appreciate, is very apparent, and the importance of missionaries who were formerly engaged in direct missionary work, now devoting themselves to the removal of those difficulties which now make direct work impossible, is also very apparent. Under these circumstances no branch of mission work can be of greater importance than the work of the Society for the Diffusion of Christian and General Knowledge at the present time in China. It enables me to devote my whole time to meet the special needs of to-day."

## PALESTINE.

**PRINCIPAL STATION:—Nablous.**

<b>SUB-STATIONS</b> ... ..	<b>4</b>
<b>Missionary</b> ... ..	<b>1</b>

During the past year the district of Nablous has suffered greatly from epidemic fever, and Mr. and Mrs. El Karey have, in common with hundreds of others, been attacked. They have also been called to endure a heavy trial in the death of their eldest son, a young man of great promise and devoted piety.

Quite recently the Revs. G. H. Rouse, M.A., of Calcutta; J. J. Doke, of City Road Chapel, Bristol; Principal Witton Davies, B.A., of the Midland College; and S. B. Burton, Esq., of Newcastle-upon-Tyne, have visited Nablous and carefully examined the work carried on by Mr. El Karey. All these brethren bear high testimony to its interesting character, and to the earnest and faithful labours of both Mr. El Karey and his like-minded wife.

Mr. Burton writes:—

"The chapel and schools in Nablous are situate in the Christian quarter, and would be very difficult to find without the help of a guide. The entrance is by a small archway in a very narrow street, and up a short, dark flight of steps into an open yard or court. At the opposite end is a good schoolroom, and another is on the left. The right-hand side of the court is taken up by the apartments of the caretaker and an assistant teacher, and a room is reserved for the use of country members and friends whose business may occasionally detain them for a night; they bring their own bed and food, and thus are not compelled to go to an inn.

"A flight of steps ascending from the court leads to the chapel, which extends over one of the schools, the caretaker's room, and part of the court. It is a lofty, cool, well-lighted hall, 35 ft. by 22 ft., with arched ceiling of the usual Palestine type, and seated with open benches. At one end is a continuation of the hall, but 12 ft. wide only, the floor being raised 3 ft. or so above the hall floor, and contains the baptistery and rostrum for the preacher. A harmonium, the gift of a Scotch friend of the Mission, completes the furniture of the sanctuary. A continuation of the outside staircase leads to the usual flat roof. The first service on Sunday was at 8.30 a.m., in Arabic, of course. The congregation consisted of sixty-five persons, including some half-dozen children and a goodly proportion of young men. The sexes sat apart; the men, as is the custom throughout the East, wore

the fez during service, and many of the women wore white cotton robes, a portion of which is brought over the head, and serves for a veil."

With regard to school work Mr. Burton reports:—

"A leading feature of the work here is education in the day-schools, principally among the girls of Mohammedan families. The studies are of an elementary character only, the Bible being the principal reading-book, and is in use about half of the school hours, and instruction is also given in household duties. Large portions of the text are learned by heart, and recently this has led to some difficulty, as the girls were often heard repeating the Scriptures in the streets, giving great offence to the Moslem population, and opposition became quite strong, and there was fear for a time of the school being closed.

"Time is not taken up, as in the majority of Eastern mission-schools, in teaching English.

"From four to five thousand girls have passed through the schools, and some of those now in attendance are daughters of former scholars. This happens in a few years owing to early marriages, and in almost all schools a number of girls are betrothed, and only leave to become wives. The head teacher is a native, and received her training at the British Syrian schools at Beyrout. At present the boys' school is not in operation. There are two stations for evangelistic work, one being at Samaria."

Mr. Burton concludes a very interesting report by saying:—

"While in the East I endeavoured to see missionary work in operation as much as possible, and in Cairo and up the Nile, in Jerusalem, Nablous, Nazareth, Tiberias, Damascus, Beyrout, Smyrna, Constantinople, and other places; and I have no hesitation whatever in saying that nowhere among them is there better or more valuable work done for the cost incurred by our Palestine station, and, if the funds at our disposal permitted. I should be glad to see a medical missionary sent to Mr. El Karey's assistance; one could be obtained from Beyrout, I believe, for £100 per annum. At present there is no qualified medical man in Nablous, and, riding as a missionary does (they cover as much ground in three days as a tourist does in a week), it takes three days to reach Beyrout, a fact that ought to speak for itself.

"One has often heard that converts of missions are chiefly those who obtain, or hope to do so, pecuniary benefit from them in the shape of employment or charity. Such is not the case here, certainly, there being only one member of the church employed by Mr. El Karey in any way whatsoever."

## Western Missions.

### AFRICA.

#### PRINCIPAL STATIONS ON THE LOWER CONGO:—

Underhill (Tunduba), Wathen (Ngombe), and San Salvador.

#### PRINCIPAL STATIONS ON THE UPPER CONGO:—

Arthington (Stanley Pool), Bolobo (Liverpool), Lukolela, Munsembi, and Bopoto.

Missionaries (4 in England) ... .. 26

### UPPER AND LOWER CONGO RIVER.

THE REV. PERCY E. COMBER.

With the closing year comes the sad news of the death of the Rev. Percy E. Comber, at Wathen Station, on January 22nd, after a brief attack of malarial fever.

Little more than a year ago he laid his young wife to rest by the shores of the great Congo River, and wrote: "More than half my life seems to have left me; but He knows best, and I would not murmur."

Thus has passed to rest and reward the last of the Comber family. His two brothers, his only sister, his own wife, and his brother's wife have all died in the service of Christ in Africa.

Mr. Percy Comber's own words, written only recently, reveal his rare consecration:—

"As I think of the dear ones now with the Saviour, I seem to feel in a very solemn way bound to Africa. Their graves seem to be speechful, and to bid me gird up my loins and work while it is day. What a sublime privilege it is to be allowed to carry on this Congo Mission work! Words can never tell how greatly I rejoice in it."

To know Percy Comber was to love him. He has left behind him the blessed memory of a devoted life, and will long live in the grateful memories and affections of the peoples he loved so well and served so faithfully.

The Committee specially commend to prayerful sympathy the bereaved father, now in California, who so willingly has given up his best to the evangelisation of dark Africa, "counting it," in his own words, "high honour and glorious privilege to have such children."

In the beautiful words of one who knew him well:—

"From our side, the side of the blank, and the silence, and the cold grave, this loss is very sad. But if 'we have not followed cunningly devised fables' there is another side, bright with the light of God's face, musical with Heaven's harmonies, glad with the energy of perfect service, and the peace of an Eternal Home. Nor on this side is it all loss. When the alabaster box was broken the house was filled with the odour of the ointment; and though the last of the Combers has fallen, the stimulating fragrance of their sacrifice will steal all round the world."

## THE WORK OF THE YEAR.

The Committee are thankful to report that the new up-river Congo steamer, the *Goodwill*, packed in sections, has safely reached the Lower Congo. Mr. Grenfell writes:—

"If the transport of the *Goodwill* to Stanley Pool goes on without difficulty, and with fair speed, Mr. Jefferd may be set free from Stanley Pool with a view to his going to Bolobo, releasing Mr. Glennie, and then Mr. Ernest Hughes might relieve Mr. Stapleton from Monsempi. If Mr. Field leaves us in May, which seems most probable, there will be another gap in addition to the one just created by the death of dear Comber. Mr. Darby is still unable to go forward for want of a colleague. Our need, therefore, for further and immediate reinforcements is most urgent. I do most earnestly hope help will be sent at once."

Mr. Darby, also pleading urgently for immediate help, writes:—

"I hope friends at home understand our pressing need. There are several brethren out here waiting to be relieved, but there is no one to relieve them. Messrs. Forfeitt, White, Glennie, Stapleton, and Scrivener all ought to take furlough; they all need it. As soon as Mr. Oram reaches Bopoto Mr. Forfeitt will go home; and Mr. White ought also to leave

at once; his state of health demands it. Cannot three or four new missionaries be sent at once?

"I am longing to get settled down at my station; but unless we can get reinforcements it will be twelve months at least before we can make a definite onward move."

Mr. Grenfell, as has been already stated, has accepted a temporary commission from King Leopold of Belgium, on behalf of the Congo Free State, to visit the South, and, in company with a duly accredited Commissioner representing the Portuguese Government, settle the delimitation of the southern frontier of the Congo kingdom.

This special work may involve a period of from four to six months; but in view of the great importance of the negotiation and of the singular capacity of Mr. Grenfell for the post, the Committee felt they ought not to withhold their sanction to his acceptance of the King's request. It need scarcely be stated that all the expenses connected with the execution of this commission will be met by the Government of the Congo Free State.

By the last advices from the Congo Mr. Grenfell was still at Underhill awaiting the arrival of the Portuguese Commissioner.

During the past year the Committee of Reference on the Congo has been enlarged. It now consists of the Rev. George Grenfell (Chairman), the Rev. J. Lawson Forfeitt, of Underhill (or acting missionary in charge of Underhill), Secretary; the Revs. W. H. Bentley, J. H. Weeks, A. E. Scrivener, T. Lewis, and R. D. Darby.

With regard to Mr. Lawson Forfeitt, it should be stated that on his arrival in Africa, in 1889, he was nominated by his colleagues as the Legal Representative of the Mission to the Congo Free State Government. His Majesty King Leopold was pleased to signify his approval of the same, and the necessary registration was accordingly made in the Bureau of the Central Government at Brussels.

### OUR SPHERE OF WORK.

With regard to our sphere of work in the Central Congo region, the Rev. George Grenfell writes:—

"The Swedish Mission occupies the district which lies to the north of the cataracts. The A.B.M.U. and ourselves work, approximately, at alternate points to the south of the cataracts, and also during the first half of the main stream of the Upper Congo onward from Stanley Pool. Bishop Taylor, of the American Episcopal Methodists, and the American Presbyterian (Southern), regard the Kasai and its affluents as their special field. The Congo Balolo Mission has settled on the Lulonga and purpose occupying the Juapa, the two principal rivers that drain the far-reaching Balolo territory. This leaves the north-eastern line, that which was indicated at the very outset by Mr. Arthington, to ourselves. Roughly speaking, our present disposition is as follows:—One hundred miles north-east from the mouth of the river is our first station, Underhill; our second, at San

Salvador, is about 180 miles due east from the same point. Our next station is at Wathen, about 160 miles N.E. from Underhill, and our Arthington Station, which is at the head of the cataracts, and where the up-river navigation commences, is some eighty miles beyond in the same direction. Then, following along the main stream beyond Stanley Pool, on the same compass course, after travelling nearly two hundred miles, we come to Bolobo; Lokolele is one hundred miles still farther; Munsembi is two hundred miles beyond Lokolele; and Bopoto yet another two hundred miles, and is the most advanced of all mission posts towards the interior. Our next move is somewhat uncertain. We are hoping we shall be able to take another step forward in the direction Mr. Arthington indicated when he gave us the money for the founding of the Mission towards Lake Albert and the Nile.

"The staff for the working of these stations is distributed as follows:—

"*San Salvador*.—Mr. and Messrs. Lewis, Mr. and Mrs. Graham, Mr. and Mrs. Phillips.

"*Underhill*.—Mr. J. Lawson Forfeitt, F.R.G.S. (in England), Mr. and Mrs. John Pinnock, Mr. J. A. Fuller.

"*Wathen*.—Mr. and Mrs. Bentley, Mr. Philip Davies, B.A., Mr. and Mrs. George Cameron.

"*Arthington*.—Mr. and Mrs. J. L. Roger (in England), Mr. S. A. Gordon, Mr. F. A. Jefferd.

"*Bolobo*.—Mr. R. V. Glennie, Mr. and Mrs. Grenfell, Mr. Ernest Hughes (*en route* for Congo), Mr. and Mrs. Harrison (ss. *Peace*).

"*Lokolele*.—Mr. A. E. Scrivener, Mr. James Clark (in England), Mr. J. S. Whitehead.

"*Munsembi*.—Mr. and Mrs. J. H. Weeks, Mr. Stapleton.

"*Bopoto*.—Mr. F. R. Oram, Mr. W. L. Forfeitt, Mr. H. White, Mr. W. P. Balfern.

"New station, not yet settled.—Mr. and Mrs. Darby."

"Our four up-river stations have been planted at what we believe to be the most important coigns of vantage available, and among people of three distinct languages. We are therefore now engaged in reducing these three different languages to writing as a preliminary to mission work. This is slow and tedious, and calls for men of special linguistic ability, but the work is being done."

### THE NATIVE CHURCH.

With regard to the important question of the evangelisation of Africa by her own sons, Mr. Grenfell writes:—

"It is quite plain to us who are engaged in the work that Central Africa is not to be evangelised by white men; too many of the conditions of life are against us. The European cannot make his home there as he does in South Africa, or on the highlands of the east coast, or even at the extreme north; and we increasingly feel that the greater part of the burden will have to fall upon the people of the country themselves. Happily, the natives are responding right nobly to the responsibilities laid upon them by their Master; and their readiness to witness concerning Him is one of the most encouraging features of our work. Their testimony is often very elementary and crude, but God is being glorified thereby, and, seeing that He is making such use of His servants, we feel we are pursuing the right policy in locating ourselves in the most important centres that are available, and in looking to Him to raise up messengers who, through the gracious influences of the Holy Spirit, shall be enabled to carry on the work in detail. We do not advocate the maintenance of native evangelists by the European churches, for we feel it is wiser to throw the burden upon the native churches; for though it may mean less apparent progress, we feel sure we are on right lines. Just so long as we bolstered up the native church at Cameroons they were dependent upon us, but when the Germans stepped in and they had to depend upon themselves, they developed a resourcefulness and an ability that most surprised those who knew them best. And not only have they been able to stand alone, but they have so progressed that they have just completed their fifth new chapel since the fostering care of the English churches was withdrawn."

Good work is already being done by the native church at San Salvador as reported in the following letter from the Rev. Thomas Lewis :—

“The members of the native church regularly visit a number of towns every Sunday morning, and each one visits the same place weekly. This we consider to be of great importance, for unless there be constant and persistent teaching of the Word of God we cannot expect great results. We also believe that this work of the native Christians ought to be encouraged and rendered as efficient as possible, and with this end in view Mr. Phillips has a class on Saturday evenings to prepare them for their Sunday work in the towns. This class has been very useful, and we hope it will be a great blessing in our work in the future. Since Mr. Phillips's return from the coast we have made some alterations in our plan of Sunday work. Instead of both taking a service in the station each Lord's-day, one of us takes charge of both services and the Sunday-school, while the other goes along with one of the native workers to his sphere of labour. We change about every other Sunday, and we are thus in a position to know what work is being done. We have not yet visited all the places, but are very pleased with what we have seen. In one or two places there is a very decided change in the people, and four or five have applied for baptism, and in a month or two we hope to number them among us.

“For the past three or four months the church here has been discussing the advisability of sending a teacher to settle in a town further inland, and now that they have arrived at a definite decision we are anxious to let you know of it. Until this year the church has supported a native evangelist, and he visited the towns near San Salvador. Now that most of these towns are regularly visited by other members, they think it better to make a change in their plan and support a teacher who will settle in a suitable town in a district north-east of us. At the church meeting they invited Nlekai to take this position, and he has accepted it. The next thing is to choose the most suitable place. For this purpose they have asked Matoko to go with Nlekai through the district and see the people, and make arrangements with those who seem most anxious to obtain a teacher. We purposely let the two brethren go unaccompanied by a white man, so that the people in the district may not expect a white man to go and settle in their town, and also we want it to be a church work, pure and simple. The friends here have taken it up very heartily, and we have no doubt but that God's blessing will abundantly follow this work. It is hoped that the work will be commenced in January. The district proposed is about two days' journey (one day for a native and fast walker) from our station.”

The following letters from the native Congo churches at San Salvador and Wathen indicate strikingly the power of the Gospel over a people that but a few years ago were utterly ignorant of the Saviour, and steeped in sin and selfishness :—

“San Salvador Station, B.M.S.,

“Congo River, S.W. Africa,

“December 30th, 1891.

“DEAR SIR,—As a church here we feel very thankful that the Gospel has come to our country. Since it came to us it has done us much good and made us very happy, so we thought we would like very much to give something to help you to send out more missionaries to take the light of the Gospel to those that are in benighted lands like ours. Therefore we heartily made a collection, and collected a sum of £33 14s. 3d.

“Kivitidi and I sent it, on behalf of the church. Do accept it as our thankoffering to your *Centenary Fund* of the Baptist Missionary Society.

“We are, on behalf of the Church,

“To A. H. Baynes, Esq.”

“KIVITIDI, }  
“NLEKAI, } Deacons.

“Wathen Station, B.M.S., Congo River,  
“December, 1891.

“MY DEAR MR. BAYNES,—We heard that next year is the hundred years' birthday of the B.M.S., and that people are putting money together for the B.M.S., so we all, boys



and girls, put this little money together, and send £15 18s. 6d. to you for the birthday of the B.M.S., to let you know that we thank God very much for all that He has done for us through the B.M.S., and we hope that God will give you power to do His work and send missionaries out to all people and tell them about Him.

"I must tell you a little about our work. You know that at Ngombe we cannot get any people to preach to, except the schoolboys and girls, and also to the workpeople; so we sometimes go into the towns and preach to the people about the love of Jesus Christ; and sometimes when the people come together, some will listen good to the teacher and take all in his heart, and some will listen and find a fault with God—that is, they say, Why does God let us die if He loves us, and if God loves us, why does He let Satan tempt us? But we tell them all we can to make them believe that God loves us, and that He wishes us to turn our hearts to Him.

"I hope that our friends will not forget to pray to God for this work in Congo, because we know that God is doing His work among the people here, and I am glad to say that some people are wishing to be God's people, and give themselves to Him now. We all send you our compliments.—Yours respectfully,

"To A. H. Baynes, Esq."

"MANTANTU, DUNDULU, NLEMVO.

Special Centenary contributions have also been received from Lukolela and Underhill stations, the spontaneous gifts of the Congo peoples.

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## THE LOWER CONGO. SAN SALVADOR.

From San Salvador station the Rev. Thomas Lewis reports:—

"During the past twelvemonth seven people have made a public profession of faith in Christ in baptism, and we find several more who are seemingly in earnest about their souls, and who will join the ranks shortly. Four of our church members have been called away 'to be with Christ,' but left behind them a living testimony to the power of the Gospel of Christ. We miss them in our little church, but do not mourn, for it is no small relief to be free from pain and sin and to enjoy the full liberty of the better land.

"Special attention has been paid to the important work of teaching native Christians. We look to them to do the greatest part of the work in the neighbouring towns; and it is of the first importance to give them as much teaching as possible. All the members meet once a week for Bible instruction. Just now we are taking Paul's Epistles. Mr. Phillips takes the workers every Saturday evening; and in this class they prepare their special subjects bearing on the teaching on the following day. These men—about ten in number—go to their appointed towns every Sunday morning, and they gather the people together for a service. Most of the towns around us are regularly visited in this way, and I have been very much struck with the influence these workers have in their respective spheres. Mr. Phillips and I take the services and schools on the station every other Sunday; and when one is doing the home work, the other goes to visit the places worked by the members. Thus we are able to keep all the towns under systematic supervision.

"After much prayer and consideration the church is now making arrangements to establish a station in a town two days to N.E. of us, and they have chosen Niekai to be a settled teacher there. This is purely a church work, and all the expenses will be paid by them. We hope the teacher will settle there in about a month's time. The members have contributed for evangelistic work during the year over 170 dollars. In addition to this, their regular contribution, they have this year shown their gratitude and love by sending home over £38 for the Centenary Fund. They are all poor, but they take very well to the lesson of giving.

"Neither have our schools been neglected. Unfortunately the country for the past few

months has experienced a great scarcity of food, and we were obliged to send away most of our school boarders; but the school has been kept on every day for the boys, who attend daily. The girls' school is still in a prosperous condition, and now that Mrs. Phillips and Mrs. Graham have been obliged to return to England, my wife has her hands quite full with her school of seventy girls, and also the women's classes."

The Rev. H. Ross Phillips reports the death of one of the San Salvador native Christians in the following letter:—

"We have recently lost one of our members by death. Her last hours were exceedingly peaceful, and she left a very decided testimony behind her.

"I baptized Nzumba in May, 1888. At the time of her baptism we noticed how quiet and unobtrusive she was, rather a contrast to the self-assertion of many of the women. These characteristics have marked her life ever since. About three weeks ago she was taken ill, and, during her illness, suffered a great deal with severe ulceration of the throat. At the beginning of last week it became evident that she was passing away, and the women of the town gathered round to show their sympathy. Mrs. Graham and Mrs. Phillips went in to see her day after day, and she was able to converse with them intelligently. Two days before she died she told those around her that she knew she was dying, and then divided her little possessions among her various friends; after she had done this she turned to all the women who were sitting round, and said:—'Now I have done with all these things, everything is settled, and I am just ready and waiting to die. I am not afraid, because Jesus is my Saviour and my only hope, and He is soon coming to take me to be with Him in heaven.' This little incident happened when none of us were there, and what she said was quite spontaneous on her part; we did not hear of it until the next day.

"The day before she died Mrs. Graham and Mrs. Phillips saw her, and again, at their request, she told those round her how she was not afraid to die, and urged them to prepare for the time when they would have to leave this world. When she had finished, she turned to Nlekai, who was standing by, and said, 'Pray for me and for all these'; and there, in the native hut, kneeling round the dying one, earnest prayer was offered that she might be strengthened, and her words might be blessed to those around. It was such a touching scene that all present were unable to refrain from weeping. Again, is it true, 'she being dead yet speaketh,' for in two instances, at any rate, concern was aroused by these things? A definite and clear testimony like this is all the more important when we remember how the natives dread death, and never think or speak of it however bad they may be, but always persuade themselves they will get better. Our Congo Mission a failure? Do our beloved brethren, Comber and Hartland, our noble pioneers, think so as they welcome these first-fruits in the better land? Verily, no, but there is rejoicing as these sheaves are gathered in."

### UNDERHILL STATION

Since the departure of the Rev. J. Lawson Forfeitt for much-needed rest and change in England, Mr. R. H. C. Graham, of San Salvador, has taken over temporary charge of Underhill Station, and discharged the numerous and important duties of this responsible post. He has been ably seconded by Mr. Pinnock, who has rendered specially valuable help, and Mr. J. J. Fuller has been transferred from San Salvador to Underhill, with a view to render further assistance.

Mr. Lawson Forfeitt reports:—

"Much of the time and strength of the brethren at Underhill is taken up with the important work connected with the necessary business of the Mission, transport, &c.,

the missionary-in-charge acting as local secretary, and being also the legal representative of the Mission to the Congo Free State Government. We are thankful to be able to report that the Sunday services on the station have been well attended; and on week nights, as opportunity has offered, very interesting meetings have been held with the large numbers of native porters engaged in transport work. Similar services have also been conducted on Sunday afternoons at the riverside trading factories near Underhill, our native helpers, Luzemba and others, rendering valuable assistance in this branch of work.

"During the year we have had the joy of baptizing and receiving into fellowship one native convert, and we believe that a work of grace is going on in the hearts of some of our personal boys and workpeople. One of my boys with whom I spoke earnestly after the baptismal service said, with a full heart, 'I cannot say much with my mouth, but I feel thankful in my heart for Jesus' love to me, and I will try to please Him.' One cannot but feel that this lad is 'not far from the kingdom.'

"One of the great evils we have to contend with especially on the Lower River is the terrible curse of the drink traffic.

"The Sunday services for the English-speaking coloured employes engaged in the construction of the Congo Railway at Matadi, which were commenced by my colleague, Mr. Pinnock, are now carried on by our brethren of the American Baptist Missionary Union, they having opened a place at Matadi for the convenience of their transport. But we still take a deep interest in these men, and have obtained from friends in England from time to time an excellent variety of religious literature—Scripture portions, text cards, magazines, papers, tracts, &c.—which have been most thankfully received, and have proved of great value. We have also had the pleasure of ordering from England for some of the men a number of Bibles and hymn-books, for which, of course, they have paid full price. Many West Coast workmen from Cameroons, Lagos, Accra, Sierra Leone, &c., are also employed by the Free State Government and traders on the Lower River, some of them being earnest Christians and members of native churches in the districts from which they come.

"The officers and sailors on board the English, German, French, and Portuguese steamers coming into the river are also remembered, and we cannot doubt that good will result from the circulation of pure and healthy literature which Christian friends at home so generously supply."

### WATHEN STATION.

The work at Wathen Station will suffer much by the lamented death of Mr. Percy Comber, who devoted himself, with whole-hearted earnestness, to evangelistic preaching and school teaching.

Probably, by the time this Report is published, Mr. and Mrs. Holman Bentley will be in England seeking much-needed rest and change, leaving at the station the Rev. Philip Davies, B.A., and the Rev. George and Mrs. Cameron.

Mr. Davies has given himself argely to itinerant evangelistic work in the country round about Wathen.

Reporting on one such recent journey, Mr. Davies writes:—

"I descended first through a wood, and then had a level walk of a mile or two along the top of the cliffs, having magnificent views of the river 200 or 300 feet below; then down the face of the cliff by a path more like the ruined staircase of a gigantic castle than anything else; then across the river by canoe, having fine views of the cliffs (worthy of the seashore) and waterfalls of three or four tributaries literally falling into the Congo. Arrived at the North Bank a climb of about 1,000 feet awaited me. At one point

the path passes over the face of an enormous rock about 15 feet high at an angle of 45 degrees; up this one has to be hauled by a rope. With an hour or two of work, a ladder could easily be made, but the ferrymen, I think, find it a convenient toll bar, as no one can get up it unless someone is above to throw down the rope. The river is at very few points easy of access, at a few more one can just manage to get up and down, but usually it is quite impossible to do so. That night I stayed at Mpaka Mbelo, and though there were not many people, I had a good fireside talk in the evening with the chief and a few others. The next day I went on to Mbelo, a larger town than most, and had a very good time, staying a second day on invitation. I had a good talk each evening—conversation I mean, not address—with the chief and a number of others round a fire. Soon after sunset a fire is very agreeable in the open air, and the natives feel much more at home that way. I noticed again what I have often noticed before, that the men and boys are more manly and energetic at the riverside than in the inland towns. The fisheries and ferries provide the men and boys with daily occupation, and soon after daybreak all are off to the river, returning towards evening. I had a crowd of youngsters about me whenever I walked about the rather scattered town, behaving in the most enthusiastically friendly way.”

## THE UPPER CONGO RIVER.

### ARTINGTON STATION, STANLEY POOL.

From Stanley Pool, Mr. S. C. Gordon reports:—

“The year 1891 has, indeed, been full of blessing. Looking back we can see clearly the hand of our gracious Father, and in looking forward our hearts are full of hopeful expectation.

“During the last few months I have been alone, Mr. Balfern being on his way to Popoto to relieve brother White, who urgently needs rest and change in England.

“Thank God, a really good work of grace is going on here amongst our boys. Three or four have come to me of late and have informed me that they had decided for Christ, and are determined to follow Him. One or two have given unmistakable signs of a change of heart, and we wait to see the fruit which they shall produce. ‘There is a sound as of ‘abundance of rain.’ God, I am sure, is working now in a way that even our dull eyes can see, in opening up this country to the light. Africa is moving, and you will soon get tidings from this land, no longer of hope deferred, but of triumph.”

### BOLOBO!

The Rev. R. Glennie reports from Bolobo:—

“The work of building being of course our principal one at this stage of our station, I report first on it. During the year, and with a gradually diminishing staff, the preparations for Mr. Grenfell’s house have been going on steadily, and, ere he returns, I hope to have everything ready for the work of construction. Mr. Harrison’s house has been re-roofed, and three workmen’s houses built. The other houses, being of temporary nature, have required a good deal of attention. Mr. Field’s house was finished early in the year, and frame-houses for the new station were made. A road was made at the back for native use, the schoolboys making it. About five acres were planted with madioca, and large fruit and vegetable gardens have been in progress. We now have over a hundred coffee trees, about thirty-five ‘sour-sops,’ some of which are in full fruition. We have over five hundred plantain and banana palms, about a hundred pawpaw, a few guavas, mangoes, nsafu, sweet potatoes, maize, and yams. English vegetables, for some reason or other, do not take kindly to Bolobo soil. But we have a large number of purely African fruits and vegetables. We tried rice and dhurra, but these were not very successful.

“During the last rains we had a daily service in English for the coast men, and Kibang for the natives, while on Sundays we also had the address translated into Kongó to reach yet others.

"When the dry season came we found it to be too cold in our open chapel to continue these morning services, but instead I began, or rather resumed, the evening service, using only Kibangi. We have reviewed the opening chapters of Genesis, the lives of Noah, Abraham, Joseph, Moses, Gideon, Samson, Saul, David, Solomon, Jonah, and we also had a look at the Book of Job. We are now following the early Church in its life and polity and struggles. In this time I translated freely the Gospel of Matthew, but I regard it as yet more as a lesson-book than a permanent attempt at the translation. Still, with my increasing knowledge of the genius of the language, I hope to make it worthy of type ere I leave Congo. In the matter of the children being able to follow the lessons of the evening, I have had most gratifying proofs that they follow carefully, in the papers on the opening chapters of Genesis, on the life of Samson and David, the first mentioned being exceptionally good. In the regular routine of school we have had several classes, of which, if I were not to be tedious, I would give a full account. In mental arithmetic all classes show very well, perhaps due to their inherited trading faculty. With regard to hymns and hymn-singing they are certainly far in advance of the children at home, who have been beyond reach of the Sunday-school until the last three or four years. Most of them have learned the hymns by rote, but they sing them very well indeed. By the way, we had the pleasure of discovering three new translators of hymns a little time ago, and I have received from them five hymns, one of them being a little gem. All were made from the Congo translations by senior class boys. These same boys have given evidence that our labour and teaching are not in vain, and after a little more instruction they will, I have no doubt, ask to be admitted into the number of those who follow the Master fully."

Mr. F. C. Harrison, who has charge of the s.s. *Peace*, writes:—

"Work waits to be done on all hands, fields are white, but the labourers so few. We constantly pray that the Master Himself will thrust out more labourers. All is encouraging here."

### LUKOLELA.

The Rev. A. E. Scrivener sends the following account of the formation of a Christian church at this distant station:—

"On Sunday last, January 3rd, a Christian church was founded here. After much thought and prayer, and examination of the converts, we decided to baptize six on the first Sunday in the year. We spent a very happy day, by far the happiest I have spent at Lukolela yet. Early in the morning a meeting was held for the candidates when Mr. Whitehead gave them further encouragement and instruction. After breakfast our usual Sunday morning service was held in our school-room, which was packed with a very attentive congregation. In the afternoon, after a prayer-meeting with the candidates, a move was made to the first town, and an attempt made to hold a meeting. The folk were, however, very apathetic, and refused to congregate. Returning to the station in the cool of the evening, we repaired to the beach for the baptismal service. One of the chiefs, Eyoka Eyulambukwa was present, with over sixty of his people, to witness the ceremony. A translation of the hymn, 'Down in the valley with my Saviour I would go,' was sung and prayer offered. Then followed a reading of suitable passages from the Scriptures, and a short explanation of the rite. Then, one by one, the six lads, in very plain and simple language, gave their testimony and their reasons for wishing to be baptized. Amidst a very impressive silence, one by one, there followed the Saviour through the waters of baptism. It was easy to see how thoroughly they enjoyed the service. The silence observed by the crowd was very remarkable, and we cannot but think that many were impressed by what they saw and heard. In the evening we met again. Mr. Whitehead, myself, Luzala (my Congo boy, who was baptized at Tunduwa in 1889), and the six Lukolela youths. We formed ourselves into a church, praying, as we joined hands, for that Divine help so necessary to our usefulness and existence. The Lord's Supper followed, when again we

realised God's presence and blessing. All through the day we were wondrously helped by God. Nothing occurred to mar any of the proceedings, some of which were so strange to the poor benighted folk here.

"Ten other boys and one workman have professed faith in Christ. Of these some are very young, and others perhaps know little of what they do. After careful examination we hope, in the course of perhaps two months, to baptize some others. We shall proceed with great care.

"Thus God has blessed His work at Lukolela. One of the boys was Mr. Michael Richards' boy, and had been in the Mission almost from its commencement. Another is a lad recently ransomed from slavery. He remembers having changed owners some ten or twelve times. When far away in Balolo land, he thought much about the earth and sky, and wondered who made them. He believes that in all his wanderings he was led by God, and rejoices that now he is living with us, where he can learn of Him for whom he was once blindly groping. Three of the lads are slaves of men in the first town, and will probably have to experience persecution. We need your prayers that in these 'early days of Christianity' at Lukolela all we do may be done under the Spirit's guidance.

"With these Christian youths our work in the towns is easier. At our meetings one or two will frequently volunteer to speak, and very earnestly do they plead with their countrymen to believe in Jesus. Their testimony cannot fail to awaken inquiry."

### MONSEMBI.

At Monsembi brethren Weeks and Stapleton are at work. With regard to the selection of this station Mr. Stapleton sends the following statement in reply to many inquiries he and Mr. Weeks have received as to *why a district beyond Upoto was not chosen for a new station rather than one below it.*

"In quest of a new station," Mr. Stapleton writes :—

"We started from Bolobo, hoping to settle at Lulanga. Reaching this place, we found it a town of three thousand inhabitants, the people speaking a miserable *patois* of Kilolo and Kibangi. The headquarters of the Congo Balolo Mission being but thirty miles off we decided to talk over the matter of settling with Mr. McKittrick. We gave him our opinion that he ought to open work at Lulanga—anyhow, deciding we could not go there. He has since sent a missionary to occupy the place. Being thus free, and having the whole river before us, we decided to thoroughly investigate the towns on both banks between Lulanga and Bpoto. We landed at every town of any importance, and after calling on our friends at Bpoto steamed on as far as the mouth of the Loika River. We then turned about, having decided to settle midway between Lulanga and Bangala. Now for our seasons.

"1st. It seemed to us highly desirable that in a mission-field such as this, where the cost of transport bulks so largely in the yearly expenditure, other things being equal, our stations should be placed as near our base as possible.

"2nd. Why should such a large tribe as the Bangala, inhabiting one hundred and fifty miles of the river bank, be left for a people, inferior to them in every respect, some two or three hundred miles further on? Is it not to evangelise the people of the Congo Free State, working our way steadily onward to the more remote peoples? Two men on a station will never effectually work more than a hundred miles of river bank. A Protestant mission station every hundred miles seems to me the desideratum for working the Upper Congo. By settling here we helped to fill up the huge gap of four hundred miles between Lulanga and Bpoto.

"A comparison of peoples shows the advantage all on the side of the Bangala. They are, by unanimous consent, the finest people on the river—athletic, intelligent, manly, energetic, and fearless to a degree. They rather delight in exhibiting their superabundant

energy. By many they are regarded as equal to the much-lauded Zanzibaris as personal servants. They are employed at every station of the State from Boma to Stanley Falls; they man the stations on the Lankuru in the south, and the Loika on the north; they form an important part of all the expeditions in State territory, whether to the Welle or the Lomami; they comprise the crew on all the State steamers, and of many of the trading steamers also. Working amongst such a people may one not cherish a vision of the future, in which this tribe, transformed by the grace of God, becomes a tribe of evangelists carrying the Gospel to all the tribes of the Congo region? 'Tis notorious that the Congo native learns the differing dialects much more readily than the white man. May not converted Bangalas entering the service of the State devote themselves to the work of Christ wherever they go? The Bangala build fine houses, symmetrical and skilfully fitted. The Bangala towns show every sign of vigorous life; building is continually going on, and material always in course of preparation.

"We have a school of about twenty-five boys here who come in at the ringing of the bell twice a day. School is very popular, and unless the boys are taken away by their fathers to fish or trade they are very regular in attendance."

### BOPOTO.

The Rev. William L. Forfeitt, writing from this distant station, reports:—

"Time passes very rapidly to us out here, and it seems hardly possible that another year has been completed. We cannot but gratefully acknowledge the love and preserving care of our Heavenly Father throughout the months that are passed. We are thankful for continued health, for strength for the 'daily round,' and especially for favour with the people. The first few months at a place are full of excitement and wonder to all, but afterward there comes the harder task of maintaining a true and real friendship. We are thankful to believe that we are really gaining the confidence of the people, and are thereby laying a good foundation upon which we or others in days to come may build up a church worthily to be called the 'Church of Christ.'

The general work of the station has, to a large extent, been at a standstill during the last six months through lack of workmen. Timber-getting here is a difficult business and needs a considerable staff to bring in the trees, which are so far away. The consequent delay, however, has not been all lost time, as it has afforded more opportunities for the study of the language of the people. The piles and most of the framework and flooring are ready for the erection of our new house.

"On the return of Mr. Oram, to which we are now looking forward, I hope to enjoy a visit home."

## The West Indies Mission.

### BAHAMAS DISTRICT AND OUT-ISLANDS.

**PRINCIPAL STATIONS:—**Nassau and Inagua.

No. of Islands	...	...	...	19
Missionary (vacant).				
Native Evangelists	...	...	...	94

### SAN DOMINGO, TURKS, AND CAICOS ISLANDS.

**PRINCIPAL STATIONS:—**

Puerto Plata and Grand Turk.

<b>SUB-STATIONS</b> ...	...	13
<b>Missionaries</b>	...	2
<b>Evangelists</b>	...	36

TRINIDAD.

**PRINCIPAL STATIONS:—**

Port of Spain and San Fernando.

<b>SUB-STATIONS</b> --	... ..	17
<b>Missionaries</b>	... ..	2
<b>Native Evangelists</b>	... ..	8

JAMAICA.

**CALABAR COLLEGE, KINGSTON.**

<b>Missionaries</b>	... ..	3
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**THE BAHAMAS MISSION.**

During the past year the Rev. Daniel Wilshere has resigned his connection with the Society. Until the return of the Deputation at present visiting the various stations connected with the West Indian Missions of the Society, including the Bahamas, Turks Islands, the Caicos, and San Domingo, the Committee are unable to report what arrangements may be best for the future of these stations. They trust, however, that one result arising from the visit of the Deputation may be a plan for a gradual reduction of financial aid from the Society, so that in a few years these stations, which for so long a time past have been supported by the Mission, may become independent and self-supporting.

**THE TURKS, CAICOS ISLANDS, AND SAN DOMINGO.**

With regard to these stations, the Committee regret that the negotiations reported last year, between themselves and the Jamaica Baptist Missionary Society, with a view to arrange for their transfer to the Jamaica Mission, have been unsuccessful.

The Deputation are charged with special instructions relative to this important question, and the Committee hope shortly to arrive at some mutually satisfactory arrangement, which shall secure for these stations the great advantage of association with both the Jamaica Baptist Union and the Jamaica Baptist Missionary Committee.

The Rev. J. H. Pusey, of Grand Turk, has, during the year past, suffered greatly from attacks of fever, and a short visit to Jamaica has resulted, in no real improvement.

He reports that at Grand Turk the past year has been an encouraging one, but the increasing poverty of the people is very depressing; the



day-school is large and progressive, and he has baptized twenty-three converts during the twelve months.

The Caicos churches are exhibiting a more aggressive evangelistic spirit ; one of their number has been sent to the Calabar College with a view to preparation for ministerial work. Mr. George Thomas, a missionary schoolmaster from the same Institution, is now conducting school work in the islands. Twenty-five converts have been baptized.

At Puerto Plata, San Domingo, Mr. Donaldson, the missionary schoolmaster, has been devoting himself earnestly to his work. He reports that the condition of the people is most distressing: "misery, poverty, and starvation being rife to an alarming extent, and vice and uncleanness abounding."

Notwithstanding, the little band of Christians there are encouraged by the progress of Christianity, and are resolved to do all they can to evangelise their neighbours.

Thirteen have been baptized during the year. At Monte Christo the new chapel is being proceeded with, but the great poverty of the people hinders the work. At this station four have been baptized.

## TRINIDAD.

### PORT OF SPAIN.

During several months of the past year the Rev. R. E. Gammon has been taking furlough in England, rendered necessary by broken health. The Rev. Thomas Martin, formerly of Barisal, has taken charge of the work of the Port of Spain district during Mr. Gammon's absence.

The Committee feel very grateful to Mr. Martin for his valuable services, rendered so willingly and at such short notice.

Mr. Gammon has now resumed his work in Trinidad, much improved in health by his visit to England, and Mr. Martin has returned home. Referring to the members of the Port of Spain Church, Mr. Martin writes :—

"There are many God-fearing men and women there who are certainly among those who constitute the very 'salt of the earth.'"

## SAN FERNANDO.

The Rev. W. Williams sends the following report of work in the San Fernando and Princes Town district :—

"It is with mingled feelings of regret and thankfulness that I have to write respecting the past year's work. The year opened with bright prospects, but we have not been made to experience such cheering and encouraging results as we had at the close of 1890. This can be explained. There has been a general complaint of 'hard times,'

resulting from the exceedingly dry weather we have had. Ground provisions have been scarce, and the cacao cultivation has suffered considerably. Many of our people found it difficult to get enough to eat. One of our preachers had to content himself for some time with one meal a day, and that meal not a very substantial one. This drought and dearth occasioned much suffering, and proved detrimental to our work in various ways. The church that has suffered most is the one at the Fourth Company, as shown by the fact of the total amount contributed for the year being but £15 10s, whereas, at the end of 1890, it amounted to £46 8s. 1d. The Matilda Boundary Church comes next, with less than half the sum for 1891 that was contributed during 1890. Then, our loss by deaths and exclusions has been very heavy. Still, despite all this, the total amount contributed in my district during the past year has exceeded the sum contributed during 1890, to the extent of £58 11s. 9d., and there has been a clear increase of sixty in the membership. Seventy-six were baptized during the year. We have now a total membership of nine hundred and twenty-seven. Two stations have been added to the previous existing ones.

The one at MacBean's village, Couva, we took over from the Port of Spain district. For some time Mr. and Mrs. Cox were the only members here. On Monday, the 17th of August last, we formed a church composed of Mr. and Mrs. Cox, and some old backsliders, and there are now fifteen stations in my district. Trinidad is capable of considerable development, is rapidly developing, and undoubtedly has a bright future before it.

"Of all denominations at work in the island, Baptists are the worst off, and at a great disadvantage. The Presbyterians, according to the census taken last year, number 3,363, and have ten, and will soon have eleven, ministers engaged in their work. The Wesleyans number 6,312, and have five, and had, and will probably soon have, six in connection with their body. The Baptists number 3,947, and have but two. Of these 3,947 there are 3,451 in my district. The truth is that we must have one more to help, if the work is to go on successfully. We keenly feel the need of such assistance."

## JAMAICA.

### CALABAR COLLEGE, KINGSTON.

In consequence of the postponement of the annual gatherings of the Jamaica churches, due to the lamented decease of Mrs. Williams, wife of the Rev. P. Williams, pastor of the Shortwood and Bethel Town churches, and the anticipated visit of the Revs. J. G. Greenhough, M.A., and J. Bailey, B.A., the Deputation from the Baptist Missionary Society, the usual reports have not yet come to hand; we are unable, therefore, at present, to present the complete statistics relative to the past year.

The Rev. D. J. East, the President of the College, at the recent gatherings of the Union, thus reviewed the history of the Calabar College:—

"Friends of the Institution may be suitably reminded that the year following that on which the College is now entering—1893—will be its Jubilee. It was opened at Calabar, near Rio Buenc, in October, 1843, with ten candidates for the Christian ministry. But of that number only a small proportion became pastors of churches; several, however, served their generation faithfully as teachers and Christian helpers in the day-schools of the denomination, and one through a lengthened ministry—the Rev. Ellis Fray—became eminently potential and useful, not only as pastor of two influential churches, but as Secretary of the Jamaica Baptist Missionary Society.

"The first President of the Institution was the Rev. Joshua Tinson, of blessed memory, who fulfilled the duties of the office with exemplary devotedness from the date of its opening to that of his death, in 1850. As it is now forty years since his successor was

appointed, and as this is the last annual report it will be his privilege to draft, he may be permitted to add a few brief notes:—“With my family I landed in Jamaica on the 13th of January, 1852, and without delay assumed the responsibilities of the position to which the Baptist Missionary Society in England had invited me, with only four students. But I was not discouraged, and in them could see the possibilities in due time of a native agency being raised up in accordance with the plans and purposes of the fathers of the Jamaica Mission and the founders of the College. In 1868 it was resolved to remove the College to Kingston, and to the unoccupied premises of the Baptist church, in East Queen Street. This was effected, together with the erection of suitable buildings and the repairs of old ones, by a fund amounting to about £1,400, raised by myself in England, under the auspices of the Baptist Missionary Society. But in order to the location of the premises it was necessary that the President of the College should become the pastor of the church. The tenure, however, was undesirable and unsafe. An Act of the Legislature was therefore obtained in 1887 effecting a legal division of the property between the church on the one part and the College on the other, the rights of both thereby being permanently secured on a legal basis independently of any relationship between the church and the College.

“The College as it now exists has been a growth which it is hoped may be capable of yet further development, especially in some modified form the resuscitation of the High School. The four theological students of 1852 were soon increased to seven. Six or seven have been the average number in this department, and the session of 1892 will number eleven. The number in the Normal School has varied from ten to twenty-two. This is now twenty-six. At Rio Bueno a small practising day-school was opened with about fifty or sixty scholars. In Kingston the College Day School now numbers about two hundred and fifty on the roll, and a daily attendance of one hundred and seventy. The Normal School branch of the College, including the day-school, now receives Government aid to the amount of about from £400 to £500 per annum. How much the College and the principles on which it is conducted are appreciated is evident from the fact that within a very limited constituency there were twenty-nine candidates for admission to the Normal School for 1892, all strongly recommended by the pastors of the churches of which they were members. It is also to be specially borne in mind that the theological students—eleven in number—have to be wholly supported by the voluntary contribution of the churches. God has hitherto smiled upon the endeavours of His servants and sustained the Institution through many vicissitudes and trials. To His grace both Committee and tutors devoutly acknowledge all the success with which it has been crowned, and to Him they would ever ascribe the glory.”

In view of the sadly broken condition of the health of both Mr. and Mrs. East, the Committee have very reluctantly arrived at the conclusion that the time has arrived when they should be relieved from the heavy burden of responsibility resting upon them, and return to England.

With this in view, three months ago they resolved:—

“That in consequence of the sadly impaired health of the Rev. D. J. and Mrs. East, steps be taken to relieve Mr. East of the burden of the presidency of the College not later than April, 1892, Mr. and Mrs. East being set free to return to England at that date.”

It was also further resolved:—

“That, pending the appointment of a new president, Mr. East be requested to hand over temporary charge of the College to the classical tutor, the Rev. James Balfour, M.A., the Committee undertaking to make a permanent appointment at the earliest date practicable.”

In acknowledging these resolutions Mr. East wrote:—

“I have decided, God helping me, to hold on here till the end of May. This month's delay will allow the College Committee to meet and dispose of the candidates on proba-

tion, and wind up all the affairs of the College prior to my departure. The Midsummer vacation is of two months' duration, so that the College would not reopen until September 1st. My successor, therefore, would not need to be in Jamaica before that date, when two of the hottest months will be over, and the cool season will be in close prospect."

At a meeting of the Calabar College General Committee, held on the 2nd of March, the following resolutions were unanimously adopted:—

#### I.

"That in reference to the resignation of the Rev. D. J. East, President of the Baptist College, Calabar, Kingston, the General Committee of the College desire to place on record an expression of the high esteem in which Mr. East is held by them and also of the great and far-reaching work he has performed in connection with our Institution for training young men for the Christian ministry, and for the work of day-school teaching.

"Mr. East entered upon his tutorial duties in the year 1852, in the College then located at Rio Bueno, and continued them on its removal to Kingston in 1868 up to the present time. Thus for the prolonged period of forty years Mr. East has occupied the position of President, with much honour to the denomination, and having the highest esteem of the pastors and students who have been associated with him.

"The growth of the influence and power of the Institution is a matter for much thankfulness to Almighty God, for when Mr. East took charge, there were but *four* theological students, and now there are thirty-seven young men in the theological and normal school departments, and as many as sixty ministers and 120 teachers have also passed under his tuition.

"The Committee feel that this satisfactory growth is due largely to Mr. East's fostering care, prudent management, and earnest labours. The high moral tone of the Institution has been carefully maintained during Mr. East's presidency, and by his truly godly life many of those who have passed through the College have received spiritual impressions which will abide with them during their ministry on earth.

"It is with deep regret that the Committee contemplate Mr. East's retirement, but his advanced age compels him to relinquish his duties. To a ripe old age he has continued his labours, and now he feels that for the sake of the Institution, as well as for his own sake, he must vacate the Presidency.

"The Committee pray that in his declining years the knowledge that he has done so much for the moral elevation and spiritual benefit of the people of Jamaica, and the assurance of the sincerest Christian love of all the pastors and churches of the denomination in the island, may prove a source of comfort and joy to him.

"The Committee also remember with much affection Mrs. East, who has been a true helpmeet with Mr. East in the work of the College, and who in so many ways, especially in the domestic management, has rendered invaluable services to the Institution.

"The Committee pray that their dear friends may have a safe and pleasant voyage across the ocean, when they leave Jamaica; and also pray that they may be comforted with the consolations of the Gospel, and in the time of old age experience richly the sustaining grace of God, and at last be gathered home into the reward and rest of the Divine glory."

#### II.

"That the sincerest thanks of the Committee be given to the Rev. D. J. East for his valuable gift of books to the College, numbering nearly 800 volumes.

"The Committee feel that this is another expression of Mr. East's great interest in the Institution, which he has served so faithfully for forty years, and whose work in connection with it has been signally blessed of God in preparing so many of our pastors for the office of the Christian ministry, and so many teachers in the work of day-school teaching. They value this gift in an especial manner as it is presented on the eve of his departure to his native land, and they pray that God's loving presence may be continued to him and Mrs. East, wherever in God's all-wise providence they may be called to reside."

The Committee report with sincere pleasure that the Rev. Leonard Tucker, M.A., has accepted the vacant post of Normal School tutor in the College, and that this appointment has secured the warm approval of all the pastors in the Island.

Rev. D. J. East writes :—

“Mr. Tucker has worked most nobly under circumstances of special difficulty which I am sure must have taxed his patience to the utmost in consequence of the serious illness of the assistant tutor, who for more than eight weeks has been dangerously ill and utterly unable to leave his bed.

“Failure in the Government Examinations would have been inevitable but for Mr. Tucker having been provisionally led to our assistance. I rejoice greatly that he has accepted the appointment.”

**JAMAICA CHURCHES.**

The report of the Jamaica Baptist Union has not yet been received, but the following statistics give a summary of results for the past year :—

JAMAICA BAPTIST UNION.			
SUMMARY FOR 1891.			
GAINS.		LOSSES.	
Baptized	... ..	2,522	Died ... .. 672
Received	... ..	377	Excluded ... .. 1,576
Restored	... ..	1,217	Erased... .. 473
			Withdrawn ... .. 74
			Dismissed ... .. 435
		4,116	3,230
		3,230	
		886	
By members dismissed to new churches formed, and now received into the Union	}	177	
		Total gain ... .. 1,063	

The Union now consists of 170 churches, with 52 pastors, 445 local preachers, 1,176 church officers, and a total membership of 34,934, and 9,439 inquirers.

**European Missions.**

**NORWAY, BRITTANY, AND ITALY.**

**NORWAY.**

**PRINCIPAL STATIONS:—**

Arendal, Bergen, Christiansund, Frederickshall, Skien,  
Tistedalen, Tromsøe, and Trondhjem.

In pursuance of the course indicated in the last Annual Report, and in accordance with notice given to the Norwegian churches two years ago, the Committee now altogether withdraw from work in Norway, confidently

believing that in taking this course they are consulting the best interests of the churches by developing their independence and self-support.

The latest reports from Norway clearly indicate that the churches are now well able to sustain their own work; during the past few years they have largely increased in numbers and power, and the Committee feel assured they are well able not only to maintain their own church organisations, but to undertake aggressive evangelistic work there.

### BRITTANY.

**PRINCIPAL STATION:—Morlaix.**

<b>SUB-STATIONS</b>	...	...	...	...	...	...	...	...	...	<b>5</b>
<b>Missionary</b>	...	...	...	...	...	...	...	...	...	<b>1</b>
<b>Native Evangelists</b>	...	...	...	...	...	...	...	...	...	<b>4</b>

The Rev. Alfred Ll. Jenkins, who works in Brittany, making Morlaix his centre, reports that:—

“During the past year we have carried on our work in accordance with the plan and along the lines we have followed hitherto.

“I am glad to say that we have met with no impediment in our work from the authorities themselves. Under the present form of government, we enjoy as much liberty as we can reasonably ask for, and I may add that our efforts are even looked upon rather with sympathy than otherwise by the party in power. This is, in itself, a most favourable condition of things. At the same time, it must be noted that the Roman Catholic clergy are becoming alive to the unfavourable position in which they have placed themselves by trying to get hold of the political power, and that they are now straining every nerve to regain their lost ground. There is, on their part, increasing vigilance and activity, and their whole strength is brought to bear just now in the endeavour to bring the faithful into closer union to them, and to fire their zeal. The following extract from the Bishop's circular letter to the churches of our county, a short while ago, will show how keenly our efforts are watched, and with what bitter spirit they are denounced: ‘The Protestant heresy,’ says the Bishop, ‘is laying hold of its opportunity in these troublous times of ours, and renews, with increased activity, its manœuvres in our towns and especially in our country villages, with a view to destroy the faith of our unwary country-folks. Beware of these false prophets; your duty is not to discuss with heretics, but to apply to them, in all its rigour, the Gospel precept: Let them be unto thee as pagans and publicans.’ There is fortunately no danger in the mass of the people getting influenced by such language as this, yet it rouses the spirit of hostility in the hearts of the clergy and of their devotees, and, in a measure increases our difficulties and impedes our progress. It is a relief to think that these efforts at reviving the old spirit of fanaticism is but an incident in the general course of events, which all tend, in this country, towards the separation of Church and State, which event will, I hope, be followed, at no long distance, by a state of things that will prove highly favourable to a considerable religious movement in Brittany.”

### MORLAIX AND THE MADELEINE.

“The work in Morlaix and at the Madeleine has been carried on as usual, and the meetings have been fairly well attended. The hostility and persecution which, at the Madeleine, led some of our friends to leave our town and scattered the weaker brethren, has done its worst, and the number of attendants has again increased. The Total Abstinence and Mutual Help Society formed by the friends there has continued in operation and has done no little good. Out of this little band of believers, which has

already given us two evangelists and one colporteur, another has gone forth this year to proclaim to his own countrymen the unsearchable riches of Christ."

**DIBEN.**

"The new building at the Diben, the last sub-station we have formed, was opened in the course of June. A large number of friends from Morlaix and other parts of Brittany met on that occasion, and we had one of those bright days one loves to recall in after years. Lohou, the brother who has undertaken the care of the work at this spot, lives by his own trade (rope-making), and preaches the Word free of charge to anybody. I am glad to say that the work is prospering. The mission hall is well filled every Sunday, and the Sunday-school numbers thirty-two children, twenty-seven of which belong to Roman Catholic parents. Meetings are also held in the neighbouring hamlets, and that part of our Breton coast is gradually being leavened by Gospel truth."

**LANNEANON.**

"At the village of Lanneanon, where our brother, Collobert, is in charge of the work, much opposition has been met with of late, through the combined and persistent efforts of the parish priest, the mayor, and some influential farmers, who seem determined that the village shall not become Protestant if they can help it. Our brother used to visit the sick, and, having some practical knowledge in this line, people came even from long distances to ask his advice. This was too much for his enemies, who threatened him with legal proceedings if he continued to tend the sick without having a doctor's certificate. He had, therefore, to give up this useful branch of his work. At the same time the priest dogged his steps, and with a determination worthy of a better cause followed him in every house where he knew he had been, and did his utmost to destroy his influence there.

"If the work at Lanneanon itself seems checked for the present, I am glad to say that the work which our friend carries on in that part of the country which extends between Lanneanon and Carhain is decidedly encouraging. There are no less than nineteen different places where he has preached, and met at intervals numerous groups of interested listeners."

**ROSCOFF.**

"The Sailors' Rest at Roscoff has rendered good service this year, more especially as two of our friends, Mr. and Mrs. Messervy, have resided there and kept the place open every day of the week. English and French sailors have freely availed themselves of the reading-room, and when the English crews have been in the harbour I have gone and held the meetings on the Wednesdays."

**ITALY.**

**PRINCIPAL STATIONS:—**

**NORTH ITALY—Turin and Genoa.**

**CENTRAL ITALY—Rome, Tivoli, Civita Vecchia, Orbittello, Leghorn, and Florence.**

**SOUTH ITALY—Naples and Avellino.**

<b>SUB-STATIONS</b>	...	...	...	...	...	<b>19</b>
<b>Missionaries</b>	...	...	...	...	...	<b>5</b>
<b>Female Missionary</b>	...	...	...	...	...	<b>1</b>
<b>Native Evangelists</b>	...	...	...	...	...	<b>12</b>

**NORTH ITALY.**

**TURIN.**

Reporting on the work of the past year in Turin, the Rev. W. K. Landels writes:—

"In looking back on the year that has closed, the loudest note that sounds within our hearts is that of praise and thanksgiving. The Lord has given us great cause for rejoicing for rich blessings have been poured out on the work here.

#### “OUR MEETINGS

have been attended as they never were before in all the history of the work; the average attendance at our services having been 39 per cent. better than in 1890. The Sunday night evangelistic meeting has always been crowded. The hall is capable of holding comfortably about 80 persons, and our average attendance has just reached that figure. In the summer months, on account of the intense heat, the numbers fell to about 65, but in November and December they rose to 99, so that we were unable to find room for the people who were anxious to hear the truth. Our three week-night services, two of which are for the study of the Bible, had an average attendance of 50 each, and our prayer-meeting, mothers' meeting, and young men's association were all of them encouraging. The number of services of all kinds held in the course of the year was 400.

#### “OUR CHURCH MEMBERSHIP

has not increased as we might, perhaps, have expected from the number of persons who have heard the Gospel. However, we are happy to be able to report that during the year *twelve* persons confessed Christ in baptism, *twelve* new members were received into the church, the net increase having been *ten*.”

Referring to *Sunday-school work*, Mr. Landels reports a far larger attendance of children than in any previous year, the average for January being *fifty-three*, a number that might not be thought large for England, but for Catholic Italy, where everything is adverse, there are few Protestant schools with such an attendance.

The *Mothers' Meetings*, conducted by Mrs. Landels, have been very encouraging, and two of the women connected with these gatherings have been received into church fellowship during the year.

The *Printing Office* has also been actively at work, and has turned out 48,000 handbills of services and meetings, &c.

*Colportage* has also been vigorously carried on, and 50,000 tracts distributed in neighbouring towns.

All the expense of this special work, as in former years, has been met by the generous gifts of Miss K. Emery, who also pays the colporteur, and his travelling expenses.

Mr. Landels desires to call special attention to the work of the *Italian Baptist Publication Society*. He writes:—

“On the 25th October, 1889, five Baptist ministers in the North of Italy met together in Turin, and decided on the formation of this Society, its aim being ‘to disseminate, by means of books and tracts, the principles of the Gospel, and especially the distinctive principles of the Baptist churches.’ The management of the Society was confided to, and has ever since been in the hands of, the two ministers in Turin. The principal publication for the year 1891 was a book of over two hundred pages, entitled ‘Cristiano Santini, detto il Misantropo,’ which was produced at a cost of about twenty pounds. It is a story dealing with the conversion of a man who all his life had been a misanthrope, and showing the power of the Gospel in changing the heart. The story is told on Baptist lines. Dr. Taylor, writing of the book, says: ‘Yesterday evening I took it up, and finished it at two sittings. I like it very much. The story carries one on, and precious doctrines of God's Word are inculcated in a very fresh and pleasing way. I think the work a valuable contribution to the Christian and Baptist literature of Italy.’ During the current year we are hoping to issue several books and tracts. A sixteen-page tract by



my brother, T. D. Landels, and translated by Mr. Walker, will be published in February, the subject being, 'Why are we Baptists?' A hymn-book, containing over two hundred hymns, and compiled by the Italian Baptist Union for use in our churches in this country, is now in the press. This is being printed in America at the expense of the Baptist Publication Society of Philadelphia, and will be published by our Society in Turin. We hope also to issue a book by our evangelist, N. Nardi-Greco, on 'The Lives of the Italian Religious Reformers.'

### Concerning

### ENGLISH WORK,

#### Mr. Landels reports :—

"Some three years ago Messrs. Thos. Adams and Co., of Nottingham, established a lace curtain factory in one of the suburbs of Turin. A small English colony, numbering about twenty souls, thus settled down in that district. I paid them several visits, and tried to induce some of them to attend our meetings, and even offered to hold an English service for them in our hall in Via Cernaia. My efforts, however, were unsuccessful, and for some time I made no further attempts. About a year ago a young man who had been a member of Circus Road Church, Nottingham, came out to take a position in the factory, and he began soon after to attend our services, and later on joined the church together with his wife. From him I learned that most of the English had got out of the way of all religious influence. One or two of them came into Turin to the English church service, but the majority, owing to the distance, had given up attending any religious service whatever. I then felt that it was my duty, having failed to get the people to come into our hall, to go out to them. I therefore went to see the director of the factory, and was astonished to find that both he and his wife had been members at Derby Road. I told him what I was intending to do, and he immediately showed the greatest interest, offered me a room in the factory, and agreed to meet all the expenses connected with the work. We began the meetings with the New Year, and have now preaching services on alternate Sundays, and a social religious service on alternate Tuesdays."

Mr. Landels is specially anxious to secure a permanent chapel in Turin, and expresses the earnest hope that the cost of purchasing or building such a structure may be borne by the Centenary Fund. He considers a permanent building would greatly add to the stability of the work in Turin.

### With regard to

### GENOA,

#### Mr. Landels reports :—

"Little needs to be said. Year after year we have to report crowded meetings and interested hearers. The year 1891 has been one of the most successful in the history of the work. Not only has the Sunday evening service been attended by as many people as our hall will hold, numbers being sent away almost every night, but even on the Wednesday evening the place has been quite full, every chair being occupied, and a number of people standing through the whole of the meeting. I have sometimes paid a surprise visit to Genoa on the Wednesday, and found as many as from 110 to 120 people at the service.

"The *membership of the church* has grown considerably; the church books have lately been revised, and now show seventy-eight names; this being a net increase on the year of some sixteen members. Twelve persons, during the year, put on Christ in baptism.

"The *Sunday-school* has also made considerable progress, and has now an average attendance of between thirty and forty.

"Signor Cuomo has, I think, found his right sphere of work in Genoa; the people seem very fond of him, and, as far as I can see, there is the most perfect harmony and peace in the church."

## CENTRAL ITALY.

ROME, FLORENCE, LEGHORN, ORBETELLO, CIVITA  
VECCHIA, AND TIVOLI.

### ROME, PIAZZA LUCINA.

The mission carried on in the city of Rome proceeds now from two centres—the Piazza Lucina, under the Rev. James Wall, and the Via Urbana, under the Rev. Nathaniel Herbert Shaw. There are evangelistic halls in connection with the work in

TRASTEVERE,  
CONSOLAZIONE,  
PIAZZA V. EMANUALE,  
BORGO or PRATI, and  
VIA DEI CAMPANI.

Reporting on the work of the past year the Rev. James Wall writes:—

“The year has been marked by an attempt, on the part of foreign Catholics, to resuscitate the Roman question in the city itself. Thousands of Papal pilgrims swarmed the Eternal City. Their presence alone was a sufficient trial to the tolerance of this population, but when they added to it insolence and provocation, the patience of the Romans broke down, and popular indignation made it necessary for them immediately to leave the city. Ever since this forcible expression of loyalty to the capital of United Italy, the Vatican, like an extinct volcano, retaining earthquake and lava, limits itself to rumble and smoke.

“What is more serious in its consequences for our Mission is the terrible misery of the people, by which some classes are constantly kept on the verge of famine and revolution, and in utter ignorance of religion. The struggle for the bread which perishes absorbs all their energies.

“The time of prosperity has ceased in Italian trade and commerce. Deficit after deficit has dragged the Government into discredit, the people to a state of bankruptcy. Their very soul seems to wither under this constant and grinding poverty. This cannot but be most unfavourable to religious reform.

“Still, amid this upheaval and troubling of the waters, it is not difficult to discern an undercurrent which makes for the truth.

“*The City of Rome.*—Some changes have taken place, since last year, in the location of our evangelists. Signor Baratti, whose wife, through sickness, was obliged to leave Leghorn, has come for a time to Rome.

“Signor Ageno has taken Signor Baratti's place at Leghorn, and is doing well.

“My son's presence in Rome has made it possible for me to send one of our helpers, Signor Giordani, to work in the province, where he has been much blessed. At Orvieto a church has been formed already, and at Viterbo several seem to have received the Word, believing with all their heart.

“Thus, the preaching in Rome has principally fallen on Signor Dal Canto, Signor Baratti, and my son Campbell. Mrs. Wall and her sister have helped us on every side, besides making constant efforts in their special branches of work.

“The past year has called for much patience on my part. Ten weeks of continual fever brought me very low. The freedom from malarious infection enjoyed for so many years had possibly made me less careful than I ought to have been. It was in Tuscany and not in Rome, where one would take more precautions, that a chill resulted in my illness. I am, however, at present restored to health, and can, I am thankful

to say, look back upon the past long weeks of sickness as a training for further service.

"We have baptized 47 converts during the year in Lucina, and our present membership is 291. We have 212 Sunday-school scholars with 14 teachers, but the lack of day schools makes this branch of our work very difficult.

"The preaching at several stations has been well attended. During Lent many well-to-do people frequented the special services at the hall in Lucina, and some have remained with us until now. Several of these will shortly be baptized.

"Worship on the morning of the Lord's-day has been very well attended throughout the year, but the development of true spiritual life seems slow and feeble. Rome is full of morbid influences. Much of our time is taken up with the instruction of catechumens and cases of discipline, while only now and then we get a member who is also a worker.

"Mrs. Wall's and Miss Yates' mothers' meetings have continued, increased, and yielded some true fruits, while the meetings for the very poor have been more than ever crowded.

"The *Christiano Romano* has been published every month, and circulated both in Rome and in many towns throughout the province.

"Fifty copies of a Scripture text are posted on the walls of Rome monthly.

"Notices of meetings and large numbers of tracts have been constantly distributed.

"We have sent out this year nearly a thousand New Testaments and Psalms to Senators and Members of Parliament, receiving from the same about two hundred acknowledgments; some of which are most interesting and encouraging.

"Many places round Rome have been visited either by the colporteur or by an itinerant evangelist. Two small churches have been formed this year within the circle visited, and in several places, through the reading of the Scriptures, tracts, and the *Christiano Romano*, which we send from Rome, there has sprung up a desire to have our services and know our teaching. This work of the press, the visiting of districts, and the formation of nuclei of believers, with whom correspondence is established and to whom occasional visits are made, seem to be of the greatest importance possible."

## ROME, VIA URBANA.

The Rev. N. H. Shaw reports:—

"The work of the year 1891 has yielded but few of those sensational incidents, which, however, much they may please and excite hope, are too often followed by disappointment. We have had a year of hard, incessant, hand-to-hand fighting against the powers of evil, and, thank God, we have not been beaten. The greatest difficulty we have to contend against is the stolid indifference to all religious truth, which is one of the most conspicuous effects of Romanism as seen by a resident of this city. But attention is roused here and there to the most important concerns of life, and we have baptized seven persons, all of whom yield us much satisfaction.

"I have observed with thankfulness an increase of spiritual life and zeal in the members of the church. It used to be difficult to rouse any of them to do any work for the Lord, that being considered the duty of the minister, but recently a change has shown itself. A number of them have offered help in various ways. One, besides teaching in the Sunday-school, and assisting in many other ways, has often helped us in preaching, speaking with acceptance and promise of great usefulness.

"Our *Sunday School* has grown in numbers and in efficiency. We have now more than sixty scholars on the register, and generally have an attendance of over fifty.

"The *Medical Mission* has been frequented by a large number of sick poor. Dr. Gason has been indefatigable in his gratuitous labour for these poor people, and the Mission affords us a fine opportunity for preaching the Gospel, sometimes by means of close conversation, while the patients await in one room their turns to see the doctor in another. A medical mission well conducted seems to be a most Christian work; it meets and satisfies the feeling here that Christian teaching and philanthropy should go together.

"We have been very much encouraged at the mission-room in *Via Dei Campani*. We have had interesting conversations with people after our meetings. One elderly man, who asked for baptism, but has since left the city, told me how his first interest in the Bible was aroused. He had bought a second-hand New Testament in Florence, and kept it in his house without knowing very much about it. But, caught one day by the priest as he was about to read from it to a sick neighbour, he was told it was a horrible book, and he must do penance for having it. The priest even insisted on performing a certain function to purify the house, rendered impure by the presence of such a book. The poor man was deprived of his New Testament, but never rested until he found and bought another, and since then has evidently read it with considerable profit, and now delights to hear the preaching of the Gospel.

"Sig. Tummolo has laboured zealously and well. He does much preaching, and has continued, with many interruptions, to pursue certain studies with my assistance. He has been called to suffer the loss of his only daughter, a little girl of nine years. It has been a severe trial, but he has manifested in it true Christian fortitude and faith.

"One feature of the work which is peculiar to *Via Urbana* consists in my unique English classes. They have been tried elsewhere and have failed, not through any fault of those who sought to work them, but from other causes. My classes disappointed me for years, and I was often on the point of giving them up. Now, however, they are a success, and one of the best means of evangelising, though they may not yield us at present those results we like best to see. At *Via dei Campani* and also in *Via Urbana* we preach the Gospel to the poor. But the intelligent classes should not be forgotten, and these, to a large extent, hold themselves aloof from our religious meetings and from all religion. But by offering them instruction in English I can get large numbers of them, and can evangelise them. In these classes I have had school teachers, professors, students at the university, doctors, lawyers, one magistrate, and large numbers of Government employes. More than 120 enrolled themselves on my list in this winter of 1891, and though all do not attend, I have had for several months as many as from 40 to 70 present at one time."

### The Rev. James Wall reports with regard to

#### "FLORENCE.

"Evangelist, Sig. PETOCCHI. | Members, Thirty-five.

"Our evangelist, Sig. Petocchi, has been able to hold a meeting on four or five nights every week throughout the year. The attendances marked are 21,358, or nearly 4,000 more than during the preceding year. Many profess to have found the Saviour, of whom twelve have already been received into communion.

#### "LEGHORN.

"Evangelist, Sig. E. AGENO. | Members, Thirty-one.

"Baptized this year, Six.

"The illness of Signora Baratti necessitated her removal to Rome. Sig. Ageno, therefore, went to substitute Sig. Baratti at Leghorn. In the midst of a population almost entirely sceptical he has done much to overcome difficulties, and is apparently much blessed.

#### "ORBETELLO.

"Our *locale* here is in the centre of the town. The deacon is a schoolmaster, who conducts services and superintends the Sunday-school, which, owing to the night-school, is unusually large.

"Sig. Lucchetti has been elected member of the Town Council, and seems to be popular with all classes. This station is occasionally visited both from Rome and Leghorn. Orbetello is so opposed to the priest that a new *curato*, who tried to form a procession through the streets on the feast of Corpus Domini, was driven back into the church, and afterwards fined for disturbing the peace. The time is most favourable to all efforts in Orbetello.

### "CIVITA VECCHIA.

"This station is visited occasionally from Rome. Until the beginning of this year a deacon held the meetings regularly. He, however, fell into temptation, and was removed from the church. Since that time, and until gifts are manifested among the brethren here, the work must depend upon visits from Rome. When an evangelist is present he is generally able to secure good meetings both for worship and evangelisation. There seems, however, no ability on their part to conduct their own services. During the year a senior deacon was removed by death. He was faithful to the end, and, as he was much respected, being a veteran soldier, many attended his funeral service, where the truth was fully set before them.

### "TIVOLI.

"Here the meeting has been well sustained, several converts coming during the year to be baptized in Rome. Our members here are principally from the towns among the mountains, and are profoundly convinced of the truth. They believe and speak also when the evangelist is not present, holding the meetings themselves."

Mr. Wall has also undertaken extended evangelistic tours amongst the Apennines, visiting and preaching in Vicovaro, Tagliacozzo, Sulmona, S. Benedetto, Salle Avezzano, and other towns, meeting with much persecution and opposition in many of these places.

Itinerant evangelistic work has been also actively carried on in the chief towns on the main line between Rome and Florence.

## SOUTH ITALY.

### NAPLES AND AVELLINO.

During the past year, in the important city of Naples, the Rev. Robert Walker has devoted himself incessantly to evangelistic work; indeed, to such an extent that his health has greatly suffered, and he is now in a prostrate condition.

He writes:—

"Our meetings during last summer were such as to justify the highest hopes. I thought the ripe fruit was ready to gather, when I was taken very ill, and had to remain in bed during October.

"Now the doctors tell me I must relinquish work for two or three months, as I am quite unfit for any effort.

"During the year we have baptized seven, and we have three or four waiting now for baptism. We have not been able to work at the Second Hall, as we hoped to do, and consequently the results there have not risen to our expectations; but we are still hopeful that in that quarter of the city we may be blessed in our efforts for the salvation of souls. In Avellino, Sig. Greco has had much encouragement among the soldiers. He and Mrs. Greco, and some of the few members there, teach in the night school, and the soldiers willingly come to the meetings, and, by their ability and good conduct, some of them have had the satisfaction of gaining distinction. On one occasion the colonel gave expression to his satisfaction at the men attending our schools. At special lectures, Signor Greco has had the Hall crowded with officers and persons of distinction; but, unfortunately, their interest ends with the special meeting.

"In some of the villages and towns of the province of Avellino we have had much to encourage us; and at present I have two colporteurs labouring in and around one of these towns, where there is a very wide-spread desire to hear the Gospel, and where I hope to see a Mission established ere long."

## FINANCES.

On the 31st of March of last year the accounts of the Mission exhibited a debt of

**£10,561 8s. 11d.**

During the year just closed this sum has been reduced by special contributions amounting to **£497 13s. 0d.**, leaving a balance of **£10,063 15s. 11d.**

With regard to this debt, the Committee in their Report stated that, in consequence of large and rapid extensions in China and upon the Congo, a heavy additional annual charge had been incurred, the permanent expenditure being at least £10,000 in excess of the ordinary income.

They expressed the confident hope that the Special Centenary Celebrations would secure, not only a worthy Thanksgiving Fund, but such an increase in the annual income as should enable the Committee to meet annual liabilities, and respond also to the urgent appeals from East and West for further reinforcements.

At present the Committee are not in a position to state with accuracy how far these anticipations of twelve months ago have become facts.

A considerable sum has been raised towards the Thanksgiving Fund, and numerous promises given of new and increased annual subscriptions, the benefit of which will not be realised until the new year.

The Committee confidently anticipate that, resulting from present and future efforts in connection with Centenary Celebrations in various parts of the country, further and considerable additions will be made to the permanent income, securing, it is to be hoped, the establishment of an equilibrium between expenditure and receipt.

But the churches of the denomination will surely refuse to be satisfied with a stationary policy. India, Africa, China, and Ceylon are to-day all earnestly appealing for reinforcement and extension. Are the Committee to GO FORWARD or FALL BACK ?

Brethren who for long years have borne the heat and burden of the day on the high places of the field plead earnestly for help.

"It cannot surely be," writes one such, "that our churches in the Home land will rest satisfied with our present scale of effort, so utterly inadequate to the needs of the world and the resources of the Church. In this memorable Centenary year, of all others, we shall, I hope, unitedly resolve upon greater things, larger plans, nobler efforts, vaster work, and rarer self-sacrifice.

“ONE HUNDRED NEW MISSIONARIES,  
and an annual income of

“ONE HUNDRED THOUSAND POUNDS.

“We have men and wealth enough in our denomination, and I feel confident our churches can secure this if only baptized into the Master’s Spirit, and aflame with zeal for souls. May the blessed Saviour touch all our hearts.”

Statistics tell us that the entire missionary contribution of the whole Christian Church, of all sections, in these realms, amounts to only one million three hundred thousand pounds. Yet on strong drink alone, the national expenditure amounts to one hundred and forty millions annually, and more than thirty-five millions are annually spent in the maintenance of the national forces.

The balance-sheet for the year just closed, exhibits

A total income for general purposes of	<b>£69,125 10 4</b>
And a total expenditure for general purposes of .. .. .	<b>£74,935 5 6</b>
Leaving a deficiency upon the years’ account of .. .. .	<b>£5,809 15 2</b>

To this should be added the balance of debt from the previous year of **£10,063 15s. 11d.**, making a total present deficiency of **£15,873 11s. 1d.**

As already stated, it is proposed that this sum be liquidated out of the Special Centenary Thanksgiving Fund.

The ORDINARY INCOME, as compared with the previous year, exhibits an increase of

**£7,918 12s. 1d.**

Of this sum, **£5,490 7s. 11d.** arises from increased legacy receipts, in relation to which it should be stated that more than half the total sum received under this head was bequeathed subject to the absolute direction that “such money should be spent and not funded.”

There has also been a further gain of **£1,458 1s. 1d.** on the Indian Exchange as compared with the previous year.

It is cause for thankfulness that, notwithstanding the special Centenary appeals for the Thanksgiving Fund, the ordinary contributions from the churches exhibit an increase over the previous year of

**£2,190 1s. 10d.,**

although, beyond question, a large share of this increase is due to receipts

from General Baptist churches, now for the first time brought into the account, consequent upon the recent happy fusion of the two Societies.

The expenditure on the ordinary work of the Mission, as compared with that of the previous year, exhibits an increase of

**£3,166 17s. 10d.,**

a considerable proportion of this being also due to the recent fusion and the consequent expenditure in Orissa and Italy.

The China Mission expenditure is also **£622 5s. 1d.** more than in the previous year; the Congo Mission **£655 19s. 6d.** more, and the Bahamas and Trinidad Missions **£451 2s. 2d.** more.

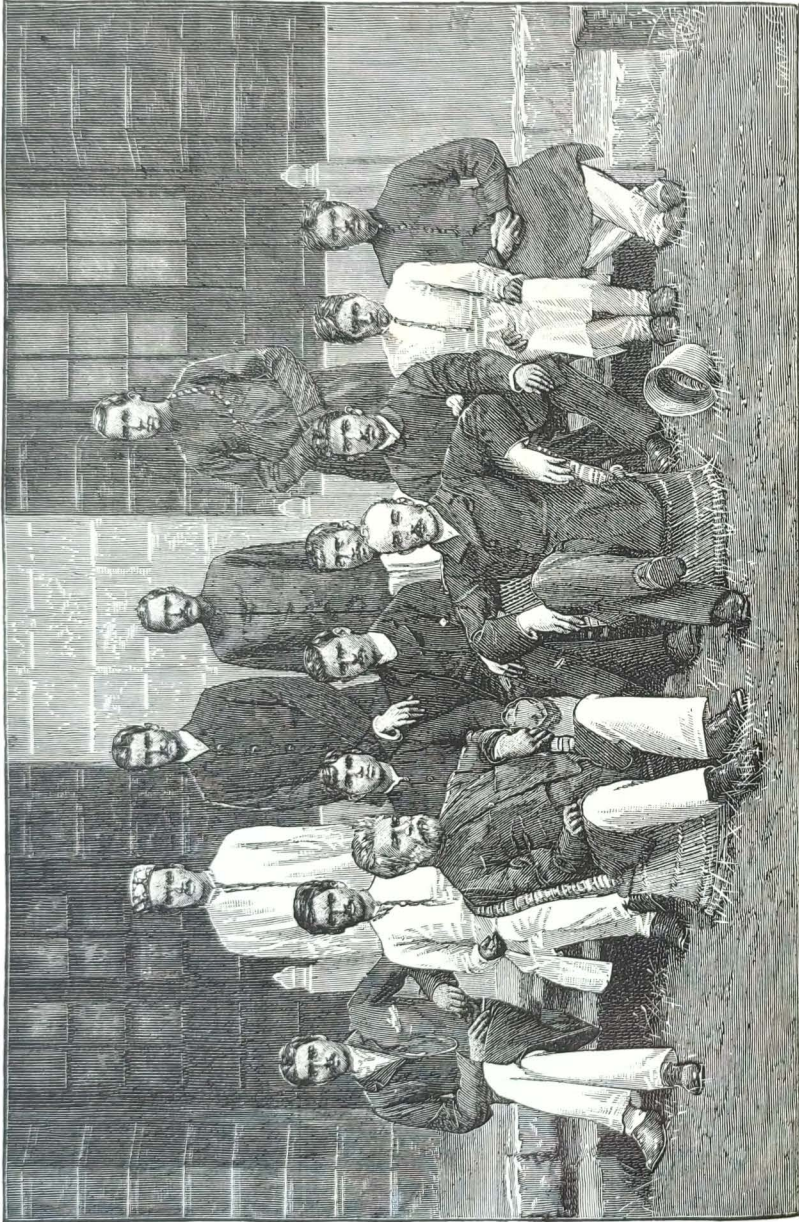
It is abundantly clear from the year's balance-sheet that an increase in the income of at least TEN THOUSAND POUNDS annually is absolutely requisite to meet current liabilities, while a much larger increase is urgently called for to enable the Committee to respond to the chorus of appeal that comes from India, Africa, and China for reinforcement and extension.

In view of an open world and fields already white unto harvest, the churches of the denomination will surely demand and support an onward policy, and so render memorable and fruitful that closing year of the century by nobler *enterprise* and sublimer consecration. We stand on the threshold of a new century of missionary effort. The time is coming when the Church of God will look back to the present age of missions as we now look back to the feeble beginnings of the century past, with astonishment and shame that believers in Christ could ever have stood on so low a plane in respect to their debt and duty to the lost.

In the words of Dr. Pierson:—

“Once more we write large that word ENTERPRISE as the true motto of the Church of Christ. The world ought not to put us to shame in manifesting more zeal for that which perishes than we do for the unfading crown and heritage. If we are to make any approach to the ideal age of missions, all real radical advance must begin with the *individual* disciple. We can never convert or consecrate people in the mass; souls come one by one into the kingdom, never two at a birth; and so also is it that saints climb to loftier heights. When every true believer regards himself as one with his Lord in the enterprise of missions; when he seeks to inform himself thoroughly and constantly of the needs of the world and the progress of the work; when he follows for himself the great campaign, notes the strategic points and the position of the forces; when he studies to keep track of the world-wide field as he would trace day by day the movements of his country's forces in an enemy's territory—then the first granite block will be laid for the coming structure of a thoroughly organised work for God. The ignorance that prevails begets indifference as its natural offspring. Wherever there is true piety knowledge will kindle zeal. We long to see the spirit of holy and consecrated enterprise infused into all our missionary work; to see the Church taking up the cause of the Master as though there were faith in His leadership and undying confidence in the ultimate triumph of the Gospel. This result can be reached only by a searching self-scrutiny and a devout and most prayerful fellowship with Him whose we are and whom we serve. The world waits and He waits for a new spirit of thorough surrender to His will, and for a new epoch of enterprise in missions. How long shall this waiting of ages be in vain?”





DELHI TRAINING INSTITUTION.—(From a Photograph.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

### THE YEAR OF THE CENTENARY.

ON the date of the publication of this number of the HERALD, the meetings in the Midlands in connection with the public celebration of the Centenary are being held. We trust we shall be able to report next month that the large expectations with which this commemoration in the three historic towns of Nottingham, Leicester, and Kettering has been anticipated have been abundantly realised.

#### THE CENTENARY THANKSGIVING FUND.

Since our last acknowledgment of contributions to this Fund, which was in the April number of the HERALD, the sum then being £60,935, we have received the following donations, either in cash or in promises:—

	£	s.	d.		£	s.	d.
Russell, Mr. Joseph.....	1,000	0	0	Kingerlee, Mr. G., Buck- ingham .....	25	0	0
The Two Sons of a Deceased Baptist Minister, Mon- mouthshire .....	1,000	0	0	Nicholson, Mr. Frank.....	25	0	0
A Friend, Helensburgh ...	100	0	0	Pierson, Rev. A. T., D.D.	21	0	0
"Freely ye have received, freely give," per Rev. J. Baxandall, Lancaster ...	100	0	0	E. S. C.....	21	0	0
Stiff, Mr. Jas., a Thank- offering .....	100	0	0	Brown, Mrs. J. G., and Friend, for Congo steamer	20	0	0
Barran, Mrs., for Congo steamer .....	50	0	0	Clark, Rev. J. A., Congo...	20	0	0
Knott, Mrs., Ashton-under- Lyne .....	50	0	0	E. W., Chepstow .....	20	0	0
Shaw, Rev. N. H. and Mrs., Rome.....	50	0	0	Johnson, Mr. John, Wigan	20	0	0
Edminson, Mrs. ....	37	10	0	Shaddock, Mr. Wm., Saltash	20	0	0
Vipan, Mrs., Biggleswade	30	0	0	Banister, Mr. H. C.....	10	10	0
				Peto, Sir Henry, Bart.....	10	10	0
				Starkey, Mr. S. F. ....	10	10	0
				Wright, Mr. Henry.....	10	10	0
				Bebington, Mr. E. J., Bootle	10	0	0
				George, Rev. David, Brith- dir Mawr .....	10	0	0

	£	s.	d.		£	s.	d.
H. L.....	10	0	0	Oram, Mr. W. E. S. ...	10	0	0
Lewis, Mr. Thomas.....	10	0	0	Wells, Mrs. ....	10	0	0
Miller, Rev. W., Chesham	10	0	0	Winterton, Mr. J. ....	10	0	0
Watkins, Mr. B., Sidcup...	10	0	0	Smaller sums .....	168	3	10
Smaller sums .....	98	12	0	Ferne Park (additional)—			
Arthur Street—Camberwell Gate—				Cooke, Rev. J. Hunt ...	10	0	0
Pedley, Mr. George.....	20	0	0	Islington—Salter's Hall			
Pedley, Dr. S. E. ....	20	0	0	Church .....	11	0	6
Small sums .....	2	16	0	Maze Pond .....	14	11	6
Bloomsbury (First List)—				Peckham—Rye Lane—			
Benham, Dr. Henry.....	50	0	0	Field, Mr. T. J. ....	10	10	0
Benham, Mr. W. J., B.A.	25	0	0	Smaller sums .....	26	12	0
Warmington, Miss .....	25	0	0	Regent's Park Chapel (Second List)—			
Benham, Mrs. (the late)	20	0	0	Lush, Dr. and Mrs. Percy	30	0	0
A Friend (F. S.) .....	20	0	0	Chandler, Mr. and Mrs.			
Denny, Mr. C. W. ....	20	0	0	B. W.....	21	0	0
Baillie, Rev. Jas. ....	10	0	0	Habershon, Dr. ....	20	0	0
Carter, Mr. J. ....	10	0	0	Psalm cxv. 1 .....	20	0	0
Jennings, Mr.*G. D.....	10	0	0	Martin, Miss.....	13	0	0
Smaller sums .....	40	3	6	Meyer, Rev. F. B., B.A.	10	10	0
Brookley Road Chapel (additional)—				Smith, Mr. and Mrs.			
Hammer, Mr. G. M. ...	21	0	0	S. P. ....	10	0	0
Francis, Mr. W. E. ....	10	0	0	Stockwell—			
Lewis, Rev. J. and Mrs.	10	0	0	Mursell, Rev. A. and Mrs.	20	0	0
Smaller sums .....	33	3	6	Brookes, Mr. Heygate...	10	0	0
Camberwell—Denmark Pl.				Smaller sums .....	2	2	0
Chapel—(First List)—				Shooter's Hill Road Ch. ...	14	14	6
Appleton, Mr. William				Woodberry Down Chapel—			
(acknowledged before)	400	0	0	Bowser, Mr. W. A. ....	50	0	0
Wood, Mr. H. ....	50	0	0	Ogden, Mr. and Mrs. ...	50	0	0
Wood, Mr. E. ....	20	0	0	A Friend, in Memory of			
Skerry, Rev. W. R. and				the late Rev. J. Traf-			
Mrs. ....	20	0	0	ford .....	20	0	0
Wilson, Mr. J. ....	10	10	0	Churchill, Mr. C.....	20	0	0
Stanford, Mrs. C.....	10	0	0	Anon. ....	10	10	0
Thompson, Mr. S. ....	10	0	0	Smaller sums .....	67	13	2
Smaller sums .....	34	0	6	Aberdare District—			
Clapton—Downs Chapel (additional)—				Calvaria.....	29	4	0
Garland, Mr. T. ....	50	0	0	Gwawr .....	17	3	0
Payne, Mr. W. ....	50	0	0	Bethany, Cwmbach.....	11	0	0
Medley, Rev. E., B.A....	30	0	0	Other churches.....	38	7	0
Baines, Mr. J. ....	25	0	0	Addlestone—			
Baines, Miss .....	25	0	0	W. T. (second donation)	20	0	0
Hughes, Mr. E. W. ....	20	0	0	Ashton-under-Lyne.....	20	0	0
Lewis, Mr. G. ....	10	10	0	Bedford (additional) ....	10	5	0
Tozer, Mr. J. E. ....	10	10	0	Beverley—			
Francis, Mr. F. C. ....	10	0	0	Arnott, Mr. W. ....	10	10	0

	£	s.	d.		£	s.	d.
A Friend, per Mr.				J. F. P. ....	50	0	0
Sample .....	10	0	0	Stewart, Mrs. James ...	50	0	0
Sample, Mr. T. H. ....	10	0	0	Tulloch, Mr. Wm., jun.	50	0	0
Sample, Miss .....	10	0	0	Arthur, Mr. Chas. ....	30	0	0
Juvenile Sewing Society	10	0	0	Eekhout, Mr. B. ....	20	0	0
Collections .....	11	11	11	Walker, Mrs. William...	20	0	0
Smaller sums .....	24	6	6	Shanks, Mr. William ...	15	0	0
Bideford .....	16	13	1	Alexander, Dr.....	10	0	0
Bradford-on-Avon—				Boyd, Mr. and Mrs. R. H.	10	0	0
Aldis, Rev. J. ....	10	0	0	Brodie, Mr. MacLean ...	10	0	0
Smaller sums .....	7	2	6	Fulton, Mr. ....	10	0	0
Bromley—				Galbraith, Mr. John B.	10	0	0
Smith, Mr. and Mrs.				Honeyman, Mr. and			
Gurney .....	50	0	0	Mrs. P. S. ....	10	0	0
The Misses Smith ....	10	0	0	Jack, Mr. D. Hill .....	10	0	0
Calabar College, Jamaica—				Maccdiarmid, Mrs. ....	10	0	0
East, Rev. D. J. and Mrs.	10	0	0	Rankine, Mrs. ....	10	0	0
Tutors and Students ...	58	15	0	Smaller sums .....	143	0	6
Calne—				Glasgow—John Street—			
Self-Denial Society.....	30	0	0	“Carey” .....	100	0	0
Coleford .....	35	10	3	“Marshman” .....	100	0	0
Coventry, Queen’s Road... 280	0	0	0	“Ward” .....	100	0	0
Edinburgh, Charlotte Ch.	20	0	0	Smith, Mr. F. ....	100	0	0
Falmouth .....	16	6	6	Smith, Mrs. F. ....	100	0	0
Felinfoel, Adulam .....	18	17	3	A Friend .....	50	0	0
Glasgow—Adelaide Place—				Dun, Mr. Thos. ....	50	0	0
Bowser, Mr. Howard ... 1,000	0	0	0	Coats, Mr. Jervis .....	10	0	0
In Memoriam .....	100	0	0	Watson, Mr. Thomas ...	10	0	0
Japp, Miss J. R. ....	25	0	0	Watson, Misses S. and J.	10	0	0
Coats, Dr. Joseph.....	20	0	0	Woyka Family.....	10	0	0
Murray, Mrs. Jas.....	13	2	6	Smaller sums .....	108	3	5
Reid, Mr. and Mrs. Chas.	13	2	6	Gloucester—			
Arthur, Mr. and Mrs.				Quartus .....	10	0	0
F. W.....	10	0	0	Collection and smaller			
Gardner, Mrs. ....	10	0	0	sums .....	27	16	9
McKean, Mr. and Mrs.				Halifax—			
Jas.....	10	0	0	Asquith, Mr. Joseph ...	100	0	0
Scott, Mr. D. M. ....	10	0	0	Barker, Mr. N.....	10	10	0
Smaller sums .....	92	5	0	Hebblethwaite, Mrs., and			
Glasgow—Hillhead—(addi-				Family .....	10	10	0
tional)—				Drake, Mr. Jonas .....	10	0	0
Hunter, Mr. Richard H.	100	0	0	Drake, Mr. Jno. A. ....	10	0	0
Rose, Mr. Alexander ...	100	0	0	Fawcett, Mr. John .....	10	0	0
Dick, Miss Margaret ...	50	0	0	Hoyle, Mr. Richard.....	10	0	0
Hamilton, Mr. and Mrs.				Walker, Mr. John Wm.	10	0	0
John .....	50	0	0	Collections .....	14	5	3
				Smaller sums .....	57	17	6

	£	s.	d.		£	s.	d.
Harlow (additional)—				Peebles, Mr. ....	10	0	0
Sale of Work, per Mrs.				Smaller sums .....	6	0	0
Chaplin .....	35	16	4	Leamington—			
Smaller sums .....	5	5	0	Wilcox, Mr. Thomas ...	100	0	0
Hebden Bridge — Hope				Smaller sums .....	15	10	0
Chapel—				Leeds—(First List)—			
Crossley, Mr. and Mrs.				Barran, Mr. Alfred .....	25	0	0
D. J. ....	100	0	0	Town, Messrs. Wm. and			
Crossley, Miss S. A. ....	10	0	0	John .....	25	0	0
Crossley, Misses A. and E.	10	0	0	Spice, Mr. W. H. ....	20	0	0
Jones, Rev. W. and Mrs	10	0	0	Anonymous .....	20	0	0
Collections .....	24	6	1	Fearnside, Mr. and Mrs.			
Smaller sums .....	29	9	6	Edwin .....	15	0	0
Heptonstall Slack .....	10	3	0	Phillips, Mr. T. W. ....	10	10	0
High Wycombe—				Hield, Mr. Thos. ....	10	0	0
Clarke, Mr. D. ....	100	0	0	Thompson, Miss Emily	10	0	0
Spicer, Mrs. R. and Miss A.	10	0	0	Thompson, Miss Annie	10	0	9
Smaller sums .....	12	9	6	Collections (less ex-			
Hitclin—Daintree, Mrs ...	10	0	0	penses) .....	37	6	3
Ipswich—Burlington Ch.—				Smaller sums .....	88	19	0
Collier, Mr. J., and Family	10	10	0	Leicester (First List)—			
Davies, Mr. E. J. ....	10	10	0	Goddard, Mr. J. Wallis	100	0	0
Smaller sums .....	11	16	6	Goddard, Miss .....	100	0	0
Ipswich—Turret Green (ad-				Harvey Lane Chapel ...	100	0	0
ditional)—				Robinson, Mr. and Mrs.			
A Friend .....	53	2	6	C. S. ....	100	0	0
Smaller sums .....	8	6	0	Turner, Mr. S., Blaby ...	100	0	0
Kettering (First List)—				Wates, Mr. and Mrs. B. C.	100	0	0
Bryan, Mr. John .....	131	5	0	A Friend .....	30	0	0
Gotch, Mr. D. F. ....	100	0	0	Coltman, Mr. H. ....	20	0	0
Meadows, Mr. W., sen.	100	0	0	Viccars, Mr. W. P. ....	20	0	0
Timpson, Mr. Wm. ....	100	0	0	Bennett, Misses .....	15	0	0
Goosey, Mrs. (previously				Wates, Mr. A. C. ....	10	0	0
acknowledged) .....	50	0	0	Wheeler, Mr. George ...	10	0	0
Meadows, Mr. Wm., jun.	25	0	0	Wheeler, Mr. S. S., and			
Phillips, Rev. Thos. ....	25	0	0	Daughters. ....	10	0	0
Gotch, Miss R. Muriel ...	13	2	6	Wilshere, Mr. H. W. ...	10	0	0
Gotch, Miss Dorothy M.	13	2	6	Smaller sums .....	69	8	0
Loake, Mr. Wm. ....	13	2	6	Littleborough .....	10	0	0
Wallis, Mrs. S. ....	13	2	6	Liverpool (Fourth List)—			
Hales, Mr. Thos. ....	10	0	0	Anonymous (No. 5) ....	100	0	0
Jones, Mr. Thos. ....	10	0	0	Boden, Mr. Adam .....	20	0	0
Morris, Mrs. ....	10	0	0	Drysdale, Mrs. D. M. ...	20	0	0
Small sums .....	64	18	0	Hall, Mr. and Mrs. Martin			
Kingstanley—				L., and Family. ....	18	0	0
Gwinnell, Mrs. N. (book)	13	2	6	Anonymous (No. 3) ....	10	0	0
Kirkcaldy—				Howarth, Mr. Thos. ....	10	0	0
Ireland, Mr. and Mrs. W. L.	10	0	0				

	£	s.	d.		£	s.	d.
King, Mr. Geo.....	10	0	0	Collection at Public			
Morrow, Mr. John .....	10	0	0	Meeting.....	53	11	2
Owen, Mr. Ed. R. ... ..	10	0	0	Smaller sums .....	68	0	6
Smaller sums .....	142	0	0	Merthyr, Tabernacle .....	21	10	7
Llanelly—				Newport, Mon. (Third List)—			
Thomas, The late Mr.				Davies, Dr. G. A.....	10	10	0
Wm.(second donation)	187	10	11	Wheeler, Mr. M. ....	10	0	0
Thomas, Mr. and Mrs.				Francis & Son, Messrs. J.	10	0	0
H. R.....	50	0	0	Schofield, Mr. W.....	10	0	0
Thomas, Mrs. W.....	25	0	0	Smaller sums .....	12	1	0
Thomas, Mr. H. ....	25	0	0	Nottingham (First List)—			
Smaller sums .....	87	10	11	Broad Street—			
Loughboro' Woodgate.....	14	16	6	Hunt, Mr. W. ....	100	0	0
Maidstone, Union Street...	10	0	0	Squier, The late Mrs.	30	0	0
Manchester (First List)—				Brownsword, Coun-			
Galloway, Mr. John, J.P.	300	0	0	cillor .....	25	0	0
Armitage, Mr. Samuel...	100	0	0	Goodliffe, Mr. W. ...	20	0	0
Gleave, Mr. J. J. ....	100	0	0	Hill, Mr. Chas.....	20	0	0
Maclaren, Rev. Alex.,				Douglas, Rev. J., B.A.	10	0	0
D.D. ....	100	0	0	Thornton, Mr. J. ....	10	0	0
Spence, Mr. Frank .....	100	0	0	Smaller sums .....	20	4	0
Browne, Dr. Henry.....	50	0	0	Derby Road—			
Knott, Mr. Harold, M.A.	50	0	0	Bright, Councillor J.	50	0	0
Knott, Mrs. Harold.....	50	0	0	Bright, Mr. A.....	30	0	0
Melland, Mr.....	50	0	0	Bright, Mr. L. ....	30	0	0
Tarbolton, Mr.'G. S. ...	50	0	0	Rogers, Miss M. L. ...	25	0	0
A. B. C.....	40	0	0	Rogers, Miss C. V. ...	25	0	0
Pratt, Mr. and Mrs. C.W.	30	0	0	Ashwell, Mr. H., J.P.	20	0	0
Wallace, Mr. Thos. ....	26	5	0	Bright, Mrs. L.....	20	0	0
Bew, Mr. John.....	25	0	0	Cooper, Mr. H.....	20	0	0
Crossley, Mr. W. J.....	25	0	0	Small, Mr. W. ....	20	0	0
Hall, Mr. J. W. ....	25	0	0	Baker, Mr. W. J.....	10	0	0
Lejeune, Mr. E. ....	25	0	0	Pike, Misses E.E. and E.	10	0	0
Bax, Mr. W. T.....	20	0	0	Ward, Mrs. ....	10	0	0
Parker, Rev. E., D.D....	20	0	0	Ward, Mr. J.....	10	0	0
Wilson, Mr. Robt. ....	20	0	0	A Granddaughter of			
Ridgway, Mrs. ....	15	0	0	an old lady who			
Alcorn, Mr. Robt. ....	10	0	0	heard Carey's great			
Birkett, Mr. and Mrs. ...	10	0	0	missionary sermon	13	12	6
Brook, Mr. and the Misses	10	0	0	Smaller sums .....	44	12	0
Jefferis, Mrs.....	10	0	0	Mansfield Road—			
McDougall, Mr. Arthur	10	0	0	Bradley, Mr. Alfred...	50	0	0
Roberts, Rev. J. E., B.A.	10	0	0	Leighton, Mr. J. ....	30	0	0
Spencer, Mr. Thomas ...	10	0	0	Bradley, Mr. F. J. ...	10	0	0
Spencer, Mr. William...	10	0	0	Felkin, Mr. and Mrs.	10	0	0
Streuli, Rev. Arnold ...	10	0	0	Smaller sums .....	12	4	0

	£	s.	d.		£	s.	d.
Woodborough Road—				Anderton, Mr. and Mrs.			
Bayley, Miss.....	100	0	0	Wm. ....	150	0	0
Barker, Mr. H.....	50	0	0	Powell, The late Mr. T.,			
Bayley, Mr. T.....	20	0	0	per Messrs. Hobbs and			
Roe, Mr. W. ....	20	0	0	Andrews .....	100	0	0
Cox, Mr. H. F.....	10	0	0	Franklin-Hindle, Mr. Jas.	50	0	0
Smaller sums .....	6	11	0	Hodgson, Mr. Abraham	50	0	0
Old Basford—				Plummer, Mr. and Mrs.			
Bexon, Councillor A. ...	10	0	0	J. H. ....	20	0	0
Paisley—				Sunday-school .....	16	12	0
Coats, Mr. James, jun.	250	0	0	Pilkington, Dr. G. A.			
Coats, Mrs. T. ....	100	0	0	(Mayor) .....	10	10	0
Victoria Place Ch. ....	18	0	0	Ashworth, Miss .....	10	0	0
Penydarren, Elim .....	13	4	0	Evans, Mr. and Mrs. John	10	0	0
Penzance .....	23	0	0	Smith, Mrs. Henry.....	10	0	0
Plymouth (additional)—				Smaller sums .....	132	5	0
“Mutley” .....	25	0	0	St. Albans—			
1 Cor. vi. 20 .....	10	0	0	Wiles, Mr. E. S. ....	40	0	0
Smaller sums .....	18	5	6	Church, Miss .....	20	0	0
Porth, Salem .....	23	9	3	Fisk, Mr. ....	20	0	0
Ramsgate—Cavendish Ch.	15	3	1	Wiles, Mr. J. ....	20	0	0
Rhydfelin, Bethlehem.....	29	13	5	Betts, Mrs. ....	15	0	0
Rochdale—				Page, Dr. ....	15	0	0
Scott, Mr. Hugh .....	300	0	0	Fisk, Misses .....	10	0	0
Watson, Mrs., and Family	275	0	0	Smaller-sums .....	51	6	0
Watson, Mr. and Mrs. R.	100	0	0	St. Austell—			
Watson, Mr. and Mrs. T.	100	0	0	T. S. ....	50	0	0
Scott, Miss .....	100	0	0	Stocker, A. and R. ....	10	10	0
Taylor, Mr. and Mrs.				Smaller sums .....	3	8	7
E. L. ....	25	0	0	Sutton—			
Clegg, Mrs. ....	20	0	0	Hepburn, Miss E. M.			
Butterworth, Mr. and				(book) .....	13	2	6
Mrs. John, Shawclough	10	0	0	Hepburn, Miss S. (book)	13	2	6
Holroyd, Mr. Jas. ....	13	2	6	Ventnor.....	15	15	0
Smaller sums .....	61	10	6	Wellington .....	26	17	1
Rothesay .....	10	6	0	Weston-super-Mare.....	31	0	0
Southport, Houghton Street—				Wincanton .....	18	1	3
Bury, Mrs. Wm. ....	250	0	0	Smaller sums from various			
				places.....	235	3	5

A further sum of £510 18s. 5d. has also been received as proceeds of the Young People's Centenary Cards since we last acknowledged the receipts from this source (February).

The total receipts and promises on the Centenary Account, up to 21st May, amount to

**£78,084 0s. 2d.**

We would respectfully and earnestly urge those churches which have not yet arranged their Centenary meetings to communicate without delay to the local Centenary secretaries, or direct to the Mission House.

### **THE CENTENARY MEMORIAL VOLUME.**

It is with much pleasure we announce the publication of this important work. As the supreme object sought by the Committee is the quickening of missionary interest by the diffusion of information relative to the past work and present claims of the Society, it has been decided to issue this volume at a cost which ought to secure a very extensive circulation. The published price will be two shillings net; but, by all subscribers, it can be obtained through pastors of churches, or officers of missionary auxiliaries, or from the Mission House, 19, Furnival Street, Holborn, E.C., at one shilling and sixpence, postage and carriage extra; the postage of one copy, 4½d.; two copies, 7½d.; three copies, 9d.; larger parcels by rail at cheaper rates. To prevent disappointment, orders should be sent without delay. We may add that the book contains numerous illustrations and maps, as well as an appendix consisting of statistical and other tables.

### **THE CENTENARY COLLECTING BOOK,**

specially prepared for friends who desire to secure contributions towards the Thanksgiving Fund and subscriptions on behalf of the annual income, will be supplied on application.

### **CENTENARY MEDALS.**

We take this opportunity to inform those friends who have intimated their wish to possess silver or bronze medals, that these interesting tokens have now been struck, and, if not already forwarded, will be despatched at once. A cheaper medal in tin-bronze has also been prepared, and can be obtained at sixpence each. The cost of the one in silver is ten shillings; bronze, half-a-crown. Those friends who desire to obtain them should communicate with the Mission House. The expense of postage will, in each case, be additional.

### **CENTENARY FESTIVAL**

#### **AT THE CRYSTAL PALACE,**

*On SATURDAY, JULY 23rd, 1892.*

The arrangements for this Festival are now nearly completed, and we urge ministers and superintendents to bring the matter, where



this has not been done, before their congregations and schools without delay.

In addition to the usual attractions, there will be special performances by the Stockwell Orphanage Handbell Ringers, the Bloomsbury Chapel Gymnastic Club, the Crystal Palace Band,

RECITAL ON THE GREAT ORGAN BY MR. FOUNTAIN MEEN,

Military Bands in the grounds, Grand Display of the FOUNTAINS, &c., &c.

At the MISSIONARY MEETING the chair will be taken by General Sir Henry Havelock-Allan. Speakers:—Revs. J. J. Fuller, W. Holman-Bentley, C. Jordan, and A. Sowerby.

Admission to the Palace *and* Rail from the London stations of the London, Chatham, and Dover, or Brighton lines:—Adults, 1s. 3d.; Children under fourteen, 6d; but tickets at these reduced rates can only be obtained from the Mission House.

Church and school officers will greatly oblige by informing us, *as early in June as possible*, what number of tickets (for adults or children) will be required.

All communications to be sent to Mr. C. Holliday, Secretary Y.M.M.A., at the Mission House, 19, Furnival Street, E.C.

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If there are any friends in the Provinces who wish to be at the Festival, their presence will be very cordially welcomed.

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**THE NEW MAP OF CENTRAL AFRICA,**

which, for some weeks, has been in course of preparation, is now published. The Committee, feeling the need of a new map to show the rapid developments which have taken place in Central Africa, took the advantage of Mr. Grenfell's recent visit to the country and committed its execution to the well-known map publishers, Messrs. Philips & Son, of Fleet Street, E.C. The map is 5ft. 6 in. by 7 ft. 6 in. in size, and shows, not only the stations of our own, but of other missions. Political divisions and altitude are also indicated. It is published in two forms—on linen, for folding, suitable for portorage, and on paper mounted on linen and varnished, fitted for wall purposes. We should like to see this, with other of our missionary maps, hanging in every schoolroom. As no direct profit is sought, the price will be thirteen shillings, carriage extra. We are informed that this is the best map of Central Africa in existence.

## THE ANNUAL MEETINGS.

**W**E feel confident that all who attended the recent anniversary meetings will thankfully acknowledge their helpful and encouraging character. To the several speakers our most cordial thanks are due for their earnest and inspiring words. Particularly do we feel indebted to the Rev. R. Glover, D.D., who preached the annual sermon at Bloomsbury Chapel, the Rev. A. T. Pierson, who preached to young men at the City Temple, and to the Right Hon. Lord Reay, late Governor of Bombay, the Rev. B. Baring-Gould, M.A., the Rev. C. Silvester Horne, M.A., and to Miss Greenfield, of Ludhiani, representatives of other Christian communities, for their most acceptable services.

Though the religious press will already have acquainted our readers with the many excellent things that were said, we are glad to be able to give *verbatim* reports of the admirable paper read by the Rev. W. Hackney, M.A., of Birmingham, at the Missionary Breakfast Conference; and also of Miss Greenfield's stirring address at the meeting on behalf of the Zenana Mission.

Paper read by

**THE REV. W. HACKNEY, M.A. :—**

### Our Supreme Need—a Missionary Church.

**C**OULD the twelve pioneers, who met in the Kettering back parlour, direct our deliberations this morning from the excellent glory—could we hold an hour's communion with the dead—what counsels would they give? While on earth they were no mere philosophers. Their heart-feeling was deep, intense, overpowering. They spent days in fasting and prayer. They took long journeys across the land. They literally fulfilled the Apostle's words, and held not their lives as of any account, to carry Christ's grace to the heathen. What would *such* men say to this Conference?

Would they not urge us, in solemn and burning words begotten of higher knowledge and place, to cherish their aims and do their work, only with

**MORE DETERMINED AND CONSUMING ZEAL?**

Would they not argue, with convincing force, that a believer in Christ *must* mean an obedient disciple, ready at all times to spread the Redeemer's Kingdom? Would they not plead, with passionate persuasion, that since the whole world was open to the Word, the whole Church, in all its membership, must advance to evangelise? Would they not recount the long line of illustrious dead—missionaries from our own and kindred societies—whose reward they were sharing, and whose example they would point out for our imitation? Would they not speak of the Lamb as It had been slain, in the midst of the throne, and call us to follow the Crucified through suffering to glory? Would they not tell us the day demands a missionary church—a church of missionaries—every member alive with the love of God and aflame with the fire of the Holy Ghost?

Their voices are silent, but their deeds in the past prove what they would do if on earth to-day. *Our* day is here, and *soon* will be gone. Oh, for grace to fulfil our day. Up, up, up, the voices cry of the living and dead. "Let the slackness be girt, and the softness be quelled, and the slowness be swift." "Work while it is called to-day, for the night cometh when no man can work." As I lay on my bed one morning, while still the darkness filled the room, I heard through the open casement from a tree close by the clarion call of a thrush's melodious song. He uttered with piercing and musical sweetness the rapid trills and piping notes of his lay, as though to tell me, recumbent there in the gloom, that he saw already in the east the breaking of a day for strenuous life and work. I listened to receive his gospel, and soon there stole upon my waiting eyes the growing radiance he had prophesied. Then the day came, and I rose for its clamant duties.

So, one hundred years ago, William Carey sang to the Church, which rested in slumberous ease, neglecting responsibility, ignorant of men's need, mistaking God's will, in the darkness of tradition and pride. He sang in the sublime words of that inspired sermon the stirring charge, "Expect great things from God; attempt great things for God." He sang in that masterly pamphlet the fruit of his painstaking toil, all alight with the glow of Divine wisdom and power. He sang with penetrating appeal, cleaving through prejudice, arousing conscience, heart, and will, to do and dare for the cause of Christ. He sang in tones of holy rapture, making glad the saints in every age, who long for the Kingdom of God. He sang from a soul strong in the sure conviction, and bright with the beginnings, of

#### A REDEMPTION DAY FOR THE HEATHEN.

That day of redemption has now come. It is our opportunity. What shall we do with it?

For *to-day*, as never before, we feel God's love is able and eager to save mankind. *To-day*, the doors are open in every land for Gospel preachers. *To-day*, each mail brings joyful news of larger blessings poured out on faithful workers. *To-day*, Christ's unrepealed command sounds forth with clear and fresh precision of meaning—"Go ye into all the world and preach the gospel to every creature"—till Carey's heaven-lit words flame up in our hearts again with intenser strength of Divine ambition, and we cry,

"We will attempt *greater* things for God.  
We will expect *greater* things from God."

Let our ambition be less mechanical and more heroic. God-given men must be *poured* into the field—as any great nation would maintain its honour and its independence—in scorn of consequence. Timid counsels have no place in the armies of God at such a time as this. Let us make room for the Holy Ghost to provide men and to send them forth. As for money, Samuel Pearce writes to William Carey: "Go on, my dearest brother, go on. Do not fear for want of money. God is for us, and the silver and the gold are His; and so are the hearts of those who possess most of it. I will travel from Land's End to the Orkneys, but we will get money enough for all the demands of the Mission." That witness is evermore true.

## GOD'S BANKING ACCOUNT IS OUR MONEY LIMIT.

When we are ready, He will convert the millionaires. We can all do more—much more—than we have yet conceived in collecting and giving His wealth to this cause.

Let our *work* be less material and more spiritual, depending on the hand of Christ rather than on the barley-loaves. Dr. Moffat's biography tells that, for a period of ten years, not a ray of light shot across the gloom to cheer the hearts of the missionaries. At length, in 1829, a marvellous awakening began. It came, apparently, without human means. It transformed the whole aspect of the Mission. The people thronged to hear the Word and to inquire the way of life; heathen songs changed to Gospel hymns, and impassioned prayers were heard on every hand. The foul habits of ages gave place to decency and Christian living. Mrs. Moffat writes to her father about that time: "The Spirit of God has commenced His operations, and surely He will go on. *I hear from my friend, Miss Lees, that the very time of the awakening here was the season of extraordinary prayer among the churches at home.*" "Whatsoever ye ask in prayer, believing, ye shall receive." Almost before they sought, God gave; and the quickened faith of English Christians was answered by a Divine movement in that distant land.

God's finger is stronger than the might of all our societies and of all the churches put together. Let us only become missionaries ourselves—in prayer, in gifts, in consecration, in service, in hope, in trustful love; then our heart's purpose and God's promise shall be speedily fulfilled. "I will give unto Him" (unto Jesus) "the heathen for *His* inheritance, and the uttermost parts of the earth for *His* possession."

A missionary church is our want to-day. It is Scriptural. It is reasonable. It is possible.

## I.—A MISSIONARY CHURCH IS SCRIPTURAL.

In the Acts of the Apostles, chapters xi, xiii, xiv, xv, contain a suggestive picture of the missionary church.

(a) It is formed of members converted by God's hand. That is, they are spiritual men and women, in keen sympathy with spiritual ends, vividly realising salvation and peace.

## CHRISTIAN AGNOSTICS CAN NEVER CONSTITUTE A MISSIONARY CHURCH.

They have no testimony of salvation to give, nor experience of salvation to guide. God-made Christians are conscious of the power by which they are saved, and compelled by the constraint of love to convey it to others.

(b) They are instructed, multiplied, strengthened, and officered by ministers filled with the Holy Ghost and with faith. A missionary church must have Holy Ghost leaders—men like the apostles, who say, "We will give ourselves continually to prayer and the ministry of the Word." Those who know little or nothing of vital communion with Christ and of the deep infinite tides of Holy Ghost power, however great in the eyes of the world, are defeated chiefs in the army of God.

(c) The disciples are so distinct from the pleasure-loving people of Antioch that they earn for themselves the nickname "Christian." In a missionary church there can be no yoking of the members unequally with unbelievers. They go forth to

Christ without the camp, bearing His reproach. We become of necessity different from the world when we gaze into the face of Christ, and the Comforter dwells in our hearts. "With unveiled face, beholding as in a mirror the glory of the Lord, we all are transformed into the same image, from glory to glory, even as from the Lord the Spirit."

(d) Each member according to his ability devotes his substance to his brethren's needs, and the cause of God. There is infinite joy in giving to Him. He returns so much to loving hearts. What gladness is theirs who sell their all for treasure in heaven! The men of to-day would be startled by the gifts of a missionary church. All the pence of the poor, and all the wealth of the rich, consecrated alike in obedient love. William Carey gives each year to the Mission out of his Government salary of £1,500 not less than £1,400. John Wesley lives on a mere pittance, to bless God's people with the wealth his books brought to him. When every Christian gives like this, there will be no want in the treasury of the Church.

(e) Continuous fasting and waiting upon God in sympathetic prayer are natural conditions in a missionary church. The unseen predominates. God is the great fact. Carey, Fuller, Pearce, and their brethren dared not commence their holy crusade without solemn, prolonged, and united fasting and prayer.

#### THE MISSIONARY FIRE IS KINDLED IN FELLOWSHIP WITH GOD.

Union in prayer is quickening to zeal, and conditional to blessing. "Whosoever two of you agree together to ask, it shall be done." A cold unbelieving heart chills like an iceberg. Paul's madness makes others mad. They are *all* mad in a missionary church.

(f) Leaders and members are ready to answer God's call at once. The Holy Ghost mentions the men, and they start. So William Burns gave himself to China. "When can you go?" he was asked. "To-morrow," was the reply. But Paul and Burns had been prepared by Divine guidance and discipline. The secret of readiness is learnt by God's willing ones. Pearce writes again when hoping to go to India for service:—"It has pleased God lately to teach me more than ever that Himself is the Fountain of happiness; that likeness to Him, friendship for Him, and communion with Him form the basis of all true enjoyment; and that this can be attained as well in an eastern jungle amongst Hindus and Moore, as in the most polished parts of Europe." Each member of a missionary church belongs to God only, enjoys God supremely, and is yielded wholly to obey God's will.

(g) Their own members, perhaps their most honoured and beloved ministers, are sent forth on a perilous and distant mission amongst barbarous tribes. They are sent forth by the Holy Ghost, but by the people too; and sustained while away by the prayer and affection of the entire Church.

#### THEY HAZARD THEIR LIVES

for the name of the Lord Jesus Christ. They return to tell of God's wonderful grace in souls saved, churches established, the devil defeated, and God's arm revealed. All hearts are stirred to a love on fire by the recorded experience of their own dear friends, when they send word or come back to the missionary church.

(h) Each member is an evangelist, testifying of personal salvation by lip and

life, either at home or in foreign lands. The Antioch church began with those who, being scattered abroad, went everywhere preaching the Word. The nickname they gained proves their singularity. At all new stations, Paul trains men for service as soon as converted.

We need a church of missionaries to save old England. Listen to the cry from the villages! Compare Birmingham, where I live, with the Fiji Islands! They say 90 per cent. of the Islanders, lately cannibal, out of 110,000, are found each Sabbath within God's house. Do 20 per cent. attend worship in Birmingham out of over 500,000? Heathen to evangelise are at our doors. God made converts, instructed by Holy Ghost leaders, separated from the world, reckoning all they have God's, used to fasting and prayer, ready to do God's will, supporting missionaries abroad who, by their perils and successes, and holy lives, inspire imitation:—Christians like these, will go out to their neighbours first, and, trained in such service as evangelists are prepared, by scores, in every church, for the foreign field when God shall call. We shall never do missionary work successfully until these conditions prevail. How terribly below their force we live! How strong is unbelief! How fascinating and tyrannical is worldliness! How little the eternal interests of men are valued! I attended a conference once to consider the relations of working men to the church, where the idea of saving souls, in dependence on God's Spirit, was pooh-poohed by some as indifferent, while men had earthly interests to care for, and bodies to be blessed. Had those sixty or seventy persons been ruled by these principles; had they waited upon God, like Paul and his brethren at Antioch, in simple faith upon the promise, "Ask and ye shall receive, all things are possible to them that believe," as in a church of missionaries, they would of necessity do; no one could have measured the vast results which would have followed to themselves and others, in time and eternity, through the power of God in their midst. But

#### THE REAL WEAKNESS OF OUR MISSIONARY WORK

abroad is the spiritual stupor and paralysis of the church at home. A dead tree cannot sustain living branches, and a dead church cannot maintain living missions. If we are not dead—and God's blessing proves our life—we are weak and feeble when we might be strong. We need a great revival of spiritual power; we need the pruning knife amongst churches, ministers, and people. We need to go back to the ancient spirit of a Christian church set forth in Scripture. We need to learn of the missionaries we send, their patience, their godliness, their self denial, their resolution, their unworldliness, their consecration to Christ, and their love for souls. We need to become a *Church of Missionaries* before we can take advantage of the grand opportunities God has placed in our hand, or tread in the footsteps of the glorious men whose centenary we celebrate this year.

#### II.—A MISSIONARY CHURCH IS REASONABLE.

(a) It is reasonable, for it is Christ's ideal, and His positive command. That final word, "Go ye into all the world and preach the Gospel to every creature," includes, in germ, all we have described as apparent in the church at Antioch. We can only do Christ's work victoriously in His own appointed way. As in building and farming there are laws to be learnt, so in soul-saving. The Telugu Mission is a miracle of success. Tens of thousands in a few years have been born again. But the blessing came

when the missionary accepted the ideal of Scripture, and risked all to obey Christ. Our Lord's plan is to evangelise the world by means of the disciples. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be My witnesses both in Jerusalem and in Judea, and in Samaria, and unto the uttermost parts of the earth." None can neglect and disobey the King's law without peril. A church made up of missionary members is Christ's ideal, and Christ's command. This is the church we need.

(b) It is reasonable, for God honours a missionary church with extraordinary power of conversion at home. We are creeping up the Congo, we are holding our own in India and China, the signs are cheering; but it is manifest to all that from our own home churches

#### ONE HUNDRED TIMES MORE MISSIONARIES

might go, if only *all were on fire*. What would not our Baptist community become under such a missionary spell? Our 300,000 membership would grow into 3,000,000, and England would rapidly be won for Christ. Then the world could not despise our faith. The triumphs of the Cross would be so great men could not gainsay its power. Remember Louis Harms and the church at Hermansburgh. Dr. Pierson tells us that in 1849 these people (poor peasants, farmers, and labourers) organised their own Foreign Missionary Society. Africa was chosen as a field, and all the zeal of the parish turned into that channel. Now see what God wrought. During the seventeen years of Louis Harm's ministry the Church enjoyed one long revival; 10,000 members were received into its fold; while abroad, 30 stations, 357 workers, 3,920 communicants, and 8,520 adherents from heathendom, with an expenditure of £20,000 per annum, were, in 1883, the seal to God's faithful word. Those churches who answer the heathen's cry with fullest consecration, are always most blessed at home. What would some of us think of an increase of 600 *members a year*? And why not, from our great city populations? The people are there who need salvation. God is willing to save them all. Let every member become an evangelist; let the church become a church of missionaries; and the heathen, both at home and abroad, will come to Christ in the power of the Holy Ghost to receive the eternal life.

(c) It is reasonable, for salvation is so precious to those who obtain it. We have an actual blessing to give in the Gospel beyond any human price. All men need it. They need God, and Christ, and the Holy Ghost. They need to

#### LIVE THE BIBLE LIFE,

and to find the grace and joy and strength of Christ's salvation. They need a living hope within when death's shades impend. The greatness of the Gospel is seen in its trophies amongst the heathen. Yet how simple the story is: a child or a savage can read and accept it. You have traced that golden band of star-dust, thrown like a scarf across the dark blue vault of night; you pondered, with joyful awe, the expanse of creation revealed in that ring of distant worlds. Surely it is a pathway for Eternity's King! Yet how simple it is! How familiar! How little its value, weighed in earth's scales! You can't see to read by its light! Electricity or gas are of much more use! But in that splendid sweep of almost invisible glory there are unnumbered shining suns of fiercest flame and finest beauty, surpassing even our own orb of day in burning majesty; all joined together in union of inter-related place and all-prevalent law.

The story of the Cross *seems* of little worth to some, tried by the tailor's tape of utilitarianism. Though the words, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in *Him* shall not perish, but have eternal life," may reach a simple mind, and fill it with heavenly light, and rest, and sweetness, and power; whilst its mystery is so profound, the archangel stands dazed on its brink. In its depths of grace and glory, of God's love and man's salvation, there is infinite blessedness—"the unsearchable riches of Christ." This talent is placed in *our* hands to be used for God and man, and not to be laid in the earth.

WE ARE RESPONSIBLE TO JESUS FOR EVANGELISING THE WORLD.

How many have never yet heard the Gospel, and are dying without hope and God! Eight hundred millions, at least, in the bondage of heathendom. We are oppressed, we are appalled, by such awful figures. Small aims and limited means seem puerile and contradictory. We must lift up our aims and means to the conception of God working through a church of missionaries.

(d) It is reasonable, for the opportunities and calls for missionary service are found now in all parts of the world. Men can go to the Congo, to China, to India, with comparative ease. Compare Carey's difficulties in reaching India; Morrison's hardships in China; or Livingstone's painful march across Africa. The pioneer work is largely done. God's hand has opened doors for the Gospel. He calls upon us, His servants, to go in and possess the land. The cries for help from the nations will never be met by a worldly church. "I knew that my people were perishing," said an American Indian chief, who had walked 350 miles to find a missionary. "I never looked into the face of my child, that my heart was not sick. My fathers told me there was a Great Spirit, and I have often gone into the woods, and tried to ask Him for help, and I only got back the sound of my own voice. You don't know what I mean, for you never reached out your hand and took hold of nothing. Will you not give me a missionary?" But the church thought she had neither the man nor the means.

A MISSIONARY CHURCH WILL RESPOND OR DIE.

It will send its men. It will devote its wealth. Its passion to tell of Christ's love, and win souls to Him, will usurp its thought and will and heart and life. Like Bernard Palissy, it will consume, in its extravagance of impetuous desire, the materials of its earthly home. For it will value the salvation of souls and the glory of Christ before the treasures of Egypt, the relations of time, or the existence of self. Open doors and heathen cries make a missionary church alone reasonable.

(e) It is reasonable, for if *not* a missionary church it will stagnate and perish. The evils which kill the spiritual life cannot exist in a missionary church. Its young converts grow into stalwart disciples; filled with the spirit, fired with enthusiasm, and formed into an army of invincible workers. They know whom they believe, and are ready to die for His Name's sake if needs be. They have learnt in the joy of winning souls delights transcending earthly good. Once I sat by the side of a Congo missionary, who had much to do with the Combers. I learnt that he frequently went to their graves, and would think whilst there—without melancholy, in the reality of faith—that perhaps on the morrow he, too, would be gone; for death is so sudden in that clime. I said to him, "Don't you fear it at all, nor desire



to stay here?" I watched his face glow with a smile, as in calm and radiant strength of peace he replied, "Oh, no, it makes Christ so real to be living a day at a time." I felt that here was the secret of life. Here is the Church's salvation. If we were all ready to die with Christ as these men and women are; if we spent lives of heroic trust like theirs; if we had Christ so precious and so real to us, the Church would soon "arise from the dust and put on her beautiful garments." You don't need amusements to please the members of a church of missionaries. You don't need to prove your faith, nor to fight against unbelief there. They live by faith in the Son of God. He is with them, and their souls' desire is in Him.

#### HERE IS THE SPHERE FOR OUR YOUNG PEOPLE.

Here is the chance of noble deeds. Each morning brings its call to duty, and however perilous its path of honour, it draws out the heroic in the man. Our young men and maidens require this inspiration to sanctify their pith and fancy, to give them rich, deep, and abiding joy, to stay the power of unbelief, of worldliness, of pride, and sin. Non-missionary conditions in a church are the sure signs of a barren fig-tree, like that one Christ found on the way, without fruit, yet covered with leaves. He said to it, "Henceforth let no fruit grow on thee for ever"; and presently the fig-tree withered away. So shall those churches wither which despise our Lord's command. Decay has already commenced, when supineness and selfish fear govern our counsels, and worldly prosperity is the badge of success. "Ye cannot serve God and mammon." We are come to the parting of the ways. "If the Lord be God, *follow* Him; but if Baal, then *follow* him." A church of missionaries is Christ's ideal and His command; it receives God's blessing in all service; it loves the treasure it carries to others; it goes forth to the work which waits at its hands; it finds its life-springs in the power of God, its reason for existence in the salvation of men; labouring at home amongst its neighbours, and sending abroad freely, gladly, courageously, trustfully, all whom God calls; following Christ fully, it grows rich with the promise He gives: "There is no man who has left house, or brethren, or sisters, or father, or mother, or children, or lands for MY sake, and the Gospel's, but he shall receive, *in this time*, an hundredfold." "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, for the Lord shall be thine everlasting light, and thy *God thy Glory*."

#### III.—THE MISSIONARY CHURCH IS POSSIBLE.

Three things are required. We must get back to God. We must give up all to God. We must go forth from God to the people.

(a) It is possible if we get back to God.

We must repent of our sins as churches and individuals—of our unbelief, our worldliness, our social pride, our hardness of heart, our forgetfulness of God, our self-indulgence, our satisfaction with earth, and refusal to obey Christ. We need humiliation and prayer, self-repression, trust in the atoning blood. "These things saith the Faithful and True Witness. I know thy works, that thou art neither cold nor hot. I would thou wert hot or cold. So because thou art lukewarm, I will spew thee out of my mouth. As many as I love I rebuke and chasten; be zealous, therefore, and repent."

## WE MUST REALISE GOD AS OUR LIVING, PERSONAL GOD.

The one fact of life to us must be the presence of God by the Holy Ghost. How painfully lacking is much experience to-day! How empty our churches of God! How few love to wait on Him, or to enjoy communion with Him as their chief delight! How many act what one exquisite lady member once said, "I think prayer-meetings are ghastly affairs, don't you?" Listen to Samuel Pearce again. He had been spending a day in fasting and prayer about God's call to India, and had realised his willingness to go anywhere for Him. But his heart was dull, and he was about to close with a lamentation, when, he says, "on a sudden it pleased God to smite the rock with the rod of His Spirit, and the water flowed. Oh, what a heavenly, glorious, melting time it was! My eyes, almost closed with weeping, scarcely suffer me to write. I feel it over again. Oh, what a view of the love of a crucified Redeemer did I enjoy! If ever in my life I knew anything of the influence of the Holy Spirit, I did at this time. I was swallowed up in God, I was in a new world. Hunger, fulness, cold, heat, friends, enemies, all seemed nothing before God. All was delightful, for Christ was all in all. Many times I concluded prayer, and when rising from my knees communion with God was so desirable, that I was sweetly drawn to it again. Then I thought it would be pleasure to burn for God." Could every member of all our churches have such a filling with the Holy Ghost, we should soon become a church of missionaries.

## WE MUST RELY UPON GOD ALONE.

Strong, unwavering, uncalculating faith makes a missionary church. God speaks to His people, "Fear not, thou worm Jacob. I will make *thee, thou worm, a new sharp threshing instrument having teeth, and thou shalt thresh the mountains.*" Nothing is less likely to thresh mountains than a worm. But a worm in the hand of God! Then He makes that twisting, wriggling, three-inch thread of soft, slimy, boneless matter a *new, sharp threshing instrument having teeth*, with which *He* will thresh the mountains, and drive them away like chaff, however great, or solid, or imposing. God has done this beforetime. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts," and He will do so again, only let us rely on Him, and place ourselves in His hand as worms for His use.

(b) It is possible if we give up all to God. Laying all down at His feet, allowing no claims but His, refusing any lead but His. We belong to Him, to go or stay at His word. Whether with Carey, to evangelise in India for forty years; or with Pearce, to die and leave this earthly sphere; or with Fuller, to pass too and fro through the land arousing the churches' zeal in missions, stimulating their gifts, and organising the work at home. *It is all included in our Baptismal vows.* We are dead with Christ that we may live to God. Our hymn says—

"Take my life, and let it be,  
Consecrated, Lord, to Thee;  
Take myself, and I will be,  
Ever, only, all for Thee."

What a revolution would be wrought if every member of a Baptist church, every minister, every officer, and all the executive engaged in this holy service would simply carry out these words! A missionary church would quickly arise as the armies of heaven, to conquer the world for Christ. The Holy Ghost would

come down in power. Money, life, time, influence, children, friends, given to God would receive so much in return. Gazing upon our crucified Lord, can we hold back aught? He died for me! He is altogether lovely! He has forgiven my untold iniquities, and changed my heart from stone! He has gained me access to God! He will never leave me! And at last He will bring me where no sin can check the music of my song, nor any grief be known! I am His slave. Every bit of me is Christ's! So when to me the word is spoken, "Go ye into all the world and preach the Gospel to every creature," what can I but obey?

(c) It is possible if we go forth from God to the people. We must go

FILLED WITH GOD.

"Tarry ye, till ye be endued with power from on high," is Christ's command. Then, when filled with God, how great the blessing carried forth! How strange and startling the story of success! How certain each man's testimony! How pure and simple our deeds! We shall be filled with sympathy. Men are perishing here and in distant lands, wounded with sin, weary of life, wanting Him Who has said, "Come unto me all ye that labour, and I will give you rest," yet ignorant of Him, without hope and without God.

Listen to a story of heroic mercy. In the American war a Southern fort was attacked by Northern troops, who, repulsed, left many killed and wounded on the field of battle. From the heights around, however, they kept up such a deadly fire that no Southerner could venture out. And through the long night and morning, cries of pain-stricken and dying men were heard imploring help and water. At last, a brave old sergeant, touched by God's pity, said to his general, "I can bear their cries no longer; let me go to help them." The General told him it would be certain death to show his face. But the man persisted, replying, "Let me go. I must go." And so the General, with much emotion, gave him leave, saying: "Go, then; perhaps God will keep you safe on such an errand." With his cans of water, and other aid, he emerged from out the shelter of the fort to help his enemies in their dire distress; and for one and a half hours the angels of God hovered about that scene; since the Northern soldiers ceased their firing when they perceived his purpose to console their comrades.

Surely this was a bright spark of the love of God which sent His Son into the world, not to be ministered unto, but to minister, and to give His life a ransom for many! Shall any soldier in the ranks of human armies surpass the Saviour's men and women in sympathy and courage? Shall the records of deadly hate and carnage contain more striking deeds of sacrifice than those written in the Lamb's book of life? Shall Tom, Sidney, Percy, Carrie Comber, and the two bright girl-lives laid down with theirs on the Congo banks, call forth no answering sacrifice from us? Shall Christ long to make men holy—to lift them out of their darkness, guilt, and wretchedness, to bring them back to God—and shall we not help Him?

"Shall we, whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted  
The lamp of life deny?"

Shall we not become to-day a church of missionaries and a living seed amongst all the churches?—determined to spend and be spent for the salvation of men;

determined to keep close to the heart of God by faith, by watchfulness, by prayer, by obedience to Jesus; determined to follow Him fully—when finding His joy in His Father's will—when toiling till late at night in relieving sorrow—when passing long hours in secret communion with God—when speaking forth in the Holy Ghost—when treading the steeps of Olivet's garden, and standing before His foes—when wearing the thorny crown, and pierced with the cruel nails; having fellowship in His sufferings; being made conformable to His death that we may rise with Him to the heights of God; praying, with Paul, "that in nothing *we* may be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in our bodies, whether it be by life or by death."—Amen.

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### MISS GREENFIELD'S ADDRESS.

**T**HE occasion of my being asked to speak to you is one which shows forth the grace of Christian sympathy in a somewhat unusual light. I am indebted to your Committee for the opportunity of much-needed change to the home country.

We have in Ludhiana a large medical work, 9,000 dispensary patients, a hospital with sixteen beds, often full, and no other zenana hospital within eighty miles of us. I, though unqualified, save by private study and sixteen years' experience, could not leave it.

Out of two societies to whom I appealed for help yours was the one to respond, and that in a manner so kind and gracious, that I felt it like a fresh glimpse of the beauty of Christian love.

Miss Edith Brown was lent to us for a year, and has been doing splendid service; especially in some difficult surgical cases, for which, in Ludhiana, she has, of course, special facilities; the hospital, with a trained staff of nurses, enabling her to undertake a class of cases in which healing and life itself depend on the possibility of careful nursing after the operation. For this kindness, I am glad to have an opportunity of giving my thanks publicly to the Committee.

Nor do I forget that it was a Baptist church in Bristol that gave us dear Florence Leonard, whose brief service of barely twelve months has left a sweet aroma of utter self-forgetfulness and devotion that will, I trust, pervade and sanctify our little home for many years to come. To Him who is the fountain of all godly life, and the God of all grace, be all the praise for what He has worked in His people to will and do, according to His good pleasure.

Seeing, then, that I have had experience of your loving, Christian sympathy, I would, with the apostle, plead that ye should abound more and more.

Enlightened sympathy, the sympathy that is born of knowledge, is the first requisite for all helpful work for others. You must know the need before you can feel with the sufferer; and, in proportion as your knowledge is accurate, your appreciation of the whole need will increase.

I am persuaded that the greatest want of the churches and of individual Christians, in regard to foreign missions, is accurate information concerning the state of the heathen world. That, if you could but see and know (you, who have the mind of Christ), your pity, and love, and heart's deepest sympathy would all spring into zealous activity.

But is there not ample information given—reports of work from the field, speeches from missionaries, letters, &c. &c. ? Oh, yes, but where are the people that read them ? Where, above all, are the Christians that pray over them ? Nothing has given me more encouragement than to find some friends at home who know all about our work, our helpers, and our schools ; and the secret of this accurate knowledge is simply this—that every item of our reports has been made the occasion of earnest prayer. But I fear such friends are not common.

I am simply appalled at the profound ignorance of those who say they are very interested ! Ladies on committees, leaders of missionary bands and working parties make remarks that show pitiful want of real light on the subject—light that can be had for the seeking. If you would take your missionaries and individualise their needs, you would find your sympathy inevitably expanded.

The world, with its millions, is simply inconceivable. You array and manipulate your figures before the audience in vain. The naked eye, gazing into the stagnant tank in which rots all manner of pollution, knows nothing but its blackness, and sees nothing but the surface scum and filth ; but, take a drop from that water and magnify it under high power, and you will see it peopled with multitudinous life, and the beauty and grace of the Creator's hand even upon the denizens of this foul pool.

If you want to deepen your interest, to have an intelligent grasp of all that is meant by mission work (which is nothing more nor less than the whole errand of Jesus to our sin-stricken world), you must fix your eye and your thought upon some one portion of the field, and make yourself thoroughly well acquainted with it ; not that you may concentrate on it alone all your help and love, but that that drop may be to you a sample of the dark ocean.

I appeal to any one of you here who has not actually visited a heathen land. Take the mission that you know best, and ask yourself what do you know about it ? The country, the mission stations, the cities, the villages, the various peoples, their language—do you know them ? Have you any idea of their religions—of the practical outcome of them, that is to say ? Does your heart ever bleed for the Mohammedan woman crushed under the awful curse of polygamy ? And do you know that she writhes under it even as you would—that every young girl hopes she may hold her husband's love, and remain queen of his affections, alas, in vain ? (In one of the reviews of the day, a Mohammedan wrote a long description of the happy and influential sphere of the Mohammedan wife and mother, her control of her husband's finances, &c. ; but he omitted to state whether it was wife number one, two, three, or four who enjoyed this privilege ; and it was a fatal omission.) Do you know the Hindu mother's religion of fear, passing her life in bondage to an endless routine of religious practices, lest some evil should befall her husband or child ? Do you know the groans, the agony of the sick and dying, unrelieved by any of the merciful ministrations of nurse or doctor ? Has it entered into your thought that in every city and village hundreds of sweet, innocent, child-souls are yearly being polluted and destroyed by the foul upbringing in heathen homes ?

Look, again, at that mission that you know best. What is being done there ? What other societies are at work, and what are you doing ? How many of the possible female agencies are at work ? Have you schools in the city ? How

many, and what proportion do your scholars bear to the population? Your zenana work—what does it amount to? Is medical work being carried on by you, or others? What about the villages around? How many native agents have you, and what European or Eurasian aid is available on the spot? What open doors are as yet unentered? These all should be matters of vital concern to you, and every one of these points furnish matter for definite prayer. The native converts of that mission—what are their special needs, what is their moral condition, how much do you expect from them, are they rising socially, are their children being wisely educated, is there a little church formed, and how far is it self-supporting, what dangers threaten it, what special need is there for your intercession at the throne of grace?

As the vision clears before your eye, sympathy will be touched at many points, and your loving hearts will devise many new channels of usefulness. Books of reference (cumbering your library shelves) for eager students and pastors, many of whom know enough of English to profit by them; Scripture pictures for the children, good story books for older ones, Christmas gifts for the orphans whose only home is your boarding school, a print dress for each of the Bible-women, bundles of old clean white rags for the dispensary—all these will find their way out, and give immense pleasure. Have your own bit of work there. Take an orphan child yourself and support it, not forgetting your subscription to the general funds of the mission, for your Committee have many such stations to think of. Or pay for one bed in the hospital, and remember in your prayers the sick one tossing wearily there. Have your own native worker in the field, and see that she has the books and all she needs for her work.

How are you to get all this information? You may get it in many ways, but the way I should recommend, and by far the best way, is to know your missionaries. The Apostle Paul, in commending certain brethren to a church where they were unknown, says: "If our brethren be enquired of, they are the messengers of the churches and the glory of Christ." Strong language, and yet how true! At all events, your missionaries are your accredited representatives of the glory of the Master to the heathen. "Wherefore," adds Paul, "shew ye to them, and before the churches, the proof of your love."

I have often heard it remarked that whilst dismissal meetings are apt to be very impressive, and everyone is glad to shake hands with the outgoing ambassador, one does not hear so much of welcoming meetings when the missionary returns with his or her tale of what God has wrought amongst the heathen.

Why this should be so is, to me, a perfectly inscrutable mystery. I cannot fathom it. If you send a servant round the corner with a message to Mrs. Jones, you are apt to want to know what Mrs. Jones said in reply. And yet, when missionaries return from the Committee's errand, or the church's errand—your errand, my brothers and sisters, who have commended them to the grace of God for this ministry—oh! how few there are who care to ask, "What is the answer? What response?" And how chilling is this indifference to the heart of your returned missionary. Paul had a very high ideal of the kind of treatment due from stay-at-home saints to the messengers of the churches. "I commend unto you Phœbe, our sister, that ye receive her in the Lord as becometh saints, and that ye assist her in *whatsoever business she hath need of you.*" I envy Phœbe with that letter in her pocket! The great Apostle's chivalrous nature must have been of

infinite help to the women workers of the church, who are too often shoved on one side. "I entreat thee, true yokefellow, help those women who laboured with me in the Gospel." "Help those women" who come back, weary and faint, from the hand-to-hand fight with powers of darkness, where Satan's seat is. Help them, oh friends! with at least a loving, warm-hearted reception, and lend a ready ear to the business in which they have need of help from you.

But not only to churches and to committees, but to you individually, I would say "know your missionaries." Show them hospitality; let them have a taste of the grace and beauty and wholesomeness of English family life, so sweet in contrast to the heathen homes they have been working in. Receive them, refresh them, let them be "somewhat filled with your company." "Coming unto you with joy by the will of God, may they with you be refreshed."

Do you *know* that there is a great severing of home ties and ties of friendship when your missionaries go abroad; that, coming back to the home country after ten, twelve, or fifteen years, they find homes broken up, friends scattered, their nearest and dearest living in circles where they are strangers; surely it is not too much to ask that Christian love, love for Christ's sake purely, should do all it can to make up the loss.

Do you *know* that, with health impaired, nerves all unstrung, and purses only too thinly lined with half-pay allowances, many a missionary passes an unrestful holiday and returns but half refreshed to the field.

If you want to know the work, ask one of these weary ones to your country house or to spend a fortnight with you at the seaside; and, if all your own missionaries are too well provided for, look out for one of some other society. Let them play with your children and live in the sunshine; and, when the evening draws in, talk to them of the land and people that they love; and you will receive even here and now a rich tide of blessing in increasing sympathy with your Divine Master in the travail of His soul. The mission field will live and move before your eyes; and while you have put to her lips the cup of cold water which shall in no wise lose its reward, you will feel that you have indeed been drinking a fresh draught of the water of life, which will be in you as a spring of water welling up and bubbling over, bringing to others, as well as to yourself, everlasting life.

And when that missionary goes back to the field you will follow her, will you not? and bind with golden links of prayer (both hers and yours) that mission field to the throne of the Great Father, that she that soweth and she that watereth may, in the harvest day, rejoice together.

Aye, and your gifts will follow. "Epaphroditus boxes," things ordinary enough in themselves—a few groceries, or stationery, or housewifely odds and ends, such as will convey the assurance of your loving remembrance to her personally; a new book or periodical to refresh the tired mind, or some little convenience for camp life—*things*, only *things*, but how ennobled, how glorified for ever, by the motive that prompted them!

"I am full, having received from Epaphroditus the *things*, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God."

And may God increase you and make you to abound in everything; "in faith and utterance, and knowledge and all diligence, and *in your love to us*."

## Native Christian Training Institution, Delhi.

(See *Frontispiece*.)

WE are very pleased to insert the following letter written to Mr. Husband, the secretary of the Young Men's Missionary Auxiliary at Birmingham, by the Rev. Stephen S. Thomas:—

“DEAR MR. HUSBAND,

“Many thanks for your letter and copy of report of the Birmingham Y.M.M.A.

“I very sincerely apologise for not having sent you an account of the Institution last year. I fully intended doing so, but during the first four months of the year there was frequent sickness in our house, and in April I lost my little girl. This must serve as an explanation of my silence. I am very grateful for your continued interest in the Institution. I believe, through God's blessing, a good many brethren who are now at work are realising the advantage of having studied here. I have been keeping the accompanying photograph expressly for you. I have the misfortune to be sitting in the front—that, I hope, you will excuse. To sit for my photograph in any group is with me a great corrective of spiritual pride.

“On the second chair sits Mr. Imám Masih, my colleague in the Institution.

“You may have seen a short account of him I supplied to the HERALD some little time ago. He is a splendid man, a fine preacher, and, in certain subjects, no mean scholar. His house is in the students' compound (*i.e.*, yard), and he renders valuable service by superintending the food arrangements for between forty and fifty men and boys, and is, in a general way, responsible for their conduct out of school. He is full of energy and enthusiasm, qualities that are apt to be rare in this country.

“It would take too long to give you an account of all the men. Seven of them left the Institution last session, and, with one or two exceptions, are doing well—some very well. The one in English dress, sitting between Mr. Imám Masih and myself, is a man of great promise. His father, named Haré Rám, was a Brahmin, but has been a Christian preacher for many years. It is a blessed thing for the two sons to be so worthily following in their father's footsteps.

“These men represent a good many classes of the people—Brahmin, a *saiyad* (*i.e.*, a distinguished class), from the Mohammedans, a writer caste, a weaver caste, leather workers, and, I believe, one is from the sweeper



caste. Now, however, they are all of them just *Christians*. Join us in praying the Lord to raise up worthy men to be witnesses and evangelists for Him and the people of His land.

“With regard to the four boys whose names I gave you, three of them are still here, and are doing well. One of them, Joel Lal, has written you a letter, which I send just as he wrote it, that you may see how much English he knows. I very much hope he has passed the ‘Middle’ Examination, but I am a little afraid he has not, as he was very seriously ill a little while ago—we had to feed him ourselves (my wife and I) seven times a day.

“Rubin has, to my great disappointment, been removed from the school by his father. I very earnestly desire that your association will pray for the school and for all of us connected with it. During the year two boys have confessed Christ by baptism.

“I shall hope to be able to send you the ‘General Report’ soon.

“May I again ask if you know any friend who would send me out a bale or two of the strongest unbleached calico he can get? It would be most acceptable for the boys. Also, it would be very pleasant if, for next Christmas, the Birmingham friends would send out some small presents suitable for boys. This year, not *one present* for the *Delhi* School was sent from England.

“I gratefully remember your kindness in getting a friend to send me out cloth last year.

“With kind regards,

“Yours very sincerely,

“STEPHEN S. THOMAS.”

## The Mission at Pirizpore, East Bengal.

THE Rev. A. T. Teichmann writes as under:—

“19th and 26th February, 1892.

“DEAR MR. BAYNES,

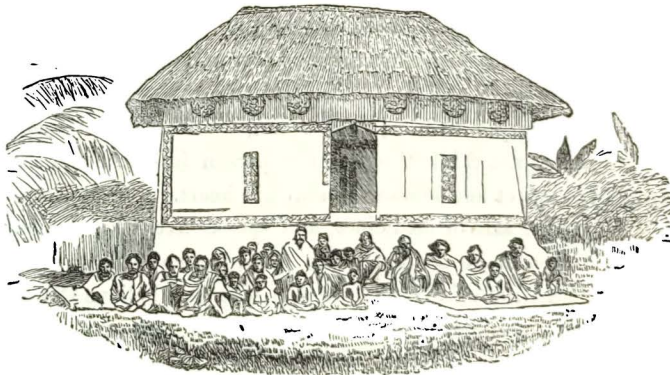
“I am sending you a few photographs for the *HERALD* of two Christian families whom we went to see just after Christmas, and who are living away from all Christian influences, and yet letting their light shine. The one group is a picture of Deep Chand Shah and his family. They live at Kalmegha, a lonely place in the Sunderbunds, near the sea. The old man has been there for some twenty-four years, and, as his wife and

his brother died, he has his brother's wife and her six children living with him. The eldest son, Simson; is partner with his uncle, and helps him a great deal; Simson is the young man with the little child in his arms, and



DEEP CHAND SHAH AND HIS FAMILY.—(From a Photograph.)

his wife is sitting in front with her baby; beside her is Simson's mother. The other man to the left in the picture is Nobin Sircar, the school teacher.



CHAPEL AT KALMEGHA, SUNDERBUNDS.—(From a Photograph.)

“On New Year's Day they always invite their various customers and give them sweets, &c., and thus give to the missionaries and preachers present a capital opportunity to preach to the people.

“The little chapel, the picture of which you see, was beautifully decorated with white, blue, red, and gold paper for the occasion, but it was not large enough to hold all the people who had come, so we sat on the grass outside. I had the men in one part of the large compound, showing them pictures and telling them of the love of God, and warned them to leave their sins and their false gods and come to Jesus for pardon and cleansing. My wife had the women in another part of the compound.

“Robin Sircar has been at Kalmegha only a short time, but is liked and respected by all, and, as he is a true Christian, we hope that he will do much good work there. During the three days we were there we preached to a great number of people, both in that compound and in the homesteads around, and they all listened with great attention.

“Of course, it is very lonely for these friends there, especially as the Hindus and Mussulmans are friends only as long as their worldly interests are not interfered with, and yet true followers of Christ must often in this country go against the ways and habits of their heathen neighbours. As an instance, I might mention that one man in Kalmegha, who had often joined the Christian services, on meeting trouble from the people of his caste, denied having ever done so, and, because Deep Chand would not join in the falsehood, that Hindu threatened to shoot him and burn down his house.

“The other group represents Nondo Kumar and his wife, the only Christians in Ourabonia.

“Many readers of the HERALD will remember this brother, who, on declaring himself a Christian some eight years ago, had to suffer much persecution from his fellow-countrymen. As he was formerly a Hindu guru (religious teacher), and well versed in his own scriptures, the people felt all the more angry with him; still, seeing his blameless and consistent Christian life, I do not think there is one person in Ourabonia who does not thoroughly respect and honour him in his heart. Nondo Kumar supports himself by the sale of medicines, and speaks about his Saviour to all with whom he comes in contact. The consequence is that there are at present some four people in Ourabonia who sincerely believe Christ to be their Saviour, and upon many others Hinduism has lost its hold. Whilst there I had the pleasure of being present at a judgment of the above four men, because they were reported to have eaten rice and fowls in the house of Nondo Kumar. The whole was a get-up; the witnesses did not agree, and the accused were cleared; still, lest such a thing should ever occur, their Hindu friends forbade them, as well as others, to visit Nondo Kumar any more.

“You may imagine how pleased I was to find, on the following Lord’s Day, that a good number of Hindus, and amongst them three Brahmins, came to the services, when I took the opportunity of telling them that the worst thing they could do was to oppose the work of the Spirit: history showed plainly that the more men endeavoured to suppress the work of God, the mightier did it grow. I also pointed out to them the unreasonableness and injustice of their proceedings on the former day. They would excommunicate a person on having intercourse with a really good man because he was a Christian, but allow him to associate with any



NONDO KUMAR AND HIS WIFE.—(*From a Photograph.*)

Hindu, however bad his life might be. Truly these people love darkness rather than light! If all our Mission friends knew how hard it is for our Christians out here to keep true to their Master, I think they would often remember them in their prayers!

“With sincerest regards and best wishes,

“Yours in Christ,

“ALFRED T. TEICHMANN.”

## Bible Translation Society.

THE annual meeting was held at the Mission House on Monday evening, April 25th. The attendance was small, but excellent addresses were delivered by Mr. W. Willis, Q.C., who presided ; by Dr. Underhill, Rev. A. H. Lapham (of Ceylon), Rev. W. G. Armstrong (of Burmah), and Rev. G. H. Rouse, M.A. (of Calcutta). The annual report was presented by the secretary, and in it there is a reference to the origin and necessity of the Bible Translation Society. It contains an appeal for an annual income of £3,000, which for Baptist churches alone, to say nothing of outside help, is only a very moderate sum to ask. We regret that we cannot find room for more of the report than the CONCLUSION, in which help is solicited on the following grounds :—

1. Because it is a *Bible* Society, its supreme object being to promote the circulation of God's most Holy Word—the Book of books, the great illuminator, instructor, inspirer, converter, comforter, and the preserver of Divine life among men.

2. Because it is a *Bible Translation* Society, and seeks to reproduce in other tongues, from the most approved texts, the exact meaning of God's Word as originally given.

3. Because it can publish not only the Old and New Testaments, and separate books of Scripture, but it can also collect into one volume the teaching of the various books upon any important subject, as sin, salvation, holiness, idolatry, the words and works of Jesus—His incarnation, life, death, and resurrection ; on the future state, with its rewards and punishments.

4. Because it is the only Bible Society in the United Kingdom which translates the word *baptizo*, and gives to the nations of the earth its true meaning.

5. Because it provides the best, and in several cases the only, versions in India for one hundred and thirty millions of people.

6. Because it can add foot-notes or explanations of terms, such as Scribes and Pharisee, talent, shekel, penny, &c.—terms which no Hindu, reading the Gospel in his own remote village alone, can understand.

7. Because it supplies the Baptist Missionary Society with funds to enable it to produce and circulate those versions of Scripture from which the British and Foreign Bible Society withdrew its aid sixty years ago—aid which is still withheld from Baptists, though granted to every other Protestant Missionary Society, and even towards the circulation of Roman Catholic versions.

On the above, and other grounds that might be specified, the Committee earnestly appeal for general and enlarged support.

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## Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts :—

Grant of books from the Religious Tract Society, for the Rev. S. J. Jones, India ; parcels from a Friend at Plymouth, for the Rev. R. H. C. Graham, Congo River ; a box of garments from the Castle Street Chapel Young Women's Society, Calne, per Miss Bibbing, for the Rev. J. L. Roger, Congo ; a parcel from a Friend, for the Rev. J. Lawson Forfeitt, Congo ; a number of garments from the Sewing

Society, Newtown, Waterford, per Mrs. Bennett, for Mrs. H. Ross Phillips, Congo ; a box of magazines, &c., from Mrs. Fuller, Wolverhampton, for missionaries on the Congo River ; a supply of Brand's meat lozenges, lint, and mustard leaves, and also one dozen garments, from Mrs. Anderton, Southport, for Mr. and Mrs. Cameron, Wathen Station, Congo River ; a parcel from A. E. S. Hyde, for the Rev. F. R. Oram, Congo River ; some books from Miss Hepburn, Haslemere, for the Rev. G. Cameron, Congo ; a copy of "Modern Domestic Medicine," from Friends at Cross Street Chapel, per Mr. W. Clark, for the s.s. *Goodwill* library ; a parcel of 28 girls' frocks from the Ladies' Missionary Working Party, Warwick Street Chapel, Leamington, per Miss Palmer, for Mrs. Graham, San Salvador, Congo ; a roll of pictures from Woodberry Down Sunday-school, per Mr. C. Churchill, for Rev. J. A. Clark, Congo ; a doll from Miss Amy Barnfield, of Biddestone, for India ; a parcel of books from the Religious Tract Society, for Miss Saker, India ; a box of dolls, cards, and work-bags, from the Young Women's Christian Association, Haslemere, per Mrs. Whympier, for Mrs. Drake, Shantung, N. China ; a telescope from the Rev. J. T. Mateer, of Canonbury, for the Rev. J. S. Whitewright, China ; parcels of cards from Miss Arnold, Stamford Hill, Miss Rees, Llandelog, and a Friend, Dundee, for China ; a box of books from Mrs. Hewson, Camberwell, and parcels of magazines and of clothing from other Friends.

The cordial thanks of the Committee are also given to Charles Townsend, Esq., of Bristol, for 12 dozen bottles of cod liver oil and 50 ounces of sulphate of quinine, for the use of the Rev. S. S. Thomas, of the Delhi Mission ; to H. R. Babb, Esq., of Plymouth, for a pastel drawing, to be sold for the benefit of the Mission ; and to the Rev. G. Dunnett, of Coseley, for a bust, in Parian marble, of the late Rev. C. H. Spurgeon, for the library.

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### Recent Intelligence.

**A**S we go to press, the intelligence has reached us of the death of Mr. William Thomas, of Llanelly, who for many years has taken the deepest interest in the work of the Society. In his removal, the Mission has lost one of its most generous supporters. We doubt not the Committee will take the earliest opportunity to record the high esteem in which the character and services of Mr. Thomas were held. To Mrs. Thomas we desire very respectfully to tender our prayerful sympathy.

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We are thankful to be able to report the return, in good health, of the Deputation to the West Indies—the Revs. J. Bailey, B.A., and J. G. Greenough, M.A. The Rev. D. J. and Mrs. East have also arrived from Jamaica.

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We are pleased to report the safe arrival of the Rev. Ernest Hughes at the Congo, on the 6th of April. The Rev. G. D. Brown left London, on the 4th ult., for Antwerp, sailing thence for Africa by s.s. *Akassa*.

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At the quarterly meeting in April, the Committee accepted, with much thankfulness, offers of service from Dr. Sydney R. Webb, of Hampstead, for the Congo, and Dr. T. C. Paterson, of Edinburgh, for China ; these two brethren being fully qualified in the medical profession. At the same meeting, Mr. E. W. Burt, B.A.,

formerly of Bristol College, and since of Oxford University, was also added to the missionary staff in China. The Committee earnestly hope that other devoted young men, of similar exceptional training, will be led to consecrate their talents to the service of the Saviour in heathen lands.

Mrs. Coxeter, of The Grove, Highgate Road, N.W., asks us to announce a sale of work, to be held at Highgate Road Chapel, on the 16th and 17th of June, on behalf of the Baptist Zenana Mission, to provide for the outfit and passage expenses of new missionaries. Tickets for admission are free on application to Mrs. Coxeter. We cordially comply with this request.

We have received a copy of a poetical contribution, occasioned by the Centenary, from Mr. William Hinde, a teacher of Harvey Lane Sunday-school, whose father was intimately acquainted with William Carey. The price is one penny, and can be obtained of Mr. W. S. Biggs, printer, 32, New Bond Street, Leicester.

## Contributions

*From February 13th to March 31st, 1892.*

When contributions are given for any special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.		Scudamore, Rev. G. and Mrs. ....		Stokes, Mr. C. N. ....	
Arlom, Mr. J. H. ....	0 10 0	3 3 0		W. and J. E. M., for Congo .....	1 0 0
Baddeley, Mr. P. ....	0 10 0	Sharpe, Mrs. M., for Congo .....	1 0 0	Woodward, Miss Eva, for China .....	0 10 0
Baldwin, Mrs. ....	0 10 0	Sheldon, Mr. John, Tenby .....	1 1 0	Under 10s. ....	1 9 4
Barran, Mr. John, M.P. 150 0 0	0 0 0	Smith, Mr. A. Gurney ..	5 5 0	Do., for China schools	0 7 0
Baynes, Mr. and Mrs. A. H., and Family .....	12 12 0	Stoneman, Mr. C. ....	0 10 6		
Beath, Mr. E. T. ....	4 4 0	Swain, Mr. Joseph .....	5 0 0		
Beaumont, Mrs., Edin- burgh .....	1 10 0	Symington, Mr. J. S., Belfast .....	2 12 0	LONDON AND MIDDLESEX.	
Bennett, Mrs. ....	2 2 0	Talbot, Misses R. and L.	1 1 0	Bloomsbury .....	22 0 11
Bentall, Miss C. ....	0 10 0	Thomson, Mr. G. B. ....	2 2 0	Bow, Blackthorn-street Sunday-school .....	2 0 0
Bigwood, Miss .....	2 2 0	Tott, Rev. J. ....	0 10 6	Brentford, per Rev. W. A. Blake .....	4 10 0
Billing, Mr. Joseph .....	1 0 0	Williams, Miss M. ....	0 10 0	Camberwell, Cottage Green .....	11 4 9
Birt, Rev. J. ....	0 10 6	Williams, Mr. J., New- port .....	0 10 6	Castle-street, Oxford Market .....	4 17 10
Butlin, Rev. J., M.A. ....	4 4 0	Under 10s. ....	0 10 0	Dalston Junction, Men's Bible-class .....	1 1 0
Cadby, Mrs. ....	1 1 0			Do., Sunday-school ..	11 11 0
Cadby, Mr. P. ....	55 0 0	DONATIONS.		Edgware-road, Church- street .....	10 19 11
Cox, Mr. T., Luton ....	0 10 6	Brown, Mr. Jos. ....	1 1 0	Do., for W & O .....	2 10 0
Davies, Mr. John M. ....	0 10 6	Butlin, Rev. J., M.A., for Debt .....	1 1 0	Enfield .....	32 19 7
Davies, Mrs., Bromyard	2 0 0	"C." for Congo .....	0 10 0	Do., for Congo .....	0 7 2
Goodman, Mr. T., Roys- ton .....	5 0 0	C. A. P., for W & O ..	2 0 0	Enfield Highway, Tot- teridge-road Sunday- school .....	5 19 0
Gray, Misses .....	1 0 0	Clark, Rev. J. A., Congo	10 0 0	Child's Hill .....	0 14 3
Green, Mrs., Leicester ..	1 0 0	Dolling, Miss (box) ..	0 15 0	Do., for Mrs. Wall's work in Rome .....	0 7 6
Greenstreet, Mrs. ....	5 0 0	Down, Miss .....	3 3 0	Hackney, Mare-street Sunday-school .....	1 11 6
Gurney, Mrs. H. ....	1 0 0	E. O. (box) .....	2 6 0	Hampstead, Heath-st. ...	125 12 0
Hepburn, Miss E. M. ....	1 1 0	Friends, per Mr. W. C. Howgate, amount col- lected for ice machne for Underhill .....	17 0 0	Hampton Court, Sun- day-school .....	2 2 0
Hines and Waterman, Misses .....	2 2 0	Harkins, Mr. A. D. ....	0 10 0	Hanwell .....	4 10 11
Hill, Rev. J. F. and Mrs.	5 0 0	Harris, J., and Page, J.	0 10 0	Harrow .....	1 0 0
Holland, Mr. and Mrs. F. W. ....	2 2 0	Hines and Waterman, Mise- (box) .....	1 16 0	Hayley-road .....	6 0 0
In Memoriam .....	2 2 0	Jones, Mr. A. (box) ...	2 2 0	Highgate, Southwood- lane, for W & O .....	1 10 0
Johnson, Mr. John .....	5 0 0	Masters, Mr. John ....	25 0 0	Islington, Cross-street	17 3 6
Kingerlee, Mr. Geo. ....	10 10 0	McDonald, Miss J., amount collected .....	1 1 0	Do., Sunday-school ..	2 18 4
Lamb, Mrs., Bromley ..	0 10 0	Mitchell, Mrs. D., for Congo .....	1 0 0	Do., for Barisal Sch.	5 0 0
Leonard, Rev. H. C. and Mrs. ....	1 11 6	Rhodes, Mr. W. H. (Pupils) .....	0 10 0		
Miall, Rev. W. ....	1 0 0				
Miller, Rev. W., Ches- ham .....	1 0 0				
Roberts, Mr. R. J. ....	2 2 0				
Bowe, Mrs., Newport ..	1 0 0				
Samuel, Mr. John .....	0 10 0				
Sayce, Mr. Geo. ....	5 0 0				

Kilburn, Canterbury-road Sunday-school ..	3	10	10
Lower Edmonton, for <i>W &amp; O</i> ..	2	13	0
Do., Sunday-school ..	6	0	0
Do., for <i>Italy</i> ..	1	1	0
Do., for <i>Italy</i> Orphanage ..	6	0	0
Metropolitan Tabernacle ..	253	9	6
Peckham, East Surrey Grove Sunday-sch.	0	13	0
Do., Park-road Sunday-school, for <i>Itam Chunder Ghose, Kholmee</i> ..	20	0	0
Do., for <i>N P, John Paul, Agra</i> ..	6	0	0
Peckham, Rye-lane ..	5	0	0
Peckham Rye, Barry-road Sunday-school ..	0	12	11
Pinner ..	2	0	0
Do., for <i>N P, India</i> ..	5	1	5
Putney, Union Chapel ..	117	12	0
Regent's Park ..	60	0	0
St. Peter's Park Sunday-school ..	2	7	0
Stoke Newington, Devonshire-square Sunday-school, for <i>Barsal schools</i> ..	12	0	0
Do., for <i>China schools</i> ..	5	0	0
Stockwell Sunday-sch., for <i>Bengali School</i> ..	0	3	6
Tottenham ..	64	4	1
Upton Chapel ..	105	0	0
Do., Sunday-school, for <i>Barsal School</i> ..	8	0	0
Do., for <i>China School</i> ..	6	0	0
Do., for <i>Congo boy, "Nielat"</i> ..	8	0	0
Walworth, Victory-place Sunday Evening-sch.	2	10	6
Wealdstone, Sunday-school ..	1	5	9
Westbourne Park ..	41	19	8
Do., for <i>W &amp; O</i> ..	7	14	6
Do., for <i>Orissa Bible-woman</i> ..	3	7	0
Westminster, Romney-street Sunday-school, for support of <i>Congo boy</i> ..	5	0	0

**BEDFORDSHIRE.**

Bedford, Bunyan Meeting ..	0	10	0
Leighton Buzzard, Lake-street, for <i>N P</i> ..	1	4	0
Luton, Union Chapel ..	27	3	11
Do., for support of <i>Congo boy, "Harry Collins"</i> ..	5	0	0

**BERKSHIRE.**

Maidenhead ..	7	19	6
Do., for <i>Congo</i> ..	0	10	0
Wallingford ..	47	13	7
Do., for <i>W &amp; O</i> ..	4	4	9
Wokingham ..	2	0	0

**BUCKINGHAMSHIRE.**

Great Brickhill ..	2	10	3
Great Marlow ..	4	1	7
Do., for <i>W &amp; O</i> ..	0	19	9
High Wycombe, Union Chapel ..	28	11	3
Do., for <i>N P</i> ..	2	18	9
Do., Sunday-school ..	6	7	9

Little Kingshill ..	1	8	3
Do., for <i>W &amp; O</i> ..	0	5	0
Do., for <i>N P</i> ..	0	7	5
Mursley, Sunday-sch. ..	0	18	6
Olney ..	8	10	0
Do., for <i>W &amp; O</i> ..	1	5	0
Do., for <i>N P</i> ..	1	15	0
Speen ..	1	7	4
Stony Stratford, for <i>W &amp; O</i> ..	1	0	0
Do., for <i>N P</i> ..	0	5	6

**CAMBRIDGESHIRE.**

Soham, for <i>W &amp; O</i> ..	0	13	0
Wisbech, Ely-place ..	11	13	0
Do., for <i>Cuttack Orphanage</i> ..	0	17	0

**CHESHIRE.**

Birkenhead, Jackson-street ..	1	11	6
Do., for <i>N P</i> ..	0	18	3
Chester, Grosvenor Park ..	13	15	0
Frodsham, Union Ch. ..	7	7	6
Latchford ..	5	18	0
Do., for <i>W &amp; O</i> ..	0	18	0
Wheelock Heath ..	14	3	5

**CORNWALL.**

Calstock and Metherill ..	4	5	6
Do., for <i>W &amp; O</i> ..	0	10	0
Do., for <i>N P</i> ..	0	16	0
Falmouth ..	16	9	0
Redruth ..	4	0	0
Do., for <i>N P</i> ..	0	4	7
Saltash ..	20	17	10
Do., for <i>W &amp; O</i> ..	2	0	0
Do., for <i>N P</i> ..	4	3	8
Do., for <i>Congo</i> ..	4	0	0

**DERBYSHIRE.**

Castle Donington ..	36	1	0
Chesterfield ..	12	9	0
Clay Cross ..	6	5	6
Long Eaton, Station-street Sunday-school, for <i>N P</i> ..	0	7	0
Melbourne ..	43	0	11
Do., for <i>W &amp; O</i> ..	0	18	0
Swadlincote ..	27	2	4
Wirksworth, Shottle, and Bonsall ..	17	7	9

**DEVONSHIRE.**

Bovey Tracey, for <i>N P</i> ..	0	12	0
Hemyock and Sainthill ..	2	7	9
Do., for <i>N P</i> ..	0	9	4
Kilmington ..	11	7	2
Modbury ..	6	17	9
Do., for <i>W &amp; O</i> ..	0	10	0
Do., for <i>N P</i> ..	3	16	3
Paignton ..	3	0	7
Do., for <i>N P</i> ..	1	3	6
Plymouth, George-st. ..	28	3	6
Do., Morice-square, for <i>W &amp; O</i> ..	1	6	0
Prescott, for <i>N P</i> ..	0	4	1
Torquay, Upton Vale ..	34	2	2
Do., for <i>Congo</i> ..	1	1	0

**DORSETSHIRE.**

Buckland Newton ..	5	0	0
Gillingham ..	1	9	4
Do., for <i>N P</i> ..	3	19	5
Do., for <i>W &amp; O</i> ..	0	17	6

Poole ..	14	6	8
Do., for <i>N P</i> ..	0	7	7
Weymouth ..	10	8	3

**DURHAM.**

Stockton-on-Tees, North-cote-street ..	2	7	10
Sunderland, Lindsay-road ..	1	5	0
Wolsingham ..	10	7	0
Do., for <i>N P</i> ..	0	14	2

**ESSEX.**

Blackmore ..	0	10	0
Earls Colne ..	1	5	4
Do., for <i>N P</i> ..	2	17	2
Harlow ..	45	1	6
Do., for <i>N P</i> ..	3	2	3
Langham ..	8	1	6
Leytonstone ..	18	8	7
Loughton ..	18	10	0
Southend, Tabernaclc ..	5	16	0
Thorpe-le-Soken ..	1	16	0
Upton Cross ..	0	6	0
Woodford, Union Ch. ..	4	14	6

**GLOUCESTERSHIRE.**

Bourton-on-the-Water ..	21	2	0
Cheltenham, Bennington Hall United Sunday-school ..	3	3	4
Do., Cambray Chapel ..	26	3	3
Cirencester ..	10	0	5
Do., for <i>N P</i> ..	4	11	9
Gloucester ..	25	1	11
Do., for <i>W &amp; O</i> ..	2	0	0
Do., Sunday-school ..	7	9	2
Do., for <i>Jessore</i> ..	5	0	0
Do., for <i>China</i> ..	2	0	0
Do., for <i>N P</i> ..	5	0	0
Do., for <i>Congo</i> ..	2	10	0
Do., for <i>Congo giri, "Katuma"</i> ..	5	0	0
Loughoe, Zion ..	2	9	8
Taberna ..	0	2	0
Do., for <i>W &amp; O</i> ..	0	5	6

**HAMPSHIRE.**

Christchurch ..	0	8	6
Romsey, for <i>W &amp; O</i> ..	1	6	0
Do., for <i>N P</i> ..	2	5	3
Whitchurch ..	1	1	0

**ISLE OF WIGHT.**

Niton ..	6	2	7
Rond ..	1	15	3
Ryde, George-street ..	6	1	0
Do., Park-road Sunday-school ..	1	14	7
Ventnor ..	4	17	7
Wellow ..	2	2	0

**HEREFORDSHIRE.**

Ewtas Harold ..	0	13	7
Do., for <i>N P</i> ..	0	16	11
Garway ..	2	1	0
Do., for <i>W &amp; O</i> ..	0	5	0
Gorsley ..	5	5	0
Leominster ..	3	1	4
Ryeford ..	0	12	0

**HERTFORDSHIRE.**

Berkhamstead ..	11	15	7
Markyate Street ..	7	3	10
Do., for <i>N P</i> ..	5	8	11



Mill End	2	5	1
Do., for N P	0	19	6
Do., for W & O	0	4	10
Rickmansworth, for N P	1	7	1
Ware	3	2	0
Watford	95	4	9

HUNTINGDONSHIRE.

Huntingdonshire	90	0	0
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KENT.

Belvedere	11	0	2
Brasted	7	15	7
Do., for W & O	0	16	10
Do., for N P	2	15	8
Catford Hill, for W & O	3	1	0
Edenbridge	8	3	8
Do., for W & O	1	1	0
Do., for N P	1	16	7
Do., for Congo boy under Mr. Grenfell	5	0	0
Eynsford	6	12	7
Eythorne	25	0	0
Faversham, Sunday-school	1	4	0
Folkestone	0	10	0
Gravesend	1	0	0
Lee	47	17	0
Maldstone	21	4	5
Do., for W & O	3	5	9
Margate, Sunday-school	10	12	7
Rochester, Sunday-school	1	0	6
Sevenoaks, Walthamstow Hall Sunday-school	2	12	6
Sittingbourne, for W & O	2	1	0
Tonbridge	6	5	9
West Malling	1	5	0
Woolwich, Queen-street Sunday-school, for Barisal School	6	0	0
Do., for China School	6	0	0
Do., for N P	0	16	6

LANCASHIRE.

Ashton-on-Ribble	31	3	5
Do., for W & O	1	12	0
Atherton	10	17	10
Do., for Mr. Darby's Congo work	5	0	0
Bacup, Irwell Terrace, for W & O	1	0	0
Do., do., for N P	0	1	6
Do., Zion	13	2	9
Do., do., for W & O	1	1	0
Do., do., for N P	0	4	6
Borlough-in-Furness	4	11	9
Bolton, Claremont Chapel	22	7	4
Briercliffe, Hill-lane	7	15	0
Burnley, Enon	27	12	6
Do., Angle-street and Brierfield	18	17	3
Darwen, Sunday-school	13	7	0
Hurstwood	1	17	9
Do., for W & O	0	5	0
Liverpool Auxiliary, per Mr. John Cripps, J.P., Treasurer	20	13	10
Liverpool, Fabius Chapel	1	9	2
Do., Mile End	1	17	4
Do., Myrtle-street	61	5	4
Do., do., for W & O	40	0	0
Do., do., Juvenile Association	10	0	0
Do., do., for Calabar College	20	0	0

Do., do., for Trelawney Girls' School	20	0	0
Do., do., for School work, Maldon	20	0	0
Do., do., for school under Mr. Darby, Congo	10	0	0
Do., do., for Mr. Hay, Dacca	10	0	0
Do., do., for Mr. Spurgeon, Barisal	10	0	0
Do., Richmond Ch.	69	5	11
Do., Toxteth Tabernacle	35	16	2
Do., do., for W & O	9	5	3
Do., do., for boy and girl under Mrs. Cameron	10	0	0
Do., do., for boy under Mr. Darby	5	0	0
Do., do., for Mr. Crudgington's work	10	0	0
Do., do., for Mr. Dixon's work, China	10	0	0
Do., do., for Medical work, China	10	0	0
Ogden	7	12	0
Oldham, Manchester-street	28	8	6
Do., for W & O	0	15	0
Do., for N P	1	7	8
Oswaldtwistle, New-lane	2	12	5

LEICESTERSHIRE.

Arncliffe	9	16	4
Barton Fabis, &c.	27	4	3
Do., for W & O	0	13	4
Blaby and Whetstone	24	9	4
Hinckley	9	0	0
Hose and Clawson	9	9	3
Hugglescote	24	13	0
Husbands Bosworth	1	15	3
Ibstock	4	5	9
Leicester, Archdeacon-lane	28	8	8
Do., do., for Rome	0	15	0
Do., Belvoir-street	31	18	9
Do., Carley-street	25	3	4
Do., do., for W & O	1	0	0
Do., Charles-street	22	17	11
Do., Dover-street	67	6	8
Do., do., for education of women in Orissa	13	10	6
Do., Friar-lane	67	12	0
Do., Melbourne Hall, for support of Mr. Rogers, Congo	63	10	7
Do., do., Sunday-school, for support of Mr. Rogers, Congo	4	11	6
Do., Victoria-road	19	7	1
Loughborough, Baxter Gate	26	11	9
Market Harborough	2	13	6
Oadby	4	16	9
Sutton-in-the-Elms and Cosby	5	8	1
Quorn	1	2	4
System	13	6	9

LINCOLNSHIRE.

Boston, Salem	4	19	2
Do., for W & O	0	4	2
Do., for N P	2	4	8
Grantham	2	13	4
Do., for W & O	0	16	2

Great Grimsby, Tabernacle	35	8	6
Do., do., for N P	2	11	9
Do., Zion	20	10	0
Horncastle	0	14	6
Louth, Eastgate	14	8	7

NORFOLK.

Bacton	1	5	0
Diss	23	17	3
Downham	4	15	7
Do., for N P	0	13	3
Hunstanton, Union Ch.	4	5	6
Old Buckenham	3	1	6
Swaffham, for W & O	1	0	0

NORTHAMPTONSHIRE.

Northampton, Grafton-street	2	17	8
Peterborough	103	17	2
Do., for support of "Bluhari Santra"	20	0	0
Do., for support of "Mosa"	4	0	0

NORTHUMBERLAND.

Newcastle-on-Tyne Auxiliary, per Mr. Edward Culey, J.P., Treasurer	20	7	9
North Shields	9	8	1

NOTTINGHAMSHIRE.

Newark	4	0	2
Do., Juvenile Missionary Society	5	1	0
Nottingham, Derby-rd.	15	18	6
Do., Palm-street and Hyson Green	34	5	6
Do., do., for W & O	1	1	0
Do., Woodborough-rd.	17	14	5
Do., do., for W & O	1	0	0
Do., do., Juvenile Auxiliary	38	3	6
Stanton Hill	4	0	0

OXFORDSHIRE.

Caversham	6	14	11
Chadlington	0	6	3

SHEROPSHIRE.

Dawley	1	13	6
Newton, Sunday-school	1	10	10
Wellington	2	0	8

SOMERSETSHIRE.

Boroughbridge	5	7	2
Burton	0	10	3
Cheddar Association	6	0	0
Fivehead	4	18	0
Hatch Beauchamp	11	17	3
Do., for W & O	0	10	0
Do., for N P	1	6	3
Montacute	10	7	11
Do., for W & O	1	0	0
North Curry and Stoke St. Gregory	6	4	6
Do., for N P	0	11	6
Stogumber	6	4	8
Do., for W & O	0	16	9
Street	1	5	0
Do., for N P	0	14	6

Taunton, Alberman ..	1	15	6
Do., do., for <i>N P</i> ..	1	7	5
Do., Silver-street ..	0	5	0
Watchet and Willton	1	7	0
Do., for <i>W &amp; O</i> ..	0	10	0
Wellington ..	18	19	7
Yeovil ..	62	15	2

STAFFORDSHIRE.

Coseley, Darkhouse, and Tipton, Princes End ..	36	3	11
Hanley, New Street ..	9	19	0
Do., for <i>W &amp; O</i> ..	1	1	0
Do., for <i>N P</i> ..	0	11	9
Longton ..	2	0	5
Do., for <i>W &amp; O</i> ..	0	10	0
Walsall, Vicarage-walk	42	11	0
Do., for <i>W &amp; O</i> ..	2	0	0
West Bromwich ..	12	5	10
Wolverhampton, Waterloo-road, for <i>W &amp; O</i>	2	10	0

SUFFOLK.

Ipswich ..	3	2	1
Do., Stoke Green ..	26	14	4
Do., Turret Green ..	60	0	0
Somerleyton, Union Ch.	3	17	7
Walton, for <i>W &amp; O</i> ..	1	1	0

SURREY.

Anthons ..	1	11	6
Dulwich, Lordship-lane	5	2	4
Esher ..	1	11	0
Outwood ..	7	13	7
Do., for <i>W &amp; O</i> ..	0	17	9
Redhill ..	6	8	0
South Norwood, Sunday-school ..	8	13	11
Streatham ..	1	0	0
Sutton ..	12	2	0
Upper Tooting, Trinity-road ..	36	0	7
Do., for <i>W &amp; O</i> ..	4	0	0
Wallington ..	18	8	3
Do., for <i>N P</i> ..	1	18	5
West Norwood, Chateworth-road ..	30	6	9
Do., for <i>Congo</i> ..	0	10	0
Woking ..	1	14	6
Do., for <i>N P</i> ..	0	13	1

SUSSEX.

Brighton, Bond-street	0	5	0
Eastbourne ..	1	1	0
Lewes ..	12	18	4
Do., for <i>W &amp; O</i> ..	0	12	0

WARWICKSHIRE.

Henley-in-Arden ..	1	0	0
Leamington, Clarendon Chapel ..	18	7	4
Do., for <i>W &amp; O</i> ..	1	1	0
Do., for <i>Congo</i> ..	5	5	0
Do., Warwick-street	40	8	3
Rugby ..	6	11	8
Do., for <i>W &amp; O</i> ..	1	0	0

WILTSHIRE.

Bower Chalke ..	3	10	0
Bratton ..	8	3	2
Do., for <i>W &amp; O</i> ..	1	5	0
Do., for <i>Congo</i> ..	2	17	6
Chippenham ..	10	17	1
Do., for <i>W &amp; O</i> ..	0	15	7
Do., for <i>N P</i> ..	1	14	8

Damerham and Rockbourne ..	3	2	4
Do., for <i>W &amp; O</i> ..	0	6	0
Devizes ..	31	9	9
Melksham ..	47	7	9
Pewsey ..	3	18	10
Semley ..	2	8	2
Swindon ..	44	1	10
Do., for <i>W &amp; O</i> ..	2	10	7
Do., for <i>N P</i> ..	2	15	0
Yatton Keynell ..	2	8	10

WORCESTERSHIRE.

Pershore ..	20	5	9
Do., for <i>W &amp; O</i> ..	0	10	0
Do., for <i>N P</i> ..	2	0	4

YORKSHIRE.

Bedale and Masham ..	5	0	11
Denholme ..	1	10	0
Elland ..	0	12	0
Gildersome ..	6	4	6

Keighley District.

Bingley ..	3	10	0
Do., for <i>W &amp; O</i> ..	0	10	0
Cullingworth and Cowling Hill ..	4	15	3
Earby ..	5	0	0
Keighley ..	14	8	4
Long Preston ..	10	15	0
Oxenhope ..	2	0	0
Skipton ..	3	1	9
Slack Lane ..	14	16	9

Leeds, Y.M.B.U. ....	58	17	1
Do., Bienenheim Ch. ....	38	7	3
Do., do., for <i>W &amp; O</i> ..	4	17	3
Do., do., for <i>Congo</i> boy, "Manteya" ..	5	0	0
Do., South Parade Juvenile Aux. ....	24	0	0
Do., Burley-road Juvenile Aux. ....	24	9	6
Do., Newton Park, Union Ch. ....	7	17	6
Do., do., for <i>W &amp; O</i> ..	1	8	9
Lydgate, for <i>W &amp; O</i> ..	0	14	0
Salterforth ..	1	8	0
Scarborough, Alberman ..	26	5	3
Sheffield, for Mrs. Lewis's work, Congo	4	0	0
Do., Glossop-road ..	35	0	0
Skipton, Otley-street ..	6	1	0
Do., for <i>N P</i> ..	3	1	2
Slatthwalth, Zion Ch. ....	1	2	6
Sowerby Bridge ..	0	19	3
Do., for <i>N P</i> ..	0	3	9
Staincliffe, for <i>W &amp; O</i>	0	13	0
Wakefield, Sunday-sch., for support of <i>Oroonday Ghose, Backergunge</i> ..	13	8	0
West Vale ..	3	9	3

NORTH WALES.

ANGLESEA.

Capel Gwyn ..	2	6	6
Gwalchmai ..	0	4	0
Llanfaethlu, Zoar ..	16	14	0

CARNARVONSHIRE.

Bethesda ..	10	4	7
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Garn, Capel-y-Betdd, and Aino ..	9	15	1
Groeslon, Llandwrog ..	0	15	0
Nevin ..	2	19	0
Rhoshirwaen ..	0	14	8

DENBIGHSHIRE.

Dolywern ..	2	0	8
Do., for <i>N P</i> ..	0	3	4
Ffordlas ..	2	4	0
Gefalirhyd ..	1	10	0
Glynceiriog ..	7	5	0
Llangerniew ..	3	6	6
Llanhadr ..	1	15	0
Ponkey, Sion, for <i>N P</i>	0	18	0
Wrexham ..	0	10	0

FLINTSHIRE.

Bontnewydd ..	2	0	0
Caerwys, Zion ..	0	7	4
Halkyn ..	3	0	0
Llxtom ..	2	4	10
Llanefydd ..	2	10	0

MERIONETHSHIRE.

Barmouth ..	6	0	0
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MONTGOMERYSHIRE.

Rhydfelen, Bethlehem	4	19	2
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SOUTH WALES.

BRECONSIRE.

Crickhowell ..	8	2	9
Erwood, Hephzibah and Ramah ..	1	4	6
Llanfihangelnanbrwn	0	7	6
Maesyberrlan ..	2	15	6
Nancyffin ..	0	16	6
Pantycelyn ..	0	16	9
Pisgah ..	0	10	6
Pontestell ..	0	6	0

CARDIGANSHIRE.

Cardigan, Mount Zion	12	14	6
Do., for <i>Africa</i> ..	2	10	0
Do., for <i>China</i> ..	2	10	0
Do., for <i>Italian Evangelist</i> ..	1	5	0
Do., for <i>N P</i> ..	1	0	6
Verwig, Siloam ..	5	14	6

CARMARTHENSHIRE.

Anmanford ..	2	2	2
Bwlchrhiv ..	0	17	3
Carmarthen, Priory-st.	19	13	8
Do., for <i>N P</i> ..	2	1	10
Cwmduall ..	1	3	0
Cwmilfor ..	3	0	7
Ffynonhenry ..	1	16	1
Gellywen, Aino ..	4	10	3
Llandoverly, Ebenezer	2	0	5
Llandyan, Soar ..	1	1	7
Llandysul, Ebenezer ..	0	12	3
Do., Pnybont ..	0	13	2
Llanely, Bethany ..	8	17	9
Llangunog, Ebenezer	10	17	6
Login, Calfarla ..	16	11	1
Llwynhendy, Soar ..	58	0	6
Mydrim, Salem ..	10	17	3
Rhydwlwym ..	15	2	8
Do., for <i>N P</i> ..	6	1	4
Sittin, Felingwal ..	3	10	6

GLAMORGANSHIRE.		
Abercarnald, Sliob.....	2	11 0
Birchgrove, Ailnon.....	4	9 0
Blaenllechan, Nazareth	4	11 2
Blaenrhondda, Calfaria	2	0 2
Brigidend, Rumah.....	3	11 3
Brynyberlan.....	2	5 9
Cardiff, Longcross-st.	14	3 3
Do., Riverside.....	1	2 0
Do., Spott-road.....	6	6 7
Do., Tabernacle.....	56	11 2
Do., Tredegarville.....	21	7 11
Clydach Vale, Calfaria	3	10 6
Cwmpark.....	1	9 6
Cwmtywrch, Beulah.....	0	18 0
Dowlais, Beulah.....	10	9 6
Do., for W & O.....	0	9 6
Do., for support of Congo boy.....	5	0 0
Ferndale, Salem Newydd	23	15 10
Glyncorrwg.....	3	9 6
Gyfeillon.....	1	7 9
Hengoed, Welsh Ch.....	7	15 4
Do., for N P.....	3	2 6
Laleston.....	1	1 0
Llancai-fan, for N P.....	2	6 6
Llwynypia, Jerusalem	30	0 0
Maeesteg, Bethany.....	6	7 8
Do., for N P.....	1	0 6
Merthyr Tydvil, High-street Sunday-school	7	14 1
Morrison, Zion (2 years)	5	19 6
Penarth, Penuel.....	5	1 4
Do., Plassey-street		
Tabernacle.....	1	10 6
Penrhwyfer, Slon.....	1	11 11
Do., for N P.....	0	13 4
Pentyrch, Penuel.....	1	19 9
Do., for N P.....	2	2 3
Pontypridd, Tabernacle	11	4 6
Rhydifeion, Bechlehem	2	0 0
Tondu, Carey Ch. Sunday-school, for N P	1	19 0
Tonyrefail, Ailnon.....	4	16 3
Ynyshir, Ailnon.....	2	11 2
Ynyshyl, Noddfa.....	2	12 4
Ystalyfera, Soar.....	5	17 5
Ystradgynlais, Ailnon..	1	14 6

**MONMOUTHSHIRE.**

Abercarn.....	20	0 3
Aberyschan, Eng. Ch.....	12	9 2
Argoed.....	56	4 0
Bedwas.....	7	7 4
Blackwood, Libanus.....	2	6 7
Do., do., for N P.....	3	0 2
Do., Mount Pleasant	3	2 3
Blaenau Gwent.....	19	4 4
Do., for N P.....	17	8 8
Blaenavon, Broad-street	4	10 3
Do., Ebenezer.....	5	6 8

Blatna, Salem.....	23	13 1
Caerleon.....	3	3 0
Ebbw Vale, Brynhyfryd	6	13 6
Do., Zion English		
Sunday-school.....	18	11 9
Llangibby.....	0	14 3
Llanhiddel.....	3	17 2
Llanwenarth.....	11	15 0
Maindee, Summorhill.....	29	12 3
Do., for N P.....	1	10 0
Monmouth.....	8	18 6
Nantygio, Bethel.....	1	5 0
Do., Alexandra-road	1	2 9
Newport, Temple.....	2	5 6
New Tredegar, Saron.....	16	10 9
Do., for N P.....	4	0 3
Pontrhydrun.....	8	16 8
Do., for Congo.....	0	10 0
Pontypool, Upper Trosnant		
Princetown.....	0	12 0
Risca, Bethany.....	2	0 9
St. Bride's.....	7	5 1
Sirhowy, Carmel, for N P	2	16 0
Tredegar, Carmel Welsh Ch.....	0	14 11
Trefil.....	2	15 7
Upper Cwmbran.....	3	0 0
Upper Trosnant.....	1	0 0
		3 7 5

**PEMBROKESHIRE.**

Beulah.....	3	6 9
Do., for N P.....	1	5 9
Caersalem.....	6	1 11
Do., for W & O.....	0	10 0
Do., for N P.....	2	5 1
Ffynnon.....	6	10 6
Fishguard and Solva.....	15	17 10
Gelly.....	8	6 10
Do., for Rome.....	0	9 0
Do., for N P.....	4	18 6
Gerazin.....	4	6 1
Do., for Rev. W. R. James' work, India	5	0 0
Goedwig.....	1	2 9
Haverfordwest, Bethesda	37	15 7
Do., College.....	2	4 0
Do., Bill Park.....	19	0 6
Jabez.....	5	2 10
Do., for W & O.....	0	10 0
Do., for N P.....	4	6 2
Letterston, Saron.....	9	12 5
Do., for N P.....	3	0 9
Martletwy.....	2	10 0
St. David's, Zion.....	7	13 3
Star.....	3	15 5
Swyd Carfydyn, Rehoboth	1	6 0

**RADNORSHIRE.**

Elan Vale.....	3	10 0
Knignton.....	7	1 0
Vellindre.....	1	13 4

**SCOTLAND.**

Aberdeen, Crown-tourace.....	30	4 4
Do., for China.....	1	0 0
Do., for Italian Mission.....	8	14 0
Do., for Palestine.....	3	0 0
Ayr.....	4	0 0
Grieff.....	0	3 6
Dunfermline.....	1	16 6
Edinburgh, Charlotte-street.....	115	5 0
Do., for W & O.....	23	6 2
Do., for Congo.....	2	12 6
Glasgow Auxiliary, per Mr. D. Lockhart, Treasurer.....	20	0 0
Glasgow, Adelaide-place	50	0 0
Do., Gallowgate Y.M.C.A., for support of "Loleko," Congo.....	2	10 0
Do., John-street.....	20	10 0
Hamilton.....	6	10 0
Do., for N P.....	0	4 0
Hawick, Sunday-school	6	10 0
Kelso.....	1	15 0
Do., Sunday-sch., for support of Congo boy under Mr. Clarke.....	5	0 0
Kilmarnock.....	5	5 1
Do., Sunday-school.....	1	0 0
Kirkcaldy, for W & O.....	0	5 0
Paisley, Hope Hall.....	9	0 0
Perth.....	44	0 8
St. Andrews, for W & O	1	0 0
Stirling.....	28	17 10
Wishaw.....	5	12 1
Do., for W & O.....	1	10 0

**IRELAND.**

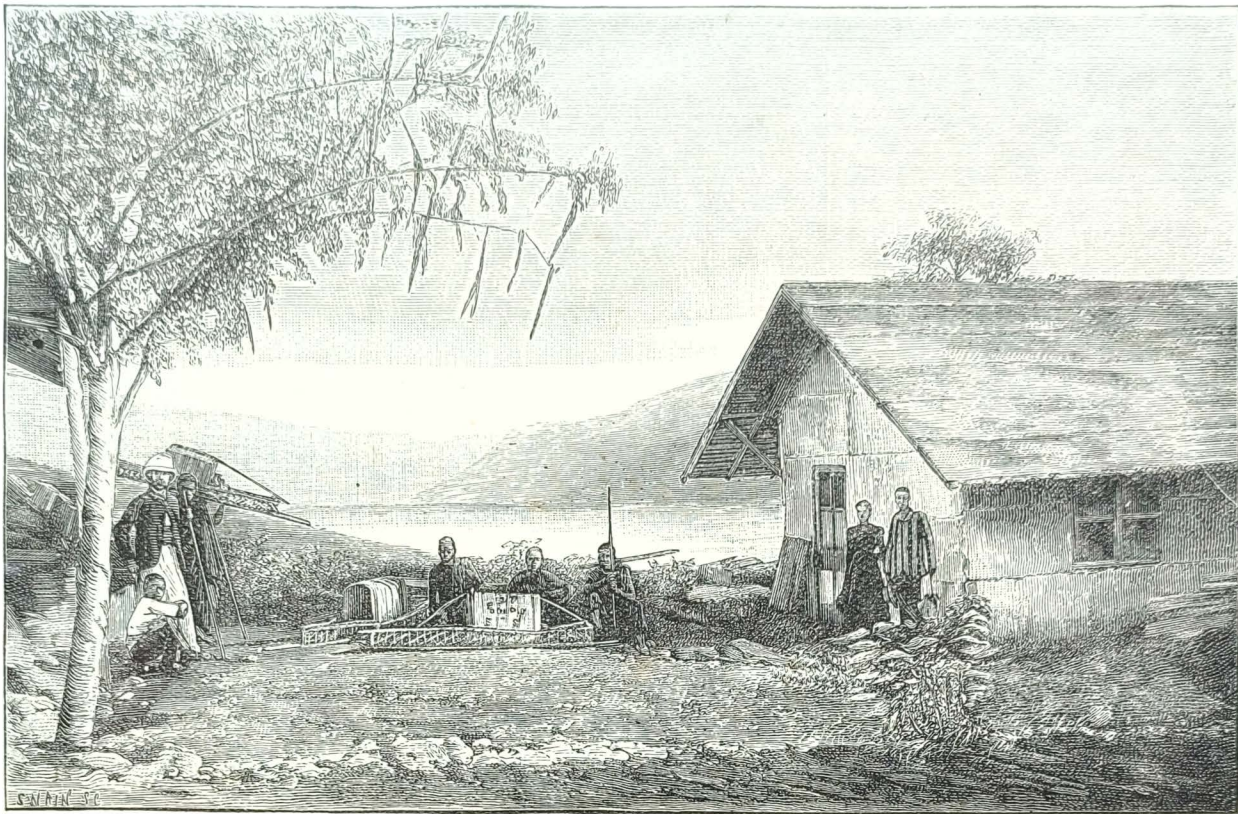
Ballymena.....	1	6 0
Banbridge.....	0	18 3
Carrickfergus.....	3	0 0
Clough.....	0	9 0
Tandragee.....	6	5 0
Do., for N P.....	7	10 9

**CHANNEL ISLANDS.**

Guernsey.....	2	0 0
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**TO SUBSCRIBERS.**

*It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Farnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITON, & Co., and Post-office Orders made payable at the General Post Office.*



VIEW AT UNDERHILL, LOOKING DOWN RIVER.

Lawson Forfeltt to left of picture. Mr. and Mrs. Hartsock (A.B.M.U.) to the right.—(Photographed by Dr. Harry Guinness.)

[JULY 1, 1892.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE YEAR OF THE CENTENARY.

#### THE RECENT GREAT MEETINGS AT NOTTINGHAM, LEICESTER, AND KETTERING.

AS it is impossible in the pages of the HERALD to present an adequate report of the deeply interesting proceedings at the Centenary Celebration in the Midlands, we are pleased to intimate that it is the intention of the Committee to publish a verbatim account, which will probably take the form of a companion book to the Centenary Memorial Volume, just issued from the press. We feel sure this announcement will be welcome both to those who were privileged to attend the meetings and to the friends of the Society generally. This publication, however, will be delayed until after the London meetings in October next, with a view to a comprehensive and complete report.

And as we cannot, for want of space, reproduce the excellent sermons and addresses, so neither can we, though page after page were written, convey any just idea as to the tone and spirit which pervaded the several assemblies. Again and again it seemed to us as if the place where we stood were holy ground; that the sainted dead, whose names were so often upon the lips of the speakers, as a cloud of witnesses were surrounding us; yea, that the Christ Himself were indeed in our midst, bidding us to "expect" far greater things from Him than even the past has known, and with a fresh assurance promising His own ever-abiding and all-sufficient presence if we would only "attempt" the larger service His great love demands, and the widely open doors permit.

But though we cannot write as we would of these wondrous meetings, we can, and do very cordially, thank all the brethren who took part in them, and most of all would we thank the gracious Lord, who by His Spirit spoke

through His servants. And further, the Committee wish to take this opportunity publicly to acknowledge their indebtedness to those individuals in the three towns, respectively, who, in their position as local officers, contributed so materially to the comfort of the numerous visitors, and generally to the happiness and advantage of all concerned. For their efficient and generous services our warmest thanks are more especially due to Mr. William Hunt, the President of the Nottingham Baptist Union; the Revs. G. Howard James, J. G. Greenbough, M.A., R. M. Julian, T. Phillips, B.A., and Mr. W. Meadows, jun. To Mr. J. T. Stockburn, residing in the Mission House, who so kindly allowed the great marquee in which the Kettering meetings were held to be erected in his paddock, and so heartily welcomed all friends wishing to inspect "Mrs. Beeby Wallis's back parlour," our thanks are most respectfully and sincerely tendered.

But whilst reviewing the past meetings with gratitude, we wish to remind our readers that the Centenary Celebration has not yet come to an end. On Saturday, the 23rd of the present month,

### **THE CRYSTAL PALACE FESTIVAL**

is to take place, full particulars of which appeared in the last number of the **HERALD**. Whilst this festival is more particularly intended for our Sunday-schools in the metropolis, friends from the provinces who would like to be present will be very cordially welcomed. Information as to trains and other arrangements can be obtained from Mr. C. Holliday, the Secretary of the Young Men's Missionary Association. Inquiries can be addressed to the Mission House. And especially do we ask all friends of the Society to take very particular note of the dates on which

### **THE GREAT PUBLIC CENTENARY MEETINGS IN LONDON**

are to take place. These dates will be Monday, Tuesday, and Wednesday, the 3rd, 4th, and 5th of October next.

We are not in a position at present to give details as to arrangements. We may, however, state that Exeter Hall has been engaged for the Tuesday and the Wednesday.

We are happy to inform our readers with respect to the proposal to make Special Centenary Collections on

### **SUNDAY, OCTOBER 2nd,**

**this being the veritable date on which the Society was actually formed,** that a large number of churches have very readily

complied with this request. We trust there will not be a single church that will not, either on this or some other near date, be found uniting in this particular effort. It would be a very gratifying element in the Centenary endeavour were these collections to yield the amount required to defray the debt existing on the Society's funds, so that a complete £100,000 might be devoted to purposes of missionary advance. We shall be much obliged if those pastors who have not yet returned the schedule form forwarded some time ago could see their way to do so without further delay; we should then be in a better position to judge how many churches have already resolved to make the proposed October collection.

**THE CENTENARY MEMORIAL VOLUME,**

as our friends are by this time doubtless aware, has been published and is having a large sale. The volume, which on all hands is declared to be a marvel of cheapness, is issued at two shillings net; but to subscribers is offered at eighteen pence. Orders should be sent at once to the Mission House. The postage—4½d. one copy, 7½d. two copies, 9d. three copies, or carriage of larger quantities at cheaper rates—will be an extra charge.

**SPECIAL NOTICE TO PASTORS.**

With a view to secure for this volume the widest circulation, the Committee announce to all PASTORS OF BAPTIST CHURCHES that they are prepared to send a FREE COPY to all pastors who may specially intimate to the Secretary their desire to have one, the Committee feeling confident that their brethren will take an early opportunity of bringing this deeply interesting volume before the notice of their various churches and congregations, and urging its widespread circulation and prompt perusal.

Letters relative to this arrangement to be addressed to the General Secretary, 19, Funnival Street, Holborn, London, E.C.

**THE CENTENARY THANKSGIVING FUND.**

Since our last acknowledgment of contributions to this Fund, in the June number of the HERALD, the sum then being £78.084 0s. 2d., we have received the following donations, either in cash or promises:—

Slater, Mr. James, Sutton	100	0	0	Two Friends (second don.)	100	0	0
Trestrail, Mrs., in memory of the late Rev. Dr. Tres- trail .....	100	0	0	A Thank-offering.....	100	0	0
Dent, Miss.....	100	0	0	Dawson, Miss S. T., Lan- caster.....	50	0	0
Tritton, Mrs. Joseph, In Memoriam of Joseph Tritton .....	100	0	0	Bowser, Miss Rosa M. (Drawing Room Sale)...	34	2	0
				W. B. and M. P., Sandhurst	30	0	0
				Bompas, Mr. H. M., Q.C.	25	0	0

Pinnock, Rev. J., Congo...	25	0	0	Shepherd, Mr. and Mrs.			
Tilly, Rev. A., Cardiff.....	25	0	0	Jas.....	10	0	0
Tritton, Miss .....	20	0	0	In Memory of Sister			
Nylon .....	20	0	0	Connie, from Ethel,			
A Deacon's Dying Boy ...	15	0	0	Jessie, and Lena Law	10	0	0
Webb, Mr. and Mrs. W. T., Tasmania .....	12	0	0	Shepherd, Mr. Jas. (col- lected) .....	13	2	6
Pierson, Rev. A. T., D.D. (second donation).....	10	10	0	Smaller sums .....	50	11	0
Goodman, Rev. W. E., Naunton .....	10	0	0	Birmingham (Second List)—			
Hanson, Mr. G. H. ....	10	0	0	Bishop, Mr. Councillor...	100	0	0
In Loving Memory of M. A. G.....	10	0	0	Coney, Mr. C. W. F.....	100	0	0
Ridgway, Miss, Manchester	10	0	0	Rayner, Mr. and Mrs. F.	100	0	0
In Memory of my sainted Father .....	10	0	0	Emery, Mr. Geo. ....	50	0	0
Ward, Mr. John, Rick- mansworth .....	10	0	0	Griffith, Mr. Henry.....	50	0	0
Ward, Mrs. J., do. ....	10	0	0	Barber, Mr. Councillor...	25	0	0
Smaller sums .....	75	12	6	Dowse, Mr. J. ....	25	0	0
Castle Street Welsh Chapel	10	5	0	Hougham, Mr. W. ....	25	0	0
Hampstead, Heath Street (additional)—				Husband, Mr. C. G.....	25	0	0
Brock, Rev. W. (includ- ing £30 already pro- mised) .....	100	0	0	Townshend, Mr. E. ....	25	0	0
Woodall, Mr. F.....	50	0	0	Williams, Mr. Joshua ...	25	0	0
David, Mr. A. J. ....	10	0	0	Boxmoor .....	21	17	0
Smaller sums .....	35	15	7	Bradford, Westgate Ch. (First List)—			
Kingsgate Street Chapel, Collected by Mrs. Pickering .....	13	2	6	Whitehead, Mr. W. A....	250	0	0
Andover—				Acworth, Mr. and Mrs...	100	0	0
Young, Mr., and Family	15	0	0	Aykroyd, Mr. Jonathan	25	0	0
Smaller sums .....	7	2	0	Best, Misses .....	10	0	0
Bacup, Ebenezer Chapel—				Best, Mr. Joseph .....	10	0	0
Shepherd, Mr. and Mrs. George .....	300	0	0	Birkinshaw, Mr. ....	10	0	0
Proceeds of Sale of Work	200	0	0	Newbould, Mr. Alfred...	10	0	0
Law, Mr. John.....	100	0	0	Smaller sums .....	50	17	0
Law, Mrs. John .....	50	0	0	Brearley—			
Law, Mr. and Mrs. John A.	30	0	0	Fawcett, Mr. and Mrs...	10	0	0
Law, Mr. John, In Memory of James Law	20	0	0	Riley, Mrs. Jas.....	10	0	0
Shepherd, Mr. and Mrs. James.....	20	0	0	Smaller sums .....	6	17	0
Law, Miss .....	10	10	0	Bristol (Additional)—			
Hargreaves, Mrs. R. H.	10	0	0	Campagnac, Eliza and Ernest T. ....	21	3	0
Shepherd, Miss Annie...	10	0	0	Burton Latimer .....	15	15	0
Shepherd, Miss Alice ...	10	0	0	Chalford—			
				Clark, Mr. and Mrs. C. E.	21	16	10
				Smaller sums .....	19	8	8
				Colchester—			
				Self-denial Week.....	15	2	6
				Y.P.S.C.E. ....	10	0	0
				Smaller sums .....	36	12	0



Dundee—		Bills, Mr. James .....	10	0	0		
Gourlay, Mr. Alexander	100	0	0	Thew, Rev. James .....	10	0	0
Anderson, Mr. Robert...	10	0	0	Collection .....	35	11	6
S. E. and Family .....	10	0	0	Smaller sums .....	46	8	6
Edinburgh, Dublin Street (Second List)—				Morley .....	10	3	0
A Friend .....	150	0	0	North Shields .....	18	15	6
Gray, Mrs. (second dona- tion) .....	10	0	0	Princes End, Tipton—			
Smaller sums .....	9	2	0	Greenway, Mr. and Mrs. W. P. ....	100	0	0
Essex Baptist Union—				Lewis, Mr. and Mrs. E. W. ....	100	0	0
Starling, Miss .....	10	0	0	Whitaker, Rev. J. C. and Mrs. ....	10	0	0
Coll. and smaller sums	17	5	0	Plymouth (additional)—			
Glasgow—				Yeo, Mr. John .....	50	0	0
A Friend, per Mr. Howard Bowser .....	25	0	0	Reading—Carey Chapel—			
Glasgow, Adelaide Place (Second List)—				Kidgell, Mr. John .....	120	0	0
Nimmo, Mr. James .....	100	0	0	Kidgell, Mrs. ....	20	0	0
Bowser, Mr. and Mrs. Charles H. ....	12	12	0	Kidgell, Miss .....	10	0	0
Lockhart, Mr. David ...	1	0	00	Cooper, Mr. J. Omer ...	20	0	0
Nimmo, Mr. Adam .....	10	0	0	Manning, Miss .....	13	2	6
Smaller sums .....	47	9	0	Smaller sums .....	12	4	6
Hastings .....	25	3	4	Rochdale (additional)—			
Ipswich, Burlington Chapel (Second List)—				Kemp, Miss Emily G....	75	0	0
Byles, Mrs. ....	10	0	0	Kemp, Miss Lydia P. ...	75	0	0
Morris, Rev. T. M. ....	10	10	0	Anonymous .....	10	0	0
Smaller sums .....	21	18	0	Scarborough—			
Kettering (Second List)—				Albemarle Chapel .....	14	15	4
A Friend (additional)...	25	0	0	Stratford-on-Avon—			
Phillips, Rev. T. (do.)...	25	0	0	Smallwood, Mr. and Mrs.	25	0	0
A Friend (do.) .....	20	0	0	Lewis, Mrs., for Congo...	15	0	0
Smaller sums .....	8	10	0	Collection .....	18	4	0
Leicester (Second List)—				Upper Tooting, Trinity Road .....	30	0	0
Eames, Misses .....	50	0	0	Ventnor.....	16	15	9
Rust, Mr. A.....	30	0	0	Western and Devon Assoc.— Meeting at Yeovil ...	10	19	4
A Soul-winner, per Rev. C. B. Sawday .....	30	0	0	Yarmouth—			
Paul, Mr. T. D., jun. ...	25	0	0	Moore, Mr. and Mrs. H.	20	0	0
Anonymous .....	10	0	0	Smaller sums from various places .....	83	11	10

Total amount of Promises and Receipts to date,

**£83,149 3s. 4d.**

### The Centenary Volume.

THE Centenary Volume now published merits notice in the pages of the MISSIONARY HERALD. The HERALD records the work of the Society, and this book is a work of which its authors and projectors have "no need to be ashamed."

Most Baptists may be presumed to have fairly accurate knowledge of some field of missionary operation ; but the extent of the campaign in time and space, and the consequently voluminous nature of the documents embodying its history, have prevented many of our young people from obtaining a clear and comprehensive idea of Baptist missionary enterprise. A careful reading of this book will go far to supply the lack. And as in these matters knowledge and zeal are apt to co-exist, it is to be hoped and expected that this historic review and contemporary survey of English Baptist Missions will provoke a distinct revival of enthusiasm for the work of God.

The book is divided into eight sections. In the first, Rev. W. J. Henderson, B.A., describes our Mission "from the standpoint of home." He is concerned with the movements of soul and circumstance that bring about the initiation of each part of the enterprise ; and has withal brief but valuable information to communicate about the mechanism and the men by which "the ropes have been held" and the needful *supplies* obtained. Full knowledge and reverent sympathy have enabled the author to make a fascinating and delightful study of what might have been a dreary catalogue of names and dates. The moral of the essay inwrought into its texture, not tacked on, is this : The God of our fathers, Carey and Fuller, is our God.

Rev. Samuel Vincent, who writes upon India and Ceylon (1792—1892), has not attempted a history of our missions in those countries. Such a history crushed into fifty pages would be hardly readable—a mere aggregation of facts, well-digested by the author and absolutely indigestible to the reader. Instead, Mr. Vincent has aspired to give right *views* of his vast subject, and in this has wrought with conspicuous success. Every page is enriched by the fruits of careful study ; and, thanks to lucid arrangement and a crystallised style, the reader is able to assimilate them without weariness. India a hundred years ago, clothed in great darkness and thrilling with midnight horror ; the religions of India which could not scatter the gloom ; the moral majesty of Carey's personality and the worthiness of his colleagues ; the success of our Mission ; the achievements of our Government ; the uprising of a new India ; the dissolution of old faiths and old fetters—these things are pictured by a seer, and the call to duty which they constitute and dictate is haunting and painful in its urgency.

The third section, "Our Mission in China," is from the pen of Dr. Glover, who brings exceptional fitness to bear upon his task. For a long time China has fascinated him from afar. Lately, with Mr. Morris, he has penetrated to the very heart of its vast mysterious Empire, and felt the slow pulse of a civilisation that is at once incalculably old and amazingly tenacious of life.

He has seen with his own open eyes the field, the work, and the harvest of our Mission in China. His story is an inspiration. With skilful but reluctant haste former Christian invasions of China are passed in review. The rise of Protestant missions is described, and tribute paid to our noble pioneers, Messrs. Kloekers and Hall ; the great famine, a ghastly door through which Messrs. Richards, Jones, and others heroically enter ; reinforcements, victory in Shantung, battle in Shansi, new fields in Shensi, the numerical inadequacy of our missionary band, the Macedonian cry—these are the materials, fused by a Christlike love and irradiated by a heaven-wide hope.

"West African Missions," which occupy the fourth section, are perhaps best

known. Their history is compact, and, in its more arrestive developments, recent. Rev. Edward Medley, B.A., author of this chapter, will command an alert audience. He writes with customary grace of style and grasp of principle. In brief, pregnant sentences the truth is declared about African wrongs and African degradation. The story of the Apostle of Cameroons is told reverently; and once more, under competent guidance, we start out with Messrs. Grenfell and Comber to penetrate the interior through the great gate of the Congo. Eyes will be dim with sorrow and joy as the tale unfolds of early death and holy daring, of discovery and advance, of stations founded and churches formed. To-day the flag of the Cross waves on Baptist battlements a thousand miles above Stanley Pool.

The next section, which treats of the West Indies, is written by a missionary, Rev. D. J. East, who has himself borne a noble part in making the history which he recounts. To mention the heads of this history would more than fill the few lines which may be devoted to it here and now. It teems with interest, and is made illustrious by such saints as Knibb, Phillippo, and Burchell. Readers will perceive that the story of the conflict and triumph of the Gospel in Jamaica casts a glow of promise upon the regions of the Congo. "The Queen of the Carribean Sea" is evangelised. It contains more than 100,000 church members. Jamaican Christians were the means of initiating our West African missions; and the Church in the West Indies is a demonstration of what Christ can do for Africans, and, by consequence, for Africa.

"The Work of the Baptist Missionary Society in Europe" is recent and restricted. Something has been done in France and Norway, but interest and energy have chiefly been devoted to Italy. Dr. Landels has taken a helpful part in this work from the beginning. He writes the brief story with his usual dignity or clearness and eloquence of conviction. He has given two sons to this Mission, and one of them has given his life. The importance of our work in Rome and Naples, Turin and Genoa, will not be underestimated by those who know Roman Catholicism at home. From the shadow of the Vatican, as from the shadow of African forest, comes the call for reinforcement.

The story of the Orissa Mission is very well known by those who used to be General Baptists, probably much less well known by those who were formerly Particular Baptists. It is a noble story, and the fusion of denominations that entails its inclusion in the Centenary volume of the B. M. S. is a triumph of the grace of Christ. Surely this fusion was more than prophesied when the first missionaries of the General Baptist Society were sent to Serampore for counsel and help, and went and were received in the spirit of their Master. Dr. Clifford writes this section, and a reviewer will be pardoned for declining to digest him in a dozen lines. The theme is congenial. We are carried on by the author's impetuous earnestness. There is the rush of the torrent and the volume of the deep river. He writes as the Rhone runs through Geneva. His limited field made history possible, and it has been written.

Our founder, William Carey, was a man of God and a man of letters. His scholarship and achievements in translation have been of immense service to the whole Missionary Church. From Carey's day until now, Bible translation has formed an important part of Baptist missionary work. Perhaps no living man is better qualified to describe this work than Dr. Underhill. We are indebted to

him for the last chapter in the Centenary volume, headed "Bible Translation," in which the interest of an unique volume is fully sustained.

Space limits will not permit more than the briefest acknowledgment of the valuable services rendered by the Rev. J. B. Myers in the preparation of the tables of statistics, lists of missionaries, admirable maps, and numerous illustrations which so greatly increase the value of the book as a work of reference.

As a whole, it constitutes a cogent—one is fain to say an irresistible—appeal to the churches for more consecration of means and men. Its prevailing note is *the sense of God*. As the writers sort their material and shape their story, they feel that they are editing and interpreting what God has written in life and change. The spell of this feeling falls upon the reader. May it fall upon the whole denomination; so that, seeing with our authors what God has done and is willing and waiting to do, we may rise at the beck of our sublime opportunity and enter the doors that have been thrown open from above. The good that we can do is our duty.

GEORGE HAWKER.

## View at Underhill, Congo.—Looking down River.

(See *Frontispiece*.)

THE accompanying illustration is from an excellent photograph taken by Dr. Harry Guinness, during a visit to Underhill, a few months ago.

In his book, on "The River Congo," Mr. H. H. Johnston writes:—

"Underhill stands a few miles from Vivi, on the opposite bank (or south side of the river, 110 miles from the mouth), and is situated amid really picturesque scenery. The great river takes a broad bend opposite the Mission station, and is shut in on both sides by the towering hills, so that it resembles nothing so much as a beautiful mountain lake lying in a profound gorge, save that the whirling, racing current shows you on reflection that there must be a great river harassed and exasperated by the many obstacles that incessantly beset its hurried course towards the sea. Caught in this great bend, the river, tearing down from Vivi, has to pass through a somewhat narrow passage, and then hurls the whole of its stream against an immense and imposing cliff that really seems a great mountain side shorn in half. It rises almost perpendicularly from the water, which so boils and whirls, and seethes and eddies at its base, that this loop of the river has been called by the Portuguese 'Hell's Cauldron.' The intense colour of the earth, where the cliff has been scarped and bared by the rains, and its lurid reflections in the streaks of smooth water; the dark purple-green woods that nestle in the sombre hollows of the hills—hills that seem pitilessly to enclose the scene and forbid escape—the unquiet water, and the ghoul-like vultures, always soaring in black and

white relief against the dark-toned background—all these details render the grim name singularly applicable, though the scene to which it has been applied has a savage beauty about it that redeems the gloom.”

The part of the river in the photograph is a short distance below the point to which Mr. Johnston's graphic description refers. The station buildings are erected on the side of the hill, and are over two hundred feet above the level of the river, the beach being reached by a zigzag paved road about half a mile in length. The building shown in the illustration is the printing-office and dispensary. Near it stand Mr. and Mrs. Hartsock, of the American Baptist Missionary Union, while to the left of the picture are Mr. Lawson Forfeitt and one of his boys. Several carriers are also seen with bales of cloth or cases of provisions for the interior. As is well known, all goods for the up-river stations have to be carried on men's heads from Underhill through the Cataract Region to Stanley Pool, a distance of about two hundred and thirty miles, and similarly over one hundred miles in another direction to our San Salvador station. The men in the picture happen to belong to a San Salvador caravan.

J. L. FORFEITT.

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## Statistics Outdone.

IT has often been remarked that the full effect of the Gospel propaganda upon large populations like that of India is such as cannot be tabulated. An additional confirmation of this sentiment, respecting the silent working of the truth of the Kingdom in the minds of the people around us, came to my notice recently. By the merest accident there fell into my possession, the other day, a copy of a work lately published, which I had the curiosity to read. It is in the Hindu language, and is composed in various metres, but mainly in a species of blank verse, and is published with a view to wide circulation among the lower orders of the people. The writer, though a Brahman, a pundit, and a priest of the Hindu religion, is not a man of much learning (from anything that appears), but he has what is better than learning—a good deal of natural sense and understanding, and he has also a fair flow of ideas and the power of saying the thing he means.

The history of the publication is interesting. A man may be able to write a book, but he may not be able to meet the expense of publishing it. This priest had among his *clientele* a poor man, a carpenter of my acquaintance, who, in his early manhood, suffered a great deal in mind, body, and pocket, through the habit of intoxication. At length, he was led

to see that such a habit was foolish and useless, and ruinous alike to the interests of body and soul. Not satisfied with merely leaving the evil way himself, he became possessed of a desire to influence his fellow Hindus to follow in a better path. With this object in view, he enlisted the talents of his family priest just alluded to, and there resulted the manuscript of the treatise of which I have spoken. The priest found the brains, and the carpenter the rupees. The poor man (now, I may remark, the head of a flourishing business) provided from his own resources the sum required for printing and circulating the treatise, and thus brought forth fruits meet for repentance; first becoming a reformed character himself, and then doing what he could to save others from the evil from which he had himself suffered.

It is not, however, for the mere sake of giving these details that I am presuming to trouble you with this contribution. About half-way on in the poem, there occurs a line on the reading of which I could scarcely believe my own eyes. I rubbed them, and then read it over again. It seemed quite too good to be true, and it filled me with joy, almost to an ecstasy.

“Throughout our land to-day,  
Jesus is everything, Rám is nothing.”

This testimony, considering the quarter whence it comes, is of substantial value as an indication of progress made; and it is a genuine piece of encouragement to all those whose minds are interested in the growth of the Kingdom of the Redeemer. It is a piece of disinterested testimony from the pen of a man who had every motive for keeping silent upon such a fact, and who (we may be reasonably sure) would not have rushed forward to proclaim the decadence of idolatry so pointedly if he were not aware that he was giving utterance to a sentiment which his fellow Hindus (for whose instruction he wrote) shared in common with himself. The fact shows that there is an undercurrent tending in the right direction; that there is a silent operation going forward amongst the people, of which no one but the Master can take stock; and it serves to bring back to our recollection the prophetic words of His Divine lips—“The Kingdom of God is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened.” While *we* bear witness for God, He is thus bearing witness to us—urging us forward in the path of holy service by signs that assure us that our “labour in the Lord is not in vain.”

Harking back over a century to the days of Carey and John Thomas, “who, against hope, believed in hope”; and, remembering how, in those days (not so very long ago), every door was closed against the servants of

Christ in this land, and then, looking around us to-day upon the signs which have since followed, how ungrateful should we be, and how unworthy of the blessed privilege which the Lord has conferred upon us, if the encouragements by which we are surrounded in our own day and generation should fail to stimulate us to greater deeds of self-forgetfulness, and to inspire us with a spirit in more perfect accord with the spirit of Him who "pleased not Himself."

The case I have given is but a sample of others which are, ever and anon, cropping up all the country over, showing that, if not exactly in *our* way, yet in a way all His own, God is doing His part of the work, and proving to our imperfect faith that the Message of His love to man (the preaching of which is deemed "foolishness" by many) has lost none of its old vitality. But we must learn to leave Him space to work His own work *in His own way!* This is essential. I emphasise the point for a reason. We seem to have become possessed of the idea that we really *can* measure the ways of the Infinite One by our own little piece of tape; that the outcome of all our labour in the spiritual dominion is nothing unless it can be tabulated in what the man of the world calls "a business-like way." And indenting thus upon this sin-disordered world for our methods of appraising our progress, it seems to me that we are in danger, while thus borrowing the world's terminology, of importing also into the sphere of the spiritual those maxims and sentiments of worldliness which tend but to disappoint our anticipations and to paralyse our energies. There is but one remedy for us—a more entire and exclusive dependence upon the promised gift of the Holy Spirit in all our work for God.

Allahabad.

J. D. BATE.

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## Cheering News from Delhi.

THE Rev. G. J. Dann sends the following cheering letter from Delhi:—

"Delhi,

"April 28th, 1892.

"DEAR MR. BAYNES,—You will be glad to hear that I have at length succeeded in getting work opened out among the Muhammadans here. For some time I have been trying to get into their houses and otherwise to obtain a good footing, and now, at last, I have found my opportunity.

"THE BEGINNING.

"On Monday week I was going to preach in the Sadar Bazaar in the morning, but seeing half-a-dozen respectable Muhammadans sitting outside a shop, the time of fasting for the day having begun, I immediately 'joined myself unto them.' I had a very interesting conversation with them on the need of a new birth

and a right spirit, dwelling on John iii. 1-16; and the number soon increased. I was asked to come the next day, Tuesday, when the gentleman of the house promised to have some friends to meet me. The next morning, accordingly, I went and found about sixty men assembled on the roof, and among them, specially invited to meet me, was a very learned Maulvi who has lately held some very interesting discussions with Mr. Lefroy, of the Cambridge Mission. We had a friendly discussion for about two hours, and eventually narrowed the point of debate to the fundamental article of disagreement—Our Lord's Divinity. Mr. Imam Masih was present this time, and suggested (in answer to a remark made by the Maulvi to the effect that he wished we could have a large enough place to hold the people) that we should hold a public discussion in the hall of our Native Christian Training Institution on Saturday. Accordingly, time and place being agreed upon, the following preliminaries were settled:—Both to open with prayer; I to commence and the Maulvi to have the same time as I should take, and no 'judges' to be appointed, but each hearer's conscience to be the decider between us. No third party whatever to be allowed to speak.

#### "THE DISCUSSION.

"Accordingly, on Saturday morning last, at 7 a.m., the centre of the hall was packed mainly with Muhammdans, some Hindus and Arya Samaj people being present. I opened the debate with prayer in the name of our Lord, having told the crowd that no Christian could pray except through Christ. My line of argument was an exposition of the first chapter of John's Gospel, with references to other confirmatory passages, especially in the Fourth Gospel. I took my hour and a

half (the Maulvi having hinted that one good address each, with an adjournment of the debate, would suit him as well as myself), and the Maulvi then occupied the remainder of the time until 10 o'clock, at which hour we had agreed to close, it being the month of Ramazan and intensely hot for the poor Muhammdans, who fast from sunrise to sunset. The Maulvi began by quoting the passages in the Quran, in which our Lord's Divinity is denied, but His miraculous birth and supreme position as a prophet is asserted. 'Thus,' said he, 'has the glorious Quran settled the question. But the Christian Sahib has quoted the former inspired writings (the Bible) to prove that the Christian doctrine of Christ is correct, so I must follow him and see whether his passages will bear the meaning he puts upon them.' I had carefully taken a fresh line in presenting the Scripture evidence, and the Maulvi's reply, consequently, was beside the mark. He was really trying to refute a good book written in the 'forties,' by the late Dr. Pfander. The debate having been adjourned for a week or two, until the Ramazan fast is fairly out of the way, I shall have the opportunity of giving a rejoinder to my friend, which will not be difficult.

#### "RESULTS.

"Perhaps some may say, 'What is the use of all this?' I think it is quite sufficient to say, in reply, that I had about one thousand men listening in respectful and earnest silence for an hour and a half to an exposition of fundamental and saving truth, and that most of these men are otherwise quite inaccessible to Gospel influences. Moreover, this is, I believe, a providential opening, as it has gained me the *entrée* into their homes. Only yesterday I had a whole family of six men in



one house, and invitations are now coming to me to visit others. And while hundreds may hear, and as their own Quran has said, 'Their hearts may be sealed,' yet one here and there is often reached in this way. Only last week Mr. Lefroy baptized a Háfz, a maulvi, knowing the Quran by heart, who had been gradually brought into the light in this way, and who was, up to the time he finally decided for Christ, our most bitter, persistent, and noisy opponent in the bazaar, a man who would stand and shout down an

ordinary preacher if he could not get the preacher to drop his preaching, and wrangle about words before a bazaar crowd. May the Lord give us many souls from among these men, a class corresponding to the Pharisees of our Lord's time. Our brother Imam Masih was of this class, and one such man's conversion—indeed, *the salvation of any one soul*—I feel to be worth more than the labour of one's poor lifetime.

"Sincerely yours,

"GEORGE J. DANN.

"A. H. Baynes, Esq."

## News of the Death of George N'Kwe.

**T**HE Rev. J. J. Fuller, formerly of the Cameroons Mission, communicates to us tidings of the death of George N'Kwe, who for many years was a devoted native helper in the West African Mission :—

"DEAR MR. BAYNES,—I have just received letters from Cameroons, which tell of the death of our venerable and faithful friend, George N'Kwe. He died on the 1st of March last. They write thus :—'You will be sorry to hear of the death of old George N'Kwe, who died on the 1st of the month. At the funeral service the chapel was crowded; people came from all quarters to show their respect to him. On the following Sunday our pastor gave a short address about his life and work with the Baptist missionaries, and told how he suffered for the good of his people, and then six of us spoke of the story of his life amongst us. It was a time of deep mourning with us, and a very touching meeting.' Thus has closed the life of one who had most devotedly served his God, the Mission, and his people; one, too, whose influence was for good to all around.

"It was very pleasing to me to hear that they are doing still good work. They opened their new chapel on Christmas Day with a baptism of fourteen, and on the 3rd of April last they had their largest baptism, forty-five persons, and are in hopes soon to have another addition. The pastor, Debundu, says it is pleasing to see the people flocking in groups to the house of God to hear the Gospel. He wishes me to thank you and the Committee for the iron sheets sent for their chapel roof.

"God has been very good to us in giving such marked blessings on the past labours of His servants.

"Yours very truly,

"J. J. FULLER.

"To A. H. Baynes, Esq.

"P.S.—I forgot to say that poor George N'Kwe was accidentally burnt by an explosion of gunpowder."

## Work in Shantung.

THE Rev. A. G. Jones has kindly sent us the following letter for publication:—

“Chou-ts'un,

“December 24, 1891.

“MY DEAR MR. JONES,—I am writing from Chou-ts'un, having just arrived from a visit to the stations at Chih-chuan.

“To-morrow is ‘patients’ day, but I expect to leave early in order to join the Christmas party which Mrs. Drake has kindly invited us to.

“CHIH-CHUAN.

“The work at Chih-chuan is encouraging. We have a good band of Christians there. Those [baptized this year (thirty) are proving themselves faithful and active in the work of spreading the light they have received among their neighbours and surrounding villages, and their work is beginning to tell. We have opened two new stations, and seen inquirers in many other villages. My monthly visits with medicines, &c., keep up an interest, and many are on the ‘look out’ for the ‘Dr.’ or ‘Shepherd.’ The members at Shên-ma-chuang and Chang-chia-chuang have given me at each place a room for dispensary, &c., so that I am able to leave a stock of tinctures, liniments, powders, &c., with a few other things, which greatly facilitates my medical work, and makes my stay more comfortable.

“Chêng-tao-nan continues to render me invaluable assistance, not only in dispensing, but in teaching, singing, and conducting worship. He is making good progress in his medical studies, and next month he is to be married to a young lady, a scholar from the Presbyterian School at Tung-chou-fu. The teachers and others who know her speak highly of her attainments and

Christian character. They are to live at Chou-p'ing, and have comfortable quarters adjoining my own court. I hope they will be happy and helpful to each other. I have taken on another helper, Chao-shih-lu. He is quite a bright lad, and joins the other in classes which I have with them on therapeutics, &c. I think he will prove a very useful man, and will well repay me for all present expense and trouble.

“EVIL REPORTS.

“Since the death of the Governor, and the evil reports about his being poisoned by the foreign doctor, the patients at Chou-ts'un have been very few—as low as eighteen only on an open day. People here were warned against coming to me, and I have, even since, met with some who were so afraid that the medicine they were taking (although it was doing them good) they threw away. On the 14th inst. I was invited to a dinner party, having saved a man from opium poisoning. There were present quite a number of the shopkeepers, and I learnt quite a lot about the evil reports spread about since the riots in the south. We hear a great deal more here than at Chou-p'ing, the people having more business with Shanghai, &c. There have just been several robberies, and some lives lost on both sides. The present reports are that I am in league with the head brigand, and inform him and his band where we bank (hence the attack on Tu-hêng Bank), and by my visits to the homes of the people I am able to learn what valuables, &c., they have, and where kept!

"So far we are quite in peace, and my friends here say by-and-by the people will regain their old confidence. We have about twenty or thirty men regularly at our evening and Sunday services, and I hope ere long a church will be established here; but, as you know, these market places are difficult and slow.

#### "THE BOOK SHOP.

"Last month I was at Chi-nan-fu, and took stock of the shop. Thanks to the good oversight of brother Reid, everything is most satisfactory and encouraging. The shop is now in good working order. An exact account of every book is kept, and a fair profit made. The sales are returned into stock, so that our grant from the Baptist Missionary Society may be less and less every year, and the stock yet well supplied.

"We sold during this year £98 1s. 3d. and made a profit of £24 15s. 11d. Mr. Reid says the shop is well spoken of at the Yamen's and other places where he has to visit. So I hope you will find this a help to your future work in the capital.

"I am well, and enjoying the work more and more. Of course, I have my longings to see my children, and will be glad to get another glimpse of them; but hope, however, to welcome you back first, and hand over the book-shop, house, &c., at Chi-nan-fu.

"I hope you are all enjoying your visit, and feeling the better for the change. Give my warmest regards to Mrs. Jones, and love to the children, wishing you all a very happy New Year and a safe return to China.—Believe me, as ever, yours very sincerely,

"Wm. A. WILLS."

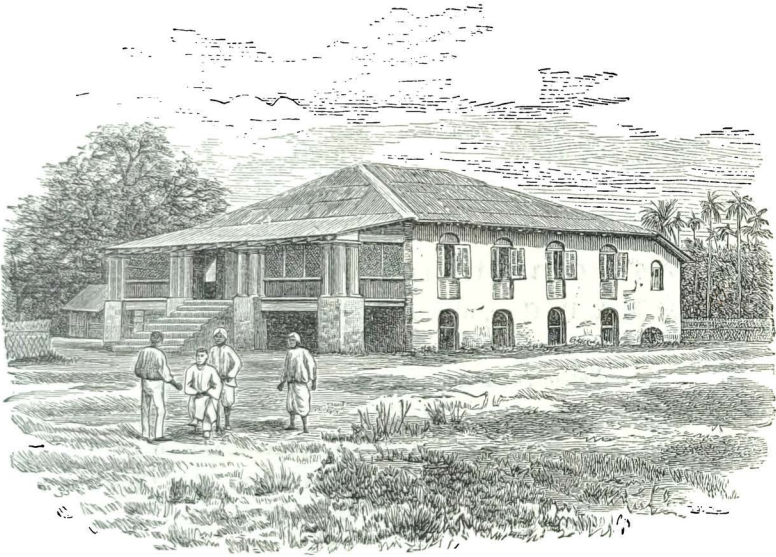
## News from Chittagong, East Bengal.

THE Rev. J. A. De Cruz, of Chittagong, writes:—

"I enclose herewith a photograph of the band of workers at present in this district, taken during the recent visit of Messrs. Kerry and Summers. With them, the Revs. J. Herbert, Lorrain, and F. W. Savidge, of the Eastern Bengal Aborigines' Mission, who are at present staying with me, but intend eventually going to the Chittagong Hill Tracts, and beginning work amongst the hill tribes. Two Burman preachers from the American Baptist Mission in Sandoway have also arrived, and will be stationed in Rungamatti, the capital of the Chittagong Hill Tracts. During the stay here of Messrs. Kerry and Summers, a series of special services, in English, were held every evening in our chapel, including a Centenary Missionary Meeting, besides the services on Sunday, which were all well attended by the educated native gentlemen of the station. Prayer-meetings in Bengali were also held every morning for the benefit of the native Christians.

"The centre figure in the group, as every one knows, is Mr. Kerry, our father in Christ. To his right is Mr. Summers, the President of the Serampore College. To Mr. Summers' right is Mr. Savidge, and Mr. Lorrain is at the other end of the same row. Behind us are our Bengali

preachers, with their wives and some of their children. Behind Mr. Kerry is Nobin Chunder Dutt, who was educated in our school here, and was afterwards sent to the Serampore College to be trained for the work of an evangelist. He returned to us in November, 1887. To his right is his wife, with her infant son in her arms, and next to her is her sister, who was baptized by me about two years ago. To Nobin's left is Radha Nath Dass, his father-in-law. The lad behind Mr. Lorrain is one of our Mohammedan servants. In front of us is Ko Shiva Lan, the senior Burman preacher, with his wife and their son, who has also come here, as a preacher, to work with his father. The old man in his heathen days lived in Rungamatti, and traded there in india-rubber, and he comes back to the same place as a Christian preacher.



SAILORS' HOME, CHITTAGONG.—(From a Photograph.)

“ I also enclose a photograph of the Sailors' Home here, taken by Miss Gilbert, of the Australian Baptist Mission in Noakhally, when she and Miss Keeley called to see us a fortnight ago on their way to Rangoon, while the steamer was waiting in this port, having been obliged, on account of their ill health, to take a sea trip.

“ We had been praying to God for some time for more labourers for this district, and God has answered our prayers, exceeding abundantly above all that we ask or think. ‘Thou art the God that doest wonders: Thou hast declared Thy strength among the people’ (Ps. lxxvii. 14).

“ Yours in Christ,

“ To A. H. Baynes, Esq.”

“ J. A. DE CRUZ.



CHITTAGONG.—MESSRS. KERRY, SUMMERS, DE CRUZ, AND OTHERS.—(From a Photograph.)

## A Pilgrimage to Mecca.

MRS. ELLISON, of Rungpore, North Bengal, sends us the following interesting letter:—

“Doomka is the name of a Mohammedan woman, the daughter of a small shopkeeper in Rungpore; her parents both died some years ago, leaving her a small fortune. Doomka had for a long time been wanting to do some work of merit that would be pleasing to God, and ensure her an entrance into heaven. So, after consulting her friends, she at last decided to go with her husband on a pilgrimage to Mecca, the birth-



DOOMKA, A PILGRIM TO MECCA.—(From a Photograph.)

place of Mahomet, believing that each step towards the Holy City had the power of blotting out a sin.

“The sort of dress she wore on the journey was a long white garment, reaching down to the feet, made to draw round the neck, with two little round holes cut in for the eyes, so that no one could see her, while she could see everybody.

“Poor Doomka spent many weary days and nights travelling on this long journey, and when she arrived at Mecca had many hardships to endure,

## The Congo Mission.

### SETTLEMENT OF A NATIVE MISSIONARY.

THE Rev. P. Davies, B.A., of Wathen Station, writes :—

“ Wathen Station,  
“ Congo River, S. W. Africa,  
“ March 28th, 1892.

“ MY DEAR MR. BAYNES,—I am glad to be able to tell you of another move forward in our work at this station. Ten days ago I went to Tungwa, one of the towns in Mr. Percy Comber's district (not the Tungwa where T. J. Comber was shot), with one of our young men, a member of the church here, to leave him as evangelist and school teacher in that district. I must acknowledge that we wish he were more energetic; and perhaps we couldn't expect much from him in a district where he would have to force his way, but he was the best man available; and Mene Yaku, one of the chiefs (not the head one) has long been most anxious for some one to live at his town. He has built a really nice house for our use at his own expense, and came in in evident distress to the

station when he heard of Mr. Comber's death, in fear lest the contemplated plan should not be carried out. With the people ready to listen, and willing to send their children to school, we hope that good results will follow from Nkaku's work. When I got to the town I had a reception worthy of one of our mission stations, and had opportunities for speaking without being obliged to seek for them. The last evening I had a very attentive audience while I showed the magic lantern that Mrs. Butcher, of Worthing, recently sent me, a very handy little instrument, that one of the boys can carry without difficulty. I had to return here sooner than I wished, as a State official had come to see to Mr. Percy Comber's affairs, in accordance with the State law on the subject when any one dies.—With kindest regards, yours very sincerely,

“ PHILIP DAVIES.

“ A. H. Baynes, Esq.”

## Acknowledgments.

THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts :—A box from the Young Women's Prayer Union, Crown Terrace Chapel, Aberdeen, per Miss Marchant, for Mrs. Grenfell, Congo; a parcel of clothing from Wilmot Street Sunday-school, Manchester, per Miss Chidlaw, for Mrs. Cameron, Wathen, Congo; 36 coats, from Brunswick Road Chapel Missionary Working Party, Gloucester, per Mrs. Casswell, for Rev. W. H. Bentley, Wathen, Congo; a parcel from Friends at Sadden, for the Rev. J. Whitehead, Congo; a parcel for the Rev. G. Cameron, Congo; a case of toys, clothing, &c., from Hope Church, Cardiff, per the Rev. T. W. Medhurst, for Mrs. J. G. Kerry, Barisal, India; a box of toys from Union Baptist Chapel, Shirley, Southampton, per Rev. E. R. Pullen, for the Rev. B. Evans, Monghyr, India; parcels of cards from Mrs. Watson, Rochdale, for China; Miss Teall, Bourton-on-the-Water, for India; and a Friend, for China; and a parcel of chromos from Mrs. Chew, Bristol, for Mrs. Nickalls, China. Also a parcel of clothing from Friends at Brondesbury, for the Rev. G. Grenfell, of Stanley Pool, Congo; and two boxes containing a variety of useful articles (tools, cloth, toys, &c.), from the Glasgow Foundry Boys' Religious Society, per the Rev. Wm. Martin, for the Congo Mission.

## A Winter in North China.\*

IT is an incidental, but great additional recommendation to missionary work that it furnishes us with "good value" for our contributions in the shape of volumes of "voyages and travels."

This book is a "full, true, and particular account" of the recent visit of our brethren as a deputation to China. The record is given to us in the best possible manner. It is a plain, unvarnished tale of what happened to the pilgrims, a detail of their personal experience and observation, without packing or disquisition; consequently, it has all the freshness and interest of a letter from a friend from parts truly foreign, whilst its missionary importance is first rate. It is philosophical without form, dramatic without sensation, religious without being commonplace.

The contrast of inner natures similar to our own with outer natures wholly different gives constant variety.

There is an entire absence of expressions of disappointment, and a healthy tone respecting the work already done in the Kingdom of Christ, and the certainty of the future advances on lines not only laid down but actually worked, pervades the volume.

We used to say of missions in China that they had to be done some time or other; now we can truly say they are being done, although the work, on closer view, seems really greater than before.

Fifty years ago, imagination played the principal part in every description of China. Our two travellers found facts stranger and stronger than fiction.

We regret that space will not permit us to give extracts. The impression given covers the whole of the great subject, and things sacred and secular are invested with a naturalness, and told with a vivacity, which renders the reading pleasant for all ages and tastes.

We have brought before us a world waiting for the Gospel, not in ignorance or indolence, but full of knowledge and active life, and missionaries have to labour amidst a crowd, not of hostile savages, but a busy, satisfied people, with religion as old as A.D., and art, manners, and learning full up *in their own esteem*. Yet there is room, and all the more need, for Him whose right it is to reign.

Every Sunday-school teacher, every schoolmaster, and every student should get this book and master its facts, and they will then be able to take part in the grandest and noblest attack ever made in the world against the millions of China by a petty army of English-speaking people. Already the Baptist Mission is chiefly carried on by native churches, and it is obvious that it must be so in the future. But there is work enough for all of us for many years in going out to sow the seed and teach the teachers.

We rise from the perusal of the book with enlarged conception of the marvellous and singular preparation for the Gospel insisted on by Dr. Glover with so much originality and eloquence in his recent address at Kettering.

S. R. PATTISON.

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\* "A Winter in North China," by the Rev. T. M. Morris, with an introduction by the Rev. Dr. Glover. Published by the Religious Tract Society, 56, Paternoster Row, London, E.C. Price Five Shillings.



## Christian School Work in China.

**T**HE Rev. S. Couling sends the following interesting account of school work in Tsing Chu Fu, Shantung :—

"MY DEAR MR. BAYNES,—It may interest the readers of the HERALD to hear a little more about school-work in Shantung.

"There are many Chinese questions which are quite misunderstood in England, and the educational system of China is one of them.

### "CHINESE EDUCATION.

"In China education, in a Western sense, is not known. Boys first learn more or less of their Sacred Books by heart, without any attempt to understand the meaning. Owing to the structure of the Chinese language the books are as unknown to the schoolboy as though they were in a foreign language, yet he learns to repeat them by rote. Then the teacher begins to interpret and expound, more or less deeply, sentence by sentence; but the interpretation is traditional, established and authorised hundreds of years ago, with no encouragement to criticism and research. Then the art of composition, including verse-making, is learnt, and a great deal of time is spent over hand-writing — a most important subject among the Chinese, who reverence the written character. Even if the Chinaman goes to school at six years old, and stays there till twenty or twenty-five (as many do), all he learns or attempts to learn is included above. Arithmetic, geography, general history, &c., are untouched. A man may take the highest degrees, admitting him (theoretically) to the highest offices in the state, yet need not know that Europe exists, that Greece and Rome have been, or that the earth is round.

"No one can deny that the books studied contain much that is true and wise, and that properly conducted study of their philosophies, even without a comparison with other systems, is a mental discipline by no means to be despised. Still, such a narrow system of education must be considered as utterly inadequate for this age, and must keep China far behind in the progress of nations.

### "CURRENT DELUSIONS.

"But there is something even worse than the narrowness of the range of studies, and something which is far more misunderstood in England. It is common to hear the Chinese spoken of as a people who put an extraordinary value on education, a people amongst whom the competitive examination in 'Arts' or Literature is the way to every office and honour. Black's capital little *Multum in Parvo Atlas*, which gives statistics of education, &c., in each country says of China, 'Nearly all adults can read and write' (or words to that effect), and this no doubt is largely accepted and quoted. But this is a popular misconception, and we may dispose of it by simply quoting the words of Dr. Martin, of Peking, who ought to know if any man does. He says, 'We hear it asserted that education is universal in China, "even coolies are taught to read and write." In one sense this is true, but not as we understand reading and writing. . . . A lad who has attended school for several years will pronounce the characters of an ordinary book with faultless precision, yet not comprehend the meaning

of a single sentence. Of those who can read understandingly the number does not, according to my observation, exceed one in twenty for the male sex, and one in ten thousand for the female.'

"Now it is well known that the missionary's work lies not among the few who are, in a Chinese sense, well educated, but, perhaps too exclusively, among the confessedly illiterate labouring poor; and after this slight review of matters the need of education for Christian converts and their children will be more easily understood.

#### "IGNORANCE OF CONVERTS.

"Putting aside for the moment all Western ideas of education, let it be remembered that, even compared with their own standards, our church members are generally ignorant. Many of them—the women nearly all—are unable to read even the simple 'Colloquial' version of the Bible—a style which the educated despise. It is true that after conversion many, even women, learn to read a few hundreds of characters; but naturally it takes a long time to acquire freedom in reading, and the Bible is a big book, and God's Word never becomes easily accessible to such. If for this reason alone, their religious life is likely to remain feeble, their views of truth very limited, and their ideas of Christian doctrine crude in the extreme.

"It must be remembered that when a man first comes to us—perhaps in middle life—the Bible is a new book to him; and if he has first to learn to read, and then to read it, his disadvantage through his ignorance is evident. Imagine a hard-working English farm labourer who cannot read, and who wishes to become familiar with the works of Confucius! The illustration is more accurate than

may appear at first sight, though one important element is omitted—it will at least give some idea of the position of the typical peasant convert in China.

#### "NATIVES MUST SPREAD THE GOSPEL.

"But, besides this, the preaching of the Gospel ought to be done, must be done by native Christians. Now it is to their glory that they have done so much in this line; and it is admitted that human eloquence and human learning are not necessary before God's love can be told to one's neighbours. But it must be admitted, also, that a clear knowledge of the doctrines of grace and a ready knowledge of the Scriptures should be possessed by all who would preach or teach or talk with effect. It would even be allowed by everyone that among ignorant people who identify the Christian religion with the foreigner, and are suspicious of political motives, the preacher might with advantage know a little geography and history, at least to the extent of knowing that Christ lived on earth nineteen centuries ago, and that Judea is not England! At any rate, it will not be said by anyone that ignorance is of any service in the spread of the Gospel, or else why do not we in England use the untaught, newly converted villager for most evangelistic work? Of course, even in England he would not, as a rule, be the most successful worker among men of his own station in life, and would have little effect on the class above; in China there is a barrier between upper and lower—a pride of knowledge which is not seen in England.

#### "IMPORTANCE OF EDUCATION.

"It is evident then that a higher level of education in the church would

result in an increase of religious knowledge, and in more effective preaching and teaching. This education can only be given by giving it now, to the children of our church members. We think we ought to see to it, that every child of Christian parents can read well, has thorough grounding in Biblical knowledge, and has such an acquaintance with Chinese studies as will prevent his fellow-countrymen from identifying Christianity with ignorance. Besides this, some of them should learn such subjects as are considered fundamental in Western education, history, geography, &c., and some should learn elementary science, an absolute necessity in a country where eclipses are explained as a dragon eating the sun or moon, where fairy, foxes, and ghosts abound, where an imperial almanac of lucky and unlucky days is issued, and consulted before every undertaking—where, in a word, dark superstition, imaginative ignorance rules all things.

“It has long been stated that China is moving; it is certain that she already sees, with a rebellious heart, that foreign learning and foreign methods are necessary for her very existence. Guns and warships to begin with; but soon she will want chemistry and physics for her arts and manufactures—to give bread to her famished people, and engineering for her railroads and roads and devastating rivers, and all the sciences that have given wealth and safety to the West. It is not perhaps for the Church to give these things to China, but it *is* for the Church to associate itself early with all true progress, and to point or lead the way in all that tends to amelioration and enlightenment.

“All the above is general; may I say a little more about our own work in particular?

#### “MY WORK.

“The church members number some 1,500 adults: how many children of school age there may be belonging to these members I cannot say. All the children ought to go to school, and in general they should attend the day-school in their own villages. But there are many difficulties connected with the village schools. In many villages the Christians are too few to form a Christian school, and the lads are under serious disadvantage if they attend the Confucian school. If there are enough children to form a Christian school, the teacher is hard to find; too often he has to be a recent convert who but dimly understands the Scriptures, but who has been steeped from childhood in Confucian literature; and every man is likely to teach most that which he knows best. We want men who have been fed on the Bible from childhood—such men will make reliable and effective village schoolmasters. For this reason, among others, we need a much-enlarged boarding-school in connection with our work. There are numbers of lads who cannot get Christian education in their native villages, and there are others, who are specially bright and promising, who would amply repay the Church for their education by earnest service in after-life as school teachers, or in other ways. They would pay as much as we could rightly ask of them for their own maintenance while in school; and after a few years' contact with the foreigner, under his immediate influence, taught in the Scriptures as only the foreigner (at present) can teach them, mentally awakened as only the foreign methods of education can awaken them, many would become ornaments and leaders to the church and lights in the darkness of heathenism.

## "MY SCHOOL.

"While writing thus, I feel it a duty to give some proof that there are grounds for such hopes. You are aware that a small school has been carried on in Ching Chou Fu. Three of the older scholars have been carried westward to Shensi by the tide of emigration. Mr. Shorrock is now working in that province, and Mr. Bruce has lately visited it, and the following are extracts from their letters. Mr. Bruce writes (not to me): 'C——'s boys shine well. They, young as they are, are a real support. Lu K'in-t'ang is quite pretty in his enthusiasm. If no other good boy turns out of the [present] school, to have turned out such a boy will be to have done a good work.' Mentioning four names, two of them former schoolboys, he says: 'These four give splendid promise for the future of this church.' Mr. Shorrock writes to me of the three boys: 'Wang has gone to Shansi to join his father . . . primarily with the idea of helping an official (who is friendly to Mr. F——) [a missionary] to make a pump for the salt mines. His main idea seems to be not to *chih chiao hue te fau* (eat the foreigners' food—that is, to be independent). Nieh is constantly unwell, but bright and earnest. Lu K'in t'ang is all alive, intensely in earnest, and always responsive to any suggestion in the way of advancement and self-support. I like all three boys.

. . . Thanks for drilling self-support ideas so thoroughly into them.'

## "AN OPPORTUNITY.

"I do not at all like to quote these 'unsolicited testimonials,' Mr. Baynes, but I do it for the work's sake, to show how exceedingly useful the school-work properly developed may become. The growth of the church makes an immediate enlargement of the school-work simply necessary. We must have a larger school, and the scholars must be decently housed. They do without the ordinary luxuries of English boys; their food bill never exceeds twopence per boy per day, but still they must have room, and ventilation and light. Hitherto we have used an ordinary dwelling-house for a school, with great discomfort and detriment to the work, but we cannot do longer without larger and more suitable accommodation. There is an opportunity this centenary year for someone to build us a memorial school, a home of true learning and knowledge, in an ancient city, by the side of temples and colleges where philosophy falsely so-called has been taught for a millennium, a school from which light and salvation shall go out for many generations to come.

"Believe me, my dear Mr. Baynes,

"Yours sincerely,

"SAM. COULING.

"A. H. Baynes, Esq."

## Autumnal Centenary Celebrations in London.

**W**ILL our friends please make a note of the dates for the Great Autumnal Centenary Celebrations in London, on Monday, Tuesday, and Wednesday, October 3rd, 4th, and 5th? Our readers doubtless are aware, the Autumnal Meetings of the Baptist Union are this year to be held in London during the week of the Centenary Celebrations, and the Council have generously relinquished their meetings on Wednesday, and placed that day at the service of the Baptist Missionary Society for Centenary services.

## Recent Intelligence.

**The West Indian Deputation.**—At the meeting of the General Committee, held in Nottingham, in connection with the Special Centenary Celebration, it was unanimously resolved :—“ That the Committee of the Baptist Missionary Society welcome home from the West Indies, with feelings of deepest thankfulness and pleasure, their esteemed brethren, the Rev. J. G. Greenhough, M.A., and the Rev. John Bailey, B.A., and record their warmest thanks to these friends for the sympathetic, zealous, and efficient manner in which they have discharged the responsible duties devolving upon them. The Committee are confident that the happiest results will accrue from the visit of their brethren to the West Indies. To Mrs. Greenhough and Mrs. Bailey, the Committee tender their respectful thanks for their so kindly consenting to a separation, fraught with so much anxiety and peril. The Committee are also most grateful to the members and office-bearers of Victoria Road and Glossop Road churches, in Leicester and Sheffield, for the generous way in which they have assisted the Society, by undertaking so willingly and efficiently the duties and responsibilities of the supply of their pulpits during the absence of the Deputation.”

**The Centenary Memorial Volume.**—It was resolved with regard to the Centenary volume :—“ First : That the grateful thanks of the Committee be presented to the writers of the various sections of the Centenary Memorial Volume : viz , to the Revs. W. J. Henderson, B.A., of Coventry ; Samuel Vincent, of Plymouth ; R. Glover, D.D., of Bristol ; Ed. Medley, B.A., of London ; D. J. East, of Jamaica ; W. Landels, D.D., of Edinburgh ; J. Clifford, D.D., of London, and to E. B. Underhill, Esq., LL.D., of London. Also to Rev. J. B. Myers for his care and skill as Editor. Second : That the officers of the Society be requested to take such steps as they may deem wisest and best to secure for this volume a widespread circulation, the Committee feeling confident that its perusal cannot fail to excite feelings of the devotest thankfulness for God’s abundant blessing on the work in the past, and a keener and deeper desire for more adequate and vastly larger efforts in the future.”

**A Centenary Memorial.**—We are requested to announce that a photograph of the missionaries, the missionaries’ wives, and the officers of the Society who were present at the Centenary meetings at Kettering can be obtained from Mr. S. Powell, High Street Studio, Rushden, Higham Ferrers, mounted, at 2s. and 4s. ; unmounted at 1s. 8d. and 3s., according to size, these prices including careful packing and postage. Those friends who ordered copies of this photograph at Kettering will receive them from the Mission House in due course.

**The Late Wm. Thomas, Esq., J.P.**—With regard to the great loss which has fallen, not only upon the Baptist Missionary Society, but upon the whole Christian Church, by the decease of Mr. William Thomas, J.P., of Wellfield House, Llanelly, the Committee resolved :—“ That the Secretary be instructed to forward to Mrs. Thomas, and the members of the bereaved family, a deep expression of the affectionate sympathy of the Committee with them in this

season of sore trial and loss, and assure them of the earnest prayers of the Committee for their solace and support. The Committee desire to very specially commend the widow and family to the special grace and comfort of the compassionate Saviour."

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**A Good Book.**—We have much pleasure in calling the special attention of our readers to a work just published, entitled "Tanganyika; or, Eleven Years in Central Africa," by Captain E. C. Hore. It is a deeply interesting record of the London Missionary Society's Central African Mission from its commencement in 1877, including the pioneer journey with bullock-wagons, the survey of Lake Tanganyika, with a description of its geography and ethnology, adventures amongst its tribes of natives, establishment of the Mission, and building of the s.s. *Good News*; being the enterprise in the regions beyond the Congo and Nyassa Missions, and side by side with that of the Victoria Nyanza. It is well illustrated and contains also valuable maps; the published price is 7s. 6d., but it can be obtained for 6s., post-free, direct from the author, 22, Montague Road, Tottenham Lane, Hornsey, London, N.

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**Arrival of Missionaries**—We are glad to announce the safe arrival in England of the Rev. W. H. and Mrs. Bentley from Wathen Station, and the Rev. William L. Forfeitt, from Bopoto Station, Upper Congo River.

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**Congo Frontier Commission.**—The Rev. George Grenfell writes from Underhill Station, April 12th:—"At last we have received definite instructions to proceed with the work of the Frontier Commission. The meeting place for the Joint Commission is about 550 miles inland, and the date fixed for our assembling there is the 20th July. This allows ample time, and if we only get over the remaining portion of the journey at the rate of five miles per diem, we ought to finish it and be at the Station of Luebo in 21° 20' E. long. by the end of October or early in November. Seeing that steamers run frequently between Luebo and Stanley Pool, and the voyage down stream is only a matter of some ten or twelve days, we hope to be back at Bolobo by the end of the year. Of course, in undertaking such a journey in Africa, one has to be prepared for all sorts of eventualities, as well as for delay, but I am hopeful that, with God's good favour, we may get through both safely and soon. Mr. Ernest Hughes arrived nine days ago; carriers are here ready to take him up country, and he is arranging to start to-morrow. Unless there are developments on the Upper River, of which as yet we know nothing, he will proceed to Munsembe, and get into harness ready for Mr. Stapleton's home going. This will give three men to each of our three farthest stations, but gives us no colleague for Mr. Darby when he goes forward to his new station. Mr. Darby is now at Bolobo, and will probably stay there till I return. I am very glad he is able to be there while I am away."

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**Orissa.**—We are grieved to learn from the Rev. George Kerry, our Indian Secretary, of the sudden failure of health of the Rev. T. Rutland, of Berhampore, Gangam, and his departure for Darjeeling, for a season of rest and change. We earnestly trust he may be speedily restored to health and strength.

**The Congo Mission.**—Arrangements are now complete for the return to Lukolela, on the Upper Congo, of the Rev. J. A. Clark. Mr. Clark contemplates leaving Antwerp on July 6th, by the African mail-steamer *Lualaba*. We affectionately commend our brother to the prayers of our readers.

## The Lord Loveth a Cheerful Giver.

**W**E have received many most encouraging proofs of deepening interest in Mission work from all parts of the country, many of the gifts indicating rare self-denial and personal privation. The warmest thanks of the Committee are given for the following welcome contributions:—A dollar note from a Domestic Servant in America; a pencil case and studs from "A.," for the Congo Mission; a mizpah gold ring from Scotland; several articles of jewellery from H. P., Newry, Ireland, who writes:—

### "MY JEWELS.

"Shall I hold them back—my jewels ?

Time has travelled many a day  
Since I laid them by *for ever*,  
Safely locking them away ;  
And I thought them wholly yielded,  
When I *dared no longer wear*,  
Gems contrasting, oh so sadly !  
With the adorning I would bear.

"Shall I keep them still—my jewels ?

Shall I, *can I*, yet withhold,  
From my *living, loving* Saviour,  
Aught of silver or of gold ?  
Gold so needed, that *His Gospel*  
May resound from sea to sea !  
Can I know Christ's service lacketh,  
Yet forget His 'Unto Me.' "

Jewellery trinkets from a Friend to Missions, from M.R., South Wales; earring, sleeve links, and ring, from Two Friends in Cardiganshire, who write: "Having no money, we forward these, trusting that under God's blessing they may be of some use." Jubilee coins, from M. S. G., for Mr. W. H. Bentley's Congo Translation work; a watch and twenty-nine articles of jewellery from a Friend in Bristol, who writes: "These are some of the things that belonged to my dear mother and sister, and we have felt it would be well to give them, as they would have wished to help the coming of the Kingdom of our Lord and Saviour Jesus Christ." Proceeds of a gold watch-chain (£2), from a Poor Old Lady, for the Congo Mission. A cross, chain, and ring, and 10s., from M. M. B., Edinburgh, for the Congo Mission. A diamond ring and gold earrings, from a Friend, per a Congo Missionary, for the Congo Mission. A brooch, per the Rev. J. G. Williams, of Wimbledon. A small silver ring, from a Girl at Boarding School, for the Congo Mission. A pastel painting, value ten guineas, from Mr. Henry R. Babb, master of the Plymouth School of Art. A portrait

of the Rev. J. Sutcliffe, of Olney, from Mr. Thomas G. Grundy, of Bristol; £15 from Mrs. Lewis, for Congo Mission, per Mrs. Baum, who writes: "It is a noble gift from this aged servant of God. Her income for years has been only £18 a year, out of which she has saved, little by little, £20, placing it in the savings bank, besides giving £1 a year to the Missionary Society, intending to bequeath as much as possible for missionary work, but now desirous to have the joy of giving it in her lifetime as a thank-offering for the blessings and comfort the Gospel has been to her. She is eighty-five years of age, deaf, lives in one room, and her interest has been chiefly kept up by the HERALD monthly, also the magazine *Our Indian Sisters*. Whenever we visit her she always asks us to pray with her for missions, and listens with her ear-trumpet and responds most heartily. The remaining £5 she asks me to send to Miss Angus for Zenana work. I hope you will not mind my troubling you with all these details. My husband said I ought to do it, and we think you will be interested. May I add that the HERALD is an unfailing source of great interest to several dear aged ones here? Surely, if our Lord was upon earth, He would say of dear Mrs. Lewis, 'She hath cast in more than they all.'" Five shillings, for the Congo Mission, from Mr. Bowerman, per the Rev. H. B. Case, M.A., who writes:—"By request, I herewith forward five shillings, which represents an act of self-denial worthy of mention. Rather more than a twelvemonth ago, I delivered in our chapel your lecture on 'The Congo Mission,' at which there was present an old member of the church, who earns a precarious livelihood by making bundles of firewood, and so poor is he, that we continually help him from our poor funds, by making him a small weekly allowance. The lecture interested him very much, and on his return to the one room in which he lives, he set himself to discover how he might help that part of our missionary work. The problem was (not unnaturally) a very difficult one, since it is with the utmost difficulty he manages to obtain the bare necessaries of life. Yet, presently, he reminded himself of the fact that just recently, owing to illness, he had discontinued shaving, and he determined that he would allow his beard to grow for the future, and the copper which he expended formerly every week for this purpose should be jealously hoarded for twelve months, and then he would be able to send the sum of five shillings towards the expenses of the Congo Mission. To me, Sir, being acquainted with the whole circumstances of the case, this is an act of self-denial worthy of being placed on record beside that of the widow at the Temple treasury, and I hope that many more of the members of our churches may be stirred up to acts of self-denial for the glory of God." Half-a-crown from a London Board School Pupil Teacher, who writes:—"This tiny offering is the result of a 'Do-without-farthing Box,' contributed by my class of five-year-old children in a Board School in a poor part of London. Although this is such a small effort, I believe that for the most part the children have denied themselves for Jesus' sake; a missionary spirit is spreading among them, and a few think with their teacher that the noblest way of helping in the missionary work will be to go out themselves when old enough. That the Lord of the harvest will richly bless all missionary work, and will give all Christian teachers and Christian workers the mind of Christ with regard to this." Twenty pounds from the Calne Self-Denial Society, per the Rev. J.



W. Kettle, who sent us £10 in August last from the same Society, and wrote:—"A few of our people have joined together to contribute weekly according to their ability, promising to practise self-denial for the purpose. We are hoping that our number will be increased here, and that many others will be induced by our example to form themselves into similar societies. The greater number of our members give out of their poverty, the amounts averaging about 1s. per week. Those who will give more largely reserve their energies for a later occasion, when the Centenary Year commences in real earnest. We have adopted the plan of keeping secret from one another the amounts contributed by each individual—as we want it to be not a self-gratification, but a self-denial society." Mr. Kettle now writes:—"I am glad to be able to send you £20 again from our 'Self-Denial Society.' As explained in my last letter which accompanied the first £10, our Society is composed chiefly of those who have not been regular subscribers, but this year have made a special effort, and by denial for twelve months have been able to contribute so much weekly. Some servant girls even have given 6d. per week. The amount is only known to myself, so that it is not a 'Mutual Admiration' Society. I shall have another small amount to send at Midsummer, which will conclude the year of self-denial. Do you not think other churches might be induced to follow our example? If such a society were formed, many *poor* people would give 6d. and even 1s. per week. From *all* sources I expect we shall have gathered over £100 for you this year, and *we have no large givers.*" The grateful thanks of the Committee are also given to the following friends for most welcome and timely donations:—Mr. and Mrs. Edward Robinson, Bristol, £400; "Meg," for Congo, £50; Mrs. Thos. White, Eversham, £50; Mr. Alfred Thomas, M.P., £50; A Friend, £20; A Debtor to Christ, for Congo, £15; Mr. George Pedley, £15; Two Friends for *Educational Work, Congo*, £15; Miss Noble, for *Training N.P., India*, £12; Mr. C. H. Gatty, £10 10s.; Mr. M. Tutton, £10; May 1st, 1892, for Congo, £5, and 10s. for China; Mr. M. Craven, £10; Mr. and Mrs. J. Ward, for *Kotikawatta Chapel, Ceylon*, £10.

## Contributions

To end of Financial Year, 1891-2.

When contributions are given for any special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N.P.*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.			Goodhew, Mrs., Potters		Mills, Mr. G., Hemel	
A. B. F. ....	0 10 0		Bar	0 10 6	Hempstead	1 1 0
A. W. M. ....	1 0 0		Hall, Mr. H., for <i>N.P.</i>	1 0 0	Do., for <i>Congo</i>	1 1 0
Banister, Mr. H. C. (2 years)	10 10 0		Hammond, Mr. N.	1 0 0	Morgan, Mr. John	1 0 0
Barrat, Mr. Josiah	0 10 6		Harper, Mr. W., Madeley	1 0 0	Oliver, Mr. R. G.	0 10 0
Bell, Mrs.	1 1 0		Harris, Mr. R.	0 10 6	Ovens, Mrs. L. W., for <i>Congo</i>	0 10 0
Bilbrough, Mrs.	1 0 0		Henderson, Rev. W. T., and Family	2 11 6	Roberts, Mr. D.	0 10 6
Blyth, Mr. P. A., Colchester	1 0 0		Hine, Miss	1 0 0	Do., for <i>Congo</i>	0 10 6
Brawn, Miss M. A.	1 1 0		Howgate, Mr. J.	5 5 0	Robinson, Miss	0 10 6
Cartwright, Mr. and Mrs. Rest	2 2 0		Hubbard, Mr. S.	5 0 0	Rowe, Mr. W., Mold	1 1 0
Clark, Rev. T.	1 0 0		In Memoriam, Rev. T. Burditt, M.A.	2 2 0	Stanworth, Mr. W.	0 19 6
Crudington, Miss	1 1 0		Isley, Mr. E.	2 2 0	Veasey, Mr. G. A.	2 2 0
Evans, Mr. R., Conssett (2 years)	20 0 0		Klickman, Mr. R.	1 1 0	Watkins, Mr. B.	5 0 0
Fletcher, Mr. Alfred E.	2 0 0		Marnham, Mr. J., J.P. (quarterly), for support of <i>Congo missionary</i>	75 0 0	Wilkinson, Mr. T. L.	1 1 0
French, Mrs.	1 1 0				Under 10s.	0 9 6
					Do., for <i>Congo</i>	0 2 6
					Do. for <i>W &amp; O</i>	0 2 6

**DONATIONS.**

A Friend, for expenses of deputation to West Indies.....	114	10	2
A Friend, for ditto.....	114	10	2
"Africa," for Congo ..	1	10	0
Anonymous .....	200	0	0
A Poor Old Lady, proceeds of sale of gold watch-chain, for Congo .....	2	0	0
Bible Translation Society, for T .....	900	0	0
Blake, Miss Nellie (box), for Congo .....	1	2	0
Brown, Mrs. H.....	2	10	0
Cleaver, Mr. R., Northampton .....	10	0	0
Dawbarn, Mr. R. O. (box) .....	0	12	6
Directors of the Freeman .....	5	5	0
E. S. and E. L. S. ....	1	1	0
E. W., for Congo .....	20	0	0
"Flo," for Congo.....	2	0	0
Fowler, Mr. W., Vowchurch .....	0	10	0
Foster, Mr. Charles Finch .....	100	0	0
"H," Adlestone .....	1	1	0
Hammond, Mr. N., Seaford .....	1	0	0
Do. (family box) .....	6	13	6
In loving memory of a dear sister .....	0	10	0
Jackson, Mr. Thomas, Manchester .....	10	0	0
Macalpine, H. F. and B. (box) .....	1	0	0
Martell, Mr. E. J. ....	0	11	6
More Crumbs, for Congo ..	1	10	6
Nominis Umbra .....	99	0	0
Office Box .....	1	13	1
Payne, Mr. J. ....	10	0	0
Roberts, Miss E. (box), for Congo .....	1	0	0
Salter's, Miss E. K., Bible-class, for support of <i>Nobin Chunder Dutt</i> .....	3	0	0
Wates, Mr. Joseph .....	10	0	0
Watkins, Mr. B. (Sunday morning box) .....	2	16	0
Willmot, Mrs. R. (box), for Congo .....	1	14	6
Woodeson, Mr. T. H. ....	1	1	0
Under 10s. ....	1	16	0

**LEGACIES.**

Crasweller, the late Mr. Charles, of Barnstaple .....	100	0	0
Harris, the late Miss Mary, by Messrs. Warren, Murton, and Miller, for Congo ..	2,928	0	6

**LONDON AND MIDDLESEX.**

Abbey Road .....	35	1	10
Acton .....	16	18	9
Do., for <i>W &amp; O</i> .....	2	17	9
Do., for Congo .....	1	1	0
Arthur Street, Camberwell Gate .....	2	13	3
Do., Sunday-school, for Congo .....	2	3	6
Battersea Park Tabernacle, for <i>W &amp; O</i> ..	1	1	0
Bermondsey, Drummond-road .....	9	5	9

Bermondsey, Drummond-road Sunday-school, for support of <i>Dr. Paul, Delhi</i> ..	20	0	0
Do., do., for <i>G. C. Dutt's medicine chest</i> .....	0	5	0
Bow, High-street, for <i>W &amp; O</i> .....	3	11	2
Brixton, Kenyon Ch. ..	11	11	4
Do., Sunday-school ..	7	3	4
Do., Wynne-road .....	7	10	6
Brixton Hill, New Park-road .....	35	19	9
Do., for <i>W &amp; O</i> .....	0	10	0
Do., Sunday-school ..	6	12	0
Do., do., for Congo ..	2	10	0
Brockley Road Sunday-school .....	11	0	8
Brompton, Onslow Chapel .....	46	16	11
Brondebury .....	28	17	2
Do., for Congo .....	0	3	0
Camberwell, Cottage-green Chapel .....	0	17	6
Do., Denmark-place ..	24	5	0
Do., Comber Memorial ..	10	11	6
Do., do., for Congo ..	2	2	0
Do., do., Sunday-sch., for <i>N P</i> .....	2	3	6
Do., do., for China School .....	6	0	0
Do., do., for medical chest for <i>G. C. Dutt</i> ..	0	10	0
Do., Denmark-place Sunday-school, for <i>Indian Normal School</i> .....	2	0	0
Camden-road .....	149	2	10
Do., for <i>W &amp; O</i> .....	11	13	4
Do., for Italy .....	5	10	6
Do., for Congo .....	168	16	7
Do., Sales at 26, Carleton-road, for Congo .....	18	1	9
Castle-street, Oxford-market .....	24	3	9
Chelsea, Lower Sloane-street .....	27	9	0
Do., for <i>W &amp; O</i> .....	2	0	0
Chiswick, Sun-school ..	1	14	2
Clapham, Grafton-sq. ..	7	13	2
Crouch Hill .....	8	13	0
Dalston Junction .....	42	4	11
Do., for <i>W &amp; O</i> .....	5	0	0
Eldon-street, Welsh Ch., Moorfields, Sunday-school .....	8	6	9
Ferne Park .....	8	5	1
Forest Gate, Woodgrange .....	3	18	6
Hackney, Hampden Ch. ..	7	0	0
Haddon Hall, Sunday-school, for support of <i>N P, P. C. Das, Bengal</i> .....	10	0	0
Hammersmith, West End .....	24	13	10
Hampstead, Heath-st. ..	250	8	6
Highbury Hill .....	31	1	2
Do., Sunday-school ..	1	9	5
Highgate, Southwood-lane .....	7	14	2
Do., for Congo .....	0	17	1
Highgate-road .....	35	12	1
Do., for Congo .....	10	0	3
Do., for China .....	3	17	9
Honor Oak, Sunday-school, for Congo ..	10	0	0
Do., for China .....	7	5	0
Islington, Salters' Hall ..	8	13	8
Do., for Congo .....	1	0	0
John-st., Bedford-row ..	12	16	11

Kilburn, Canterbury-rd. ..	2	4	6
Kingsgate-street .....	4	0	0
Lower Edmonton .....	12	0	10
Maze Pond .....	24	15	3
Do., Sunday-school ..	19	18	4
Do., for <i>N P</i> .....	1	0	9
Do., for <i>Mr. Weeks, Congo</i> .....	1	1	8
Metropolitan Tabernacle .....	71	3	6
Do., Pastors' College students .....	8	4	3
New Southgate, Sunday-school .....	6	13	0
Do., for support of " <i>Diambs</i> ," under <i>Mr. Lewis</i> .....	5	0	0
Do., for Congo .....	1	6	1
Notting Hill, Ladbroke-grove .....	58	12	2
Do., Sunday-school ..	35	0	10
Peckham Rye, Tabernacle Sunday-school ..	1	10	0
Pinner, for <i>N P, India</i> ..	0	10	0
Poplar, Cotton-street ..	5	15	0
Potters Bar .....	4	17	9
Putney, Union Ch., for <i>W &amp; O</i> .....	4	13	6
Regent's Park .....	47	11	5
Rotherhithe New-road, Sunday-school, for <i>Bengali School</i> ..	1	18	3
Shepherd's Bush Tabernacle .....	2	0	9
Shoreditch Tabernacle, for <i>W &amp; O</i> .....	10	16	0
Stockwell Orphanage, Sunday-school .....	13	9	10
Stockwell, Sunday-sch. ..	9	11	8
Stoke Newington, Devonshire-square .....	16	2	3
Do., Sunday-school ..	15	0	0
Stratford, Major-road ..	0	5	0
Upper Holloway .....	15	9	2
Upton Chapel .....	22	8	8
Do., for <i>W &amp; O</i> .....	8	17	10
Vauxhall, Sunday-sch. ..	6	15	5
Victoria Docks, for <i>W &amp; O</i> .....	0	12	0
Walthamstow, Woodstreet .....	10	5	3
Do., for <i>W &amp; O</i> (molety) .....	1	15	0
Walworth-road .....	5	2	0
Wandsworth-road, Victoria Chapel .....	26	17	8
Westbourne-grove .....	19	2	8
Westbourne-park .....	3	7	0
Do., for support of <i>Cuttack Bible-woman</i> .....	6	0	0
Do., Sunday-school, for medicine chest for <i>G. C. Dutt</i> ..	0	10	0
West Green Ch. ....	11	0	0
Do., Sunday-school ..	7	11	1
Westminster, Rounsey-street Sunday-school ..	10	8	0
Willesden, Hugglestone-road Sunday-school ..	6	10	4
Woodberry Down .....	87	3	5
Wood Green .....	7	7	7

**BEDFORDSHIRE.**

Bedford, Bunyan Meeting .....	13	16	3
Do., for <i>W &amp; O</i> .....	5	0	0
Do., for Congo .....	2	0	0
Do., Mill-street .....	14	8	2
Biggleswade .....	22	4	11
Do., for <i>W &amp; O</i> .....	2	8	0
Cranfield .....	1	0	0

Dunstable	17	18	0
Do., for <i>W &amp; O</i>	1	12	0
Houghton Regis	19	3	2
Leighton Buzzard,			
Hookliffe-road	30	10	0
Do., for <i>W &amp; O</i>	2	4	1
Do., for <i>N P</i>	1	11	2
Luton, Park-street	29	12	0
Do., Wellington-street	16	18	0
Sandy	27	16	0
Shefford	6	12	2
Thurleigh, for <i>W &amp; O</i>	0	8	0
Do., for <i>N P</i>	1	6	6

BERKSHIRE.

Abingdon	29	4	4
Do., for <i>W &amp; O</i>	2	2	0
Reading	14	1	4
Do., for <i>N P</i>	2	8	8
Newbury	50	15	3
Do., for "Nilcanto			
<i>Chuckroburtu</i>	12	12	11
Reading, King's-road	6	19	8
Wantage	20	15	9
Do., for <i>W &amp; O</i>	1	1	0
Windsor	21	10	10
Wokingham	37	8	1
Do., for <i>Congo</i>	1	0	0

BUCKINGHAMSHIRE.

Chesham, Lower Ch.	20	10	4
Do., Zion Ch.	12	0	0
Gold Hill, Sunday-sch.	2	5	6

CAMBRIDGESHIRE.

Cambridgeshire, per			
Mr. G. E. Foster,			
Treasurer	87	15	9
Cambridge, St. Andrew-			
street	5	12	8
Chatteris, West Park-			
street, for <i>W &amp; O</i>	0	10	0
Isleham, Pound-lane	2	5	1
March, Centenary			
Chapel	25	12	0
Wisbech, Ely-place, for			
<i>W &amp; O</i>	1	0	0

CHESHIRE.

Altrincham, Taber-			
nacle	1	10	6
Do., Sunday-school	2	19	4
Birkenhead, Grange-			
road	16	16	0
Do., for <i>W &amp; O</i>	3	0	3
Do., for <i>Congo</i>	3	2	0
Do., Woodlands, Welsh			
Chapel	7	4	9
Do., do., for <i>Italy</i>	0	18	4
Do., do., for <i>Diben</i>			
<i>Station, Brittany</i>	6	10	0
Chester, Welsh Ch.	1	2	0

CORNWALL.

Falmouth	0	6	1
Liskeard	3	2	2
Bedruth	0	10	0
St. Austell	38	16	4
Saltash, for <i>Congo</i>	0	10	0

CUMBERLAND.

Maryport	24	11	3
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DERBYSHIRE.

Belper	6	2	2
Derby, United Services	17	1	10
Do., Trinity Ch.	30	12	4

Derby, Osmaston-road,			
Pear Tree Branch	55	13	9
Do., St. Mary's Gate	65	17	9
Do., Boyer-st. Branch	1	6	8
Do., Willington			
Branch	3	11	9
Do., Watson Street	8	1	7
Do., Boyer-st. Branch	0	9	3
Hearon	3	1	0
Langley Mill	3	9	7
Do., for <i>W &amp; O</i>	0	10	0
Long Eaton	3	13	1
Do., for <i>N P</i>	0	10	5
Duffield	10	0	8
Do., for <i>W &amp; O</i>	1	0	0
Loscoe	2	2	9
Measham and Nether-			
seal	13	8	11
Ripley	31	2	9
Sawley	6	0	10
Smalley	2	3	3

DEVONSHIRE.

Barnstaple	23	8	10
Do., for <i>W &amp; O</i>	2	0	0
Do., for <i>N P</i>	2	1	9
Chudleigh	4	3	9
Do., for <i>N P</i>	0	17	7
Devonport, Hope Chapel	1	15	0
Do., do., Sunday-sch.,			
for support of child			
<i>in Infantly School.</i>	3	0	0
Do., Morice-square	1	7	1
Exeter, South-street	15	18	10
Kingsbridge	14	17	2
Do., for <i>Congo</i>	1	0	0
Do., for <i>China</i>	2	9	4
Newton Abbot	12	1	10
Do., for <i>W &amp; O</i>	1	1	0
Do., for <i>N P</i>	2	7	1
Plymouth, George-st.	144	16	1
Do., do., for <i>N P,</i>			
<i>India</i>	2	8	0
Do., do., for <i>N P,</i>			
<i>Africa</i>	2	2	0
Do., do., for Mr.			
<i>Shorrocks' school,</i>			
<i>Shenst, China</i>	4	16	6
Do., do., for Mr.			
<i>Richard's work,</i>			
<i>China</i>	2	16	0
Do., do., for <i>Congo</i>	1	9	0
Do., Mutley Ch.	91	4	5
Do., do., Sunday-sch.,			
for <i>Congo</i>	12	16	6
Teignmouth	4	18	11
Do., for <i>W &amp; O</i>	1	0	1
Do., for <i>Congo</i>	2	12	6
Do., for <i>N P</i>	1	2	10
Tiverton	35	3	0
Do., for <i>W &amp; O</i>	2	2	0
Torquay, Upton Vale	0	10	0

North Devon Auxillary.

Ashwater District	3	2	0
Fritelstock District	6	1	0
Combartin	3	0	0
Dolton	3	11	6
Ilfracombe	6	6	6

DURHAM.

Darlington	29	1	1
Jarrow-on-Tyne, Grange-			
road	9	0	0
South Shelda, Taber-			
nacle	10	9	6
Do., Westoe Road	10	13	9
Do., do., for <i>W &amp; O</i>	1	2	7
Spennymoor	0	16	6
Do., for <i>N P</i>	0	13	0

ESSEX.

Colchester, Eld-lane	36	2	2
Great Leighs	11	5	2
Ilford, Y.M.B.C.	0	14	6
Do., Sunday-school	2	12	0
Leytonstone	0	10	0
Loughton	12	5	4
Do., Sunday-school,			
for <i>Congo boy</i>	5	0	0
Maldon	3	12	8
Romford	8	2	0
Do., for <i>N P</i>	6	8	19

GLOUCESTERSHIRE.

Arlington	0	15	0
Blakeney, Sunday-sch.	1	19	3
Cheltenham, Salem			
Chapel	86	14	10
Do., for <i>Congo</i>	2	13	0
Do., for <i>N P</i>	1	7	6
Do., for <i>W &amp; O</i>	0	10	6
Do., for <i>N P, "Manik"</i>	18	0	0
Cinderford	2	7	6
Coleford	30	2	11
Cutsdean	5	15	6
Lechlade	1	14	10
Lydney	9	6	8
Naunton and Guitling	8	7	1
Notgrove	5	12	9
Stow-on-the-Wold	27	8	0
Stroud	25	13	10
Do., for <i>W &amp; O</i>	1	0	0
Do., for <i>N P</i>	1	8	0
Do., for <i>Italy</i>	2	0	0
Symond's Yat	0	16	0

Less Auxillary Ex-			
penses	233	13	2
	3	14	4
	229	18	10

HAMPSHIRE.

Boscombe	34	0	10
Bournemouth, Lans-			
downe Ch.	6	17	7
Do., Westbourne Ch.	67	16	7
Do., do., for <i>N P</i>	1	9	8
Do., do., for <i>Congo</i>	5	0	0
Do., do., for <i>China</i>	2	0	0
Freemantle	0	10	6
Landport	16	1	6
Lyndhurst	4	1	6
Fortsouth Auxillary	245	2	5
Southampton, Carlton			
Chapel	38	18	6
Do., do., for <i>N P</i>	0	3	9
Do., do., for <i>Congo</i>	5	0	0
Do., do., for Mr. Ser-			
<i>veners' Congo boy</i>	5	0	0
Do., East-street	7	18	8
Do., do., for <i>W &amp; O</i>	1	1	0
Winchester	0	14	0
Do., for support of			
<i>Congo boy</i>	5	6	0

ISLE OF WIGHT.

Newport, Castlehold	10	1	11
Do., for <i>W &amp; O</i>	1	10	0
West Cowes	8	14	7

HEREFORDSHIRE.

Hereford	73	0	8
Do., for <i>W &amp; O</i>	2	8	0
Peterchurch	1	11	5
Stansbatch	0	10	0
Whitstone	1	11	4

**HARTFORDSHIRE.**

Bishop Stortford	10	15	1
Boxmoor	7	6	4
Bushley and South Wat-	4	12	8
ford, Sunday-school	20	5	0
Hemel Hempstead	0	3	0
Do, for Congo	31	8	0
Fitchin, Salem	0	9	9
Do, do, for Congo	27	10	2
Do, Walsworth-road	2	9	0
Kings Langley	103	5	7
New Barnet	1	16	5
Do, for N P	7	0	0
Do, for Mr. Balfern's	49	19	6
Congo boy	3	18	6
St. Albans, Dagnall-st.	12	9	7
Do, for N P	30	19	9
Tring, New Mill	7	9	0
Watford	3	16	0
Do, for W & O			
Do, for China Medical			
Fund			

**KENT.**

Ashford	10	10	0
Do, for W & O	2	0	0
Belvedere, for W & O	8	14	0
Bexley Heath, Trinity	1	1	0
Chapel, for W & O	18	18	3
Bromley	41	2	4
Canterbury	2	12	4
Do, for W & O	2	15	1
Do, for N P	5	2	7
Dartford	0	14	0
Do, for W & O	1	1	0
Do, for N P, India	71	3	11
Dover	7	10	3
Do, for W & O	6	3	5
Do, for Mr. Stubbs's	7	2	3
School, Patna	11	0	0
Do, for N P	4	9	9
Eythorne	2	4	0
Do, for N P	39	0	7
Do, for Congo	2	0	8
Folkestone	2	8	0
Do, for Congo	9	4	1
Gondhurst	28	3	6
Greenwich, South-st.	20	10	2
Lewisham-road	4	4	1
Maldstone, Union-street	18	19	0
Do, for N P	45	1	11
Margate, Cavendish-	1	0	5
road	1	0	0
Do, do, for N P	7	18	11
Do, do, for Congo	0	12	7
Sidcup	9	14	2
Do, for N P	1	3	6
Tenterden	2	9	6
Do, for W & O			
Do, for N P			
West Malling, for N P			
Westwick, Queen-st.			
Sunday-school, for			
support of Congo boy			

**LANCASHIRE.**

Accrington, Barnes-st.	3	3	4
Do, Willow-st. and			
Woodnook Sunday-			
schools	11	2	3
Birkdale, Sunday-sch.	1	17	0
Bolton, Claremont Sun-	1	0	0
day-school	9	12	9
Bootle, Brasenose Ch.	12	9	4
Chesham, Bury	0	11	7
Do, for W & O	0	8	0
Coniston	1	10	0
Doals, Baoup			

Liverpool, Byron Hall	1	10	0
Sunday-school	66	13	6
Do, Everton Village	4	16	8
Welsh Chapel	10	5	2
Do, Pembroke Chapel	7	9	0
Sunday-school	16	18	6
Do, Princes Gate	2	0	0
Sunday-school	2	17	1
Do, Richmond Ch.	11	12	7
Do, do, Sunday-sch.	1	15	6
Do, Sharon Hall Sun-	5	5	0
day-school	362	12	7
Do, Tue Brook Sun-	0	11	4
day-school	18	0	0
Do, Windsor-street	6	0	0
Welsh Chapel	9	4	0
Do, do, for N P	10	0	0
Do, do, for Italian	7	8	4
Mission, Tivolt	4	10	4
Manchester and Dis-	1	0	0
trict, per Mr. T.	18	12	7
Spencer, Treasurer	0	11	4
Do, for W & O	18	0	0
Do, for N P, Sri	6	0	0
Nath	9	4	0
Do, for Porter, for	10	0	0
ditto	6	0	0
Do, for Italy	9	4	0
Do, for Congo	7	8	4
Do, Upper Medlock	4	10	4
Street Welsh	1	0	0
Salford, Great George-	4	10	4
street Sunday-sch.	1	0	0
Morecambe	18	12	7
Oldham, King-street	4	0	0
and Hollingwood	5	0	0
Do, for W & O	0	10	6
Do, for Congo	43	17	0
Oldham, Manchester-	8	12	0
street	6	16	7
Rochdale, West-street	21	19	9
Do, for N P	1	15	1
Southport, Tabernacle	1	15	1
Wigan, King-street	0	10	6
Do, for W & O			
Do, for Congo			

**LEICESTERSHIRE.**

Ashby-de-la-Zouch	6	10	0
Fleckney, for Orissa	1	7	0
Huncote	1	11	9
Leicester, Archdeacon-	28	1	2
lane	20	0	0
Do, Charles-street	1	1	6
Long Whatton	1	0	0
Loughborough, Baxter-	1	0	0
gate	49	18	0
Do, Woodgate	2	0	0
Do, do, for W & O	0	14	0
Monks Kirby and Pail-	1	9	3
ton, for N P	1	13	1
Rothley	2	4	2
Shepshed, Belton-street	16	10	3
Sibley	0	8	4
Wolvey	134	8	6
Wymeswold	18	0	2
Less auxiliary ex-	116	3	4
penses			

**LINCOLNSHIRE.**

Boston	33	13	0
Lincoln, Cooper Me-	26	3	0
morial Ch.	9	9	4
Do, Mint-lane	1	0	0
Do, do, for W & O			

Louth, Northgate-st.	25	2	0
Do, for Rome	1	0	0
Spalding	41	16	5

**NORFOLK.**

Aylsham	2	8	0
Carleton Rode	5	8	6
Do, for W & O	1	1	0
Kings Lynn	15	6	6
Norwich, St. Clement's	16	13	3
Do, St. Mary's	358	5	7
Do, Unthanks-road	46	13	1

**NORTHAMPTONSHIRE.**

Burton Latimer	10	0	0
Do, for W & O	0	10	0
Cooknoe	2	0	8
Earis Barton	5	3	0
Ecton	3	15	0
Do, for W & O	0	5	0
Northampton, Mount	15	9	8
Pleasant			
Weston-by-Towcester,	0	6	6
for N P			

**NORTHUMBERLAND.**

Berwick-on-Tweed	30	15	8
Gateshead	3	19	11
Newcastle-on-Tyne	47	10	8
Do, Jesmond-road	6	0	0
Do, Rye-hill	10	5	5
Do, Westgate-road	76	6	2

**NOTTINGHAMSHIRE.**

Collingham	0	5	5
Lenton	2	13	6
Nottingham, Arkwright-	13	12	6
street	56	7	4
Do, Broad-street	33	17	5
Do, Mansfield-road			

**OXFORDSHIRE.**

Chipping Norton	5	0	0
Milton	11	4	9
Oxford, Commercial-rd.	4	6	9
Do, do, for W & O	0	4	8
Do, do, for Congo	3	10	1
Do, New-road	59	16	1
Do, do, for W & O	3	7	19
Do, do, for Congo	7	18	3
Do, do, for Mutiah	13	10	0
Mission			

**RUTLAND.**

Oakham	5	4	3
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**SHERPESHIRE.**

Oswestry	26	7	1
Do, for N P	0	15	0
Do, for Mr. Wall's	10	0	0
work in Rome	1	8	0
Pontesbury	3	13	6
Wem	0	11	0
Do, for W & O			

**SOMERSETSHIRE.**

Bath, Ebenezer	24	0	6
Do, Manvers-street	87	10	11
Do, do, for support	5	0	0
of Congo girl			
Do, do, for support	5	0	0
of Congo boy			
Beckington	13	13	7

Bristol Auxiliary, per Mr. G. M. Carille, Treasurer .....	46	10	0
Do., for <i>Agra</i> .....	28	10	3
Chard .....	20	3	1
Do., for <i>W &amp; O</i> .....	1	7	3
Do., for <i>N P</i> .....	0	19	5
Cheddar and Stations, for <i>W &amp; O</i> .....	1	13	1
Do., for <i>N P</i> .....	2	6	5
Frome .....	12	4	2
Do., Badcox-lane .....	35	8	1
Do., do., for <i>W &amp; O</i> .....	2	0	0
Do., do., for <i>two girls in Italy Orphanage</i> .....	12	0	0
Do., Sheppards Barton .....	27	3	5
Do., do., for support of <i>Congo boy under Mr. W. L. Forfeitt</i> .....	5	0	0
Do., do., for <i>girl in Italy Orphanage</i> .....	6	0	0
Wellington .....	15	15	10
Wells .....	3	15	0
Weston - super - Mare, Wadham-st., for <i>N P</i> .....	1	4	1
Wincanton .....	29	1	7
Do., for <i>N P</i> .....	2	7	5
Yeovil, for <i>W &amp; O</i> .....	5	0	0

STAFFORDSHIRE.

Burton-on-Trent, Tabernacle Sunday-school .....	3	16	6
Coseley, Providence .....	7	19	0
Longton .....	0	4	0
Stafford .....	7	3	10
Do., for <i>W &amp; O</i> .....	1	1	0
Do., for <i>N P</i> .....	1	7	1

SUFFOLK.

Brandon .....	1	19	11
Do., for <i>W &amp; O</i> .....	0	12	0
Do., for <i>N P</i> .....	1	2	0
Bury St. Edmunds .....	27	19	4
Do., for <i>W &amp; O</i> .....	2	0	0
Do., for <i>Congo</i> .....	24	19	8
Eye .....	2	18	10
Ipswich, Burlington Ch. .....	79	0	11
Do., do., for <i>W &amp; O</i> .....	5	0	0
Do., do., for <i>N P</i> .....	1	16	7
Do., do., for <i>Evangelist in China</i> .....	1	5	0
Do., Rushmere .....	1	0	0
Do., Turret-green .....	6	5	4
Do., do., for <i>W &amp; O</i> .....	5	0	0
Do., do., for <i>Congo</i> .....	5	0	0
Do., do., for <i>India</i> .....	5	0	0
Do., do., for <i>China</i> .....	5	0	0
Lowestoft .....	8	4	0
Walton .....	19	13	11
Do., for <i>N P</i> .....	0	18	9

SURREY.

Addlestone .....	28	13	5
Do., for <i>W &amp; O</i> .....	3	0	0
Do., for <i>N P</i> .....	2	4	10
Do., for <i>Bursial School</i> .....	6	0	0
Balham, Ramsden-road .....	22	15	11
Do., Sunday-school .....	20	18	1
Barnes .....	7	2	6
Do., for <i>W &amp; O</i> .....	0	14	0
Do., Sunday-school, for " <i>Cud-um Bene</i> ," in <i>Mrs. Kerry's School</i> .....	4	0	0
Croydon .....	72	1	6
Do., for <i>West Croydon School, Purana Quila</i> .....	6	0	0

Croydon, for <i>Congo School</i> .....	7	2	6
Do., Memorial Hall Sunday-school, for <i>Congo</i> .....	1	10	8
Dulwich Hall Sunday-school .....	0	13	4
Guldford, Commercial-road .....	24	8	1
Kingston-on-Thames .....	35	12	3
Do., for <i>W &amp; O</i> .....	5	0	0
Penge, Tabernacle .....	10	8	10
Do., for <i>W &amp; O</i> .....	6	2	8
Richmond, Duke-street Streamah, Sunday-sch., for <i>N P, Delhi</i> .....	7	0	0
Sutton .....	1	16	7
Do., for <i>N P, Delhi</i> .....	0	13	4
Thornton Heath, Beulah Sunday-school .....	10	17	0
Upper Norwood .....	9	18	6
Wallington .....	2	2	0
West Norwood .....	8	18	0
Do., Sunday-school .....	4	13	3
Yorktown .....	14	10	8

SUSSEX.

Battle .....	3	16	6
Brighton, Holland-road .....	60	14	7
Do., Queen's-square .....	31	0	1
Do., do., for <i>Congo</i> .....	0	15	6
Do., do., for <i>N P</i> .....	0	11	5
Do., Sussex-street .....	11	2	4
Hastings, Wellington-square .....	50	16	5
Do., for <i>W &amp; O</i> .....	2	5	9
Do., for <i>Congo boy</i> .....	6	0	0
Do., for <i>Congo girl</i> .....	6	0	0
St. Leonards .....	31	18	3
Do., for <i>W &amp; O</i> .....	2	16	6

WARWICKSHIRE.

Birmingham, Christ Ch., Aston, for <i>N P</i> .....	0	14	0
Longford .....	16	14	4
Rugby .....	2	0	0
Warwick, Castle-hill .....	1	17	0
Do., for <i>W &amp; O</i> .....	0	20	0
Do., Sunday-school .....	2	15	6

WILTSHIRE.

Bradford-on-Avon .....	21	0	2
Do., for <i>W &amp; O</i> .....	1	10	0
Calne .....	40	1	10
Kington Langley .....	5	12	8
Shrewton .....	4	6	4
Do., for <i>N P</i> .....	0	10	0
Stratton Green .....	0	8	0
Trowbridge, Back-st. .....	17	6	2
Do., Sunday-school .....	7	11	6
Upper Studley .....	5	0	0
Warmminster .....	21	13	4
Westbury, Penknep .....	10	15	0
Do., for <i>W &amp; O</i> .....	0	5	0
Do., West End .....	18	5	11
Do., for <i>W &amp; O</i> .....	1	18	6
Westbury Leigh .....	15	1	0
Do., for <i>W &amp; O</i> .....	1	0	0
Do., for <i>N P</i> .....	2	15	0

WORCESTERSHIRE.

Atch Lench and Dunnington .....	14	11	0
Do., for <i>W &amp; O</i> .....	1	11	0
Dudley, New-street .....	4	0	8
Do., for <i>W &amp; O</i> .....	0	7	8
Do., for <i>N P</i> .....	0	14	2

Kidderminster .....	17	0	4
Do., for <i>W &amp; O</i> .....	0	17	5
Do., for <i>Congo</i> .....	5	9	0
Do., for <i>N P</i> .....	2	2	0
Shilpston-on-Scour .....	5	13	6
Do., Sunday-school .....	3	12	6
Stourbridge, Hanbury-hill .....	5	16	4
Do., for <i>N P</i> .....	0	10	0
Upton-on-Severn .....	2	6	1

YORKSHIRE.

Bradford, Westgate .....	95	8	7
Do., Sion .....	38	8	0
Do., do., and Caledonia-street Sunday-school .....	6	3	2
Do., Gillington .....	52	16	2
Do., do., for <i>W &amp; O</i> .....	3	0	0
Do., Trinity Ch. .....	34	12	6
Do., do., Sunday-sch. .....	19	11	6
Do., Leeds-road .....	16	13	6
Do., Hallfield .....	36	7	11
Do., do., for <i>W &amp; O</i> .....	1	8	1
Do., Heaton .....	10	5	6

314 14 11

Less £7 9s. 8d. expenses and £99 6s. previously acknowledged .....

106 15 8

207 19 3

Bradford, Y.M.B.M.S., for support of <i>Congo missionary</i> .....	100	0	0
Bramley, Zion .....	7	19	0
Do., for <i>W &amp; O</i> .....	0	10	0

East Riding District.

Beverley, &c. ....	39	4	1
Do., for <i>W &amp; O</i> .....	2	18	5
Do., for <i>N P</i> .....	5	0	0
Bishop Burton .....	4	0	0
Cottingham .....	25	0	0
Do., for <i>W &amp; O</i> .....	5	0	0
Driffield, &c. ....	4	17	6
Hull .....	48	5	5
Eccleshill, Sunday-sch. .....	1	0	0
Halifax, North Parade .....	54	0	2
Do., for <i>W &amp; O</i> .....	2	16	0
Huddersfield, New North-road .....	40	15	1
Leeds, Kirkstall Juv. Society .....	1	8	6
Lindley Oaks .....	11	4	6
Lockwood .....	28	15	6
Rawdon .....	18	3	2
Rotherham, Sun-sch., for <i>N P</i> .....	0	9	6
Salendine Nook, Ladies' Auxiliary .....	3	12	0
Scarborough .....	2	6	3
Sheffield Auxiliary .....	46	9	3
South Stockton .....	2	13	6
Do., for <i>W &amp; O</i> .....	1	0	0
Do., for <i>N P</i> .....	0	18	6
Steep Lane .....	0	10	0
Sutton-in-Craven .....	61	14	2
Do., for <i>Congo boy</i> .....	5	0	0
Todmorden, Welling-road, for <i>W &amp; O</i> .....	1	0	0
York .....	26	11	5

NORTH WALES.

ANGLESEA.

Ainon .....	3	8	0
Amlwch, Salem .....	19	1	9

Beaumaris .....	4	2	10
Bolan .....	2	14	6
Bodelvevri .....	4	18	6
Brynsalency .....	3	3	0
Cerrecello, Siloh .....	4	2	8
Cemaes, Bethlehem .....	6	8	11
Gaerwen .....	1	15	0
Garegfrawr .....	0	10	0
Gwalceaml .....	0	12	6
Holyhead, Bethel .....	36	3	3
Do, Siloh .....	1	14	0
Do, Hebron .....	4	10	0
Llanddeusant, Hebron .....	2	12	0
Llanellan, Bethania .....	2	13	4
Llanerchymedd .....	7	7	11
Llanfachraeth .....	3	3	0
Llangefni .....	16	5	0
Menai Bridge .....	10	0	0
Pencarnedd .....	5	10	0
Pensarn .....	1	8	11
Pontrydbont .....	8	2	9
Rhosybol, Bethel .....	5	9	0
Rhydwy .....	8	17	4
Sardis .....	5	17	9
Traethcoch .....	1	2	2
Valley .....	3	13	2
.....	175	4	10
Less for County Home .....	60	0	0
Mission .....	115	4	10

CARNARVONSHIRE.

Bangor, English Chapel .....	7	11	6
Do, Peniel .....	17	15	0
Carnarvon .....	24	15	3
Ciwtbynt, Libanus .....	1	0	0
Conway .....	3	0	0
Dinorwic, Sardis .....	2	0	0
Gilfach and Llanfairfechan .....	9	10	0
Glanadda .....	3	4	8
Glanwydden .....	3	0	0
Llanberis, Selon .....	0	15	0
Llandudno, Eng. Ch. .....	11	16	2
Do, do, for W & O .....	0	9	4
Do, Welsh Ch. .....	19	3	0
Llanabhaiarn, Trefor, and Lithfaen .....	4	7	0
Llanllyfni .....	4	16	0
Penygroes, Calfarla .....	2	11	4
Pont Llyfni .....	1	14	6
Portmadoc, Berea .....	1	14	10
Pwllheli .....	12	2	0
Talysarn, Salem .....	0	8	8
Tyddynshou .....	3	0	0
Do, for NP .....	1	3	3

DENBIGHSHIRE.

Abergele .....	2	12	8
Cefnbychan .....	6	7	0
Cefn Mawr .....	3	6	6
Garth .....	1	17	3
Llangollen, Eng. Chapel .....	4	4	19
Do, Welsh Chapel .....	8	0	6
Llanfeydd, Bryn .....	1	10	0
Llanrwst, Peniel .....	3	11	6
Llanstinn .....	2	8	0
Wrexham .....	0	6	0

FLINTSHIRE.

Bodfari .....	0	19	6
Holywell .....	5	15	4
Llanelwy .....	1	6	5
Milwr .....	0	17	1
Mold .....	0	10	0
Itluddau, Slon .....	2	14	2
Rhyl, Water-street .....	0	16	0

MERIONETHSHIRE.

Bala .....	0	14	2
Blaenau Ffestiniog, Zion .....	5	3	6
Cefnycymerau .....	1	0	0
Corwen and Cwycwd .....	5	7	0
Dolgelly .....	11	5	7
Festiniog, Calvary .....	2	0	0
Llansantffraid .....	2	0	0
Glyndrydyw .....	2	0	0
Llanwchllyn .....	3	3	10
Pandy Capel and Llanellan .....	10	0	0
Penrhdyndraeth, Bethel .....	2	9	0

MONTGOMERYSHIRE.

Beulah .....	1	2	6
Cwmbellan .....	3	0	6
Llanfair .....	2	8	10
Do, for NP .....	2	6	10
Do, for Congo .....	1	16	6
Llanfyllin, Bethel, and Pontllogel .....	11	0	0
Llanidloes .....	9	5	3
New Chapel .....	4	2	0
Sarn .....	3	0	10
Stylyttle and Tanlan .....	8	0	2
Talywern, Zion .....	4	13	4
Do, for NP .....	1	13	11

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon, Kensington Chapel .....	14	0	0
Do, Watergate .....	3	17	6
Brynmawr, Tabor .....	5	7	2
Clydach, Bethlehem .....	4	16	1
Llangunider .....	11	18	0

CARDIGANSHIRE.

Aberystwith, Bethel .....	10	10	6
Ch. .....	4	15	0
Do, English Ch. .....	22	4	1
Cardigan, Bethany .....	2	4	1
Do, do, for NP .....	8	12	6
Penyparc .....	1	0	9
Do, for NP .....	0	13	0
Swyddfrynnon .....	2	5	0
Talybont .....	2	5	0

CARMARTHENSHIRE.

Aberduar .....	5	11	4
Carmarthen .....	0	2	6
Do, for NP .....	0	2	3
Do, English Ch. .....	4	1	6
Cwmdu Talley .....	5	8	10
Cwmfelin, Ramoth .....	11	11	0
Cydweli, Siloam .....	1	13	2
Fellinfoel, Adulam .....	25	4	4
Foelcwan Noddfa .....	0	13	2
Llanillo, Ebenezer .....	0	10	0
Do, for NP .....	3	18	1
Llandyssul, Hebron .....	0	16	6
Llanelli, Bethel .....	32	9	10
Do, Bethlehem Pool .....	6	15	0
Do, Calfarla .....	13	3	8
Do, Horeb .....	1	13	0
Do, Moriah .....	62	13	0
Llanfynydd .....	1	0	0
Llanbyie, Saron .....	2	10	9
Penbrey, Tabernacle .....	10	11	0
Ponthenry, Bethesda .....	1	5	6
Tallog, Bethania .....	1	2	10
Whitland, Nazareth .....	10	3	2
Do, for NP .....	0	18	3

GLAMORGANSHIRE.

Aberavon, Ebenezer ..	7	4	8
Aberdare, Calvaria .....	65	1	1
Do, Carmel .....	16	5	1
Do, Cwmaman, Zion ..	7	17	6
Do, do, for China .....	0	11	0
Do, do, for India .....	0	5	0
Do, do, for Rome .....	0	5	0
Do, do, for Congo .....	0	5	0
Do, for Brittany .....	0	5	0
Do, Cwm-dare, Nebo ..	9	15	0
Do, Gadlys .....	29	0	0
Do, Mill Street .....	26	18	9
Do, Mountain Ash, Nazareth .....	28	14	7
Do, Rhos .....	44	10	3
Do, Pontprenliwyd .....	4	12	3
Do, Abernant, Bethel ..	7	8	7
Do, Ynyaliwyd .....	17	18	9
Do, Gwawr .....	13	0	6
Blaencym .....	16	1	2
Do, for NP .....	2	1	11
Bridgend, Hope Ch. ....	10	1	2
Do, for W & O .....	0	5	0
Do, for NP .....	3	14	4
Briton Ferry, Rehoboth ..	12	12	3
Caersalem, Newydd .....	26	0	0
Canton, Hope Ch. ....	35	18	8
Do, Sunday-school .....	4	8	6
Cardiff Bethany .....	127	6	3
Do, do, for W & O .....	4	0	0
Do, do, for Congo .....	0	13	4
Do, Bethel-street, Mount Stuart-sq. ....	12	13	6
Do, for W & O .....	1	15	0
Do, Salem .....	40	9	9
Do, Tredegarville .....	16	6	7
Clydach, Calfarla .....	3	10	10
Cowbridge, Ramoth .....	6	1	6
Croesyparc .....	3	0	0
Cwmbaria, Libanus .....	0	2	3
Deri, Tabernacle .....	9	0	0
Dowlais, Caersalem .....	1	10	0
Do, Moriah .....	5	0	0
Hirwaen, Iamoth .....	6	8	5
Do, do, for W & O .....	4	19	10
Landore, Dinas Noddfa ..	6	2	9
Lliwynypia .....	5	11	0
Maerdy .....	6	4	1
Maescymmer .....	2	15	9
Merthyr Tydfil, Aion ..	1	10	6
Do, Ebenezer .....	3	1	0
Do, High-street .....	14	11	0
Do, Slon .....	2	8	9
Do, Tabernacle .....	23	5	8
Nantymoel, Saron .....	16	1	2
Neath, Bethany .....	10	2	6
Do, Orchard-place .....	19	6	3
Do, do, for W & O .....	0	15	0
Do, do, for NP .....	3	11	8
Penarth, Piassey-street Tabernacle .....	12	14	1
Do, Stanwell-road .....	54	0	6
Penclawdd .....	1	4	5
Penrhifwceiber, Jerusalem .....	3	15	0
Penre, Moriah .....	2	10	6
Pontardulais, Tabernacle .....	5	15	0
Pontycymer, Noddfa .....	11	6	6
Pontygwalth .....	5	5	0
Pyle, Pilsgh, for NP .....	1	0	0
Pontclotyn, Zoar .....	10	14	3
Swansea, Bethesda Ch. ..	38	13	3
Do, Capel Gomer .....	10	11	0
Do, Cwmburia, Libanus ..	20	10	7
Do, Memorial Ch. ....	12	1	0
Do, Mount Pleasant .....	78	14	9
Do, Philadelphia .....	4	4	6
Do, York-place .....	7	10	0
Tondu, Welsh Ch. ....	0	18	9

Ton Pentro, Hebron ..	23	8	0
Treherbert, Libanus ..	40	11	1
Do., for N P .....	3	14	8
Do., for Congo .....	0	5	0
Troedyrhw, Carmel ..	5	3	9
Treorky, Noddfa .....	80	0	0
Troedyrhwfwuch, Be-			
thanla .....	3	3	1
Wauntdrau, Ararat ..	2	4	5
Ystalyfera, Zoar .....	0	10	6

MONMOUTHSHIRE.

Abercarn, Welsh Ch. ..	10	12	0
Abertillery, King-st. ..	11	12	3
Bargoed, Caersalem ..	27	5	0
Basaleg, Bethel .....	7	4	11
Blaenavon, Horeb .....	14	8	0
Do., King-street .....	5	2	5
Castletown .....	24	0	0
Chenstow .....	5	3	2
Do., for W & O .....	0	14	7
Cross Keys, Hope Ch. ..	36	14	3
Darenfeien .....	1	17	9
Do., for N P .....	1	3	11
Ebbw Vale, Nebo .....	5	5	0
Goytre, Saron .....	5	17	0
Llanddewy, Rhydderch	3	10	0
Llanvhangal, Ystern ..	2	13	2
Machen, Silcoam .....	10	0	0
Magor .....	12	0	0
Michaelstone Vedw .....	6	0	0
Nantyglo, Hermon .....	8	1	6
Do., for N P .....	2	4	8
Newbridge, Beulah Ch.	23	17	7
Do., English Ch. ....	51	7	10
Do., do., for Congo ..	15	10	0
Newport and Malndee			
Auxiliary .....	9	10	0
Newport, Alma-street ..	27	10	7
Do., Charles-street ..	10	8	7
Do., Commercial-road ..	50	17	6
Do., do., for W & O ..	1	1	0
Do., Commercial-st. ..	90	14	6
Do., Stow-hill .....	19	14	9
Pemalt .....	1	3	0
Ponthir .....	6	4	5
Do., for W & O .....	1	0	0
Pontypool, Crane-street	19	3	8
Do., for W & O .....	1	0	0
Rhymney, Penuel .....	29	5	6
Risca .....	7	14	8
St. Mellons .....	5	13	8
Talywain, Pisgah .....	7	13	6
Tredegar, Siloh .....	11	7	6
Tydu, Bethesda .....	8	15	0

PEMBROKESHIRE.

Bethabara, for Mr. Jen-			
kins' work, Brittany ..	3	0	0
Blaenconin .....	26	13	7
Blaenfos .....	15	7	10
Blaenllyn and Newton	17	1	11
Do., for N P .....	4	7	9

Blaenywaun .....	21	5	1
Crossgoch and Trevine	16	17	11
Dinas Cross, Taber .....	9	12	0
Fishguard, Hermon .....	8	8	0
Do., for Congo .....	0	13	0
Glanrhyd .....	9	8	10
Harmony .....	11	3	10
Do., for N P .....	1	3	2
Llanfynach, Hermon ..	11	8	2
Do., for N P .....	1	17	1
Liangoftan .....	20	5	0
Llangum, Galilee .....	1	3	4
Marloes .....	0	15	4
Maenclochog, Smyrna			
and Horeb .....	7	15	0
Newport, Bethlehem ..	21	18	3
Pennar, Gilgal .....	2	16	6

RADNORSHIRE.

Bwlchysarnan .....	5	10	0
Cefnpole .....	0	11	10
Dolau .....	10	18	9
Gravel .....	4	8	6
Llandindod .....	2	4	0
Maesyrhelen .....	2	11	0
Nantgwyn .....	6	2	0
Paincastle .....	2	6	0
Penybont .....	1	1	0
Prestelgn .....	3	2	8
Rhayader .....	1	4	3

SCOTLAND.

Aberdeen, Crown-ter-			
race .....	2	12	4
Anstruther .....	9	11	5
Cambuslang, Pastors'			
Bible-class, for sup-			
port of Congo boy ..	3	0	0
Do., Sunday-school,			
for Congo .....	2	18	6
Cupar .....	1	10	0
Do., for Congo .....	1	0	0
Dalkieth, for support			
of Congo boy .....	5	0	0
Do., for N P .....	2	0	0
Dundee, Long Wynd ..	48	12	7
Do., Battray-street ..	2	10	0
Dunoon .....	1	5	2
Edinburgh, Dublin-st.	287	15	7
Do., Duncan-street ..	6	18	2
Do., do., for N P .....	3	9	10
Do., do., for India ..	1	14	9
Do., Marshall-street ..	18	15	1
Elgin .....	12	19	6
Do., for W & O .....	1	1	0
Do., for Congo .....	1	0	0
Glasgow Auxiliary .....	27	0	0
Do., for Italian Mis-			
ston .....	30	0	0

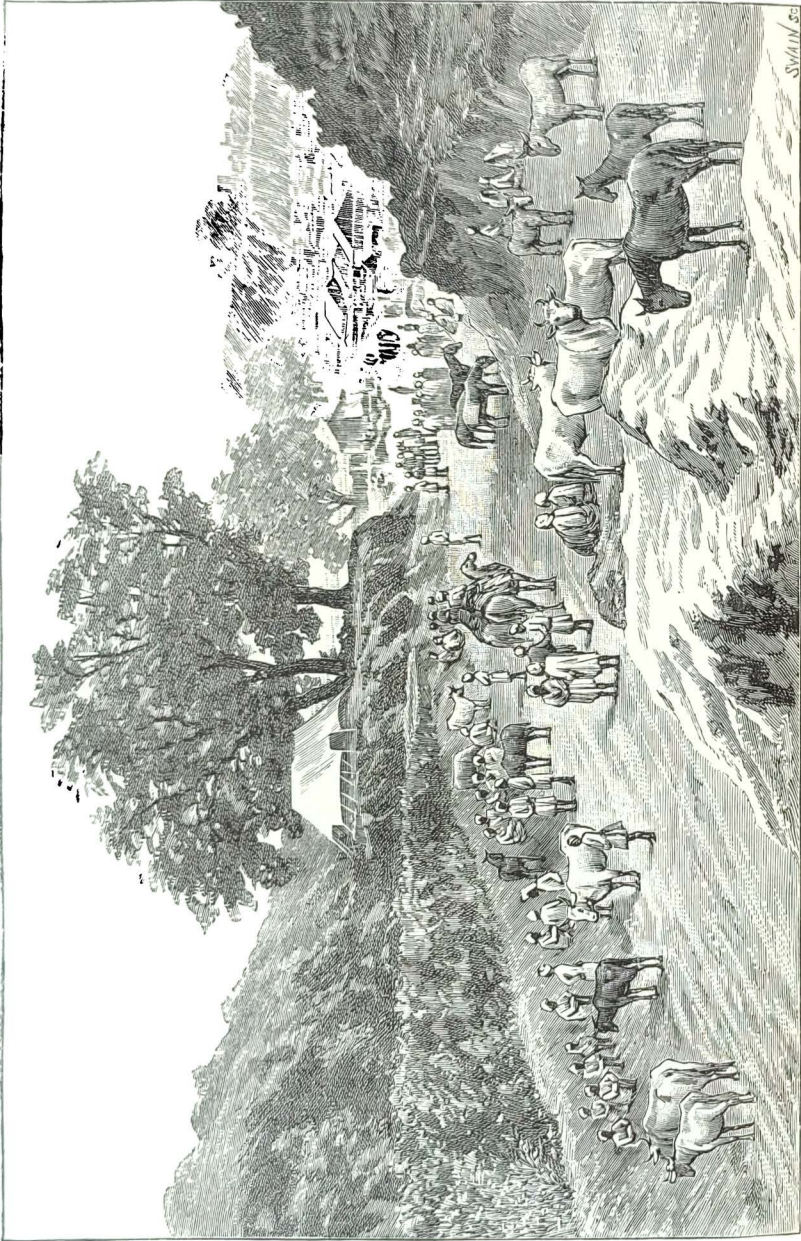
Glasgow, Adelalddo-			
place .....	105	15	10
Do., for W & O .....	10	0	0
Do., for Congo .....	3	11	11
Do., for India .....	1	17	0
Do., for N P .....	6	4	3
Do., Frederick-street	47	8	6
Do., do., for W & O ..	1	15	3
Do., do., for Congo ..	1	10	0
Do., do., for Italy .....	0	10	3
Do., Hillhead .....	498	18	11
Do., do., for N P .....	11	1	1
Do., do., for Congo ..	20	0	0
Do., John Knox-street	12	17	3
Do., do., for W & O ..	2	2	0
Do., do., for support			
of Congo boy .....	6	0	0
Do., Queen's Park .....	25	0	0
Do., do., for W & O ..	3	13	0
Govan .....	7	15	10
Do., for W & O .....	6	17	9
Do., for Congo .....	0	10	0
Do., Sunday-school,			
for China .....	2	19	4
Do., do., for Congo ..	8	18	4
Greenock, Orangefield-			
place .....	26	16	11
Do., for W & O .....	4	9	0
Do., for N P .....	6	10	5
Do., for China .....	4	2	10
Do., for Congo .....	4	12	10
Helenburgh .....	29	9	0
Kirkcaldy .....	4	6	10
Do., for Palestine ..	1	0	0
Do., Ladies' Working			
Association .....	16	16	11
Do., do., for N P,			
India .....	15	0	8
Do., Sunday-school,			
for support of			
Congo boy .....	1	5	0
Paisley, Storie-street ..	141	7	6
Do., do., for China ..	10	0	0
Do., Victoria-place ..	18	12	0
Do., do., for support			
of "Kronoday			
Ghose" .....	20	0	0
Pitlochrie .....	11	10	10
St. Andrew's .....	1	0	0
Wishaw .....	0	1	8

IRELAND.

Brannoxtown .....	1	0	0
Coleraine .....	22	7	7
Dungannon .....	2	0	0
Lurgan .....	2	15	10
Randalstown .....	4	9	6
Do., for N P .....	2	0	3
Do., for W & O .....	0	12	6
Waterford .....	6	6	1
Do., for N P .....	1	18	6

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.



MISSION CAMP (BATESWAR).—(From a Photograph.)



# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society,

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### THE YEAR OF THE CENTENARY.

---

**W**E are anxious to give timely notice of the following arrangements for the Autumnal Meetings to be held in London, in October next, in connection with the Centenary Commemoration:—

**MONDAY EVENING, OCTOBER 3rd,  
A DEVOTIONAL MEETING  
AT THE METROPOLITAN TABERNACLE.**

The Committee have secured EXETER HALL, Strand, for next two days, the 4th and 5th.

On **TUESDAY, the 4th**, the engagements will be as under:—

**ELEVEN O'CLOCK:**  
**THE CENTENARY SERMON.**  
**HALF-PAST TWO O'CLOCK:**  
**EVANGELICAL MISSIONARY ALLIANCE THANKSGIVING  
MEETING.**  
**SEVEN O'CLOCK:**  
**PUBLIC MISSIONARY MEETING.**

On **WEDNESDAY, the 5th**—

**NINE O'CLOCK:**  
**PUBLIC CENTENARY BREAKFAST.**  
**HALF-PAST TWO O'CLOCK:**  
**LADIES' MISSIONARY MEETING.**  
**SEVEN O'CLOCK:**  
**YOUNG PEOPLE'S CENTENARY MISSIONARY MEETING.**

Further information as to speakers and other particulars will be given in due course.

We have received since last month's acknowledgment the following additional promises to the Centenary Fund —

Lewis, Mrs. F. T.....	50	0	0	Palmer, Miss .....	10	0	0
Lewis, Mr. John, Cow- bridge .....	50	0	0	Viccars, Mrs. George ...	10	0	0
Thomas, Mrs. Wm., Llanelly .....	50	0	0	Long Buckby .....	26	5	
Two Friends .....	50	0	0	Nottingham (additional)— Collections (less ex- penses) .....	43	19	2
Urquhart, Mr. A., Elgin	50	0	0	Derby Road Church— Humphreys, Mr. Jas.	10	0	0
Pattison, Mr. S. R., F.G.S.	30	0	0	New, Mrs.....	10	0	0
Upward, Mr. E. J. ....	20	0	0	George Street Church...	13	5	0
Brown, Rev. J.A., M.R.C.S.	12	0	0	Mansfield Road— Booker, Mr. W. H. ...	25	0	0
Kelsey, Mr. H. R.....	10	10	0	Portsmouth (on account)	100	0	0
Davies, Rev. T., Cardiff...	10	0	0	Reading, King's Road— Collier, Mr. E. P.....	100	0	0
Hirst, Mr. W., Golcar ...	10	0	0	Davies, Mr. P. ....	50	0	0
Lister, Mrs. Dundee .....	10	0	0	Collier, Mrs. S. J. ....	25	0	0
Morgan, Mrs. Thomas.....	10	0	0	Cooper, Mr. and Mrs. J. J.	25	0	0
Prestige, Mr. George .....	10	0	0	Jackson, Mr. and Mrs. E.	25	0	0
Smaller sums .....	43	5	0	Davis, Rev. C. A. and Mrs. ....	20	0	0
Hampstead (additional)— Harnden, Miss.....	10	0	0	Catley, Mr. and Mrs. ...	10	0	0
Aberdare, Mountain Ash, Rhos .....	13	9	4	Collier, Mr. W. E. (Grovelands).....	10	0	0
Addlestone (additional)— W. T. (third donation)...	20	0	0	Fuller, Mr. J. H.....	10	0	0
Smaller sums .....	6	6	0	Smaller sums .....	78	5	10
Beckenham, Elm Road— Thompson, Mr. Samuel (previously acknow- ledged) .....	25	0	0	Rome, Moiety of Proceeds of Missionary Bazaar, by the Rev. James Wall (Lire 1,536.16) .....	58	13	6
Doble, Mr. and Mrs. F.	20	0	0	Wisbech— Cockett, Mr. J. ....	10	0	0
Green, Mr. J. Reynolds	20	0	0	Dawbarn, Mr. G., J.P.	10	0	0
J. A. M. ....	10	0	0	Gardiner, Mrs. ....	10	0	0
Smaller sums .....	35	0	0	Gardiner, Miss.....	10	0	0
Calne— Self-Denial Society (ad- ditional) .....	13	10	0	Gardiner, Mr. F. J.....	10	0	0
Gamlingay .....	10	0	0	Tyars, Mr. J. F. ....	10	0	0
Helston .....	11	4	10	Collection at United Meeting.....	11	10	3
Histon .....	10	16	3	Smaller sums .....	9	5	0
Leicester (additional)— Collections .....	71	7	3	Smaller sums from various places .....	105	11	0
Greenhough, Rev. J. G., M.A. ....	25	0	0				
Orton, Rev. W.....	10	0	0				

Total amount of Promises and Receipts to date,

**£84,723 7s. 6d.**

## The Bateswar Mela.

**B**ATESWAR is the name of a village on the right bank of the River Jumna, about thirty-five miles south-east of Agra. It is famed for the beauty of its surroundings, the quiet river meandering at the base of lofty and precipitous cliffs.

The mela is held annually in the month of November, and lasts for several days. It forms a congested mass of 150,000 human beings, 10,000 cattle, 4,000 horses, and 3,000 camels. This moving multitude, seething in a thick cloud of dust by day, and a thicker,



ON THE WAY TO THE BATESWAR MELA.

more pungent atmosphere of smoke by night, wedges itself for miles between the sandy walls of a long, tortuous, and deep ravine, which finally opens out into a broad valley at the river bank. Curving with the stream across the mouth of the valley is a wide stone embankment, crowned with carved temples in honour of Mahadeo. Throngs of worshippers pour over this during the days of the mela, descend the broad flights of steps on the other side, and, having bathed, make the tour of the temples, one by one. The mouth of the valley is laid in fine irregular lines of streets with booths of merchandise and intersecting roads. The cattle—goats, cows, horses, and camels—occupy the head of the ravine, farthest removed from the temples and the river. Such is, in brief, the mela which I had the privilege of visiting, in company with

Mr. R. M. MacIntosh, of Agra, on the occasion of my first trip to the North-West a few weeks ago.

#### THE JOURNEY THITHER.

We started from Agra at midday, travelling by rail to the wayside station of Shikoabad, and thence by road, a distance of eleven miles, to Bateswar. The train was packed; yet all along the route there were crowds of pilgrims vainly clamouring for seats.

Shikoabad was reached at sunset. The pilgrims debouched on to the narrow platform and fought their way out through the ticket-gate into the road. There a lively throng of "ekka" drivers shouted for custom, whilst creaking bullock-carts laboured slowly through the midst of men and horses, and stately camels lifted their heads high over all, sniffing the dust. This was a foretaste of the mela itself.

Presently the dust subsided, the pilgrims moved off along the road mostly on foot, and we too, having secured each an ekka, proceeded on our way. An ekka is an admirably contrived machine for stimulating the sluggish liver. It consists of a pair of wheels, from the axle of which branches up a skeleton framework of bamboo covered with leather. This forms a convenient box or receptacle for luggage, and you sit, *à la* Turk, on some plain boards which make the lid. Over your head is a gaudy dome of thin cloth, supported by four slender sticks. The shafts taper off from the front and serve to hold together, by a ragged arrangement of ropes, the bony, knock-kneed little "tat" that trots between them. The driver sits on your lap—if you will let him; otherwise he rests partly on the pony's tail and partly on the root of one of the shafts. This was my first ride in an ekka, and I shall not soon forget it.

The road for a few miles led up gradually rising ground, with open country on either hand. We met a good many empty vehicles returning to the station, and three lordly elephants filed past us, adorned with swinging bells, whose pleasant chime sounded through the night-mist long after the majestic creatures had disappeared. The latter half of the journey was a long, winding descent through narrow defiles—the road a mere cart-track over loose sand. We shivered as we passed over the crest of the high land, halted in moonlight, and began burrowing into these nether regions. Nor was I surprised to see, at every fifth of a mile, a group of well-armed chowkidars (or native constables), squatting round a fire in the side of the cliff. The weird sense of solitude and danger was deepened by the sudden noiselessness of all traffic as it touched the sand. At the bottom of this descent we came to the edge of the river, turned

inland again, passed through a dark chasm, and emerged, to see gleaming below us a lighted bridge. After crossing the bridge, the smoke that filled our nostrils, and the muffled noise as of a distant city that greeted our ears, told us the mela was near. By nine o'clock we had reached our tent in the

#### MISSION CAMP.

For ninety years past our missionaries have pitched their tent on the same central spot. It is a sort of platform, or ledge, jutting out from the base of one of the cliffs on the eastern side of the valley. The Bhurtpore road, more like a ditch than a road, here enters the mela. It is shown in the picture, with the mission camp on the left, a few feet above it, while beyond is the dust and smoke of the city of booths.

Four streams of traffic meet at this point; and a fine view of the mela can be had from the overhanging heights. Here have stood Chamberlain and Parsons, and Phillips and Smith, and many a younger missionary during these ninety years, holding forth the Word of life and lifting up the standard of the Cross in the sight of an idolatrous host. Early in the morning I took

#### A WALK THROUGH THE MELA.

It seemed to me to cover more ground, and to be a larger affair altogether than the mela at Sonapore, the largest in Bengal. Crowds were still pouring in through all the avenues to the valley, and every height was gay with huddled groups of women, whose coloured robes fluttered in the breeze.

The streets were busy with the din of barter; native jewellery in abundance, brass ware, musical instruments, horse gear, toys, and sweetmeats tempted the passer-by; while all around the temples squatted the vendors of flowers and fruit to be offered to the gods. Near at hand snake charmers, minstrel troupes, faquirs, and conjurors gathered their gaping crowds.

#### THE TEMPLES

were, of course, the chief centre of interest. I counted over a score of them on the river wall. Some have long been disused, and are falling into decay. Each contains the obscene symbol of the worship of Shiva. One is remarkable for a group of carved figures placed on a platform inside, and supposed to represent *Mahadeo*, *Parvati*, his wife, and their son, *Ganésa*, who has the head of an elephant. The images are larger than life. Money is the principal offering brought to these idols of stone. The worshipper enters by the low door (shown in the picture), makes a profound obeisance, pours a little water over each image in turn, and drops a

few pice on the floor before going away. The door is guarded by policemen, and the Brahmins gather up the coins at the close of the day.

The chief temple has no architectural merit, but is larger than the others, and enclosed within a walled courtyard. The scene there on the

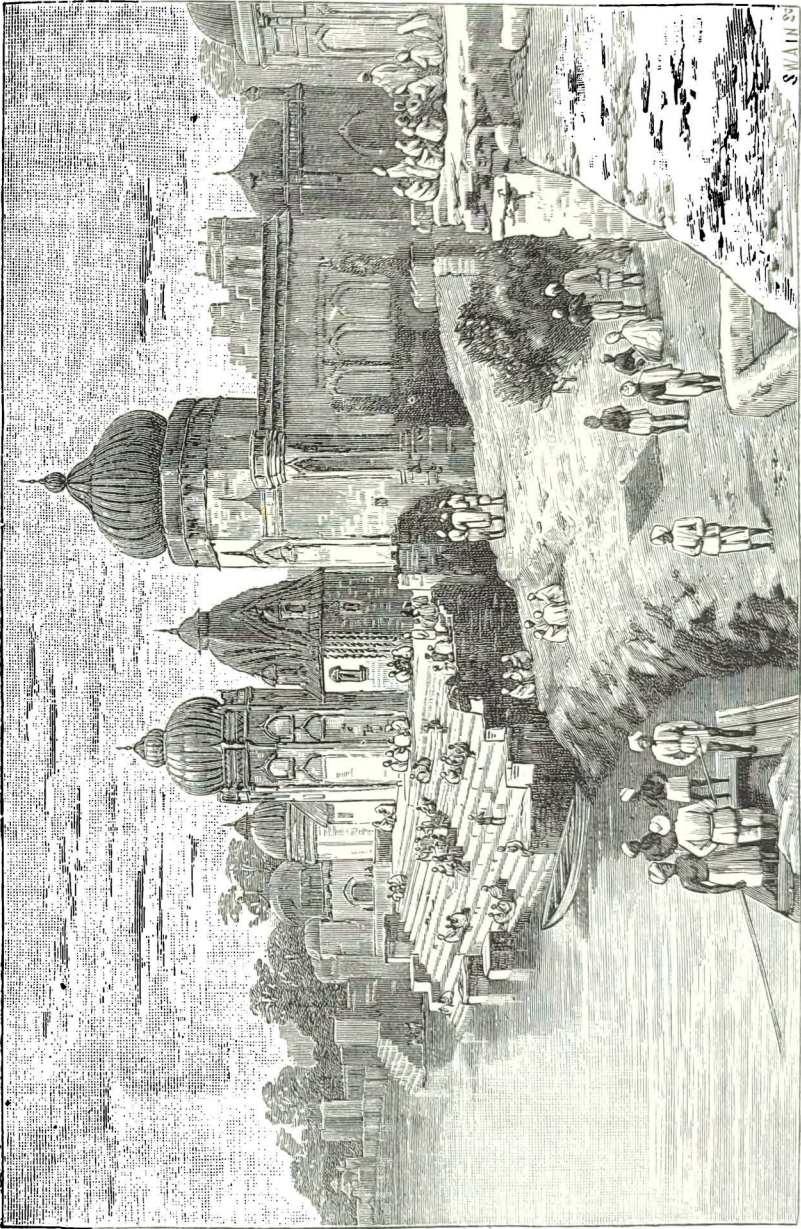
#### GREAT BATHING DAY

baffles description. A dense crowd of pilgrims surges continuously through the gateway into the court. Here a stout wooden barrier separates them from the temple door, and access is gained only by a narrow passage which admits but one at a time. Yet they "rush through with such violence and rapidity that we found it difficult to count them. Young men were leading their aged parents, and mothers their children, in order to save them from being trampled down by the crowd. Oh, ye cold-hearted Christians, come and learn zeal from these poor deluded worshippers of stone; think of their long journeys on foot, their sleeping nights on the cold ground in winter, almost without covering, their rising at midnight by thousands to bathe, rushing into the stream like maniacs, and thence to the temple, where it required more than ordinary resolution to enter, and suffering all sorts of inconvenience in order to complete their worship. When shall we see such a spirit of zeal and sacrifice in the Redeemer's cause?"\*

The temple is a square chamber, very dark, and bare of all furniture save the stone symbol—a more than usually large one—with a trough round it, in the middle of the floor. A row of four or five bells is suspended by chains from the roof. Bells swing everywhere, from the gateways, and even from the branches of a tree that grows in the court. The worshipper rings them to attract the attention of his god. Some hang far out of reach. To jump at these and ring them is an act of peculiar merit. Every one of the thousands who pass through the shrine one bathing day empties a vessel of water over the trough, and offers a handful of rice, or a garland of marigold, or a little fruit. When I looked in the stone symbol was completely buried under a heap of flowers, the water had risen a foot or so above the floor, and quantities of rice, leaves, and *bél* fruit were floating about. Yet the pilgrims were still crushing in, wading through the waters, ringing the bells, calling aloud on the name of their god, and adding fresh contributions to the general mess. Behind the temple is a small gutter, through which some of the filthy water is drained away, but even this is considered holy, and feeble women, who cannot squeeze into the

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\* See Mr. Smith's account of his visit, published in the *MISSIONARY HERALD* August, 1849.



TEMPLES AND GIATS (BATESVAR).—(From a Photograph).

shrine, smear it over their bodies. Such is Hinduism, and such are its rotaries after nearly a century of

#### MISSION WORK.

How could it be otherwise? For many years past *the missionaries of our Society alone* have visited this mela. Formerly European brethren of the Church Mission at Secundra used to come, but they are now represented by a small band of native preachers. This year, as far as our own Mission was concerned, the case stood as follows:—Mr. Daniel Jones could not be present owing to the critical state of Mrs. Jones's health; I was but a stranger and sojourner in the land, ignorant of Hindi (the only language current), and there remained but Mr. MacIntosh with his three native assistants. The Secundra men mustered another three. What is one missionary to a lakh and a half of people? What are seven preachers, all told, to a congregation of 150,000? They did what in them lay. They sang and preached and pleaded till sheer exhaustion compelled them to rest. What then? They had barely touched the fringe of that great multitude. A few hundreds, at the most, heard them speak; and of these few lingered long enough to catch the burden of their words. I noticed that the missionary got and kept large congregations such as no native brother was able to draw. India needs as much as ever the *foreign missionary*. Our Bengali and Hindustani brethren make good helpers, but few of them as yet have made good leaders in this matter of street preaching. Circumstances give the "foreigner" an immense advantage. His face, his dress, his accent, the mystery about his motive, all tend to make him an attractive figure; and something must be said also for Western energy—an active habit of mind, and the object-lesson of a whole nation adopting the Christian name.

Mr. MacIntosh is a brother admirably equipped, both by nature and grace, for this special work. Endowed with a large presence, a magnificent voice, a facile command of Hindi, and a simple, persuasive manner—whether he sings or speaks there are always people to listen. Let us thank God for such a witness in the melas and bazaars of the North-West. He said to me one day: "Ah, but you should hear Daniel Jones; it was he who taught me—he is my *guru*." There spoke the modesty of the one man and the influence of the other.

One of the prettiest sights of the mela is thus graphically described by Mr. Smith:—"As soon as evening came on, we took a boat and crossed the river, and there a view presented itself worthy of the artist's pencil. A line of pakká gháts, about a mile in length, and forming a strong



embankment by which the stream of the river had been turned from its natural course; the whole surmounted by upwards of thirty temples of various kinds of architecture, chiefly the common Indian style; and from each of these ghâts the natives were floating away thousands of little ghi lamps, placed on tattis of straw, the intention of which was to light their deceased ancestors to the abodes of bliss. . . . The moon was just rising with more than usual splendour, and casting her pale light over this vanity fair."

Mr. MacIntosh and I did not cross the river, but we stood on the steps of the ghât shown in the picture and watched the lamps being lit and "floated away." Their number in each case corresponded with the number of dead relatives to be lighted through the land of shades. One man had five, another two, and a third four. The lamps were nothing but tiny cups of soft dough filled with ghee. Long lines of pilgrims descended the steps and bent over the dark surface of the stream with their trays of straw. At the same moment a number of huge turtles lifted their heads above the water and waited. When the lamps floated away they swam towards them, put them out one by one, and gobbled up the dough.

Barisal.

WILLIAM CAREY.

## A Baptist Union in North China.

THE Rev. C. S. Medhurst sends the following report of some recent meetings held in Ching Chou Foo:—

"March 4th, 1892.

"MY DEAR MR. BAYNES,—It may interest our friends at home to hear that the native Church in China, like its English mother, holds its spring and autumnal gatherings. The assemblies are not, of course, comparable in numbers to the meetings at home, but they equal them in inspiration, although the delegates are only poor peasant farmers, most of whose allotments do not exceed an acre or an acre and a half of land, upon which they and their families are entirely dependent. It is, therefore, always a problem with them how they are to obtain a sufficiency of food and clothes. A few, perhaps, are better off, but they are scarce exceptions. If poor in this world's goods, however, they are, for the most part, rich in spiritual graces,

and nobly support six native pastors, besides contributing largely to the Church poor fund. More than this we cannot expect from them. Most of the subscriptions are collected at the bi-annual conferences, but the meetings serve a still higher end by establishing the faith and quickening the zeal of the whole Church. As we have no railway trains to bring us together, our delegates have to tramp on foot to the place of meeting—or, perhaps, ride a donkey—bringing with them their own beds. They come from distances varying from ten to forty miles, and the average attendance is about one hundred and twenty. It is an impressive sight to see this congregation of grey-headed men and stalwart youths unite in worshipping the true God, and to remember that, a very few years ago,

they all bowed before hideous idols, and were the slaves of many superstitions. Now each one is a leader of a small company of believers in his native village.

"The spring meetings of the Ching Chou Fu Baptist Union were held a few weeks ago, in this ancient city, and perhaps a brief account of its proceedings will be acceptable to the readers of the HERALD.

#### THE SPRING MEETINGS.

"The morning session is always of a devotional character, when one of us usually preaches. Rev. F. H. James was the chosen preacher this year. Taking Rom. i. 16 as his text, he pointed out the great changes the Gospel wrought in the national characteristics of the ancient Greeks and Romans, and the more modern nations of England and Germany. He then proceeded to show how necessary the Gospel was in China to uproot their national faults of deceit, covetousness, and pride; and concluded by earnestly exhorting all present, as the slaves of Christ, to spend their lives in making this Gospel manifest to their heathen countrymen.

"The afternoon session was devoted to business. Certain stations were re-grouped; a new elder was elected; arrangements were made for holding a class for a month for the training of some voluntary evangelists; and, in response to an appeal by Pastor Nieh T'ung An, the delegates, on behalf of their stations, promised that each member should, every week, commit to memory a passage of Scripture, and repeat it at the Sunday morning service.

"The next item on the programme was the centenary of the 'Old Society'—viz., the B.M.S.—upon which Messrs. Forsyth and Bruce delivered short, pointed addresses.

"Mr. Wang Pao T'ai now rose, and informed us that Mr. Tuug, one of the cleverest of the native pastors, had been compelled, through poverty, to sell his land, and to remove to Shansi. A Mr. Li was unanimously elected to fill this vacancy, and Pastor Wang appealed to the Christians to remember him in their prayers.

"Mr. Sun Han Ch'ing, who had returned from Shensi on private business of his own, reminded the assembly that the recent emigration from Shantung to Shensi had not been of their own planning, but that those who had emigrated did so under stress of poverty caused by the famine. The famine had, doubtless, been permitted that the Christians might be scattered, and take the knowledge of Christ to other places than those in which they were born. As a result of this scattering, the Gospel was now preached in Shensi, and was spreading in Honan. Opium was, however, largely grown in those provinces, and this was a serious obstacle to Christianity, inquirers being unwilling to relinquish the profits of growing it, and turning their backs on the Word when they found that it would not countenance the opium. Mr. Sun's address was listened to with deep interest.

"A few remarks from Pastor Cheng brought the afternoon session to a close.

"In the evening, the Christians came together again, when I gave a lecture on the martyrs, illustrating it with the magic lantern, and this finished our spring meetings. By daylight next morning, many of the delegates were tramping home again, to talk over with the fellow Church members in the country the things they had heard and seen. Yours very faithfully,

"C. SPURGEON MEDHURST.

"A. H. Baynes, Esq."

## William Carey: His Fidelity as a Translator.

IN connection with the recent Centenary celebrations much has been said respecting William Carey as a man and a missionary. His humble origin and early life; his *Enquiry* and celebrated sermon; his extraordinary ability as a linguist; and his wonderful work as a translator have all been more or less dwelt upon. There was, however, one feature in his character to which scarcely any allusion has been made, a feature which deserves special notice and commendation. We refer to

### HIS FIDELITY AS A TRANSLATOR OF THE WORD OF GOD.

If in secular matters "it is required in stewards that a man be found faithful," especially is this so in spiritual concerns, in ministers of Christ, and stewards of the mysteries of God."

With these thoughts in his heart, Carey entered upon his work as a translator of the Sacred Scripture, his purpose being to give, as far as possible, a translation of every word. In coming to the word *baptizo*, he knew that its original and only true meaning was to immerse. He knew, however, that the almost invariable custom had been to transfer and not to translate the Greek term, that this had been the practice with regard to the English and other versions of the New Testament. Under these circumstances, what was he to do? Was he to follow in the wake of Wiclif, Tyndale, Cranmer, and other distinguished translators, and transfer the word? Happily he had not to obey or to consulting or council church or committee, but simply to follow the guidances of God's Spirit and the dictates of his own conscience. Led up to this point he seems to have had no difficulty as to the course he should pursue, and, finding in the Indian languages terms which accurately expressed the meaning of the Greek word *baptizo*, he translated it accordingly. So far, therefore, as India is concerned we have this fact made known, and placed on permanent record, that *baptism* signifies *immersion*. In this act of William Carey we have

### A NEW AND TRUE DEPARTURE

from the course adopted by previous translators. That it was not done in hostility to other Missionary or Bible Societies is quite evident, inasmuch as they were not in existence when Carey's version of the New Testament in Bengali was made. That subsequent difficulties arose through the action of Pædobaptist missionaries was not his fault, as he could not do otherwise than be faithful to the command of Christ. Because the Church had wandered from the truth concerning baptism, and because translators could not give a faithful rendering into other languages without condemning the practices of the Church, Carey was not to blame. Nor could he remove faithful renderings from his versions simply because immersion was not in harmony with the custom of Pædobaptist missionaries, and who, when administering the rite by sprinkling, were held forth as acting contrary to the Word of God. For his fidelity to his God and his conscience, however, he had to pay the penalty, and because he would not remove the objectionable terms at the dictation of the British and Foreign Bible Society, pecuniary assistance was withdrawn and is still withheld.

In this emergency the Bible Translation Society was formed, and all Christians who approve of the action of Dr. Carey and his successors in producing and perpetuating faithful and complete versions of God's Word are earnestly requested to assist in this highly important work. Funds are urgently needed, and should be sent to W. Hill, at the Baptist Mission House, Fournival Street, London.

Copies of the Annual Report of the Bible Translation Society for 1892 are now ready, and may be had on application to the Secretary.

### Good News from Ootacamund.

**M**R. D. HOOPER, of Ootacamund, sends the following cheering tidings of the good work carried on by the native Baptist Church in Ootacamund, where the venerable George Pearce laboured so earnestly during the closing years of his life :—

“Since the removal by death of that devoted missionary of the Baptist Missionary Society, the Rev. George Pearce, you will be glad to hear that the work commenced on the Nilgiri Hills by himself and Mrs. Pearce is in a most healthy spiritual condition. Pastor Lazarus, with the help of several European Christian friends, has been enabled to erect a convenient and substantial chapel for his native congregation Old Ooty, and has received several new members into fellowship by public baptism. But what I wanted to tell you about was the active missionary spirit which is present in the church-members. In June last, two of them, after much prayer and study of the Bible, left their situations and asked to be allowed to go and preach to the heathen around them not far from the Hills. A dedication service was held, and Daniel and Samuel were sent off on their first tour with the prayers of all concerned. They visited the hill tribes and gave the Gospel message to the Badagas, Fodas and Canarese coolies employed on the coffee estates. On the southern slopes of the Nilgiris is a tribe called the Irulars, who are subordinate to the other tribes and are on this account called ‘unenlightened,’ from the Tamil

word ‘Irul,’ meaning darkness. The people received Daniel and Samuel with great kindness, and after they saw what they had come into their midst for, for they stayed with them for several days and taught the children reading and writing at the same time, they built them a small chapel for their evangelistic services and a house for them to live in. Lazarus has been down to dedicate the chapel at their earnest request, and now a whole village is being instructed in the word and will of God. To-day Lazarus has just told me the good news that sixteen of the people, seven men and nine women, are going to be baptized next week. These will be the first fruits. A little golden god they are going to bring up with them, to sell or give away. It has been worshipped for many years by themselves and their ancestors, and they are also bringing up some goat; they had intended sacrificing to the god on the occasion of the annual festival. I will write you further particulars about the work after a time, but I wanted to be the first to announce this news to our Baptist brethren in England.

“Yours sincerely,

“D. HOOPER.

“A. H. Baynes, Esq.”

## The Orissa Mission.

THE Rev. Thomas Bailey, of Cuttack, writes as follows:—

“DEAR MR. BAYNES, — Though there is nothing of very striking interest to record, our friends will, perhaps, be glad to receive information respecting the progress of our work. The time has been one of transition, and, in the case of the missionaries at Cuttack, the new arrangements have somewhat interfered with our usual cold season labours. In addition to this we have lost, for the time being, the services of one of our number, Mr. Hill, who has left on furlough to England; so that our itineracies this year have been scarcely equal to the average. This remark does not, however, apply to our brethren at other stations, nor to the native brethren here. These have been well employed, and the area covered by their labours will probably be found to be as extensive as in former years. They have been well received in all directions, and, with the blessing of God, there is every reason to hope that rich and lasting results will follow.

“Recently, I was able to spend a few days at

### “KHUNDITTUR,

one of the outlying villages on the Calcutta road. The people appeared contented and fairly prosperous. They are all of the cultivator class, and, in addition to the usual kinds of grain, raise crops of wheat, arrowroot, and tobacco. I was glad to find the Abbot of the neighbouring Hindu Monastery, and the most influential man in the district, friendly with them. He also very gladly showed me over his establishment, and his two resident disciples and heirs were frequent visitors to my quarters. Two young persons

were baptized on the Sunday, and a simple feast was provided in honour of the event, when we were once again reminded how easily we could do without knives and forks, though, as a concession to admitted weakness, a spoon was provided for one of the guests. The people are intending to make several improvements in the village chapel.

“More recently I have paid a

### “VISIT TO MACMILLANPATNA,

our village on the opposite bank of the river Mahanadi. The new chapel is a great improvement upon the old thatched school-house, and I was glad to find that provision had been made for whitewashing, and the usual annual repairs. A sum had also been paid in advance for new benches. There are two candidates for baptism.

“Last week I visited

### “CHOGA.

This is the largest of our sub-stations and is situated in Athgada, one of the tributary states. The administration of justice by the Rajah and his minions is very imperfect, and sometimes places us in circumstances of great anxiety; but the land is fertile, and the people as a whole are thrifty, and, in common with other Hindu ryots, are patient under oppression, though by no means backward to seek our interposition. One person was baptized, and there are six remaining candidates. An epidemic of measles and small-pox, which had carried off—amongst others—several of the principal villagers, had caused widespread alarm, and was mentioned by several of the candidates as the ex-

citing cause of their concern respecting spiritual things.

“CUTTACK.

“At Cuttack itself there are also indications of progress. Several friends, who have been separated from us for many years and are well able to help us, have been restored to the fellowship of the Church, and we have thirteen candidates for baptism. I greatly regret to have to report

“THE DEATH OF DAMUDAR MAHANTZ,

one of the oldest and most respected of our native ministers. Our brother was originally from the neighbourhood of Khundittur, and was a convert from Hinduism. His baptism occurred in 1840, and the account given by the late Rev. C. Lacey of the circumstances attending it is of a deeply interesting kind. He was afterwards received into the Mission College to study for the ministry, and Dr. Sutton says of him: ‘Damudar is an interesting young man, of a meditative disposition, which would probably, if he had continued a heathen, have pushed him to asceticism.’ And again: ‘Damudar is a good speaker, and will probably prove one of our most pious Christians.’ He was then about twenty years of age. Five years later, Dr. Sutton makes a further reference to him and says: ‘This active young brother must, during the *three* months labour at Cuttack, have preached one hundred and fifty times. His addresses are very fervent, affectionate, evangelical, and serious. May he be kept as he now appears—humble, pious, and zealous.’

“Our brother’s ordination took place at Cuttack towards the close of 1845 in connection with the meetings of Conference. The late Secho Patra and Seebo Sahu were ordained at the same time. Mr. Stubbins delivered the in-

troductory discourse, Dr. Buckley proposed the questions, Mr. Lacey offered the prayer, and Dr. Sutton gave the charge. Dr. Buckley, in describing the proceedings, says: ‘A holy influence attended the services; joy and gratitude filled our hearts; for myself, I seemed to live my ordination—a blessed day!—over again.’ Of Damudar he says: ‘His manner of speaking is very pleasing and affectionate; the matter often weighty, and the arrangement lucid.’ The early promise was well fulfilled, and our brother maintained his position for many years as a persuasive and eloquent preacher, a man of amiable disposition and consistent Christian character. He was devout and diligent as a reader of God’s word, a lover of good men and of the Lord’s house, but for several years past had been laid aside from active duty. The end came suddenly. On Sunday, February 21st, he attended the chapel services as usual, though he was very feeble, and, on the following Friday, peacefully breathed his last. A large company was present at his funeral to show respect to his memory.

DEATH OF MR. SPURGEON.

“The news of Mr. Spurgeon’s death has been received here with great concern. Many of our people are acquainted with his writings, and the leader of the local branch of the Brahma Somaj, who called at my house soon after the news arrived, said he felt it as a personal loss; and one of his prominent helpers, who was present at the time, said that the same was true of himself also.

“Subscriptions for the repairs of the Jagannath temple at Pooree continue to come in very slowly. The list to date, published in last week’s native paper, shows the total amount raised in all India to be less than forty thousand

rupees ; whereas the estimate of the sum required is ten times that amount. It is doubtful whether the expenditure of even the latter large sum would accomplish the object, as, in the opinion of competent authorities, the whole of the dome should be rebuilt from the

foundation. There is much talk, but little or no real enthusiasm, and the prospects are not encouraging to those who are in any way responsible for the work.

“THOMAS BAILEY.

“To A. H. Baynes, Esq.”

## Death of Mrs. J. E. Henderson, of Jamaica.

**T**HE Rev. C. E. Randall, of Kingston, writes, under date of June 22nd, 1892 :—

“MY DEAR MR. BAYNES,—You will probably not be surprised to hear of the decease of Mrs. Henderson, the widow of the late Rev. J. E. Henderson, who was for forty-seven years one of your missionaries in Jamaica. The event took place at the residence of my son-in-law, Mr. W. L. Kingdon, at Montego Bay, on Thursday, the 16th inst. In Mrs. Henderson has passed away almost the last of those who were connected with what may be called the heroic and stirring history of the Jamaica Mission. Mrs. Henderson arrived in Jamaica, with her husband, in the year 1840. They were amongst those who came out in response to William Knibb's enthusiastic appeals. They laboured for some years at Waldensia, from which place they removed to Montego Bay, where they continued to labour till Mr. Henderson's death. Mrs. Henderson's character was distinguished by quiet gentleness and womanly wisdom ; and her life was marked by steady, unostentatious, but none the less valuable, Christian work. Only those who knew them intimately knew how much the life and extensive usefulness and influence of her husband depended on her. She was emphatically ‘a help meet’ for him. After her husband's death

she continued to reside at Montego Bay, highly respected and useful in the church and community. Last year she was induced to venture to take a trip to England, chiefly to see her eldest son, who resides there. After two or three months very pleasantly spent, she suffered from repeated attacks, or rather, a persistent attack, of fever, which completely prostrated her. It was deemed advisable, as a last resort, for her to try to return to Jamaica, and she arrived here in a very weak condition on May 13th. After remaining with us in Kingston for about three weeks she appeared to gather strength, and was able to proceed to Montego Bay. In a few days, however, serious symptoms appeared, and she gradually sank, ending her earthly life where so great a portion of it had been spent in the service of her Lord. The funeral was attended by the Revs. G. R. Henderson, J. Kingdon, G. E. Henderson, E. J. Hewett, E. Fray, C. Chapman, and A. Thompson (Presbyterian). She will rest by the side of her husband till ‘the dead in Christ’ shall arise.—Yours very truly,

“C. E. RANDALL.

“A. H. Baynes, Esq.”

## Muttra and Brindabun.

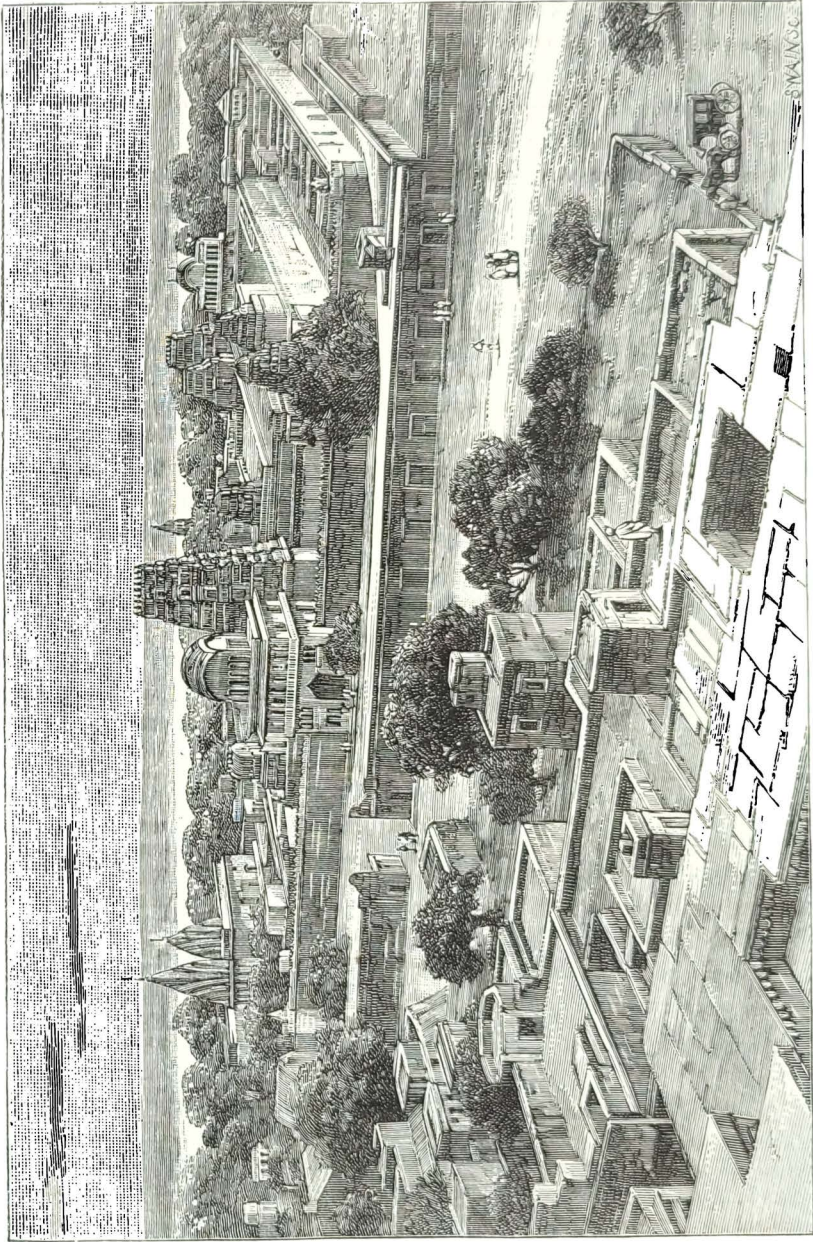
**M**UTTRA (or Mathura) is one of the three holy cities of the Hindus, the other two being Gya and Benares. "Whatever the changes in the national religion, the city of Mathura has continued from remotest antiquity the chosen centre of Hindu devotion. When Buddhism prevailed throughout India, the votaries of Sakya Muni were drawn from the far distant realm of China to visit its sacred shrines; and when the temples of Buddha were swept away by the torrent of Pauranik Brahmanism, the desecrated sites were speedily occupied by the new order of divinities. . . . In the years that followed the establishment of modern Hinduism (of which it was, perhaps, a centre), Muttra became a sort of holy land for Hindus." There are no less than five sacred places of pilgrimage within a radius of a few miles, all connected with the birth and life of Krishna.

Of these the most famous is Brindabun. Here Krishna dallied with the milkmaids, and here come every year hundreds of widows from Bengal to give themselves to the service of the temples. These temples are "the largest and most magnificent shrines ever erected in Upper India."

The four oldest date back only 300 years, however, and of these, three are in a ruinous and sadly neglected condition. The fourth bears the title of Gobind Deva, and is "not only the finest of this particular series, but is the most impressive religious edifice that Hindu art has ever produced." It is built of red sandstone, "in the form of a Greek cross, the nave being 100 feet in length, and the breadth across the transepts the same. The central compartment is surmounted by a dome of singularly graceful proportions." When I visited the place, a few weeks ago, some disgusting faquirs were lying about on the floor, and full-sized monkeys were springing nimbly from bracket to bracket, and balcony to balcony, along the walls. Altogether, the interior had a general air of dirtiness and grease, which quite spoilt the effect of richly carved stone, and blinded my eyes to the beauty of the "singularly graceful" dome.

At the further end, of what would be the chancel in an English church, was a little black door, set in the stone arch, heavily studded with iron, and locked. This the Brahmins opened, while a gong sounded for worship, and I was permitted to look within. What I saw was an ante-room, in the middle of which stood a priest, swinging the gong. On the right, rose a stall of fruit and milk, &c., apparently exposed for sale; and directly opposite the door was a sort of shelf in the wall, on which a tawdry group of idols were seated, decked out with tinsel and paint. A few old men and women filed past me and prostrated themselves with every mark of reverent





GREAT "SETHI" TEMPLE, BRINDABUN. (From a Photograph.)

worship before this vain and vulgar show. The "get-up" of the group was much inferior to that of the average "penny waxworks" at home; and nothing could be more out of harmony with the noble design and elaborate finish of the building itself. Outside, there was less to mar its imposing effect. The suns of three hundred years have rather mellowed, than otherwise the raw colour of the stone.

Our picture shows the richly ornamented front of the temple, with its exquisite play of light and shade over massive pillar and dainty alcove and delicate pendant bracket.

I climbed to the top of the dome by a secret staircase within the walls, and thence looked down upon the holy city, with its multitude of shrines, encircled by the sacred river. The "great" temple, founded by Seth Gobind, Das and Radha Krishan, lay like a miniature town just across the road. It is built in the Madras style, and covers a large area, the outer walls measuring 773 feet in length by 440 in breadth. These enclose a fine tank and garden, in addition to the actual temple court. This latter has lofty gate-towers, or *gopuras*, covered with a profusion of coarse sculpture. In front of the god is erected a pillar of copper gilt, 60 feet high, which alone cost Rs. 10,000. The principal entrance of the outer court is surmounted by a pavilion, 93 feet high, constructed in the Mathura style, after the design of a native artist." The whole temple cost forty-five lakhs of rupees, and was finished in 1851. I took the accompanying photograph from my vantage ground on the dome, though not without difficulty, as a high wind threatened to whisk the camera off its legs. The *ticca gári*, seen to the right of the picture, brought me from Muttra Station, five dusty miles. Descending to the *gári*, I crossed over the road, and entered the great temple enclosure. Then, having climbed the "pavilion," or principal gateway, I stood in front of the chief *gopura*, and exposed another plate. I was disappointed in not being able to see the temple proper. A porter sat at the entrance, and showed me a notice written in English, requesting that no Christian or Mohammedan would violate the feelings of the worshippers by stepping inside.

Barisal.

WILLIAM CAREY.

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**Death of Mr. Thomas Cook.**—By the death of Mr. Thomas Cook, of Leicester, an honorary member of the Committee, the Mission loses a warm and generous friend. At the last meeting of the Committee, the Rev. J. G. Greenhough, M.A., and the Rev. William Hill were requested to attend Mr. Cook's funeral as representatives of the Missionary Society, and a resolution of sincere sympathy with Mr. John M. Cook, of Norwood (the only surviving son), and the members of his bereaved family was unanimously adopted.

## Work in the Agra District.

**T**HE Rev. J. G. Potter, of Agra, sends the following account of work in the Agra district:—

“Agra, March 3rd, 1892.

“MY DEAR MR. BAYNES,—Having just returned from a tour in the Agra district, I have thought that a few lines for the *HERALD* would be acceptable. It would take a long time to describe all that we saw and heard at the different villages, and the work done amongst the village people. I will, therefore, tell only of our work in and around one place, called Digner.

“DIGNER.

“This village is only eleven miles from Agra. It is situated near the banks of the canal. It is large and prosperous, containing 500 houses and 2,000 people. Our tents were pitched in a fine clump of beautiful trees, which afforded good shade in the heat of the day. We formed quite a strong mission band. In addition to my wife and myself, we had with us of our own Mission three preachers and one Bible-woman, and also Miss Bland, of the Church Zenana Mission, and with her a Bible-woman and her husband of that Mission. We were able, therefore, to carry on work in three places at one time. From our camp at Digner we were able to reach all the surrounding villages, and in Digner itself work was daily carried on.

“Our first visit was paid to the market at Digner, and then to the houses of the landowners of the place. We had as our guide a bright boy, who had come with others on our arrival to greet us at our tents. Miss Bland and my wife were allowed to go into the landowner's house and speak to the women, whilst I, by song and sermon, preached to the landowner and his friends. Day by day we made new

friends and had fresh openings for work.

“The day after our arrival four or five villages were visited by ourselves and our native helpers. And at evening 200 people gathered to see the pictures of the magic lantern and hear the Gospel address given in explanation of them.

“On the following day, in visiting a village three miles away, we found that the head man was very ill. We were asked not to sing, and were not permitted to see the sick man, yet we spoke very earnestly to the friends who came around us of death and eternity, and of Christ who died and rose again. I felt it to be a solemn matter to be so near a heathen man, probably dying without the knowledge of Christ, and yet to be unable to preach to him the Gospel. However, I trust that he heard it through his son, who was one of those who listened to us, and afterwards purchased a copy of Luke's Gospel.

“MY BIRTHDAY.

“The following day, Saturday, February 20th, was one of the happiest birthdays I have spent. I was so glad to be back in India and at work again. In the morning my wife accompanied the Bible-women to their work. It was hard to see so many women ready to listen, and yet to have to keep silence because of the difference of language. Another year my wife will, with God's blessing, be able to take her full share of the work. As it is she has begun to teach the children a Gospel hymn she has learned by heart, and read over a few texts to the women. Whilst women's work was taking place in one part of the village, the evangelist

and myself had gathered the men together in another part, and spoken to them the glad tidings of great joy. In the afternoon of the day, as usual, we met with our native helpers for Bible reading and prayer, and afterwards went forth to another village to preach. There, again, we had good companies of both men and women. To the men we showed a large coloured picture of the Prodigal Son being received back by his father. I told the story, which was listened to with great attention, and afterwards told the parable of the Lost Sheep, so that the people might have the whole Gospel set before them. We found that the head man of the village was very friendly with our preacher Rati Ram, who lives at an out-station five miles away. After the preaching we sold eight Christian books and tracts, which, in a village where few can read, was very good. We found in this and other villages that Mr. D. Jones was well known; many of the people inquired kindly after him. Returning to our tents, we had just time for rest and food before showing the magic lantern. The people were looking forward to it with great delight. One of the leading men came to show us a suitable place, and took care to see that the people were properly seated, and that the women had a place for themselves from which they could both see and hear.

#### "THE MISSION OF THE LANTERN.

"I suppose there were about 300 present at least. As soon as all was ready, we had only to play a native tune on our concertina and the people came flocking around us. After a few moving pictures, such as a wind-mill, and lion which moved both eyes and mouth, we showed pictures of the parable of the Sower and told them of the seed we had come to sow.

We then showed eight pictures in reference to the sin of drunkenness, of Cruickshank's Series, so that the people might at least know that Christianity and drunkenness had no connection with each other. Then came eight pictures referring to the parable of the Prodigal Son, followed by a series on the Life of Christ. All this took place in the open air, under the beautiful stars which in India seem to shine so brightly. The whole scene was a picture long to be remembered. Near the wall the large white sheet fastened to two long bamboo poles fixed in the ground, ourselves with the lantern about twelve paces away, and the hundreds of people seated on the ground in a semi-circle with their faces turned towards the sheet. By the side of the sheet our oldest preacher, Hari Ram, the converted Brahmin priest, who, in the exact idiom of the village people and from a full heart, preached Christ and Him crucified. Our friend, Miss Bland, of the Church Mission, an experienced lady worker, was much impressed by the scene. Perhaps it was only surpassed by another somewhat similar, when a few days later my wife showed the pictures to women only, with Miss Allen, of our Zenana Mission, to explain them.

#### "LAST DAY.

"Our last day in Digner was Sunday. We had worship at 11 a.m. and 3 p.m. at the tent, and afterwards went forth again to bear our testimony. Pictures of the serpent lifted up and of Christ on the Cross helped us to explain the Gospel to many. As we returned to our tents it was pleasing to hear the village people shout 'Yeshu Masih ki jai'—i.e., 'Victory to Jesus Christ.' Would that all the people of India would join in this cry with heart as well as lip!

"I have referred to our visitation of a few villages. During the fortnight we were away from home about sixty villages in all were visited. The weather was charming and camp life enjoyable. We trust, therefore, that, in addition to doing good to others, we are the better for this district work.

"I have spoken of sixty villages. In the Agra district alone there are 1,000 in all of which, without difficulty, the

Gospel could be preached. But where are the men and women for this work? Many of them, we believe, are in the churches at home. Would that the Lord of the harvest would thrust them forth into the great harvest-field! I know of no joy greater than preaching the unsearchable riches of Christ to the heathen.—Yours very sincerely,

"J. G. POTTER.

"A. H. Baynes, Esq."

## The Congo Mission.

### MISSION WORK OF THE SAN SALVADOR NATIVE CHURCH.

THE Rev. Thos. Lewis, of San Salvador, writes:—

"MY DEAR MR. BAYNES,—Since writing you last we have been able to make some progress in our work in the outlying towns. I told you that the native church here had decided to set one young man aside to take up work at a suitable town where he could gather around him a little day-school and form a sub-station. Several attempts were made to find a town to the north of us, on the Wathen road, but the people were very suspicious. They listened to their story about Jesus, but they would not allow one of them to settle down in their towns to teach the children. However, I think we have now been successful. There is a large district, only about ten or twelve miles east of this place, which has not been visited by us at all, except that Mr. Fuller went over to one of the towns once. They have very little communication with San Salvador, and know next to nothing about the 'white men' further than they are some kind of beings to be dreaded. Mawunze, the principal town, is inhabited by about five hundred people, and there are many places in the neighbourhood having over three hundred inhabitants.

About a month ago one of our young Christians, who has been selected for the work by the church, made a tour around the towns, and was well received, especially at Mawunze. They invited him to stay there for a time and tell them more about the Gospel, and they gave him and the other young man who went with him a house for their service. After spending a week with them, and visiting the other towns close by, he wrote a letter to me telling me how well he was treated, and how glad the people were to hear his message, and asked if he might stay there a little longer and teach some of the children their alphabet. A few days afterwards it was arranged for me to go over and see the place for myself, and the people also wished me to come and give them some medicine. So I went and stayed there four full days. At first they were very bashful, but soon we made friends. All the people gathered together several times to hear my message, and they were delighted with our singing, and wished to learn our hymns. We spent our evenings very pleasantly in teaching the words and practising the tunes. When I left they said they wanted

Nlekai to remain a little longer and teach them. By this time he had succeeded in getting a school, and the children were pleased I was not going to take him away. Of course we wanted him to stay longer, so that the work could be considered *properly* started. He is still there, and three days ago he wrote to say that he was getting on well. He has now a school of forty-one children (boys and girls); a regular service every other evening. Every Sunday evening he goes to another town, four miles away, and holds a service there. He has promised the people to continue this as long as he stays at Mawunze.

"So far we are greatly cheered in this work of our little church, and, although

we have not *finally* settled with the people for Nlekai to remain there permanently as a teacher, yet there is hardly any doubt but that Mawunze will be our sub-station. *Practically* it is so now. It is such a splendid field for Christian work that we all feel glad that our first attempts in other directions proved futile. This is certainly the Master's doings, and we now pray for further guidance and help to carry on the work so well begun.

"Mbanza Mputu—our other outpost—is making good progress too, and the school is very popular.—Yours very faithfully,

"THOMAS LEWIS.

"A. H. Baynes, Esq."

## Congo Mission.

### SEED SOWING AND HARVEST.

THE following extract from a recent letter from the Rev. Thomas Lewis (of San Salvador) to the Rev. Lawson Forcitt (at present in England) will be read with interest. Mr. Lewis writes:—

"I must tell you about Vita. I am sure you will be pleased to hear how he gets on, for you took great interest in him during his recent trouble.\* He is going to write you himself. I have had several talks with him lately about his soul, and it does me good to hear him speak so decidedly about these matters. He tells me about your giving him an English Bible at Noki, and he found great blessing in reading it in prison at Loanda. I cannot write you all the tale, but you will rejoice to know that that Bible was the means of his conversion. In it he read about the Babylonian captivity, and how it was that through their own sin and rebellion against God the people were taken there. These things made the lad think seriously about his own position. He kept on reading his Bible, and prayed earnestly to God to bring him safely through this trouble, and he there and then gave his heart to Christ. His conduct here since his return confirms all he says, and we are all very pleased with him. Indeed, before he had spoken about his conversion, we were all confident that he was a Christian. We shall baptize him ere long. I can assure you that he is very thankful to you for that Bible, which has been such a blessing to his soul. There are many things to discourage one in this country, and it is good to feel that one has been the means of bringing a soul to God. I am, therefore, anxious that you should know the blessing that has followed your giving a Bible to Vita. It is the same old story; the Bible is still 'The Book,' and we praise God for it."

\* It should be noted that when tried by the Portuguese for the crime with which he was charged, Vita was acquitted.

## Missionary Prayer Union.

BY THE REV. G. WAINWRIGHT, OF BOURNEMOUTH.

**M**Y reasons for writing this article are two. First, our esteemed Secretary, Mr. Baynes, who has watched the working of this Union from the start, has asked me for an account of it; and, secondly, at the meetings of the Southern Baptist Association, held in Bournemouth, I was asked to let each pastor have particulars of the scheme. I could find no better method of doing this than by an article published in the *MISSIONARY HERALD*. To these I may add, as a third reason, that the scheme has already justified itself as a good one; and, if generally adopted throughout our churches, would do much toward raising the permanent income of the Missionary Society to the £100,000 required.

The Prayer Union has been formed in connection with the West Cliff Tabernacle, Bournemouth, since the commencement of this year. For the first quarter we had fifty members; at the close of the second quarter we number fifty-five. The financial result of the first quarter was about £14; the second realised about £13. The amount is smaller because there were ten boxes whose contents have not yet been received. These amounts are *additional* to what the church has given by collections and ordinary subscriptions.

The advantages of this Union are mainly two. First, it secures *daily prayer* for, and therefore daily interest in, missionary work. Secondly, with daily prayer it secures *daily gifts* for this object. To these it may be added that, as the amount promised is only in most cases  $\frac{1}{2}$ d. per day, it secures subscribers from a class of persons in our churches who could not give an annual subscription of half-a-guinea, but whose annual gift by this means will be 15s. at the least. Not a few, however, promise a penny, and some even more than that as their daily gift; and most of those who promise a halfpenny find at the end of the quarter that they have considerably exceeded that average.

The working of the Union is simple. Each member is supplied with a box and a card of membership. On one side of the card is an illuminated diagram, which presents at a glance a view of the population of the world and the relative number of adherents of every form of religion, and the millions of unevangelised heathen. The following is a copy of the other side. Some parts of it refer, of course, to Bournemouth alone; but it may be better to publish the whole:—

### WEST CLIFF TABERNACLE.

#### MISSIONARY PRAYER UNION.

#### Member's Card.—No....

Name.....

Date.....

#### AGREEMENT.

“Recognising that I am called to fellowship with Christ in the work of making known His Gospel to all the world, I will endeavour, unless hindered by some excuse which He can accept as valid, to pray daily, and give not less than..... each day for missionary work.”

#### SUGGESTED PLAN FOR DAILY PRAYER.

*Sunday.*—For a deepening interest among all Christians in missionary work, for more spiritual power to rest upon all missionaries, for their preservation in the midst of danger, and for the conversion of the heath

*Monday.*—India and Ceylon. Population over 287,000,000.

*Tuesday.*—China and Japan. Population, 400,000,000.

*Wednesday.*—Africa. Population about 250,000,000.

*Thursday.*—Jamaica and West Indies. Population about 4,000,000.

*Friday.*—Roman Catholics and Jews everywhere.

*Saturday.*—Missionary societies and their committees.

Quarterly meetings in January, April, July, and October.

We have at present only two officers, president and secretary. The secretary keeps a record of the names of the members in a book, ruled to admit each of the four quarterly amounts received, and another column for the year's total. Each name is numbered, and the number transferred to the card of membership. The amounts are either collected or brought in before the quarterly meeting, when the amount received from each member is announced.

I shall be thankful if the scheme is generally adopted, with such alterations as may be necessary in different localities. By combining praying and giving, it recognises that, while the work is God's, a considerable responsibility rests upon us. We can only expect great things from God as we are ready to attempt great things for God. We express our expectation by daily prayer; we make our attempt by daily gifts.

## The Zenana Mission and China.

### A NEW DEPARTURE.

**M**Y DEAR MR. BAYNES,—Will you kindly give me a little space in your HERALD, that I may fulfil a commission entrusted to me by my Committee, and bring before the friends interested in our Mission a new and large sphere of work upon which we are preparing to enter, and so enlist their sympathy and help as speedily as possible?

On a careful consideration of the interesting and important statements, so ably and patiently laid before us by Dr. Glover, Mr. Morris, and yourself, representing the claims of China, we could not fail to be strongly impressed with the vastness of the work which stood waiting to be done; and the earnest appeal which was made to us to enter the open door, and take up the work, seemed to be one which ought to be obeyed.

We therefore decided that, whilst the claims of India should still be too jealously guarded to allow any loss or diminution of attention, the call to enter upon similar work amongst the women of China was an imperative one, and that we would take immediate steps to procure extra funds wherewith to send out lady missionaries to China, and would pledge ourselves to send out two, four, or six ladies as soon as these are supplied.

We, therefore, now must earnestly and confidently appeal to our friends throughout the country, entreating that they will promptly show their approval and full sympathy with our proposed movement, and, "with a perfect heart, will offer willingly unto the Lord." It is for His work, and to bring in His Kingdom, that we plead.—With sincere thanks for all your kindness, on behalf of the Treasurer and Committee,

Believe me to be,

Yours very sincerely,

AMELIA ANGUS, *Hon. Secretary.*



## Itinerant Evangelistic Work Outside Rome.

THE Rev. James Wall sends the following report:—

### “ORVIETO.

“Orvieto is one of the most ancient cities of Italy, situated about sixty miles to the north of Rome. It is visited by most travellers in Central Italy on account of its fine situation, its Etruscan antiquities, and its exquisitely beautiful cathedral, the gem of Italian mediæval architecture. During the Middle Ages this town was torn asunder by the Guelph and Ghibeline factions, which, even now, in certain parts of the city, are not entirely extinguished. Amid this strife of parties the Pope was often expelled from the city, and the Liberals of that time so favoured the Evangelicals, or *Paterini*, as they were named, that these greatly multiplied both in the town and in the country round. The place is interesting to us because it has a population of nearly 50,000 souls, and has shown a decided tendency towards the Gospel. For several years our evangelists have visited that part of Italy, and, while some places have proved indifferent, others, and among them Orvieto, have manifested a desire to know more. The Word of the Lord, scattered broadcast over these Etruscan fields, has often seemed to die in hard or stony ground, while at Orvieto and in several other towns it has found good soil, and has sprung up and borne fruit. Nothing reveals the qualities of the soil like sowing it with seed, and, following this rule, we think that the work done in Orvieto will result in rich harvests of saved souls.

“The following extracts from the diary of one of our evangelists will give an idea of the spiritual state of the people of this city:—

“June 1st.—At 7.30 a.m. I went into the house of some friends to read the Scriptures and pray. Afterwards I stood on the steps of the cathedral, and spoke to many from the country, then walking from street to street. I sold one hundred copies of the ‘Cristiano Romano.’

“Accompanied by a few who were interested in what I had told them about Jesus Christ, I returned to Mr. Wall’s room, where some earnest conversation took place. During the day I was publicly insulted by a priest, but I answered him softly, and towards evening enjoyed a very long conversation with some of the municipal guards, who, though at first quite careless, became very attentive on hearing that ‘he who believeth not shall be condemned.’

“June 2nd.—To-day I have spoken much to the watchmaker, C — C — . I also met two who had given their names so as to receive religious instruction while in Rome; one of them is from Tivoli, the other attended the meetings in Via della Consolazione.

“June 3rd.—I spent the morning going from shop to shop, and leaving copies of the ‘Cristiano Romano,’ which I shall call for if not purchased. In the evening Mr. Wall had an important conversation with the prior of S. Andrea. I was present. After some discussion, the priest was confounded, not knowing how to remain nor how to beat a retreat. From to-night there will be open war in Orvieto.

“June 4th.—After prayear at 6 a.m., I began to visit the people, and sold eighty-six copies of the ‘Cristiano Romano.’ Some are anxious, and would no doubt come forward were it

not for their fear of the priests. Mr. Wall returned to Rome, and his loss is felt not only by myself, but many who have spoken to him.

"June 5th.—There is a great change in the attitude of the people towards me. Many are cold in their manner, some who were friendly will not even recognise, a larger proportion refuse to buy the 'Cristiano Romano.'

"June 6th.—I left Orvieto for Viterbo. While waiting an hour at the station of Atugliano, I distributed tracts and sold nine copies of the 'Cristiano Romano.' A person coming from Orvieto was anxious to obtain a copy of the New Testament. I had an opportunity of speaking for the Saviour to several in this village. In the train I noticed a gentleman who was in great grief. He inquired if anyone present had known his son, a young fellow who had just committed suicide in Viterbo. He was almost beside himself with sorrow, and on speaking to him I feared he might do himself some harm. Under the influence of the Gospel and the music of God's love, however, he became perfectly calm, so calm that I was reminded of the Saviour when He stilled the tempest with the words, 'Peace, be still.'

#### "VITERBO.

"June 7th.—After praying for a special blessing, I set to work preparing Gospels, tracts, and a good many copies of the 'Cristiano Romano.' Working all day, I have distributed 1,000 tracts, and 100 Gospels. I have also sold 250 copies of the 'Cristiano Romano.'

"A woman asked me if I had a copy of the 'Shed Blood,' meaning a Roman Catholic book of devotion. I answered, 'Here is the true history of the Blood that was shed for us,' and offered her a Gospel. I also read a few verses, and told her why the Saviour shed His Blood for her, and how by believing in Him alone she could be saved. She then seemed willing to buy it at any price, and manifested the greatest surprise on hearing that it was a gift. Running, to call her friends she returned with some other women, who listened very attentively, and all bought copies of the 'Cristiano Romano.'

"In one of the shops which I entered a priest insulted me, but the young men present immediately protested by purchasing the paper, and one of them, taking a few tracts from my hand, distributed them among his companions in the presence of the priest.

"J. WALL.

"To A. H. Baynes, Esq."

## Good Tidings from Wathen Station.

**T**HE Rev. Geo. Cameron, of Wathen (Ngombe) Station, writes under date of May 1st:—

"DEAR MR. BAYNES,—There are two items of news concerning our work that I think will be of interest to you. One is the establishment of a second sub-station, and the other the starting of a Sunday-school here.

"A SECOND SUB-STATION.

"In one of the last letters of the late

Mr. Percy Comber that appeared in the *MISSIONARY HERALD*, he told of a town named Tungwa, about twelve miles distant, where the people were very friendly, and where one man, named Menayaku, had built a house for the use of the missionary when visiting the town. After Mr. Comber's death, the church resolved that the work there

should not be allowed to drop, and appointed one of their number, named Nkaku, as teacher-evangelist in the town and district. After this resolution was made, my wife and I went to inform the people of the scheme, and, no difficulty being raised, Mr. Davies went a few days later, with Nkaku, intending to stay a little while to help the young teacher to get a good start. Unfortunately, Mr. Davies had to return to the station before Nkaku had time to settle down, so, a little later, I paid another visit to the town, and was glad to find everything going on very well. Twenty-two scholars, including several young men, were attending school more or less regularly, and on the two days at least that I helped to teach, were showing a fair amount of interest. It is chiefly owing to Menayaku's influence that an opening has been made with so little trouble, as the other chiefs were afraid to commit themselves too much. Both Mr. Davies and I tried to get them together to get their formal consent, but they preferred to let the responsibility rest with Menayaku, at the same time showing their goodwill by sending their children to school.

"During my stay a programme of each week's work was arranged with Nkaku. Sunday will be occupied with services in Tungwa. Then, on each of the following five days, a visit will be made in the morning to one of the neighbouring villages, each village having its own day of the week, so that the Gospel may be preached regularly, and the people know when to expect the preacher. Two hours in the afternoon of each day are devoted to school, which is held in one end of the house that was built for Mr. Comber, the other end being occupied by Nkaku.

"A day or two ago, a letter came from Nkaku, in which he tells of good numbers listening to his message, and

speaks hopefully of the progress of his scholars, mentioning that some were so far advanced that he had to divide them into two classes. In one town only his visits were not well received, the people refusing to listen; so, after two visits, he chose another town to go to instead.

*"It is worthy of notice that Nkaku's salary is less than what he received as a workman. The salary is paid entirely out of the church funds, which are made up of the monthly subscriptions of members and missionaries.*

#### "SUNDAY-SCHOOL WORK.

"Now, about the Sunday-school. The Sunday services on the station used to be a meeting at nine o'clock in the morning, conducted by Mrs Bentley, and a prayer-meeting at four in the afternoon. The missionaries were usually visiting the neighbouring towns, so it was not possible to have much supervision over the children during the somewhat long interval between these services. It was thought that a school with native Christian teachers would provide profitable occupation for the children, and be helpful in training the teachers as well. So, two months ago, the idea was suggested to the church members, and they at once took it up, and have carried it on so far with great heartiness. There are two female and four male Congo teachers, being nearly all our local church members, besides Mrs. Cameron and myself. School is conducted as in England—singing and prayer, then the classes, afterwards summing up by the superintendent, then singing and prayer again. None of the native teachers can read the 'helps' so freely supplied in nearly all the religious papers, so a preparation class is much more necessary than at home, and one is held on Saturday

evenings, when the next day's lesson is explained.

"We have been cheered lately by evidences of deep and earnest interest on the part of some of the young people, and trust that more will follow.

"We are hopeful that, helped by

your prayers, the two efforts just described will have God's blessing, and result in glory to Him and good to men.

"Yours affectionately,

"GEORGE CAMERON.

"A. H. Baynes, Esq."

## An Appeal for China Schools--All can Help.

**T**HE Rev. S. Couling, of Tsing Chu Fu, Shantung, sends the following appeal. We hope many of our readers will respond:—

"DEAR MR. BAYNES,—Readers of the HERALD are accustomed to appeals for harmoniums, cameras, and homœopathic medicine chests. I should like to make a request of quite an unusual character for some things which would, however, be of the greatest use in my special work.

"The Chinese schoolboy is not behind the English schoolboy in natural intelligence, but he is in a very different position for acquiring knowledge. The English lad has knowledge pouring in at every entrance, perhaps more when he is out of school than when he is at his books. The miracles of science are round him everywhere. He has travelled by train, he has seen mill machinery, he knows what the telegraph wire is for; the long results of time are the commonplaces of his daily life, and what he eats and wears and handles bring him in touch with every part of the globe. He has seen great buildings, has been to the Zoo, sees fine horses and the best agriculture.

"How different the position of the sharpest boy in North China! What their forefathers had in the days before Christ, that, and very little more, the present generation also enjoys. When the books are put aside and I talk with my boys of all there is in the world of fair, of beautiful, of strange, they declare they feel 'like frogs in a well.'

Of the scientific triumphs of the age they see nothing; the ten thousand inventions which make England prosperous and enlightened never come near them; Nature itself is stingy to them, and only the poorest specimens of the animal kingdom are ever seen by them. They would not recognise the lion if they met it, but firmly believe in the existence of the dragon. Nature, Art, and Science bar most of their thousand gates against the Chinese lad, and leave him in the midst of God's wonderful world to feed on books, books, books.

"In one respect this is the teacher's paradise. It can be easily understood how, in the newly-quickenened mind of a Christian schoolboy, the sight of a strange shell, or of the inside of a watch, or of a beautifully-minted coin, or of a stuffed little foreign animal or bird, or of a photograph of foreign buildings will cause the beautiful wonder to arise—a wonder, and a thirst to imitate, to invent, to attain.

"Now, my dear Mr. Baynes, while it goes without saying that my first aim and hope are that each of my schoolboys should be a sincere Christian, and my second that he should be educated to fill his post in life with credit to the church and with benefit to his fellowmen, may I not hope that some readers will like to help in this further work of

stimulating the young mind, and of providing such pure and legitimate pleasures for those who are so poor in enjoyments?

"If I am asked what I would like, then I am in a difficulty. If any reader can think of anything which the Chinese already possess, or which, being new to the Chinese, would be altogether unedifying and uninteresting, these things I do not want; but anything else, if portable, I should be glad to receive. I would receive anything from a second-hand bicycle to a second-hand tiger (not a live one), and could give good account of the use of anything I got. Anything that creates inquiry, that rouses or satisfies curiosity, that produces wonder or admiration, or stimulates to imitation; if it can be made an object-lesson to intelligent eager boys who live 'like frogs in a well,' far from every advantage of Western civilisation, will be a useful offering. If I must mention a few things (as specimens only and not as a list, for the HERALD would not contain it), say the following:—

"A model of a ship.

"Models of mechanical inventions—of a printing-press for example.

"Models of buildings, especially of famous buildings. Thus, a cork model of St. Paul's or of Milan Cathedral teaches history and geography, giving an individuality to the city, which henceforth is not a mere name on a map, and it creates admiration—a two-storied house even being rare in our

district—and it teaches what the Church is and can do in Christian lands, and what it will yet be equal to in China.

"Specimens of manufactured goods, as of cotton in its various stages.

"Fine glass-work.

"Tools; agricultural implements.

"Natural history specimens.

"Minerals.

"Small specimens of marbles and woods.

"Pictures, especially coloured, of cities, buildings, animals, &c.

"No Chinese boy of ours ever saw an oil-painting or a statue, nor can understand how a nation excelled in art; hideous mud idols are the only objects we can point to as we try to make them understand the part Greece took in God's development of the world. But I suppose there are very few indeed who would be ready to show to Chinese boys what art really is, by sending a cheap reproduction of some bust or draped figure.

"I hope that many will respond to this appeal; they may be sure that though it is not directly helping in the main work of the school, which is the spiritual and moral culture of the boys, yet it is helping to enlighten gross darkness, and to bring joy and interest to those whose lives are very colourless and dull.—I am, dear Mr. Baynes, yours sincerely,

"SAMUEL COULING.

"A. H. Baynes, Esq."

## Recent Intelligence.

**New Missionary for the Congo.**—At the meeting of the Mission Committee on the 28th ultimo, Mr. George R. Pople, of Brondesbury and Bristol College, was accepted for Congo Mission service.

**Arrival of Missionaries in England.**—We are thankful to report the safe arrival of the Rev. H. White from Bopoto, and Mr. S. M. Field from Bolobo, Upper Congo River. Mr. Field has since left England for the United States, where his wife and children reside, and where he will spend his furlough.

## Acknowledgments.

THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts:—A concertina from the Sunday Scholars, Newark-on-Trent, per Mr. E. B. Shepherd, for the Rev. T. W. Norledge, India; a parcel of clothing from Mrs. Watkins, Nailsworth, for Mrs. W. H. Bentley, Wathen, Congo; a parcel of books from Devonport for the Rev. H. C. Graham, Congo; a parcel from Reading for the Rev. Philip Davies, B.A., Wathen, Congo; a roll of lesson pictures from Woodberry Down School, per Mr. C. Churchill, for the Rev. J. A. Clark, Upper Congo; a parcel of magazines from Mrs. Johnstone, Southport, for the Congo Mission; a parcel of cards from Miss King, Selsey, for Mrs. Drake, China; a microscope from Mr. W. Harrison, Blackheath, and a cloth and linen tester from Mr. W. Ling, Woodbridge, for the Rev. J. S. Whitewright, China; boxes of toys, garments, haberdashery, and school materials from the Young People's Working Party, George Street Chapel, Plymouth, per Mr. W. Hawkes, for Mrs. Day, Agra, Miss Mabel Fox, Delhi, India, and the Rev. A. G. Shorrocks, Shensi, China; a box of dolls, clothing, &c., from the Dorcas Society, Noddfa Welsh Baptist Church, Treorchy, per the Rev. W. Morris, for Rev. G. W. Bevan, Bengal; a box of magic-lantern slides from Miss Jones, Cardiff; a parcel of toilet mats, from "Cisfran," Cowbridge, for the Mission.

### The Lord Loveth a Cheerful Giver.

THE grateful thanks of the Committee are given to—"A Member of Miss Grigg's Bible-class," Honor Oak, for a silver chain and locket for the Congo Mission. "Anon.," for three silver trinkets, who prays earnestly "that God would stir up more hearts to sympathise with our brave Christian sisters who go out to India on their noble cause." "M. P., Addestone," for a silver pencil case and bracelet for the Congo Mission. "An Old Lover of Missions," Egremont, Liverpool, for trinkets for the Congo Mission. "M. J. D." for two silver bracelets and a piece of needlework. "A Member of the Metropolitan Tabernacle," by the Rev. Arthur T. Pierson, D.D., for several articles of jewellery. "B. J., Liverpool," for a pair of earrings for the Congo Mission, with £1 for Palestine, and £1 for Centenary. Miss M. Gregory, Charsley, for a gold chain. The Rev. W. V. Phillips, of Hackleton, for a gold chain, and who writes:—"I am glad also to say that, as a result of the grand inspiring meetings we had at Leicester, Nottingham, and Kettering, the spirit of liberality towards this object has been considerably quickened. I, myself, had resolved to double my subscription, and strove to get others to follow my example. I am glad one subscriber has resolved, if the Lord shall prosper her next year, to do so likewise. This same subscriber has handed me a gold chain to be used as a contribution towards the Centenary Fund. She says she has no money to give just now, but willingly gives this, as the Lord has more need of it for His work than she has. I am sure I have been deeply touched, during the recent meetings, at the self-denial shown by many on behalf of this work, and I have constantly brought such instances before the notice of our friends here, in order, if possible, to evoke from them similar responses. I trust in this Centenary year we shall see a much greater exhibition of consecrated giving to this noble enterprise, which

we all have so much at heart, and that, as Dr. Pierson says, 'we shall strengthen the stakes by holy living, for there is nothing after all like holy living.' I am very glad to find in our amount that at least one-half of it is the result of systematic giving in the Sunday-school." The Rev. W. H. Towle, of Willenhall, sending £13 16s., writes:—"A member of my congregation placed this sum in my hands as an offering to the Baptist Missionary Society, and desired me to forward it to headquarters. I am most glad to do so, especially knowing it represents a noble act of self-sacrifice, the money being a small legacy left him by a relative, and promptly devoted to missionary cause." "Cisfran, Cambridge," for set of dinner and washstand mats, who writes:—"This is all I can give, I wish it were a larger and better offering; please let it be for the Congo Mission." Stadskanaal, £1, and Groningen, 13s. 4d. Grateful thanks are also given to the following donors for most welcome contributions:—Mr. John Marnham, J.P., for support of Congo Mission, £75; Blue Ribbon, £5; E. S. L., £25; Professor J. Goodman, £10; G. S. T., for Congo, £10; Baroness Solvyns, for Congo, £10; Mr. and Mrs. W. R. Wherry, £10.

## Contributions

To June 30th, 1892.

When contributions are given for any special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N.P.*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL COLLECTIONS.		Pitt, Mr. George		Haward, Mr. C.	
Public Meeting at Exeter Hall	60 4 1	5 0 0	0 10 0	0 10 0	1 0 0
Young People's do.	41 2 0	Potter, Mr. and Mrs.	0 10 6	H. M. D.	2 0 0
Annual Sermon at Bloomsbury Chapel	41 15 4	Pringle, Miss	0 10 0	"Hope"	5 0 0
Young Men's Sermon, City Temple	28 17 1	Rabbeth, Mr. J. E.	2 2 0	Johnson, Mr. W.	
Soirée at Cannon-street Hotel (less expenses)	7 16 2	Robinson, Mr. and Mrs.		Knight and Glasher, Misses, for support of Congo boy under Mr. Clark	2 10 0
	179 14 8	Edward, for India	100 0 0	McCormack, Mr. A., for Congo	0 10 0
ANNUAL SUBSCRIPTIONS.		Do., for China	100 0 0	M. B., for China	2 10 0
A. G. (half-year)	1 0 0	Do., for Congo	160 0 0	Do., for Congo	2 10 0
Archer, Rev. W. D.	1 1 0	Do., for Italy	100 0 0	Meg, for Congo	50 0 0
Barnes, Mr. and Miss Barnes, Mr. Theodore	1 1 0	Rosser, Mrs. Traherbert	1 0 0	Readers of the Christian Do., for Congo	1 2 0
Bennett, Rev. J. L., New Southgate	1 0 0	Sudbury, Miss Lydia, Braintree	2 0 0	Do., for Famine in India	0 5 0
Blackwell, Mr. J. S.	0 10 6	Taylor, Rev. D.	1 0 0	Sale of Jewellery	14 9 1
Dadd, Mrs., and Willie Barber	1 7 0	Tutton, Mr. M. Swansea	1 0 0	Ten	0 10 0
Daniel, Mrs. S.	2 0 0	Viney, Miss E. M.	1 0 0	Thomas, Mr. Alfred, M.P.	50 0 0
Dobson, Mr. J., South Shields	1 0 0	Voelcker, Mrs.	2 2 0	Town, Mr. J. C., for China	9 0 0
Farley, Miss	0 10 0	Do., for Congo	1 1 0	Tucker, Mr. F. E., for G. C. Dutt's Medicine Chest	0 10 0
Farran, Miss S.	1 1 0	Warne, Mr. W. J., Philadelphia	2 0 0	Two Friends (Adelaide), for Congo Mission Educational Work	15 0 0
Fountain, Mr. W., Odham	2 0 0	White, Mrs. S.	1 0 0	Ward, Mr. & Mrs. John, Rickmansworth, for Kottkanawatta Chapel, Ceylon	10 0 0
Freer, Mr. F. A.	5 0 0	White, Mrs. Thos.	50 0 0	Under 10s.	1 6 6
Gale, Misses	2 2 0	Under 10s.	0 7 6	Do., for Mr. Bentley's Translation Work	0 8 3
Gately, Mr. C. H.	10 10 0	Do., for Congo	0 2 6		
Gervis, Miss	0 10 0	DONATIONS.			
Gowing, Mrs.	0 12 0	A Debtor to Christ	15 0 0		
Gregory, Miss M. (half-year)	1 0 0	A. E. R.	5 5 0		
Haworth, Mr. W., for Italian Mission	25 0 0	A Friend, per Rev. J. B. Myers	20 0 0		
Hasman, Miss C.	1 0 0	A Friend, Wakefield	1 2 6		
Hill, Mrs.	1 1 0	A Missionary Pupil	1 11 6		
Hill, Mr. and Miss Jones, Mr. W., Southampton	2 7 0	Anon.	0 12 0		
Lewis, Mr. T.	3 3 0	Anon., for Congo	0 10 0		
Lincoln, Mr. H.	1 0 0	Anon., Nottingham	0 10 0		
Massey, Mr. Stephen	5 0 0	A Sinner saved by Grace (box)	0 12 6		
Mayo, Rev. W.	0 10 0	B. E., for Congo	0 10 0		
Marsell, Mrs.	1 1 0	Bentley, Master H. Klockers (box)	0 10 7		
Noble, Miss Christina, for training N.P., India	12 0 0	Cobham, Miss E. S., for Mattet remedies for Congo	5 0 0		
		Craven, Mr. Michael, Farsley	10 0 0		
		C. S. H. P., for Bengali School	1 0 0		
		Fletcher, Miss (moleety box)	1 17 1		
		Friends at Killin	0 10 0		
				LEGACIES.	
				Duncan, The late Mr. Henry, of Edinburgh, per Messrs. Macandrew, Wright, and Murray	800 0 0
				Radbourne, The late Mrs. Mary, of Rushden, per Messrs. Simpson and Mason	45 0 0

LONDON AND MIDDLESEX.		
Abbey-road	19	10 9
Acton	7	10 2
Do., Sunday-school	0	13 6
Alperton	11	9 1
Arthur Street, Caumberwell-gate	23	6 1
Do., Sunday-school	8	0 6
Do., Y.M.B.C.	0	15 0
Arthur-street, King's Cross, Sunday-school	3	0 0
Battersea Park Sunday-school	0	12 6
Bermondsey, Drummond-road	4	11 6
Do., Haddon Hall, for <i>Mr. Wall's work in Rome</i>	3	0 0
Bloomsbury	34	3 2
Do., Sunday-school, for support of " <i>Titular</i> " under <i>Mrs. Bentley, Congo</i>	7	0 7
Do., Y.M.B.C., for <i>Bengali School</i>	10	0 0
Brixton, Cornwall-road	1	8 0
Do., Kenyon Ch.	8	13 10
Do., Wynne-road	5	0 0
Do., do., Sunday-sch., for <i>G. C. Dutt's Medicine Chest</i>	0	10 0
Brixton-hill	20	0 0
Brockley-road	38	13 2
Brompton, Onslow Sunday-school, for <i>G. C. Dutt's Medicine Chest</i>	10	5 0
Brondesbury	11	15 4
Bunhill Adult School, for <i>Congo</i>	3	10 0
Camberwell, Cottage-green	5	1 0
Do., Denmark-place	23	1 0
Do., Mansion House Chapel	0	12 6
Camden-road Sunday-school, for <i>G. C. Dutt's Medicine Chest</i>	1	5 0
Child's Hill, for <i>Congo</i>	1	7 0
Clepton, Downs Chapel	40	7 8
Do., for <i>W &amp; O</i>	18	4 4
Clapham, Grafton-sq.	4	11 10
Commercial-road	36	7 3
Do., for <i>W &amp; O</i>	2	2 0
Dalston Junction	11	6 0
Deptford, Octavius-st.	11	12 5
Ealing, Haven-green	7	8 3
Do., Sunday-school	7	15 8
Ealing Dean	7	0 0
East London Tabernacle	25	0 0
Enfield Highway	3	17 6
Ferne Park	25	0 0
Forest Gate, amount collected by <i>Mrs. J. Johnston</i>	1	12 0
Forest Gate, Woodgrange	8	3 6
Do., do., Sunday-sch., for <i>Mansend's School</i>	0	11 0
Do., do., for <i>Bengali School</i>	4	18 9
Fulham, Dawes-road Sunday-school	5	2 1
Goswell-road, Zion	1	13 0
Gunnersbury	3	10 6
Hammersmith, Avenue-road (molety)	4	0 0
Do., West End	5	14 6
Hampstead, Heath-st.	20	0 0
Harlesden	3	10 0
Hackney, Ann's-place Sunday-school, for <i>G. C. Dutt's Medicine Chest</i>	0	2 0

Harlington	11	10 4
Do., for <i>W &amp; O</i>	1	10 0
Harrow, Sunday-school, for <i>N.P. Proshanno, India</i>	2	17 0
Highbury-hill	10	9 2
Higgate, Southwood-lane	4	0 0
Higgate-road	9	5 7
Hornsey	13	5 6
Hornsey Rise Sunday-school	0	4 0
Islington, Cross-street	7	16 7
Do., Salter's Hall	4	4 6
Do., do., Sunday-sch., for <i>Central School, Backergunge</i>	5	0 0
Do., do., for <i>Congo</i>	1	0 0
James-street, St. Luke's	7	12 7
John-street, Bedford-row	5	17 6
John-street, Edgware-road, Trinity Ch.	7	19 5
Do., for <i>W &amp; O</i>	1	13 6
Kilburn Park	0	17 0
Maze Pond	6	18 0
Metropolitan Tabernacle	220	9 0
Do., Sunday-school, for <i>Mr. Week's work, Congo</i>	6	5 0
New Southgate	5	10 8
Peckham, Rye-lane	20	18 6
Peckham Park Road Sunday-school, for <i>E. C. Ghose, Khowlonea</i>	6	0 0
Do., for <i>John Paul, Agra</i>	6	0 0
Poplar, Cotton-street	3	11 9
Putney, Union Chapel (molety)	9	9 3
Do., Werter-road	4	10 0
Regent-street, Lambeth, Sunday-school, for <i>G. C. Dutt's Medicine Chest</i>	0	5 0
Regent's Park	40	0 0
Shepherd's Bush Tabernacle	3	18 0
Shoreditch Tabernacle	11	8 0
South London Tabernacle Sunday-school	1	16 0
Spencer-place Sunday-school	7	12 10
Stockwell	8	14 5
Do., Sunday-school, for <i>G. C. Dutt's Medicine Chest</i>	0	5 0
Stoke Newington, Devonshire-square	16	12 6
Stratford, Major-road Sunday-school	0	19 8
Stratford-grove Sunday-school	4	19 8
Teddington	20	17 6
Tottenham	3	16 4
Upper Holloway	16	18 10
Do., Sunday-school	10	7 9
Upton Chapel	1	10 0
Do., Christian Band	0	4 1
Vernon-square Chapel	5	11 5
Do., Sunday-school, for <i>G. C. Dutt's Medicine Chest</i>	0	5 0
Walthamstow, Woodstreet (molety)	2	10 8
Walworth, East-street	3	0 4
Do., do., Sunday-sch.	14	14 10
Do., Ebenezer Sunday-school	4	6 4
Walworth-road	15	3 2
Do., for <i>China</i>	1	0 0

Do., Sunday-school	5	10 10
Do., do., for <i>N.P.</i>	1	7 3
Do., do., for <i>Natives Schools, Serampore</i>	4	10 0
Waudsworth, Bennerley Hall Sunday-sch., for <i>Indian Schools</i>	4	12 0
Do., East Hill	9	0 0
Do., do., Sunday-sch.	4	19 10
Waudsworth Common, Northcote-road	5	10 0
Westbourne-grove	11	15 7
Westbourne-park	26	0 0
West Green	3	17 10
Westminster, Romney-street	2	5 0
Willesden Green	1	17 8
Wood Green	10	0 0
Do., Sunday-school, for <i>N.P.</i>	2	10 0
Do., do., for <i>Bengali School</i>	2	0 0
Do., do., for <i>two Congo boys</i>	2	12 5

BERKSHIRE.		
Reading, Carey Church	8	16 10
Do., King's-road	22	8 8
Do., Wycliffe Chapel	18	6 1
Sandhurst	9	8 6

BUCKINGHAMSHIRE.		
High Wycombe, Union Chapel Sunday-school	6	10 0
Princes Risboro'	14	12 11
Wendover	4	8 8

CAMBRIDGESHIRE.		
Cambridge, for <i>Roman Mission</i>	27	2 6
Caxton	0	1 0
Gamlingay	9	9 0
Old Chesterton, Sunday-school	1	13 6
Waterbeach	5	5 0
Wisbech, Ely-place	1	4 4

CHESHIRE.		
Audlem	2	3 9
Chester, Grosvenor-park	9	0 0
Haslington	5	9 6
Do., for <i>W &amp; O</i>	0	11 0
Macclesfield	5	11 4
Do., for <i>W &amp; O</i>	0	10 0
Nantwich	6	17 0

CORNWALL.		
Falmouth	3	10 4
St. Austell, for <i>W &amp; O</i>	0	10 0
Truro, Sunday-school	3	4 8

DERBYSHIRE.		
Earl Shilton	1	14 8

DEVONSHIRE.		
Bideford	12	19 8
Do., for <i>W &amp; O</i>	0	10 6
Do., for <i>Evangelist in China</i>	10	0 0
Comb Martin	0	4 8
Do., for <i>W &amp; O</i>	0	10 6
Cullompton, for <i>W &amp; O</i>	0	10 0
Hatherleigh	0	2 1
Paignton	0	10 0



Plymouth, George-st.	28	4	5
Do., for Mr. Shorrocks's School, China	7	0	0
Do., for Congo	0	5	10

**DORSETSHIRE.**

Pydletrenthide, for N P	0	8	6
Weymouth	5	0	0
Do., Sunday-school	2	10	0

**DURHAM.**

South Shields, Westoc-road	4	5	3
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**ESSEX.**

Barking, Sunday-school	4	7	0
Great Sampford	0	10	6
Halstead	18	10	0
Ifford, High-street	4	10	6
Langley	1	12	0
Leyton, Vicarage-road	9	9	6
Leytonstone, Cann Hail-road	6	0	0
Do., Sunday-sch.	0	19	0
Romford	12	7	9
Southend, Tabernacle Sunday-school	5	0	0
Upton Cross, Sunday-school	0	10	2
Waltham Abbey	11	5	11
Do., for W & O	1	0	0

**GLOUCESTERSHIRE.**

Blockley	6	14	7
Coleford	2	5	6
Kingstanley, for N P	0	2	0
Uley	0	5	0
Woodford	0	12	0

**HAMPSHIRE.**

Ashley	1	7	8
Do., for N P	2	13	9
Emsworth, Sun.-sch.	1	10	0
Southampton, Portland Chapel	13	18	4

**HERTFORDSHIRE.**

Bovingdon	1	10	3
Do., for W & O	0	4	6
Roxmoor	0	2	6
Hemel Hempsted, Oxford Club Bible-class	3	0	0
Rickmansworth	14	1	4
Sarratt	1	16	6
St. Albans, Tabernacle, for N P	2	2	0

**KENT.**

Ashford	2	15	2
Beckenham, Elm-road	8	13	2
Bexley Heath, Trinity Sunday-school	4	12	10
Catford Hill	7	2	0
Chatham, Zion Ch.	35	6	8
Crayford	3	16	3
Forest Hill, Sydenham Chapel	20	1	6
Lea	9	0	7
Do., Bromley-road	4	4	0
Sittingbourne	18	6	9
Tunbridge Wells, for W & O	2	2	0

**LANCASHIRE.**

Accrington, Young Ladies' Association	11	13	0
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Blackpool, Union Sunday-school	1	0	0
Bury	1	0	0
Liverpool, Fabius Ch.	5	0	0
Do., do., Sunday-sch.	7	17	6
Do., do., for N P	0	7	0
Do., Kensington Ch.	13	8	2
Do., do., Sunday-sch.	8	0	4
Do., Old Swan	2	3	6
Do., Richmond Ch.	6	12	10
Manchester, Brighton-grove Sunday-school	2	4	0
Waterfoot, Sunday-sch.	1	9	0

**LEICESTERSHIRE.**

Countesthorpe	3	15	2
Do., for W & O	0	14	0
Croystone, for N P	0	5	0
Leicester, Archdeacon-lane Chapel, Young People's Meeting	2	14	10
Do., Belvoir-street	4	2	7
Do., Harvey-lane	6	1	2
Do., Belgrave-road	1	7	6
Do., Victoria-road	32	9	6
Whitwick	1	4	6
Do., for N P	0	4	0

**LINCOLNSHIRE.**

Bourne	43	11	0
Epworth and Butterwick	1	10	0
Lincoln, Cooper Memorial Chapel (balance)	0	1	5
Do., Monk's-road	1	0	0
Long Sutton	9	18	10
Do., for W & O	0	10	0
Sutton	1	10	10
Do., for W & O	0	5	0
Do., for N P	0	3	8

**NORFOLK.**

Marham	1	2	6
Ormesby	5	12	0
Stalham	13	6	8
Worstead	24	4	4
Yarmouth, Park Chapel	20	0	0

**NORTHAMPTONSHIRE.**

Aldwinckle, Sunday-school	1	1	0
Clipstone	20	19	5
Hackleton, Carey Chapel	11	0	0
Harpole, for W & O	1	0	0
Do., for N P	0	14	9
Moulton and Pitsford	2	14	4
Rines'ead	5	3	0
Rushden	26	6	0
Thrapston	24	5	0
West Haddon	4	0	0
Woodford	0	7	0
Wollaton	5	0	0

**NORTHUMBERLAND.**

Newcastle-on-Tyne, Jesmond	0	10	0
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**NOTTINGHAMSHIRE.**

Lenton, for W & O	0	10	0
New Basford, Chelsea-street	13	3	6
Do., for W & O	0	10	0
Nottingham, Derby-rd. Sunday-school	7	13	3
Retford	6	11	6

**OXFORDSHIRE.**

Burford	7	10	0
Do., for W & O	0	10	0
Caversham, Women's Bible Class for Congo	0	15	9
Do., for China	0	15	9
Do., Sunday-school	1	15	5
Hook Norton	0	9	9
Oxford, Commercial-rd., for Congo	0	5	0

**SOMERSETSHIRE.**

Bristol Auxiliary, per Mr. G. M. Carlisle, Treasurer	1,029	6	0
Do., for W & O	39	4	0
Do., for Congo	17	13	6
Do., for N P	5	0	11
Do., for N P, India	2	2	6
Do., for Mr. Wall's work	1	1	0
Do., for support of Bengal's boy	6	0	0
Do., for Mrs. Lewis's work, San Salvador	6	0	0
Do., for support of Congo boy	2	10	0
Do., for support of Congo boy under Mr. Darby	5	14	1
Do., for "Mamora" at Underhill	5	0	0
Taunton, Abermarle Sunday-school	0	15	1
Twerton-on-Avon	7	9	4
Watchet	1	5	3
Yarcombe	0	6	6

**STAFFORDSHIRE.**

Burslem, Sunday-school	1	17	0
Burton-on-Trent, Salem	22	15	10
Newcastle, London-rd.	1	1	0

**SUFFOLK.**

Bures	2	5	6
Ipswich, Burlington Chapel	0	17	0
Stradbroke	7	3	8
Do., for W & O	1	0	0

**SURREY.**

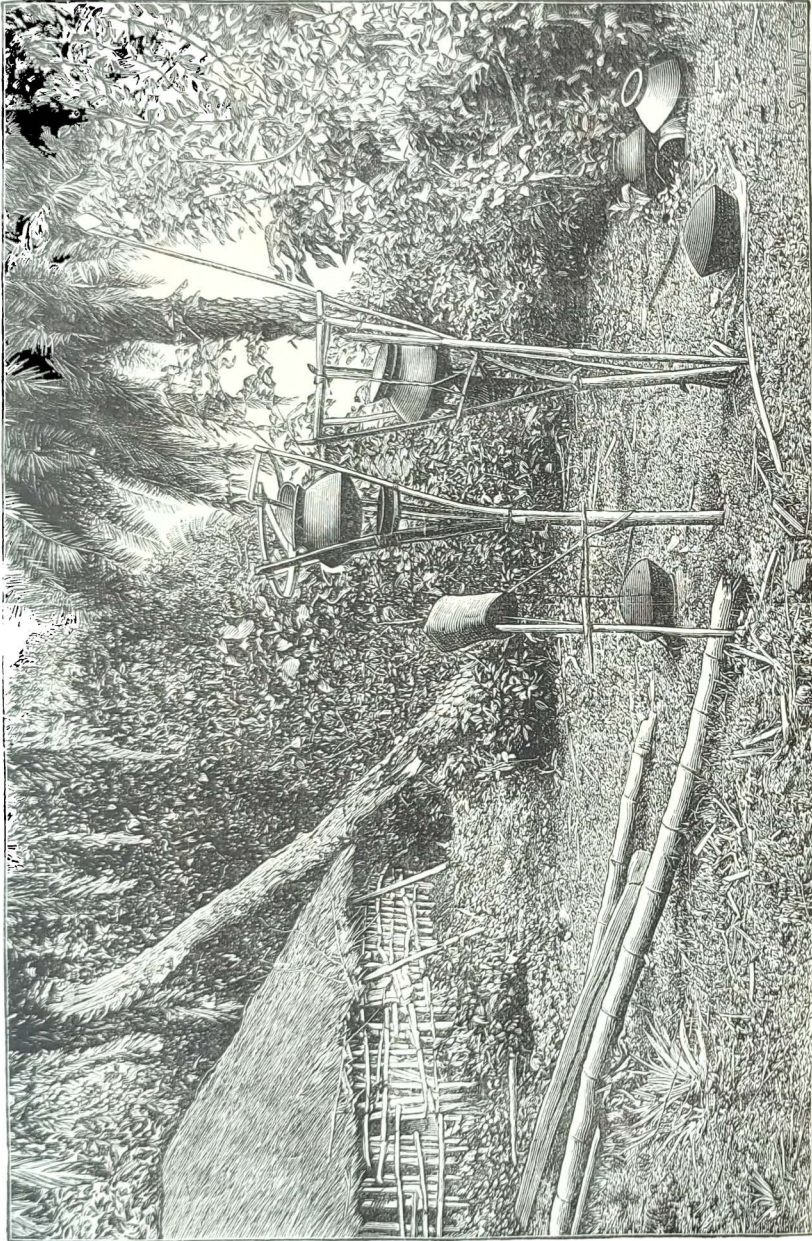
Balham, Ramsden-road	6	1	9
Croydon	14	0	0
Do., Sunday-school, for Congo schools	6	7	2
Dulwich, Lordship-lane	5	15	1
Guildford	2	2	0
Kingston-on-Thames	7	14	0
Mitcham, Sunday-sch., for support of Congo boy	0	6	0
New Malden	10	5	11
Richmond, Duke-street	1	17	11
Do., for W & O	0	12	2
Roehampton, Sunday-school	0	17	3
South Norwood	11	12	3
Do., for W & O	1	10	0
Do., Sunday-school	10	0	0
Surbiton Hill	19	10	0
Sutton	4	12	0
Upper Norwood	8	0	0
Wallington	3	11	8
West Norwood, Chatsworth-road	17	17	9

<b>SUSSEX.</b>		<b>CARDIGANSHIRE.</b>		Clarbeston .....	3 7 5
Shoreham .....	3 10 0	Morlah .....	1 8 8	Glaurhyd .....	0 3 0
Worthing .....	13 3 0	<b>CARMARTHENSHIRE.</b>		<b>RADNORSHIRE.</b>	
Do., for <i>N P</i> .....	0 2 11	Bwlchgwrnt .....	3 1 0	Newbridge-on-Wye .....	5 6 6
Do., Sunday-school ..	2 10 0	Glanamman, Bethesda ..	1 10 3	Presteign, for <i>W &amp; O</i> ..	0 16 0
<b>WARWICKSHIRE.</b>		Llanelly, Zion .....	5 18 2	Rock, Penybont .....	1 3 6
Birmingham, per Mr. T.		Do., for <i>N P</i> .....	2 0 10	<b>SCOTLAND.</b>	
Adams .....	36 16 8	Llangenobcb, Salem ..	8 2 5	Arbroath, Sunday-sch.	1 0 0
Henley-in-Arden .....	0 15 1	Maescanner .....	4 2 5	Campbeltown, for <i>Mr. Cameron's work,</i>	
<b>WILTSHIRE.</b>		Forthyrhyd, Bethlehem	1 19 3	<i>Congo</i> .....	5 0 0
Bradford-on-Avon .....	7 16 2	Do., for <i>N P</i> .....	2 7 1	Dundee, Long Wynd, Sunday-school, for <i>N P</i> .....	2 3 0
Bromham .....	1 0 6	<b>GLAMORGANSHIRE.</b>		Edinburgh, Bristol-place .....	58 3 0
Do., for <i>N P</i> .....	0 5 6	Aberdare, Cwmbran,		Glasgow, Adelaide-place .....	22 4 11
Corsham .....	16 11 11	Bethany .....	14 12 11	Do., Bridgeton .....	3 13 3
Trowbridge, Bethesda	3 5 0	Do., Liwydcoed, Soar	3 16 0	Do., Cambridge-street	0 17 6
Do., for <i>W &amp; O</i> .....	1 1 0	Abergwydf, Caersalem	1 11 0	Do., do., for <i>N P</i> .....	0 9 0
Do., for <i>N P</i> .....	0 19 9	Berthlywd, for <i>N P</i> ..	2 5 9	Do., Frederick-street	0 18 5
<b>WORCESTERSHIRE.</b>		Canton, Llandaff-road..	1 12 0	Do., for <i>support of Congo boy, Loleko</i>	2 10 0
Stourport, for <i>W &amp; O</i>	1 0 0	Cardiff, Barry Dock,		Do., do., for <i>N P</i> ..	3 8 9
Worcester .....	3 0 0	Salem, for <i>N P</i> .....	2 5 10	Do., Gallowgate, Y.M.C.A. .....	0 10 6
<b>YORKSHIRE.</b>		Do., Riverside Mission, for <i>Congo</i> ..	2 0 0	Do., John-street .....	6 0 0
Bradford, Slon Chapel	0 11 0	Do., Woodville-road..	15 9 5	Kirkcaldy .....	2 10 0
Dewsbury .....	54 15 7	Do., for <i>W &amp; O</i> .....	0 17 10	Lochee .....	2 3 0
Farsley and District United Communon Service, for <i>W &amp; O</i> ..	3 15 0	Cefn Cribbwr, Nebo ..	1 2 3	Lower Largo .....	4 10 0
Hallfax, North-parade Ladies' Auxiliary, for <i>Miss Leigh, (Miss)</i> ..	5 0 0	Coedpenmaen .....	1 13 0	Rothsay .....	3 19 8
Harrogate, Sun.-sch., for <i>Congo</i> .....	9 10 2	Dowlais, Caersalem ..	1 4 9	Tobermory .....	0 14 0
Heptonstall Slack ..	22 6 9	Fochriw .....	1 17 0	<b>IRELAND.</b>	
Huddersfield, New North-road .....	3 10 0	Lisvane .....	0 16 2	Banbridge .....	0 5 0
Leeds, North-street..	37 4 11	Do., for <i>N P</i> .....	2 19 5	Belfast, Great Victoria-street .....	2 10 0
Lindley Oakes Chapel	3 12 11	Llansamlet, Adulam ..	4 5 0	Waterford .....	2 10 0
Masham .....	0 6 0	Merthyr Tydvil, Zion..	0 12 0	<b>FOREIGN.</b>	
Middleborough, Welch Chapel .....	0 16 0	Merthyr Vale, Zion ..	1 11 0	<b>AUSTRALIA.</b>	
Normanton .....	1 8 6	Morriston, Calvaria ..	3 5 0	Victoria, for <i>India</i> .....	0 10 0
Hawdon College (box)	3 3 0	Do., Tabernacle .....	1 2 0	Do., for <i>China</i> .....	0 10 0
Salandine Nook .....	2 2 4	Penrhilweiber, Jerusalem Sunday-school	3 2 0	Do., for <i>Congo</i> .....	0 10 0
Upper Edge .....	0 13 6	Pontypridd, Carmel ..	7 6 4	Do., for <i>W &amp; O</i> .....	0 10 0
<b>NORTH WALES.</b>		Porth, Salem .....	11 3 10	<b>WEST INDIES.</b>	
<b>CARNARVONSHIRE.</b>		Do., for <i>N P</i> .....	5 15 6	Jamaica, Hastings Sunday-school, for <i>support of Congo boy under Mr. Gordon</i> ..	5 0 0
Portmadoc .....	11 8 5	Do., Tabernacle .....	5 0 9	Trialdad, Port of Spain, St. John's Ch. ....	10 0 0
Talysarn, for <i>N P</i> .....	0 8 3	Swansea, Brynhyfyd..	4 18 8	Do., for <i>Congo</i> .....	10 0 0
<b>DENBIGHSHIRE.</b>		Tongwynlais, Salem ..	1 8 9		
Wrexham .....	1 1 5	Tonyfeln, Caepphillly..	3 5 0		
Do., for <i>N P</i> .....	0 2 6	Trea aw, Bethlehem ..	5 0 0		
<b>SOUTH WALES.</b>		Trefortis, Calvaria, for <i>N P</i> .....	0 16 0		
<b>BRECONSHIRE.</b>		Treherbert, Bethany ..	2 0 6		
Brynmawr, Zion .....	1 3 11	Treork, Horeb .....	1 15 8		
		Ystrad Rhondda, Nebo	4 11 0		
		<b>MONMOUTHSHIRE.</b>			
		Abertillery, Ebenezer Sunday-school .....	3 3 6		
		Abersychan, Noddfa Sunday-school .....	2 3 5		
		Rhymney, Jerusalem ..	1 3 0		
		Twyn Gwyn .....	5 11 1		
		Victoria, Caersalem ..	3 2 9		
		<b>PEMBROKESHIRE.</b>			
		Cemaes, Penuel .....	5 3 9		
		Cliffoyr and Ramoth	4 8 4		

CORRECTION.—The contributions acknowledged in the last HERALD from Manchester, included £10 from Mr. W. S. Churchill for *Congo*, and £40 12s. 6d. from Wilmot Street Sunday-school.

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Farnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.



AN INDIAN KITCHEN.—(From a Photograph.)

[SEPTEMBER 1, 1892.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE YEAR OF THE CENTENARY.

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**T**HE following are some of the arrangements for the Autumnal Meetings to be held in London next month in connection with the Centenary Commemoration:—

**MONDAY EVENING, OCTOBER 3rd,  
A DEVOTIONAL MEETING  
AT THE METROPOLITAN TABERNACLE.**

The Rev. JOHN ALDIS to preside.

The Rev. J. T. BROWN (of Northampton) will deliver a Centenary Address; and the Revs. T. BAREASS (of Peterboro'), D. J. EAST (of Jamaica), J. A. SPURGEON (of the Metropolitan Tabernacle), J. W. STYLES (of London), and Mr. THOMAS OLNEY (of Balham) are expected to take part in the Service.

*Service to commence at Seven o'clock p.m.*

The Committee have secured EXETER HALL, Strand, for next two days, the 4th and 5th.

**On TUESDAY MORNING, the 4th,  
IN EXETER HALL, STRAND,**

**AT ELEVEN O'CLOCK,**

**THE CENTENARY MISSIONARY SERMON**

**WILL BE PREACHED BY**

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

AT HALF-PAST TWO O'CLOCK,  
**AN EVANGELICAL MISSIONARY CENTENARY ALLIANCE  
 THANKSGIVING MEETING,**  
 IN EXETER HALL, STRAND.

*Chairman:* The Rt. Hon. the Earl of HARROWBY, K.G., President of the British and Foreign Bible Society.

*Speakers:* The Rev. Prebendary WIGBAM, M.A., Hon. Sec. Church Missionary Society; the Rev. E. E. JENKINS, D.D., Hon. Sec. Wesleyan Missionary Society; ALBERT SPICER, Esq., M.P., J.P., Treasurer London Missionary Society; the Rev. J. OSWALD DYKES, D.D., Missions of the Presbyterian Church; the Rev. B. LA TROBE, M.A., Secretary of the Missions of the Moravian Church; E. B. UNDERHILL, Esq., LL.D., Hon. Sec. Baptist Missionary Society.

AT SEVEN O'CLOCK IN THE EVENING,  
**A PUBLIC CENTENARY MISSIONARY MEETING.**

*Chairman:* Sir CHARLES U. AITCHESON, K.C.S.I., late Governor of the Punjab.

*Speakers:* India and Ceylon—The Rev. G. H. ROUSE, M.A., LL.B., of Calcutta; China—The Rev. J. J. TURNER, of Tai Yuen Fu, Shansi; Africa—The Rev. WILLIAM FORFEITT, F.R.G.S., of Bopoto, Upper Congo River; West Indies—The Rev. J. G. GREENHOUGH, M.A., recently returned from the West Indies.

ON WEDNESDAY MORNING, the 5th,

AT NINE O'CLOCK,  
**A PUBLIC CENTENARY MISSIONARY BREAKFAST**  
 IN  
 EXETER HALL, STRAND.

*Chairman:* GEORGE WILLIAMS, Esq, J.P., London.

*Speakers:* The Rev. Professor LEGGE, M.A., D.D., Oxford University; the Rev. R. H. LOVELL, M.A., Bromley; the Rev. J. H. SHAKESPEARE, M.A., Norwich; R. V. BARROW, Esq., M.P., J.P., Croydon; and CHARLES TOWNSEND, Esq, M.P., J.P., Bristol.

AT THREE O'CLOCK,  
 IN EXETER HALL, STRAND,  
**A PUBLIC CENTENARY LADIES' MEETING ON BEHALF OF  
 ZENANA AND LADIES' MISSION WORK.**

*Speakers:* The Hon. Miss GERTRUDE KINNAIRD, recently returned from India; Mrs. CAMPAGNAC, formerly of Delhi, N.W.P.; Miss LEIGH, of Cuttack, Orissa, Superintendent of Cuttack Girls' Orphanage; and Miss ANGUS, of the Zenana Baptist Missionary Society.

AT SEVEN O'CLOCK,  
**YOUNG PEOPLE'S CENTENARY MISSIONARY MEETING,**  
 IN EXETER HALL, STRAND.

*Chairman:* WILLIAM RICHARD RICKETT, Esq., Treasurer Baptist  
 Baptist Missionary Society.

*Speakers:* F. FRANK BELSEY, Esq., J.P., of Rochester; India—The Rev. CHARLES JORDAN, of Calcutta; China—The Rev. T. M. MORRIS, of Ipswich, recently returned from China; Africa—Rev. H. WHITE, of Bopoto, Upper Congo River; and the Rev. J. J. FULLER, of Cameroons, West Africa.

NOTE.—Particulars as to tickets and further and final details will be duly advertised in the weekly religious journals.

In addition to the above arrangements, it is proposed, as already announced, that the Sunday preceding these meetings—viz., October 2nd—should be devoted to the advocacy of the claims of the Mission. It is felt to be particularly fitting that this day should be observed as

**A SPECIAL CENTENARY SUNDAY,**

inasmuch as on this very day, October 2nd, 1792, the Society was founded at Kettering. We regret that the pressing demands at this season of the year upon the Mission House resources will not permit us to send deputations; but we confidently rely upon the pastors and officers of the churches and Sunday-schools making such arrangements locally as will secure compliance with this very appropriate proposal. What could be more suitable than that the one hundredth anniversary of the day on which our fathers began their great work should be sacredly consecrated to a review of the progress which has been achieved, and to stimulate larger and nobler effort on behalf of the millions of heathen yet unreached?

If, in consequence of ordinary annual meetings, some of our churches should find it impracticable to unite in this effort on the Centenary Sunday, we trust some other more convenient date will be set apart for special reference and collection on behalf of the Thanksgiving Fund.

**SECOND EDITION OF THE CENTENARY MEMORIAL  
 VOLUME.**

The first issue of this volume being exhausted, copies of the second edition can now be obtained at the Mission House.

*Published price, Two Shillings net; to Subscribers, Eighteenpence.*

Since our last issue we have received the following welcome promises or payments on behalf of the Centenary Fund :—

"Meg" .....	50	0	0	Harris, Mr. Chas. ....	10	0	0
C. W., North Finchley.....	25	0	0	Hooper, Mr. ....	10	0	0
Rees, Mr. D., Llandeloy ...	25	0	0	Soirée and Collections ...	20	5	1
Goodman, Mr. T., Royston	20	0	0	Smaller sums .....	35	16	11
Lang, Mr. David, Glasgow	20	0	0	Leicester and Loughborough (additional)—			
Stevenson, Mr. J. T., New Zealand .....	10	10	0	A Friend, Belvoir-street	25	0	0
Oram, Rev. F. R., Congo ...	10	0	0	Bates, Mr. W. H. ....	25	0	0
S. E. V. ....	10	0	0	Smaller sums .....	7	5	1
Smith, Mr. T. B., Erdington	10	0	0	Laugynider—			
Smaller sums .....	23	17	2	Jones, Mrs. A. and Mr. W.	30	0	0
Islington, Cross-street .....	25	18	0	Jones, Mr. and Mrs., M.P.	30	0	0
Abergavenny—				Jones, Mr. and Mrs. John	10	0	0
Frogmore-street.....	11	0	0	Smaller sums .....	31	9	6
Boxmoor—				Lymington .....	16	6	5
Orchard, Mr. L. ....	10	0	0	Lynn, Stepney Chapel—			
Brecon, Watergate.....	15	0	0	Parsons, Mr. W. B. ....	10	0	0
Derby, Osmaston-road—				Smaller sums .....	21	11	1
Mursell, Rev. Jas. ....	20	0	0	Middleton Cheney.....	31	0	6
Bennett, Mr. T. H. ....	10	0	0	New Tredegar and Pengam	19	0	0
Renwick, Mr. ....	10	0	0	Sheffield, Glossop-road—			
Smaller sums .....	11	0	0	Sissons, Mr. J. W. ....	100	0	0
Edinburgh, Bristo-place—				Briggs, Mr. W. M. ....	50	0	0
Cromar, Mr. Alex. ....	75	0	0	In Memoriam.....	50	0	0
Grant, Rev. W. and Mrs.	50	0	0	Smith, Mr. and Mrs. F. E.	50	0	0
Jackson, Mr. John.....	30	0	0	Drabble, Mr. R. C. H. ...	30	0	0
Cameron, Miss Mary.....	10	0	0	Marsden, Mr. and Mrs. E.	25	0	0
Cochrane, Mr. K., per Mrs. Grant.....	10	0	0	Smith, Mr. and Mrs.			
Mackenzie, Mr. A. ....	10	0	0	Sidney.....	25	0	0
Collection .....	23	5	6	Bailey, Rev. J. and Mrs.	10	0	0
Smaller sums .....	29	3	10	Dixon, Mr. ....	10	0	0
Hitchin—				Rawson, Mr. and Mrs.			
Foster, Mr. M. H. ....	30	0	0	Harvey .....	10	0	0
Bettinson, Mr. and Mrs.				Shaw, Miss .....	10	0	0
Joseph.....	15	0	0	Sissons, Mr. Wm. ....	10	0	0
Parker, Mr. and Mrs. S. G.	10	0	0	Travis, Mr. G. ....	10	0	0
Smaller sums .....	23	7	7	Woof, Mr. T. G. ....	10	0	0
Holland, New Pekela—				Smaller sums .....	24	4	0
Collected by Misses Feisser and Kloeckers .....	11	0	10	Sheffield, Townhead-street—			
Ipswich, Burlington Ch. (additional)—				Barnes, Mr. W. H. ....	50	0	0
Ridley, Mr. A. C. ....	10	10	0	Lee, Mr. and Mrs. J. ....	10	0	0
Smaller sums .....	11	7	6	Smaller sums .....	41	8	6
Kingsbridge—				Watford (additional)—			
Adams, Mr. Jas., junr. ...	10	0	0	Oatley, Mr. and Mrs. F.	25	0	0
Anon. ....	10	0	0	Winslow—			
				Neal, Mr. John .....	25	0	0
				Smaller sums .....	4	0	0
				Wraysbury—			
				Doulton, Mr. and Mrs. J.	10	10	0
				Smaller sums.....	10	10	0
				Smaller sums from various places .....	89	8	0

Total amount of Promises and Receipts to date,

**£86,431 3s. 0d.**

## A Century of Missions.

**T**HE following paper by the Rev. F. Edwards, B.A., of Harlow, was read at the annual meeting of the Essex Union; and, at the request of the secretary of that Association, we cordially insert it in the pages of the *MISSIONARY HERALD*. The writer has for many years taken a deep interest, not only in the work of our Society, but in missions generally:—

The end of the first century of modern Christian missions is close upon us. We are entering on a new century of work and service, and we are entering it with enlarged privileges and with widened responsibilities. As we cross the threshold from the one century of completed labour to the other century of anticipated blessedness, it will be well for us to lay to heart the teachings of the past, that we may be strengthened by its results and inspired by its experiences. Our preparation for our work, and our consecration for its duties, cannot fail to be increased.

It would seem as if the most prominent feature of our Centenary celebration is to be the raising of £100,000. Other elements enter into the official celebration, but they are all subservient to this great pecuniary purpose. I cannot help the conviction that if this is all, or that if this is mainly its result, we shall have prostituted to unworthy ends our opportunities; at any rate, that we shall have failed to secure for them the highest possible good. If we succeed in raising the money—and about that I do not think there is much doubt—in a few years every trace of it will be gone. The new expenditure which is essential, and which must be met by it; the removal of the debt now existing, to which in part it is to be devoted; the meeting of what seems to promise to be a chronic annual deficiency, will exhaust the resources even before the last instalment of them becomes due.

We misunderstand our opportunity if this is the only end we can make our Centenary serve. It may and it ought to minister to an enlarged liberality on the part of us all. If this is all that it does, it will just serve as our annual debts have done in the past—furnish the occasion for a spasmodic and unsatisfactory generosity. To my mind the announcement of our debts has often been most humiliating and saddening. It has come out that we have been behindhand, say, some £5,000. The fact that there is a debt has led to the discovery on the part of many of our friends that they are wealthier than they had supposed, and that the contributions they had given had by no means exhausted or even crippled their resources. It has been no unusual thing for one to find that he could spare another £500, and for many to find that they could part with another £100 each. Collectively and individually the debt has been a curious revelation. We have found out that we have not done all that we could have done. We have done for the removal of a debt what the needs of the world and the claims of our Lord never moved us to do. We are high-souled as to the dishonour of not meeting the liabilities that have been incurred, but we should have kept our contributions if the work had not been done at all, or if the work could have been done at a cheaper rate. Our donations must be raised to a higher level, in which our obligations to our Lord and to the world He has redeemed will be met according to our ability. We ought not to need the stimulus of a debt to prompt us to liberality. It is not fitful and occasional liberality that will secure the evangelisa-



tion of the world. We could well dispense with this £100,000, if all our churches, and all their members, recognising the need, and thankful for the privilege of meeting it, would imitate one whose memorial is to be an abiding one, but whose greatness arose from the fact that her work and her ability ran together.

There is no doubt that the pecuniary aspect of our work is of the utmost, the deepest importance. If we were more spiritual we should not feel that there was anything derogatory in this. There was one of whom we read, that his alms as well as his prayers had come up before God. Our psalmody and our prayers form part of our worship, but the collecting boxes and the subscription lists need not be secular and unspiritual. The love which is shed abroad in the heart finds its response as much in our gifts as in our prayers. It feeds on liberality as well as on devotion.

And, as to this giving, it seems to me that our conception of our duty and our methods of giving all need to be revised. We are being constantly reminded that we have so many churches in our denomination, and that we have so many members in connection with those churches. We are told what the income of our Society is, and what it would be if every member of our churches, and every teacher and scholar in our schools, gave some small sum every week in every year. These calculations are made with the utmost nicety, and are, from time to time, printed in our *Heralds* and reported at our meetings. The one great aim of all these calculations seems to be, not the declaration of the fact that there is a work to be done, and that be its cost little or much it must be done, but to show that it can be done without much trouble and without any great loss to anybody in particular, as if the great recommendation of the great missionary enterprise were its cheapness. And, to encourage this idea of cheapness, we examine every item of expenditure abroad and cut down every possible expense to the lowest point—as if we were resolved that, whilst its cost to us is unfelt, we will give our agents the opportunity of showing their zeal and exercising their self-denial and winning their crown by bearing their cross. It would almost appear as if we did not mind who met the expense provided it did not fall too heavily upon ourselves. It costs those who do our work more sacrifice to live upon what we give them than it costs us to provide those means. I know we need to encourage the poorest amongst us to give, and it is a grand thing to believe, and know, that if we had only poor people in our communion the largest work on earth could still be done. The man is strongest amongst us who is supported by the contributions of the many by whom he is beloved, and not the man who is indebted for his living to the one or two rich people he happens to have in his congregation. In these days of democracy, it is not the power to have their own way, and to do as they like, that people want to be taught, but the power to work. The privilege of carrying on the work of Christ in the world is not the heritage of the rich amongst us, it is the heritage of us all alike, and we may all claim our fair share in its execution.

I know all this, and yet I am convinced that these calculations and this penny-a-week system are open to misapprehension. Somebody, whose resources are almost unbounded, hears that 2s. 6d. a year from everybody will produce a certain sum, gives us the utterly inadequate sum as if that were his proportion, and forgets it was not for his sake, but for the sake of the widow and orphan that

the calculation was made, that they might be encouraged to believe that they were not shut out from the privilege of partaking in the work of the extension of the kingdom of God. The lad was right in his theology, though, perhaps, a little wrong in his history, who, in answer to the question, Who were the Pharisees? replied that they were a sect of the Jews noted for their stinginess, and that one of them one day brought a penny to the Lord Jesus, who took the penny into His hand and turned it round, and looked at it and said, Whose subscription is this? The widow who casts in her all to the Lord's treasury, though it only comes to two mites, need not wrap up the mites in paper, as if she would fain cover their littleness; those mites shine with the light of God's love, and are glorified thereby in the eyes of Him who gave His best and His all when he gave Himself for us. The penny a week of many of us who pride ourselves that we are doing our fair proportion, and that we have no right to deprive others of their privilege in giving by doing all ourselves, will be met by the withering rebuke implied in the question, Whose subscription is this? Its fault is not in itself, but in its giver.

When we have reached the highest ground and found the right principle that ought to secure this result—that the money in the Church's hands shall be adequate to meet all the legitimate expense connected with the Church's work—we shall not need 5s. centenary cards or ingeniously devised £13 2s. 6d. collecting books, or clever calculations as to how far we shall be able to go if all the members of our churches will contribute a penny a week. I maintain that appeals for missionary purposes ought not to be needed, and that when our funds are only forthcoming as the result of debt, there is something radically wrong. Our institutions ought no more to need to ask for funds for their working than our children ought to need to ask us for their food and clothing. All we can legitimately demand or look for is the opportunity of giving, and if that opportunity be but wisely afforded, all that is needed to induce us to embrace it is knowledge—knowledge of the work that is being done, and of the work that yet has to be done before we shall have overtaken the trust committed to us by our Lord. It is ignorance that paralyses our effort, and knowledge is the only power by which our liberality will be brought into active operation. If our churches did but know what has been done, what is being done, what has still to be accomplished, they would rise to the occasion, and there would be no need to plead with those who were already anxious to give. I suppose we shall all be agreed upon this point, and the only possible divergence of feeling and opinion will be as to the means by which this needed knowledge is to be disseminated. I take it that we are preventing the development of missions when all we know about them is derived from our annual meetings, and I take it that we are not much improving matters when we seek to supplement their inspiration by readings from the MISSIONARY HERALD at the monthly prayer-meetings, especially if the reader makes it clear that he is gaining his own information at the same time that he is communicating it to his hearers. There is a more excellent way than this, and, after testing it for nearly a quarter of a century, I venture to speak of it. God knows that we get enough sermons, and I daresay that, whether we preach or listen to them, we should all be glad to have fewer of them. So weary are we who listen that thirty minutes is as much as we can endure, and so exhausted are some of us who preach, that we find it hard work to find fresh and interesting materials for our sermons. It surely would be well if we could find something more interesting

and stimulating without resorting, as some, unfortunately, do, to sensational methods of making the Gospel palatable. Something fresh to us who speak, and something fresh to us who listen, might bring about marvellous results. And we have not far to go to find out what that something should be. The Book of the Acts of the Apostles is the one unfinished book in the Bible. Apostles have been at work in the midst of us, and God has been working with them, and shame on us if we do not rehearse unto the people all that Jesus is continuing to do. If we would but tell out the story of this past century of modern missions, we should kindle enthusiasm where it does not now exist, and revive it where it is decaying. The triumphs of the Cross in this nineteenth century have even surpassed those of the first. On the part of the workmen, we can tell of heroism that has rarely been equalled: their labours in every sphere of service have been abundant; they have not counted their lives dear unto them, but have made them living sacrifices unto the Lord. And as to the converts, why, even apart from Madagascar, we can tell of sacrifices that have been made, and of martyrdoms that have been endured, and of professions that have been witnessed, which make us sometimes think that if where there is no cross there can be no crown, our chance of coronation is but slight. It is these last chapters of the ever-growing Book of the Acts of the Apostles that we have to make ourselves acquainted with, and we must preach them and expound them if missions are to be carried on successfully and triumphantly.

It will not hurt our churches or our ministers to dispense with one sermon a month, and to have in its place a missionary lecture which shall tell the people about the work of God, and make them familiar with the signs and wonders which the ascended Lord is still doing in the world. The man who tries this will find that his theme is practically as exhaustless as the Bible itself. When I began this work, there were not wanting those who said I should soon come to the end of my materials. I remember saying, I will always have three months' stock in hand, and, when you hear me announce as my subject Carey and Ward and Marshman, you may conclude I have come to the end of my tether. Their work I have often spoken of, but, as yet, I have not told the story of their lives. The missionary literature and biography of the last hundred years are extremely rich. Contributions have come from every quarter. From the Moravians downward to the last of the Combers, God has given us men of whom we may well be proud; and I am sure the Apostle Paul will forgive us if we sometimes let our people know that there are other missionary travels and labours beside his. Every year adds to the already large list from which we can draw, and surely one night in the year might well be spared for our own annual report of the work of the Lord during the year. For years I have given one night to the review of the work of the year of our own Society. It will not do to read it or to make extracts. Read sermons are bad enough, but read reports are infinitely worse. We must master these reports ourselves, and we may vary our lectures as much as we like. He is a poor preacher who can preach only one sermon on a good text. We can begin with the money, and tell how it was raised and how we spent it. Or we may describe the work and the workers—the spheres of their labour and what they do in them, and astonish our hearers by telling them the small cost at which it has all been done. Or we may begin with our European missions, and go on till we reach those farther off. There

are a hundred ways of giving the same report. [It took] four evangelists to give us a picture of Jesus Christ, and when we have done our part in telling the story of modern missions, we shall have left more unsaid than we have told.

I am not unmindful of the fact that all this means work, and that the work must fall mainly upon the ministers of our churches. It is, however, for work that we ministers exist, and if we do not do it the reason for our existence is ended. I know it is easier to preach a sermon than it is to give a lecture. It is astonishing how easy we can make sermons and how often. Such lectures, however, as those I have been speaking of, are different matters. They will involve an amount of reading and preparation from which we ought not to shrink. I may, however, remind you that during the last year or two the necessary labour has been much lessened. Cassell's "Conquests of the Cross," Snow's "Missionary Outlines," Partridge's "Missionary Biographies," the Society for the Propagation of Christian Knowledge's books on the non-Christian religions of the world, and other books I need not specify, have brought within reasonable compass materials which those of us who in the past have gone over the same ground have had to collect for ourselves. I know that epitomes of history are not the safest help to the study of history, and mention these books simply to indicate the fact that no one need be deterred by the reading he will have to go through. A more serious objection arises from the expense involved in book buying. It is hard that the men who most value books should find it hardest to get them. If our rich members did but know how they themselves would be benefited by their ministers having good libraries they would see to it that they should be provided with them. I may mention, however, that the books I have referred to are cheap, and many of the larger biographies which could be turned to good account are procurable at low rates from second-hand booksellers. I think, however, that if our Missionary Society were approached, the Committee might do something to remove this difficulty. The cost of a book is as legitimate an expenditure as that of a deputation. I once asked our late treasurer to give his book on the Congo to every one of our ministers on the condition that he would read it and lecture on it to his people, and give them an opportunity of contributing to our funds. I am certain that £1,000 would have been raised without difficulty. I once offered, if the Committee would find the books, to send them out to the brethren, who would use them, and to give the benefit of my experience as to subjects to all who would not be offended at my offering it. A small floating library of this sort would bring untold wealth to our Society. The books would be a treasure to those who read them and to those who had the substance of them given to them. My offer was not accepted. I suppose one must be inside the Committee before one is considered wise enough to make suggestions, or one must forget his modesty and press his views forward at annual meetings to get heard. My time for work of this sort is over, and I therefore feel free to speak upon this subject. We make provision in our colleges for the study of Church history, but we do nothing for the history of modern missions. I well remember one who had gone nearly through his college course, and had been stirred by one of Livingstone's books, who has since done work in Africa which will live, who had never heard of Saker, and knew nothing of his stupendous work at the Cameroons. Give, I would say, at any cost, to our ministers the means of instructing the people, and, as

soon as they are familiar with the work that is going on they will be ambitious of the privilege of partaking in it, and the only appeal that will be needed for the raising of the funds requisite for the carrying on of the work of Christ in the world will be the collecting box at the doors. We shall not need the excitement of annual meetings, but our contributions will be stimulated by our knowledge, and our subscriptions and donations to missions will come to be regarded as parts of our necessary expenditure which must be met and cannot be curtailed.

And it is in this direction that our true Centenary celebration is leading us. It seems to me that the grand characteristic of our mission work has been this, that we were the first to show that we were in touch with the great Evangelical movement which came as a second Reformation into England. The other societies followed in our train, but it would, I think, be untrue to say that our work led to theirs. The true explanation is that their formation resulted from the same causes as ours, only it came later. We felt the inspiration first, and responded to it to the measure of our strength. If we are wise enough to see it, the outpoured blessing from on High which brought us into existence has tinged and baptized our development ever since. It was God's providence and not our wisdom that led to the choice of our first missionary sphere. Carey's longings and feelings would not have taken him to India. It was John Thomas who led to the establishment of our Indian Mission. The providence that took us there has never forsaken us. In addition to the earnest evangelists who in true apostolical succession have laboured in India, we have had a succession of competent linguists who have laid the foundations which are essential to permanent success in the translations they have made of the Word of God into the vernacular. The scholarship that has marked some of our foremost men in India has never surpassed even in our home churches. God has given us men who, as to the gift of tongues, have made us feel that the wonders of Pentecost have not ceased. In our African Mission, the same Divine blessing has been realised. Itself the expression of the gratitude of redeemed and emancipated slaves, the first Mission driven by persecution into new quarters, and the second given up as the result of the restlessness of German colonisation, the forsaken stations and the renounced work have led step by step to the establishment of the Congo Mission, around which there is a halo of consecration and heroism which is as bright as any the Church has ever been privileged to rejoice in. The silent graves, as well as the still living voices, alike are eloquent in telling what the love of Christ can inspire men to attempt and to do. We may and we do weep over our losses, and in our unbelieving and calculating moods may ask the purpose of this waste; but those who have made the sacrifices would call back nothing that they have given, and presently in a regenerated Africa we shall have the convincing proof that the way of the Cross is still the way of light. And the Lord that has led us where we have gone has blessed us in all that we have done. The direct results of our work are such as fill us with adoring gratitude. One has planted and another has watered, and everywhere God has given the increase. The very character of our progress is the highest proof that it will be maintained and augmented. In all lands it has been a growth, and the growth has been maintained, and it has increased. As we have pursued our course we have sometimes wondered whether we have been doing anything at all; but the review of every ten years of work

has furnished us with accumulating evidence that if the ratio of our increase be but maintained, we are within measurable distance of the end. The mountain is becoming a plain before the Lord of hosts.

And as to the indirect results of our missions we can rejoice in them all. In Jamaica evangelisation has been followed by emancipation. In India, some of the excrescences of Hinduism, if they were not its true growth, have disappeared. Our religion, even where it has not been accepted, has touched and advanced civilisation. Education has sprung up and has become general, and will soon be the birthright of every Hindu as it is already of every Englishman. The very women of India have been reached in their seclusion. We have by science and philosophy undermined the foundations of the old faiths, and are preparing a highway over which the Lord Himself will pass in triumph over India.

And in another way we have reaped unexpected results. Affinities between the Indian races and ourselves have been discovered, the science of languages has been stimulated, the history of religions has been studied, the materials for the study of comparative religions have been gathered. It is missions that have made possible the researches and labours of such scholars as Max Müller and Dr. Legg. And by the increase of our knowledge of all the religions of the world we are enabled to approach men, not so much on the side that is sure to awaken their antagonism—for we have found that there are beliefs that are common to us all, and longings to which no human heart is a stranger—and we are able now to declare unto the heathen Him whom they have ignorantly worshipped.

The hand that has guided and blessed us is beckoning us forward, and if we have learnt aright the lesson God has taught us, we shall be sure of this—that no work for God can be done in vain, and that in due season we shall reap if we faint not.

And if, forgetting for the moment all that has been done amongst the heathen through our instrumentality, we think of the effect of our missions amongst our home churches, again we shall have another illustration of one of the great laws of God's Kingdom, that in blessing others we get blessed ourselves. If not to others, yet doubtless to ourselves, our missions have brought incalculable advantages and blessings. It is a memorable fact that the very men who were the originators of the foreign missions established, and for years themselves conducted, a mission in Cornwall. The cry that home has the first claim upon us originates with those who have no care either for home or foreign work. Our home missions are the offspring of our foreign missions. The last century has witnessed a growth of religion at home that would have been deemed impossible when it began. We have shown that we care for men's bodies as well as their souls, for their minds as well as for their spirits, for their earthly homes as well as for their heavenly dwelling places. Life is more worth living to-day than it was a hundred years ago. Everything is not yet perfect, but we are better housed to-day than our fathers were. Nursing, medicine, surgery, have brought relief and alleviation to us that our fathers never dreamt, and there is a Christian element in it that once was absent. Much yet has to be done for middle-class education, but we are a better educated people than our fathers were, and the growth of education is showing no signs of decay. There has been an awakening

on the part of the Church that it has a duty to perform which extends into every department of life. And with all our efforts for social and educational reform, direct evangelical work is more common than ever. And I cannot help noticing that we may find in our mission-fields the true answer to many of the pressing questions that from time to time spring up amongst us. We are discussing at home what the Gospel is that is to be preached—and some, perhaps, are wondering whether, after all, there is any Gospel that can be preached—and the answer that comes home from every mission-field is that the story of God's love and of Christ's redemption is still working wonders, changing men's hearts, and altering men's lives. Perhaps if we told the story oftener and plainer, we should have less need to doubt, and less time to discuss, for here, as everywhere, the Gospel will prove God's power unto salvation to everyone that believes.

I am sure of this—that this work has brought us into closest communion with our Divine Lord. As our work has grown upon us, and we have taken wider views of our responsibilities and our privileges, we have seen the grandeur and the magnitude of the work He came to accomplish in redeeming the world to God as we never saw them before. Our hearts have beaten in harmony with the heart of the Lord Jesus. We have been in touch, in sympathy with Him. The enthusiasm of humanity that moved Him has been realised by us. In forgetting ourselves and living for others, we have come nearest to Him. Our own spiritual life has been quickened by our work. We have never felt so sure of our oneness with our Lord as we have done when, in imitation of His sublime example, we have gone forth to seek and to save that which was lost.

Our retrospect of the past leaves but one feeling uppermost in our minds, and that feeling is one of thankfulness. It has been a century of blessing, and the memory of it leads us forward to the work which claims our attention and tasks our energy, strong in faith and strong in hope. We cannot lag behind, we cannot falter. The Lord is with us, and we follow where He leads. He is leading us to victory, and presently we shall reign with Him.

I close with words that have a deeper meaning now than they had when they formed the conclusion of the fiftieth report of our Society:—"When God by His providence has effected such preparation, may it not be taken, in connection with the promises of His Word, and the all-prevalent intercession of His Son, as an indication of His purpose? We think it may, we believe it must. Temporary and local reverses there are and will be, to awaken to fresh diligence and trust in God, but we believe that the general movement of His cause will still be onward; that, if not at every point, yet at most points of the line, the outposts of this year will be made the trenches of the next, till at length every encampment of hostile spiritual domination shall be broken up, and 'the kingdoms of this world become the kingdoms of our Lord and His Christ, and He shall reign for ever and ever.'"

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**Congo Mission--Sale of Work.**—We have great pleasure in stating that the annual Congo Mission Sale of Work, in connection with Camden Road Church, will be held in the Lecture Hall, Camden Road, on Tuesday, Wednesday, and Thursday, 29th and 30th of November, and 1st of December. Communications to be sent to Mr. W. W. Parkinson, 18, Carleton Road, Tufnell Park, London, N.

## An Indian Kitchen.

(See *Frontispiece*.)

IN order to understand this kitchen you must dismiss from your mind all ideas of a clean room, with its well-scrubbed table and rows of bright plates and polished cooking utensils. Such a cook-room does not exist in India, and, in the case in point, there is no room at all. Of course the wealthy have rooms on purpose, but they are all black and uninviting. The fire-places are merely holes in the floor, and the cooking utensils are a few round earthen pots. You would not be enamoured with the soot-covered walls and roof caused by the absence of proper chimneys. So that even in the kitchens of the wealthy you would feel you were in a strange land, with customs very different from your own. And when you came to examine the cooking-places of the poorer classes you would find a greater contrast. Here the majority of the people cook in a small hut, or in the corner of the verandah, or out in the open air. The only pleasing feature about these cooking-places is that they look clean, being daily smeared with a solution of cow-dung. In all of these cases the fire-place is just a hole in the ground, with a raised rim of clay, on which to receive the cooking vessel. The whole stock of cooking utensils are of the rudest kind, and consists of a few such earthen vessels as you see in the picture, together with an iron ladle and an iron spoon and a tongs. You will thus realise that it does not cost a native much to furnish his kitchen. A shilling would be ample to procure everything absolutely necessary. But you must remember that, although the pots and pans used are few, it is wonderful the savoury dishes the females can prepare. They are far more skilled in this particular than their Western sisters.

This picture represents the cooking vessels of a few coolies. In the early morning they start forth to their work and do not return until near noon, when they prepare their mid-day meal. After resting a couple of hours, they start forth again and continue working till dusk. Now their fires are again lighted, and their rice boiled and curry made. These bamboos in the picture are used to raise the cooking vessels above the reach of insects and dogs. Sometimes you see a great number of pots elevated in this way without a soul near. But if you appear on the scene at mid-day, and especially at nightfall, you would see groups of natives sitting on the ground with fires blazing before them, and these vessels steaming on the fires. To cook thus in the open air involves no discomfort when it is fine; but when it rains, the poor have much difficulty in preparing their food. On all our inland preaching tours our cooking is done



out in the open; but when we travel by river we have a boat for the purpose.

The vessels on the two higher poles are called harrees, and are used for cooking rice and curry. On the other pole is a deep, narrow basket, used for washing the rice in. On the ground are some harrees which have been discarded. One reason why earthen vessels are so extensively used is that on certain occasions, such as festivals, &c., they have to be thrown away and new ones purchased in their stead. Thus, on such occasions, you see heaps of these pots lying on the dust-heap near every house.

Serampore, Bengal.

T. R. EDWARDS.

### Calabar College, Kingston, Jamaica.

FROM the date of the Rev. D. J. East's retirement as President, the work of the College in its three departments was successfully carried on by the Rev. James Balfour, M.A., as Acting President, and his colleague, the Rev. Leonard Tucker, M.A., to the close of the first term on the 30th of June.

Shortly before Mr. East's departure from Jamaica, an interesting gathering of the students was held in the College Library, to take leave of the Rev. John G. Greenhough, M.A., and the Rev. John Bailey, the Deputation of the Baptist Missionary Society to the West Indies. The students had some time previously volunteered to raise £50 as an offering to the Centenary Fund. This meeting afforded a suitable opportunity for placing it in the hands of the Deputation. This was accordingly done by the senior student of both the Theological and Normal School departments, in a brief address by each, expressive of their deep sense of obligation to the Baptist Missionary Society, for its zealous interest and liberal support of the College through all the well-nigh fifty years of its establishment, dating from 1843, when the cost of the erection of its buildings and commencement was provided out of the Jubilee Fund of the preceding year. The young men had not only redeemed their pledge, but had the satisfaction of making a presentation of £52 10s., instead of the £50 promised. To this sum the President added £10, and the Classical Tutor £5, making, with some smaller sums, a total of nearly £70 as the Calabar College offering to the Centenary Fund. The addresses of the students were followed by a few words from the President, the Classical and Normal School Tutors, and the Day-school Master, appreciative of the visit of the Deputation to the College and to the churches of the Jamaica Mission. On this, Mr. Greenhough delivered an address to the young men, full of wise counsels, expressed with great force and fervour. Mr. Bailey followed in a similar strain. And thus a meeting was brought to a close which will be a hallowed memory to both tutors and students for many years to come. On leaving the College Hall, the Deputation made a careful inspection of the premises, and afterwards favoured the tutors with a conference, at which the interests of the Institution, both present and future, were considered; especially the urgency of an early appointment, by the Committee in England, of a suitable successor to the post from which Mr. East was retiring, after forty years' occupation of it.

## English Baptist Mission Hospital, Ching Cheu Fu, Shantung.

“ China, March 21st, 1892.

“ **D**EAR MR. BAYNES,—I am sending you a photograph of two Chinese ladies, showing the style of dress of the wealthy classes. The jacket is made of satin, the skirt of silk, both trimmed with silk embroidery. They wear coloured flowers and gold and silver ornaments in their hair. Their shoes are of embroidered satin, and are about four inches long. The lady who is sitting down was obliged to do so, her feet being so tightly bound that she could not stand still enough to have her portrait taken.

“ We find it very difficult to get amongst these women, but, as a doctor, I have had admittance to many houses, and have seen something of their inner life.

“ Ladies of the official and upper classes only live in entire seclusion; the wives of merchants, well-to-do tradesmen and farmers, leave their homes to visit relatives and friends; while the women of the lower, middle, and poor classes go about with freedom. Young girls of families of high standing are never seen outside their own houses.

“ The home-life of the women varies with their rank. The lady, that is, the wife of a high official, has, to my mind, the hardest life of any. She goes to her mother-in-law's house as a bride (never having seen her intended husband), and, with rare exceptions, does not leave it again. She is allowed according to custom to visit her parents after she has been married three or six days, and now and then she may visit a near relative, but always in a closed sedan-chair, so that she cannot be seen. She never walks on the street, nor goes into a shop, and seldom looks out of her own gateway.

“ Her social position requires her to do nothing, and to show that she is a lady and does no work, she allows her finger-nails to grow to a great length—I have seen some fully two and a half inches long—which effectually prevent her from even using a needle. She cannot read or write, and she has no accomplishments or games. I have wondered sometimes how they pass their dull, monotonous lives. I have been told that they send their serving-women out to see and hear what is going on in the outside world, who return and tell them what news they can get. It is a very poor way of getting information, but post and newspapers, if they existed, would be no use to them; they could not read a letter or paper if they had one.

“ I was once asked to go and see an official's wife, who was ill. She was

extremely pleasant, but I found very little the matter with her from a medical point of view. After talking a while with her, and drinking the



TWO CHINESE LADIES.—(*From a Photograph.*)

social cup of tea, she got brighter and better, and it seemed to me that she had sent for me to listen to her troubles and relieve her loneliness rather

than her bodily ailments. She was a stranger here; her husband had been recently appointed to official work in this city. She told me she had only one little girl living with her, having left her only son, also an official, in the place they came from, about a month's journey away. She looked and spoke as though her greatest need was sympathy and friends, and sent for me because she could do so without comment. I invited her to come and see me, but, instead, she sent for me again in about a fortnight. I went, and took my little girl, who soon made friends with hers, while I talked with the lady. We talked of the Christian doctrine, to which she listened intently, and asked a good many questions. On leaving, I gave her some religious books and a Gospel, which she promised to get read to her. She said she did not come to see me, because she was afraid others would hear of it and laugh at her. This 'laugh' meant more than we understand by the word; it meant to ridicule and criticise her conduct as contrary to custom.

"In many homes, especially where there are two or three wives, their life is anything but peaceful, for there is disagreement and quarrelling, often fighting, so that sometimes they try to put an end to their existence. Not long ago I was asked to go and see a lady who had attempted suicide by swallowing a gold ring. On arriving, I found the women of the household in a state of excitement, with the poor girl (she was only twenty-one years old) in their midst, looking anxious and frightened. She was number two wife, not long married, and ever since she had been there wife number one had treated her very unkindly, and they had quarrelled so much that she tried to kill herself. During the night she broke up a gold ring, and swallowed it piece by piece. They have an idea that to swallow a gold ring means certain death, but in fact it is quite harmless. I soon quieted their fears, telling them she would not die, and gave them a lesson on the wickedness of their ways. Shortly after, I was asked to go again, to see wife number one, who was ill. This time the two wives appeared to be on more friendly terms, the younger one looking quite bright and happy. How sadly different is the life of these ladies from that of those in Christian lands! If only these had the light of the Gospel in their hearts, much of the dreariness of their secluded lives would disappear. We pray and hope that an entrance to these homes will soon be given us, that they may learn of Jesus and His love.

"With kind regards,

"Yours sincerely,

"A. H. Baynes, Esq."

"AGNES RUSSELL WATSON."

## Tidings from India.

**Calcutta.**—Herewith one or two jottings from Calcutta. We have had several inquirers. One has proved a true son of the father of lies: a Mohammedan youth twenty years of age. He said his name was Mahomed Hossein, but it wasn't. He said he was an orphan—yesterday his *father* came for him. He had sought and said he had found salvation in Christ. Alas! the same lips blasphemed the Son of God. We pray that he may yet repent.

A youth came to me six months ago and stayed a while, during which I taught him from day to day. He sought baptism, but at the last moment gave way in fear and returned to his home. The Spirit has given him no rest, and he came to me again last week, prepared to brave everything for Christ. God grant him strength.

Sunday-school work is being energetically pushed. Three with an average attendance of 150 have been going on for some time. A fourth opens to-morrow in a Hindu temple, near Entally. The temple has a tradition. Unless the Brahmin in charge and his family live a holy life they are cut off suddenly. The god brooks no immorality or flagrant sin. 'Tis said several families have already been destroyed. A Sunday-school in a Hindu temple—'tis a sign of the times. "And I, if I be lifted up, will draw all men unto Me."

Last Sunday evening Entally Chapel was fairly filled with a goodly company of English-speaking Indian gentlemen. It was the inauguration of a Sunday evening English lecture that from henceforth we hope to continue. Baboo Kali Churn Banerjee, M.A., B.L., was the lecturer. A splendid lecture he gave. His subject was "The Discipline of a True Seeker." He took as the basis of his remarks the rich young man and the Ethiopian eunuch, two true seekers; one of whom went away from his search sorrowful, because unsuccessful, the other rejoicing because successful.

Herewith a brief outline, very imperfect, as no notes were made at the time. It may be helpful to all of us. As an introduction the Divine promise, "Seek and ye shall find," with the Divine law of Recompense of which it is only another form, was forcibly driven home. Then as to the rich young man. From his request, "What good thing must I do that I may gain eternal life?" it was pointed out (i.) That eternal life is the goal of all true truth-seeking. Compare Christ's saying, "I am the Truth, the Way, and the Life," which was refashioned as expressing "I am the Truth *leading up to the life*." (ii.) The words also point out the hindrances to truth-seeking, common stumbling-blocks of to-day, *e.g.*, "What good thing must I do"—oh, that I, what a large share of truth-seeking it takes! Pride is fatal to success. The individual self must be abased. Truth-seekers who want to go partners with God to gaining eternal life will lose it. God's idea of man and man's idea of himself are widely distinct. God says, "There is none that doeth good, no not one." Another hindrance was pointed out in the young man's desire to *do* something. He came imagining himself perfect. All the commands of God had he kept from his youth upwards, and yet not satisfied. Something more had to be *done*. This expectancy of *earning* eternal life will never gain truth. The unpalatable fact must burn its way into the heart of every truth-seeker, that he is nothing and can do nothing. Christ told him to get rid of his possessions and follow Him. Self-sacrifice is the

test of a truth-seeker. What are you ready to part with for truth—your family, fame, possessions? If not there can be no hope of success. This is an essential part of the discipline of a truth-seeker.

In reference to the Ethiopian eunuch, it was noted that he came to Jerusalem to worship. Truth-seekers who are not devotional will seek in vain. Truth-seeking is an intellectual pastime to most young men. Devotional habits, a devotional frame of mind, is a *sine quâ non* of success. This eunuch was a seeker in truth. He journeys all the way to Jerusalem on his quest; on his way back he is searching the Scriptures. Diligence in the search is needed. Seek—does it mean play at seeking? Be in right-down earnest. The messenger of God arrived, God sent. God never leaves an honest seeker to himself. He sends a teacher. The truth is expounded, the rich Ethiopian taking the stranger into his chariot, merely showing his eagerness and also his humility. The truth is accepted, the truth is obeyed. Here again, like self-sacrifice, *obedience* is one of the strongest tests of a truth-seeker. This man believed, and at his own suggestion was baptized. How many hundreds know and obey not.

Mr. Banerjee, in conclusion, pointed out in what this truth-seeker rejoiced. It was in his belief that Jesus was the Son of God. The glory of Christianity is that truth in the abstract has been focussed into a personal *the Truth*. One cannot love abstractions, nor live up to a high life by means of abstract truths. But one can love a person, be influenced by a person, seek and find a person—Jesus the Son of God. Seek Him, and thou shalt find.

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**Cuttack, Orissa.**—The meetings connected with our Annual Conference have always been a source of spiritual profit to the brethren in Cuttack. A year and a half ago, it was thought very desirable that for the benefit of the country churches district meetings should be held, at which addresses should be given and efforts made to raise the spirituality of the churches to a higher level. The third series of such meetings was held at Khorda in the middle of June. There were representatives from several of the surrounding churches, and others were prevented from being present by the rain, which fell for two days before the meetings began. The first meeting was entirely devotional, and was a suitable preparation for the meetings that followed. In the afternoon of the same day the representatives of the churches gave reports of the state of the churches to which they belonged, and all were much interested in hearing of their brethren, and of the signs of progress among them. This was followed by a paper on "How to maintain the Proper Spiritual Tone in Daily Life." Sunday was a season of hallowed fellowship. The address in the morning, based on Acts ii. 1-4, prepared the heart and mind for the Communion service, with its appropriate address, in the afternoon. It was good for us to be there. A missionary meeting on the following day brought the meetings to a close.

Some of the brethren, after the meetings were over, proceeded to Puri to be present at the Rath Jatra. The new book-room there is now completed. There was considerable opposition, on the part of some of the Puri Municipal Commissioners, to the granting of the land on which it is built, and also to the giving of a lease after it was finished. A lease, however, has been obtained. Knowing these things, there was some uncertainty in the minds of the brethren as to the nature of their reception by the people this year. They were agreeably surprised

to find that a large proportion of their hearers consisted of the inhabitants of Puri, that their addresses were listened to with considerable interest, and that some listened to the addresses of several brethren given in succession. This experience is becoming more common in our mission work. The brethren all say they never had better or more satisfactory meetings in Puri; and the experience of some of them extends over many years. Their conversations with single individuals were equally satisfactory.

While speaking with one of the Municipal Commissioners, he said to the brethren that one of the Mahants went to him, and told him that he must, on no account, agree to the giving of land to the Christians for a book-room; and his reply was that he would not act against his conscience, and that the Christians had as much right to a piece of land as he had.

The number of pilgrims at Puri this year was much smaller than in former years, and it was so at two other places annually visited by the brethren at the time of the Rath Jatra.

A. H. YOUNG.

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**Barisal.**—Our aged and respected John Sircar is still among us; and while waiting for the Master's call he is able, now and again, to preach to us. On June 2nd he baptized, at our special request, two young girls and an aged woman in a tank in our compound. Each of these were presented with a Bible and hymn-book when received into the church, as we had just decided to make this a rule. Through our secretary, Babu Prio Nath Nath, we have asked the other churches to do the same, as we believe it is the best way of commemorating such an event. We also give cards of membership, but they can easily be lost and, of course, are not so useful.

On May 1st seven persons were baptized at Piprakatee by the pastor; and on May 15th he baptized five more. Their ages vary from eighteen to forty. None of them are direct converts from heathendom.

ROBERT SPURGEON.

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**Agra.**—Chela, our most recently appointed evangelist, died of cholera on Sunday night last. He was taken ill at 9 a.m. and died the same evening. He leaves behind a young wife and four little children. At our last Conference, Chela was recommended to us as a worthy good man suited for village work. He was appointed to Achmyra, an important village sixteen miles from Agra and in the direction of Delhi. Since January he has laboured there faithfully both in preaching and selling books. He succeeded in making many friends, and we were hopeful that some would come out as followers of Jesus, and that a little branch church might have been formed. On the day of his death he had gathered a few people together for worship at his house, and with them he sang and prayed. I heard of his illness on Sunday night, and at once sent some Christian brethren to help him. They arrived too late to be of much service. All that could be done locally had already been done, and one young man, not connected with our Mission, had been most devoted to our departed brother. I heard of Chela's death on Monday morning, and immediately arranged to go and see about the burial, as I expected difficulty in securing a place for the grave. Not till 10.30 a.m., when the sun was fiercely hot, did we succeed in burying him. With four of our Christian brethren, a few local friends, and the wife and little children, I conducted the funeral service under a spreading tree. Near by is

the lonely grave. Be it noted to the honour of our departed brother that he had promised eight annas a month out of but a small monthly allowance towards the Centenary Fund. With so few worthy evangelists we miss every one. Pray ye the Lord of the harvest that He will thrust forth more labourers into His harvest.

Once a month our out-station evangelists come to Agra and report what they have done during the month. One of them, named Rati Ram, had last month a most trying experience, yet one that ended well. The fact is that when forty miles from Agra, in a district noted for thieves, he missed his way, and at last found himself in a thieves' village. He was at once asked to show all that he possessed, and when the thieves found that his possessions were small, they asked who he was and where he was going. He told them that he was a Christian, and they asked who Christians were. He told them that they were followers of Christ. They said, "*We never heard that name before.*" He then preached unto them Jesus. They heard with attention, and afterwards, instead of robbing and ill-treating our preacher, let him go in peace, and directed him into the right path. They also requested him to go again and preach to them. What a wonderful Gospel we have to preach which can even touch the heart of thieves! After perils of robbers he had an adventure with a wild beast, but God again protected him. It was, as far as our preacher could tell, a young tiger. How wonderfully God preserves the life of His people when they are doing His work!

Rati Ram has just gone to see a man who listened to his preaching at a mela a week or two ago, and afterwards invited him to his village. There, as our preacher told the story of the Cross, this heathen man wept like a child. Brethren, pray for us.

Agra, N.W.P.

J. G. POTTER.

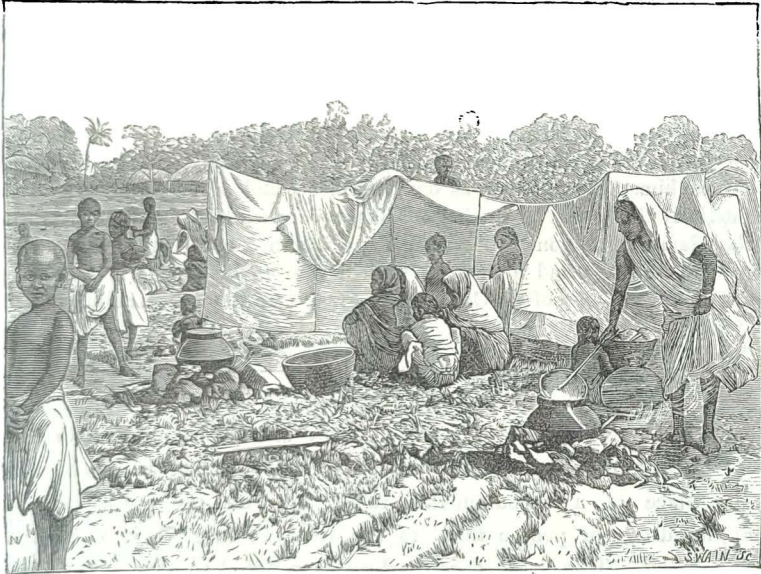
### A Mohammedan Mela.

**A**CCOMPANYING this are two pictures taken at a Mohammedan mela, near Serampore, called Bashoobatee. The place is sacred as the burial place of a Mohammedan saint, and, on the occasion of the mela, hundreds of people flock to the tomb to fulfil their vows and to obtain merit. This saint, though dead, is reputed to have great healing powers, and, when any of his admirers fall ill, they vow that if he will cure them they will visit his tomb, sacrifice a fowl on the spot, and make him certain offerings. You may be sure at the tomb there are interested people who receive the offerings, and do their utmost to keep up the popular superstition. I paid a visit to the chief fakeer, who owns the shrine, and saw him seated in a verandah, with small heaps of seeds, roots, and drugs around him, and opened in front of him were some mysterious medical books. Numbers of sick people flocked to him and took from him the rubbish he gave them, believing that it was potent to heal them of all their diseases. Of course they had to pay a good stiff price for the same.

In the one picture you see a family group of people who have come to sacrifice. Each family brings with it a fowl; this is sacrificed at the tomb,



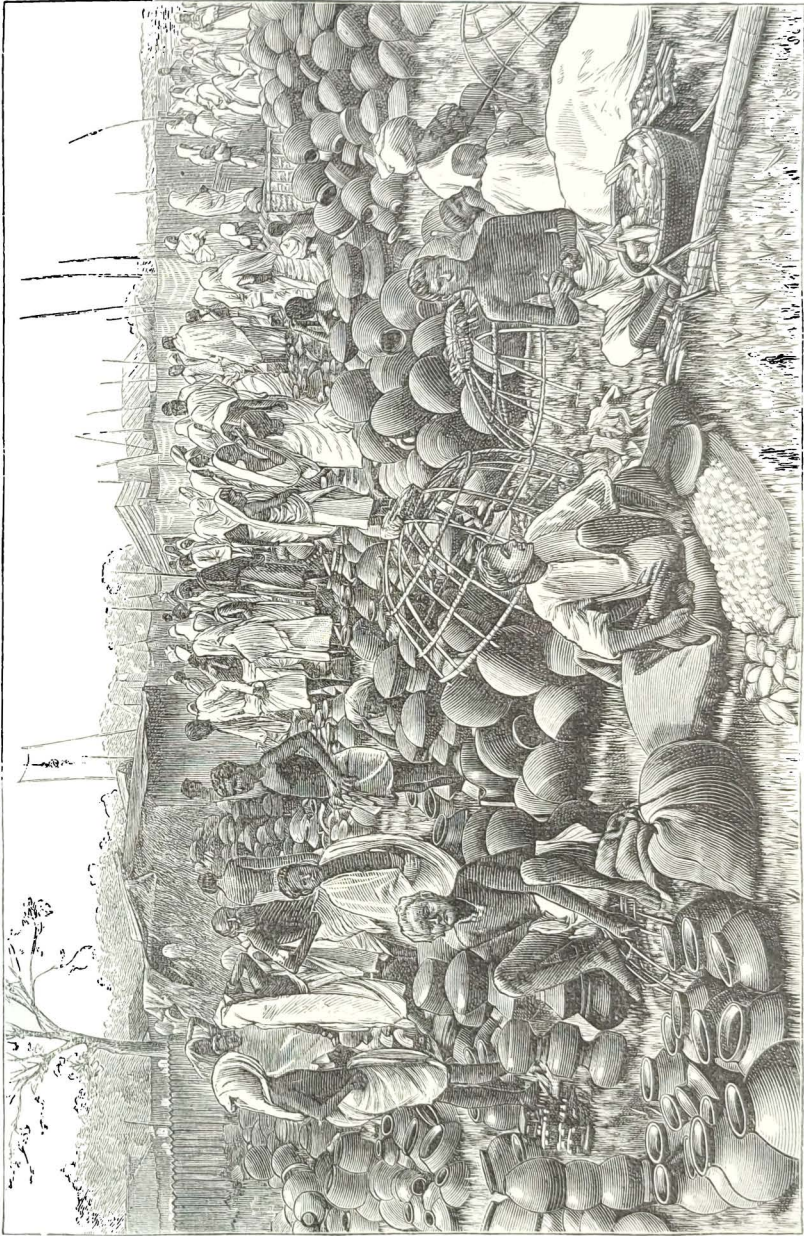
and afterwards they proceed to cook and eat it. In the foreground there are two round earthen vessels raised on clods, with fire underneath. In these the meal is being cooked; it consists of a curry made of the fowl, and vegetables and rice—without which no meal is complete. All around over the vast field you may see groups similar to this one, either busy cooking or eating their sacred repast. Standing on the right-hand side is the mother, who is attending to the boiling of the rice, and not far away are the other members of the family seated on the ground, and busy divesting the fowl of its feathers. The sheets visible in the picture have been put up to afford some shade from the blazing sun.



A MOHAMMEDAN MELA—A FAMILY GROUP.—(From a Photograph.)

In the other picture, you get some idea of the pottery sold at these melas. They are all made of clay, and comprise harrees and kolshees; the latter are used to carry water in, and the former for cooking purposes. The price is remarkably cheap, none of them costing more than a penny. It is very interesting to watch a potter with his wheel, fashioning vessels of all sorts with great rapidity. And for this he has nothing besides his fast revolving wheel, a lump of clay in the centre, and his own deft fingers. The vessels seem to grow like magic under the touch. They are certainly very skilled.

Of course, in the mela there are wares of many other kinds for sale, and for the pleasure-loving there are shows, roundabouts, and singing. We



A MOHAMMEDAN MEJA—INDIAN POTTERY MARKET.—(from a Photograph.)

visited the place with our students and native preachers, and had a good time preaching to large crowds of people. The common people heard us gladly; but one fakeer was greatly enraged at our coming to that place. We also had the satisfaction of selling a considerable number of gospels to the people. May God bless the work done in His name.

T. R. EDWARDS.

## Tidings from Shensi, North China.

### FORMATION OF NATIVE CHRISTIAN CHURCH.

OUR two missionaries, who are opening up new work in the large province of Shensi, write as follows:—

“Pei T’an, Ta Ch’êng Chên,  
“San Yüan Hsien, Shên-Hsi,  
“April 20th, 1892.

“DEAR MR. BAYNES,—The Christians here will long remember the services of the 7th and 8th, the occasion being the formation of the church. For weeks we had been praying that we might be guided in the very important step we were about to take. In order to secure purity in membership and unity in fellowship, four of the best of the Christians were asked to scrutinise the conduct and character of those who had been in full membership in Shantung, and to write out only the names of those who were living consistent lives.

#### “FORMATION OF THE CHURCH.

“On the 7th, a public meeting was called. In forenoon, half of the time was devoted to prayer, and half to an exposition of the essential condition of church membership—regeneration evidenced by the life. In the afternoon part of time was again set apart for prayer, and part to an explicit statement of the principles, ends, and aims of organising a church of Christ. On the following day we re-assembled. The names of those approved for membership were read out, and then

the following questions were publicly asked:—

“1. Do you vow before God, and in the presence of one another, that, having sincerely repented of your sins, you, with full heart, trust in Christ for salvation?

“2. Do you vow before God, and in the presence of one another, that, whether in prosperity or adversity, wealth or poverty, peace or persecution, in all circumstances and places, you will, during life, loyally follow the Saviour?

“3. Do you vow before God, and in the presence of one another, that you will love with a pure heart, fervently and mutually assist each other; that you will, as God prospers you, and to the utmost of your ability, propagate the Gospel and evidence your obedience thereto by works of benevolence and mercy?

“The importance and application of these questions were pointed out; and we asked that any whose knowledge or heart-motive was either insufficient or false should delay, and that only those whose consciences approved a response to, and whose hearts affirmatively answered, these questions should come forward. Forty-eight rose to signify their assent. We then all knelt in

prayer; but many of the petitions were unexpressed, for all hearts seemed melted, and tears filled our eyes—not tears of grief, but contrite gladness. All were moved to thanksgiving in remembering the goodness of God in enabling them to again meet in fellowship after these years of famine that had driven them from their homes to this distant province; the mercy that had spared, and the grace that had supported, them during dire distress. Now again had they hope; their homes were re-established and church reformed; fervent praise filled their hearts. It was a very touching scene—a Bochim and Bethel all in one. As we rose and sang

“ Sweetest note in seraph song,  
Sweetest name on mortal tongue,  
Sweetest carol ever sung,  
Jesus! blessed Jesus!”

a new significance filled the words, and we realised how peerless is His name, and how precious His love-bought salvation. We then celebrated our Lord's Memorial Supper. It was a solemn time, and we could only, as one expressed it in prayer, emptily offer words of thanksgiving and ourselves to the Lord for sacrifice or service.

“ We earnestly ask for prayer that the spirit which pervaded these initiatory meetings be not a perishable sentiment, but a permeating and possessing power in the church; that we be enabled to fan it into a consuming fire that shall spread by its own self-multiplying power till it enlightens the ignorance and darkness of this truly heathen province, and beacon many to the Kingdom of Heaven; that the nucleus of a Christian church now formed increase as a diamond, by its own self-accreting force adding gem to gem, each one to shine with the radiance of the Saviour's own life here and adorn His crown hereafter

#### “THE DARK SIDE.

“ There are, on the other hand, many things to cause us sorrow. The devastating floods that drove the immigrants from Shantung are likely to be followed by famine here. Many families are now gathering weeds and clover—cattle's food—for their only meal. The fields that ought now to be waving with the ripening grain are, in many cases, barren, and scorched by the withering drought. The irrigable fields have mostly been retained by the aboriginal population; the immigrants, therefore, cultivate land wholly dependent upon seasonable rain. Penniless, they cannot purchase food, the price of which is abnormally high and rising every week; and now their crops have failed what can they do? Many of the Shantung immigrants have stripped their houses of every beam, their bodies of almost every garment, to be sold for bread, and set out on the dismal prospect of begging their way back to their ancestral homes. Others, hopeless, resign themselves in despair to whatever fate may bring. It has been impossible to withhold what help we could give. We have also hastened the building of a house in order to afford temporary relief to a few; but what are they among so many? However difficult the task of organising and distributing relief may be, it may yet become inevitable, forced upon us by the clamant distress of those perishing. Rain now would bring considerable relief, but should it not fall soon we fear the worst, and may feel compelled to telegraph for help. Some of the natives have sent their furniture, food, and flocks into the walled cities for safety from the desperation of starving men, and anxiously await the development of events. Another thing which increases their alarm is the report of a rising of Mohammedans. In addi-

tion to all this, a number of people, believing the rain is being prevented by the recently erected telegraph poles, have, under the leadership of a military mandarin, cut down the lines to the east and west of Hsi-An-Fu. Thus dire distress, actual drought, and threatening famine, rumours of rebellion and robberies, and the destruction of telegraph lines, all contribute to unsettle the minds of the people and disturb the peace of the province. At present, owing to residing amongst Christian immigrants and in the country we prosecute our work in safety.

"We are yours, very heartily,  
 "A. G. SHORROCK,  
 "M. B. DUNCAN.  
 "A. H. Baynes, Esq."

— — —  
 "San Yüan, Shensi, China,  
 "April 21st, 1892.

"DEAR MR. BAYNES,—The work here may now be said to be fairly started. The church has been formed, schools have been organised, two for boys and one for girls, and medical and preaching work are being systematically carried on.

"SCHOOL WORK.

"The establishment of schools under Christian teachers is, we are persuaded, one of the most effective kinds of Christian work, for by such methods the Confucian classics are explained from a Christian standpoint, deficiencies as well as excellencies in the sage's teaching being pointed out. Christian truth is systematically taught, and the whole life of the scholars moulded by Christian influences.

"The special funds provided by friends at Plymouth, in memoriam of Mary Stephenson, have enabled us to open a girls' school sooner than we could otherwise have done, and now

we have nearly forty girls under instruction.

"It is, perhaps, more necessary that we should help in the instruction of girls than of boys, for the Chinese, while recognising the importance of educating their boys, are far from alive to the advantages and duty of teaching their girls.

"It is a very rare thing to meet women in China who are able to read; and, owing to their ignorance and the undisciplined state of their minds, it is especially difficult to interest them in Christian truth.

"BOARDING-SCHOOL.

"And so we seek to supply by this school a real deficiency. We hope by training the minds of the scholars, and imparting to them Christian instruction, to chase away the dreary monotony and hopelessness of their lives, and open to them the way to new hope and life and usefulness. At first we only contemplated opening a day-school, but afterwards, as we had numerous applications from girls at a distance, we felt obliged to provide for their residing on the school premises. It would have been manifestly unfair if the benefits of the school had been confined only to the children living close by. It is found impracticable for girls living only one or two miles away to go backward and forward daily, for most of them have bound feet, and it is also unsafe for them to be without escort. We, therefore, enlarged the premises and opened a boarding-school, on the distinct understanding, however, that the cost of board is to be met by the parents themselves. Owing, however, to the failure of the crops, many of the parents, all of whom are very poor at the best, will be quite unable this year to furnish their children's board.

"It seems to us, therefore, wise and merciful to help them by providing their food until the distress is past. This we are sure will meet with the full approbation of the contributors of this special fund. If it is thought unwise to open a girls' school so soon in a new district, it may be said that here we are, in the open country, in a village composed entirely of either Christians or those in hearty sympathy with us, so that the school is not likely to attract the attention or excite the hostility which it might in a large town.

"The school, moreover, is not an orphanage. If anything serious were to happen, the girls could at once be sent to their homes without any difficulty. Delay in opening the school would have meant the loss of a valuable opportunity to some bigger girls, who were exceedingly anxious to be admitted. The school will be superintended by Mrs. Duncan, who has had considerable experience in teaching work. She will probably be here in a month's time.

"PEACE.

"Up till now, in spite of the many disquieting rumours, we have been able to prosecute our work in peace. The difference in the attitude of mind between the native and Shantung population is very striking. The

Shantung immigrants have mostly seen or heard of the Christian missionary in their old home, and consequently harbour little or no suspicion. The natives, however, distrust us utterly, and believe us capable of the most abominable practices. But as yet, although we have visited most of the large market towns round about, preaching and distributing books, we have met with no serious opposition. Our most hopeful work is among the Shantung people. We hope, however, by a free distribution of good books, and also by medical work, gradually to disarm suspicion, and find a door of entrance among the natives. A number of inquirers are coming about us, and the work looks promising. We have commenced building a house here in the open country. We think it best at present not to attempt to settle in any large town.

"Is it impossible to send us a doctor? We both feel strongly the urgent need and vast opportunity for a medical missionary.

"This is our *sole request*. Out of the 100 new men to be sent forth, cannot one medical man be spared for this new and growing work?

"Sincerely yours,

"A. G. SHORROCK,

"M. B. DUNCAN.

"A. H. Baynes, Esq."

## Work in Northern Bengal.

THE Rev. J. Ellison, of Rungpur, writes:—

"Rungpur, N. Bengal,

"March 15th, 1892.

"MY DEAR MR. BAYNES,—I am sending you a brief account of a part of my itinerating work in this district during this last cold season. It would make my letter too long to describe all

the journeys we have made, and the work we have done during the last few months.

"RUNGPUR DISTRICT.

"As you may put this letter in the MISSIONARY HERALD, it may be

well for me briefly to describe the district in which we work. The name given to it is Rungpur, which means abode of pleasure. The name is applied to both the chief town in which we live and to the whole district. Taking it in its wider sense, Rungpur contains a population of about three millions of people, who are mostly Mohammedans, the rest are Hindus. Its area is 3,411 square miles. Including the chief station there are four large towns, where there are law courts and Government officials. Three of these are called sub-divisions; and as many respectable people live in these towns, and many villagers resort there for litigation, they are places where we can generally effect a good sale of Scripture portions. I have visited all these places during the cold season, and many others.

#### "BAMANDENGA MELA.

"In the month of November there was a mela being held at a place called Bamandenga, twenty-four miles from Rungpur. I visited this mela. It was a long, tiresome journey there, as I had to travel by my bullock-cart at the slow rate of two miles an hour.

"These carts have no springs, and the shaking one gets is very trying indeed. However, on arrival, I found I had a good brick house to stay in, and the landlord provided me with all the necessaries of life, not because he was favourable to me as a missionary, but because it is his custom so to treat Europeans who visit his mela. This mela, or fair, is held yearly in connection with the worship of a goddess called Jagadhatri, or mother of the world. There were a great number of hired singers and dancers, who conducted various theatrical performances. There seemed to be no end of men employed to beat the tom-tom, and to

crowd all there was a brass band. Many villagers came to see the fun, and buy a few things in the fair. I visited the mela several times a day, and got crowds of hearers, and sold many portions of Scripture. This kind of work I continued about a week, and I have no doubt to many village homes the Gospel was carried.

"When the worship of the goddess was finished, she was taken and drowned in a pond. That was the great day of the fair, and from that day it rapidly declined. I then turned my face homewards, but went out of my way to a large village market, where I preached to larger crowds of people, and sold all the Bengali portions of Scripture I had with me. The next day I reached home, having had a very successful journey in obtaining a hearing for the Gospel among many people, and having sold a great number of Scripture portions, which we trust will be used by the Spirit of God to remove heathen darkness, and bring men into the light and liberty of the children of God.

#### "KURIGRAM.

"My next journey was to a place called Kurigram, a sub-divisional town of Rungpur. As there is no inconvenience in getting there, and a suitable house to live in, I took my family with me. We went by rail right up to the bungalow in which we took up our abode. In the early mornings, Mrs. Ellison and I visited the homes of the people; while I talked to the men she went into the zenanas and conversed with the women, who were very pleased to hear her sing and speak in their own tongue. They invited her again and again to visit them, and sent men to fetch her to their homes. I visited several surrounding village markets,

and obtained many eager hearers, and a rapid sale of Scripture portions. The deputy-magistrate lent me his pony to visit a market six miles away. The station-master also took me down the line on a trolly to a market five miles away. These were pleasant tokens of friendship from Hindus, and were very convenient and helpful. We found no inquirers there. It is a time of seed-sowing. It is scarcely natural for men to be deeply interested in Christ when they know so little of Him.

#### "CHRISTMAS DAY.

"We spent our Christmas at Dinagapore with our brother, Mr. W. Bowen James, and his family. We put up our new tent, and found it a great convenience and comfort. It has been very useful to us during the cold season. Special meetings were held at Dinagapore for the mutual benefit of the native Christians and the missionaries. On Christmas Day morning we had an excellent sermon from a native brother, who had come to take part in a native Christian marriage. He preached a stirring sermon, which

was intended to stimulate us to more devotedness to Christ and His service. This service was followed by the baptism of a very intelligent and respectable young man, son of Mr. Lazarus Peters, of Dinagapore.

"In the afternoon, a daughter of this same native gentleman was married to a respectable native Christian from Calcutta.

"The following Sunday we had some profitable meetings with the native Christians. I conducted the morning service, but, in the afternoon, we had a general meeting, at which several stirring addresses were delivered, and earnest prayers were offered for the deepening of spiritual life and the advancement of Christ's Kingdom. There is need for such meetings; would that we had more of them! We found it very pleasant to meet with so many native Christians as there are in Dinagapore, for there are so few here. May the time soon come when in Rungpur we shall have a Christian church as the fruit of our labours.

"I am, yours very truly,  
"J. ELLISON.

"A. H. Baynes, Esq."

## Welsh Centenary Memorial Volume.

WE desire to call the special attention of our friends in the Principality to the "Welsh Centenary Missionary Volume," just published, edited by the Rev. H. C. Williams, of Corwen, the President-elect of the Welsh Baptist Union. The Rev. W. Rees writes on India and Ceylon; the Rev. W. Morris, F.R.G.S., on China; the Rev. W. Rees (London) on Africa; the Rev. B. Humphreys on the West Indies; the Rev. D. Powell on Europe; and the Rev. J. A. Morris on Biblical Translations. The volume is illustrated by numerous engravings, bound in cloth, stiff covers, and published at the low price of one shilling; or, including postage, one shilling and twopence. It is admirably adapted for circulation in Sunday-schools and Bible-classes.

Every pastor of a Welsh Baptist church who disposes of ten copies will be presented with a free copy for himself. Six copies will be sent, post free, for five shillings. Applications to be sent to Mr. A. H. Baynes, General Secretary, Mission House, 19, Furnival Street, Holborn, London; or to the Rev. H. C. Williams, Corwen, North Wales.



## The Lord Loveth a Cheerful Giver.

THE Committee are very grateful for the following proofs of deep and self-sacrificing interest in the work of the Mission:—“A Friend of Missions,” Westgate Road, Bradford, for a small collection of jewellery. “A Friend at Acton,” per Mr. J. Carrington, for an old silver watch, fourteen silver and two copper coins. “R. A. M.,” Worthing, for a few articles of jewellery. “S. E. A.,” for several articles of jewellery for the Congo Mission, who writes:—“I send these as I cannot give money, and, by reading the MISSIONARY HERALD, they can be used for the Master’s service.” “An Old Sailor,” for a small silver coin for the Indian Mission. “A Blind Girl,” for a small silver fruit-knife for the Congo Mission. “L. W., Weston-super-Mare,” per the Rev. Herbert J. Thomas, for two wedding rings, “Long-treasured relics of dear ones gone home.” “A Poor Widow,” for a small silver chain for the Indian Mission, and “A School Boy,” for a small silver knife for the China Mission. The Committee are also very thankful for the following most timely and welcome contributions never more needed than at present, the special demands of the work afield never before being so urgent and pressing:—The Treasurer, Mr. W. R. Rickett, £250; G. W. R., £20 13s. 5d.; A. K., £10; Help in Need Society, by Miss Baker, Bloomsbury Chapel, London, £10.

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### Recent Intelligence.

**Underhill, Congo State, S.W. Africa.**—The Rev. R. H. C. Graham writes:—“We receive here from time to time, by post or enclosed in cases, parcels from various friends in England, containing, in some instances, papers for missionaries’ personal use, or for distribution among workmen on the railway, and sailors of the vessels which come up to Matadi. These papers are disposed of as directed, and are often much valued by those who receive them. Other parcels contain toys and clothing for school children; these also are very welcome. The kind friends who send these gifts do not always send their names, so that it is impossible for us to acknowledge every parcel. We have lately received quite a number of parcels from various friends in Accrington. A parcel has also come safely from Mrs. Islay Burns, of Dundee, and several of Rev. J. L. Forfeitt’s friends have sent papers at different times. I should be glad to acknowledge these gifts, and assure the known and unknown donors that their kindness is appreciated.”

**Congo Mission—Arrival of the Rev. G. D. Brown.**—The Rev. G. D. Brown, writing from Underhill Station, Matadi, under date of the 7th June, says:—“MY DEAR MR. BAYNES,—I am glad to inform you that, after a very pleasant voyage, I safely reached Underhill on the 1st instant, where the friends heartily welcomed my arrival. So far, I am highly pleased with my new surroundings, and I already feel that my proper sphere of life is in Africa. Though, of course, I am not yet settled in my station of work, and the manner of life here is new and strange to me, still I am well assured that my coming out has been of the Lord, and, therefore, trust that my future may be blessed in being made serviceable to others. Yesterday morning I addressed, by the aid of an interpreter, my first Congo congregation. The diversity of expression, dress, and sitting posture assumed by them presented a picture as interesting to the eye as it was instruc-

tire to the mind. Could one such gathering be held in England, the sympathy excited would probably be more in proportion to the need of the work than it is at present. The demand is for good, rather than great, missionaries; and this leads me to hope that many more may soon find their way into this urgently needy field. I anticipate leaving for Wathen to-morrow, where, I am told, additional help is much required."

**Orissa Mission—Cuttack Girls' Orphanage.**—We are glad to report the arrival in England of Miss Harriet K. Leigh, of Cuttack, Orissa. Miss Leigh is in poor health, and needs a prolonged season of rest and quiet. Her self-sacrificing and devoted labours in connection with the Cuttack Girls' Orphanage have very seriously taxed her strength.

**Return of Mrs. Graham.**—On the 6th of last month Mrs. R. H. C. Graham left Antwerp for the Congo, in the s.s. *Akassa*, after a season of rest and change in England, greatly improved in health.

### Acknowledgments.

**T**HE Committee desire to acknowledge with grateful thanks the receipt of the following useful and welcome gifts:—A parcel of useful articles for the school children under Mrs. Grenfell, Stanley Pool, from "E. G.," Clifton; a parcel of clothing and books for Mrs. Lewis, Congo, from Mrs. Southwell, of Childs Hill; a microscope from Mr. Harrison, Blackheath, for the Rev. J. S. White-wright, China; a parcel of dolls from the Missionary Working Party, Downs Chapel, Clapton, per Miss Payne, for Miss Way, Calcutta; a parcel of clothing, &c., from the Young Ladies' Missionary Working Meeting, Sidcup, per Miss Watkins, for Mrs. Graham, San Salvador, Congo; a parcel of clothing from Mrs. Thomas, Wellfield, Llanelly, for the Congo Mission; parcels of cards from Mrs. Baynes, Wandsworth Common, and Miss M. Clark, Wealdstone, for Mrs. Farthing, China; two cushions from a friend at Wilmslow, for the Mission; and a parcel of clothing from a friend at Llanelly for the Congo Mission.

### The New Map of Africa.

APPLICATIONS for the splendid new map of Central Africa should be made to the Mission House. Cost, 13s.

### Contributions

From July 1st to August 12th, 1892.

When contributions are given for any special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.		Marnham, Mr. J. J.P., for support of Congo missionary		Under 10s. .... 0 7 6	
Batchelor, Mr. C. ....	1 0 0	75	0 0	Do., for Congo .....	0 2 6
Beer, Rev. J. and Mrs.,	1 1 0	Mead, Mr. Geo. ....	0 10 0	DONATIONS.	
Hiracombe .....	1 1 0	Milligan, the late Mrs.	1 0 0	A Friend, balance of	
Cunnington, Mrs. Oundle	1 1 0	E. J. ....	0 10 0	West Indian Depu-	
Cutler, Mr. J., Wel-	1 1 0	Parkinson, Mr. Jas. ....	0 10 0	tation .....	122 1 8
ington .....	1 1 0	Perry, Mrs. K., for	0 10 6	A Friend (No. 2), balance	
Deacon, Mr. Henry .....	1 1 0	Congo .....	0 10 0	of motely of expenses	
Ecroyd, Mrs. ....	2 0 0	Powell, Mr. W., Shrews-	0 10 0	of West Indian Depu-	
Evans, Mr. J. L. ....	2 0 0	bury .....	0 10 0	tation .....	122 1 8
Goodman, Prof. John ..	10 0 0	Powell, the late Miss	1 0 0	A. K. ....	10 0 0
Gould, Mrs. A. Pearce	3 13 0	M. E. ....	10 0 0	Anon., Shrewsbury .....	0 10 0
(amount collected),	5 0 0	Solvyns, Baroness, for	1 0 0	A Thankoffering from	
for Palestine .....	2 19 0	Congo .....	0 10 6	a poor Widow .....	0 10 0
Hayter, Mr. Harrison ..	5 0 0	Swift, Mr. Jas. H. ....	1 0 0		
Jacob, Mr. E. G. ....	2 19 0	Thompson, Miss F. ....	0 10 6		

B. J., Liverpool, for <i>Palentine</i> .....	1	0	0
"Conscience Money," for <i>Orissa</i> .....	1	0	0
E. S. L. ....	25	0	0
G. S. T., for <i>Congo</i> .....	10	0	0
G. W. R. ....	20	13	5
Help in Need Society and Friends, for sup- port of <i>Bembe and</i> <i>Mbwakus at San</i> <i>Salvador, under Rev.</i> <i>T. and Mrs. Lewts</i> ..	10	0	0
Hendrie .....	0	15	0
Howard, Miss H. ....	0	10	0
Howieson, Rev. J. T. (box) .....	0	12	5
In Memoriam .....	11	0	0
In Fulfilment of a Pro- mise .....	5	0	0
Lavers, Mrs., Torquay MoAlley, Mrs. Jane, for <i>Congo</i> .....	5	0	0
Massie, Mr. R., Ardross Members of the Mis- sionary Pence Assoc. Palmer, Rev. J. Offord d'Arcy, for <i>Congo</i> ..	0	10	0
Massie, Mr. R., Ardross Members of the Mis- sionary Pence Assoc. Palmer, Rev. J. Offord d'Arcy, for <i>Congo</i> ..	1	0	0
Sale of Jewellery .....	9	18	0
Salters, Miss, Bible-class, for support of <i>Nabin</i> <i>Chunder Dutt</i> .....	3	0	0
S. E. A. ....	0	10	0
Stephens, Miss M. A. ....	0	10	0
Thankoffering to the Lord .....	2	0	0
Trestrail, Mrs., for <i>Mr.</i> <i>Potter's work, Agra</i> West, Mr. F. ....	1	1	0
Weymouth, Dr. R. F. ....	3	3	0
Workman, Mr. C. ....	0	10	0
Wright, J. Graham, and Marion D. Wright, Brooklyn, for support of <i>Congogtri</i> , " <i>Dixila</i> ," under <i>Mrs. Graham</i> Under 10s. ....	5	0	0
	0	2	6

LEGAOIES.

Per Court of Chancery ..	23	19	1
Stacey, the late Mr. George, of Gillingham, by Mr. E. Bracher ..	4	10	0

LONDON AND MIDDLESEX.

Arthur-street, Camber- well Gate .....	1	14	0
Belle Isle, Mothers' Meeting, for <i>Mrs.</i> <i>Lewis's work, Congo</i> Bennerley Hall Sunday- school, for <i>India</i> .....	0	5	0
Brixton, Konyon Ch. ....	0	13	6
Do., do., Sunday-sch. Do., Gresham Sunday- school .....	6	6	6
Do., do., Sunday-sch. Do., St. Ann's-road Sunday-school .....	7	14	1
Brockley-road Sunday- school .....	1	0	0
Brondesbury .....	1	4	0
Camberwell, Cottage Green .....	11	1	11
Do., do., Sunday-sch., for <i>China</i> .....	6	0	0
Do., do., for <i>Congo</i> ..	3	0	0
Do., Denmark-place ..	8	0	3
Do., Mansion House ..	0	12	6
Chiswick, Annandale- road .....	5	7	10
Do., Sunday-school ..	2	0	0

Commercial-street Sun- day-school .....	0	10	0
Dalston Junction Sun- day-school .....	10	0	0
Deptford, Octavius-st. Sunday-school .....	1	11	0
Ealing, Haven-green ..	9	4	0
Enfield .....	6	10	10
Do., for <i>Congo</i> .....	0	5	7
Goswell-road, Spencer- place .....	2	8	5
Great Hunter-street Sunday-school .....	2	0	0
Hackney, Mare-street ..	25	0	0
Hammersmith, West End .....	7	18	2
Hampstead, Heath-st. ...	280	0	0
Do., Juvenile Mis- sionary Society, for support of <i>Congo</i> boys at <i>Wathen</i> <i>Station</i> .....	11	2	6
Harrow, Sunday-school, for <i>N.P. Proshonno</i> ..	2	12	9
Highbury Hill, Sunday- school .....	5	11	2
Kingsgate-street .....	3	16	0
Metropolitan Taber- nacle Sunday-sch., for <i>Mr. Weeks'</i> <i>work, Congo</i> .....	6	5	0
Do., for <i>G. C. Dutt's</i> <i>Medicine Chest</i> ..	1	0	0
Notting Hill, Ladbroke Grove .....	8	18	7
Peckham, Norfolk-st. Sunday-school, for <i>Rev. W. A. Wall's</i> <i>China</i> .....	1	3	2
Peckham Rye, Taber- nacle Sunday-school ..	1	10	0
Regent's Park .....	70	0	0
St. Margaret's .....	1	4	0
Stockwell .....	1	11	0
Stoke Newington, Devonshire-square ..	6	12	7
Tower-street Misslon ..	1	1	0
Twickenham .....	5	9	0
Do., Whitton Sunday- school .....	0	10	0
Upper Holloway Sun- day-school .....	10	14	2
Upton Chapel .....	2	2	0
Vauxhall .....	5	11	0
Victoria Park, Grove- road .....	6	10	0
Do., for <i>W &amp; O</i> .....	3	4	3
Do., Sunday-school, for <i>G. C. Dutt's</i> <i>Medicine Chest</i> ..	1	10	0
Walthamstow, Wood- street Sunday-school ..	1	15	9
Waiworth, Ebenezer Sunday-school, for <i>Bengalt School</i> .....	4	16	9
Westbourne Park Sun- day-sch., per Y.M.M.A.	25	0	0
Wheatshaf Hall Sun- day-school .....	1	16	0
Wood Green Sunday- school, for <i>Bengalt</i> <i>School</i> .....	2	5	0
Do., for support of <i>two Congo boys</i> ..	2	5	0

BEDFORDSHIRE.

Bedford, Mill-street ..	10	10	7
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BERKSHIRE.

Reading, Carey Chapel ..	7	3	9
Do., King's-road ....	13	16	3

BUCKINGHAMSHIRE.

Chesham, Broadway Ch., for <i>Orissa</i> .....	46	0	0
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CHEESHIRE.

Altrincham, Tabernacle ..	1	11	4
Do., Sunday-school ..	2	19	10

CUMBERLAND.

Carlisle .....	2	8	9
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DEVONSHIRE.

Devonport, Morice-sq. ..	1	12	9
Plymouth, George-street Do., Amount collected by Miss May Groser, for <i>Mr. Shorrocks</i> <i>School, Shenst,</i> <i>China</i> .....	0	1	11
	8	9	3

DORSETSHIRE.

Poole, Sunday-school, for <i>N.P.</i> .....	4	3	0
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DURHAM.

South Shields, Westoe- road .....	3	17	2
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ESSEX.

Barking, Sunday-school ..	3	5	0
Chadwell Heath .....	0	16	8
Clacton-on-Sea, Christ Church (molety) .....	9	0	0
Manor Park (molety) ..	0	7	6
Theydon Bols .....	1	13	6
Do., for <i>Congo</i> .....	0	14	6

GLOUCESTERSHIRE.

Mitchinhampton .....	2	5	0
Witcombe Chapel, near Cheltenham .....	0	7	6

HAMPSHIRE.

Bournemouth, Lans- downe Sunday- school, for support of <i>Congo boy</i> , <i>Diakenga</i> .....	5	0	0
Do., Westbourne .....	12	0	0
Do., Missionary Prayer Union .....	13	2	6
Boscombe, Sunday-sch.	3	3	7

HERTFORDSHIRE.

Hemel Hempstead ....	4	5	0
St. Albans, Dagnall-st. ...	13	14	7
Do., Y.M.B.C., for support of <i>Congo</i> <i>boy</i> .....	2	10	0

KENT.

Ashford, Sunday-school ..	1	13	0
Bexley Heath, Trinity Chapel .....	2	16	2
Canterbury .....	11	9	10
Shooter's Hill-road ....	3	0	8
Woolwich, Queen-street ..	3	0	0

LANCASHIRE.

Acerington, Woodnook and Willow-street schools .....	15	18	5
Birkdale, Sunday-school ..	1	16	8

Briercliffe, Hill-lane Sunday-school .....	4	0	0
Doals .....	1	10	0
Egremont .....	4	0	0
Do., Sunday-school ..	8	18	1
Liverpool, Myrtle-st. .	5	1	0
Morcambe .....	1	0	6
Oswaldtwistle .....	2	1	10
Southport, Tabernacle Sunday-school .....	6	6	7

LEICESTERSHIRE.

Leicester, Melbourne Hall Sunday-school, for support of Mr. Roger Congo .....	9	1	3
Do., Belvoir-street ..	3	15	2
Melton Mowbray .....	3	15	8

NORFOLK.

Norwich, per Mr. J. J. Colman, M.P., Treas- urer .....	46	19	3
Yarmouth, Park Chapel	20	7	7

NORTHAMPTONSHIRE.

Blisworth .....	41	14	0
Gulfsborough .....	2	3	7
Harpole .....	6	8	5
Kingsthorpe .....	7	5	0
Long Buckby .....	24	12	0
Milton .....	6	7	3
Moulton and Pitsford ..	7	19	5
Northampton, College street .....	159	10	1
Roads .....	3	14	6
Do., for W & O .....	0	10	0

NOTTINGHAMSHIRE.

Collingham .....	0	2	2
Radford, Prospect-place	6	0	0

OXFORDSHIRE.

Chadlington .....	0	7	6
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SALOP.

Coxall .....	0	16	6
Oakengates .....	0	17	0

SOMERSETSHIRE.

Bath, Hay-hill .....	34	5	11
Do., Manvers-street ..	15	0	0
Bridgewater .....	2	1	10
Do., Sunday-school ..	16	13	11
Do., for N.P. ....	0	8	0
Bristol Auxiliary, per Mr. G. W. Carlile, Treasurer .....	71	4	9
Do., King-street, for W & O .....	2	8	8

STAFFORDSHIRE.

Rilston .....	5	3	1
Willenhall .....	13	16	0

SUFFOLK.

Ipswich, Baulington Ch.	0	14	6
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SURREY.

Croydon, Memorial Hall Sunday-school, for Congo .....	2	0	1
Dulwich, Barry-road Sunday-school .....	0	14	6
Dulwich Hall Sunday- school .....	0	15	9
Esher .....	3	10	11
Do., for W & O .....	0	10	0
Redhill .....	7	0	0
South Norwood .....	3	4	11
Sutton .....	10	0	0
West Norwood, Chats- worth road Sunday- school .....	3	10	4
Wimbledon, Queen's- road Sunday-school ..	11	18	0

WARWICKSHIRE.

Birmingham, Young Men's Baptist Mis- sionary Society, for Bishopore School	78	0	0
Do., for Serampore College .....	24	0	0
Do., for Mr. Smith, Delhi .....	36	0	0
Do., for Mr. G. Gren- fell's work, Congo	30	0	0
Do., for calico for native youths with Mr. Stephen Thomas, Delhi Institute .....	1	1	0
Henley-in-Arden .....	1	12	2
Longford .....	2	0	0
Rugby .....	4	18	0
Do., for W & O .....	1	0	0
Umberslade .....	18	14	5
Do., for W & O .....	1	2	2

YORKSHIRE.

Bradford, Ston and Caledonia-street Sun- day-schools .....	8	2	1
Doncaster, Sunday-sch.	0	10	0
Ecclehill, Sunday-sch.	0	7	0
Hull, South-street, for N.P. ....	0	8	9
Leeds, South Parade ..	36	8	3
Lindley Oakes .....	3	12	6
Do., Sunday-school ..	1	2	0
Salterforth .....	1	1	0

NORTH WALES.

DENBIGHSHIRE.

Denbigh, Welsh Ch.	1	1	0
Llandyrnog .....	0	8	10

Llanfair .....	0	8	6
Ruthin .....	4	13	7

SOUTH WALES.

BRECONSHERE.

Brynmaur, Calvary Sunday-school .....	2	4	4
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CARMARTHENSHIRE.

Carmarthen, Tabernacle	24	0	0
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GLAMORGANSHIRE.

Cadoxton .....	7	2	0
Do., for W & O .....	0	10	0
Canton, Hope Sunday- school .....	5	13	5
Cwmgarw .....	6	11	11
Lantwit Major, for Rev. D. Jones, Bankpore	1	0	0
Llantrissant, Tabor .....	3	5	5
Merthyr Tydvil, Bethel	1	10	2
Penarth, Stanwell-road Sunday-school .....	6	0	8
Penydarren, Eilim .....	4	0	0

MONMOUTHSHIRE.

Abersychan, Noddfa ..	0	15	0
Newport, Duckpool-rd.	3	0	0

SCOTLAND.

Aberdeen, George-street	0	17	4
Do., do., Sunday-sch., for Congo .....	2	7	7
Cambslang, Bible- class, for support of Congo boy .....	1	1	0
Dundee, Rattray-street Fellowship Associa- tion, for China .....	0	10	0
Edinburgh, Bristo-place, for N.P. ....	0	13	0
Glasgow, Auxiliary, per Mr. C. Arthur, for Italian Mission ..	5	0	0
Do., Adelaide-place ..	10	0	0
Do., Bridgeton .....	6	10	6
Kirkcaldy, Sunday-sch., for support of Congo boy .....	1	5	0
Paisley, Hope Hall .....	15	0	0

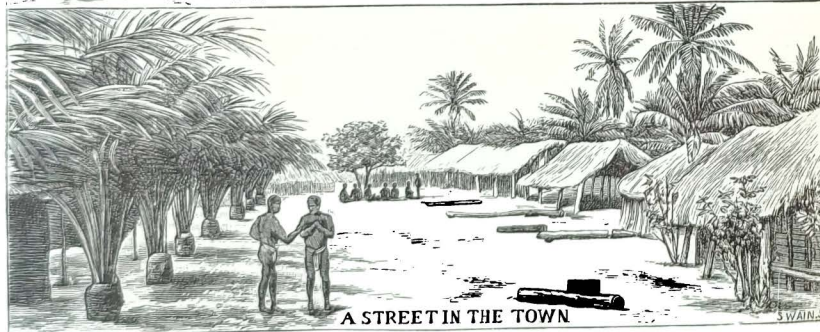
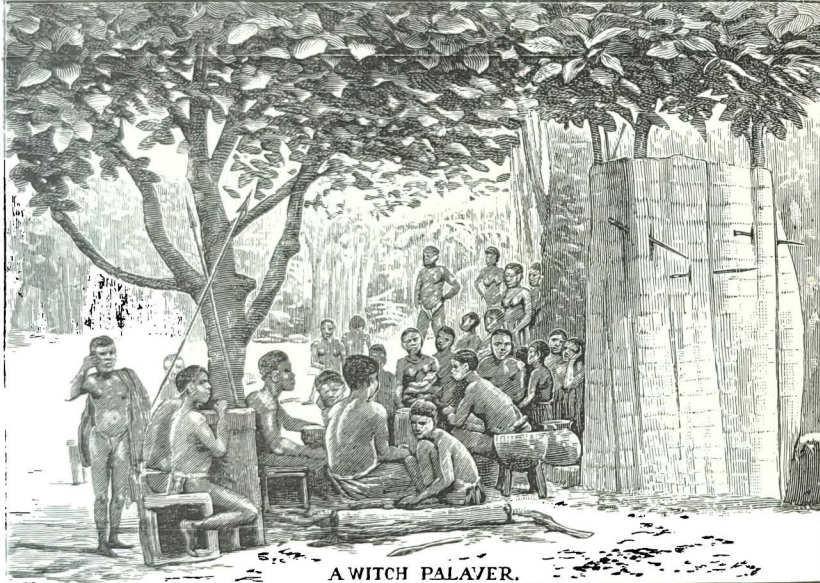
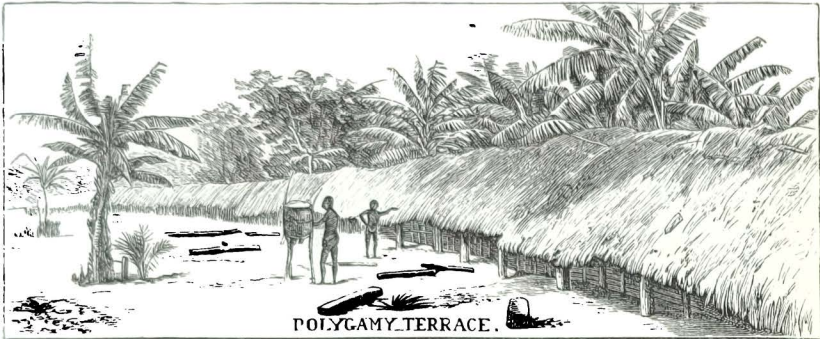
FOREIGN.

EUROPE.

Holland, Groningen, Children of Mr. Weermas' School, for School at Wa'nen ..	2	6	8
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TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.



PICTURES FROM MONSEMBI, ON THE UPPER CONGO RIVER.  
(From Photographs.)

[OCTOBER 1, 1852.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE YEAR OF THE CENTENARY.

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**A**LMOST immediately after the publication of this issue of the **HERALD** the meetings announced to be held in London in connection with the Centenary Celebration will have begun. We would earnestly seek the prayers of the servants of Jesus Christ, not only in our own community, but in the Christian Church generally, that these meetings, so deeply interesting, may be the occasion for a large outpouring of gracious influence, and result in a very manifest consecration of talents and of substance to the Saviour's service.

It may be of use if we repeat the arrangements made for the several meetings:—

**MONDAY EVENING, OCTOBER 3rd,**

**A DEVOTIONAL MEETING**

**AT THE METROPOLITAN TABERNACLE.**

The Rev. **JOHN ALDIS** to preside.

The Rev. **J. T. BROWN** will deliver a Centenary Address; and the Revs. **T. BARRASS, D. J. EAST, J. A. SPURGEON, J. W. STYLES,** and Mr. **THOMAS OLNEY** are expected to take part in the Service.

*Service to commence at Seven o'clock p.m.*

The Committee have secured **EXETER HALL, Strand,** for the next two days, the 4th and 5th.

**ON TUESDAY MORNING, the 4th,**

**AT ELEVEN O'CLOCK,**

**THE CENTENARY MISSIONARY SERMON**

**WILL BE PREACHED BY**

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

**AT HALF-PAST TWO O'CLOCK,**

**AN EVANGELICAL MISSIONARY CENTENARY ALLIANCE  
THANKSGIVING MEETING.**

*Chairman:* The Rt. Hon. the Earl of HARROWBY, K.G., President of the British and Foreign Bible Society.

*Speakers:* The Rev. F. E. WIGRAM M.A., Church Missionary Society; the Rev. E. E. JENKINS, D.D., Wesleyan Missionary Society; ALBERT SPICER, Esq., M.P., London Missionary Society; the Rev. J. OSWALD DYKES, D.D., Missions of the Presbyterian Church; the Rev. B. LA TROBE, Missions of the Moravian Church; E. B. UNDERHILL, Esq., LL.D., Baptist Missionary Society.

**AT SEVEN O'CLOCK IN THE EVENING,**

**A PUBLIC CENTENARY MISSIONARY MEETING.**

*Chairman:* Sir CHARLES U. AITCHESON, K.C.S.I., late Governor of the Punjab.

*Speakers:* India and Ceylon—The Rev. G. H. ROUSE, M.A., LL.B.; China—The Rev. J. J. TURNER; Africa—The Rev. WILLIAM FORFEITT; and the Rev. J. G. GREENHOUGH, M.A., recently returned from the West Indies.

**ON WEDNESDAY MORNING, the 5th,**

**AT NINE O'CLOCK,**

**A PUBLIC CENTENARY MISSIONARY BREAKFAST.**

*Chairman:* GEORGE WILLIAMS, Esq., J.P., London.

*Speakers:* The Rev. Professor LEGGE, M.A., D.D., the Rev. R. H. LOVELL, the Rev. J. H. SHAKESPEARE, M.A., R. V. BARROW, Esq., M.P., and CHARLES TOWNSEND, Esq., M.P.

**AT THREE O'CLOCK,**

**A PUBLIC CENTENARY LADIES' MEETING ON BEHALF OF  
ZENANA AND LADIES' MISSION WORK.**

*Chairman:* The Rev. JOSEPH ANGUS, M.A., D.D.

*Speakers:* The Hon. GERTRUDE KINNAIRD, Mrs. CAMPAGNAC, Miss LEIGH, Miss M. GERALDINE GUINNESS, Mrs. COULING, and Miss HAYWARD.

AT SEVEN O'CLOCK,

**YOUNG PEOPLE'S CENTENARY MISSIONARY MEETING.**

*Chairman:* WILLIAM RICHARD RICKETT, Esq., Treasurer.

*Speakers:* F. FRANK BELSEY, Esq, J.P.; India—The Rev. CHARLES JORDAN; China—The Rev. T. M. MORRIS, of Ipswich, recently returned from China; Africa—The Rev. H. WHITE and the Rev. J. J. FULLER.

Tickets admitting to these meetings can be obtained at the Mission House, or, so far as the Metropolis is concerned, of the Officers of the Churches.

Saturday, October 1st, is necessarily fixed as the date after which no applications for Centenary Breakfast Tickets can be entertained.

**CENTENARY SUNDAY, OCTOBER 2nd.**

We shall be exceedingly obliged if Treasurers will remit the collections to be made on the Centenary Sunday, October 2nd, on the following day, Monday, so that the result of this special effort may, as far as possible, be ascertained.

It is with much thankfulness we report the additional payments and promises to the Centenary Fund :—

A Friend of Missions, per Rev. W. H. Harris, Preston .....	100 0 0	Brockley Road— Lewis, Mrs., Sen. (amount coll.) .....	15 13 6
Cunliffe, Mr. John .....	100 0 0	Smaller sums .....	1 0 0
Christian Love.....	25 0 0	Castle Street, Welsh Chapel (additional)—	
Lewis, Mr. and Mrs. Geo., Worcester .....	25 0 0	Green, Mr. Robert .....	10 10 0
Clover, Messrs. Owen, & Son, Halstead .....	21 0 0	Smaller sums .....	24 9 6
Duke, Mrs., Harborne.....	20 0 0	Maze Pond— Tyrer, Mr. R. H., and family .....	10 0 0
A Grandson of the late Mr. Thomas Potts, of Birmingham (see Intro- duction to Carey's pam- phlet).....	10 0 0	Abingdon-- Coxeter, Mr.....	15 0 0
Also from Mr. Potts' Great-Grandchildren ...	10 0 0	Smaller sums .....	11 17 7
Howe, Rev. George .....	10 0 0	Alperton .....	13 2 6
Smaller sums .....	64 18 6	Bradford, Leeds Road— Best, Mr. W.....	25 0 0
		Smith, Mr. T. ....	10 0 0
		Smaller sums .....	2 12 0



Bristol (additional)—			Cardiff, Tredegarville—		
Leonard, Miss Kate.....	100	0 0	John, Mr. B. ....	20	0 0
Robinson, Mr. Arthur...	50	0 0	Corwen—		
Robinson, Miss M. E....	50	0 0	Williams, Rev. H. C.,		
Sargent, Mr. and Mrs.			and Mrs. ....	10	0 0
E. G. ....	50	0 0	Smaller sums .....	6	16 8
Cornwell, Mr. J. ....	30	0 0	Dunoon.....	23	1 3
Coates, Mr. William ...	25	0 0	Glasgow, John Knox Street	36	3 8
Newth, Mr. ....	25	0 0	Greenock—		
Robinson, Miss Amy ...	25	0 0	McIlvain, Misses .....	10	0 0
A Friend .....	20	0 0	Muir, Mr. William .....	10	0 0
Doke, Rev. J. J., and Mrs	20	0 0	Smaller sums .....	5	0 0
Gilbert, Mr. ....	20	0 0	Harrogate—		
Parsons, Mr. and Mrs.			Aked, Mrs. ....	25	0 0
Isaac .....	20	0 0	Haggas, Miss .....	10	0 0
Polglase, Mrs. ....	20	0 0	Paxton, Mr. ....	10	0 0
Tratman, Mr. A. R.....	20	0 0	Raws, Rev. J. G. and		
Lover of Missions .....	10	10 0	Mrs. ....	10	0 0
A Friend .....	10	0 0	Collection .....	34	2 0
Ackland, Mr. F. J. ....	10	0 0	Smaller sums .....	38	10 0
Blake, Mr. A. A. J. ....	10	0 0	Kingswood, Wotton-under-		
B. L. R.....	10	0 0	Edge—Winter, the late		
Clarke, Mrs. R. P. ....	10	0 0	Mr. J. T. ....	10	0 0
D. G. ....	10	0 0	Leicester and Loughboro'		
Davis, Mr.....	10	0 0	(additional)—		
Dickie, Mr. W. S. ....	10	0 0	A Friend, per Rev. J. G.		
Freer, Mr. F. A. ....	10	0 0	Greenhough .....	25	0 0
Freer, Mr. J. A. ....	10	0 0	Rawson, Mr. J.....	20	0 0
Gath, Mr. S.....	10	0 0	Liverpool—Zion Church,		
Goodwin, Mr. J. H. ...	10	0 0	Bousfield Street—		
Goodenough, Mr. and Mrs.	10	0 0	Jones, Mr. William.....	10	0 0
Griffin, Mr. ....	10	0 0	Lewis, Mr. Geo. Palmer	10	0 0
Hill, Mr. R. M. ....	10	0 0	Smaller sums .....	6	18 6
Hill, Mr. T. ....	10	0 0	Manchester (additional)—		
James, Mr. ....	10	0 0	A. B. ....	10	0 0
Krauss, Mr. ....	10	0 0	Bantock, Mr. Wm. ....	10	0 0
La Trobe, Mr. ....	10	0 0	Churchill, Mr. W. S. ...	10	0 0
Lyon, Mr. H. ....	10	0 0	Marshall, Rev. J. T., M.A.	10	0 0
Mackay, Mrs. ....	10	0 0	Wilmot Street Mission		
Medway, Mr. H. A. ...	10	0 0	School .....	46	10 0
Paxman, Mr. ....	10	0 0	Smaller sums .....	58	8 0
Pocock, Mrs. E. ....	10	0 0	Newport—Commercial Street		
Ramsden, Mr. H. H. ...	10	0 0	(additional)—		
Robinson, Mr. Kossuth	10	0 0	Northcott, Mr. J.....	10	0 0
Smith, Mr. Owen.....	10	0 0	Smaller sums .....	20	3 6
Swaish, Mr. J. ....	10	0 0	Shirley, Union Chapel ...		
Taylor, Mr. J. F.....	10	0 0			
T. S. M.....	10	0 0			

Southampton, Portland		Wallington—	
Chapel—		Dawbarn, Miss Mary ...	10 0 0
Miller, Mr. and Mrs.		Smaller sums .....	9 3 0
Alfred .....	15 0 0	Waterfoot, Bethel .....	15 10 0
Owen, Rev. J. M. G. ...	10 10 0	Watford (additional), a	
Smith, Mr. J. R. ....	10 10 0	Friend .....	10 0 0
Smaller sums .....	50 2 0	Smaller sums from various	
Sheffield (additional), Ridg-		places.....	61 11 0
way, Mr. E. F.....	20 0 0		

A further sum of £219 6s. 11d. has also been secured as proceeds of the Young People's Centenary Cards since we last acknowledged the receipts from this source.

We have also received, with special pleasure, the sum of £1,000, being the first instalment of Centenary contributions from India. This sum has been forwarded by the Rev. George Kerry, of Calcutta, our esteemed Indian Secretary, who has thrown himself into the Centenary movement in India with characteristic zeal and earnestness.

The total Receipts and Promises on the Centenary account up to September 21st amount to

**£89,691 19s. 7d.**

In addition to the above contributions, we are glad to be able to announce that our friend, Mr. John Marnham, J.P., has generously offered to provide the cost of one of the proposed new missionaries to India.

## Mission Work in the Tea Gardens of Ceylon.

**M**RS. DURBIN, of Colombo, wife of the Rev. F. Durbin, pastor of the Cinnamon Gardens Baptist Church, sends the following interesting account of work on the Abbotsford Estate:—

“The Manse, Cinnamon Gardens,

“August 31st, 1892.

“MY DEAR MR. BAYNES,—During the hot season I was staying for some time with Mr. Ferguson on his Tea estate at Abbotsford, and while there the Lord gave me some work to do, about which I thought I would tell you and the readers of the MISSIONARY HERALD, trusting that some who read may have it laid upon their hearts to pray for the

work here, and especially those of whom I speak, remembering ‘the effectual fervent prayer of a righteous man availeth much.’

“AN APPEAL FOR PRAYER.

“I have been longing intensely lately that our friends at home should very definitely and regularly remember the labourers in the foreign field. If each Christian would take a real

interest in some special field of labour, and pray earnestly for the workers and people there, these special prayers would avail much. We are often much cheered with the thought that in my father's church they are always remembering us. My father has just written: 'No Sunday passes without prayers for you.' Will not some other churches thus always 'make mention' of some far away on the mission-field, often tried and perplexed, who would be cheered and strengthened by the thought of prayers constantly ascending to the throne of grace on their behalf? Also the converts would reap blessing from those who have not 'seen,' but have 'loved' for His sake.

"On Sunday, May 8th, Mrs. Waldock and I went to the native service and found the Christians assembled. We were asked if we would like the heathen to come, and immediately answered 'Certainly.' Soon the room was filled, and, after a hymn and prayer, I spoke to them—of course, by interpretation, having a very good interpreter, the schoolmaster, who is a Christian—urging them to 'come unto Him' who alone can do them good; none of the gods in whom they trust being able to save or help them. After this, Mrs. Waldock spoke to the Christians, impressing upon them the necessity of being very real and different from the heathen around, who are constantly watching them; also to the women, asking them to pray for their children and tell them about Jesus Christ. Then Mrs. Waldock proposed we should have a prayer-meeting with the women in the week. The following Thursday we met the Christian women, and after we had spoken and prayed with them, six of them prayed. We rejoiced and praised the Lord for this, and went away earnestly pleading that this might be the beginning of a revival in

their midst. It did us good to hear these women offering their prayers to the living God, while all around is the darkness of heathenism.

#### "WOMEN'S MEETINGS.

"The following week (Mrs. Waldock having left), I had another meeting with the women, and found the room full—some of them rough, hard-looking heathen women; and I was thankful to be able to tell them of a Saviour who loves each one of them, and who can soften the hardest heart.

"At one meeting, I asked them very definitely if they would go and tell the other women about Jesus. One old woman, who had always listened attentively, said, 'I am going away to-morrow; I am only staying here.' I didn't quite understand what she meant by this at first, but said directly, 'Oh! then tell the women where you are going.' At this they laughed, and I saw they thought she was caught, and that it was only an excuse. Ah! many more enlightened women, when asked to go and work for the Master, make some excuse or other, not any better than this one.

"It was delightful to tell these poor women about the love of Jesus to the woman of Samaria, Peter's wife's mother (they so well know what fever is), the widow of Nain, &c.; and to see how eagerly they drank it in.

"At the first women's prayer-meeting, the schoolmaster said to his daughter, a delicate girl, who had not prayed, 'Surrachee, Marie' ('Quickly, Marie'); and, in a few seconds, Marie prayed. Well may we say to many, 'Quickly pray, quickly work,' for the night cometh when no man can work.

"At the last meeting, when speaking to them about keeping up the meetings, I told them I would pray for them, and asked them to pray for me.

## "EARLY MORNING WORK.

"At six o'clock in the morning, all the coolies (labourers) on the estate gather at what is called 'muster' before starting out for their day's work among the tea gardens. One morning, I went to speak to these. The evening before I went to my room, praying to be directed to a message, and the Lord gave me so distinctly the story of Elijah on Mount Carmel. This proved a capital subject for them, and they listened with rapt attention. And, as I told them that this great God, who did such wonderful things, wanted to be their God and Father, I saw in some of their faces an intense yearning to understand and grasp the truth, and receive the blessings which were offered them; and how earnestly I prayed that some might even then renounce their false gods, and cry with their whole hearts, 'The Lord, *He* is the God.'

"Before Mrs. Waldock left, we went to the school for the children, who work on the estate till 1.30, and go to school till 4.30. This was most interesting, and we found them very bright and intelligent, easily answering many questions we put to them, being proud to be noticed and talked to by the English ladies. Each time I went, they answered quickly and splendidly the questions on the address given before, quite setting an example to many schools I have been to in England. Teachers and scholars would be amused to hear the noise of a native school before entering in. Squatting on the ground, with their books in front of them, they all shout out their reading at the top of their voices; but the instant you appear in the doorway, after the greeting 'salaam' there is perfect silence. I said to the school-master: 'These children seem to have good lungs.' He replied: 'It wouldn't

be thought anything was being done unless there was a noise in a native school.'

"With many pleadings and promises the last address ended, praying that many of these dear children, though chiefly trained in darkness, superstition, and evil, may learn to know and love the true and living God and Christ His Son, who says of them, as well of the more privileged children in happy England, 'Of such is the kingdom of heaven.' If anyone who reads this would like to send me some cards and little books to give to these and many other children whom I have to teach, I should be very grateful.

## "AN OLD AYAH.

"I had the pleasure also of reading, praying, and talking with an old woman who is an 'ayah'; she is intelligent, and talks English well. The first evening I had an opportunity, I read the story of the woman with the issue of blood. She had never heard it before, and it was most touching to hear her keep repeating, 'Poor woman, so many years ill; spent all her money; she thought Jesus would be angry, but He was kind, and made her well; how kind of Jesus! that was very kind.' She could not forget it, and often spoke to me about it, saying, 'How kind Jesus was.' Then I told her that same Jesus loved her and would be kind to her. Many talks and prayers we had together. At last I asked her if she believed all I said to her, and she answered 'Yes.' Then I said, 'If you believe this you must not say you are a Buddhist any longer. Buddhists do not believe this. Will you be a Christian?' At once she said, 'Oh, no; I am too old. If I were a young woman I would be a Christian.' Of course, I told her she could never be too old, and told her about an old woman of

whom Miss Angus had told us, who became a Christian when she was eighty years old. Then she said she must first tell her husband and friends, and ask them about it. I said, 'No; you must first be a Christian, then tell them, and ask them to be Christians too.' After a long time she said she would, and promised me to pray always, and to tell her husband when she saw him. We pray that this soul for whom Christ died, and who was so willing to learn about Him, may, indeed, hear Him saying unto her, 'Daughter, be of good comfort, thy faith hath made thee whole, go in peace.'

"Some of the people in a heathen land are very zealous and devoted to their false religions; others are most indifferent, not knowing the true God, yet feeling their own religions are utterly useless. An 'appu' (head servant) of the late Mrs. A. M. Ferguson's once asked to go to a heathen festival. Mrs. Ferguson told him he was too intelligent to wish to go to anything

of the kind. He replied, 'Oh, yes; I only go to please the womans.'

"I spoke to the appu at Abbotsford, and he said, when talking about gods of wood and stone, 'Oh, I know they cannot do any good. I can throw stone; stone cannot hurt me.' But on pressing the matter further, he said, 'My mother is a heathen, so I am.' What influence the parents have! May the English mothers train their children so that they may grow up not only to know about God, but to follow and serve Him! I have just written this, praying God will bless this little account of a short time of work in this Island of Ceylon, and stir up a longing in some heart to come and work among the heathen here. We are greatly needing more workers, and are praying earnestly for them, believing they will shortly be sent.

"I remain, dear Mr. Baynes,

"Yours very sincerely,

"MARY MOTTRAM DURBIN.

"To A. H. Baynes, Esq."

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## Pictures from Monsembi, on the Upper Congo.

(See *Frontispiece*.)

THE Rev. J. H. Weeks writes from Monsembi, on the Upper Congo River:—"I send you three photographs I have taken, which, I think, may be of interest.

"No. 1 is a photograph of what we call Polygamy Terrace. The native owner, Baloli, is a man of some consequence in the town, having many slaves and much wealth. He is the possessor of twenty-five wives, who live in this row of houses. In this district, the more wives a man has the better the wives like it, for the more there are the less each one has to do towards growing and cooking food for the husband. Many wives, however, bring much trouble and vexation, and they are the cause of more than two-thirds of the internecine quarrels of the country. Women here hold a very low, degraded position; they are a mere

possession of their husband, bought in the same way that he buys his goats, only costing more, and, like them, they are liable to be killed, or sold, or taken in lieu of a debt any day.

"No. 2 is a view of a street in this town. Many of the palms are ornamented at the base with human skulls, the owners of which were killed in some fight, and their bodies in all probability eaten by these cannibals; their whitened skulls only remain to decorate the streets of their enemies.

"No. 3 is a witch palaver. Some time ago a great witch doctor died, and his troubled spirit has frequently visited the town lately and killed several persons. A chief sent for another witch doctor of repute, who is sitting inside the mat. From time to time he chants some incantation, shakes his rattle and beats the mat vigorously. When he is tired the people outside beat their drums and sing. One night he ran out of his hiding-place, and rushed with a yell to the back of a house. After a few moments he returned with the bleeding head of an animal in his hand, and said that he saw the spirit of the old witch doctor enter the beast, and now that it was dead there would not be any more trouble. A farce like this, and four days of incantation, singing, and drumming, and the people were satisfied that that old witch would not prowl about any more to their bodily harm.

"These three pictures give three dark phases of native life in Africa. May we soon, by God's strength and grace, be able to give phases of a better, brighter, and more beautiful life, because of their acceptance of Christ's life and love! Will not all join in the prayer, 'Thy kingdom come'?"

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### Mrs. Hartland.

ON Tuesday, September 13th, after seven years of suffering, borne with Christian fortitude, Mrs. Hartland, wife of Mr. John Hartland, of Falkland Road, Kentish Town, fell asleep in Jesus. Mrs. Hartland's death deprives our Mission of the earthly ministry of one of its most leal and devoted friends. This ministry was not without observation. It did not lift up its voice in the streets. It was too personal and tender to be trumpeted on platforms. The field of its exercise was, for years, bounded by the threshold of one modest home, and often by the four walls of one chamber of pain. Yet it was a far-reaching ministry, and the news that it is "accomplished" will bring tears to the eyes of strong men in the heart of Africa.

While yet a student at Regent's Park College, Thomas J. Comber did some very beautiful and lasting work among the children at Camden Road. When departing for Africa he deputed this beloved work to his friend and colleague, John S. Hartland, Mrs. Hartland's son. And when, shortly afterwards, the great gates of

the Congo stood open before Comber and Grenfell, and they appealed for comrades to enter with them and possess the land, John Hartland offered himself. His friends and especially his mother, said "Amen" to this purpose of self-consecration. She gave her only son with a glowing heart. After four years of heroic service John Hartland died in Comber's arms, and his mother bowed her head, as mothers do. But when she rose again, it was not to regard this costly Congo Mission with reserved toleration that applauded itself for not changing to dislike, but with self-devotion and enthusiastic love. The life of her son was in this Mission; so she took it to her heart and carried it gently in her bosom before God.

Mrs. Hartland lived as much upon the Congo as in Falkland Road, and was more intimately acquainted with the history of the Mission, internal and external, than perhaps any other person, excepting only Mr. Baynes. Almost all the missionaries knew her. Before they went out they were invited to Falkland Road, and when the interview was over they knew themselves to be possessed of at least one mother-hearted friend. Aware of the secret of her love, each man and woman honoured her unspoken claim to some measure of their filial affection, and the motherless among them called her "mother." Upon returning to this country they went to see her, naturally; and while upon the field many of them corresponded with her, receiving letters that were like cold water in a thirsty land. Many times have I seen her, with hands distorted and half paralysed by relentless rheumatism, writing painfully and patiently to her friends upon the Congo. Her letters were peculiarly precious, because they were indited by one who understood the work, who loved the workers and believed in God. And so from one quiet heart, in one quiet London home, there went forth waves of spiritual energy that were felt hundreds of miles above Stanley Pool. This was her work. She wrote till she could no longer hold the pen; she dictated till she could no longer think sustainedly by reason of agony and growing weakness; then she sent messages; then she murmured prayers; and now she is with Him who ever liveth to make intercession for us.

We do not know much about the gates of heaven. We do not know whether some vigilant angel on the battlements of God's city announces with silver trumpet the coming of the enfranchised soul. We do not know whether comrades and kinsfolk hurry to the gates to welcome and congratulate their beloved. We can only dream. But if it be so, the sainted heroes of the Congo Mission were by the gates last week.

Two things were remarkable in Mrs. Hartland's life to all who knew her—unselfishness and faith, evinced in little things and great. A few days before her death I visited her, and, leaning over her bed that my voice might reach the ear that was growing heavy, I noticed four exquisite roses lying near her face. She insisted that I should take one. In my prayer, I used the word "doubts," and I shall never forget the quick and confident words that followed the "Amen": "I have no doubts." Verily, she has none.

Mr. Hartland and his two daughters, so sorely yet so gloriously bereaved, will be remembered at the throne of grace by the readers of the MISSIONARY HERALD.

GEORGE HAWKER.

Camden Town, London.

## Tidings from Shensi.

**T**HE Rev. T. W. Lister, of Dundee, kindly permits the publication of the following extracts from letters from the Rev. Moir Duncan, M.A., of Shensi, North China:—

## "A CHINESE INQUEST.

"You will be very sorry to hear of the death, from concussion of the brain, of the man hired to serve me on the road. The fatal accident, from a fall from a mule, caused no little trouble. The place was on the hills and about seven miles from any magistrate's office. The poor fellow died in about two hours. On reaching the inn he was cold, but not senseless. His pulse was very weak, and I saw he was in a critical condition. No one would help—not a creature. By hot-water bottles, brandy, and hot bricks, his normal heat returned, and hope revived, but only for a little, for the poor man died in about fifteen minutes afterwards. Death being declared, and the hope of making money being evident, a crowd assembled. By-and-by they insisted on my leaving. To remonstrate was useless, and I shut my door and bolted myself in. At early dawn I walked to the magistrate's office—no one would hire me an animal or lead the way. On arrival I urged the necessity of an inquest, and the urgency of the case. Till 4 p.m. one excuse after another was urged as reason for putting me off, and all sorts of promises advanced. I was firm, and demanded to see the old official. At last he awoke to the seriousness of the situation, and sent orders for a deputy, &c., to proceed at once. I returned to the inn, and found an enormous crowd waiting. All knew what had taken place at the interview seven miles off, and all wanted to know what was to be done. First outrunners arrived, then the rag-tag and motley coolies dressed like

clowns (the indispensable retinue of every official), bringing instruments of torture, &c., and all the paraphernalia of officialdom and symbols of power and justice. Finally, the real 'Lao Yeh' ('Old Father'), the official himself, was ushered into the yard. By this time the streets, roofs of houses, inn yard, and all available spaces were crowded. A cock was killed, and the court opened—the Lao Yeh seating himself behind a table covered with red damask, on which were sacrificial bowls, candles, &c. He lit his long pipe, put himself at his ease, and aired off his importance, as if to say, 'Let justice be done with dignity.' The corpse was laid before the table. A book was opened—about fifty pages of descriptive anatomy as understood in China. Each part of the body was named in succession, and a man examining the body answered 'Wu ku' (all complete). The corpse having been examined, witnesses were next summoned to testify to the cause of death and the circumstances. First the muleteer, next inn men, finally myself. All the others had to kneel before the table, and beat the ground with their heads once, and continue kneeling while being examined. I stood by the side of the magistrate. Next the coffin was brought, arrangements made for burial, &c., and then the Lao Yeh rose up and kicked the table topsy-turvy, sending candles, bowls, damask, &c., right into the mud, and in less than a minute the retinue were howling along the road, escorting the magistrate home. I squared accounts, and went to rest, and was off next morning before dawn. The whole was an episode which throws a lurid light on Chinese ways, yet reveals a law at once good and bad."



## HAVOC BY WOLVES.

Mrs. Duncan writes of the sad havoc made by wolves. Nearly every day, she says, some child is destroyed, and even grown-up persons as well. In one den, thirteen human skulls were found recently.

In a later letter, Mrs. Duncan says:—"The ravages caused by the wolves are most serious. Young men and women are being devoured, and children snatched out of the arms of their parents. Wolf hunts have been organised, but as yet without success, and poison is now being tried."

Mr. Duncan writes:—

"We have here the nucleus of a Christian Church. (As I was writing these words Mr. Shorrock called me to the door, and behold! a thumping wolf sitting less than a hundred yards away. One of the servants came and howled, and the fine brute toddled across the open field with measured and majestic pace. Wolves abound here. My first night was wakeful on account of a fellow howling about. Packs came from the mountains and killed off whole villages of people about fourteen years ago.)

## "CHURCH MEMBERS.

"The number of those holding membership tickets is about forty in this immediate neighbourhood, and there are about twenty more scattered over the plain. The aboriginal population is very sparse and very bad. The immigrants, from whatever province, rather than mix with native people, have built small houses in the open plain. The consequence is that the old fine walled villages contain some six to ten families apiece. The houses are either in ruins or crumbling to decay. Space and materials all to hand for new population, but the new population, with Chinese distrust, elected to steer clear of all, and began anew on the open wild. Our hut is therefore the appen-

dage to a straggling fresh start. About sixty families have built themselves shanties. Amongst them are some of our Christians, and we are temporarily dwelling here. There is another new hamlet about one mile distant called the 'Gospel Village.' All the families are Baptists, and they are anxious for us to build and reside amongst them. On the other hand, the people here declare we must stay where we are—that they will give us land for nothing rather than part with us. What their motives may be it is hard to divine, and we are perplexed what to do.

## "PERSECUTION.

"We must reside near Shantung people for protection, as robberies with violence are constant around, and we cannot settle or stay in any town or native village, as they won't rent us houses or have anything to do with us as yet.

"When four days' journey off I heard that some Christians had been beaten, and that the county magistrate had told Mr. Shorrock face to face he would be driven out. I was not sure whether I would find him or not. On arriving here all was quiet, the storm passed, and all seems so quiet that a row looks impossible. Still, there are secret fires smouldering. Amidst such

circumstances some of the Psalms have a grand comfort and strength-giving ring.

"Last Sunday we had fully 120 adults at worship. During the week we have been doctoring the sick and speaking to any who have come, and making plans and preparations. The outlook is encouraging. Of course it is impossible to say how far insufficient or false motives are actuating those who seem interested. We pray for large blessing. How to move *their hearts!* That is the all-important question. Differences in dialect, poorness of language, and their stolidity and materialism. Well, 'not by might nor by power,' &c. God has surely placed us here, and His name will be glorified.

"The people around us are in great poverty, and relief on a small scale must be given. We hear that to-day a band of Ho-Nan men, numbering forty, are going the round, and simply compelling families to make food for them.

"The violent robberies, however, seem to have some show of reason. Ho-Nan immigrants have no idea of permanent settlement; they rather strive to make money and return to their native place. The people here know this, and so give a family so many years to accumulate a little 'dottle,' and then relieve them of the trouble of exporting it to another province.

"Between work and wolves one has little time for letter writing. These wolves are causing sad loss and havoc. We have not yet had any Pauline or Livingstonian experiences. There is no sensation in merely seeing their tails or viewing them from afar. I am afraid no newspaper editor would immortalise us by even a paragraph! Anyway, it is anything but a pleasant thing to know that on every side families are mourn-

ing the loss of some loved one, and sadder still to know we cannot help them. I do wish we had a few Martini-Henrys and powder and shot. The old blunderbusses in use here are about as dangerous to the bearers as to the wolves. But enough about wolves.

#### "THE SHANTUNG IMMIGRANTS.

"As to mission matters, there is little to report. Few things are in prospect—a few baptisms and persecutions. The natives begin to see that the Shantung immigrants will soon possess the land. The former are dying out; the latter rapidly increasing, alike in number and possessions. The consequence is, civil war is not unlikely. The clan (or rather 'province') spirit is very strong. Feuds are constant, and the strain is becoming greater. Whole villages muster, and a quarrel between two means a feud between many. The case I mentioned to Bella has now been taken to court—*i.e.*, the county magistrate has been appealed to. We must now see the Christians charged on false issues, and beaten and punished, or else step in and demand justice according to treaty, which provides for the protection of Christians. That provision, however, is held by some to apply only to treaty ports, and the right of missionaries to live in the interior is now being contested. In Sze-Chuen province the Provincial Governor has ordered missionaries to quit, and is heading a strong persecution, with the intent of exterminating Christianity in his province. He grounds his action on 'treaty rights.' As that province adjoins this one, his action is being closely watched by officials here. We are being pressed by the Christians to seek for protection for them, as the officials have ordered

that henceforth no land is to be sold to any one who is a member of the 'Jesus Church.' We are slow to act, as we don't know how far we can legally go, interpretations of the treaty with

England being so various. Then we are quite two months' journey from any Consul who can advise. We can't telegraph now, the lines are destroyed.

"A. H. Baynes, Esq."

## A Famous Document.

**E**ARLY in the history of the Serampore Mission, Carey, Marshman, Ward, and their brethren signed a Deed of Agreement, which embodied the principles on which they meant to carry on their holy work. It was a lengthy document, but these were its chief clauses :—

1. It is absolutely necessary that we set an infinite value upon immortal souls.
2. It is very important that we should gain all the information we can of the snares and delusions in which these heathens are held.
3. It is necessary, in our intercourse with the Hindus, that, as far as we are able, we abstain from those things which would increase their prejudices against the Gospel.
4. It becomes us to watch all opportunities of doing good.
5. In preaching to the heathen, we must keep to the example of Paul, and make the great subject of our preaching, Christ the Crucified. The doctrine of Christ's expiatory death and all-sufficient merits has been, and must ever remain, the grand means of conversion.
6. We ought to be easy of access, to condescend to the natives as much as possible, and on all occasions to treat them as our equals.
7. Another important part of our work is to build up, and to watch over, the hosts that may be gathered.
8. It is only by means of native preachers that we can hope for the universal spread of the Gospel throughout this immense continent. Let us, therefore, use every gift, and continually urge on our native brethren to press upon their countrymen the glorious Gospel of the blessed God.
9. It becomes us, too, to labour with all our might, in forwarding translations of the sacred Scriptures in the languages of Hindustan.
10. That which, as a means, is to fit us for the discharge of these laborious and unutterably important labours is the being instant in prayer and the cultivation of personal religion.
11. Finally, let us give ourselves up unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear are our own. Let us sanctify them all to God and His cause.

This deed was read thrice a year, that its high aims and pure motives might be ever before the missionaries. Dr. George Smith calls it a *Preparatio Evangelica*, and says it embodies the Divine principles of all Protestant Scriptural missions, and is still a manual to be daily pondered by every missionary and every

church and society which may send a missionary forth. Dr. A. T. Pierson says: "To this deed nothing remains to be added to give completeness and symmetry. It reads like an inspired paper. The marks of the Holy Ghost are upon it, and we commend it to all friends of missions, and especially to all who have in view or in thought the field of missions."

## News from Orissa.

**T**HE Rev. Thomas Bailey, writing from Cuttack, under date of July 14th, reports:—

"Several events have occurred during the past few weeks, of which a brief report will, I trust, prove acceptable.

### "WELCOME HELPERS.

"The American Tract Society has made us a grant of one hundred dollars. This will be a substantial help to us in our tract work. We have also received a grant of paper from the Religious Tract Society, consisting of one hundred reams of white demy, and twenty reams of coloured paper for covers. Both these societies have now been trusty helpers for many years; the American Society since 1835, and the Religious Tract Society since 1826, and it is largely owing to their generous kindness that we have been able to keep our supply of Christian literature abreast of our requirements. We have also to be grateful that gifted writers, both in prose and verse, have been raised up in our midst, whose work will, we believe, continue to inform and bless the province so long as the language itself exists. We have also received a grant of Rs.500 from the British and Foreign Bible Society, through their Auxiliary in Calcutta, for help during the current year in the revision of the Oriya Old Testament. This sum is devoted partly to the maintenance of an additional pundit while the work is passing through the press, and partly to the assistant reviser and to some incidental expenses con-

nected with the work. The whole of the paper required, which is of superior quality and has been specially selected for the purpose, has also been granted by this Society. For expenses connected with the printing of the Oriya New Testament we are indebted to our own Bible Translation Society.

### "SIGNS OF PROGRESS.

"I am happy to be able to record other signs of progress. Several Sundays ago I was at Choga, when five persons were baptized, and a week later we baptized two persons at Piplee, one of whom was from Hinduism. We have also had several baptisms at Cuttack, and have at present about twenty candidates, one of whom is Moti, the young Hindu woman who so courageously left her friends and home a few weeks ago. She continues firm in her decision, and the account she gives of her religious experience is deeply interesting. Her mother has been to see her twice since she was received into the Orphanage premises. Last Sunday the usual announcements were made, stating that the time had arrived when those who wished to study in the Training Institution should send in their applications, and I have already received three, all from young men in Cuttack. There has not been time to hear from the other stations.

“CENTENARY EFFORTS.

“Our people have been greatly interested in the Centenary celebrations, and the young people, especially of the English congregation, have entered into the work of collecting with great heartiness. Twenty-four cards have been distributed, the greater portion of which have now been returned, and in each case the results have been very good. Our European and native friends have also contributed separately, and preparations are being made to hold a bazaar in furtherance of the object. We all rejoice in the manifest success of the great meetings held in England, and are earnestly hoping to receive substantial reinforcements in the coming cold season as one result of the movement.

“ANXIOUS TIMES.

“The last two or three months have also been a time of special anxiety. Owing to the deficient rainfall in this and other districts the crops sadly suffered last year, and the prices of all

food grains have risen till they are now standing at almost famine rates; and there has been, and still continues to be, great distress. Many deaths have occurred in the district, which are attributed to cholera, fever, and dysentery, but which are really owing to insufficient and unsuitable food. We have been obliged to make special allowances to the employés of the Mission.

“I much regret to say that about three months ago our brother, Mr. Rutland, of Berhampore, got a ‘touch of the sun,’ and was obliged to go to Darjeeling for change. He is now much improved in health, but the doctor thinks it may be necessary for him to go to England to complete his recovery. Our brother was married only last cold season to Miss Pike, and is our youngest missionary in Orissa, and the event has occasioned special anxiety amongst us. Our other friends are, for the most part, in their usual health.

“THOMAS BAILEY.

“To A. H. Baynes, Esq.”

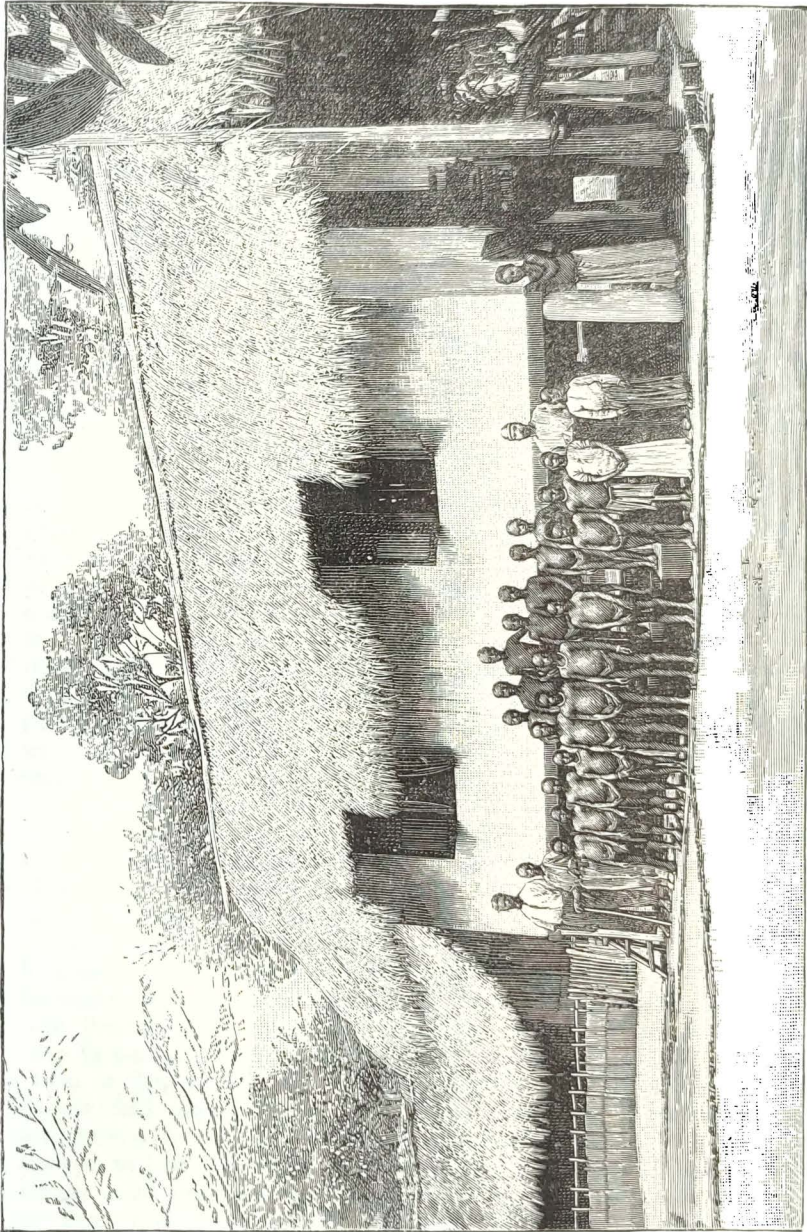
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## House of Messrs. Forfeitt and Oram, Bopoto Station, Upper Congo River.

THE house, to the left of which is seen the kitchen and dining-room, contains two rooms 12 ft. square. It is raised from the ground 3 ft. to 4 ft., to avoid the damp which rises from the soil. Excellent health has been enjoyed in this house. It is 200 yards from the river and about 80 ft. above the water level, and commands a very fine view of the river.

Standing in front of the house are some of the school boys, with their teacher, Mr. Oram. Zanzali and Nkindu, personal boys of the missionaries, will be easily distinguished from the scantily-clad Bopoto boys.

Three workmen from the coast—an Acra, a Kroo, and a Loango—are standing, the first two at the left of the picture, and the Loango at the right.



MISSION HOUSE AT BOFOTO, UPPER CONGO RIVER.—(From a Photograph.)

## Mission Work in Orissa.

## TIDINGS FROM CUTTACK.

THE Rev. Thomas Bailey writes from Cuttack, Orissa, as follows :—

## “AN INTERESTING EVENT.

“An interesting event has recently occurred here. On Thursday morning, March 31st, news came from the village that a young woman had renounced her idols, escaped from her Hindu home, and taken refuge in Bro. Shem Sahu's house at Christianpore. Here she was followed by her friends, who were allowed free access to her, and who tried every art in their power to persuade her to return, but without success. Her answers to her mother are described as being specially affecting and appropriate. Bro. Young was sent for, and helped to protect her in the exercise of her rights, and she remained with Bro. Shem's family till the afternoon, when, according to arrangement, she was brought to reside temporarily with Laboni, the head teacher in the Girls' Orphanage school, who lives in a cottage in the Orphanage premises. It was there that I first saw her. Her name is Moti Mahapatra, and she is nineteen years of age. As a child she was a pupil for a time in the Christianpore village school, and there she learned to read, and, though under difficulties, she has retained her knowledge and can also write a little. She has received books from time to time from Bro. Shem, and mentioned the 'New Testament,' 'The True Christian,' 'Help in Prayer,' 'Christ the Only Saviour,' and other books as having been helpful to her. She made an attempt to join the Christian community about five years ago, but she was then a minor, and the attempt was unsuccessful. The immediate cause of her joining us now is that her friends

had arranged for her marriage with a Hindu to take place within the next few days, and she said that if this were accomplished, all her best hopes would be frustrated; she therefore decided to make her escape without further delay. She brought with her only the clothes she wore, and, when I saw her, was looking anxious and careworn, but was quite firm in her decision, and appeared very thankful to obtain quiet and shelter within the walls of the Orphanage. It transpires that she is a niece of one of our native Christians who died several years ago. She is of light complexion, and has already almost lost the careworn look she had on her arrival. The services, especially on the Sunday, have been a source of great enjoyment to her, and when I asked her, a few days ago, whether her mind was again returning to her idols, she smiled and said that even the thought had not occurred to her. She has joined the female enquirers' class, and is also received, for the present, as a pupil in the Orphanage School. Such of our friends as have seen her are well pleased with her.

## “MISS LEIGH AND THE GIRLS' ORPHANAGE.

“On Thursday morning Miss Leigh left Calcutta for England by s.s. *Kaiser-i-Hind*. She takes with her Charles, a young son of the late Dr. Stewart, and Agnes, a daughter of our brother Vaughan, of Sambalpur. Good news has been received from them from Madras, and we hope they will have a safe and prosperous voyage. A short time previous to Miss Leigh's leaving us the Orphanage School was

visited by a neighbouring Rajah, and by the Government Inspector, and the following entries were made in the visitors' book :—

“I visited the Mission Girls' Orphanage with Mr. J. Macmillan at 1.30 p.m. of this day. There was probably a full attendance of girls during my visit to the school. I was much struck with the girls' neatness and intelligence, and was also specially pleased with their nice manners. I examined them in some of the subjects, and was much pleased to receive proper answers from them.—Signed, BRAJENDRA MANSINGH BHARAMBAR ROY, Rajah of Dompara. Feb. 24th, 1892.’

“22nd March, 1892.—I paid a visit to the Mission Girls' Orphanage this day. There were 13 girls reading the books prescribed for the Middle Vernacular Scholarship examination, 12 the Upper Primary, and 47 the Lower Primary course. Besides, there were eight monitors to help the mistresses in teaching the lower forms. I very much regret that I could not see the lady superintendent, Miss Leigh, through whose exertions the school has attained

its present position. I was glad to learn that three girls were sent up to the last Middle Vernacular, and as many to the Upper Primary Scholarship examination, and that of these one passed the Middle Vernacular, and all the three the Upper Primary test. Some of the girls were examined in my presence, and I was much pleased with the intelligent manner in which they answered the questions put to them.

“Most of the girls are boarders, and the arrangements that have been made for their lodging and boarding are excellent. The Cuttack Girls' Orphanage is a very useful institution, and I hope it will go on working successfully as it is doing at present.—(Signed) BRAHMA MOHAN MOLLIK, Inspector of Schools Western Circle.’

“The Inspector was accompanied on his visit by the Deputy Inspector and the Deputy Sub-Inspector of Schools, Cuttack, and both of these gentlemen have added their signatures to the above.

“THOMAS BAILEY.

“To A. H. Baynes, Esq.”

From Sambalpur the Rev. John Vaughan writes :—

“MY DEAR MR. BAYNES,—During the past fortnight our day and Sunday schools have had a happy time.

#### “A FESTIVAL DAY.

“On Thursday morning, at six o'clock, about fifty boys and girls connected with the day-school assembled in our little chapel, which also does duty as a school-house. As the boys were to display their proficiency in gymnastics and drill, we adjourned to the compound, and were delighted by their clever performances. Soon after came the races, and, when we returned to the school, two or three action songs enlivened the proceedings. Then for

the great event! Five rupees were distributed among the children who had passed the examination and had attended well during the year. The largest sum was earned by a daughter of one of our preachers. A few annas were given to the successful racers, and plenty of sweets were served round. Two or three short and lively addresses followed, and a delightful morning was closed by a prayer which all could understand. The school has earned Rs.57 13a.] 8p. result grant for the past year, and, as this is the first examination for a Government grant, we are encouraged to go forward. We have engaged a Christian monitor to



assist in teaching. There are forty-eight names on the roll, and six other applications to enter the school. We have received thirteen boys from a police school which has recently been closed.

"The Sunday-school treat was on a smaller scale, but equally joyous. Twenty-four children, with our preachers and teachers, met on Thursday evening, May 5th, and after a few cheerful games sat down to curry and rice, kheree and sweetmeats. We were not able to give such costly prizes as last year, but half-a-dozen books were very acceptable. Our little folks spent a very happy evening.

#### "BIBLE-WOMEN.

"The cold season itinerancy since January 1st has been extensive. Mr. Heberlet will, I trust, refer to his journey to Kalahandy. Daniel Das and I spent a month visiting the villages and markets *en route* to Boena, fully eighty miles in the direction of Raipur. My wife accompanied us, and we were thus enabled to take our two Bible-women on tour. This was quite a novel proceeding in this district, and the village women were so astonished, they were in two or three instances on the point of greeting them as female devotees by prostrating themselves at the Bible-women's feet. Their reception was most encouraging, espe-

cially in villages, within forty miles of Sambalpur, where some of the women had learnt to read. Many of the people in these parts are familiar with our gospels and tracts, and our brother and I were rejoiced to find so much knowledge of Christ on every side.

"After our return, Banchanidhi and I visited the festival at Hoonia, and spent a little [time at Sahaspur, where the headman had expelled the idol from the temple and village. We might have taken up our quarters in the deserted temple had we deemed it wise to do so. Soon afterwards, two preachers were engaged for nearly four weeks in the direction of Padampur and Chandrapur, after which they spent a fortnight in a boat visiting the villages and markets as far as Sonpur. They were encouraged by the frank confession of some with whom they had long conversation.

"It is evident that our literature is dreaded by 'religious' Hindus. They have now engaged a young man to sell Hindu tracts and poems in the town. He spreads his books close to our preaching shed in the Sunday market, and, a few evenings since, even attempted to sell from the verandah of our book-room whilst we were present! Hindus cannot afford to ignore us now; hence this opposition.

"JOHN VAUGHAN.

"A. H. Baynes, Esq."

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## A CENTENARY ODE.

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AGE to age, and heart to heart,  
 Speak in sympathetic strain;  
 Voices from the Unseen start,  
 And repeat the old refrain:  
 "Christians! labour on, and pray,  
 Labour while it still is day!"

Strong in faith, and great in prayer,  
 Were our fathers in their time,  
 They could nobly act, and dare,  
 High their aims, their hopes sublime ;  
 Now they plead in full accord :  
 "Follow us, as we the Lord !"

Deep in darkness, deep in woe,  
 Lay the heathen lands outspread,  
 Where vast streams of error flow,  
 By the springs of custom fed ;  
 Heathen lands, by sin oppressed,  
 Sick and suffering, seeking rest.

Lo ! a century has fled,  
 Thrones have crumbled, sceptres drooped,  
 And to join the 'mighty dead  
 Conquerors renowned have stooped ;  
 But the good work then begun  
 Broadens with each rising sun.

Slaves in body and in soul  
 Have been rescued from their chains ;  
 Jesus' praises swell and roll  
 Over India's hills and plains ;  
 And from islands of the sea  
 Sounds the song, "Christ makes us free !"

China hears of One who towers  
 Loftier than her sages all ;  
 Every Sabbath's sacred hours  
 Afric's sons to worship call ;  
 Idols bow, their temples shake—  
 Slumbering tribes and nations wake !

Hallelujah ! He shall reign  
 Till the earth is all His own ;  
 Never can His empire wane,  
 He is Lord, and He alone ;  
 Bend to Him each heart and knee !  
 Let all flesh His glory see !

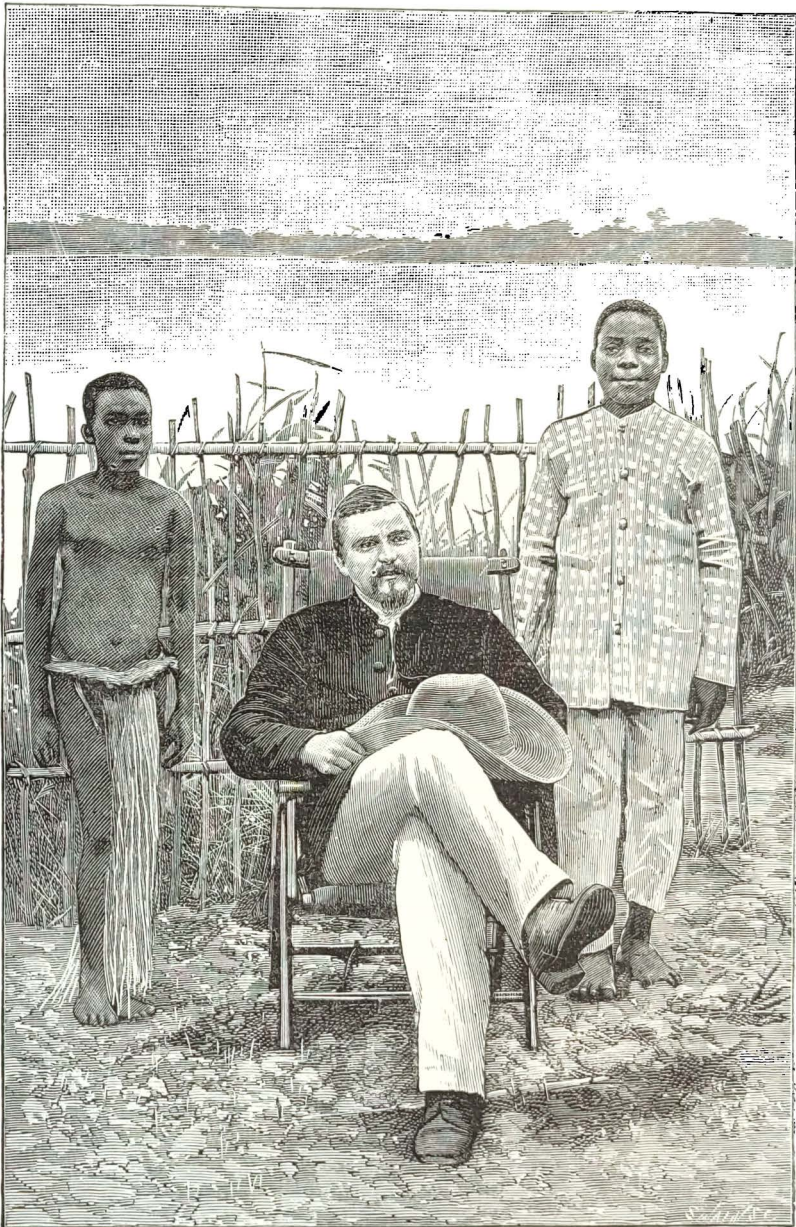
Upper Tooting.

DAWSON BURNS, D.D.

### The Rev. J. H. Weeks, of the Congo Mission, and Native Congo Boys.

**M**R. WEEKS, of Monsembi, sends us the picture on the opposite page, and writes.—

"The boy on my right-hand side is a little cannibal, and would not mind eating the one on my left if he were killed in war. The one on my right is dressed in native fashion, with the fringe hanging right down the left leg."



REV. J. H. WEEKS, OF MONSEMBI, UPPER CONGO RIVER, AND TWO NATIVE CONGO BOYS.—(From a Photograph.)

## Illustrated Missionary Lectures.

WE have much pleasure in calling the special attention of pastors, Sunday-school superintendents, and the officers of juvenile missionary auxiliaries and young people's associations to the following announcements:—

### YOUNG MEN'S MISSIONARY ASSOCIATION.

LECTURE SEASON, 1892-93.

### MISSIONARY LECTURES.

*Specially written and arranged by the Secretary Y.M.M.A. Each illustrated by over Sixty of the finest LIME-LIGHT DISSOLVING VIEWS, painted by the best Artists and exhibited by a skilled operator.*

INDIA.—Kettering and Dr. Carey; the First Mission Band; the Baptist Missionary Society's Medical, School, and Zenana Work of To-day, from Serampore to Simla; the Cities, Streets, and River Scenes; Tombs, Temples, Idols, Mosques, and Processions; Hinduism and Muslimism; Casto and Condition of Women, &c.

CHINA.—Its Early Civilisation and Literature, the Worship of Ancestors, Taoism, Buddhism, Boys' Schools, Examinations, the Classics, Opium and the "Opium War," the Taiping Rebellion, the Great Famine, Queer Notions concerning the "Heathen Chinese," Curiosities of Native Life, Native Poems, Proverbs, and Amusing Stories. Missions—Nestorian, Jesuit, Protestant. Our own Mission—its Work, Worth, and Want.

THE CONGO.—Moffat and Livingstone, Saker and the Cameroons, the Discovery of the Congo by Stanley, the Congo Free State and General Gordon and the King of the Belgians, Our First Expedition, the *Plymouth*, the *Peace*, and the *Goodwill*, the Arthington Fire. Scenery—River and Inland. Oddities of Travel, Health, Trade, Home Life, Fetishes and Witchcraft, the Nganga-Ngombo, School Work, Our Losses and Repulses, Our Progress and Prospects.

The views for this lecture are chiefly from original sketches and photos by the late Mr. Comber, and by Messrs. Bentley, Grenfell, and H. M. Stanley.

"We desire to call special attention to the new 'Missionary Lectures' of our Young Men's Association in aid of the Baptist Missionary Society, on 'India,' 'China,' and 'The Congo.' While being thoroughly entertaining to a general audience, we value them chiefly from an *educational* point of view, because of their great helpfulness to our Society in giving correct and particular information in a popular style, of the work of our own Missionaries in various parts of the world."—*Missionary Herald*.

**A CENTURY OF MISSIONS.** *A Sketch Lecture for Centenary Celebrations.*

CAREY, and the formation of the B.M.S. INDIA.—Heathenism and the Gospel, School and Zenana Work, India in Carey's time and India to-day.

JAMAICA.—Knibb and Burchell, Abolition of Slavery, Calabar College.

BAHAMAS, TRINIDAD, &c. FERNANDO-PO and CAMEROONS.—An Abrupt End.

CONGO.—The First Missionaries, Witchcraft, Our Present Stations, the *Plymouth, Peace, and Goodwill.*

CEYLON.—Buddha's Tooth, Growth of Native Churches.

THE JAPAN MISSION. CHINA.—Ancestral Worship, Buddhism and Christianity.

PALESTINE. ITALY.—Paganism, Popery, Persecution and Progress.

BRITANNY.—The Monk of Morlaix, "Jerusalem the Golden."

NORWAY.—Tromsøe and Perpetual Snow, a Metaphor for Missions.

The Work at Home. The Outlook.

The lectures are delivered in London and the suburbs either by the secretary or by one of the assistant lecturers. Terms to London subscribers to the Y.M.M.A. for lecture and lime-light dissolving view exhibition, £1 5s. inclusive. To others, £2 2s.

Lanterns are not lent, but the full manuscript of each lecture, with the complete set of views, can be lent to country churches and schools, on their paying carriage both ways, and remitting a hiring fee (for one evening) of 10s. 6d. Village churches and others arranging to use them for three or four consecutive evenings can have them at still lower rates.

Early application, giving three or four alternate dates, must be made, addressed, "The Secretary, Y.M.M.A., 19, Farnival Street, Holborn."

CHINESE PICTURES.—Two sets of these, about 25 in each, representing Chinese gods, and painted by native artists, are now ready, and can be hired from the Y.M.M.A. for use at meetings in summer or winter. The scrolls (about 5 ft. by 3) are sent in a box, with an easel frame for exhibition, and a written description chiefly from the MS. of the Rev. H. Dixon, of Tai-yuen-fu. The charge for one evening's hire is 5s. (subscribers to the Y.M.M.A. half price). The hirer to pay carriage from and to the Mission House.

## Mission Work in Delhi.

THE Rev. G. J. Dann, of Delhi, who has just arrived in England, writing from Delhi in June last, reports:—

"I have held two more debates with Maulvi Abdul Majid, when the College Hall was packed with men, mostly of a kind we cannot reach by ordinary methods. The Mission ladies put a portion of the room into purdah, so that some *purdah nishins* could be present. The Maulvi has astonished his co-religionists—especially those (the vast majority) who are ignorant of their own faith—by conceding such important points as the following:—

(1) 'Our Lord, according to the Bible and the Quran—that is, the Word of God—holds a unique position in the universe, such as is held by no other mortal, and stands in a perfectly unique relation to God.' (2) 'The Lord Jesus Christ is certainly in the Gospels called the Son of God, but that was not a title carrying with it a claim to Divinity, as in the Old Testament it is applied to angels and others.' He has also quoted many passages, and, by a strange freak of carelessness, has used language which certainly concedes the other facts that Muhammad carefully denied in the Quran—our Lord's death and resurrection. The main lines of discussion have been those of the old Socinian controversies of fifty years ago, plus Arabic logical traps and word-splitting, of which the Muhammadans of India are so fond. I have had to work hard all the time, testing each

assertion of the use of a word by concordance and grammar. I have had to hold my opponent to the rules of Greek and Hebrew syntax, or he would have carried many important points. I do wish somebody who has an old Hebrew Concordance lying idle on his shelves would give it me! A Fuerst or the Englishman's would be a great boon to me, as Young's Analytical is based on the English, and it requires almost superhuman powers of memory and induction to know whether you have all the usages of a word, and can therefore make an assertion without fear of contradiction—successful contradiction, I mean. These debates have made a great impression in Delhi. One of our friends of the Cambridge Mission says that a spirit of inquiry has been aroused which will tax all our energies to satisfy. The people are aroused. May the Holy Spirit make the work fruitful!"

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## Good News from China.

**T**HE Rev. W. A. Wills, writing from Chouping, Shantung, says:—

“MY DEAR MR. BAYNES,—Last Sunday I had the great joy of baptizing thirty at Shên-ma-chuang, in the county of Chih-chuan, six women, three boys from our school there, aged eleven, fourteen, and sixteen years respectively, the others ranging from twenty-one years to seventy-six years. These converts have been busy several weeks preparing the baptistery, enlarging and renovating the chapel in their spare time, and quite a nice place they have made by their united and voluntary efforts.

“In the afternoon we commemorated the Lord's Supper, when eleven of the number, living some eight miles from this village, were formed into a little church. I took with me a glass tumbler and plate, which seemed to them much better than their ordinary basin and saucer; but I could not help wishing some Christian friend at home would send a Communion service that I could take with me from church to church.



REV. W A. WILLS AND HIS CHINESE HELPER.

“ After the service they formed themselves into little groups over the chapel, and outside in the court, something like Sunday-school classes, but quite informal, and were all engaged telling the people who had been eye-witnesses of the two ordinances what they meant, and why they had become Christians. It was indeed a day of rejoicing amongst them; seldom have I seen the Chinese so elated with joy, singing and praising God with their whole souls. More than once tears of joy and thankfulness filled my eyes that day.

“ It being midsummer, I could not accept the many pressing invitations to go and preach in the different villages. The harvest being over their time was their own, and they crowded about us from early morning till nearly midnight.

“ In the mornings we had Bible readings from Matt. v., studying the blessings which flow from the beatitudes. This was specially for the Christians and inquirers, although a number of outsiders came and listened attentively throughout.

“ The afternoons were spent (as is our custom on these visits) by dispensing medicines to the sick and afflicted, while the evangelist and members preached to the patients and their friends in the court.

“ Each evening we showed the magic lantern, which brought great crowds, and it was wonderful how quietly they listened to the story of Christ and the ‘Prodigal Son,’ although there must have been a large number who never got a glimpse of the pictures. After the crowds had dispersed we closed the day by singing a few hymns, and prayer.

“ Just before I was leaving, an old man of sixty-nine (the first Christian of this place) called me into his little room, and said: ‘Shepherd, I have now seen what I have been praying many years for. During your visit the last ten days not only have thousands heard the Gospel, but how many have voluntarily knelt down with us who are Christians whilst we engaged in prayer? Let us praise God, and earnestly pray that these may soon learn to bow and worship our Heavenly Father in spirit and in truth.’ Then, taking my hand in his, he knelt down, and prayed most fervently for the Holy Spirit to follow the good seed sown. I wish the home friends could but have heard that simple but earnest prayer, for I am sure they would have added their hearty Amen, and join us in asking for an abundant harvest during our forthcoming autumn and winter work in this county.—With my warmest Christian regards, believe me yours faithfully,

“ A. H. Baynes, Esq.

“ W. A. WILLS.

“ P.S.—I enclose you a photograph of myself and helper in our visiting clothes, or full *summer* dress.”



## Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the following useful and generous gifts:—An alligator's head, a hippopotamus' head forty volumes of the *Baptist Magazine*, and steel-engraved portraits of Sir S. Morton Peto, Bart., W. B. Gurney, Esq., and Revs. John Clarke and William Knibb, from Mrs. Joseph Tritton, of Norwood, for the Mission House Museum and Library; a large quantity of flower and vegetable seeds from Messrs. Sutton & Sons, Reading, for use at the mission stations; a parcel from Miss M. G. Leonard, Weston-super-Mare, for Mrs. Whitewright, China; model of a locomotive from Mr. Rollinson, of Leeds; a camera obscura from Mr. A. Chapman, Farnboro', and a parcel of picture and text-cards from Mrs. Benham, for Rev. S. Couling, China; a parcel from a Friend, for Rev. C. S. Medhurst, China; a parcel of clothing from Miss Allison, of Union Chapel, Manchester; a parcel of clothing and toys from the Juvenile Missionary Society, Moss Side, Manchester, per Miss Fifield; and a parcel of magazines from Mrs. Johnston, Southport, for Mrs. Cameron, of Wathen Station, Congo; a parcel of books from Yelverton, for Rev. R. H. C. Graham, Congo; a box of clothing and toys from St. Andrew's Street Baptist Chapel, for Mrs. Grenfell, Stanley Pool, Congo; a marine telescope from Mr. and Mrs. Felgate, for the ss. *Goodwill*, Congo; a large quantity of hosiery and clothing from Mr. R. F. Compton, of Hastings—a Centenary gift to the Congo Mission; an antimacassar from "A Glad Helper," for the Congo; parcels of clothing from Mrs. Southwell, Child's Hill, and a Friend at Harwich, for Mrs. Wall, Rome; parcels from Miss Walker, of Leeds, Mrs. Fayer, Yeadon, and Friends at Norwich and Burley-in-Wharfedale, for Mrs. Day, Agra, for the Havelock Chapel Bazaar; two parcels from Mrs. West, Clifton, Bristol, for Mrs. Tregillus, Jessore, India; a dozen dolls from Rye Lane (Peckham) Sunday-school Christian Band, per Mr. Howieson, and a parcel from a friend at Guildford, for Miss Fox, Delhi; a box from Hereford, and a parcel from Wood Green, for Mrs. Jones, Agra; a box from Miss M. G. Leonard, Weston-super-Mare, for Barisal; parcels from Mrs. Wright, of Kingston, for Miss Thorne, Delhi, and Mrs. Williamson, Calcutta; a parcel of books from Mrs. C. H. Spurgeon, Norwood, for native preachers under the Rev. R. Wright Hay, of Dacca; a parcel of clothing, &c., from the Sewing Party at Wellington Baptist Chapel, per Mrs. Edward Price, for Mrs. Evans, Monghyr; a box of clothing and toys from Dover, per Rev. E. J. Edwards, for the Rev. J. Stubbs' Sunday-school, Patna; parcels of clothing from Friends at Sutton, per Miss Starling, for Miss Saker; parcel of clothing from the Wellington Juvenile Zenana Society, per Miss Burnett, for the Rev. R. Spurgeon, Barisal; parcels from Wood Green, for Mrs. Potter, Agra, and Mrs. Smith, Simla; a parcel of clothing and books from Miss E. K. Salter's Bible-class, Streatham Hill, for Nobin Chunder Dutt, Chittagong; a parcel from Fuller Chapel, Kettering, per Miss Bryan, for Misses Thatcher and Barrass, Cuttack, Orissa; and packets of cards from Miss Dafforne, Clapton, for Miss Way, India, and Mrs. Harrison, Congo River; also twenty bottles of antipyrin tableids and pamphlets on the uses of the drug from Messrs. Burroughs, Wellcome, & Co., of London.

## The Lord Loveth a Cheerful Giver.

**W**E thankfully acknowledge the receipt of the following gifts for the Mission, indicating as they do deepening interest in the work of the Society and loving self-denial on the part of the donors:—The Rev. J. H. Pusey, of Grand Turk, Turk's Islands, West Indies, sends £4, and writes:—"£2 of this amount is for the Congo Mission, the gift of Mrs. Martha King, a devoted worker belonging to the Puerto Plata Church. She has lost the sight of one eye, but she loves the Mission, and prays earnestly for it. The other £2 is a collection for the Centenary at Grand Turk." A silver locket and chain from an Anonymous Friend. Two silver bracelets for the Congo Mission, from one "to whom Christ is precious." £1 from "A Poor Needlewoman who constantly prays for the coming of Christ's Kingdom." 5s. earned by "Dorcas," Scarborough, who "is unable to do more." A small silver knife, from "A Little Girl at Boarding-School, for the Congo Mission"; and an old silver coin from "A Poor Widow who loves the Congo Mission." The best thanks of the Committee are also given to generous friends for the undermentioned most welcome and timely contributions:—Matthew vi. 1-4, for *support of Congo Missionary*, £60; the William Taylor Trust Fund, for *Calabar College*, £50; A Gloucestershire Working Man, for *China*, £15; In Loving Memory of a Loving Husband, W. T. Bell, for *Congo*, £10 10s.; J. W. £10; S. E. V., for *Congo*, £10; Mr. Thomas Whitley, £10; Mr. John Masters, £9; Monmouth, A Lover of the Baptist Missionary Society, £5; D. L., A Friend in Victoria, Australia, £5; "Eccles," £5; Ladies' Negro Friend Society, for *Schools on Congo*, £5; St. Paul's Missionary Society, £8 9s.

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## Recent Intelligence.

**Arrivals in England.**—We are glad to report the safe arrival in England of the Rev. G. J. and Mrs. Dann and family from Delhi, N.W.P. Our friends have all suffered severely from fever and are still in very poor health, needing absolute rest and quiet. The Rev. Walter H. Stapleton, from Monsempi Station, Upper Congo, and the Rev. Robert Glennie, from Bolobo Station, Upper Congo, have also arrived in England for a season of rest and change, after their first term of three years' residence in Africa.

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**Departures for China.**—The Revs. Arthur Sowerby and family, J. S. White-wright and family, and Dr. Paterson and Mr. E. W. Burt, B.A., left last month for China by the ss. *Glenorchy*, Mr. Sowerby to resume work in Tai Yuen Fu, Shansi; Mr. Whitewright in Tsing Chu Fu, Shantung; and Messrs. Paterson and Burt, missionaries-elect, being also designated for work in the Shantung province.

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**Orissa Mission.**—We are thankful to announce that the health of the Rev. T. Rutland, of Orissa, has somewhat improved, recent tidings reporting his

arrival in Cuttack. It is now hoped it may not be needful for him to return to England.

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**Nassau, Bahamas.**—The Rev. C. A. Dann, of Blockley, has accepted the pastorate of the Zion Baptist Church in Nassau, Bahamas, and expects to leave for the West Indies at the close of the current month.

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**China Mission.**—Recent letters from China report that the health of Mrs. C. Spurgeon Medhurst, of Tsing Chu Fu, Shantung, has broken down, causing much anxiety to her husband and friends. We specially commend Mr. and Mrs. Medhurst to the sympathy and prayers of our readers.

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**Calabar College, Jamaica.**—The Rev. W. Venis Robinson, B.A., of Bourne-mouth, in consequence of an adverse medical certificate, has been compelled to decline the invitation of the Committee to the vacant post of President of Calabar College, Kingston, Jamaica.

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**Back Numbers of "Missionary Herald."**—The Rev. S. Pearce Carey, M.A., writing from 16, Clark Street, Wolverhampton, says :—"DEAR MR. BAYNES,—May I appeal to the many readers of the HERALD for the following back numbers on behalf of my brother William in Barisal? He is writing the history of our Baptist Mission in the Barisal district, and, in order to make his narrative complete, he needs to have by him an entire set of our HERALDS. By your own great kindness he has been provided with most of them, but there are yet lacking these :—1838-1841 (all months), 1845 (February), 1850 (February), 1851 (June), 1864 (July, September, October, December), 1866 (June), 1873 (January), 1874 (January, May), 1875 (February), 1876 (January, September), 1877 (February), 1878 (June, July, November), 1882 (November). If either by way of gift or of sale any of your readers could oblige me with any of these, I should be exceedingly grateful to them."

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**Congo Mission Sale of Work**—On November 29th, 30th, and December 1st, the friends at Camden Road will welcome all who can come to their annual sale of work on behalf of the Congo Mission. The sale will be opened each day at three o'clock. Any contributions or articles for sale will be gladly received by Mrs. Hawker, 27, Anson Road, N. ; Mrs. Jonas Smith, 26, Carleton Road, N. ; Miss Pewtress, 41, Penn Road, Holloway, N.

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**Congo News.**—Mrs. Graham, writing from the Grand Canary on board the *ss. Akassa*, on her return voyage to the Congo, says :—"So far we have had a delightful passage ; the captain is most kind and considerate. We hope to reach Congo in good time."



BUCKINGHAMSHIRE.		NORTHAMPTONSHIRE.		WILTSHIRE.	
Amersham, Lower		Desborough	2 3 1	Westbury, West End,	
Chapel	11 5 7	Kettering	90 3 3	Sunday-school	5 10 0
Seer Green	0 13 6	Do., for Congo	0 15 0		
		Do., for N P	2 11 6		
		Do., for W & O	0 15 0		
		Pattishall	2 12 3		
		Walgrave	2 7 7		
CHESHIRE.		NORTHUMBERLAND.		YORKSHIRE.	
Chester, Grosvenor		Newcastle-on-Tyne,		Elland, Upper Edge	0 9 6
Park	3 14 0	Rye-hill	2 7 3	Guiseley	2 14 0
				Halifax, Trinity-road	
				Sunday-school	8 6 6
				Queensbury	10 1 6
				Sheffield	27 0 6
CORNWALL.		NOTTINGHAMSHIRE.		NORTH WALES.	
Falmouth	2 5 0	Nottingham, Derby-rd.		ANGLESEA.	
		Sunday-school	5 10 3	Holyhead, Bethel	0 11 0
DORSETSHIRE.		OXFORDSHIRE.		SOUTH WALES.	
Weymouth	12 2 6	Hook Norton	0 9 8	GLAMORGANSHIRE.	
				Pengam	8 17 9
				Do., for N P	0 9 11
				Swansea, Mumbles,	
				Bethany	0 14 6
ESSEX.		SUFFOLK.		MONMOUTHSHIRE.	
Langham, Sale of Work	2 0 0	Sudbourne	3 6 11	Caerwent	0 14 0
GLOUCESTERSHIRE.		SURREY.		SCOTLAND.	
Eastcombe, Sunday-sch.	1 0 0	Mitcham	1 10 0	Glasgow, Adelaide-place	7 0 0
Thornbury	1 2 6	Do., for Congo boy		Do., Bridgeton	0 19 0
		under Mr. Roger	3 14 5	Do., John Knox-street	1 7 0
		Sutton	0 6 8	Do., John-street	9 0 0
		Do., Sunday-school,		Do., Queen's Park, for	
		for N P at Delhi	1 4 7	Congo	0 14 6
		Wallington	12 4 6	Do., do., for China	1 0 0
		Do., for Congo	6 0 0	Leslie	7 17 7
		West Croydon, Ladies'		Do., for W & O	1 13 0
		Association	7 5 0		
HERTFORDSHIRE.		WARWICKSHIRE.			
Bushy	1 14 7	Birmingham, Erding-			
Hitchin, Salem Ch.	8 14 0	ton, Men's Bible Class,			
		for support of native			
		evangelist in China	9 0 0		
KENT.					
Catford Hill	15 0 0				
Crocken Hill	5 16 0				
Forest Hill, Sydenham					
Chapel	1 8 3				
Piumstead, Conduit-rd.	4 13 0				
LANCASHIRE.					
Liverpool, Kensington					
Sunday-school	8 10 8				
Do., Myrtle-street	40 0 0				
Do., Princes-gate	1 11 6				
NORFOLK.					
Swaffham	15 0 0				

## TO SUBSCRIBERS.

*It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.*



INDIAN FOLIAGE.—(*From a Photograph.*)

[NOVEMBER 1, 1892.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE YEAR OF THE CENTENARY.

**W**E feel the first sentence we ought to write in this number of the **HERALD** should express our warm gratitude for the delightful and inspiring meetings held last month in London in connection with the Centenary Celebration. May He in whose Name we met, and whose Kingdom we desired to extend, graciously receive our acknowledgments of His Divine goodness, and cause, by the working of His Spirit, the numerous engagements to redound to His own glory! And as we thank supremely the Source of all good for the grace conferred upon His servants, by which their hearts were quickened and their lips were unsealed, so we wish to recognise, especially in the case of brethren of other Christian communities, the cordiality with which the numerous speakers favoured us with their presence and invaluable aid. Our thanks are also due to Dr. James Spurgeon (whose absence on account of serious illness was deeply regretted, but in whose restoration we now rejoice), and the officers of the Metropolitan Tabernacle Church, for their hearty welcome on the Monday evening when the Devotional Service was held; to the officers and Council of the Baptist Union, for their kindness in placing that particular evening and the whole of Wednesday at the service of the Mission; to the Revs. F. A. Jones and W. J. Mills, the officers of the London Baptist Association, for their zealous eudeavours in finding accommodation for delegates from the country; and to the numerous friends into whose homes our brethren were so kindly received.

We make no attempt—except in the case of the address by Sir Charles U. Aitcheson, which we reprint by special request—to reproduce in these

pages the utterances of the several speakers. We are glad, however, to be able to announce that the remarkable sermon from Dr. Maclaren, and the several addresses, will in due course be published in a volume, together with the sermons and speeches delivered in the summer at the Commemoration in the Midlands. The same volume, we may state, will contain a detailed report of the contributions to the Centenary Fund, our space only permitting us to acknowledge month by month sums of £10 and upwards.

With respect to the present condition of this Thanksgiving Fund, we are pleased to report that it has reached

**£98,497 14 9**

of this sum £2,241 has been received up to date from the Centenary Sunday collections.

### FUND NOT TO BE CLOSED.

We take this opportunity to announce that it is not intended to close the Fund when the £100,000, the sum contemplated, is obtained, as it is most desirable *no reduction* should be caused by allocating a portion to the discharge of liabilities arising from the deficiencies of the last two financial years—the sum being £15,873—and any deficit upon the present current account. It would be especially gratifying if the whole of the Centenary Thanksgiving Fund could be devoted to the extension of the Society's operations, and to this end we earnestly and hopefully invite those churches, whom circumstances may not have permitted as yet to cooperate, to grant us their earnestly-needed help. And as the Centenary Year will not close until the present financial year ends—viz., on the 31st of March, 1893—we appeal to

### EVERY CHURCH

which has not at present united in this interesting and unique movement to communicate as soon as possible with the local Centenary secretary, or direct with the Mission House, so that suitable arrangements may be made.

The following are the contributions received in payment or promised since our last month's acknowledgments:—

### DONATIONS.

The Treasurer, Mr. W. R. Rickett (additional).....	1000	0	0	Hine Bros., Messrs., Maryport .....	100	0	0
Barran, Mr. John, M.P....	250	0	0	Two Friends (3rd donation) .....	100	0	0
Williams, Mr. George.....	210	0	0	Bavnes, Mr. and Mrs. Alfred Henry (additional) .....	50	0	0
Rawlings, Mr. E.(additional)	200	0	0	Barrow, Mrs. R. V. ....	50	0	0
Coats, Mr. T. Glen, Paisley (additional) .....	150	0	0	In Memoriam, Crown Terrace, Aberdeen.....	50	0	0
Burton, Mr. and Mrs. S. B., Newcastle (additional)...	100	0	0				



A Friend, per Rev. J. B. Myers .....	50	0	0	Smaller sums .....	87	0	8
Y. Z. ....	50	0	0	Clapton Downs Chapel—			
A Kettering Friend, per Rev. J. B. Myers (third donation) .....	25	0	0	Carmichael, Miss Jane	200	0	0
Benham, Mr. John .....	25	0	0	Hampstead—Heath Street—			
Johnson, Mr. and Mrs. R. Lovatt, Mr. Josiab, Stafford .....	25	0	0	Satchell, Mr. G. F. (additional) .....	50	0	0
Morgan, Mr. A. F., Leamington .....	25	0	0	Underhill, Dr. and Mrs. (additional) .....	50	0	0
Olney, Mr. T. H. ....	25	0	0	Merrick, Mr. Wm. (additional) .....	10	0	0
One who serves .....	25	0	0	In Memory of the Rev. James Castleden .....	10	0	0
Rawlings, Mrs. Edward ...	25	0	0	Webb, Mr. H. ....	10	0	0
Warren, Mr. & Mrs. G. A. Houghton, Mrs. ....	25	0	0	Smaller sums .....	4	6	6
Houghton, Mr. W. C. ....	20	0	0	Maze Pond—			
Spicer, Mr. Albert, M.P. Spurgeon, Rev. J. A., D.D. Jewson, Mr. J. W., Norwich .....	20	0	0	Denny, Mr. E. M., per Mr. R. H. Tyrer .....	50	0	0
In Memoriam, Bradford-on-Avon .....	15	0	0	Harrison, Mr. and Mrs. Notting Hill—Ladbroke Grove .....	13	8	6
Chapman, Mr. Jas. L. ....	10	10	0	Regent's Park Chapel—			
A Battersea Baptist .....	10	0	0	Lush, Mr. Montague ...	26	5	0
A Friend, Bedford .....	10	0	0	Walworth Road—			
A Great Debtor .....	10	0	0	Tresidder, Mr. J. E. ...	25	0	0
Brigg, Miss, Ulverston ...	10	0	0	Tresidder, Mrs. J. E. ...	25	0	0
Carter, Mr. A., Faringdon M. T., Wallingford .....	10	0	0	Robertson, Mr. and Mrs. Smaller sums .....	10	11	2
In Memoriam, Mr. James Hobson, Kettering .....	10	0	0	Wood Green.....	13	19	0
Plowman, Mr. E., Shefford Radcliffe, Mr., Liverpool Bentley, Rev. W. Holuan, and Mrs. ....	10	0	0	Alloa .....	27	0	0
Williams, Mr. A. D., Swindon .....	10	0	0	Amersham—Lower Chapel Anstruther—	10	2	7
Smaller sums .....	161	7	2	Fortune, Mr R. ....	10	0	0
Brockley Road Chapel—				Smaller sums .....	1	13	9
Wates, Mr. Joseph .....	25	0	0	Argoed .....	26	7	11
Smaller sums .....	5	5	0	Bacup—Irwell Terrace... Barnsley—	16	15	6
Brondebury—				Wood, the late Mr. E... Smaller sums .....	15	0	0
Weeks, Mr. and Mrs. ...	20	0	0	Blaina—Salem.....	26	17	4
Watt, Mr. and Mrs.....	15	0	0	Blisworth .....	25	0	0
Boocock, Mr. and Mrs. Smaller sums .....	7	3	6	Boscombe—			
Camden Road Chapel—				Mitchell, Mr. George ...	10	0	0
Parkinson, Mr. W. C. 250 0 0				Robinson, Rev. and Mrs. W. V.....	10	0	0
Parkinson, Mrs. W. C. . 100 0 0				Stephens, Mr. J. R. Mc. Tomkins, Mr. G. J.....	10	0	0
Lawrance, Mr. ....	20	0	0	Smaller sums .....	11	4	0
Smith, Mr. Jonas.....	20	0	0	Birmingham (Third List)—			
In Memoriam .....	10	0	0	Player, Mr. John.. .....	50	0	0
Brough, Mr.....	10	0	0	Blackwell, Mr. A. ....	25	0	0
Gorton, Mr. ....	10	0	0	Lees, Mr. E. A. ....	25	0	0
Hawker, Rev. G. ....	10	0	0	Prideaux, Mr. E. D. ...	21	0	0
Keen, Mr. ....	10	0	0	Cope, Mr. and Mrs. Jos. Round, Mr. B. J., jun. Anonymus, per Rev. J. J. Brown .....	15	0	0
Z —, Mr. ....	10	0	0	Hackney, Rev. W., M.A. Prickett, Mr. A. ....	13	2	6
				Caulkin, Mr. Alfred ...	13	2	6

Chapman, Mr. H. P. ...	10	10	0	Hereford (additional)—			
Muntz, Mrs. G. F., Um- berslade .....	10	0	0	Davis, Miss (amount collected) .....	13	2	6
Cowper, Mr. W. ....	10	0	0	Smaller sums .....	1	19	10
Dobson, Mr. W. ....	10	0	0	Honiton—			
Hawkes, Mr. Jos .....	10	0	0	Lilley, Mr. and Mrs. ...	10	10	0
Husband, Mr. J. S. ....	10	0	0	Smaller sums .....	19	10	8
James, Mr. J. ....	10	0	0	Ipswich—Burlington Chapel—			
Skinner, Mr. John .....	10	0	0	Croft, Mr. W. E. ....	10	0	0
Walker, Mr. Baron .....	10	0	0	Collection (1891) .....	12	0	0
W. H. B. ....	10	0	0	Smaller sums .....	1	15	0
Bradford—Westgate (add.)—				Ipswich—Stoke Green—			
Best, Mr. J. G. ....	10	0	0	Girling, Mr. ....	10	0	0
Smaller sums .....	6	0	0	Smaller sums .....	6	12	6
Bristol (additional)—				Knighth—Proceeds of Eisteddfod .....	45	10	0
Crew, Mr. E. G. ....	100	0	0	Lee .....	14	8	0
Ashman, Mr. H. ....	20	0	0	Liverpool—Zion Welsh Ch., Bousfield Street—			
Colmer, Mr. Jas .....	20	0	0	Jones, Mr. Wm. ....	10	0	0
Thomas, Rev. H. J. (Pro- fit on Indian curio) ...	15	0	2	Lewis, Mr. Geo. Palmer	10	0	0
Ashmead, Mr. G. C. (add.)	13	2	6	Smaller sums .....	7	2	0
Ashmead, Miss Eliza ...	10	0	0	Longton (Staffs.)—			
One who remembers the Jubilee .....	10	0	0	Cooper, Mr. Ralph .....	10	0	0
Brixham .....	15	6	8	Smaller sums .....	12	10	0
Chesham—Bury .....	15	0	0	Luton—Park Street—			
Canterbury .....	30	7	1	A Card .....	13	2	6
Canton—Hope Chapel—				Smaller sums .....	3	10	0
Morgan, Mr. and Mrs. A. E.	10	0	0	Melksham—			
Smaller sums .....	36	7	6	Collections .....	12	17	8
Carmarthen, Priory Church	10	8	3	Smaller sums .....	30	8	4
do. English Church	11	2	0	Merthyr Tydvil—High Street—			
Cefn Bychan .....	12	10	4	Harris, Mr. Wm. ....	10	10	0
Cloughfold .....	83	13	6	Smaller sums .....	4	2	0
Clowbridge, near Burnley	10	0	0	Moulton and Pitsford .....	23	0	0
Dewsbury—				Nottingham, Broad Street (additional) .....	28	12	0
Mitchell, Mr. and Mrs.				Nottingham—Woodborough Road—Hoffman, Mr. G.	10	10	0
Joshua .....	50	0	0	Oldham—King Street—			
Kershaw, Mrs. ....	20	0	0	Stott, the late Mr. Fred. L.	20	0	0
Smith, Messrs. Jas. & Sons	20	0	0	Smaller sums .....	11	0	7
Mitchell, Mr. and Mrs.				Pandyr Capel .....	13	13	0
Jas. A. ....	10	10	0	Penarth—Stanwell Road—			
Smaller sums .....	34	8	0	Robinson, Mr. Sydney	25	0	0
Dowlais—Beulah .....	13	1	0	Stowe, Mr. G. S. ....	10	0	0
Ebbw Vale—Briery Hill,				Cory, Mr. S. Campbell	10	0	0
Zion .....	13	2	6	Cory, Mr. John .....	10	0	0
Gilfach & Llantainfechan—				Smaller sums .....	48	12	6
Ellis, Mr. H. ....	10	10	0	Peterborough—			
Smaller sums .....	6	4	6	Barrass, Rev. T. and Mrs. ....	20	0	0
Glasgow—Hillhead (addi- tional)—				Colman, Mr. and Mrs.			
Boyd, Mr. T. A. ....	10	0	0	S. C. ....	20	0	0
Smaller sums .....	25	7	0	Colman, Mr. H. S. ....	15	0	0
Glasgow, Queen's Park ...	53	10	0	Smaller sums .....	21	11	3
Govan .....	24	14	6	Pontypool—Crane Street	44	10	6
Haslingden—Trinity Ch.	54	4	10				
Haworth—							
Greenwood, Mr. W. ...	10	0	0				

Preston—Pole Street—		Sittingbourne—	
Miller, Mr. and Mrs. ...	10 10 0	Dean, Mr. (second dona-	
Smaller sums .....	3 1 0	tion) .....	20 0 0
Reading—Wycliffe Chapel—		Collected by Miss Pack-	
Davis, Mr. Jacob.....	25 0 0	ham .....	11 2 6
Davis, Mrs. Jacob .....	25 0 0	Smaller sums .....	21 17 6
Simmons, Mr. and Mrs.	20 0 0	Totnes .....	11 10 6
Smaller sums .....	49 9 6	Tullymet .....	15 6 9
Redhill—		Wishaw .....	32 0 0
Sale of Work by Mis:		Worcester—	
M. Mumford.....	11 0 0	Evans, Mr. E. Bicker-	
Smaller sums .....	6 15 0	ton, J.P. ....	20 0 0
Shipley—Fyfe, Mrs. ....	20 0 0	Evans, Mr. E. P., J.P...	10 0 0
Medley, Rev. W., M.A.	10 10 0	Smaller sums .....	27 14 8
Shipston - on - Stour—Col-		Shantung, North China ...	25 10 8
lected by Mrs. Lewis		Smaller sums from various	
and Mrs. Cooke .....	10 0 0	places .....	131 18 7

**COLLECTIONS ON CENTENARY SUNDAY.**

LONDON AND MIDDLESEX.		BEDFORDSHIRE.		Salcombe .....		1 0 0
Acton .....	3 3 1	Luton, Park-street ....	10 11 1	Sheepwash .....	0 14 1	
Arthur-street, Camber-		Maulden, Union Chapel	1 5 0	Totnes .....	16 16 2	
well-gate. ....	5 6 4	Sandy .....	13 0 0			
Battersea Park Taber-		Shefford .....	1 2 11	DURHAM.		
nacle .....	8 4 3	Stevington .....	0 10 6	Bishop Auckland .....	0 18 6	
Bloomsbury .....	20 16 0			Crook .....	0 17 6	
Brixton, Kenyon Ch. . .	5 12 0	BERKSHIRE.		ESSEX.		
Do., Sunday-school . .	3 0 9	Faringdon .....	1 17 0	Barking-rd. Tabernacle	2 0 0	
Brixton Hill, New Park-		Reading, King's road..	11 2 6	Burnham .....	2 0 1	
road .....	21 0 0	Wokingham .....	8 0 1	Harlow .....	7 13 8	
Brockley-road .....	17 2 7			Leytonstone, Cann Hall-		
Brompton, Onslow Ch.		BUCKINGHAMSHIRE.		road .....	3 0 0	
Sunday-school .....	1 2 0	Chesham, Zion Chapel	2 1 10	Do., Sunday-school ..	0 13 1	
Brondebury .....	20 10 5	Do., Lower Ch. ....	3 2 8	Romford .....	4 0 6	
Camberwell, Cottage-		Haddenham .....	1 17 6	Southend Tabernacle..	2 5 0	
green .....	13 12 6	High Wycombe, Union		Thaxted .....	0 10 6	
Camden-road .....	15 0 0	Chapel. ....	5 10 0			
Child's Hill, Sun-school	0 12 6	Princes Risborough...	3 4 2	HAMPSHIRE.		
Dalston Junction .....	15 12 10			Ashley .....	1 5 6	
Enfield Highway .....	5 3 0	CAMBRIDGESHIRE.		Boscombe .....	7 1 6	
Ferne Park Ch. ....	25 2 6	Cambridge, St. Andrew's	22 0 10	Bournemouth, Lans-		
Forest Gate, Wood-		March, Centenary		downe Ch. ....	8 8 0	
grange Ch. ....	8 13 1	Chapel .....	5 0 0	Do., Westbourne .....	12 14 4	
Hackney, Mare-street . .	8 12 6			Cosham .....	5 5 0	
Hampstead, Heath-st. .	32 19 0	CHESHIRE.		Romsey .....	4 9 6	
Hendon .....	8 17 0	Crewe .....	1 5 1	Shirley, Union Ch. ....	2 10 0	
Hammersmith, West				Sway .....	0 11 0	
End Ch. ....	5 4 10	CORNWALL.		Winchester, City-road	6 7 0	
Highbury-hill .....	25 15 3	Hayle .....	6 0 0	ISLE OF WIGHT.		
Highgate, Southwood-		Saltash .....	12 2 6	Newport, Castlehold ..	4 0 0	
lane .....	2 13 0					
Honor Oak .....	6 12 6	CUMBERLAND.		HEREFORDSHIRE.		
Lordsbip-lane .....	6 10 0	Workington .....	4 7 0	Ewas Harold .....	0 5 7	
Maze Pond .....	8 0 10			Hereford .....	13 0 6	
Metropolitan Taber-		DERBYSHIRE.		Longtown, Salem .....	0 10 0	
nacle .....	75 0 0	Class Cross .....	7 0 0	Peterchurch .....	1 11 0	
Notting Hill, Ladbroke-		Derby, Osmaston-road	15 9 9	HERTFORDSHIRE.		
grove .....	6 12 3	Long Eaton, Station-		Bishop Stortford .....	2 2 3	
Nunhead, Edith-road. .	2 11 1	street .....	2 0 6	New Barnet .....	3 12 1	
Peckham, Rye-lane .....	20 0 0	Measham .....	3 10 0	Northchurch .....	1 0 0	
Do., Sunday-school ..	1 10 0	Sawley .....	1 13 0	Watford .....	24 15 11	
Peckham, Park-road ..	6 0 0			KENT.		
Pinner .....	6 5 0	DEVONSHIRE.		Belvedere .....	3 16 8	
Potter's Bar .....	1 9 4	Combe Martin .....	0 10 0	Chatbam .....	7 10 2	
Regent's-park .....	38 0 2	Maiborough .....	1 1 0			
South London Taber-						
nacle .....	15 10 6					
Twickenham .....	3 3 0					
Walworth-road Church	9 15 7					
Wandsworth, East-hill	28 3 0					
Do., Victoria Church	13 2 6					
Westbourne-park Sun-						
day-school .....	2 7 0					
Upper Holloway .....	22 13 4					

Deal .....	6 16 0	Nottingham, Mansfield- road .....	4 17 6	Birmingham, Honeage-st .....	4 4 0
Dover .....	11 5 10	Do., George-street ..	6 3 10	Do., King's-leath .....	10 16 1
Edenbridge .....	1 15 9	Old Basford, High-st..	5 0 0	Do., Moseley .....	3 2 0
Forest Hill, Sydenham Chapel .....	12 14 10	Southwell .....	1 5 0	Do., Newhall-street..	4 8 0
Lee .....	8 0 0	Stapleford .....	2 0 0	Do., Small Heath, Victoria-street .....	1 8 0
New Brompton .....	5 0 0			Do., Solly-park .....	2 0 0
Plumstead, Conduit-rd.	3 1 4			Do., Stratford-road ..	0 4 6
Ramsgate, Cavendish Chapel .....	5 12 0	OXFORDSHIRE.		Do., Wycliffe .....	8 10 0
Tonbridge .....	5 5 3	Bloxham .....	0 11 0		
West Malling .....	2 2 0	Chipping Norton .....	10 5 0	WILTSHIRE.	
		Henley-on-Thames, United Services .....	7 3 5	Bratton .....	4 17 0
LANCASHIRE.				Calne .....	3 0 0
Accrington, Bethel, Barnes-street .....	7 4 8	RUTLAND.		Corsham .....	4 12 3
Astley Bridge .....	19 0 0	Rutland .....	2 15 0	Pewsey .....	1 16 10
Bacup, Ebenezer .....	28 6 4			Swindon .....	9 1 11
Do., Rockcliffe Mission	2 0 0	SHROPSHIRE.		Trowbridge, Bethesda	3 7 2
Do., Zion .....	38 18 0	Coxall .....	0 11 8	Westbury, Penknapp ..	1 5 0
Bolton, Claremont Ch.	6 14 9			WORCESTERSHIRE.	
Bury, Chesham .....	2 4 2			Cradley .....	2 7 2
Do., Knowsley-street	2 0 4	SOMERSETSHIRE.		Kidderminster .....	4 5 10
Haslingden, Trinity Ch.	4 15 2	Bristol, Cotham-grove	15 7 10	Do., Milton Hall .....	1 0 0
Oldham, King-street ..	22 1 1	Do., City-road .....	17 0 0	Scourbridge, Hanbury- hill .....	2 0 0
Do., Manchester-st.	5 7 1	Do., Old King-street	10 8 10		
Ramsbottom .....	8 1 6	Do., Paulton .....	4 0 0	YORKSHIRE.	
Nawtenstall .....	2 13 1	Do., Keynsham .....	1 13 0	Bradford, Trinity Ch..	20 0 0
Sadler .....	3 0 0	Do., Tyndale Ch. ....	57 14 0	Do., Westgate .....	15 0 6
Southport, Tabernacle	34 0 0	Do., Prewett-street ..	5 13 2	Do., Leeds-road .....	6 8 6
Waterbarn .....	11 16 8	Do., Buckingham Hall, Hotwells .....	2 15 6	Do., Ebenezer .....	4 13 6
LEICESTERSHIRE.		Do., Mount Pleasant	0 12 6	Do., Denholme .....	3 17 10
Castle Donington .....	3 0 0	Burnham .....	3 3 0	Bramley, Salem .....	1 15 0
Coalville .....	3 10 0	Crewkerne .....	4 9 0	Dewsbury .....	2 18 9
Hugglescote .....	8 14 6	Do., Sunday-school..	1 1 0	Leaworth .....	10 19 0
Husbands Bosworth ..	1 0 0	Shepton Mallet .....	1 3 0	Leeds, Blenheim Ch. .	5 16 0
Leicester, Friar-lane ..	4 16 9	Weston-super-Mare, Wadham-street Sun- day-school .....	2 7 6	Rotherham .....	2 18 11
Do., Harvey-lane ....	5 12 6	Williton .....	0 8 4	Salterforth .....	2 6 1
				Shore .....	3 0 0
LINCOLNSHIRE.				York .....	2 13 7
Great Grimsby, Zion Chapel .....	1 16 3	STAFFORDSHIRE.		NORTH WALES.	
Horncastle .....	0 12 0	Burton-on-Trent, New- street .....	18 0 0	ANGLESEA.	
		Hanley, Welsh Church	0 8 0	Amlwch, Salem .....	1 2 8
NORFOLK.		Willenhall, Litchfield- street .....	3 10 0	Llanellan .....	0 4 5
Costessey .....	0 11 1			Rhosybol .....	1 0 0
Necton .....	2 13 6	SUFFOLK.		CARNARVONSHIRE.	
Norwich, St. Mary's ..	25 0 0	Bardwell .....	0 7 6	Llandudno, Tabernacle, Welsh Chapel .....	3 5 0
Do., Unthinks-road..	7 17 0	Ipswich, Burlington Ch.	15 0 0	Rhosirwaen .....	0 6 2
		Do., Stoke Green .....	2 18 0	Tyddynshon .....	1 0 0
NORTHAMPTONSHIRE.		Do., Turret Green ..	10 5 1		
Aldwinckle .....	0 10 0	Watton .....	1 0 0	DENBIGHSHIRE.	
Bradfield .....	1 7 6			Llanefydd Bryn .....	1 5 0
Denton .....	0 7 8	Dorking .....	1 4 0	Llanrwst .....	1 7 6
Earls Barton .....	3 12 0	Esher .....	2 6 4		
Peterborough .....	17 8 9	Merstham .....	0 7 0	FLINTSHIRE.	
Stanwick .....	1 10 9	Dulwich, Lordship-lane	6 10 0	Rhuddlan .....	0 11
West Haddon .....	0 10 0	Norbiton, Bunyan Ch..	2 0 0		
		Redhill .....	5 5 0	MERIONETHSHIRE.	
NORTHUMBERLAND.		Sutton .....	9 0 5	Blaenau Ffestinlog, Cal- faria .....	1 13 2
Aldwick .....	5 0 0	Wallington .....	11 10 0		
Ford Forge .....	20 17 2			MONTGOMERYSHIRE.	
		SUSSEX.		Llanfyllin .....	6 16
NOTTINGHAMSHIRE.		St. Leonards .....	18 15 2	Llandiloes .....	2 7
Bulwell .....	1 16 0			New Chapel .....	2 0
New Basford, Palm-st.	3 7 6	WARWICKSHIRE.		Staylittie .....	5 0
Nottingham, Arkwright- street .....	1 17 0	Birmingham, Christ Ch.	21 15 0		
Do., Broad-street .....	10 0 0	Do., Erdington .....	19 6 6		
Do., Derby-road .....	17 15 2	Do., Grabam-street ..	10 12 6		
Do., Pall-st., Hyson Green .....	5 12 0	Do., Great King-street	10 7 6		
Do., Woodboro'-road	11 16 6	Do., Harborne .....	8 11 10		

<b>SOUTH WALES.</b>			Penclawdd .....	0 15 3	Ffynnon .....	1 10 8
<b>BRECKNOCKSHIRE.</b>			Pontycymmer, Noddfa	1 1 6	Haverfordwest, Hill-	
Brecon, Kensington Ch.	9 2 0		Resolven, Bethania .....	0 12 0	park .....	4 10 6
Cwmddwr, Horeb .....	0 8 9		Tirphill, Tabernacle .....	1 6 5	Milford Haven, North-	
Erwood, Hephzibah .....			Tondu, Carey Ch. ....	2 8 0	road .....	3 0 0
Ramah .....	1 3 9		Do., Jerusalem .....	1 10 0		
Garth, Plisgah .....	1 0 0		Treherbert, Hope Ch. ..	1 1 6	<b>RADNORSHIRE.</b>	
			Tynewydd .....	1 3 0	Newbridge-on-Wye....	2 8 0
			Whitchurch, Bethel ..	0 10 0		
<b>CARMARTHENSHIRE.</b>			<b>MONMOUTHSHIRE.</b>			<b>SCOTLAND.</b>
Drafaeh .....	11 1 4		Aberavon, Ebenezer ..	1 13 2	Anstruther .....	9 7 0
Felinfoel, Adulam .....	3 4 9		Abercarne, English Ch.	3 16 4	Edinburgh, Dublin-st.	19 10 0
Llanon, Hermon .....	0 15 8		Blaenau, Gwent .....	5 2 5	Forres .....	1 0 0
Pembrey, Tabernacle ..	7 0 8		Blaenavon, Horeb .....	3 2 9	Fraserburgh .....	7 12 9
Whitland, Nazareth ..	5 0 0		Do., Broad-street .....	3 3 3	Galashiels, Strirling-st.	8 18 0
			Bialna, Salem .....	3 11 0	Do., Sunday-school ..	1 2 0
<b>GLAMORGANSHIRE.</b>			EbbwVale, Brynhyfryd	1 12 0	Glasgow, Adelaide Place	19 4 3
Aberavon, Ebenezer ..	1 13 2		Glascoed .....	2 3 6	Do, Hillhead .....	103 7 7
Aberdare, Calafia .....	3 18 8		Langerniew .....	0 7 0	Greenock, George sq.	1 0 0
Briton Ferry, Behoboth	2 10 5		Llanwenarth .....	2 17 3	Kenmay .....	2 2 0
Canton, Hope Ch. ....	6 7 9		Newport, Commercial-	8 16 0	Kirkcaldy, Whyte Cause-	
Cardiff, Tredgarville ..	39 9 6		street .....	2 1 9	wag .....	4 18 3
Do., Salem .....	4 0 3		Do., Stow-hill .....	2 1 9	Lerwick .....	1 13 6
Do., Woodville-road ..	6 6 0		Do., Summerhill,		Paisley, George street ..	5 17 6
Do., Splot-road .....	1 9 6		Maindee .....	5 4 1	Perth .....	12 3 3
Do., Penarth, Stan-			Ponthir .....	2 0 0	Rothsay .....	2 10 0
well-road .....	2 16 1		Risca, Bethany Ch. ....	15 2 10	Sandsting .....	1 1 3
Dert, Tabernacle .....	5 0 0		Tredgar, Georgetown,		Wishaw .....	1 11 1
Dowlais, Caersalem ..	1 3 10		Bethel .....	2 3 6		
Maesteg, New Salem ..	1 6 7		<b>PEMBROKESHIRE.</b>			<b>IRELAND.</b>
Mountain Ash, Nazareth	2 16 0		Cold Inn, Ebenezer ....	0 11 6	Cork .....	2 4 6
Morrison, Hope Chapel	1 0 0					

## The Testimony of an Indian Statesman.

AT the recent public Centenary missionary meeting in Exeter Hall, Sir Charles U. Aitcheson, K.C.S.I., late Lieut.-Governor of the Punjab, said:—

“These meetings to-day are memorable gatherings on an historical occasion, and I feel that I have very little claim to occupy the position of honour in which I feel myself placed. I am no speaker, I am not a missionary; I cannot tell you from experience of my own of the conflict, and the victories, and the defeats, and the encouragements, and the discouragements incident to a missionary’s life. I am only a humble layman, but I have spent thirty of the best years of my life, and more, in a heathen country, and

I HAVE SEEN SOMETHING OF THE WORK of missionary societies, and something of the work of your Society; but it is only as an outsider that I come to bear

humble testimony to the work done by others. There is a mission of yours at Delhi in the Punjab, the province which I have governed. I have inspected that, and I have some memorials of it in my own house. I have seen the work that my friend Mr. Smith did there, especially among the outcastes of the population, the class for whom no man cared till the British missionary took them up, and I have seen a great deal of the work of my own friend, now gone to his rest, Balvan Shah, in Simla. He was a humble clerk in the Department of Public Works at a small salary; but every day in the week, when his office work was over, that man devoted himself to street-preach-

ing or preaching in the schools, and to forwarding the Master's cause. I have also very tender associations with the field and scene of the labours of the first great missionaries—the immortal three of Serampore. Some of the happiest days in my life have been spent at Serampore under the hospitable roof of my friend, Dr. George Smith, whom I will call the Plutarch of Indian missions. I have seen your Indian mission-house built by Carey, Marshman, and Ward on the banks of the Hooghly. It was from that house, indeed, that I was married in the old Danish church which was consecrated by the early ministries of Carey. I have spent many profitable hours in the library where Carey studied, and in his famous garden under the shade of the rare trees which he planted, and where he was in the habit of retiring morning after morning for prayer and meditation. Unfortunately, sacrilegious hands have encroached a good deal upon the garden, and the old printing-house from which issued the memorable translation of the Bible has now degenerated into a jute factory. But there still remains

#### MANY ASSOCIATIONS OF CAREY AT SERAMPORE ;

among others the chapel and his pulpit ; and there is also Henry Martyn's pagoda, that old abandoned heathen shrine which was hallowed by the prayers of Martyn and Brown and Buchanan and Carey and Marshman. It was here that Martyn said he 'prayed aloud to his God, and the echoes returned to him from the vaulted roof.' There was no spirit of the sectary within these great souls. Carey himself said, in speaking of Martyn : 'The shadow of bigotry is not known among us. We take sweet

counsel together, and we go to the house of God as friends.' Marshman and Martyn used to be singing for hours together, walking up and down arm-in-arm along the banks of the Hooghly, discussing the plans for the extension of the Master's Kingdom in India, and throughout the world. Their one idea was, in Martyn's own words, to 'burn out for God, and, in face of the problems connected with the conversion of the heathen, all those differences that we, from our petty points of view in this country, make so much, have completely disappeared from the hearts of these men.' One of the most memorable relics of the old time, perhaps, is

#### THE FAMOUS COLLEGE

at Serampore. It was built from the earnings of those missionaries at a cost of £15,000, and at a time when your character was being violently assailed in this country. It is a beautiful building, in the Ionic style, one of the best of its kind in India. It has a theological vestibule, in which native Christian students are being trained to be missionaries to their fellow-countrymen. Serampore, as you all know, is the old Danish settlement in which your missionaries took refuge when the East India Company refused to receive them. The King of Denmark gave that college a charter in which they have the right of conferring literary degrees, and in 1845, when Serampore was ceded by the Danes to the British, the Danish Government took care, by a special clause in the Treaty, to see that all the rights and privileges and immunities of Carey's College were preserved. When I think of these men it reads like a chapter of romance. 'THERE WERE GIANTS IN THOSE DAYS.' These missionaries were men of whom the world was not worthy. They gave

themselves and all their worldly goods to the Master's cause—not simply a subscription, not simply a tithe or a tenth, but literally all. Carey himself wrote: 'I might have had very great possessions, but I have given all I had, except what I ate and drank and wore, to the cause of missions, and Dr. Marshman has done the same, and Mr. Ward likewise.' These men left to the mission cause a better legacy than any worldly possessions — they left the translation of the Scriptures, the unsearchable riches of Christ in forty of the vernacular languages of India. Before Carey's time the Bible was to the Indian people a sealed book. About three-quarters of a century earlier, a Tamil translation had been given to some of the people of the south of India. A year or two before Carey went out, William Chambers had translated some thirteen chapters of Matthew into Persian, and he was engaged at the time upon a Bengali translation of the New Testament, but, beyond that, nothing had been done. Carey went out in 1793, and, within eight years, the New Testament in Bengali was published entire. Within eight years more, the entire Bible in Bengali was published; and by 1834, when Carey died, the whole Scriptures were published in six of the Indian languages; the New Testament in twenty-three of the Indian languages more, and portions of Scripture in ten languages in addition—in spite of the fact that these missionaries had actually to cut their own punches, to cast their own type, sometimes even to make their own paper; and in face of the fact that their entire printing press and priceless manuscripts of dictionary were entirely destroyed by fire. Was I wrong in saying that this reads like a chapter in romance? An occasion like this naturally calls for a review of

what has been done during the past century. Neither have I time for that, nor have I the ability even if you had the patience to listen to me. I will only say, as regards your own Society, that it has all been admirably set out in your Centenary volume. But to my mind there is no department in which the results of missionary labour during the last century are more manifest than in the translation and circulation of the Scriptures. At the beginning of the century, Bibles were scarce and dear. I believe I have been told the name 'family Bible' comes from the fact that at that time it was very rare to find more than one copy of the Bible in a house. Carey's first Bengali Bible cost about £4. A Bengali Bible can now be had for a few pence. At the beginning of the century, the Bible existed only in some thirty languages; it has now been translated, in whole or in part, into something like three hundred and fifty, to which the Baptist Missionary Society has contributed, I believe, some fifty-six. Now, if there were no other result of missionary labour than that they have conferred an inestimable boon upon the whole human race, and all the lives that have been spent in the Mission cause from the beginning till now would even for that result not have been thrown away. Apart altogether from the spiritual aspects of the case, and looking merely to the secular side of it, the philological value of a work like that is simply incalculable. After all, is not

#### THE BIBLE THE BEST OF ALL MISSIONARIES?

It was David Brown, I think, who called the Bible the great missionary that speaks the wonderful works of God. It is also the chiefest of missionaries. The missionaries die, the

printed Bible remains for ever. It finds its access through doors that are closed to the human foot, and into countries where missionaries have not yet ventured to go; and, above all, it speaks to the consciences of men with a power that no human voice can carry. It is the living seed of God, and soon it springs up, men know not how, and bears fruit unto everlasting life. I can tell you, from my own personal knowledge, that there is no book that is more studied in India now by the native population of all parties than the Christian Bible. There is a fascination about it that, somehow or other, draws seekers after God to read it. An old Hindu servant of my own I used to see sitting hour after hour absorbed in a well-thumbed volume. I had the curiosity to take it up one day, and I found it was the Hindi New Testament. One of the ruling chiefs of India, when on a visit to me when I was Lieutenant-Governor of the Punjab, asked me for a private interview, and he told me, though he did not want his people to know it, that he read the Christian Bible every day of his life. To thousands who are not Christians, but who are seeking after God, the Bible in the vernaculars of India is an exceedingly precious book. The leader of the Brahmo-Somaj, which represents the highest phase of educated Hindu thought, in a recent lecture to the students of the Punjab University, exhorted them seriously to study the Scriptures as the best guide to purity of heart and life. With all this I can tell you that the Christian missionary is

#### MORE NEEDED IN INDIA NOW

than even he was in Carey's time. We take great comfort to ourselves from the great increase of the native Christian churches in India, and we rightly

do so, for its progress is quite phenomenal, and even the heathen Press admits that the native Christian community is the most progressive community in India. But, at the same time, it must be remembered that, under the peace and security of British rule, the population has increased with mushroom growth, and for every heathen that existed in India in the days of Carey there are two heathen in India now. Ought not that fact alone to stir up the Christian Church in England to redouble its efforts? There was a time when, to our shame be it said, the spread of Christian truth in India was considered dangerous to the British power, the stability of the British Empire. Well, the Mutiny was God's comment upon that, and that is not the view of the Lawrences, of men like Macleod, Edward Thornton, Robert Montgomery, and the heroes who held the marches in the dark days of the great Sepoy revolt. These men welcomed the missionaries into the provinces which they governed, and, indeed, many of the best-known stations of the Church Missionary Society in the Punjab were actually founded by these men. With reference to your mercenary native army, Lord Lawrence said that he knew nothing but Christianity which could afford any security to us, or any guarantee for increasing the loyalty of the native tribes, and, after the Mutiny, Lord Palmerston said that it was not only our duty, but it was our interest, to spread Christian truth and Christian knowledge through the length and breadth of India. Sir Charles Wood, the Secretary of State of that day, looked upon every additional Christian as an additional bond of union between India and England, and an additional security to our Indian empire. I say, therefore, that patriotism, as well as Christian con-



science, ought to incite the Church to

DOUBLE MISSIONARY EFFORTS  
in our Indian empire. I hope that the close of this century will witness a revival and an expansion of missionary zeal as remarkable as that which it has seen in the awakening of missionary zeal at the close of the previous century. You are asked for one hundred additional missionaries. Why not ask

for more? China alone is calling for a thousand. From three out of eighteen of the Church Missionary Society Missions a call has come for three hundred. Do not be backward. Let us go forth from this hall with kindled hearts, resolved that, by God's help, we shall carry out Carey's great maxim: 'Expect great things from God, and attempt great things for God.'

## Mission Work in Eastern Bengal.

THE Rev. Robert Spurgeon sends the following interesting communications from Barisaul. We earnestly hope some reader of the HERALD will be prompted to respond to the appeal for a small case of surgical instruments for our devoted brother, the native pastor of the Dhamshar Church:—

"Barisaul, East Bengal,

"Sept. 16th, 1892.

"MY DEAR MR. BAYNES,—I hope you will find room in the MISSIONARY HERALD for the enclosed report at an early date. And may I entreat you to insert also a request for a small pocket case of surgical instruments for the pastor of Dhamshar Church? He is well acquainted with their use, and has a good knowledge of medicine, as he once studied in the Medical College at Dacca. He is a worthy brother, and deserves this help if we can render it.

"We had a grand Centenary day here yesterday, when the Barisaul Church invited representatives from all our churches to hear papers on the West Indies, China, Africa, and India, and to discuss the questions, What ought we to do for other lands? and What ought we to do for India? Our chapel was beautifully decorated by native lads and young men; and, in spite of excessive heat, we had a really great

day. A number of Hindu and Brahmno gentlemen were present in the evening, and a representative of each spoke with much sympathy. Mr. Brown gave us 100 copies of the 'Pathway of Safety,' to give to the people in Bengali.

"I remain, yours ever faithfully,

"ROBERT SPURGEON."

"REPORT OF BAPTIST UNION OF BARISAU AND MADARIPORE CHURCHES.

"On September 5th, 6th, and 7th, the third annual meetings of the above were held at Dhamshar, a church that has a membership of not less than a hundred and fifty, and a Christian community of over three hundred. As Dhamshar is some distance from the rest of our churches, the number of people present was rather smaller than usual, though the delegates attended in excellent force. For many years our brethren at Dhamshar had held aloof from our annual meetings, and it is a distinct gain all round to have secured their sympathy and help, as we cer-

tainly have done now. Baboo Lolit Mohon Dass is the pastor of the church, and in him God seems to have given His people the very guide they needed. No one can appreciate so fully as the writer the value of a man who throws himself upon the people and gives himself up to the service of a native church in Bengal.

"This is the fourteenth year of our gatherings, though the third of our properly constituted Union. As graphic descriptions have so often appeared in the HERALD, I shall content myself with giving a brief account of the three days' work. We adhered to the programme all through. Looking back upon many similar seasons, I can confidently and gratefully record that truest progress was evident in almost every feature of our meetings this year. That readers may get a succinct account of the three days, I divide them. Most of the themes discussed were quite new this year.

#### "FIRST DAY.

"Mr. W. R. James conducted an early prayer-meeting, and gave an address, with a chart, on the 'Second Coming of our Lord.' Then our new chairman, Baboo Sri Nath Sirkar, took the chair, and I was elected vice. As the new chairman is also our secretary, two assistants were chosen to lighten his duties during his year of office. Then a brief account of the work of the year was rendered, and the monetary accounts read. It was evident that most of the committee had served the Union well, and at some cost of time and effort and self-denial. Besides, as this is the highest authority in the community (even including the missionaries), it was a very important matter that details of work should be read out. We are anxious that its functions should be fully recognised by

our people, because the burden that used to rest wholly on the missionary is thereby immensely reduced, and he is set free for more distinctly spiritual service.

"On the first day we had up for consideration 'Justification by Faith,' 'Prayer,' 'Self-reform,' 'The Power of Love,' and 'The Need of Unity.' In the evening the large school-house was crowded with a medley of heathens and Christians to a service of song. Each of the papers read during the day was the work of a native brother, and only one was by an agent of our Mission. Very profitable discussions followed, and much new impulse must have been received.

#### "SECOND DAY.

"As usual, we began with an early devotional service. It was conducted by Baboo Koilas C. Sirkar, of Magura, whom we were glad to have in our midst. Afterwards I had to introduce the subject of 'Three Baptisms: into Water, into the Spirit, and into Fire.' The chairman suggested that prayer for the Divine outpouring would be more profitable than discussion, and he led us to the mercy-seat. 'The Government and Use of the Tongue' was next introduced by Baboo Chondro Nath Sirkar, and it was so appreciated that the paper was ordered to be printed. Then I read a description of 'A Model Church'; but just before I commenced great excitement was aroused by the arrival of our Indian secretary, Mr. G. Kerry, his son, and brother W. Carey. Very little discussion followed my paper, for the ideal was too high; but Mr. W. R. James, Mr. G. Kerry, and others spoke. In the afternoon three other subjects came up—viz., 'Divisions in the Church,' 'Judgments,' and 'Rules for the Guidance of Officers.' The 'Rules' were suggested in our

Barisaul Station Committee, accepted by the Committee of the Union, and were now ordered to be printed with the annual accounts, and prefixed to each church book for constant reference and use. In the evening another song service was held, and some of us gave witness before the heathen to the love and grace shown to man through our Lord Jesus Christ. Thus ended a day of practical and useful service and of truest fellowship.

#### “THIRD DAY.

“After a delightful devotional service, conducted by Mr. G. Kerry, we took up the subjects of the day. Our aged brother, John Sirkar, was with us all through. We all missed the presence of our brother Mr. Teichmann, who was too unwell to be with us, but earnest prayers for his recovery were offered. ‘Honesty with regard to Marriage’ was the first theme, and it was very hotly discussed. But as no good can come of mere fault-finding, we urged the duty of absolute honesty

with regard to every detail of each marriage. The plea of Mrs. Williamson, who was impelled to speak, had a telling effect, and will not soon be forgotten. Then we had two papers on ‘Day Schools,’ that dealt with many questions peculiar to our district. Bro. W. Carey followed with a lively and helpful address on ‘Sunday-schools.’ A paper on the ‘Use of Periodical Literature’ raised no discussion, as our people are too backward to appreciate the matter. The last subject of all was the most important of all, for it dealt with the ‘Desire for the Salvation of Others.’ Were such a desire more dominant in our native churches, what a variety of effort would result! During the last half of the afternoon, Mrs. Williamson and Miss Finch held a large meeting for women in the brick chapel. In the evening our chairman preached from John xx. 19-23; and we ended our meetings by gathering around the Lord’s table in sweetest fellowship.

“ROBERT SPURGEON.

“To A. H. Baynes, Esq.”

### A Missionary Hymn.

**L**ORD, Thy servants forth are going,  
Each has heard the Master’s call,  
Seeds of life eternal sowing  
In His name Who died for all.  
O sustain them  
Till the shades of evening fall.

Then where desert sands are glowing,  
‘Neath the noontide’s sultry heat,  
Living streams shall soon be flowing,  
‘Mid the meadows fair and sweet,  
And a harvest  
Shall their raptured vision greet.

Cardiff, October, 1892.

Lo! Thy hand is now bestowing  
Gifts abundant, rich and free;  
Love, her wondrous debt still owing,  
Brings Thy gifts again to Thee,  
That Thy kingdom  
May extend from sea to sea.

Like the south wind gently blowing,  
Comes Thy spirit’s breath of balm;  
List! the sound is louder growing!  
Look! the Lord makes bare His arm!  
Hallelujah!  
Wakes the universal psalm.

W. E. WINKS.

OBITUARY.—October 17th, at Sevenoaks, Maud, aged eight years, second daughter of the Rev. P. E. Heberlet, Baptist missionary, Sumbalpur, Central Provinces, India. Interred at Chesham.

## Indian Foliage.

(See *Frontispiece*.)

“Every prospect pleases, and only man is vile.”

“**W**HAT lovely foliage!” will be the first exclamation of the reader as his eye rests on the accompanying view. And truly Indian foliage has a peculiar charm of its own. It is true we have no hills and mountains in Bengal to make bold and striking scenery, but we have grand rivers, countless trees, and park-like stretches of the green rice, all combining to form the most exquisite and fascinating landscapes. “But what a curious heading for so beautiful a picture,” you will next exclaim. “What connection can this view have with so mournful a stanza?” I am going to explain. The view was not taken to describe the beauties of Indian landscapes, but to set forth how blind and degraded man may become even in the most beautiful surroundings. The central tree in the picture is a date palm. Its top is lost amidst the dense foliage of cotton, bamboo, and neem trees. But what makes the tree remarkable is that it has no less than twenty-two separate *heads*. This is a most unusual occurrence. Date palms have been known to have two, three, or four heads, but never such a number as twenty-two. Consequently this tree is a great prodigy to the people of that district. When the existence of the tree became known numbers flocked to see and wonder at it. And now I am coming to the chief point of my story. This wonder grew until it culminated in the inhabitants worshipping the tree. The ground round about the roots of the tree is cleaned daily and smeared over with the usual preparation of cow-dung. A small mound is raised against the tree as an altar, and on this is made every day offerings of rice and fruit and flowers, while around the grove a fence is made, and the whole place is put into the charge of a keeper. This picture is of much importance as affording us a true account of the origin of much idol-worship. When men depart from the worship of the true and living God they necessarily fall into gross ignorance and superstition, and are ready to worship everything that appears to them great and mysterious and terrible. This is why the Indians have idols to represent cholera and small-pox, snakes and tigers. And here we see the same mental operation taking place. The superstitious and ignorant villagers could not understand why this tree should have so many heads instead of one, and so they commenced to worship it. There is nothing more certain in the world than that the worship of the only true God raises and ennobles man; and there is another thing equally certain, that the opposite course of action degrades and debases man.

What is particularly sad in this instance is that the people who have committed this sin against God are all Mohammedans. Yet it is the supremest obligation of Mohammedans to hate idolatry of every kind and to worship only the one eternal Allah. Had this been the act of the Hindus it would not have appeared so strange, for they are ready to deify every object in creation. This, therefore, makes it exceedingly sad to see Mohammedans so engaged. I asked one of the Mohammedans, who gathered round when I visited the spot, why he, by religion a worshipper of the only living God, worshipped this tree. He tried to evade the matter by making out that what was done was not worship. I then pointed out that what they daily performed at the foot of this tree was exactly what Hindus did to their idols. He then sought to excuse himself by saying that they did it because it was one of God's great works! This, of course, was a mere excuse to clear himself from the charge of acting in opposition to the Mohammedan faith.

The tree grows in the Pubna district in Northern Bengal—a field which is occupied by the Australian Baptist Mission. The missionary there is the Rev. A. E. Summers—a cousin of our Mr. Summers at the Serampore College. This missionary heard of the existence of the tree, and that the Mohammedans had started worshipping it, and also that a religious fair was about to be established in its honour. He then, with his native preacher, determined to proceed thither and do all in his power to dissuade the people from their purpose. And by the Divine blessing, his appeals to them on the folly and wickedness of idolatry were so powerful that the fair broke up and the worship of the tree was discontinued. This was wonderful testimony to the power of the truth. However, it is next to impossible to kill a superstition of this sort. On visiting the place twelve months later he found the worship had commenced again.

This will show you, dear readers, that the Mohammedans in India need the Gospel of Jesus Christ just as much as the Hindus. For though they say they acknowledge and worship the one true God only, yet they are almost as superstitious as the Hindus, and, in some parts of the country, they join with them in their idolatrous festivals. And, in regard to their morals, they are quite as bad as the Hindus, if not worse. It is, alas, but too true that Mohammedanism has failed to regenerate man as certainly and as conspicuously as the grossest system of heathenism. The one hope for the follower of the false prophet, as for the idol-worshipper, is alone the Gospel of Jesus Christ.

Serampore.

T. R. EDWARDS.

## Village of Nshasha.

THE Rev. George Grenfell writes:—"I send you a photograph view in the village of Nshasha. The clay pots on the mat in front of the house are for sale; the making of these pots is quite an industry in this village. The young Batekes, the people of this district, will be observed with shaven heads; the woman to the left of the sitting portion of the group is in mourning; this fact is indicated by her hair being dressed with oil and ashes into a series of solid ringlets. The pipe being smoked by the man to the left is quite an ordinary one in the matter of length, many of them are twice as long. Nshasha is the nearest village to our Arthington Station, from which it is distant some twenty minutes' walk."

## Archdeacon Farrar and the Baptists.

IN the *Review of the Churches* for January, 1892 (page 255), there is a criticism on Baptist missionaries which needs correction. In 1836, it is said, a controversy arose on the rendering of the word "baptism," which the Baptists insisted must invariably be translated, and by immersion. As the Society could not conscientiously accept this limitation, the Baptists proceeded, on this small issue, to form a new society.

This is the old story of the wolf and the lamb. The exact fact is that, from the beginning of their work in India, in 1793, Baptist missionaries have always translated the word as the English Prayer Book translates it ("dip," or its equivalent), and the Bible Society had aided the various versions all along, and had successfully appealed, again and again, on the ground of these versions, for help. In 1833, at the request of certain Pædobaptist members, the Bible Society withdrew its help because the Baptists would not give up the translation of the word. The Bible Society required that the word should be transferred or translated by a word to which no one would object. The last could not be found. Even the Pædobaptists could not say it meant sprinkle. To transfer the word was to obscure the way of life in copies of Scripture intended for circulation among heathen populations. The Bible Society declined to continue the help they had previously given, and what could the Baptists do but try and provide the help themselves? They never insisted that baptism should be translated by immersion in all versions, but only in those which they themselves had prepared.

I may add, to show their catholic spirit, that when, some years ago, the Bible Society asked to be allowed to use and reprint the versions prepared by Baptist missionaries, changing the translated word into a transferred one, they willingly gave leave, only stipulating that the copies should have another imprimatur. In this way, they contributed gratuitously all the labour and expense they had spent upon their work.

May we hope that the Bible Society itself would be willing to resume the help they formerly gave? If it would be possible to adopt something like the old principle, the Bible Society could at once secure general co-operation in circulating versions which are confessedly, on the whole, faithful and trustworthy.

Regent's Park College.

JOSEPH ANGUS.



VILLAGE OF NSHASHA.—(From a Photograph.)

## Mission Work in Northern Bengal.

Rungpore, N. Bengal, May 3rd, 1892.

**M**Y DEAR MR. BAYNES,—In my last letter to you I gave some account of our itinerating work in this district, but through lack of space I was not able to finish my story. You will remember that we had reached Dinagepore. From thence we went to a large village called Nilpham. We put up our tent and stayed there a few days, during which time we visited most of the people in their homes. We also used the magic-lantern several times, and had many present on each occasion. One of these exhibitions was given by Mrs. Ellison to women only, and by invitation. There were many present; most of them were brought in covered bullock-carts. It was a great treat to them, and we hope they will never forget what they learned that night. When we left the place several expressed a desire to see us again.

My next journey was to a large town called Dhubrī, situated on the banks of the Brahmaputra. It is out of my district, but is easily reached by rail and steamer. I had a very prosperous time there, for it is seldom anyone goes there who can speak Bengali, and preach Christ in that language. The people gathered round me in large numbers when I went to the market-place, and clamoured for books when I offered them for sale. In my house-to-house visitation among the educated portion of the people, I had very encouraging sales of English books. Many young men came to visit me in the Dak bungalow, and several seemed to be hovering on the borders of the Kingdom. Several of the people urged me to go and settle there, and it does seem a great pity that a place which is so healthy, and in which there is ample scope for work, should be neglected by us. It is true that it is reckoned to be in Assam, and properly belongs to the American Baptist Mission, but they have no missionary who knows Bengali. I propose going there occasionally until such times as our American brethren see their way to do something for the Bengali-speaking people. There is no prospect of their doing anything at present, as they are fully occupied with their work among the hill tribes. I have been to several other places, such as Kurigiam, Gaibandha, Nattore, and Dorvani. I had many hearers, and the sales of books were encouraging. I have also been to a small mela at a place called Kakina, where I met with a wealthy rajah, who bought from me five rupees' worth of Bible pictures, and ordered fifteen rupees' worth, which in due time were sent to him. I went on a little further to another place, called Zushbandha, to see another wealthy man, who entertained me



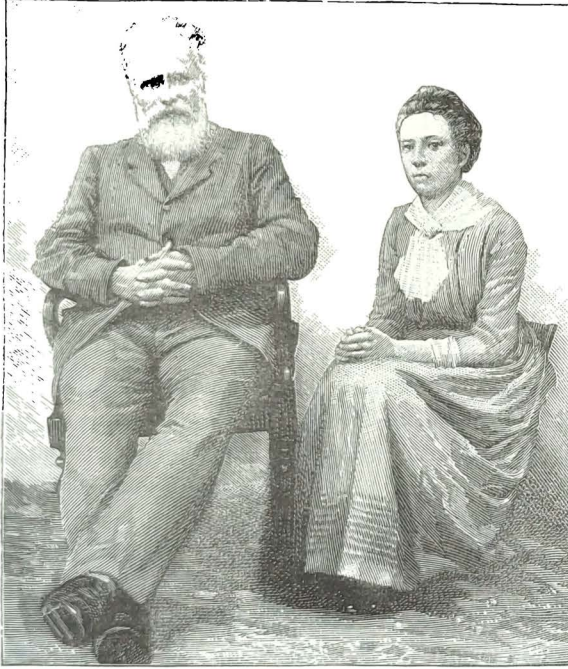
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very hospitably, and, although a rigid Hindu, he permitted me to show the magic-lantern in his courtyard to a large concourse of people. Since the hot weather set in I have been mostly at home, but have found plenty of scope for work here. During the whole of the cold season I had no native helpers with me, and, except that Mrs. Ellison was with me on a few journeys, I had to do the rest of the work alone. My native helper is now better, and is at present working at a mela, with some preachers from Dinagepur.



THE LATE ARTHUR BRIGGS, ESQ., AND MISS BRIGGS.

Bogra and Cooch Behar will soon be easily available to us, as railways to both places are in project. Will the men be ready when the places are opened? In one of our native papers I saw a letter, from some native Christian in Cooch Behar, p'leading for someone to go and work there, and assuring us that the prospects of success are hopeful. It is my purpose to send two native preachers there soon on a preaching tour. The people at Bogra have expressed a desire to be visited, and I hope before long that we shall be able to do something for them. We are meeting with much encouragement in our work, especially as regards bookselling; but we are

not satisfied, for we want to see many turning to the Lord. We have been (and still are) sowing the seed broadcast over the land. That the Lord of the harvest may bless His Word, and cause it to bring forth fruit abundantly, is the prayer of

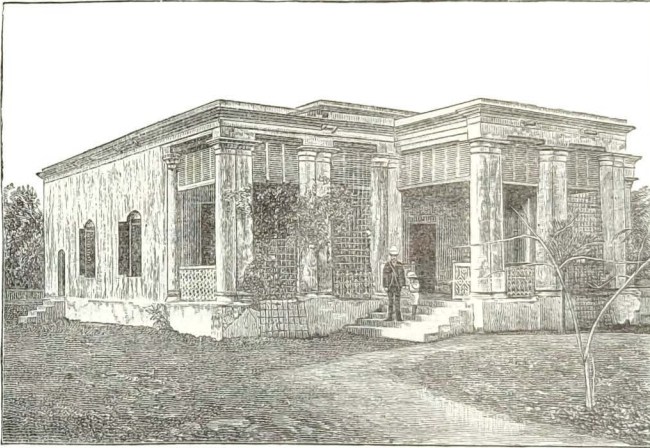
Yours affectionately,

To A. H. Baynes, Esq.

J. ELLISON.

Mr. Ellison adds:—

“I forward a photograph of our beloved friends, the late Arthur Briggs, Esq., of Rawdon, and of Miss Briggs, his daughter, who accompanied him to India. We deeply lament his decease. When here he gave a most



RUNGPORE MISSION HOUSE.

interesting address to the educated Baboos of the town, and they were greatly delighted with their intercourse with him. We have all sustained a sore loss by his being called to higher service above. I also send a photograph of the Rungpore Mission House. It has a very imposing verandah and front, but there is very little real room inside. As you know, we only rent it.”

## The Divine Enterprise of Missions.

BY DR. A. T. PIERSON.

**T**HE visitor at Florence enters that grand apartment in the Museum of Natural History known as La Tribuna Galilei. The walls are inlaid with precious stones, and the ceiling is glorious with elaborate frescoes. Around are the master achievements of sculpture, each in its own little shrine. In the centre of a large and semi-circular window, at the extremity of this temple of science, stands the colossal statue of the man who first, with telescopic eye,

penetrated to the arcana of the heavens. And around that central figure all else is clustered, and towards that all else in this costly Cabinet of the Medici seems to point. The surrounding busts of great men all face towards him who was greater than they all, and the very glories of that ceiling, which sets forth the leading events in the career of the famous Florentine, rains down on his head its lavish splendours.

All history is the Tribuna of Jesus of Nazareth. He is the central glory of the ages. The very universe was built to be His temple. The greatest of prophets, priests, and kings, the foremost of poets, philosophers, and statesmen, the leaders in science, art, and invention, turn towards Him, who is greater, wiser, and mightier than all. The ages move about Him, and the very heavens shine for Him. His supernal glory a stable could not dim, nor a manger hide. A hating world nailed Him to a cross of shame; but they were only lifting Him up to draw all men unto Him. His very crown of thorns became a diadem of royalty, and His death destroyed death, and turned the grave into the gateway of Paradise. The cross was not the symbol of defeat and shame, but of conquest and glory.

By the cross of that Nazarene, the Church is to conquer. Missions represent, not a human device, but a Divine enterprise. Its thought was a Divine idea, and its plan a Divine scheme; the work is a co-labour with God; the field is a Divine sphere; the spirit of missions is a Divine inspiration, and the fruit of missions a Divine seal, an everlasting sign that shall not be cut off.

There are some watchwords which, as with trumpet tongue, should peal out all along the lines of the Church. Our great motto should be, "The world for Christ, and Christ for the world, in this our generation." The fulness of the times has come. The cup of God's preparation overflows. The open door of the ages is before us. The whole world invites and challenges occupation. Facilities, a thousandfold multiplied, match a thousandfold opportunities. . . .

Christ is waiting for His final coronation. The Kremlin, that island in a sea of domes, is the sanctuary of Russia. But, in all this maze of temples, towers, ramparts, and palaces, nothing impresses one more than that singular Treasury, where are seen the many crowns worn by the rulers who swayed their sceptres over the kingdoms of Poland, the Crimea, and the Kasan, before they were absorbed in the ever-encroaching gulf of Russian conquest.

The structure of the future has its throne-room; there lie the crowns of empire, waiting for Him to whom by right they all belong. And, when He shall return to mount His throne, these crowns shall be all laid at His feet. He waits for the grateful suffrages of a redeemed people, brought out of every nation, before He assumes His rightful dominion. What can you and I do to hasten that consummation? . . .

Let the last words be put in capitals, as their emphasis demands:—

GOD IS MOVING ON.

HIS MARCH IS SWIFT, AND OUR TIME IS SHORT.

NO SUCH AGE HAS EVER BEFORE SHONE ON THIS PLANET.

NO SUCH DOORS EVER BEFORE OPENED TO HIS CHURCH.

WHO WILL FALL INTO LINE WITH GOD,

JOIN IN HIS MAJESTIC MARCH,

AND, IN THE SURE ADVANCE OF HIS PLAN,

REACH THE GOLDEN FRUITION OF THE AGES?

## Memorandum of Conversation

BETWEEN MR. THOS. HADDON, OF CLIPSTON, AND DR. CAREY.

IT is now sixty-seven years since the late Dr. Carey was ordained pastor of a small Baptist church at Moulton, near Northampton. I recollect when I was about ten years old, at my father's house in Clipston; it was on a Saturday, he was on his way to Arnsby (which is twenty miles from Moulton) to supply there the following Sabbath; he had then walked from Moulton to Clipston, a distance of ten miles, and had ten miles further to walk to Arnsby. My honoured father had been intimately acquainted with him for some years before, and he pressed him to stay and take an early cup of tea before he went further. I well recollect my father saying to him, 'I suppose you still work at your trade?' (which was that of an army and navy shoemaker). Mr. Carey replied: 'No, indeed, I do not; for yesterday week I took in my work to Kettering, and Mr. Gotch came into the warehouse just as I had emptied my bag. He took up one of the shoes and said, "Let me see, Carey, how much do you earn a week?" I said, "About 9s., sir." Mr. Gotch then said: "I have a secret to tell you, which is this: I do not intend you should spoil any more of my leather, but you may proceed as fast as you can with your Latin, Greek, and Hebrew, and I will allow you from my own private purse 10s. a week!" With that sum and about 5s. a week which I get from my people at Moulton, I can make a comfortable living' (although at that time he had a wife and three children to provide for).

Soon after this Mr. Carey had a call to the Baptist church in Hervey Lane, Leicester, now under the pastoral care of the Rev. Mr. Mursell, which rendered it unnecessary for a continuance of Mr. Gotch's liberality. Still, such an instance of individual liberality deserves to be recorded, by the Baptists in particular.

The Mr. Gotch alluded to was the grandfather (Thos. G., d. 1806) of the Rev. F. Gotch, of Bristol Academy. Two others of his grandchildren now reside at Kettering, and carry on a very extensive army and navy shoe trade, connected with the banking business; and, happy for Kettering and its vicinity, these gentlemen imbibe the same liberality of spirit as did their worthy sire and grandsire.

"Clipston, July 16th, 1854.

"Dictated by Thos. Haddon, of Clipston."

The foregoing memorandum has been placed in our hands by a much respected friend, who is able to testify to its being an absolutely accurate copy of the original.

## Good News from Orissa.

POOREE BOOK-ROOM.

**T**HE Rev. J. G. Pike, B.A., sends the following:—

“Cutlack, June 11th, 1892.

“MY DEAR MR. BAYNES,—I have a piece of good news to communicate, so I will lose no time in sending it. We have just secured a lease for the land on which our book-room at Pooree is built (the site that I pointed out to you when you were here).

“Hitherto I have had to be very careful in writing on this subject, lest anything I said might stir up the hostility of our enemies, and indirectly lead to our ejection from a position which we regard as a most desirable one for our work.

“I have sent you printed copies of most of the correspondence, but I think a description of the book-room, and a brief account of the way in which the Lord has made us to triumph over all difficulties, should find a record in our MISSIONARY HERALD.

### “THE BOOK-ROOM.

“The book-room and preaching-station, then, is situated on the ‘Baradand,’ or main road of Pooree, at the junction of the Cutlack road, and consequently nearly all the pilgrims that enter the town of Pooree must pass immediately before our doors. The ‘Baradand’ is the road along which the cars of Jagannath and his brother and sister are drawn at the car festival.

“The building is all of stone, or brick and lime. It cost (including furniture) Rs.1,464.7, and has been paid for; Rs.260 being contributed in England, and Rs.1,223.8 in this country. Total, Rs.1,483 8s. (leaving a balance in hand of Rs.19.1 for petty repairs).

“Our good friend, J. R. Swinden, Esq., has since put up, at his own ex-

pense, iron railings and gates to the verandah, which greatly improve the appearance of the place, and also prevent pilgrims making it a sleeping-place by night. The total length of the book-room is thirty feet, and its breadth twenty feet. The verandah, which is our preaching place, is eight feet deep.

“For many years we have greatly desired to obtain a site in Pooree, and again and again applications have been made. Our brother Vaughan, when at Piplee, did his utmost in this direction, but the Municipal Commissioners always found some reason or other for refusing our request. However, in July, 1888, whilst again refusing a petition for a site made by brother Heberlet, they intimated they might be able to select another site for us. Accordingly Mr. Heberlet took the first opportunity he had, which was in December that year, to see the Commissioners, and they selected and marked out a site to which they said there could be no objection, and told him to apply for it. He did so at once, and on December 15th the matter came before a meeting of the Municipality. Some opposition was expected, but the following resolution was eventually carried:—

“Resolved,—That as the objections are regarded groundless by the majority of the Commissioners, lease be given to Mr. Heberlet as desired.’

“This was carried by a majority of one, no European being present, and the result was communicated to us on the 25th December. On the 14th January, 1889, we began digging the

foundations in the presence of the vice-chairman of the Municipality, who thus formally made over the site to us. The foundations were put into the ground level, and then we had to pause for want of funds, except that I put a small bamboo hut on the site by way of asserting possession.

#### “OPPOSITION

“But the Brahmins and Pandits and Pandahs were not going to allow us to succeed without a struggle, and they did their best, or rather their worst, to stir up the people and the Municipal Commissioners against us. The following, which is the translation of a letter from some one at Pooree to the vernacular newspaper at Balasore, and published in the issue of 26th December, shows that they lost no time in opening hostilities :—

“Sir,—Kindly oblige me by publishing this letter in your paper.

“Some time since the municipality endeavoured to give the Christian Padri Sahib a site in the Baradand, along which the car of the great and illustrious Lord Jagannath travels in pomp, and in front of (the garden known as) Beloved-of-Jagannath; but through the exertions of the heads of monasteries and of the Hindu Commissioners, when it became known that the food-offerings of the great Lord Jagannath would thereby be defiled, the site was not granted.

“But now, again, the Municipal Commissioners have determined to grant the Christians a site in the main street, along which the car of the great Lord Jagannath travels in state, to the east of Gonesh Buruja (a ganja smoking club of that name), which adjoins the before-mentioned garden, and the spot where the vehicle of the illustrious Mahan Mohan (an idol of that name) pauses in its progress at the

time of the Chandau festival, and offerings are presented; where also, at the time of the car festival, offerings of food are presented to the great Lord Jagannath; and where, moreover, the wives of respectable people pass up and down before the dawn going to and coming from the bath. Here the Commissioners have measured out and made over a plot of land.

“It seems to us that the Municipality will by degrees establish a Christian location in the main street; and, when this is done, if the car of the great Lord Jagannath come into collision with the Padri's building, the car festival will at once come to an end, and the inhabitants of Pooree be reduced to poverty.

“It is reported concerning this matter that the honourable Rani and the people connected with Gonesh Buruja, together with the general Hindu population, are about to institute legal proceedings.

“The Hindu (Municipal) Commissioners are aware that it is forbidden to followers of an alien religion to abide in the main street along which the illustrious Jagannath moves in state; nevertheless, having an eye to pay and pensions, they pay no regard to righteousness. It is a very grievous thing that the Hindu Municipal Commissioners of Pooree, neglecting to give religion the highest place, and exalting worldly possessions to that place in their regard, by doing many things contrary to righteousness, bring a blot upon the Hindu religion.

“Yours obediently,

“\* \* \* \*”

“In June, 1889, being in Pooree, I applied for the lease. The chairman, instead of granting it as he should have done, called a meeting of the Municipality and re-opened the whole question. Finally the following was carried by a majority of seven to two. (Of the five

who had voted for us at the previous meeting, two absented themselves, two voted against us, and one only remained faithful; he and the European Civil Surgeon made the minority of two):—

“Resolved: That, as the Hindu public feeling is concerned in the matter, and the leasing of the land will have the effect of stopping the offering of Panti-Bhog; and further, as on reference to a ruling published in pages 362 and 363 of Volume III. of the India Law Report, Allahabad Series, it seems doubtful as to whether the Municipality can grant the lease in question, and as a notice has already been served on the Municipal Commissioners saying that any measure in favour of leasing out the land would involve them in litigation, the proposal of leasing out the land be abandoned.’

#### “ FURTHER ACTION.

“Meanwhile, I had been collecting money in India, and Mr. Heberlet had been doing the same in England, but nothing could be done towards building yet, more especially because the magistrate of Pooree—who knew exactly how matters stood, and how that the Municipality had selected, and voted, and formally made over the site to us—had gone on furlough. The new magistrate knew nothing of the circumstances, and should I begin to build, and the Municipality apply for an injunction to stop me, I felt sure he would grant the injunction, and put upon me the burden of proving our right; but I had no money and no authority to go to law. When, however, the former magistrate returned from his furlough, early in 1891, I felt that we must build now or give up the matter altogether; for it seemed certain that should the Municipality apply for an injunction, the magistrate, who knew perfectly well the righteousness of our claim, would refuse

the injunction on the ground that we were in possession, and make it necessary for the Municipality to commence a civil suit if they would prevent us building. We should then only be on the defensive; besides, I did not think the Municipality were sufficiently interested in the matter to go to law. I made my preparations, and began to build about the beginning of March, giving instructions to Babu Bahmeswara Padhan, who went to Pooree to superintend, to take no notice of any objections, but refer everyone to me and to press on with all speed. On March 30th I got a letter from the chairman of Municipality ordering us to stop building or to give my reasons for objecting within seven days; intimating also that they were prepared to compensate us for money expended. On the same day I received a telegram from the Babu, ‘Have you received Municipal notice? Walls may complete this week.’ It was now a trial to one’s faith, for I was already some Rs.300 out of pocket, and how the thing would end I did not know; but I was sure to give up now was to give up for ever, so I telegraphed to the Babu, ‘Keep on building; am writing to the Municipal Commissioners.’ I then wrote in as conciliatory a tone as possible to the Municipality, thanking them for their offer of compensation, explaining that a money compensation would not meet the case, and firmly refusing to stop building, as I believed both law and equity were on my side, and signed myself, as in duty bound, ‘Your most obedient servant.’ I got no reply to this, so the course was clear to finish building, and very soon afterwards faith was rewarded by the money coming in, all, I think, within a week or two.

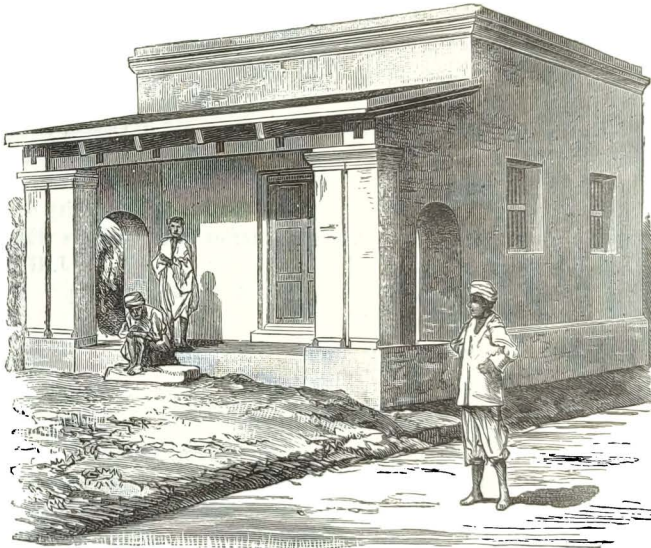
#### “ SUCCESS.

“But I must bring this long story



to a close. The Pooree Municipality has been distinguishing itself for some years past by various acts of folly, and at last brought itself under the notice of His Honour the Lieutenant-Governor of Bengal. The old chairman was dismissed, and a European, Dr. Bell, the civil surgeon, appointed. Visiting Pooree last month, I was informed that the question of granting us a lease was again to be brought before the Municipality, and I was invited to be present

a legal member present. Then the religious objection was urged, only to be removed in a most remarkable way, for the present vice-chairman is the individual who makes the offering called Panti-Bhog, and when he expressed himself satisfied, having made his own arrangements about the offering, no one else could say much. The chairman made out a strong case for us, pointing out that from December, 1888, to March, 1891, they had not



POOREE BOOK-ROOM.—(From a Photograph.)

at the meeting to represent our side of the case. All the correspondence and all the minutes were read, and then discussion began. The legal objection was first urged. I asked permission to speak, and then requested them to say how it was, if they had no legal right over land by the side of the road, they had (at the meeting when they refused our lease) granted a lease for a similar plot to the late vice-chairman. The legal objection was dropped, and I fancied I saw a twinkle in the eye of

communicated with us, neither forbidding us to build, nor ordering us to remove the foundations, nor offering us compensation. They complained that we built so fast when we began that they had no time to act. To this it was replied they had plenty of time between the dates given. The chairman then proposed that a five years' lease be granted from date at the current rate for land on the main road—six aunas per square cubit—making a rent of Rs.101.4 per year. The legal member then proposed

that, until the back rent from December, 1888, at this rate, be paid, no lease be granted. I fancy he thought I should object to this, and that then another meeting would be called and a stronger opposition might be brought into the field. The chairman, seeing that, without this man's vote, the thing would collapse, accepted the amendment, and incorporated it in his motion. Then another amendment was proposed, 'That no lease be granted to the missionaries, as their possession is a wrongful one, and that compensation be given to them, as recommended by the magistrate of the district.' The amendment was put, and lost by one vote. The original motion was then put, and carried by one vote.

"THE SITE SECURED.

"I immediately wrote to Mr. Kerry, and asked him, if he approved, to telegraph, 'Pay the rent since 1888.' I

said, also, I hoped we might be able to collect the amount for the past three years. I also wrote to brethren Bailey and Young, at Cuttack, for their opinions. Favourable replies being received from all three, I paid the money and secured the lease, which has been properly registered.

"I cannot tell you how thankful I feel that such valuable premises have been secured for us in Pooree. The late A. Briggs, Esq., when he visited Pooree with me, was thoroughly delighted with the book-room, and said that we could hardly exaggerate the importance of the position we had secured. Had he been permitted to plead the cause of Orissa, I feel sure he would have had much to say about the book-room and Pooree generally, and of the great desirability of placing missionaries there.—Yours truly,

"J. G. PIKE.

"To A. H. Baynes, Esq."

## Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—Two parcels from Friends at Wincanton, for Mrs. Rouse, Calcutta; parcels from the Brunswick Road Mission Working Party, Gloucester, per Miss Casswell, for Mrs. Tregillus and Mrs. McKenna, India; a box from Friends at Westbourne Park for Mrs. Buckley, Orissa; two parcels from the Highgate Road Chapel Missionary Working Society, per Mrs. Coxeter, for Misses Pike and Gleazar, India; a parcel of books from Mrs. J. Tritton, of Norwood, for the Rev. Charles Jordan, Calcutta; a parcel of clothing from the Praed Street Y.W.C.A., per Miss Whebell, for Mrs. Vaughan, Sambalpur, Orissa; a box of clothing and dolls from South Parade Sunday School, Leeds, per Miss Holdsworth, for Rev. R. Wright Hay, of Dacca; lantern slides from a Friend, for Rev. G. W. Bevan, Maldah; a box from "E. V. R.," Boscombe, for Mrs. Robinson, Calcutta; a parcel of clothing from the Wallington Baptist Church Juvenile Missionary Working Meeting, per Miss Ridley, and parcels from Mrs. Balding, Holloway, for Mrs. Tregillus, Jessore; a parcel of clothing and toys from Corsham, for India; a parcel from the Religious Tract Society, for the Rev. C. Jordan, Calcutta; parcels from Mrs. Charter and the Sunday Scholars at Middleton-in-Teesdale, and Friends at Beeston Hill, for Miss Compston, Calcutta; parcels from Burley-in-

Wharfedale, and from Mrs. Valentine, of Highbury, for Mrs. Day, for the Agra Chapel Bazaar; an antimacassar from "A Glad Helper," Battle, for the Congo Mission; parcel of cards from "A Friend," and a parcel from Friends at Liverpool, per Mrs. Lewis, for Rev. F. R. Oram, Bopoto; parcel from Bushey, for Mrs. Lewis, San Salvador; a roll of pictures from Woodberry Down Sunday School, per Mr. Churchill, for Rev. J. A. Clark, Upper Congo; a box of beads from Miss Lamb, Scarborough, for the Congo Mission; parcel from Plymouth for the Rev. R. H. C. Graham, Underhill; parcel from Dr. and Mrs. Parker, Manchester, for Rev. E. Hughes, Congo River; a parcel from the Religious Tract Society, for Rev. P. Davies, B.A., Wathen; a telescope from Mr. and Mrs. Felgate, Regent's Park, and a mahogany bookcase, specially made and presented by Mr. Clarke, of Canonbury, for the s.s. *Goodwill*, of the Congo Mission; a parcel of cards from Mrs. Dafforne, Clapton; a box of books from Mrs. Williams, of Llandudno, for the Mission; a bale of clothing from Miss Japp and Friends, at Glasgow, for Mrs. Grenfell's use among the school children at Bolobo.

The Committee also join with the following brethren in grateful thanks for the gifts they mention in the following letters:—

The Rev. Samuel Couling, of Shantung, writes:—"MY DEAR MR. BAYNES, —I shall be glad if you will let me acknowledge the following gifts in reply to my letter in last August's HERALD:—From J. Pullar, Esq., Bath, globe, stereoscope and views, and a rattlesnake; Mrs. Tritton, model of a ship, minerals, &c.; Messrs. Joseph Town & Sons, Leeds, specimens of paper manufacture, &c.; Miss Adcock, Hampstead, minerals; Mrs. Trestrail, photograph and specimen of Carrara marble; Mr. W. H. D. Rouse, Cheltenham, photographs; Mrs. Smith, Boxmoor, shells; Mrs. Jerman, Walthamstow, stuffed birds, &c.; Miss Blake-more, Oakengates, specimens of woods; Mr. H. Beaven, Bradford-on-Avon, electric bell and fittings; Mrs. Fox, Plymouth, box of statuary; pictures and text cards from Mrs. Benham. I have also to acknowledge the following gifts in money for school use:—Mrs. Tucker, Totnes, £1 1s.; Mr. E. Tucker, £1; Mrs. Thomas, Llanelly, £1; Mrs. Couling, Boxmoor, £5. For all the above, as well as for various small gifts which do not need formal acknowledgment, I am very thankful."

The Rev. J. S. Whitewright, of Shantung, North China, writes:—

"MY DEAR MR. BAYNES,—Will you kindly acknowledge, with my hearty thanks, assistance from three friends, members of Oakes Baptist Chapel, Huddersfield:—Mr. E. Young, £5 5s.; Mr. Thos. Sykes, £5 5s.; and Mr. E. Young, £5 5s.; this being subscribed by them for teaching apparatus required in Tsing-chou-fu."

And the Rev. E. W. Burt, B.A., of Shantung, North China, writes:—

"MY DEAR MR. BAYNES,—Please make grateful acknowledgment, on my behalf, of (1) a handsome magic lantern, in case, with tripod, sheet, &c., for use in China, and cheque (£8) to buy slides, from Yeovil Church and Sunday-school; (2) a valuable parcel of theological works (18 vols.), from friends at Tyndale and other Bristol churches. I am sure I may rely on your courtesy to insert this brief acknowledgment of kindness, which springs as much from interest in the work of our Society as from love to yours truly, ERNEST W. BURT."

## The Lord Loveth a Cheerful Giver.

ONCE again we acknowledge, with heartfelt thankfulness, the receipt of the following proofs of deep personal interest in the work of the Society:—

Mrs. E. S. Andrews, of Moulton, Northampton, who writes: "An old lady here who is very interested in Foreign Mission work, but who has no money she can give more than her weekly contribution of one penny, is desirous of sending a few articles if they will be acceptable—viz., two gold brooches, one silver ditto one gold locket, one silver-mounted scent bottle, and a patchwork quilt over which she has spent a vast amount of time"; Miss Fanny Jones, of Upper Holloway, for two gold rings, two brooches, and four seals; "In Memoriam," Attleborough, Norfolk, for three gold rings; "One to whom Christ is precious," two small silver bracelets for the Congo Mission; Mr. Stephen Illingworth, Leeds, for pair of gold ear-rings, placed in the collection box at South Parade Chapel; "A Widow's Mite," 12s.; the Rev. E. R. Pullen, Shirley, Southampton, for £4, given under the following circumstances: "Last week, in visiting the oldest member of our church, an old lady ninety years of age, who is spending her last days in an almshouse, surprised me by giving £4 for the Centenary Fund. I feared she could not afford it, but she insisted on my taking the money, saying she had been preparing for this for a long time, and that she thanked God she was spared to see the Centenary year of our loved Society. The offering was a greater surprise to me because a little while ago she gave £1 for this Fund, which I then thought more than she could well spare"; "Dorcas," Scarborough, for 5s.; Rev. Wm. Tulloch, Baptist Church, Duncan Street, Edinburgh, for gold brooch, eye-glass, and ring, from "One who loves the Mission"; "Anon." for gold watch key; Mr. Albert T. Biggs, Horsham, for case of gold studs, gold albert chain, pin, and ring, with the hope "that the proceeds of these articles may in some little measure help forward the Kingdom of the Saviour in distant lands"; "One to whom Christ is precious," for silver locket and chain for the Congo Mission; "One who would do more than in past days to rescue the perishing and hasten the time when Jesus shall see of the travail of His soul and be satisfied," £5; "A Blind Girl," for an old silver coin; "A Cripple," for a small silver knife; and "A Governess," for a small silver brooch for the Congo Mission. The grateful thanks of the Committee are also given to the following donors for much needed and most timely gifts:—The Treasurer, Mr. Rickett, £250; Mr. Charles Finch Foster, £100; Mr. John Marnham, J.P., £75; "Meg," for *China* £20; Mr. W. C. Houghton, £15; Mr. Joseph Wates, £15; Mr. F. A. Freer, £10; Mr. E. West, £10.

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## Recent Intelligence.

**An Excellent Suggestion.**—The Rev. G. H. Rouse, LL.B., writes:—"In September I was on deputation at the village of Bickland Newton, Dorsetshire. I heard there of a plan which struck me as worthy of imitation. A lady there has a class of girls, and give them each a penny, telling them to trade with it and see how much they could raise in a year

for the Mission. On asking for particulars, Miss Sherry wrote :—‘I recommended a few ways to begin. One girl bought a pennyworth of darning-cotton, and then offered to darn others’ stockings for 1d. or 2d. a pair. Another bought a pennyworth of crochet-cotton, and made some edging and sold it for 3d., then bought some print for a child’s pinafore and sold it for 6l., and so on. Another bought a pennyworth of apples, and sold them again to her friends for 1½d.; this she did several times, till she had enough to buy some wool to make a pair of socks for a baby. Another makes a pair of garters with her penny, and then makes something more valuable. Another bought a pennyworth of wool, and made a child’s pair of cuffs and sold them for 2½d., then bought some more wool and made some gentlemen’s cuffs, which she sold for a shilling. A little girl, ten years old, bought some cotton and made some edging, which she sold; then bought wool and made some wool lamp mats, which she sold for a shilling; then made an antimacassar and sold it, then made a wool one and sold it, and so she gained 2s. 7d. Another girl bought some pickling cabbage seed and sowed it in her plot of land that she cultivates, and then sold the cabbages at 3d. and 4d. each. These are a few of the ways in which they raise the money; still, other things can be made with a penny, as penwipers, pincushions, &c.’ Altogether eight pennies made 15s. 3d. in the year, the sums gained ranging between 6d. and 6s. It has struck me that this is a remarkably good idea. It not only supplies funds for the Mission, but it interests the children in it, and trains them to habits of industry and thrift, and exercises their ingenuity in devising plans for profit.”

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**Congo Mission Sale of Work.**—On the 29th and 30th of this month and on December 1st the friends at Camden Road will welcome all who can come to their annual sale of work on behalf of the Congo Mission. The sale will be opened each day at three o’clock. Any contributions or articles for sale will be gladly received by Mrs. Hawker, 27, Anson Road, N.; Mrs. Jonas Smith, 26, Carleton Road, N.; Miss Pewtress, 41, Penn Road, Holloway, N.

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**Khoolna, Bengal.**—The Rev. Gogon Chunder Dutt writes by the last mail :—“Last Sunday six young men and women were accepted as candidates for baptism; all being well I hope to baptize them in our Khoolna River next Thursday. You know that I preach, with my helpers, in the waiting-room of our railway station. I have now got permission from the railway authorities to preach and sing with musical instruments. I shall be obliged if English friends will send us a hand harmonium; I greatly need one for my work, which is just now most encouraging.”

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**Cameroons, West Africa.**—The Rev. George Cameron, of Wathen station, Lower Congo, who has been with Mrs. Cameron for a short health trip to the Cameroons, writes: “The Baptist church in the town of Cameroons is entirely self-supporting and self-governing. Its pastor, Mr. Dibundu, was a trusted worker in the time of Mr. Saker. The number of their stations and out-stations is eleven. The total number of communicants is about seven hundred. Entirely

at their own expense they have, within the last two years, built a splendid brick chapel, with gallery, and galvanised iron roof. The natives made and brought the bricks, boys making from twenty-five to fifty, and men larger numbers, until the walls were finished, and then with the proceeds of their industry in working or trading, subscribed enough to buy the roof, glass for the windows, and other necessary articles from Europe. Its present value, I should think, is nearer two thousand than one thousand pounds. It measures eighty-four feet long by forty-two feet broad, and is seated throughout for nearly a thousand people. We spent one Lord's-day in Cameroons. We went to the Baptist chapel, and found an audience of seven or eight hundred. Mr. Dibundu preached, and afterwards, at their request, I gave a short address. They were greatly pleased when I told them of the affectionate interest still taken in them by Baptists in England. The impression left on my mind by what I saw and heard is that the native church will go on increasing by the efforts of the native members themselves."

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**Back Numbers of "Missionary Herald."**—The Rev. S. Pearce Carey, M.A., writing from 16, Clark Street, Wolverhampton, says:—"DEAR MR. BAYNES,—May I appeal to the many readers of the HERALD for the following back numbers on behalf of my brother William, in Barisal? He is writing the history of our Baptist Mission in the Barisal district, and, in order to make his narrative complete, he needs to have by him an entire set of our HERALDS. By your own great kindness he has been provided with most of them, but there are yet lacking these:—1838-1841 (all months), 1845 (February), 1850 (February), 1851 (June), 1864 (July, September, October, December), 1866 (June), 1873 (January), 1874 (January, May), 1875 (February), 1876 (January, September), 1877 (February), 1878 (June, July, November), 1882 (November). If either by way of gift or of sale any of your readers could oblige me with any of these, I should be exceedingly grateful to them."

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**Appointment of Missionaries.**—At the last meeting of the Committee two brethren were accepted for mission work in India: Mr. Gordon Wilkins, of the Midland College, designated for Cuttack, in Orissa, and Mr. E. Palgrave Davy, of Hulm Cliff College, proceeding to Agra, N.W.P. Both these young brethren anticipate leaving England for their new field of labour on the 11th inst. by the P. and O. steamer *Bengal*.

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**Circular Road Church, Calcutta.**—We are pleased to announce that the Rev. Robert Martin Julian, of Baxter Gate Church, Loughborough, has accepted the pastorate of the Circular Road Baptist Church, Calcutta, and expects to leave for India at the close of the current month.

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**Return of Missionaries.**—The Revs. Alfred G. Jones and Samuel Couling both contemplate leaving England during the current month, on their return to Shantung, North China.

## Contributions

*From September 13th to October 12th, 1892.*

When contributions are given for any special objects, they are denoted as follows:—The letter *T* is placed before the sum when intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

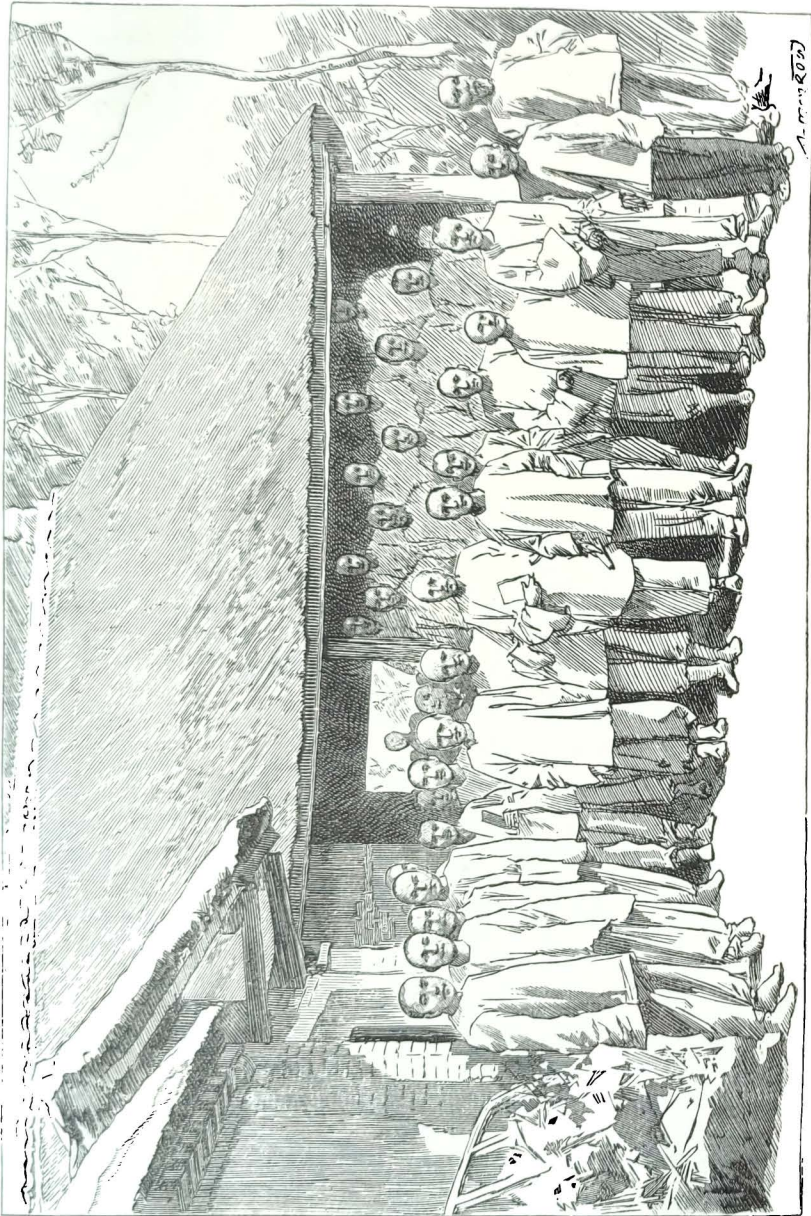
ANNUAL SUBSCRIPTIONS.		
Blinkhorn, Rev. R. R. ....	1 0 0	
Byerley, Miss C. ....	0 19 6	
Chapman, Mr. Jas. L. ....	3 3 0	
Christian, Miss .....	1 1 0	
Dodd, Mr. J. P. G. ....	5 0 0	
Do, for Congo .....	5 0 0	
Edmiston, Mr. John ..	1 10 0	
Fraser, Mr. F. A. ....	10 0 0	
Hirst, Mr. W. ....	5 0 0	
Hue, Miss M. Jersey ..	1 0 0	
Marnham, Mr. J. J. P., for support of Congo missionary .....	75 0 0	
Masters, Mr. J., New Bilton .....	0 0 0	
Self, Mr. W. ....	2 2 0	
Stanyought, Miss ..	1 1 0	
States, Mrs. ....	1 0 0	
Thomas, Mr. F. J. ....	0 10 6	
York, Miss E. ....	2 2 0	
Do, for China .....	1 1 0	
Do, for Congo .....	1 1 0	
Under 10s. ....	0 6 6	
<b>DONATIONS.</b>		
A Thankoffering, for <i>W &amp; O</i> .....	20 0 0	
Canham, Mrs. W. E. ....	0 10 0	
Foster, Mr. C. F., Cam- bridge .....	100 0 0	
Fryer, Mr. A., for China "Hope" .....	2 0 0	
"Hope" .....	0 10 0	
M. E., for Congo .....	2 10 0	
Do, for China .....	2 10 0	
"Meg," for China .....	20 0 0	
N. E. W., for China .....	1 10 0	
Southall, Mr. B. G. ....	0 10 0	
Southall, Miss (box) ..	0 10 0	
Storror, Rev. E. ....	0 10 0	
Thomas, Mrs. William, Llanely, for <i>Famine in Santhalia, India</i> ..	3 3 0	
Wates, Mr. Joseph .....	15 0 0	
Y.M.M.A., for <i>G. C. Dutt's Medicine Chest</i> ..	1 2 6	
Under 10s. ....	0 14 0	
Do, for Congo .....	0 11 0	
Do, for <i>Work'n Rome</i> ..	0 6 0	
<b>LEGACIES.</b>		
Barnes, the late Mr. H., of Lincoln, by Mr. H. Barnes .....	45 0 0	
Smith, the late Mrs. Jane, of Pentonville, by Mr. J. Woollett ..	46 16 6	
<b>LONDON AND MIDDLESEX.</b>		
Arthur-street Ch., Cam- berwell Gate .....	3 7 6	
Brentford, Park Ch. ....	17 8 4	
Do., Southall .....	4 0 0	
Borough-road Chapel ..	8 0 0	
Brixton, Gresham Ch. Sunday-school for support of <i>Nienwo, Congo</i> .....	10 0 0	
Brockley-road Sunday- school .....	13 5 10	
Brondesbury Sunday- school, for support of <i>Nienwo, Congo</i> .....	5 0 0	
Chalk Farm Sunday- school .....	2 6 0	
Child's Hill .....	1 11 4	
Do., Sunday-school .....	0 11 6	
Chil-wick Sunday-school	1 12 0	
Clapham, Graton-sq. ....	6 9 1	
Dalston Junction sun- day-school .....	8 0 0	
Deutford, Octavius-st. Sunday-school .....	0 15 0	
Enfield .....	8 13 0	
Do, for Congo .....	0 3 10	
Forestgate Wood Grange	1 1 0	
Do., Sunday-school, for <i>China Schools</i> ..	4 0 2	
Do., for <i>Hennuti Schools</i>	5 1 3	
Do., for " <i>Mansen n</i> " ..	0 9 6	
Hammersmith, West- end .....	7 16 1	
Hampstead, Heath-st. ....	250 0 9	
Harrow Sunday-school, for support of <i>N P, Proshanno India</i> ..	2 0 6	
Kilburn, Canterbury- road Sunday-school, for Congo .....	2 15 1	
Kingsgate-street Sun- day-school .....	1 9 3	
North Finchley .....	13 10 8	
Peckham Rye, Taber- nacle Sunday-school	1 10 0	
Regent's Park Chapel ..	25 0 0	
Stockwell Sunday-sch., per Y.M.M.A. ....	6 9 0	
Stoke Newington, Devon- shire-square Sunday- school, per Y.M.M.A.	10 0 0	
Twickenham .....	0 10 0	
Upper Holloway, Y.M.B.C. ....	20 8 2	
Wood Green, for sup- port of <i>two Congo boys</i> .....	2 10 0	
Do., for <i>Bengali schou.</i>	1 0 8	
<b>BERKSHIRE.</b>		
Reading, King's-road ..	9 6 3	
Do., Wycliffe Sunday- school .....	9 15 6	
<b>BUCKINGHAMSHIRE.</b>		
High Wycombe, Union Chapel Sunday-school	6 1 6	
Stony Stratford .....	15 16 0	
<b>CAMBRIDGESHIRE.</b>		
Cambridgeshire, per Mr. G. E. Foster, Treasurer	73 13 7	
<b>CHEESHIRE.</b>		
Altrincham, Tabernacle	1 10 0	
Do., Sunday-school ..	3 15 19	
Chester, Grosvenor Park	5 8 0	
<b>DEVONSHIRE.</b>		
Bovey Tracey .....	7 7 6	
Honiton .....	5 3 0	
Do., for <i>W &amp; O</i> .....	1 0 0	
Malborough Sunday- school .....	0 14 1	
Plymouth George-st. ....	8 1 2	
Do., for <i>W &amp; O</i> .....	3 0 0	
Do., Mutley Sunday- school .....	12 8 3	
Tiverton .....	15 14 6	
Do., for support of <i>Congo boy, Daniel Etuwe Powell</i> ....	5 0 0	
<b>DORSETSHIRE.</b>		
Lyme Regis .....	12 11 6	
Pydletrenthide .....	1 0 10	
<b>DURHAM.</b>		
Stockton-on-Tees, North- cote-street .....	5 13 9	
<b>ESSEX.</b>		
Hornchurch Sunday- school .....	1 2 6	
Southend .....	0 13 0	
<b>GLOUCESTERSHIRE.</b>		
Arlington .....	0 12 10	
<b>HAMPSHIRE.</b>		
Boscombe, Y.M.R. Class, for support of <i>Congo boy, "Neyonde"</i> ..	5 0 0	
Bournemouth, West- bourne Missionary Prayer Union .....	16 13 11	
Milford-on-Sea .....	3 2 19	
Poulner Ringwood .....	2 0 8	
<b>HERTFORDSHIRE.</b>		
Boxmoor .....	22 19 10	
Bushby and south Wat- ford Sunday-school ..	4 4 3	
Hitchin, Walsworth-rd.	5 5 6	
<b>KENT.</b>		
Ashford Sunday-school	1 8 9	
Canterbury .....	8 2 1	
Dartford Highfield-road	2 19 6	
Deal .....	8 0 0	
East Greenwich, Azof- street Sunday-school	2 18 0	
New Brompton .....	2 16 3	
Do., for <i>N P</i> .....	0 10 1	

<b>LANCASHIRE.</b>			<b>SOMERSETSHIRE.</b>			<b>Middleborough, Mar-</b>				
Aacrington, Willow-st.			Bristol Auxiliary, per			ton-road .....	17	12	4	
and Woodcock Sun-			Mr. G. M. Carlile,			Pole Moor .....	5	13	4	
day-schools .....	7	19	Treasurer .....	11	3	Rawdon .....	34	17	0	
Birkdale Sunday-school	1	11	0	Crewkerne .....	3	2	0	0	0	
Briercliffe, Hill-lane			0	Fivehead .....	3	18	0	0	0	
Sunday-school .....	4	0	0	Hamton, Albemarle ..	4	0	0	0	0	
Doals .....	2	13	6	Weston-super-Mare ..	0	10	0	0	0	
Inskip .....	2	6	0	Williton .....	1	4	4	0	0	
Liverpool, Fabius Ch.			0							
Do., Pembroke Ch. ..	9	1	10	<b>STAFFORDSHIRE.</b>			<b>NORTH WALES.</b>			
Do., Richmond Ch. ..	51	4	9	Stafford Sunday-school	2	14	10	<b>CARMARVONSHIRE.</b>		
Do., Sunday-school ..	15	1	9					<b>Penmaenauwr, Child-</b>		
Preston, Fishergate, for				<b>SUFFOLK.</b>			<b>Congo .....</b>			
W & O .....	0	15	1	Ipswich, Burlington Ch.	0	5	7	<b>1 4 9</b>		
Southport, Tabernacle				<b>SURREY.</b>			<b>SOUTH WALES.</b>			
Sunday-school .....	4	15	5	Cheam .....	10	19	0	<b>CARMARTHENSHIRE.</b>		
Waterfoot, Bethel Ch.	3	8	7	Dorman's Land .....	0	7	10	<b>Brynamman, Siloam ..</b>		
				Guildford, Commercial-	3	17	0	<b>1 12 4</b>		
				road Sunday-school ..	3	17	0	<b>Llanely, Greenfield Ch.</b>		
				South Norwood Sunda-	20	13	3	<b>0 14 8</b>		
				school .....	3	0	0	<b>GLAMORGANSHIRE.</b>		
				Streatham, Lewin-road	1	15	5	<b>Canton, Hope Chapel</b>		
				Sutton Sunday-school,				<b>Sunday-school .....</b>		
				for N P, Dehti .....				<b>6 3 3</b>		
								<b>Cardiff, Tredegarville..</b>		
				<b>SUSSEX.</b>			<b>15 19 11</b>			
				Eastbourne Sunday-	4	14	0	<b>Swansea .....</b>		
				school .....				<b>3 0 6</b>		
				<b>WARWICKSHIRE.</b>			<b>Do., for Congo .....</b>			
				Birmingham, Bradford-	1	5	0	<b>2 5 11</b>		
				street Sunday-school				<b>Do., Mount Pleasant</b>		
								<b>19 2 1</b>		
				<b>WILTSHIRE.</b>			<b>Do., for San Salvador</b>			
				Bratton .....	2	10	0	<b>17 11 1</b>		
				<b>WORCESTERSHIRE.</b>			<b>SCOTLAND.</b>			
				Evesham, Cowl-street..	20	0	0	<b>Cambuslang, for sup-</b>		
				Westmancote .....	1	7	7	<b>port of Congo boy ..</b>		
				<b>YORKSHIRE.</b>			<b>1 3 6</b>			
				Blackley .....	2	7	6	<b>Glasgow, Queen's Park</b>		
				Cowling Hill .....	3	17	0	<b>10 0 0</b>		
				McCleshill Sunday-sch.	0	15	0	<b>Kirkcaldy, Whyte's</b>		
				Idle .....	6	16	6	<b>Causeway Sunday-</b>		
				Keighley District .....	73	18	2	<b>school, for support of</b>		
				Leeds, Newton Park,				<b>boy at Arthington</b>		
				Union Chapel .....	5	11	11	<b>Station .....</b>		
				Lindev Oakes .....	3	10	0	<b>1 5 1</b>		
				Lockwood .....	5	11	0	<b>FOREIGN.</b>		
								<b>CHANNEL ISLANDS.</b>		
								<b>JERSEY.</b>		
								<b>St. Helier .....</b>		
								<b>11 10 1</b>		
								<b>WEST INDIES.</b>		
								<b>Puerto Plata, for Congo</b>		
								<b>2 0 0</b>		

## TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to **ALFRED HENRY BAYNES**, General Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed **MESSRS. BARCLAY, BEVAN, TRITTON, & Co.**, and Post-office Orders made payable at the General Post Office.





WANG-MU-CHIANG-CHUANG.— CANDIDATES ABOUT TO BE BAPTIZED.—(From a Photograph.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE YEAR OF THE CENTENARY.

WHEN it was proposed to commemorate the Centenary by raising a Thanksgiving Fund of £100,000, it is not unlikely many supporters of the Society were appalled by the magnitude of the proposal. We invite the friends of the Mission to unite in devout and joyful praise to God for the generous response with which the appeals for contributions have been met. And we feel especially glad to regard the interest shown as indicating the warm place the work of the Society has in the sympathy of the churches.

But whilst we rejoice in the accomplishment of this particular part of the Centenary celebration, our readers are aware, through the announcements made last month, that we are being encouraged to keep open the Thanksgiving Fund until the close of the present financial year—viz., to the 31st of March next—for the purpose, if possible, of exceeding the £100,000 by a sum sufficient to discharge the debt liabilities of the last two years, and to meet the deficiency that will accrue on the current account. It is hoped, therefore, the Fund may grow to

**£125,000.**

If this increased sum be obtained, the whole of the £100,000 will be devoted intact to the extension of the Society's operations.

It will be well, not simply because the statement will be interesting in itself, but because it will be useful in furnishing good reason for hoping the enlarged amount now solicited may be secured if we give some detailed information respecting the contributions already received.

Our modes of appeal have been three-fold—contributions being sought

by means of the crown cards issued especially to the young people, by local meetings, and by the 2nd of October Sunday collection.

We are thankful to report that up to the 10th of last month as many as **1,656** churches, exclusive of branch stations, in one or other of these methods—many in all three—have sent remittances. Compared with the number of churches reported in the Handbook, the disparity may appear great; but knowledge of the churches—many of which do not unite with us in missionary or other efforts—will modify that disparity very considerably. Most of the churches contributing to the Society—there are, however, several important exceptions—are connected with County Associations. The churches in Associations number rather more than two thousand. Probably the most useful comparison will be between the churches contributing annually to the Society and those contributing to the Centenary Thanksgiving Fund. Of the former, there are **1,842**, and of these contributing churches, **1,467** have remitted to the Fund; so that **375** had not responded at the time this calculation was made.

An analysis of the accounts shows that

- 1,530** have contributed by means of cards;
- 650** have forwarded donations from local meetings;
- 425** have united in the 2nd of October Collection.

It should be here stated that a number of the churches sent all their contributions through the cards in connection with the Young People's Effort.

In the following schedule the contributions are tabulated according to counties. The first column of figures shows the number of annual contributing churches, some of which may not appear in this year's report, contributions not having been received until after closing of accounts; the second column gives the number sending to the Centenary Fund:—

#### ENGLAND.

Bedfordshire	...	...	25	...	20	Essex	...	...	...	34	...	20
Berkshire	...	...	16	...	15	Gloucestershire	...	...	...	39	...	28
Buckinghamshire	...	...	28	...	21	Hampshire	...	...	...	47	...	37
Cambridgeshire	...	...	27	...	21	Herefordshire	...	...	...	11	...	9
Cheshire	...	...	17	...	13	Hertfordshire	...	...	...	24	...	21
Cornwall	...	...	10	...	9	Huntingdonshire	...	...	...	11	...	5
Cumberland	...	...	4	...	4	Kent	...	...	...	58	...	45
Derbyshire	...	...	25	...	11	Lancashire	...	...	...	126	...	104
Devonshire	...	...	37	...	30	Leicestershire	...	...	...	44	...	32
Dorsetshire	...	...	10	...	9	Lincolnshire	...	...	...	17	...	14
Durham	...	...	22	...	18	London and its Vicinity	...	...	...	136	...	103

Norfolk ... ..	30 ... 26	Suffolk ... ..	18 ... 11
Northamptonshire ...	42 ... 33	Surrey ... ..	35 ... 31
Northumberland ...	9 ... 9	Sussex ... ..	16 ... 13
Nottinghamshire ...	28 ... 21	Warwickshire ...	40 ... 34
Oxfordshire ... ..	13 ... 13	Westmoreland ...	1 ... 1
Rutland ... ..	1 ... 1	Wiltshire ... ..	28 ... 24
Shropshire ... ..	13 ... 8	Worcestershire ...	17 ... 15
Somerset ... ..	73 ... 63	Yorkshire... ..	121 ... 98
Staffordshire ... ..	20 ... 18		

NORTH WALES.

Anglesea ... ..	30 ... 17	Flint ... ..	11 ... 4
Carnarvon... ..	26 ... 17	Merioneth... ..	11 ... 9
Denbigh ... ..	22 ... 17	Montgomery ...	10 ... 10

SOUTH WALES.

Brecknockshire ...	15 ... 12	Monmouthshire ...	86 ... 68
Cardiganshire ...	12 ... 10	Pembrokeshire ...	47 ... 37
Carmarthenshire ...	51 ... 35	Radnorshire ...	21 ... 17
Glamorganshire ...	128 ... 114		

SCOTLAND.

Aberdeenshire ...	6 ... 5	Lanarkshire ...	14 ... 14
Argyllshire ...	2 ... 2	Morayshire ...	4 ... 4
Ayrshire ... ..	3 ... 3	Perthshire... ..	4 ... 4
Banffshire... ..	1 ... 0	Renfrewshire ...	5 ... 5
Buteshire ... ..	1 ... 1	Roxburghshire ...	3 ... 2
Caithness-shire ...	3 ... 3	Selkirkshire ...	3 ... 2
Clackmannanshire ...	1 ... 1	Stirlingshire ...	2 ... 2
Dumbartonshire ...	3 ... 3	Orkney Isles ...	2 ... 2
Edinburghshire ...	7 ... 6	Shetland Isles ...	1 ... 1
Fife+shire ... ..	7 ... 6	Western Isles ...	2 ... 2
Forfarshire ... ..	6 ... 6		

IRELAND ... ..	15 ... 11	CHANNEL ISLANDS	3 ... 3
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In making our further appeal, we trust that not a few of the churches which have remitted by means of cards only will be able to send some additional assistance, either by collection or by donations; and we would especially plead with those churches which have

**NOT YET CONTRIBUTED**

in any form to do so, if possible, before the Fund is finally closed. We should regret any of our churches being omitted from co-operation in a movement so interesting and unique as this Centenary Celebration. With a view to secure the practical sympathy of all, we propose to put ourselves at once in communication with the churches not at present appearing in

our Centenary books, and we should be thankful for any donation, however small, which may be remitted.

Since our last acknowledgments, we have received the following additional payments and promises on behalf of the Centenary Fund, making the total up to date

**£105,625 5s. 6d.**

**DONATIONS.**

Peto, The late Dowager Lady, by Mr. Morton K. Peto.....	250	0	0	Stoke Newington, Devonshire Square—			
A Friend to Missions .....	51	7	0	Proceeds of Sale of Work (on account).....	90	0	0
A Friend, per Rev. J. B. Myers .....	50	0	0	Upper Tooting—			
Tenth .....	20	0	0	Winsford, Mr. and Mrs. (a Thankoffering).....	25	0	0
Wimbledonian .....	20	0	0	West Norwood, Chatsworth Road .....	17	5	4
In loving memory of Bessie Haycraft, from Robert Ranyard .....	13	2	6	Abergavenny, Bethany—			
A Friend .....	10	0	0	Young, Rev. S. R. and Mrs. ....	10	0	0
Barrett, Mr. Thomas, In Memory of his Wife ...	10	0	0	Anstruther Sunday School	10	0	0
Clark, Mr. Henry, Framp-ton Mansell .....	10	0	0	Attleborough .....	10	12	4
Clark, Miss S., ditto .....	10	0	0	Birkenhead Welsh Church—			
Gordon, Rev. S. C., Congo	10	0	0	Jones, Mr. W. G., for <i>Diben Station, Brittany</i>	10	0	0
Leigh, Miss, Cuttack .....	10	0	0	Jones, Miss M. J., for <i>ditto</i>	10	0	0
Smaller sums .....	58	6	6	Birmingham (Fourth List)—			
Collections at Autumnal Centenary Gatherings at Exeter Hall .....	270	4	4	Collections, &c.....	53	19	7
Ditto at Ladies' Meeting ( <i>paid to Zenana Mission</i> )	40	5	2	Smaller sums .....	116	3	1
Brondesbury—				Bourton-on-the-Water.....	12	7	6
Micklethorp, Mr. and Mrs.	30	0	0	Bradford, Trinity Chapel—			
Highgate Road (additional)	13	10	8	Moulson, Mr. W.....	10	0	0
Hounslow .....	13	15	0	Watson, Misses W. & E.	10	0	0
Peckham Park Road—				Smaller sums .....	2	17	6
Potter, Mr. H. ....	10	0	0	Brighton, Holland Road—			
Potter, Mrs. H.....	10	0	0	Congreve, Mr. G. T. ...	25	0	0
Smaller sums .....	44	3	6	Davies, Rev. David .....	20	0	0
Peckham, Rye Lane—				Horton-Stevens, Mr. J.	10	0	0
Clark, Mr. C. G. ....	10	10	0	Smaller sums .....	57	1	10
Smaller sums .....	16	15	6	Brighton, Queen's Square	11	16	4
				Bristol (additional)—			
				Two Friends of the Society, for <i>erection of the Gotch - Robinson College, Ch'ing Chau Fu</i>	2030	0	0
				Widgery, Mr. W. H. ...	50	0	0

Morton, Mr. Albert.....	10	0	0	Derby, Trinity Chapel—			
Porter, Mr. T. M. ....	10	0	0	A Friend .....	10	0	0
Burnley, Enon Chapel ...	10	5	2	Norton, Mrs., Shilton,			
Calne (additional)—				Mrs., and Potts, Miss	10	0	0
Self-Denial Society ...	24	17	6	Smaller sums .....	24	0	6
Proceeds of Lecture.....	9	12	6	Derby, Osmaston Road,			
Cardiff, Bethany (additional)—				(additional)—			
Jones, Mr. Rees .....	100	0	0	Harrison, Mr. J. P. and			
Jones, Mr. David.....	50	0	0	Mrs. ....	25	0	0
Edwards, Mr. J. T. ....	20	0	0	Smaller sums .....	18	2	0
Jotham, Mr. F. W. ....	20	0	0	Edinburgh, Dublin Street			
Evans, David and M. ...	15	0	0	(additional)—			
Ambrose, Mr. D. R. ...	10	0	0	Pond, Mr. ....	10	10	0
Barry, Mr. J. T., jun.	10	0	0	Smaller sums .....	2	0	0
Barry, Edwin and E. ...	10	0	0	Edinburgh, Bristo Place			
Evans, Mr. Richard ...	10	0	0	(additional)—			
Collections .....	11	1	6	McFarlane, Mr. D. and			
Smaller sums .....	92	13	10	family .....	25	0	0
Cardiff, Tredegarville (ad-				Smaller sums .....	21	7	0
ditional)—				Fishguard .....	16	16	0
Cory, Mr. J., J.P. ....	15	0	0	Frome, Sheppards Barton	18	15	10
Garland, Mr. J. ....	10	0	0	Glasgow, John Knox St.			
Griffiths, Mr. T. L. ....	10	0	0	(additional) .....	24	18	6
Smaller sums .....	75	3	0	Huddersfield, New North			
Cardiff, Tabernacle—				Road (First List)—			
Davies, Mr. Robt. ....	25	0	0	Crowther, Mrs. A. ....	20	0	0
Smaller sums .....	52	5	0	Cook, Mr. J.....	20	0	0
Cardigan, Mount Zion				A. R. ....	10	0	0
Church—				Kettering (additional)—			
In Memoriam, Mr. and				Loake, Mr. John .....	25	0	0
Mrs. Benjn. Evans ...	10	0	0	Kirkintilloch .....	13	16	6
James, Mr. and Mrs. ...	10	0	0	Leeds (additional)—			
Smaller sums .....	11	8	6	Waddington, Mr. J. C.	10	0	0
Chipperfield—				Leicester and Loughborough			
Broughton, Mr. R. ....	10	0	0	(additional)—			
Cardiganshire, South, and				A Friend, Victoria Road	25	0	0
Pembrokeshire, North—				Do. Do. ....	10	10	0
United Meetings at St.				Smaller sums .....	19	19	9
Dogmells .....	28	1	9	Liverpool (Fifth List)—			
Clipstone .....	13	2	6	Pembroke Chapel, on			
Crickhowell .....	41	13	0	account .....	100	0	0
Deal—				Everton Village (addl.)	71	19	3
Dobson, Rev. N. ....	10	10	0	Do. Owen, Mr. (do.)	25	0	0
Derby, St. Mary's Gate—				Smith, Dr. R. Gordon...	20	0	0
Hill, Mr. and Mrs. Jas.	50	0	0	Hope, Mr. J., and Simp-			
Hill, Miss Emily A. ...	10	0	0	son, Mrs. ....	15	0	0
A Friend, E. S. ....	10	0	0	Toxteth Tabernacle(Coll.)	14	9	5
Smaller sums .....	78	11	6	Windsor St. Welsh Ch.	14	0	0

Sharon Hall.....	10	0	0	Shiple, Rosse Street			
Cook, Mr. Bernard .....	10	0	0	(Second List)—			
Cole, Mrs.....	10	0	0	Fyfe, Mr. John R. ....	10	10	0
Stansfield, Dr. ....	10	0	0	Smaller sums .....	8	10	0
Smaller sums .....	78	6	0	Southport, Hoghton St.—			
Lockwood—				On behalf of Mrs. Margt.			
Whiteley, Mr. Joshua...	20	0	0	H. Bury, in com-			
Whiteley, Miss.....	10	0	0	pletion of gift .....	250	0	0
Shaw, Mr. & Mrs. Joshua	15	0	0	Sheffield, Glossop Road			
Shaw, Mr. & Mrs. Thos.	10	0	0	(additional)—			
Smaller sums .....	40	10	6	Murrowood, Mr. & Mrs.	10	10	0
Manchester (additional)—				Sheffield, Portmahon .....	25	12	6
Inglish, Mr. ....	10	0	0	Sutton in Craven—			
Smaller sums .....	13	11	6	Horsfall, Mr. J. C. ....	250	0	0
Minehead .....	16	16	0	Wilson, Mr. F. J. ....	20	0	0
Neath, Orchard Place—				Collection and smaller			
Thomas, Mr. and Mrs.				sums .....	35	11	5
B. H. ....	21	0	0	Swindon .....	17	6	0
Smaller sums .....	9	6	0	Swansea, Mount Pleasant—			
Northampton (First List)—				Davies, Mr. William ...	25	0	0
Brown, Rev. J. T. and				Owen, Rev. James .....	20	0	0
Mrs. ....	50	0	0	A Lover of Missions ...	20	0	0
Rose, Mr. and Mrs. J....	50	0	0	Watkins, Mr. Howell ...	20	0	0
Newport, Commercial				Cook, Mr. Geo. E. ....	10	10	0
Street (additional)—				Cook, Mr. P. ....	10	0	0
Moses, Mr. John .....	20	0	0	Roberts, Mr. Edward...	10	0	0
Smaller sums .....	12	12	0	Tutton, Mr. Alderman	10	0	0
Orpington—				Yorath, Mr. T.....	10	0	0
Jones, Mr. ....	20	0	0	Smaller sums .....	76	3	0
Vinson, Mr. ....	20	0	0	Todmorden, Roomfield Ch.—			
Vinson, Mr. and Mrs.				Pilling, Mrs. (Thank-			
W., jun.....	10	0	0	offering) .....	20	0	0
Smaller sums .....	10	0	0	Smaller sums .....	3	0	0
Oxford—				Waterbarn—			
New Road.....	14	8	6	Aldridge, Rev. S. R. and			
Paignton .....	13	2	6	Mrs. ....	10	0	0
Paulton, One who re-				Watford (additional)—			
members the Jubilee				Young People's Associa-			
(acknowledged in error				tion .....	13	2	6
under Bristol last month)				Betts, Mrs. (second don.)	10	0	0
Penarth—				Wincanton .....	16	18	10
Plassey Street .....	11	13	2	Worstead—			
Plymouth (additional)—				Learner, Mr. and Mrs.	10	0	0
Groser, Mr. A. ....	10	10	0	Smaller sums .....	23	8	6
Smaller sums .....	3	0	0	Jersey, St. Helier, Vaux-			
Pontrhydryn .....	10	4	6	hall Ch.....	24	7	3
Queensbury, near Bradford	10	10	0	Trinidad, San Fernando...	12	0	0
St. Andrews—				Do., Fourth Company...	5	2	0
Mitchell, Misses .....	10	0	0	Smaller sums from various			
Smaller sums .....	23	15	0	places.....	93	5	3

COLLECTIONS ON CENTENARY SUNDAY.

LONDON AND MIDDLESEX.		LANCASHIRE.		NORTH WALES.	
Alperton.....	2 17 2	Briercliffe, Hill-lane and Haggate .....	18 15 0	CARNARVONSHIRE.	
Battersea, York-road..	10 10 0	Burnley, Angle-street	14 8 7	Bethesda, Tabernacle..	0 11 2
Bermondsey, Haddon Hall .....	5 5 0	Do., Brierfield .....	8 6 9	Do., Bethel .....	0 5 2
Highgate-road .....	24 1 6	Manchester, Ashton and Stalybridge .....	3 12 7	Carnarvon .....	1 7 6
Putney, Werter-road ..	2 15 6	Middleton .....	1 2 0		
Stoke Newington, Devonshire - square (molety) .....	5 5 0	St. Anne's-on-Sea.....	2 10 6		
Vernon-square Chapel	31 17 3			SOUTH WALES.	
Westbourne-grove .....	21 15 10			BRECONSHIRE.	
Westminster, Romney- street .....	7 0 0	LEICESTERSHIRE.		Maesyberllan.....	1 2 5
Woodberry Down.....	18 14 2	Hinckley .....	5 16 2		
		Leicester, Belvoir-st. .	22 6 10	CARMARTHENSHIRE.	
		Melton Mowbray .....	6 9 0	Bethel Plasbett .....	1 17 0
				Bwlchnewydd .....	2 5 0
BERKSHIRE.				Ffynonhenry .....	1 16 6
Reading, Wycliffe Chapel .....	12 6 0	NORFOLK.		Llanelli, Moriah .....	8 1 1
Do., Carey Chapel ..	4 5 0	Fakenham .....	1 16 4	Llandilo, Ebenezer .....	2 10 5
Sandhurst .....	0 9 6	Norwich, St. Clements	2 0 0	Llwynhendy, Zoar .....	11 4 0
		Worstead .....	5 5 4	Sittim, Felingwm .....	3 4 0
		Yarmouth, Tabernacle	1 1 6		
				CARDIGANSHIRE.	
CAMBRIDGESHIRE.				Pontrhydfendigald....	3 0 0
Swavesey .....	0 18 0	NORTHAMPTONSHIRE.			
		Harpole .....	1 3 0	GLAMORGANSHIRE.	
		Kislingbury .....	2 8 6	Cwmfelin, Beddlog, Salem .....	1 0 6
		Long Buckby .....	2 16 6	Maesteg, Bethania .....	1 6 7
		Towcester .....	2 14 3	Merthyr Vale, Zion .....	2 11 0
				Pentre, Zion Ch. ....	0 19 0
CUMBERLAND.				Ponllotyn, Zoar .....	0 17 9
Maryport .....	6 6 0	NOTTINGHAMSHIRE.		Pontlliw, Carmel .....	1 3 0
		Newark .....	11 0 4	Treharris, Bethel.....	2 4 6
		Retford .....	1 3 6		
				MONMOUTHSHIRE.	
DERBYSHIRE.				Basealeg, Bethel .....	2 15 2
Derby, St. Mary's Gate	16 0 6	OXFORDSHIRE.		Michaelstone - y - Vedw, Tirzah .....	3 0 0
Do., Trinity Ch. ....	8 9 0	Leafield .....	1 5 0		
Duffield .....	1 3 10	Oxford, New-road .....	7 6 0		
Ikeston, Queen-street	1 4 6			PEMBROKESHIRE.	
				Blaencconin.....	2 6 9
				Gelly .....	2 2 0
DURHAM.				Harmony .....	1 8 6
Consett .....	0 5 8	SHERIFFSHIRE.		Mynachlogddu, Bethel	3 3 1
West Hartlepool, Lower- street .....	2 13 0	Wellington.....	3 12 0	Narberth, Bethesda.....	2 14 0
				Neyland .....	1 19 0
		SOMERSETSHIRE.			
		Bath, Manvers-street ..	16 10 8	RADNORSHIRE.	
		Do., Bethesda .....	2 2 9	Llaurindod Wells ....	1 0 0
		STAFFORDSHIRE.		SCOTLAND.	
		Brierley Hill .....	5 8 7	Broughty Ferry .....	2 17 6
				Dundee, Rattray-street	10 4 0
				Glasgow, John Knox- street .....	2 2 4
				Hawick .....	3 1 1
				St. Andrews .....	1 12 0
				CHANNEL ISLANDS.	
				JERSEY.	
				St. Heller, Vauxhall Ch.	4 17 9
				CORRECTIONS: LAST MONTH'S	
				LIST. — Bournemouth, Lans-	
				downe Chapel, should be	
				£40s. 9d., not £3 8s.; Cardiff,	
				Tredegarville, should be	
				£4 9s. 6d., not £39 9s. 6d.	



*“Bring ye all the tithes into the storehouse . . . and prove Me now here-with, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing.”*

### THE CENTENARY PRAYER UNION.

We have received communications from several friends suggesting the formation of a Prayer Union in connection with our Society. Steps are now being taken to form such a union, full particulars of which will appear in the next number of the *HERALD*.

A leaflet containing hints as to starting Local Unions will be sent on application from the Mission House. Cards of membership and a Missionary Prayer Calendar are in course of preparation. We anticipate a large number of the friends of the Mission will be ready to unite in this fellowship of prayer.

### THE CENTENARY MEMORIAL VOLUME.

The second edition of this volume is now ready, and can be obtained by application to the Mission House. Price, 2s. net; to subscribers, 1s. 6d.; postage or carriage extra. Postage of single copy, 4½d.; two copies, 7½d.; three copies, 9d. Larger parcels by rail at cheaper rates.

With a view to the further circulation of this important work, a free copy will be sent to pastors of churches applying for it, in the hope that the volume will be introduced and commended by them to their congregations.

### THE WELSH CENTENARY MEMORIAL VOLUME

can also be obtained at the Mission House, or of the Rev. H. C. WILLIAMS, Corwen, North Wales. Price, 1s.; per post, 1s. 2d.

### THE NEW MAP OF CENTRAL AFRICA.

A further supply of this excellent map has been procured. Every school should possess a copy. It has been executed by the well-known map publishers, Messrs. Phillips & Son, of Fleet Street. It is 5 ft. 6 in. by 7 ft. 6 in. in size, and shows not only the stations of our own, but of other missions.

It is published in two forms—mounted and varnished, with rollers, suitable for hanging on walls, price 15s.; printed on linen, adapted for use at meetings, 13s.; carriage extra.

### THE CENTENARY SERVICE OF SONG,

Entitled “*DAYBREAK ON HEATHEN DARKNESS.*”

A specimen copy, post-free, 4d., at the Mission House, or of the Rev. J. BURNHAM, Brentford, Middlesex. Fifty or more copies at half-price.

## Sacramental Collection for Widows and Orphans' Fund

ON NEW YEAR'S DAY, 1893.

**T**HE appeal on behalf of this important Fund has been prepared, and will be issued early during the current month, so as to be in the hands of pastors in good time to permit of the needful announcements.

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and the fatherless. Amid the glad associations of the New Year we plead for a place for the widow and the fatherless.

Our brethren on the field are greatly cheered by knowing that, in addition to the affectionate sympathy of personal friends, they are specially remembered at such a season throughout the churches.

They call for our tenderest sympathy; they claim our constant prayers; and as the messengers of the churches and the glory of Christ, they demand our cheerful and generous support.

We earnestly appeal to our friends to give a liberal response to this most pressing cry.

The first Sunday in the new year will be New Year's Day. Will our readers join in a Special Thankoffering at the Lord's Table on that day?

### The New Year's (1893) Prayer-Meeting.

**O**N Monday morning, January 2nd, 1893, we hope to meet at eleven o'clock in the Library of the Mission House, Furnival Street, Holborn, for special prayer in connection with mission work all over the world.

Many will doubtless recall with thankful joy hallowed memories of similar occasions in years gone by, and will join in earnest supplication that the approaching gathering may be rich in blessing and memorable in result.

Further particulars will be published in the various denominational and other religious papers nearer the date of meeting.

### Christmas & New Year's Cards for the Native Preachers and Evangelists' Fund.

**T**HE Christmas Cards are now being sent out, and we desire to call the special notice of our young friends to this most interesting and important Fund.

The native preachers enable the missionaries to form new stations, to take long journeys into the country where they live, to visit fairs, markets, and heathen festivals, to which great multitudes come to pay honour to their false gods. To these people our native brethren declare the Gospel, and distribute amongst them tracts and copies of the Scriptures.

The Society sustains a very large number of preachers in India, Ceylon, China, Japan, the West Indies, West and Central Africa, and Europe, connected with more than four hundred stations.

*The sum raised last year for this purpose amounted to only £707, more than £100 less than the amount contributed the previous year. We are anxious to raise this Fund to ONE THOUSAND POUNDS. Let our young friends do what they can, and this sum will be secured without difficulty.*

We shall be thankful to supply friends with cards who may desire to assist in this good work ; applications should be sent to Alfred Henry Baynes, 19, Farnival Street, Holborn, London, E.C.

## Who will go ?

WE desire very earnestly to call the special attention of our younger pastors and college students to the following letter from the Rev. G. H. Rouse, LL.B., of Calcutta :—

“DEAR MR. BAYNES,—Will you allow me, through you, on the eve of my return to India, to appeal to our college students and younger ministers to come out and help us in our mission work there? I do not ignore the needs and claims of China and Africa, which are as pressing as those of India, but I plead that the needs and claims of India and Ceylon also should not be forgotten.

“Last year at Manchester, and this year in Exeter Hall, I referred to the vast size and population of India, its special claims upon us as being a part of our own British Empire, the perfect freedom we have to preach and converts have to become Christians, the very small number of labourers, the large population left entirely to us as Baptists to evangelise, and the fact that our mission staff is in India no stronger than it was ten years ago, and in Ceylon much weaker. Our Centenary meetings are over ; much enthusiasm was manifested at them ; the £100,000 fund has been practically raised, and we hope to add to it ; but *where are the men ?* Is all the enthusiasm to end in money and talk ? One main object of the Fund is to supply outfit and two years' maintenance for a hundred extra men—what will be the good of it if we do not get the men ?

“What sort of men do we want? I should say that, as a rule, a man who is a successful pastor at home would be a successful missionary in India. For either work we need a firm grip of the Gospel, a loving heart, strong faith, intelligence, preaching power, ruling power, consecration to the work, supreme desire to serve and glorify God. For a man who desires to work in India some other qualifications are necessary. His physical constitution must be suited to a tropical life. Of course, in the case of

every applicant a medical certificate must be obtained, but no one should think of mission work who has not a good physical constitution. Ability to bear much fatigue is not so necessary in India as in some countries; but a man must not be physically weak. A strong voice, suited for open-air preaching, which forms so important a part of mission work in India, is a great desideratum, though there are departments of work in which this is not so important. A missionary must be able to learn to speak a foreign language. Most men have this ability, but there are some who seem as if they never could do such a thing. A well-trained mind, of course, is essential, and a sympathetic spirit and good temper are also needed. The missionary should be broad enough to see all that is good in other nations and other religions, but narrow enough to resolve to 'know nothing but Christ and Him crucified.'

"Most of the qualifications I have enumerated are possessed by every successful pastor, and there must be hundreds of our elder students and younger pastors who possess the gifts needed to make them efficient missionaries. Will they not give themselves to the work? When Christ says to His servants, as His parting command, 'Go ye into all the world, and preach the Gospel to every creature,' will they not gladly respond, 'Here am I, send me'? What should they look for? Anyone who thinks of following his Lord in mission work anywhere must expect the old answer:

"If I find Him, if I follow,  
What His guerdon here?  
Many a sorrow, many a labour,  
Many a tear.'

"The physical trials of mission work in India are less than in most countries, and may be pretty much summed up in the weakening effect of the climate, and the probable separation for some years from wife, or children, or both. But the chief trials of mission work in India are those of the mind and heart. The climate tends to produce depression; it is painful to have to deal with people among whom there often is so much that is underhand; it is very depressing to go on preaching for years in bazaars, markets, fairs, villages, homes, and yet to gather in little or no apparent fruit. It is specially painful to see the imperfections of spirit and character which we often meet with in the Christian community.

"Probably all missionaries are much disappointed in the first few years; the reality is so different from the picture which had been formed in the mind. But, as years pass on, the disappointment lessens, and we often find that the oldest missionaries are the most hopeful; they can better appreciate the difficulties of the work, and can see the great progress which has

been made since they first went out. As far as I can judge from present appearances, those who hereafter enter upon the work will have less of disappointment, especially in the matter of gathering fruit, than we who went out a generation ago. I have no doubt that there will be a marvellous ingathering in the next thirty years; people will come over in large numbers to the profession of Christianity, and many of them will become Christ's in heart and life.

“With all one's trials and disappointments, the missionary has the joy of knowing that he has heeded his Master's call, and has gone where he has been sent. He feels it a privilege and honour to serve in the front rank of the army, to hold up the banner where there is no one else to hold it, to honour Christ where all around dishonour Him, to be where he is so much needed, and where nobody else will do his work if he does not do it. At home there is a grand reserve, out of which gaps will be filled; if a hundred ministers went out to the mission-field, there are five times as many ministers without charge or students to take their place, and tens of thousands of Christian men from whom the colleges can be refilled. But in the mission-field we have *no reserve*, as far as European workers are concerned, and a very limited one if we look at the native Church. Look at Ceylon, where our brother, Mr. Waldock, is left *absolutely alone*, with his constitution weakened by thirty years of labour in a tropical climate. In India we have a population eight times that of Great Britain, far more ignorant, and, therefore, needing far more teaching; we have not a tenth of the workers, even if we include the native helpers; and we have little or no reserve to fill up gaps. Can there be any doubt in which field, the home or the foreign, a man is most needed, and may put out his talent to the best advantage? Suppose a new island were suddenly discovered among the Hebrides, with 20,000 inhabitants, all utterly ignorant of God, and with not a man to speak of Him, and a minister were to ask himself, ‘Where can I best work for God? As pastor in this town of 5,000, where there are hundreds of true Christians, and two or three other ministers besides myself, or out in that island?’ Who can doubt the right answer; especially when we add that, if he leaves his present post, somebody else will take it; but, if he does not go to that island, *nobody else will go?* But this is just the case with the heathen—if, instead of 20,000, we say 700,000,000. I put this number, because, if we suppose the present missionaries in the field can minister to one hundred millions—which they cannot—there would still remain over seven hundred million unappropriated heathen, who have never once heard of Christ, and never will unless more men go out to preach to them.

“One of the most efficient of home-workers, Mr. Archibald Brown, said lately: ‘It is impossible to shut one’s eyes to the fact that, if the masses of East London are not *saved* by the Gospel, at least they are *sodden* with it. Up and down the streets, five and six deep, go God’s workers, treading one upon another, and still offering the Gospel to those who have rejected it times without number. I would not have it less so; but I would that there were more ready to say, “Let me go to fresh soil and break that up; let me go to those who, at least, are not Gospel-hardened; let me go and tell it out where its gladsome notes have never yet been heard.”’

“There is no lack of volunteers when men are needed to engage in some military expedition, involving special hardship or danger, for the honour of our country; shall not the soldiers of Christ be as ready to ‘endure hardship’ for His sake, and count it a privilege to go to the front for Him, ‘rejoicing that they are counted worthy to suffer’ hardship, weakness, or even death for Him? When the South Sea Christians were appealed to for workers in cannibal New Guinea, so many offered themselves that a selection had to be made; and when some sought to dissuade them by pointing out the dangers they were exposing themselves to, they replied, ‘Yes; but are there men to be saved there? If so, we will go.’ Shall we British Christians, with centuries of Christian life behind us, be put to shame by these sons of heathens in the Pacific Isles? When John Maynard was dying, so early in life, and was asked, ‘Maynard, are you sorry you came to the Congo?’ he replied, ‘Oh! no; very thankful. My work is soon done, isn’t it? There are many more of our men who will soon come.’ And they did come; we are cheered by the readiness of young men to take the place of those who died on the Congo; but do not let the needs of the work be forgotten when God graciously spares the workers in the field. Let the motto of this new century of missions be, ‘Go forward.’ ‘Who will come to the help of the Lord, to the help of the Lord against the mighty’ foes we have to encounter in India, Africa, China? Whilst appealing to men to go out, may I close by reminding the churches of our Lord’s special exhortation: “Pray ye, therefore, the Lord of the harvest that He would send forth labourers into His harvest”? The churches have contributed the £100,000 for the purpose, amongst other things, of sending out and supporting for two years a hundred additional men; let them now make special prayer to the Lord of the harvest to send the men.

“G. H. ROUSE.

“To A. H. Baynes, Esq.”

## Good News from China.

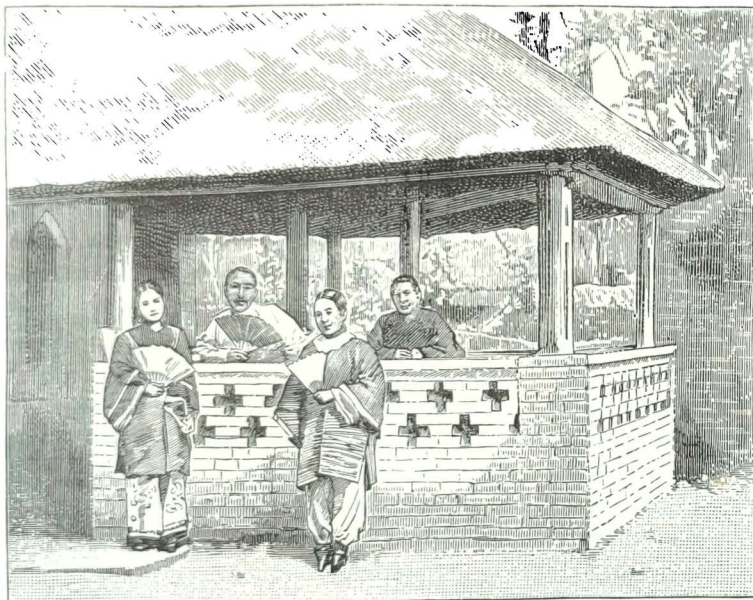
(See *Frontispiece.*)

**T**HE Rev. R. C. Forsyth, of Tsing-Chu-Fu, Shantung, North-China, sends the following cheering tidings:—

“ Ch'ing-Chou Fu, July 11th, 1892.

“ DEAR MR. BAYNES,—Enclosed are two photographs which may prove interesting to readers of the MISSIONARY HERALD.

“ The smaller one represents the outside of the baptistery of Wang-Mu-Chiang-Chuang, the village where Deacon Wang resides. The baptistery is built in his compound. Deacon Wang himself and his wife



EXTERIOR OF BAPTISTERY AT WANG-MU-CHIANG-CHUANG.—(From a Photograph.)

are shown in the photograph inside the building, and his two daughters outside.

“ The baptistery is connected with the chapel in Deacon Wang's house, and, like the chapel, has been built at Deacon Wang's expense, and is used for the baptism of candidates belonging to that district.

“ The larger photograph shows the same building with a number of candidates who are about to be baptized, and who are standing in front. The photograph was taken on June 24th last, by Mrs. Watson, just before

the candidates were baptized. There were eighteen men and five women baptized on that occasion.

"This baptismal service is only one of a number that have taken place in that district, and we expect, before this year closes, to receive about 120 in this way into the membership of the church in the Ch'ing-Chou-Fu district alone.

"Among those shown in the photograph is Wu-Ngan-Pang, my assistant in the office here. He has been connected with the Mission in various ways for many years, and has held out against all religious influences until recently; so that, now that he has taken this decided stand for Christ, many of us are greatly rejoiced and encouraged.

"Several of those represented in the photograph are soldiers, from the Mauchu garrison stationed near us here, and are members of Brother Medhurst's class. The work amongst the soldiers is most encouraging; there seems to be a deep and genuine work of grace going on amongst these men, which calls for our deepest sympathy and most earnest prayers on their behalf.

"The day of these baptisms was further signalled by a most remarkable storm. During the forenoon, which was intensely hot and sultry, ominous clouds began to gather, which in the afternoon burst into the most appalling thunderstorm I have ever witnessed. The rain descended in torrents; the wind, mingled with the crashes of the thunder, seemed to shake even the houses to their foundations. In the midst of this, hailstones fell in such quantities as to cover the ground several inches deep in some places, and in size some were as large as eggs and almost as heavy; in fact so heavy that we heard of several men who were killed by them. The immense fall of rain caused torrents and floods, which washed down mud-houses, trees, &c., in a very short time.

"Our interest and anxiety at the time were increased by the fact that Mrs. Bruce, Mrs. Watson, and my wife, who had been to witness the baptismal service, had got caught in the storm, and owing to its violence were compelled to take shelter and remain out all night in anything but comfortable quarters. Several of those who had been baptized, besides the native pastor and others, were also caught in the storm, and in some cases were in extreme peril of their lives.

"However, all got back next day, not much the worse for their adventures, and we were able to thank God anew for His never-failing mercy towards us.

"Yours faithfully,

"A. H. Baynes, Esq."

"P. C. FORSYTH.



## The Zenana Mission.

The College, Regent's Park, November 14th, 1892.

**M**Y DEAR MR. BAYNES,—At the request of the Treasurer and Committee of our Association, I write to ask that, with your usual kindness, you will allow us a small space in the *Herald* of next month, as we are anxious to bring before the notice of our friends and subscribers a letter just received from one of our most constant and liberal supporters as speedily as possible, in order to procure their sympathy and help.

Mr. Blackwell, of Northampton, besides sending his usual gift of £100, has sent, also, what he calls a "Centennial gift, of £100, for the establishment of a Zenana Medical and Evangelistic Mission Centre in the Hill District." He says, further: "It is so frequently found needful that missionaries in India should repair to the hills to recruit their exhausted energies, that it seems desirable that some effort should be made (D.V.) in this direction."

We fully agree with this generous friend as to the desirability of such a home, and think it is only right that we should give our friends throughout the country an early opportunity of sharing in the pleasant duty of providing it.

As a centre of mission and medical work amongst the numerous villages in the hills, and as a sanatorium open at all times to our busy, and often weary, labourers—providing, as it will do, not only invigorating air and climate, but pleasant and useful work—we must believe that the plan will commend itself, and will prove a source of great profit and rich blessing.

To erect a building for the purpose, we fear, will bring an expense we shall scarcely be able to undertake, but it may be possible, perhaps, to rent, or purchase, a house already built. In either case, the cost must be a gift entirely distinct from our general funds, which are already seriously overburdened. But after the first outlay, beyond that of maintaining those to whom the conduct of the home and the mission work is entrusted, we believe it should become pretty much self-supporting. Our lady missionaries, who will use it when anxious to obtain rest and change, would pay a certain sum for board and lodging, and would take their turn in helping the Christian work going on; and we should be glad to find that missionaries of other societies would sometimes avail themselves of its advantages, and seek a temporary home there when it was not filled by our own missionaries.

This plan is adopted, we understand, in a similar home attached to another society. And we must believe that the interchange of varied experiences and thoughts thus promoted will be found not only pleasant and refreshing, but profitable and helpful in the great work to which all have so earnestly consecrated themselves.

With sincere thanks and kind regards, in the name of the Treasurer and Committee, believe me to be,

Yours sincerely,

AMELIA ANGUS,

*Hon. Secre'tary-*

A. H. Baynes, Esq.

## A Pilgrimage to Mecca.

MRS. ELLISON, of Rungpore, North Bengal, sends us the following interesting letter:—

“Doomka is the name of a Mohammedan woman, the daughter of a small shopkeeper in Rungpore; her parents both died some years ago, leaving her a small fortune. Doomka had for a long time been wanting to do some work of merit that would be pleasing to God, and ensure her an entrance into heaven. So, after consulting her friends, she at last decided to go with her husband on a pilgrimage to Mecca, the birth-



DOOMKA, A PILGRIM TO MECCA.—(From a Photograph.)

place of Mahomet, believing that each step towards the Holy City had the power of blotting out a sin.

“The sort of dress she wore on the journey was a long white garment, reaching down to the feet, made to draw round the neck, with two little round holes cut in for the eyes, so that no one could see her, while she could see everybody.

“Poor Doomka spent many weary days and nights travelling on this long journey, and when she arrived at Mecca had many hardships to endure,

but she stayed several months observing all the rites and ceremonies laid down by Mahomet in the Koran. When at last she set her face homewards, she had little money left for the return journey. Arriving in Rungpore, she was destitute and in bad health. She came asking for medicine and a little help. I afterwards went to see her, and found her tying a few bamboos together to kneel on while she prayed. I had a long conversation with her, and tried to show her how by believing in Jesus her sins could be pardoned. I sang to her the hymn,

“ ‘What can wash away my sin ?  
Nothing but the blood of Jesus.’ ”

It was also my privilege to tell her of Christ, who said, ‘Come unto Me all ye that labour and are heavy laden, and I will give you rest.’ Will not the readers of the MISSIONARY HERALD pray that this weary one may find rest ?

“ H. E.

“ Rungpore, North Bengal.”

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## Cheering News from Shansi.

**T**HE Rev. Herbert Dixon writes as follows from Hsin Chou, Shansi, North China :—

“MY DEAR MR. BAYNES,—I am sorry that I was not able to keep my promise of writing you by last mail ; but just before mail-day my wife was taken suddenly ill with a severe attack of cholera. This disease is not common on this high plateau, but our previous long drought has lately been followed by almost tropical rains, and dysentery and cholera have both made their appearance, while scarlet fever and measles, together with typhus and diphtheria (which were raging during the drought) have disappeared. I am glad to report my wife fairly well again, but much pulled down in strength.

### “PERSECUTIONS.

“Our work here has progressed quietly, without any great visible addition to our numbers, though we have some such ; but there are many more who are willing to listen to what we

have to say, and not a few who confess that it is the truth, but say they dare not face the persecution that open profession entails. One advantage is, however, gained to us ; whereas before these men were opponents, they now become friendly, and in not a few cases they have spoken up for the TRUTH when it has been assailed in their hearing. As to the persecution they fear, it varies according to the position held by them. A shop assistant fears dismissal ; a principal fears his manager or partners ; a manager fears both his principals and assistants ; while all fear the torrents of ridicule and abuse that are poured on them all along the street from the open shop fronts. If friends recall *all* the filthiest language they have ever heard, they cannot imagine more than a tenth of the filthiness that this heathen tongue commands, and they use their resources without stint. Fortunately I have had

no time to learn these expressions thoroughly, and thus escape much that is doubtless intended for me, but what I do catch gives me some idea of what our inquirers have to endure.

"In the midst of so much shrinking it is pleasant to be able to report faithfulness on the part of some from whom less was expected.

#### "AN INSTRUCTIVE INCIDENT.

"Li Tien K'uei had been a good-for-nothing. Gambling and rascality generally had been his delight; no respectable man would have anything to say to him. But God had kept him from the curse of opium, so that when he heard the truth it was more easy for him to turn from his idleness and find honest employ. His first attempt was at inn-keeping in the city of Hsin Chou; but it did not pay, for, instead of exciting men to go to law, he took to playing peacemaker, and, as suitors became reconciled, guests became scarce. He then took to food selling—a sort of open-air *café*—and made so good a thing of it that the owner of a food shop in his native town (C'hi Ts'un) invited him to undertake the management of his place. I was sorry he accepted the post, as it cut him off from attending services.

"This year he has become part owner of the shop, and is also manager, so that he has abolished idolatry in connection with the place, and repudiated all liability to contribute to idolatrous festivals.

"But he was not let off so lightly. The heads of the temple bided their time, and during one of the annual theatres in honour of the idols they went with a crowd at their heels and demanded the usual contribution. This he firmly declined. So they seized him by the neck and queue and dragged him into the midst of the assembled

spectators, who were gathered from miles around, and there again demanded at least twenty cash in 'honour of the holy gods.' He replied that they were not true gods, and not one cash could he give. They then knocked him about, threw him down, and treated him shamefully.

"During the afternoon the collector of customs (who is an outsider appointed by the district official) officiously interfered, and calling at the shop, demanded why he failed to 'honour the gods.' He replied that they were false gods, and immediately received a box on the ear.

"The persecutors now took courage and ordered him to close his shop, saying that they would have no heretics in that town. And finally the man came into the city and reported the matter to me.

"I asked an evangelist to go across and see the heads of the place and urge them to bring about an understanding, promising that I would go over the day following and see them myself. But it was of no avail. The collector of customs had taken the matter up, and ridiculed my being able to interfere. He himself was away in the city on business. I had to return and lay the matter before the district official, but was delayed a day awaiting a teacher to write out the necessary formal information. Meanwhile the customs collector had seen the district official, or one of his subordinates, and had mentioned the matter to him, asking if there was any likelihood of my being able to call them to account for their doings. He was startled almost as much as if he had put a lighted match into gunpowder. 'Any harm done? Why it means the ruin of the district official should this affair get known in the capital. Any harm done? Why it means degradation and thrashing for

you and all concerned if it comes to the official's ears through the missionary. Get the matter hushed up at any cost.'

"A SURPRISE.

"Scared out of his wits he hastened back to his post, and calling for the heads of the town, bade them go at once to me and beg for a settlement on my own terms, and with his own hand writing out a large card full of compliments to be conveyed to me (I suppose as a set-off to the curses he had previously bestowed on me).

"In ignorance of this change in their attitude, I was busy putting down the items for the information, for the affair had assumed a very threatening aspect. Just five li south of the town lies the village of Ming Wang 'Ts'un, where we have several converts, who had likewise given notice of withdrawal from paying temple dues. Hearing of the events at C'hi Ts'un, and the defiant attitude assumed there, the heads of the temple stirred up the people, and they vowed that if the dues were not paid they would 'knife' the lot of our inquirers. And their theatre was to come off within two days. But while in the act of instructing the teacher what to write I was interrupted by two evangelists running in, brimming over with laughter, to inform me that our enemies were begging for terms of peace. Our mouths were indeed filled with laughter.

"Terms were soon arranged. As the insult had been public, so must the apology be. As all around had seen a man beaten for not honouring the idols, so must all around know that those who had beaten him were acting contrary to the law of the land, and had apologised for their action. The collector of customs and the head of the temple must go publicly at mid-day on a market day to the man's shop and

'apologise and knock head' in accordance with native custom. An old evangelist went over to see it duly done. Ming Wang Ts'un people went, too, and immediately afterwards our inquirers were duly informed that, in the light of this event, they might do as they pleased about temple dues without fear of interference. And they did do as they pleased, for out of 25,000 cash due to them the heads of temple only received 18,000, the idolators saying they would not contribute to support gods that were said to be false gods, and 'If Lu and Chao don't give neither shall I,' said many a one.

"Since then we have had much more attention paid to our teaching in that district, and several have inquired more fully about the true God.

"THE LABOURERS FEW.

"I am oppressed, not with the lack of inquirers after the truth—for they don't know we have it—but with the lack of workers in this wide field. I see our deputation advised immediate reinforcement for this place, but that funds will not allow of anyone being sent. You can't get diamonds without spending capital on the work and workers; neither will you convert the Chinese, let alone the world, till you put your hands very much deeper into your pockets. Wake up, brethren, or the Lord will come and find much of His capital wrapped up in your napkins!

"We have been much cheered by the accounts of the Centenary meetings. Would that we could have similar meetings in every mission-field!—I am,

"My dear friend,

"Yours affectionately,

"HERBERT DIXON.

"To A. H. Baynes, Esq."

## Good News from San Salvador.

THE Rev. H. Ross Phillips, of San Salvador, writes by the last Congo mail :—

“San Salvador, Congo,

“S.W. Africa.

“MY DEAR MR. BAYNES,—Since writing you last I have had some very varied experiences. Three months of the time I was away from this station at Underhill; I went there in order to prepare the ‘Edwin Wade’ printing outfit for transport here, as we are going to work it at this station. When I had finished I was blockaded down there, and, in consequence of a palaver on the road, which stopped any carriers from passing backwards or forwards for more than six weeks, I was what you might call a prisoner at liberty; at liberty so far as moving about at Underhill was concerned, a prisoner so far as returning to my work here. However, now the palaver is finished, and the road is again open.

“Here at San Salvador the natives seem to be living in a chronic state of palavers: no sooner is one finished than another commences, and this hunting season there have been more accidents than happened all the rest of the time I have been out here.

“Two of these I shall tell you about later on, but these palavers and accidents, &c., indirectly interfere with our work. The attendance at our services and schools is much more spasmodic. Of course, to certain people these things make no difference; palaver or no palaver, they are always in their places. But with the general congregation it is not so, and the slightest palaver is a reason for irregular attendance.

### “BAPTISMAL SERVICE.

“The beginning of this month we had a very interesting day’s services at

Mbanza Mputu, one of our sub-stations. Mr. and Mrs. Lewis went over two or three days previously, and on the day of the services, I went over, accompanied by most of the members of the church here.

“It was the occasion of the baptism of the chief of the town and four others. The town was quite *en fête*. All the women stayed at home from their farms; indeed, they made quite a feast for the visitors from here. A pig and fowls were killed, besides the large quantity of luku (cassava pudding) that was needed. But to return to the services. Shortly after our arrival we started for the place selected for the baptismal service. It was about ten minutes’ walk from the town, and situated at the bottom of a narrow gorge, through which, in the rainy season, a stream of water runs, but now, in the dry season, there are only pools of water here and there. The banks of the water-course were covered with tropical vegetation. The pool chosen was at the foot of what would be a waterfall in the wet season. It was a most charming little spot, and a most picturesque scene—the pool in the centre; the banks rising rather abruptly on each side, covered with the people who had assembled; and the trees towering far above us, as they do in tropical climates, with the birds chirping in their branches, and the myriads of insects busily humming. It was really glorious when we commenced singing; our voices echoed and re-echoed through the ravine and up the hillsides, until the whole place seemed vocal with the praises of the Great Creator of all these beautiful works. And while nature was so full of

praise, we, also, were more abundantly thankful, not merely for creative beauties, but rather for the new creations which we beheld—hearts renewed in Christ Jesus, and lives changed from the cruelties of heathen darkness to the gentleness of those who are truly servants of God.

“And well might these thoughts pass through our minds, for some of those who were to be baptized had been of the cruellest of the cruel in bygone days, before they heard the Gospel of peace and goodwill.

“Mr. Lewis conducted the baptismal service, and I presided at the Lord’s Supper, which we observed later on in the day.

“Both services were marked by a deep feeling, which is rather unusual out here. Of course, curiosity and wonder were predominant with many, but, underneath all this, we could see that there was a feeling that the services were not mere subjects for curiosity. Earnestly do *we* pray, and I am sure *you*, also, will join in the petition, that we may have many more such blessed experiences.

#### “KIMPESI.

“You will be glad, too, to know that a more intelligent interest in our work is manifest in many of the towns visited by our church members. Mr. Lewis and I visit them periodically, and thus keep a general supervision over the work. In one of these towns—Kimpesi, a very large town—the work is especially hopeful; the people are building a little school-chapel for themselves in which to hold their services, and they want us to send them a school teacher for two or three days a week. We hope to be able to do this when they have finished building. It was in this town that one of the accidents I referred to at the beginning

of this letter happened. A messenger came over for me two or three weeks ago, saying that a man had been accidentally shot by his own son while out hunting, and would I go over and attend to him. I went, and found one bullet had entered the right cheek and another the left arm. When I arrived I found inflammation very strong, and as I could not find any trace of the bullet by probing, I simply dressed the wounds and waited for the inflammation to subside; a few days after I was able to make a thorough examination. I could not discover any trace of the bullet in the cheek, and as the wound was commencing to heal, and there was no pain, I did not attempt to operate on the face. The one in the arm had entered about the elbow and passed right up the arm, and was lodged on the outside of the shoulder. I made a fresh incision, and extracted a piece of ironstone measuring  $\frac{3}{4}$  in. by  $\frac{1}{2}$  in.; it was about  $\frac{2}{3}$  in. below the surface. The man is doing very well, and in a few days I expect the wounds will be quite healed.

#### “BLAZING GRASS.

“The other accident happened to young man of this town, who accompanied Mr. Comber in most of his earlier journeys. He was out hunting a few weeks ago, and got caught in one of the bush fires. He tried to run away, but at last fell down quite exhausted, and he rolled over and over through the blazing grass. He was found with not a shred of clothing left on him, and when I saw him he was quite unrecognisable—the whole of his skin was burnt and charred. I dressed him as well as I could with oil, but, of course, it was only to relieve him; there was not the slightest chance of his recovering. He died about four hours after in the greatest agony. He knew the Gospel well, and although

he had never made any profession before, he told those who were with him that he was trusting only in Jesus for salvation. At his funeral, the following day, I said a few words to those assembled, urging them to consider the uncertainty of life, and the certainty, and, perhaps, suddenness, of death. Many seemed to feel very

deeply what I said, and all were evidently full of deep emotion. Whether it will end there or no I cannot tell, but I trust and pray that such a solemn lesson will have left a lasting impression on many hearts.—I am, yours very sincerely,

“H. ROSS PHILLIPS.

“A. H. Baynes, Esq.”

## Early Experiences on the Congo.

OUR new missionary, the Rev. G. D. Brown, writes:—

“Wathen Station,  
“Congo Free State,  
“August 19th, 1892.

“MY DEAR MR. BAYNES,—Now that three months have elapsed since my arrival on the Congo, I venture to write you concerning my new environments.

“Life here certainly contrasts strangely with that in England; for I scarcely find anything to be the same, except my own personal identity, while everything is so crude and primitive that it seems as though all historical landmarks had been removed, and I was now living in the earlier years of the world's progress. Probably your first inquiry is with regard to my health, and this, I rejoice to say, remains excellent. Of course, I have been initiated to Congo life with fevers, in the usual way, but they were such as to cause no anxiety, and only lasted a few hours. I think, however, they have rendered me much more susceptible to cold here, for, with the thermometer at seventy degrees in the shade, I feel it to be quite chilly. As showing how the cold is felt here at this season, I may say some of our scholars attend the morning Gospel service wrapped up in their sleeping blankets.

“When I was at Underhill, a visit to the little cemetery there awakened mixed feelings of sorrow and gladness. Seeing the graves of our departed brethren, Doke, Butcher, and others, made one almost regret that men of such faith and devotion should, so soon after their arrival, be called away; while yet we cannot but rejoice that there are those who, in God's name, and that the heathen may obtain the Gospel, are ever willing to lay down their lives. Missionary life here seems to abound in episodes and matters interesting to observe—at any rate, to anyone just out from England.

### “TRAVELLING.

“Not the least amusing is the existing method of travelling, and the frequent noisy palavers of the carriers suggests that they are in a chronic state of explosion. Waiters, during meal-time on the road, I never lacked, for the scantily-clothed natives, in the hope of tasting ‘white man's’ food, were particularly attentive. Meat of any kind is much appreciated by them, and even rats are somewhat of a luxury. Their keen sense of humour makes them not unpleasant travelling companions, and it is fortunate they seldom weary of laughing, for taking advantage



of this largely ensures their good behaviour.

“Many ills, which one had anticipated meeting on the road, did not at all appear; while other ills, of which I had never thought, were present in abundance. Recently, a native chief (who was very friendly with the late Mr. Comber) called at Wathen, and invited me to come and see him. His town being some distance off, he was assured of a visit when convenient, though, in such cases, we generally have to take our own food, the native diet not being always the most healthy. An interesting case was one I recently heard—of a white man who invited a native chief to dinner. The meal seemed like a feast to the chief, for he was served with three or four different things. Not to be outdone in hospitality, however, he, in turn, entertained the white man, taking care, also, to provide several courses. But imagine the guest's surprise when the same kind of native dish was served out on each occasion! I need not say that such unlooked-for thoughtfulness quite took away his appetite after the first course. You probably know that our lower stations are necessarily ‘given to hospitality,’ and the occasions for exemplifying ‘the good Samaritan’ are not rare. Here is a case of recent occurrence.

#### “BROTHERHOOD.

“A young trader, prostrated with fever about two hours' march from here, and being a new arrival in the country, with no white people nearer than ourselves, was greatly concerned as to what he should do, for, having taken a fancy to rough travelling, his blankets were very scarce, and a hammock he did not possess. While he was suffering with the cold shivers of intense fever, some of his carriers came here with an urgent appeal for help.

Of course, except to get the necessaries in such a case, we don't stop to consider; so I at once went to his aid. After seeing him well wrapped up in a hammock, he was taken and housed here; from whence, a few days later, with grateful feelings, he went away. ‘For,’ he said, ‘not only has the mission saved my life, but, possibly, that of my aged mother, who is dependent upon me.’

“Let me add that such opportunities as these are not allowed to slip without putting forward the Gospel; and if we may count on the voluntary statements of men such as the above, all the results of our work cannot be recorded on the church-book here.

“Besides being a centre of this kind of work, Wathen is a welcome resort to all nationalities of white folk passing up and down country; and our hospitality is not a little appreciated by those who, in such a wild land, have occasion to seek it. And we are not without reason for hoping that the silent testimony of consecrated life and work here may prove to be a powerful presentation of the Gospel; for that which Stanley testifies of Mackay on the East Coast may be equally true, though unpublished, of many on the West.

“The work at our stations is decidedly varied, and those in charge have to be preachers, doctors, schoolmasters, builders, gardeners, clerks, and a dozen other things in turn.

“In addition to this, an occasional ten to fourteen days' journey for evangelistic work causes the sound of the Gospel to travel far and wide. Thus, our missionary work is carried on in diverse forms, and, we trust being done for the Lord, will produce manifold results.—With kind regards, believe me, yours faithfully,

“G. D. BROWN.

“A. H. Baynes, Esq.”

## God's Faithful, Forgiving, and Restoring Mercy.

### A RECENT INCIDENT.

THE son of a Hindu of position, a magistrate, recently professed faith in Jesus and was baptized. He was immediately harassed by his relatives with a view to his being brought to remain within the pale of Hinduism, and was at length so terrified that he consented to deny his Lord, and signed a paper to say that he had been decoyed away by the missionaries, and that he had really never been baptized at all. No sooner had he done this than his arm—the arm that had been used to write the falsehood—began to be paralysed, and this affliction the boy interpreted as a direct token of the Divine displeasure and a gracious intimation of the moral and penal effects that must follow did he abide by what he had done. He immediately repented of his sin, repudiated his denial of his baptism, re-affirmed his faith in Jesus, and was forthwith outcasted. Several Calcutta doctors declared the case of his paralysed arm to be hopeless, and the missionary, specially interested in the young Christian, has their letters to that effect. There were grounds, therefore, for fearing that the lad might carry through life this mark and reminder of his early fall from faith, and of his Saviour's gracious interposition to recover and restore him. But believing prayer was offered in his behalf, and God speedily and completely healed the disabled limb, thus adding another to the many tokens of the love and the power that combine to save the sinner, and the fullness of the salvation which the sinner is free by faith to claim.—R. WRIGHT HAY.

### Acknowledgments.

THE Committee desire very gratefully to acknowledge the receipt of the following welcome and useful gifts :—A parcel of toys from Miss Howell's Sunday-school Class, Cardiff, for the Rev. S. Thomas, Delhi, India; a parcel from Mrs. Hartley, Huddersfield, for Mrs. Day, Agra; books from Mrs. Trafford, Stoke Newington, for the Rev. J. W. Thomas, Calcutta; a parcel of toys and books from Cirencester, for Mrs. B. Evans, Monghyr; books from Mrs. C. H. Spurgeon, Norwood, for Rev. D. A. Benjamin, Ceylon; a large number of dolls and fancy articles and clothing from Bennerley Hall Sunday-school, Wandsworth Common, per Mrs. Perkins and Mrs. Hutchinson, for Rev. C. and Mrs. Jordan, Calcutta; a box of dolls, &c., from Miss Vickess, of Liverpool, for Mrs. Waldoock, Ceylon; a parcel from Miss How, Luton, for Rev. R. Spurgeon, Barisal; a box of toys, &c., from Ebenezer Church, Bacup, per Mrs. Law, for Zenana Work in India; cards from Miss Glover, Leicester, and a "Friend of Missions," Marsh, and a parcel of picture leaflets, &c., from Miss Wadlow, Clapham, for Mrs. Durbin, Ceylon; nine jackets and 500 quinine tabloids, from Mrs. Truman Cook, Hereford, for Mrs. Williamson, Barisal; 100 garments from the Missionary Working Society and Mother's Meeting, Sutton, per Miss Starling, for Mrs. Lewis, San Salvador Congo; a box of prizes and presents from Miss Freeman's Bible-class, Falmouth, for the Congo Mission; a parcel of clothing from friends at Wycliffe Hall, Disley, per Mrs. Booth, for Mrs. Cameron, Wathen, Congo; parcels of books from Devonport, for the Rev. R. H. C. Graham, Underhill; scrap-books from the late Mrs. Hunt, for the Congo Mission; a bale of clothing from Miss Trusted, Ross; parcels of clothing, &c., from Mrs. Underhill, Hampstead, Mrs. Strane, Rickmansworth, Miss Dobson, Chelmsford, Mrs. Kemp, Rochdale, Miss Shearer, Edinburgh, and Miss Fennell, Balbam, and a book from Mrs. Spurgeon, Norwood, for Mrs. Wall, Rome; a gun from Mr. R. Pardoe, Aberdare, for Rev. M. Duncan, North China; fancy articles from Miss Wilby, Ossett, for the China Mission; a parcel from Mr. W. S. Biggs, Leicester, for Rev. J. S. Whitwright, China; an organette from "A Friend," boxes of fancy shells, fossils, and moths, from Mrs. Starr, Wigan, and cards from Miss Wilby, Ossett, for the Centenary Fund; a parcel from Miss Beaumont, Edinburgh, and cards and booklets from "A Friend," Leeds, for the Mission.

## Recent Intelligence.

**Walthamstow Hall.**—For some time past the Committee of Walthamstow Hall have felt the importance of providing an infirmary, or sanatorium, for the use of the children at Walthamstow Hall, and thus to relieve the anxiety of those on whom the weight of responsibility rests. We have, indeed, in past years, been mercifully shielded from serious illness, but the subject has again been strongly impressed upon us by a recent epidemic of measles, which, though in *most* cases light, emphasises our conviction that we ought no longer to delay the necessary arrangements on our part, while we shall still wait on Him who has already so graciously led and cared for us, and acknowledge that, “unless the Lord build the house they labour in vain that build it.” If this plan can be carried out it will afford us accommodation for six more children, an increase much needed in consequence of the large number of applications for admission. We cannot, however, venture on such an outlay unless friends rally round us, and we do urge the matter very earnestly on their kind consideration. Our friend, the Treasurer, has very kindly promised £100 to start the fund, and we hope that many others will cheer us by similar practical sympathy. Mrs. Pye-Smith, St. Katherine’s, Sevenoaks, will gladly give any desired information.

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**Reinforcement.**—The Committee have accepted for mission work in India Mr. J. J. Hasler, B.A., of Andover. Mr. Hasler will take a short course of special study prior to entering upon his work, and his departure for the East will probably not take place until the early autumn of next year.

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**Arrivals from the Congo.**—We are thankful to report the safe arrival in England of the Rev. John Whitehead, of Lukolela, and Mrs. Harrison, wife of the Rev. F. G. Harrison, who has charge of the mission steamer *Peace*. Mr. Whitehead has been in a most critical condition. Writing from Lukolela the Rev. A. E. Scrivener reports:—“The return of Mr. Whitehead to England is rendered absolutely necessary in consequence of three most grave and severe illnesses. In June small-pox broke out on the station, and Mr. Whitehead fell a victim, suffering severely. His splendid health up to that time enabled him to combat the disease, and he was rapidly recovering and beginning to take exercise, when alarming symptoms of blood poisoning showed themselves. Again our brother’s life was in great danger, and I at one time thought his death inevitable, but again he was spared; again he recovered, and was resuming his duties on the station, when sciatica attacked him, and he has been confined to his bed for nearly a month with very excruciating pain. I have written to Mr. Harrison, and have just received word that he will come up with the *Peace* and fetch Mr. Whitehead, so that he can convey him to Banana with Mrs. Harrison, who is also homeward bound. This breakdown in Mr. Whitehead’s health is very unexpected, and is entirely due to the small-pox. He enjoyed exceptionally good health prior to the outbreak of that disease. I trust he will reach home safely, and be enabled to return speedily to his work here. In the study of the language Mr. Whitehead has shown marked ability, and besides talking fluently and correctly, probably knows more about the construction of the language than any other missionary among the Bobangi. A number of hymns and a very

excellent school-book (copies of which I send herewith) are amongst many useful things he has accomplished. My own health, I am glad to say, continues very good. The small-pox is now, thank God, a thing of the past, and we are once again enabled to push on with our work."

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**Departure of Missionaries.**—The Revs. Gordon Wilkins, designated to Cuttack, Orissa, and E. Palgrave Davy, designated to Agra, N.W.P., left for Calcutta last month in the P. & O. steamer *Bengal*; the Rev. R. Martin Julian, Mrs. Julian and family, for Calcutta, in the P. & O. steamer *Khedive*. Mr. Julian goes out to take charge of the Circular Road Church, Calcutta. The Revs. G. H. Rouse, LL.B., and T. R. Edwards are also returning to India by the P. & O. steamer *Thames* early in the current month.

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**The Rev. George Grenfell.**—Good tidings have been received from Mr. Grenfell. Writing under date of "Pange Nbele, 5.50° S. lat, 16.20° E. long, September 6th," he reports:—"Since I last wrote we have made seven marches eastward; everything is tranquil. By the end of the month, if all goes well, we shall have three boats on the Kwango, and shall make use of them for the next 200 miles of our journey. I sincerely hope we may be able to commence the work of frontier delimitation in November. Yet in Africa so many things are possible, and the unexpected so often happens, that I cannot do more than *hope*, delimitation work once commenced, three or four months of hard work should complete the undertaking."

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**Back Numbers of the "Missionary Herald."**—The Rev. S. Pearce Carey, M.A., of Wolverhampton, writes:—"DEAR MR. BAYNES,—Will you allow me to express my sincere thanks to the very many friends who have responded to my recent appeal in the HERALD for back numbers of the HERALD for my brother in Barisal? Out of the sixty-seven numbers I appealed for there are now only five still lacking—viz., 1851 (June), 1864 (September, October, and December), and 1866 (June). If there are any of your readers who could help me to these five, I should be indeed exceedingly obliged. One fact is, perhaps, worth special record. I have received endless copies of the November, 1882, HERALD, which contained a specially fine engraving of the Congo steamer *Peace*. Clearly, in very many homes, that HERALD has been a special treasure. This has been pleasantly significant to me of the deep and abiding interest that was taken in that forward enterprise."

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**Brittany Mission.**—We have received the following testimony relative to the work of the Society in Brittany from one who has been resident in Morlaix for some months past:—"I cannot speak too highly of Mr. Jenkins' work in this land, his labours in the country amongst the Bretons being especially successful. I believe that, if the Committee sent some more labourers into this field, there would soon be a rich reward, for priestcraft is losing its hold upon the people, and they are becoming indifferent to religious matters. One is saddened by the manifest ignorance of the truth as it is in Jesus, and by the utter disregard of the Sabbath. I have, however, been pleased to notice how attentively those who

attend the meetings listen to the Gospel story of Christ's great love. There are some attached to this Mission who, convinced of the errors of Romanism, have, at great cost, become Protestants. I have had the joy of witnessing the baptism of two women and three men, one of the former being, I should think, between sixty and seventy years old. The service, conducted in the open air, was very impressive, and I believe that the public confession of their faith in Jesus Christ made by those brethren and sisters have set others thinking upon the question of baptism. On all sides there are evident signs that Mr. Jenkins has not laboured in vain, for he is greatly respected in the town, and has the love and affection of the people."

**Fossils, Shells, and Moths.**—A kind friend writes:—"MY DEAR MR. BAYNES—I send you to-day three boxes of fancy shells, fossils, moths, &c., the result of many years' collecting by a gentleman from various parts of the world. In consequence of difficulties he had to part with almost everything. I bought these from him, being very fond of this sort of thing, but, as you are still wanting money, it struck me you might make more of them than my keeping them. I am told they are worth from £10 to £15. You make whatever you can of them and devote it to the Centenary Fund." These cases are now on view at the Mission House, and we should be thankful to secure a purchaser.

### The Lord Loveth a Cheerful Giver.

**W**E gratefully acknowledge the receipt of the following gifts:—One pound from "An Old Sunday Scholar, who, in 1820, heard Eustace Carey preach at the old Baptist chapel in Newbury"; a gold ring, placed in the collection-box at missionary meeting in Manchester, per Thomas Spencer, Esq., treasurer of the Manchester Auxiliary; two silver and one gold rings from Mr. J. H. Edwards, Cadoxton, Cardiff; a gold eyeglass, per Rev. James Cave, of Wokingham, placed in the collecting-box at Wokingham by Miss Newnham; a gold eye-glass and small ring from "A. H.," Cheltenham, for the Congo Mission; small gold ring from Falmouth; several articles of jewellery from "A Friend," Edinburgh, by Miss Landels; a box of trinkets from "F.," Edinburgh, for the Congo Mission; two small silver bracelets from "S. M. W.," pair of gold earrings from a little Bengali girl of Barisal, East Bengal, by the Rev. Robert Spurgeon; a few trinkets from "E. F. B.," for the Congo Mission; two old silver watches from "Two Friends," Poole, Dorset, by J. P. Godwin, Esq.; £1 from a "Working Man," Reading, per E. P. Collier, Esq., who writes: "This £1 is from a working man who gave £20 last year towards the same fund. When our Centenary Mission meeting was held in the spring he gave another £1, and when the sermons were preached, the first Sunday in October, he gave this £1, making £22 in all, from a hard-working man in very humble circumstances."

The cordial thanks of the Committee are also given for the under-mentioned most welcome and timely donations:—"A Leeds Friend," £5; Mr. James Paterson, £5; Mr. Edward Rawlings, £100; "The Reyner Trust Fund," £100; Mr. W. Duncan Knight, £20; Mr. and Mrs. Crossley, Hebden Bridge, £10.

# Contribution from Bolobo, Upper Congo.

THE REV. R. V. GLENNIE writes:—"DEAR MR. BAYNES,—Before I left Bolobo, the boys came to me and offered to make a collection for the Centenary Fund, and I have pleasure in telling you that brass rods to the value of twenty-nine shillings were given by the children out of their very small means. This sum has been put into the treasury at Bolobo, and will be accounted for in the usual way. An acknowledgment in the HERALD will show that it has been duly advised at home."

## Contributions

From October 13th to November 12th, 1892.

When contributions are given for any special objects, they are denoted as follows:—The letter T placed before the sum when it is intended for *Translations*; *NP*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.		LEGACIES.		LONDON AND MIDDLESEX.			
		Maclaren, Miss Janet, for Congo .....	0 10 0	Hill, the late Miss M. A., of Cottingham, Hall, by Mr. Joseph H. Hill .....	100 0 0	Clanton, Downs Chapel	100 0 0
Ratley, Mr. John, sen.	1 0 0	Mano, Mr. Arthur .....	0 10 0	Sturge, the late Mr. George (final instal- ment), by Messrs. Bell, Steward, and May .....	600 0 0	Fulham, Sunday-school	3 15 7
Briggs, Mr. R. H. ....	0 10 6	Reyner Trust Fund .....	100 0 0			Hampstead, Heath-st.	25 0 0
Forster, Miss E. ....	5 0 0	Salter's, Miss E. K., Bible-class, for sup- port of Nobin, Chuan- der Dutt .....	3 0 0			Highbury Hill, Sun-sch.	3 9 1
Goodchild, Mr. J. ....	1 1 0	Shaw, Messrs. John & Co., for <i>India</i> .....	1 0 0			Highgate, Southwood- lane .....	1 12 3
Harvey, Rev. A. J., B.A.	5 5 0	Skeats, Mr. G. H., for <i>W &amp; O</i> .....	0 10 0			Do, Sunday-school ..	4 0 3
Hooper, Mrs. T. ....	1 6 6	Swan, Mr. W. ....	0 14 6			Highgate Road .....	52 8 2
Houghton, Mr. W. C. ...	15 0 0	Talbot, Miss Lillian, for <i>Congo</i> .....	5 0 0			Islington, Salter's Hall Sun-sch., for <i>Central School, Backergunge</i>	10 0 0
Knight, Mr. W. Duncan	20 0 0	Wetherell, Mr. Jos. St.	3 17 5			Metropolitan Taber- nacle Sun-sch., for <i>Mr. Weeks, Congo</i> ..	6 5 0
Knight, Misses, and Glazier, for support of <i>Congo boy under Mr. Clark</i> .....	2 10 0	Heller .....	1 16 8			Notting Hill, Ladbroke- grove Sunday-school	7 9 3
McClelland, Dr. R. E., J.P. ....	1 0 0	Whitley, Mr. Thomas ..	1 19 7			Regent's Park Ch., Miss Westaway's Clas., for <i>Congo</i> .....	2 0 0
Rawlings, Mr. Edward	100 0 0	Under 10s. ....	1 19 7			Rotherhithe New-road Sun-sch., for <i>China School</i> .....	1 14 10
Haynes, Mr. A. E. ....	5 5 0					Shepherd's Bush Taber- nacle .....	4 5 8
Smith, Rev. Jas., New- market .....	1 1 0					Shoreditch Tabernacle, Sun-sch., for support of boys under <i>Mr. Bentley</i> .....	20 0 0
Yorston, Mr. A. G. ....	5 0 0					Spencer Place, Sun-sch.	1 14 5
Do., for <i>Congo</i> .....	2 0 0					Stoke Newington, Devon- shire-sq. Sun-sch. ...	18 0 0
Do., for <i>Palestine</i> .....	0 11 0					Do., do., for support of boy and girl under <i>Mr. Bentley, Congo</i> .....	10 0 0
Under 10s., for <i>Congo</i> ..	0 2 6					Do., do., for <i>Benjani School</i> .....	6 0 0
						Upper Holloway, Sun- school .....	1 3 11
						Do., do., for <i>Mrs. Kerry's School</i> .....	8 0 0
						Vauxhall .....	5 2 10
						Do., Sunday-school ..	6 13 5
						Vernon Chapel Sunday- school, for support of boy and girl at <i>Walthen Station</i> .....	12 0 0
						Walworth, Ebenezer Sunday-school .....	4 2 3
						West Green, Sun-sch. ...	5 0 0

### DONATIONS.

A. A. ....	1 3 3
A Friend of Mission ..	0 13 3
Anon., Contents of Box, for <i>Congo</i> .....	0 18 0
Anon., Adlestone .....	1 0 0
A Servant, for <i>Mr. Shorrocks' School, Shensi</i> .....	1 0 0
A. Z. ....	1 0 0
Bentley, Master H. K. (box) .....	1 13 2
Curtis, Mr. A. Harper ..	2 2 0
Durrant, Miss A. L., for <i>Congo</i> .....	0 10 0
Fish, Mr. ....	2 0 0
Fox, Mrs., Plymouth, for <i>Orphan at Birsat</i>	5 0 0
Graves, Mrs., Redditch, for <i>Congo</i> .....	1 1 0
Johnston, Mrs. (amount collected) .....	2 8 0
Kirby, Mrs., for <i>Mrs. Nickalls, fur dress in Shanghai</i> .....	5 0 0

**BEDFORDSHIRE.**

Bedford, Bunyan Meeting	10	18	0
Blunham, Old Meeting	0	10	0
Cranfield	1	17	6

**BERKSHIRE.**

Reading, Carey Chapel	4	12	11
Do, King's-road	8	8	6
Do, Hurst Ch.	2	0	0
Do, Sheffield-green, for W & O	2	0	0

**CHESHIRE.**

Altrincham, Tabernacle	5	7	4
Tarporley	52	11	0

**CORNWALL.**

St. Austell	1	11	5
Truro	3	14	0

**DEVONSHIRE.**

Bradninch	44	4	1
Brixham	12	14	7
Devonport, Hope Ch.	3	7	5
Do, Morice-square	10	7	1
Do, do, for Congo	1	0	0
Exeter, South-street	10	0	0
Kings-bridge	12	2	0
Do, for China	2	6	10
Do, for Congo	0	10	0
Ottery St. Mary	0	10	0
Paignton	3	10	9
Plymouth, George-st.	16	10	10
Do, do, for Mr. Shorrock's school, Sierra	10	0	0
Do, Mutley Ch.	32	0	2
Tiverton, for support of Congo boy, "Daniel Etwar Powell"	5	0	0
Torquay, Upton Vale.	12	9	10
Do, Hele Sunday-school	0	15	6

**DORSETSHIRE.**

Weymouth	7	11	9
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**DURHAM.**

Consett	3	4	9
Do, for W & O	0	10	0
Do, for N P	1	0	1
Jarrow-on-Tyne	3	10	1
Middleton-in-Teesdale	20	11	2
Do, for Congo	1	0	0
Monkwearmouth, Enon	0	9	7
South Shields, Westoe-road	8	13	6
West Hartlepool, Lower-street	3	16	0
Witton Park	0	17	6

**ESSEX.**

Barking, Queen's-road	3	3	0
Sunday-school	3	3	0
Hilford, Sunday-school	1	17	0
Heytoustone, Sun.-sch.	14	13	6

**GLOUCESTERSHIRE.**

Arlington	5	5	1
Avening	10	2	0

Bourton-on-the-Water	12	1	9
Naunton and Guiting	5	11	9
Nyured	6	15	6
Shortwood	23	14	0
Do, for Congo	0	10	0
Stow-on-the-Wold	6	0	0
Tetbury	4	14	10
Wotton-under-Edge	10	1	8

**HAMPSHIRE.**

Beaulieu	1	15	0
Boscombe, Sun.-sch.	2	6	8
Portsmouth District, per Mr. J. A. Byerley, Treasurer	145	0	0
Southampton, East-st. Sun.-sch., for N P, "Kali Charan," Dinapore	12	0	0

**HERTFORDSHIRE.**

Barnet, Tabernacle, for Congo	7	10	0
St. Albans, Dagnall-st. Chapel	17	3	9
Tring, High-street, for boy under Mr. Stapleton	4	6	6
Do, Marsworth Sunday-school	0	5	8

**HUNTINGDONSHIRE.**

Huntingdonshire, per Mr. W. D. Day, Treasurer	12	13	7
Do, for W & O	4	13	0

**KENT.**

Forest Hill, Sydenham Chapel	2	10	2
Orpington	45	18	7
Tonbridge	6	0	0

**LANCASHIRE.**

Accrington	28	17	6
Barrow-in-Furness	2	18	4
Cloughfold	19	0	2
Clowbridge	3	0	0
Liverpool, Pembroke Chapel	13	1	3
Do, Princes-gate	30	17	4
Do, do, Sunday-sch.	21	17	2
Do, Fabius Ch.	3	15	0
Do, Tue Brook, for Congo	1	11	0
Do, Egremont	6	17	3
Do, Eyerton Village, Welsh Chapel	16	0	0

Less Aux. Expenses..	93	10	0
	19	15	5
	74	3	7

**Manchester Auxiliary, Union Chapel, Oxford-road**

ford-road	157	13	6
Do, Grosvenor-street	4	18	4
Do, Moss Side	9	10	0
Do, Openshaw	1	2	0
Less Aux. Expenses..	173	4	10
	7	19	8
	165	6	2

Morecambe	0	12	6
Withington, Victoria Hall Sunday-school	3	7	0

**LEICESTERSHIRE.**

Leicester, Belvoir-street	73	15	4
Do, Charles-street	28	1	6
Woodhouse Eaves	5	13	0
Less Expenses	107	13	7
	3	7	3
	104	6	4

**NORFOLK.**

Buxton	2	12	2
Kings Lynn, Stepney Chapel	6	17	8
Do, Sunday-school	4	2	3
Nearishead	4	6	6
Necton	1	5	0
Norwich, United Meeting (molety)	40	0	7

**NORTHAMPTONSHIRE.**

Bradford-on-the-Green	6	11	6
Burton Latimer	12	0	0

**NORTHUMBERLAND.**

Newcastle - on - Tyne	20	13	3
Aux., Westgate-rd.	5	1	1
Do, Jesmond	5	1	1
Do, do, Byker Mission	0	14	6
Do, Rye Hill	6	2	0
Do, do, Sunday-sch.	1	11	11
Less Aux. Expenses..	34	2	9
	4	2	0
	30	0	9

**NOTTINGHAMSHIRE.**

Collingham and Carlton-le-Morland	5	2	0
New Basford	5	0	0
Do, Sunday-school	6	0	0

**OXFORDSHIRE.**

Caversham	11	11	0
Do, Juvenile Working Party	45	0	0
Coate	36	1	11
Hook Norton	0	8	6

**SOMERSETSHIRE.**

Bath, Manvers-street Sunday-school	15	0	0
Bristol Auxiliary, per Mr. G. M. Carille, Treasurer	34	16	2
Crowkerne, Sun.-sch.	8	11	4

Willton .....	1	17	0
Yarcombe .....	0	8	0

**SUFFOLK.**

Framsden .....	0	12	6
Ipswich, Burlington Chapel .....	11	1	2
Do., for support of China evangelist ..	2	10	0

**SURREY.**

Croydon, Memorial Hall, for Congo .....	2	5	6
Dulwich Hall, Sunday-school .....	0	11	0
Lower Norwood, Gipsy road Sunday-sch. ....	3	14	0
Do., for Barisal Sch. ....	19	0	0
Do., for support of Lokelo, San Salvador .....	5	0	0
West Norwood, Chatsworth-road .....	1	1	8
Do., Sunday-school ..	3	8	8

**SUSSEX.**

Arundel, Sunday-sch...	1	4	7
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**WARWICKSHIRE.**

Coventry, Queen's-rd ..	190	7	0
Do., St. Michael's .....	53	10	1
Do., for W & O .....	3	3	0
Do., for Congo .....	0	10	6
Rugby, Missionary Railway Union .....	0	13	0

**WILTSHIRE.**

Devizes .....	2	18	6
Salisbury .....	140	15	6

**WORCESTERSHIRE.**

Malvern .....	4	0	0
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**YORKSHIRE.**

Bradford, Westgate ..	15	0	6
Do., Leeds-road .....	6	8	6
Do., Ebenezer .....	4	13	6
Do., Denholme .....	3	15	4
Do., Trinity Ch., Sunday-school .....	3	5	0
Do., Gillington Ch. ....	11	6	4
Do., Slon and Caledonia-street Sunday-schools .....	5	15	8
Brearley, Luddenden Foot .....	20	19	0
Charlostown .....	1	12	6
Crigglistone .....	1	0	0
Dronfield .....	5	5	0
Farsley .....	74	4	6
Hallfax, Trinity road ..	6	7	7
Hebden Bridge .....	63	0	6
Do., for China .....	0	10	0
Do., for Congo .....	0	10	0
Heptonstall slack .....	5	1	7
Leeds, South Parade ..	40	6	2
Do., Armley .....	3	3	4
Do., Blenheim Ch. ....	5	2	2
Do., Burley-road .....	2	0	0

	69	11	8
Less Aux. Expenses ..	9	7	1

	50	4	7
Lineholme .....	9	12	3
Lydgate .....	14	4	0
Meltham .....	7	18	0
Norland .....	0	18	2
Ossett .....	1	6	6
Redcar .....	6	0	0
Rishworth .....	14	2	0
Rodley .....	8	12	6
Scarborough .....	26	13	7
Sheffield Auxiliary ..	67	7	5
Sholey, Rose-street ..	17	6	1
Sialthwaite, Zion Ch. ..	1	5	6
Stanningley .....	12	15	0
Todmorden, Roomfield Chapel .....	24	0	6
Do., Wellington-road ..	23	11	11
Do., for support of orphan girls, "Naomi," Cuttack ..	3	0	0
Wainsgate .....	0	0	0
Do., for support of Congo boy .....	5	0	0
Wakefield .....	7	7	6
West Vale .....	2	18	2

**NORTH WALES.**

**DENBIGHSHIRE.**

Brymbo, Eng. Ch. ....	1	0	0
Llanellan, Bethania ..	1	0	5
Rhosllanerchmogog .....	2	5	0

**FLINTSHIRE.**

Buckley .....	0	4	4
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**SOUTH WALES.**

**BRECONSHIRE.**

Llanvihangel, Zoar .....	0	10	5
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**GLAMORGANSHIRE.**

Canton, Llandaff-road ..	1	0	0
Mumbles, Bethany Sunday-school .....	1	1	0
Neath, Orchard-place ..	14	16	0
Penarth, Stanwell-road Sunday-school .....	2	10	0
Tynnewydd, Bethlehem ..	2	19	6
Do., for N P .....	1	9	5

**MONMOUTHSHIRE.**

Abergavenny, Frogmore-street .....	29	2	3
Builuan .....	1	0	0
Llangibby .....	1	4	0
Hagian .....	4	12	0
Do., for W & O .....	1	13	0

**SCOTLAND.**

Broughty Ferry .....	2	3	3
Burray, Orkney .....	1	4	0
Cupar, Provost Wynd Sunday-school .....	0	15	0
Fortrose, for N P .....	0	13	6
Glasgow, Adelaide-place .....	10	0	0
Do., John Knox-street ..	1	0	0
Do., Frederick-street ..	7	7	8
Do., for support of "Lokelo," Congo ..	5	0	0
Peterhead .....	3	13	0

**IRELAND.**

Belfast, Regent-street Sunday-school .....	7	5	6
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