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THE
BAPTIST MAGAZINE

FOR 1883.

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Your faithfully
W. Mortimer Lewis.

THE
BAPTIST MAGAZINE.

JANUARY, 1883.

Memorials of the Late Rev. Edward Steane, D.D.

By E. B. UNDERHILL, ESQ., LL.D.



EDWARD STEANE was born in Oxford on the 23rd March, 1798. His father was, for twenty years, a deacon of the New Road Baptist church. He was a man of sterling piety, distinguished for good sense, of great urbanity of manner, wise in counsel, and the hospitable host of every faithful minister of the Gospel who gave him his company.

From his earliest years his son Edward manifested that mixture of gentleness and decision which so largely characterised him throughout his career. His youth was spent in Oxford. Though born of a Dissenting family, he was deeply influenced by the impressions made upon his mind by the venerable University, among whose stately buildings, and in the society of some of its *alumni*, he was brought up. But its grammar schools, as well as its colleges, were closed against the children of Dissenters; perhaps no great loss, since many of the schoolmasters were incompetent men.

The first and only tutor of Edward Steane's boyhood was the late Rev. James Hinton, of Oxford, who, for many years, not only filled with great efficiency the pastorate of the church by which he was warmly loved and highly esteemed, but who also kept a well-conducted grammar school, which was the resort in those days of the sons of the chief citizens of that ancient city. In a description of his teacher, left by Dr. Steane, we may readily discern the source of many of the

qualities which came to be so conspicuous in the pupil. "His manner," he says, "combined dignity with gravity; and, if he was sometimes impulsive, it was more frequently the impulse of generosity than of anger. While he directed the studies of his pupils, he won their hearts, and trained them in the principles of a sound Scriptural morality and Evangelical religion. He blended the courtesy of a gentleman with the authority of the master, and infused into his intercourse with the boys the sentiments of the Christian with the instructiveness of the teacher." Not less eminent was Mr. Hinton as a bold and fearless upholder of his rights as a citizen, and as an advocate and defender of Nonconformity.

To these influences were added the genial atmosphere of a home in which Christian principles were predominant, and where parental affection watched lovingly over the early manifestations of a sweet disposition, and of tendencies that gave promise of future excellence.

Shortly after leaving school, and becoming an assistant to a chemist in the city, he threw himself with ardour into the operations of the Sunday-school connected with the chapel, and speedily became the moving spirit of an association which was formed to promote the establishment of similar schools in the surrounding villages. It was in pursuit of this object that Edward Steane became allied, among others whose memory is still fragrant in Oxford, with the late Rev. William Pearce, one of the many eminent men who have laboured amongst the heathen in connection with the Baptist Missionary Society. He was at that time learning the art of printing at the Clarendon Press, under the guidance of the late Samuel Collingwood, Esq., a member of the congregation, and also for many years printer to the University of Oxford.

In a paper written after the death of Mr. Pearce, Dr. Steane thus refers to the blessed results of his intimacy with him. He says: "It was my privilege to be honoured with his friendship when we were youths together at Oxford. We were joint secretaries of the Sunday-schools, of which there were not less than six or seven in Oxford and the neighbouring villages; and of the Religious Tract Society, in which also some junior members of the University were united with us, as well as companions in the Bible Association; and other kindred modes of usefulness. Often have we taken sweet counsel together, and walked to the house of God in company. I owe much to that fraternal intercourse, for we were as brothers; and with a vividness of

recollection, as though it occurred but yesterday, I remember his saying to me, when he was about to make his Christian profession, in reply to my remark, 'So, my dear friend, you are going to join the Church?' 'Yes; I am; *and when will you?*' The inquiry awakened a train of new emotions, and its influence never left me till it resulted, under God, in my public admission into the fellowship of His Son Jesus Christ our Lord."

The name of Edward Steane, with that of his new co-secretary, Mr. Slatter, a poet, some of whose productions are found in our denominational hymn-books, is attached to the letter in which the Association bade farewell to one whose devout and loving spirit had guided their action, and had promoted the spiritual welfare of its individual members. He ever held Mr. Pearce in the highest estimation, and followed his course with the warmest affection and admiration.

It was about the year 1817 that Edward Steane gave himself, by an open profession in baptism, to the Church of Christ. He was baptized at Abingdon by the Rev. James Hinton. His natural gifts, stimulated and improved by ardent piety, soon marked him out as one fitted for higher service. His pastor was no unobservant witness of the skill and energy with which he strove to awaken spiritual life in the minds of the ignorant and unconverted, and with which he conducted the affairs of the Sunday-school Association. The call soon came to him. The church and its pastor unanimously invited him to enter the Gospel ministry, and, with the full concurrence of his parents, he accepted the call as from God. For some time previously, with other members of the church, he had exercised his gifts in neighbouring towns and villages with frequency and success. He was now to enter on a larger sphere, and to consecrate all his powers to the proclamation of the "good news" that the Kingdom of God was come. The promise of these early years was not belied by the issues of his long and varied ministry.

Even had the intolerant enactments of the Act of Uniformity, or the statutes of the University, permitted, it was not within the walls of any of the colleges of Oxford that he could find the instruction he required. The general education of the University was not of a high character; but its theological teaching was utterly worthless and perfunctory. A late librarian of the Bodleian Library, who from early life was well acquainted with the University, tells us that the examination for the B.A. degree had dwindled into a forced repetition

of threadbare 'Questions and Answers' (in Divinity, Logic, Grammar, *et in omni scibili*) which had been transmitted from man to man, and were unblushingly admitted, if not adopted, even by the masters of the schools." In corroboration he quotes from Dr. Knox's 77th Essay the following: "The greatest dunce usually gets his testimonium signed with as much ease and credit as the finest genius. The poor young man (to be examined in the sciences) often knows no more than his bed-maker." But, although this state of things began to improve with the growing years of the century, the moral and religious condition of the place long continued to be a reproach. Scenes of riot, the brutal amusements of bull-baiting, dog-fighting, cock-fighting, and prize-fighting were of almost daily occurrence in the first quarter of the century. Drunkenness and other vices were shameless. For many years, only one Evangelical clergyman could be found in the churches of the city, and an almost equal dearth of the pure Word of God prevailed throughout the neighbouring counties.

For some account of the perils which beset those pious men who endeavoured to meet this famine of the Word, and to preach the Gospel in and around Oxford, reference may be made to the "Life of the Rev. James Hinton," by his sons. Happily, the last fifty years have seen changes of which our fathers scarcely dreamed. The Word of God "has free course and is glorified" in multitudes of places where they suffered and sometimes bled for the truth they loved, and their sons may also now freely draw from those fountains of knowledge once unjustly closed to them.

In the summer of the year 1819 Edward Steane entered the Academy at Bristol. Dr. Ryland was then its president, and the Rev. T. S. Crisp the classical tutor. The Bristol Academy, as it was then called, enjoyed the warm support of Mr. Hinton. On one occasion he wrote: "Our denomination is clearly indebted (under God) more to that Academy than to any source of benefit besides." The institution founded by the bequests of Mr. Edward Terrill has indeed been a boon of the highest value to the denomination. Conceived in the days of persecution, and planted when the system of exclusion from the sources of higher education—enforced by the State at the instigation of the Church by law established—threatened with paralysis the ministry of Nonconformists, this school of the prophets has sent forth a succession of eminent men by whose ministry the churches have been blessed, and their testimony has been perpetuated. Most

earnestly did Mr. Hinton plead for its support. "If I had now ten thousand pounds," he said, "to fund for the public good, one-fourth should certainly go thither at once; protected, however, from being sold out, except for better investment." That some change may now be necessary in our academies and colleges to meet the altered circumstances of the times need not here be questioned. In subsequent years, Dr. Steane, on more than one occasion, urgently pressed this subject on the denomination; but he ever retained a grateful sense of the benefits he received at Bristol, and the most affectionate respect for his teachers.

Shortly after his arrival at the Academy he wrote his father his first impressions. His letter is dated August 3rd. He says: "I am greatly pleased with the appearance of everything I see in the Academy. The greatest cordiality prevails among the students, and it is at once pleasing and amusing to see and hear the various expressions of friendship with which they welcome each other's return. Mr. Edmonds, of Cambridge, preached to us this morning a very admirable discourse from 1 Cor. xiv. 12. You will not forget me in your private retirements, nor at the domestic altar. Entreat for me great grace, and the sanctifying influences of the Divine Spirit; for, although I am in great measure retired from the world, yet I shall doubtless meet with temptations, since there is no situation in life entirely free from them; and I shall need spiritual communication to preserve me from their evil influence. We shall not enter upon our studies till next week. I trust I shall attend to them in a right disposition of mind, regarding them not as the end, but only as means, and so make them all subservient to the purposes of the Divine glory and the advancement of the Redeemer's Kingdom."

A fortnight later he informs his father of his further proceedings. "I am increasingly pleased," he says, "with everything around me—with my tutors and with my companions, with my studies and my fare. I have almost everything that could conduce to my comfort, and if I am unhappy it must be entirely my own fault. I am beginning now to enter fully on the duties of my station. Last Sabbath I preached at a chapel in the city, and I see my name is on the list again for to-morrow, and also for the conference at Broadmead on Tuesday. I read Latin with the Doctor, on Mondays and Wednesdays; Latin and Greek with Mr. Crisp, on Tuesdays and Fridays alternately; and Latin with Mr. James, on Thursdays and Saturdays.

Wednesday afternoons I attend Mr. Exley's Philosophical lectures—the present subject, Optics. Thursday afternoons are devoted to Mathematics, and Friday to Geography, so that you perceive my time is pretty well occupied, and I trust to my great advantage.”

An unreserved correspondence with his father was begun by Mr. Steane on his entering the Academy, and it continued, through all future years, till his father was removed by death. In every movement he sought his father's counsel and guidance, and the correspondence throughout is marked, on the father's side by great judgment and wisdom, and on the son's by implicit confidence and warmest affection.

We regret that limitations of space prevent the quotation of many interesting passages which these letters supply. One or two may be permitted. He thus refers to the greatest of Welsh preachers. After informing his father of the postponement of the annual missionary meeting, he continues (Nov. 3, 1819), “This alteration is made in consequence of a letter from Christmas Evans, which the Doctor gave me to read this morning. The letter is exceedingly interesting, and indicative at once of great genius and deep humility. He wonders why *he* should be so earnestly requested to preach on such a public occasion; but, he says, it is one of those crooked things which the Lord has promised to set straight, and a part of that great picture of God's design, the darker shades of which require a stronger light than that which we now possess to discover their beauty. He has made three attempts to master the English language, one at the age of twenty, again at thirty, and a third time at forty-five; but he finds it like climbing the Alpine mountains, and despairs of ever reaching the summit, and that they must expect from him only home-spun English. He anticipates great pleasure in meeting his dear friends Dr. Ryland, Mr. Ward, and his lovely countryman, Jenkyn Thomas; but this is scarcely sufficient to counterbalance his reluctance to appear before such an audience as he will have at Bristol.”

From the moment of his entering the Academy, Mr. Steane's preaching appears to have proved itself very attractive. The pulpits of Bristol and the neighbourhood were frequently occupied, sometimes resulting in an interference with his studies, which, in after-years, he much regretted. He was nevertheless a diligent student, and after a short residence the question of removal to the University of Edinburgh,

there to enjoy a wider range of reading and study than Bristol could afford, was mooted by friends whose judgment he highly valued. As early as August, 1820, he was in correspondence with the Rev. Joseph Hughes on the subject; but it was not till the autumn of the following year that the arrangements for his going were completed.

He arrived in Edinburgh towards the end of October, 1821. The voyage thither was somewhat perilous, but he received a warm welcome from the Rev. C. Anderson and other friends. The aspect of the city greatly delighted him. A few days were devoted to visiting its most beautiful spots, in the company of that prince of *ciceroni*, Mr. Anderson. He was struck with the classical style of the buildings, so strongly in contrast with the Gothic structures of his native city. The college was then in an unfinished state; but the position of the city and its castle charmed him, set as they are in the midst of scenery highly picturesque, and encompassed by hills and mountains, and a gleaming sea that gave grandeur and beauty to the whole.

His letters from Edinburgh do not contain much information as to his studies. His time was, however, fully occupied with them. He especially mentions his attendance on Professor Wilson's classes as very useful to him. As a preacher, his services were in constant request; and, on more than one occasion, he supplied Mr. Anderson's pulpit for weeks together during the severe illnesses which interrupted the labours of that excellent man. On the removal of the congregation to Charlotte Street, Mr. Steane kept up through one entire winter services at the old chapel, which was for some time sustained as a mission station.

During the year 1822 his mind was continually agitated on the subject of his future settlement. Pressing invitations came to him from all quarters. It was the earnest desire of Mr. Hinton and his old friends in Oxford that he should become Mr. Hinton's assistant, with the special object of succeeding him in the pastorate. Mr. Anderson and his flock desired to retain him amongst them. Glasgow put in a strong claim, under circumstances of peculiar trial. More numerous, if not more attractive, requests were made from churches in his native land; but Mr. Steane seems, early in his career, to have formed the wish to commence a new cause, and to open in some desolate spot a fresh source for the outgoings of the water of life.

In the month of January, 1823, he received from Mr. P.

Bartlett the expression of the desire of a few friends at Camberwell to secure his services for two or three Sabbaths. After speaking of some arrangements, he writes to his father, from Edinburgh, on the 16th April:—"I have heard nothing further from the Devonshire Square people. I do not like London churches. If I go to Camberwell, and ultimately settle there, the church will be of my own collecting. This will be an immense advantage, and gives that place a great preponderance in my mind. But help me with your prayers. I am not now very anxious. I do not doubt of receiving Divine guidance, and of finding at length the place which the Redeemer, as the great presiding Head of the Church, designs me to occupy. There I trust I shall be useful, and then I shall be happy."

(To be continued.)

The Late Rev. W. M. Lewis, M.A.,

PRESIDENT OF PONTYPOOL COLLEGE.

BY THE REV. T. WITTON DAVIES, B.A.



AM not the first pupil who has tried to say a few parting words about a beloved tutor. If I may associate the small with the great, Tom Brown and the late Dean Stanley accomplished a similar task. I am writing these lines because I believe the life and work of the subject of them had something worth writing about, something worth remembering, and something which, if remembered, may help and encourage others who still have some work to do. The best life of Mr. Lewis was furnished by himself—his looks, words, and acts; and those who were near enough to see and appreciate these will have a much better idea of him than I can hope in these lines to give. Emerson speaks of the "self-registration of nature." "All things," he says, "are engaged in writing their history. The planet, the pebble, goes attended by its shadow." To see Mr. Lewis's work, look at his students, at the churches he helped, and at the social circles he adorned, animated, and informed. It is my desire to make this self-registration as apparent as possible, so

that others may be affected by it, and a new "registration" may go on.

Trevelyan half apologises for writing the "Life and Letters" of his uncle. The world, he, in effect, says, *will* have biographies, and *will* read them too, even though the heroes are not wonderfully significant personages. But he is able to claim for his hero—and no doubt rightly—the honour of being in the front rank as a man of letters, a statesman, a jurist, and a brilliant ornament of society. I am not able to claim for my hero the credit of being any one of these. He produced no books that will form part of the world's treasures of literature, nor, for that matter, did Dr. Arnold, his sermons and other works notwithstanding. Mr. Lewis, moreover, can hardly be said to have introduced a new educational era into the country, which Dr. Arnold is generally supposed to have done. But this I will say, that rarely, if ever—in Wales at any rate—were such high teaching powers and good executive ability united with such a warm and winning nature. We have, moreover, to remember such things as these:—Mr. Lewis was born and partly brought up in a small Welsh village, where the schools and schoolmasters were of the olden kind. The first language he learned was Welsh, and in learning English—the language in which he studied and taught—he had not only to master a new grammar and a new vocabulary, but he had to accustom himself to a wholly different method of thought. The Welsh language has been largely made—certainly modified—by the inclinations of the people, and, these being intensely imaginative, they have developed a speech that is highly poetic. This is a difficulty which all Welshmen have to contend with, when they seek distinction among any besides their own race, though it is not always sufficiently allowed for. I shall have more to say farther on about an impediment of speech which came upon him suddenly, and proved a great hindrance to his progress. Last of all, he died at a comparatively early age, an age that was especially early to him, when we remember that six years of his life were spent in business.

On the main line from London to New Milford, between Carmarthen and Whitland, is a small station called St. Clears. Two miles to the north of this lies a very pretty village, called Mydrim, through which runs the River Havren. Here, one day in July, 1840, William Mortimer Lewis, and his twin brother Walter, were born. They were the youngest of a family of five, all of whom survive the subject of

this sketch, except one brother, who died in Ceylon. In less than a year after his birth his father died, leaving the five children to the care of their mother—a brave, energetic, Christian woman, who spared no effort, and, as far as her means went, no expense, to prepare her children for their life-work. Both the parents were members of the Welsh Calvinistic Methodist Church, and William was brought up in connection with the same denomination—the religious body, as many will know, that sprang into existence during the awakening associated with the names of Howell, Harris, and Rowlands, Llangeithlo. When very young, he was a regular attendant at the services, and showed a particular interest in the Sunday-school. He had an unusually good memory, and, when a boy, he is said to have been able to recite most of the hymns in the Welsh Calvinistic hymn-book. This he was very fond of doing at home; it was a pleasure, a pastime, to him. He had a favourite dog, and many times he was seen with his arms round this pet, reciting one hymn after another, and playfully saying that there was one hymn the dog liked better than all the rest.

The first day-school he attended was the village national school, and his first master was one Thomas Morgan James, a most eccentric man, who was succeeded by one David Howell, a learned and painstaking teacher, to whom he felt greatly attached, and whom he regarded as “the cleverest teacher in the world.” The young scholar drew the special attention of the master by his industry and his quickness in learning. He was particularly apt at figures, and could answer questions in mental arithmetic almost intuitively. Besides making great progress in school, he displayed a large amount of taste and aptitude for mechanical work. He would construct small, but skilfully made, machines, clever and pretty toys, and the like; and, while he was engaged upon these, scarcely anything or anybody could draw him away till he had completed his task. School-fellows would ask him out in vain. He was thoroughly in earnest in this as in all other things.

His favourite pastime, however, was fishing. His twin brother and he, ever accompanied by their dog, could be often seen on the banks of their native river, not because the place was “the quietest and fittest for contemplation,” or because the engagement awakened serious and profitable thought, as Isaac Walton held, but because they enjoyed the sport. They were known and much spoken of by the inhabitants. This was partly caused, no doubt, by the fact of

their great resemblance, so that even their mother was sometimes sorely puzzled to know which was which—a rather awkward dilemma when either required reproof. Many a singular mistake was made, in which, as in the “Comedy of Errors,” one brother was spoken to for the other. A fellow-student of the writer was, one Sunday morning, preaching for the late Dr. Thomas. Mr. Walter Lewis was present, but the student had mistaken him for his tutor, and at the close of the service spoke to him as such.

About the age of eleven, William, accompanied by his brother Walter, was sent to a school in Carmarthen, kept by Mr. Alcwyn Evans. Here he soon displayed his unusual mathematical powers, especially his great readiness in answering mental arithmetic questions. His diligence and general behaviour were so satisfactory that he was held up by the master as a model to the other boys. After spending two years in this school, he was apprenticed, at Carmarthen, to the drapery business, with which he remained connected till he was nineteen years of age. In a somewhat large establishment, he soon became noticed for his amiability, perseverance, and business-like habits. He gave himself to business with all the resolution and enthusiasm that he brought to bear upon everything he undertook. One trait of his character, which all who knew him must have observed to the last, had a special field for exercise during these years—his unswerving honesty and truthfulness. He was once rebuked by an associate for refusing to tell a lie. He answered, sternly, that he would never do so, whatever the bribe. This feature of his character soon came to be as highly valued by his master as his other qualities, as was shown by the marked confidence reposed in him. But an important and specially noticeable fact is that during the years he spent in business he was a most devoted student. When not at his duties, he was mostly found engaged with his books. He was accustomed to commence reading and studying very early every morning. I do not know whether alarms were as numerous and as cheap then as they are now; at all events, he did not possess one, but he adopted the following contrivance for waking in time. In his room there was an old sword, which had been used by the Pembroke-shire yeomanry when, in 1797, the French landed at Fish-guard. This he placed every night on a shelf near his bed, having attached to it a string, which was carried through the window and hung down outside. Every morning, at four o'clock, a policeman on

his beat would, by arrangement, pull the string; down the sword would fall with a crash, and, in a moment, the youthful student would be on his feet preparing for work. His master, noticing his early and studious habits, said to him one day, "William, if I had your pluck and perseverance, I might one day become Chancellor of England."

Among the books he read at this time were Chalmers' Institutes, Knapp's Theology, Butler's Analogy, and Doddridge's "Rise and Progress," which was a special favourite of his. He was particularly fond of reading the Lives of the celebrated Welsh preachers—John Elias; Williams, of the Wern; Rowlands, Llangeitho; Christmas Evans, &c.

He was at this time, and throughout his life, very genial, fond of society, and as much as anybody the life of it. Such men as Dr. Symonds, now of Neyland, then infirmary physician at Carmarthen, bear witness to the pleasure it gave them to enjoy the friendship of this rising young man, not yet out of his teens. From his boyhood he had been remarkable for the devoutness of his spirit. He was fond of Bible-reading, prayer, and all religious engagements. Though very young, and not yet a member of a Christian church, he often expressed a strong desire to become a missionary. A curious incident shows this. He wrote to a captain in London, asking if he should be allowed to work his way out to Africa as a cabin-boy, for he was anxious to preach the Gospel to the heathen. It was a bold idea, and a very noble one, for this mere boy to feel ready to leave home, friends, &c., with no Society at his back, that he might be face to face with the heathen, to tell them of the Saviour.

When he was well on in his sixteenth year he joined the English Calvinistic Methodist church at Carmarthen, then under the pastorate of the Rev. W. Howells, now Principal of Trevecca College. The latter, who evinced the utmost sympathy with the young member in his endeavours after improvement, writes so fully and so well of Mr. Lewis at this period that I am tempted to quote the whole of a letter he has kindly sent, though it is long. It is as follows:—

"I am sorry that I cannot distinctly recall any particular incident in the earlier life of my esteemed and lamented friend, though I knew him intimately during a part of the time I lived at Carmarthen (1851—1857). But I have always looked back with pleasure to what he made known to me of his character while he was a member of my Bible-class. He made it evident that the interest he felt in the Word of God was that of a true Christian. His preparation for our meetings was invariably as thorough as the time he had to spare for the purpose, and his

small store of books, would admit of. His answers to my questions, the questions he put to me, and his occasional remarks, all indicated his thoughtful acuteness and, at the same time, his deep religious earnestness. He made us often feel that his thinking was as independent as it was careful and clear, for he always met an opinion from which he differed with a firm but modest challenge. None of his excellent qualities gratified me more than his transparent honesty. If he was not prepared with what he deemed a satisfactory answer to a question, he would frankly say so, and never attempt to cheat the class by veiling his lack of knowledge with random guesses. In every way he made it apparent that he loved the Bible; that he was a diligent reader of it; that he knew much about it; and that it was his highest joy to learn more. How fresh before my mind this moment is the memory of the grave but amiable expression of his countenance, his slightly halting manner of speaking, and the serious attention *we* gave to what he said, because we knew that what he told us had been heedfully pondered and prayerfully fed on! I now and then tried to conjecture what he would become in after-life. I was satisfied that he was fitted for higher things than his then occupation, and that the all-controlling Head of the Church would, in His own best way and time, place him where his uncommon abilities his eager thirst for knowledge, and his ardent but unobtrusive piety might be fully employed in the service of his Lord.

“Having thus enjoyed the privilege of watching over a part of his promising budding-time, I did not see him at all, and heard but little of him, during his period of rapid and vigorous growth in the course of his education. But I am very thankful that several opportunities were afforded me, after he came to reside at Pontypool, of holding intercourse with the mature man and the ripened saint. I shall always remember with pleasure the Sunday over which I was hospitably entertained at the college, of which he was then President. His health at that time was very indifferent; but he showed no signs of weariness in his hard work, and he was so buoyantly cheerful that I fairly forgot that he had any cause for repining. What especially charmed me was the breadth of his Christian sympathies. He talked much, and with warm affection, of the Calvinistic Methodists. He was too large-minded, too large-hearted, too near heaven, to be a mere sectarian. I never saw him afterwards; but our pleasant intercourse then was as good a preparation as I can imagine for our future meeting, which I humbly trust will take place, in the holy assembly above.”

It was during the time he attended Mr. Howell's Bible-class that he entertained his first doubts as to the Scripturalness of infant sprinkling. He made known those doubts to the pastor, and the subject was often discussed in the Bible-class. His mind was now turning seriously in the direction of the Christian ministry, and he received no little encouragement from the members of the church to enter upon that work. But, though a member of the Calvinistic Methodist body, he was becoming more and more a Baptist. While on a visit to Clynderwen, Pembrokeshire, he attended the ministry of the Rev.

Owen Griffiths, still the honoured pastor of the Baptist church there. After several conversations with Mr. Griffiths, who showed himself a most sympathising and helpful guide, he was baptized by this gentleman on the 24th day of August, 1859.

Mr. Griffiths writes:—

“His stay here was not long, yet it was long enough to endear his memory to all of us who knew him. He was of a most genial disposition, and this made his society most welcome. He had the knack of introducing new subjects in so natural a way as to lead others with him into fresh fields of thought. While here, he was one of the most faithful at the services. His prayers were generally short, concise, but they contained much pathos and fervour.”

When he returned to Carmarthen he united himself with the Tabernacle Baptist church, then presided over by the logical and silver-tongued Hugh Jones. He had now resolved upon the ministry as his future vocation in life. Many of his friends opposed this step most strongly. They had seen with satisfaction how well he was suited for business, and how sure he was of success if he continued in it. “Let well alone. Work on in a course of life for which you have proved your eminent capacity. Leave the untried, the uncertain, for the tried, the almost certain.” This was the strain in which they spoke. Then they noticed an impediment in his speech which they feared would interfere with his success in the pulpit. This impediment was not natural, but accidental. It came about as follows:—The twin brothers had often listened with dread to the many awful tales told them by servants and others about tramps, gipsies, and the like, and how they carried little children away. One fine spring day the two children, with their dog, were gathering wild flowers in a quiet country lane. All at once they were startled by two rough, stalwart vagrants. Their young hearts almost burst with fear. They ran with all their might towards their home, the tramps following them. On reaching the house they were unable for a while to utter one word, and from that day they had an impediment of speech, the result no doubt of a nervous shock.

But, in the face of all opposition, he had made up his mind to enter the ministry. If there were difficulties, so much the worse for them, for they must give way; the alleged impossibility was to be *done*; he had said so, and he was true to his word. The delivery of his first sermon in the Tabernacle was not re-assuring. He stammered so much that his relatives implored him to change his

mind. He felt this apparent failure keenly, for he had a fine sensitive nature; but with that iron-willed heroic spirit of his, which through life stood him in such admirable stead, he determined to spare no effort to conquer. He wrote to the late Rev. Charles Kingsley, asking him what means he had employed to master his impediment. The large-hearted Kingsley sent a kind letter in reply, saying he had derived great benefit from the treatment of Dr. Hunt, of Hastings, and advising him to try the same. The cost of treatment and residence was large, but Mr. Lewis went to Hastings, and, under Dr. Hunt, made marvellous improvement. He returned home, and once more preached the same sermon in the Tabernacle, but this time with scarcely a trace of the impediment, where two months before he had almost broken down. The people who heard him on both occasions were astounded at the change.

(To be continued.)

January 1st.*



WHAT solemn footfall smote my startled ear?
 Heard I the step of the departing year?
 Saw I her shadowy form flit slowly by,
 To join her sisters in eternity?—
 Sweeping down thither, as the autumn's blast
 Sweeps summer's leaves, the records of the past,
 The joys and griefs, the bustle and the strife,
 The shadows and realities of life?
 Hear me, stern daughter of old Time, O hear!—
 Is there no plea may stay thy strong career?
 O pause in pity! pause, and to my prayer
 Grant a brief converse with the things that were—
 I know the retrospect has much to pain,
 Much to be mended could all come again;
 Still, without one last look we must not sever,
 Sad is the word that bids to part for ever!
 Beam, then, again on me, dear, kindly faces,
 And smile your best, old times and well-known places;
 Bright looks, soft tones, high thoughts, and fancies fair,
 Return, return, and be what once you were!
 All that was precious in the year that's past,—
 Too sweet to lose, too beautiful to last—
 Sunshine, and song, and fragrance, things that threw
 O'er life's dull path a brighter tint and hue;

* From "Miscellaneous Poems." By the late Rev. H. F. Lyte, M.A. Published by Rivingtons, London, Oxford, and Cambridge, 1868.

Hopes realised, desires fulfilled ;—success
 Crowning long toils ; the burthens of distress
 Lighten'd, Will subjugated, Self denied,
 Ills overcome by long endurance, Pride
 Taught to be greatly humble,—all that wakes
 The approving voice of conscience, all that makes
 Heaven's windows open o'er us, converse sweet,
 And sweeter meditation ; all,—all fleet
 Back into being. Burst oblivion's chain,
 And be awhile realities again !—

Blest be the powers that can the past restore :—
 They come, they come, warm breathing as of yore !
 I hear remembered voices, seem to dwell
 Once more with forms I've known and loved so well.
 Distinct, beyond my fondest hopes, they rise,
 The shadows dimming the realities.
 Beautiful witcheries ! Oh, would I might
 Hold them thus ever, durable as bright !
 But, like the splendours of a sunset sky,
 E'en while I gaze their glories wane and die,
 And, as they fade, uprising in their rear
 A host of darker verities appear ;
 Sorrows and sins of various shade and hue,
 That claim their notice in the year's review.
 And shall they be rejected ? Shall my eyes
 Be shut to life's too stern realities ?
 And shall the records of the past be seen
 Not as they were, but as they should have been ?
 No ! small the gain and brief the joy that lives
 In the poor dreams such self-delusion gives ;
 And honest conscience scorns to take a tone,
 Or speak a flattering language not her own ;
 And wherefore seek to bribe her, wherefore fear
 Her rough but salutary voice to hear,
 When every warning, now rejected, grows
 To overwhelming thunder at the close ?

The close ! the close ! How like a death-knell seems
 That solemn word to wake me from my dreams !
 One little year, yea, less than one like this,
 May bring me to the close of all that is.
 Far down Time's chequered stream I've voyaged on,
 And seen my fellows drop off, one by one ;
 And now the widening waters seem to near
 Eternity's dark ocean ; on my ear
 Sound the deep heavings of that shoreless sea,
 And awe my soul into solemnity !

Darkling I hover round the world to come,
 And voices thence are heard to call me home ;
 And stretching on into the dread expanse,
 I fain would lift the curtain and advance.
 One little step, I know, would bear me through,
 And give the secrets of the dead to view ;
 But till that step is taken, mortal sense,
 Ask as it may, gets no response from thence.
 Thought may at times, when all around me sleep,
 Launch sounding forth into that silent deep ;
 But, without star to guide or light to cheer,
 Soon back to land my trembling course I steer.
 E'en bold Conjecture onward fears to fare,
 And Reason shrinks to find no footing there ;
 Till conscious Nature, baffled and o'erawed,
 Sinks suppliant on the mercy of her God,
 Turns from self-confidence to faith and prayer,
 Clings to His Word, and finds her refuge there.

Thrice happy we, not left to grope our way
 From truth to truth, by Nature's feeble ray,
 Where one false step were ruin. Happier still
 Our wills conforming to the Heavenly Will ;
 Ready, as God may prompt, to think and feel,
 And take His impress, as the wax the seal ;
 At His blest feet content to sit and learn,
 Or walk by faith, till faith to sight shall turn ;
 Beneath the Saviour's cross to stand and scan
 All He has done, and all He claims from man ;
 Learn from His life, and on His death repose,
 And grow in love and duty to the close.

On the year's threshold, on the narrow strand
 That parts the past and future, here I stand,
 Without control o'er either : one is flown
 Beyond recall ;—a dark and dread unknown,
 The other stretches onward,—what to be,
 Seen but by Him who fills eternity.
 The present, and scarce that, is still my own :—
 Oh, be it consecrate to Heaven alone !
 Be mine, while all things shift and change around,
 To cleave to Him in whom no change is found ;
 To rest on the Immutable, to cling
 Closer and closer 'neath the Almighty wing ;
 His voice in all its varied tones to hear,
 And in all aspects feel Him ever near ;
 Be mine with Him to walk, on Him depend,—
 Then, come what may, it all to good must tend !

By-path Varieties.



THE Arbor del Lecke—milk or cow tree of the Cordilleras—is one of the most wonderful objects in nature. Humboldt describes himself as immeasurably impressed by it. “This fine tree rises like the broad-leaved star apple. The fruit is somewhat fleshy. When incisions are made in the trunk, it yields abundance of glutinous milk, tolerably thick, of an agreeable balmy smell. We drank considerable quantities in the evening before we went to bed, and very early in the morning. The Negroes drink it, dipping into it their bread of maize or cassava. They grow sensibly fatter during the season when most milk is furnished. Amidst the great number of curious phenomena which I have observed in the course of my travels, I confess there are few that have made so powerful an impression on me as the aspect of this tree. It is not here the solemn shades of forests, the majestic course of rivers, the mountains wrapped in eternal snow, that excite emotion. A few drops of vegetable juice recall to our minds all the fruitfulness and fecundity of nature.” It is not outwardly an attractive tree. It grows on the barren flank of a rock, with coriaceous and dry leaves. Its large woody roots can scarcely penetrate into the stone. For several months of the year not a single shower moistens its foliage. Its branches appear dead and dried; but, when the stem is pierced, there flows this sweet and nourishing liquid. It is at the rising of the sun that this vegetable fountain is most abundant. Negroes and natives are then seen hastening from all quarters, furnished with large bowls to receive the milk. Does not all this carry our thoughts to the Scripture volume, and remind us of the sincere—*i.e.*, spiritual milk of the Word, the indispensable element of our spiritual nature? In some respects the Bible may not be so popularly attractive as many books. In these days of superficiality and excitement, the showy often eclipses the valuable; yet what life-nourishment is there here! When nothing else will satisfy, this brings content. When moral drought spreads around, here is resource. To every comer the supply is open, and all are welcome to the abundance provided. But we must penetrate the heart of truth; dig deep into the

centre to get the food. "The Spirit giveth life." When, however, we do this, the result is ever precious. And when the "Sun of Righteousness" arises, and we see "light in God's light," the richest store of blessing is afforded, and our hearts exult in the royal amplitude. An abiding fullness continually remains for daily need, unexhausted after all the unstinting supply, and we may be repeatedly revived, strengthened, quickened, by the sacred Word. What can this Book be but of Divine origin? To read, study, appropriate, its hallowed teachings; can anything be more plainly a first duty and an unspeakable privilege? Then shall we be thoroughly furnished unto every good work, and be able to say with Jeremiah, "Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart."

Cases of good being done incidentally by Christians, who have not known at the time they were being made useful, are both frequent and encouraging. A gardener, in the employ of Lady Huntingdon, is said to have savingly felt the force of truth on overhearing her ladyship, not knowing his proximity, converse with a friend on the other side of the wall. Ebenezer Erskine listened to his wife and brother conversing upon religious subjects in a bower in the garden. "These," he said, "have ideas and feelings to which I am a stranger. They possess a valuable something which I have not." A woman once opened the street door to bid away some noisy children, and heard four texts quoted to a man, which clung to her memory like a message from God, and gave her no rest until she had found peace in believing. So true it is we are ever, unconsciously as well as consciously, exerting influence, and we know not when or where. The thoughtful man will learn from this to be, as Dr. Carey used to say, "a Christian in all company," and, renewing his confidence in the truth, will more eagerly and hopefully sow seed beside all waters. How wonderfully, sometimes, have apparently inconsiderable means been blessed. A tract given on a racecourse to a young man changed the current of his life, and he became clergyman of one of the most important London churches. A German baron, whose home became for years a centre of light in his country, traced all his zeal for the spread of the truth to the influence of a little book. A Spanish evangelist, who spent his life contending for the faith, was led to Christ through the text-card given in a London hospital. A deacon of a church we know, was led to conversion by overhearing, as he stood on the stairs, a female

missionary praying with his sick wife. A Roman Catholic priest was first led to a more perfect knowledge of the way of the Lord by a tract given as he descended the steps of his church, and he died a Protestant pastor, highly esteemed for his work's sake. "Be instant in season and out of season." A little prayer may bring a large answer, and bring it soon if sincerity and faith give it wings. A short word may be more than long enough to span the distance between earth and heaven if it be struck off from a living heart.

"Earthly things," in contrast with "heavenly things," may be symbolised to us sometimes, as when from a height we look down on a great city at night and see the lesser lights sparkling in multitude, in lines, in crescents, promiscuously, or apart. We then look up to the skies and see all the glory of the stars. How great the difference, how grand those steady, stately orbs. How unassailable, unapproachable, and mysterious. All night unweariedly they gleam, and all day they still stud the heavens, though our sight is too weak to perceive them. A cloud may temporarily obscure, but cannot hide them long, and when in the progress of ages the cities now lighted up may become as desolate as the sites of Nineveh or Babylon, still those orbs of heaven shall have lost none of their brightness. They shine "for ever and ever." The lights of human philosophy at best are but for a time. They are earth-begotten, fitful, capricious, and dim. They are destined to be eclipsed and forgotten. But the lights divinely kindled shine on, unfailing and undimmed. When the theories of the present day are numbered with their forerunners in the museum of history, the truths of Scripture shall still be bright with the glory of heaven's own eternity.

It is related of the Scotch Covenanters—

"Who lived unknown,
Till persecution dragged them into fame,
And chased them up to heaven"—

that often providential interpositions were experienced in their distresses that were very striking, and in some cases, miracle apart, may be compared with Scripture instances. One of the followers and companions of A. Clarke, of Glenim, on one occasion, hard pressed by his pursuers, took refuge in a cave. Here, however, though secreted from the malice of his foes, he seemed in danger of death by starvation. But looking forth from his hiding-place in the morning he saw

a large bird descend to its nest near at hand beneath the braken and heath. Afterwards, when it had gone, he went to the spot and found a good-sized egg. Each day this was repeated, so long as he was obliged to remain in concealment, and upon those eggs he subsisted until able with safety to make his escape. Elijah the prophet, if the translation "ravens" be correct, was not more certainly fed by the kindness of providence than this tried witness for conscience' sake. God has methods of endless variety and unexpected goodness in dealing with His people according to their need. Sure supplies shall not fail, and He shall shield His saints under the protection of His power. So Peden, "the prophet," found. When hunted and fleeing upon the mountains from his foes, more than once a cloud interposed between himself and his enemies, and secured his deliverance from their hands. The accounts given of many of the two thousand who, in 1662, were ejected from their pulpits—*e.g.*, David Anderson, of Walton-upon-Thames, and Henry Maurice, of Stretton—relate striking instances of the Divine care and benevolence, want supplied, sorrow calmed, destitution averted. Such cases give emphasis and commendation to the Psalmist's words, "Trust in Him, ye people, pour out your heart before Him. God is a refuge for us."

Cultivate a generous spirit towards society and the world at large. Grudging, selfishness, and envy prevail too much. Montreuil, a Frenchman, remarking on persons going to sleep and putting out the candle, says, "He is sorry that in sinking into his eternal sleep he cannot annihilate the universe and extinguish the sun." Men who have accumulated money are often loth to part with it or to entertain any pleasant thoughts about those who shall inherit it afterwards. They would even, sometimes, leave it apart from the right channel through which it should flow. But is this the kind of spirit to make "blessed" the "memory of the just"? Why should others be grudged the brightness of the present, which those whose time is come, and who have had their share, are obliged to leave? One might almost say, at least make a virtue of necessity. Let a kind wish, like a benediction, fall on those who, while they enjoy the legacy that must come, will think all the more tenderly because of the spirit in which it was bequeathed. It is always pleasant, living or passing away, to have the good feeling of others as, Philostratus tells us, the king of some people in India had. Every night they treated him with music and singing, and, as he retired to his bed, not only wished him pleasant dreams, but

admonished him to rise on the morrow full of just and upright intentions towards his subjects. Quite a contrast this to those who, when Henry III. of France died, put on green mourning, fired *feu de joie*, and indulged in all the demonstrations of delight.

We read that the Persians had a certain day in the year when they sought out all venomous serpents to slay them. What a good thing if this practice were to be adopted among us in a moral sense. If some would only recognise evil dispositions in themselves, such as envy, malice, pride, revenge, avarice, ill-temper, it would be hopeful. Venomous serpents these, hateful, noxious, wherever they lurk. But to appoint a day also for their destruction would be better still. What an augury of blessing would this be, of unspeakable value, for the man himself and for others. It used to be fabled, however, that serpents were born out of the slime; and too true it is, the corruption of the heart breeds, and perpetually so, its own evils. All the more need, then, of a regularly appointed season for diligent search and unsparing exertion, only instead of deferring for a year, we would say week by week, Sabbath by Sabbath, day by day.

Gratitude has sometimes been very cold, especially after benefits that have been conferred cannot be taken away. Alphonso of Portugal promised the English general and his soldiers—to whom he owed the salvation of his kingdom—that he would certainly reward them, and in due time a box came, not too large, as beseemed one that should hold precious treasures. It was opened with much excitement and great expectations, when, behold, the contents were found to be nothing but a few pounds of Spanish snuff! Pedro of Brazil was satirically worse when, on making a present after favours experienced, he despatched a case which, when it was opened, was found to contain as its central prize a scanty lock of his own grisly hair. Gratitude is a very variable emotion. Strong at the moment of benefit received, like a fire of straw it soon burns down, and sometimes the only relics are a few black ashes. The very time that is taken to elaborate some form for its expression becomes often only a means for deadening the edge of feeling. Do your gratitude quickly if you would do it worthily, or perhaps it will never be done at all. Greed, however, deserves to be disappointed. Jean de Meun gave instruction for his funeral to be performed in a certain church, and, when complete, a weighty coffer was to be placed at the disposal of the pious monks who had conducted the ceremony. All was well and

truly done, and they gathered round the treasure chest to examine the contents. To their indignation and vexation, they only found some sheets of lead, with a few mathematical figures scored on them.

Queen Christina of Sweden, strange and anomalous as her character was, said at times some weighty things. "Conscience is the only looking-glass that neither deceives nor flatters. Avarice of time is the only avarice that does not dishonour. The secret of being ridiculous is by priding yourself on talents you do not possess. Great men and fools are sometimes the same things, only in different ways. The oracle which recommended consultation of the dead, doubtless meant books. Satire ought to offend no one if true, still less if untrue." She also observed: "Do not think you are innocent because you are ignorant." Whether or not she took this sentiment from the sacred words, "Father, forgive them, for they know not what they do," the truth is the same. The ignorance of sin includes the sinfulness of ignorance. Wherever there are the means of knowing, there is wilful neglect if we fail to avail ourselves of them, or use them to the uttermost. Where among us do these means not exist? Prejudice may blind, reluctance may withhold, pride may puff up, perversity may warp, stubbornness may resist. But the light shines still, and dangers we might avoid are none the less perilous, because we close our eyes to them. Is the precipice less real, because we persist in walking backward? Is the lake less suffocating, because we will not believe it is so deep? A man may, in the language of some *dilettante* articles in the *Nineteenth Century*, plume himself on being an Agnostic—*i.e.*, a religious know-not. It is possible he may cheat and blind himself down to this point of feeling. But is the truth less veritable and solemn, because its evidence be dismissed? Is God less the Creator, Christ less the risen Saviour; are the soul and eternity less actual, because some say, "We do not know them, and we will not believe them"? Professed ignorance will help no man in the day when it shall be said: "This ye willingly were ignorant of." With such proofs as attend the claims of conscience and revelation, a man must be able to demonstrate the negative—a task, in this subject, we maintain, impossible, whether for research or logic—before he can urge that his unbelief is innocent. No one is condoned, because, by self-neglect or ill-treatment, he has got himself into a condition of bodily disease; nor can a man be so, if, through his cherished mental and moral obliquities, he has entailed upon himself

the soul-disease of scepticism. Bunyan represents Ignorance as fumbling in his bosom at last for his scroll, and finding none. The self-styled ignorants of the present day may well beware lest they meet as severe a doom as his. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

G. McMICHAEL, B.A.

Worldly Churches.



WUCH a phrase as we have placed at the head of this article ought to be a misnomer. If our churches were simply so many "congregations of faithful men in which the Word of God is preached and the sacraments duly administered," the words would be paradoxical and even meaningless. But as our organisations are unfortunately not an exact copy of the pattern shown us on the Mount, there is in many of them a sufficient admixture of gross and earthly elements to make the phrase intelligible, and to some extent inevitable. Men who profess Christianity are frequently selfish, imperfect, and worldly in their tone of thought, their aims and ambition; and the churches of which they are members necessarily partake of the imperfections and errors in which their own lives abound. There are worldly churches as well as worldly Christians, and the mischief done by both is inconceivable.

The worldliness of churches is seen, not only in the laxity with which they receive applicants for membership, the slight demands which are made upon their zeal and fidelity, and the possibility of preserving, "even when in full communion," a practical indifference to the claims of Christ on our absolute and unreserved devotion, but in the various expedients which are from time to time adopted to ensure what is called success. If the congregations are not so large as is desired, and the finances show a balance on the wrong side, a spirit of restlessness and impatience is engendered, and this frequently issues in the adoption of some novel source of attraction. Our age is fertile in expedients, and the devices of men to further the interests of what they regard as the work of God are innumerable. Thus we are accustomed

to the plea for freer and more elastic services, for brighter and more cheerful music, for a fuller and more varied expression of the power of song-hymns. Chants and anthems should be more numerous, prayers should be shorter and less theological, and, above all, the old sand-glasses should be re-introduced into the pulpit for the benefit of those arch offenders—the ministers—who seem determined that their congregations shall at any rate have an opportunity of exercising one great virtue—the virtue of patience! The pulpit, we are told, must learn to adapt itself to the spirit of the age. The men whose function it is to teach and guide their fellows must be made to feel the bit and bridle. For the age is intolerant of doctrinal disquisitions, metaphysical discussion, prosy moralisings, and (may we venture to add?) of depth, thoroughness, and carefulness of thought. It craves for pleasurable excitement, for influences which soothe and solace, for sweetness if not for light. Sermons must therefore be made to please, rather than to instruct and edify, and especially must they be brought down in point of length. Mr. Spurgeon somewhere repeats the advice of an old minister to the effect, "Whatever else you preach about, preach about forty minutes;" but such advice would, if acted on, strike terror into the heart of many a modern hearer. In our day, discourses should be warranted not to exceed twenty minutes!

We have not the remotest sympathy with sleepy or inactive churches, nor do we advocate a blind and rigid adherence to methods which have nothing to commend them save their venerable age. Use and wont are not the supreme powers in Christ's Kingdom, and we should be recreant to our Lord if we did not, in the execution of the trust we have received from Him, attempt to awaken a religious interest in the minds of the negligent and hostile. We are not so foolish as to plead that the highest success of our churches is consistent with thinly attended services and empty pews. But, on the other hand, there is a danger of adopting expedients which are altogether hurtful. Does it never occur to us that our devices may be of the earth earthy, and that, in proportion as they are so, the result must be purely disastrous? We have no fear of any measures which are suggested by a devout study of the Divine Word, by close and constant communion with the Divine Spirit, or by the feeling that God only can ensure the results we desire. An American writer, whose works have achieved a great and deserved popularity on both sides of

the Atlantic, has, in more places than one, warned us of the perils by which on this ground we are threatened. *Fas est doceri ab hoste.* But Mr. Howells is not an enemy. He is a literary man, of unquestioned genius, a brilliant sketcher of character, and the master of a graphic and graceful style. His descriptions of American and Canadian scenery are among the finest efforts of recent literary art, but his studies of character and his vivid portraiture of social life possess for us a much deeper interest. We have no idea of his precise theological or ecclesiastical position, but his ideal of life is distinctly and emphatically Christian; his ethical principles are inspired by a true Evangelical faith, and on this score we cordially welcome him as an ally.

In a charming account which he has recently written of the pretty and historic village of Lexington, he refers to the fortuitous assemblage of people he met in the hotel. "They were of various complexions as regarded creeds and callings, but neither their creeds nor callings appeared to characterise them; they kept their individualities free and apart from the accidents of business and belief in a way that I own I should be somewhat at a loss to explain." In the sense here intended, the creeds of men ought to characterise them, and in the familiarities of life our religious beliefs should in some way or other be known. The greatest advance among the churches in Lexington is said to have been made by the Baptists, and this has been achieved by rendering the church attractive to young people. We are told that there is very little excitement of any sort in New England now, and that the church in small places becomes more and more a social affair. We know nothing whatever of the actual facts of the case, but, if they be as Mr. Howells represents them, they afford no cause for congratulation. Success achieved by such methods is of small worth, and is to be deplored rather than extolled.

In the last, and some respects most powerful, of his books—"A Modern Instance"—Mr. Howells has given a still more sad and suggestive picture, which it cannot be unprofitable for English readers to ponder. Speaking of the village of Equity, he says:

"Religion there had largely ceased to be a fact of spiritual experience, and the visible church flourished on condition of providing for the social needs of the community. It was practically held that the salvation of one's soul must not be made too depressing, or the young people would have nothing to do with it. Professors of the sternest creeds tomorosed with sinners, and did what might be

done to win them to heaven by helping them to have a good time here. The church embraced and included the world. It no longer frowned upon even social dancing—a transgression once so heinous in its eyes; it opened its doors to popular lectures, and encouraged secular music in its basements, where, during the winter season, oyster suppers were given in aid of good objects. The Sunday-school was made particularly attractive, both to the children and the young men and girls who taught them. Not only at Thanksgiving, but at Christmas, and latterly, even at Easter, there were special observances, which the enterprising spirits, having the welfare of the church at heart, tried to make significant and agreeable to all, and promotive of good feeling. Christenings and marriages in the church were encouraged and elaborately celebrated; death alone, though treated with cut flowers in emblematical devices, refused to lend itself to the cheerful intentions of those who were struggling to render the idea of another and better world less repulsive.”

This picture is no exaggeration; nor do we need to cross the Atlantic to find its counterpart. The result in England, as in America, must, in the end, be an egregious failure, and bring religion into reproach. If religion be not a fact of spiritual experience it is nothing. We have no right to tone down Christ's demands, or to make everything suit the taste of the young people, or the taste of any people whatsoever. Our aim, our spirit, and our *methods* must be Scriptural and Christian. We are subordinates, not principals; witnesses, not originators; followers, not leaders. We have to do Christ's work, and must do it in Christ's way.

Catherine Krapp,

THE WIFE OF MELANCTHON.



ARTIN LUTHER and Philip Melancthon were such inseparable friends, and were so identified in the great work of the Reformation, that it seems quite natural to associate them in our thoughts. Widely different in temperament and disposition, and as unlike each other, in most things, as the stable wall and the trailing vine, they were yet necessary the one to the other—Luther to strengthen the too-yielding Melancthon, and Melancthon to soften and sober the sometimes too impulsive Luther. For these reasons, and because the two were often

thrown together in the crises and troubles of the great and good cause, it seems only right that our sketch of Luther's Katherine von Bora should be followed by a similar outline of the life of Melancthon's Catherine Krapp.

Melancthon was some fourteen years younger than Luther, and, when he entered upon the arena of theological conflict, much of the pioneer work had been done by his more stalwart friend. Delicate in his physical constitution, tender hearted, meek and lowly in spirit, having many cares and many scruples, immersed in books, studies, and letters night and day, forgetting himself and laying out himself for others, he needed a companion, a help-meet for him, a friend, and one who would cherish and care for his body as he cared for the souls of others. If Luther was the greatest, Melancthon was the most learned man of Protestant Germany, and nothing did he need of earthly things so much as a wife who should combine in her own person all the virtues and excellences of the female character in their highest office and ministry. But the thought did not enter his mind. He had no time to think of such things, and therefore it was a happy thing that others thought for him.

He was little more than twenty years of age when he rode his little pony from Tübingen to Wittenberg, to fill the chair of Professor of Greek in the university, to which he had been appointed by the Elector. He looked even younger than he was, and there was a fear among his closest friends that his fragile frame and feeble constitution would give way under the pressure, the care, and the strain of ceaseless study and professorial work. Luther wrote to Spalatin that he wished he could find a suitable wife for him. Spalatin mentioned a suitable person, but Luther deemed it improbable that he would fall in with their proposals. Melancthon was of a yielding temperament, however, and happily he suffered himself to be bent to the wishes of his friends. Constant dropping will wear even a stone, and the much more pliant mind of the gentle professor was overcome to submit to wear the easy yoke.

Few young men of twenty-three require so much urging as did Melancthon, and still fewer would be found writing about such an event as he wrote, August, 1520:—

“They wish me to marry Catherine Krapp, of Wittenberg. I will not say how unexpected this is to me, and how cool I feel towards it; but the young lady's manners and disposition are all that I

could wish. I shall, therefore, follow the advice of my friends. . . . Certainly she is worthy of a better man; yet, it may be that it is the will of God. But by thus following the will and advice of my friends, I deprive myself of my studies, which are my sole pleasure."

Poor man! How short-sighted he was. Such a wife as Catherine Krapp proved herself must have helped his studies much, even if he had to give her, as he undoubtedly ought, some odd portions of his time. She relieved him of many heavy and uncongenial cares, she ministered like a guardian angel to his personal comforts, and her companionship was like sunshine to his soul.

The marriage was hastened, "to put an end to scandal," for the marriage of the clergy was viewed with profound abhorrence by all excepting thorough Protestants, the Romish Church holding celibacy to be holiness, and marriage as "the introduction to all the tragedies of life."

So Philip suffered himself to be led to the matrimonial altar, and consented to give up his books and his studies for one whole day. It was an event—an event he never regretted, but for which he was always thankful; so much so that we find him writing a commentary on the marriage at Cana in Galilee, and dwelling on the love of husband and wife as "a Divinely ordained and Divinely willed object, in which the greatest mysteries lie concealed." He regards the marriage relation as a means whereby the Church of God in its unity should be continued, increased, and extended on earth. "More," says he, "I am unable to say; and we must learn the profounder causes of this Divine institution in the life to come."

His conceptions of conjugal affection were very lofty. "It is a marvellous thing," says he, "that the first love is always pure and chaste, and both parties feel as if they were in heaven; and neither of them ventures, in the presence of the other, to utter an unseemly word, or to cherish an ignoble wish."

The grave student and learned theologian has given us some jocular anecdotes, some of which are worth repeating.

"Once upon a time," says he, "a hermit took his son with him into a neighbouring town. While there, the youth, for the first time in his life, saw some young women.

"'Father,' says he, 'what kind of creatures are these?'

"The old hermit, surprised at his attention being so soon attracted to the girls, said, 'They are geese.'

"'Oh, father!' replied the youth, 'I wish we had also such geese.'"

Another story is full of wit and feminine shrewdness.

"A youth once told a girl, who was constantly looking at him, to cast her eyes on the ground. Archly the maiden replied, 'You are of the earth, and therefore have more reason to look down. The woman was taken from the man: why should I not look at the material from which I was made?'"

Four years after marriage Catherine gave birth to a daughter. Anna was an intelligent child, and her father loved her above all his children. Her married life was short, and not very happy, for her husband, Dr. Sabinus, was none too kind to her. Three other children were born to Melancthon; and he proved one of the fondest and kindest of fathers.

One day a learned Frenchman called upon the Professor of Greek. He found him in the nursery, rocking the cradle with one hand and holding a book with the other. The Frenchman expressed his astonishment; but Philip so highly commended the duties and pleasures of domestic life that he went away the wiser for his visit.

Catherine brought her husband no dowry, excepting that of her love and her numerous virtues, and these were a mine of wealth. Camerarius, the bosom friend of Melancthon, describes Catherine as a very pious woman and a very devoted wife. "She ardently loved her husband, was extremely diligent and active in her domestic duties, perfectly blameless in her life and conversation, continually intent upon the one thing needful, and in her virtuous and pious zeal most simple in food and dress."

Melancthon's salary was small, and not always paid punctually; the times were hard, and he required to show hospitality to strangers as well as to friends. He gave private instruction to several boys in his house, but he was unwilling to accept the payment of two hundred florins per annum, as being too ample. He would rather make the ends meet by frugality than seem to be greedy of gain.

This is a weak point with some otherwise excellent wives. Their husband's learning and fame and laborious efforts should, they think, be a source of gain. And why should they not be? It is hard to balance these matters and say how far indifference to gain may be a mistake, or anxiety to secure it be a fault, if not a sin.

Catherine was content. Instead of urging him to get money, or worrying him because of his scanty income, the frugal life they were obliged to lead, and the hospitality and charity they were compelled to exercise, she never complained, even though, as he told Spalatin, he had not bought her a single new garment during the first four years after their marriage.

Camerarius says of her, that "she was bountiful and benevolent towards every one; so assiduous in providing for the poor that, whilst impartially distributing her charity, she not merely exceeded her own ability, but applied to others on their behalf, occasionally most urgently and impetuously. She was able to act thus, for she cared nothing for expensive dinners or costly clothing, nor looked at her own things only, but at the things of others, as became a professor of the Gospel."

Catherine, like some others that could be named, read Luther's German Bible to good purpose, and, while she sought to regulate her household after the Scripture pattern, she also found much consolation, amid her many cares and trials, in perusing the sacred page. The times were troublous. The peasants' war occasioned the Reformers much anxiety. Melancthon was often ill, and was subject to seasons of almost entire sleeplessness. Once, when at the book fair at Leipsic, he was taken dangerously ill, so that his life was despaired of. Afterwards, whilst he was absent on a visitation, the plague broke out at Wittenberg, and Catherine had to hasten with her children to Jena, whither her husband and the University had gone. Other troubles came. Melancthon lost his mother, and soon afterwards his younger son, a stroke which he felt most severely.

While Melancthon was occupied at the Diet of Augsburg and in writing his Apology for his Confession, little Margaret was born. Her advent brought a season of peace and comfort. The Elector, John Frederic, offered to enlarge the house, and Henry VIII. of England sent him a present of two hundred ducats. Honours and presents came from other sources, and invitations to England, France, &c.; but there was no want of anxiety, toil, and trouble.

In 1540, Melancthon had a severe illness at Weimar. His loving spouse was not there to minister to him and comfort him, and he was deeply dejected. The truth is he was ill at ease. He had at first joined with Luther in urging Philip the Landgrave of Hesse against an unrighteous marriage which he contemplated. Afterwards the

yielding disposition of Melancthon was overcome, and he gave his sanction to the marriage. Conscience, grief, and dejection made him ill. The Elector sent for Luther and Melancthon's son. They found him as in his last moments. "Good God," said Luther, when he saw his emaciated condition, "how the devil has disfigured this instrument of Thine!" He then turned to the window, and prayed with such fervour, and pleaded the promises in such a manner, that, as Luther himself said, "He was obliged to hear me, if He intended I should ever trust His promises again." He then seized Philip by the hand and said, "Be of good courage, Philip, thou shalt not die;" and other words to the same effect. Luther knew where the grief and burden lay. Presently Melancthon breathed more freely, and shortly afterwards turned to Luther and began to entreat him not to detain him longer, but to let him depart. "By no means, Philip," said Luther; "thou must still further serve God." The patient seemed revived, and Luther ordered food to be brought. Melancthon declined it, but Luther urged him with threatening words—"Hear me, Philip; thou must eat, or I will excommunicate thee." His words prevailed; he began to eat, and gradually recovered.

The torturing anxiety of poor Catherine during this illness can be imagined by those who have had, if any now living have had, similar experience. No railways or telegraphs, and only tardy and uncertain posts, are conditions few of us can correctly imagine.

Scarcely had he recovered when, without seeing his wife, he had to proceed to Eisenach, and then to Worms, when great weakness overtook him, and he learned that his beloved Catherine was lying ill at home at the same time. He did not reach Wittenberg until the following January.

Hard work and severe trials marked the future career of gentle Philip and his beloved Catherine, whose health was little, if any, better than his own. Their children caused them much sorrow; Anna, because of her husband's ill-treatment of her, and then her illness and death; and young Philip, because he formed matrimonial engagements without consulting his mother and father. Luther's hasty and unyielding disposition and Melancthon's too pliant temper for a short time almost separated these two bosom friends. Then came another visitation of the plague. 1646 saw the Council of Trent, the death of Luther, and the whole burden of the good cause on the shoulders of the weary Philip. War broke out. Melancthon and Catherine, and

their children, and Luther's widow and her children, the care of whom fell upon Philip, were forced to flee to Magdeburg. Catherine had a violent attack of illness; before she recovered, the Battle of Mühlberg was fought, so disastrous for the Protestant cause. They had to fly again, this time to Brunswick and Nordhausen. In July Philip returned to Wittenberg, and two months later Catherine lay dangerously ill at Nordhausen, while Philip lay at Wittenberg sick in body and distressed in mind. The next spring the whole family were together again at Wittenberg. Here they suffered the loss of their confidential man-servant, John Kock, who had been tutor to the children, and who, like Eliezer, had taken a general charge of all the affairs of the household. This man must have been quite a character. He was a good theologian, an apt scholar, a wise counsellor, an affectionate friend, and a faithful servant. Both Catherine and Philip grieved for him as for a brother; and, indeed, he was a brother—a brother in Christ. "He had lived with them thirty-four years. A high testimony they bore to his character, a testimony which shows how their kind hearts appreciated his goodness. Catherine was attacked with illness the next month. She struggled with death for weeks. Philip wrote to a friend concerning her: "My wife wastes gradually away. This consolation alone lessens my grief: that her spirit is free, that she has full possession of her senses, is tranquil, and often repeats and prays in the words of Scripture." There was a brief revival, but no real recovery. In September, 1657, she was compelled to take to her bed. Melancthon was obliged to be at Worms to attend a disputation. How weary he was of the war of words may be seen from a letter at this time, when one of his sons, also, was at home ill. "I long greatly to see my family," he says, "and would prefer repeating prayers with the sons and daughters I so dearly love, than combating with these disputants about words."

Catherine was approaching her end. She entreated the Lord to grant her patience. Her prayer was heard. Though she suffered much and Philip was absent, there was no complaining. In this state of mind, and in almost unceasing prayer to the Son of God, she fell asleep in Christ, so peacefully that the bystanders scarcely perceived it. She was in her sixtieth year, and in the thirty-seventh of her married life. Camerarius was commissioned by the University to break the painful news to Philip. Taking him into the Elector's

garden, the morning after his arrival, he conveyed the sad intelligence. Melancthon continued tranquil, and, looking up to heaven, exclaimed, Farewell ! I shall soon follow thee." R. SHINDLER.

Illustrations from a Preacher's Note-Book.

(Continued from page 507, Vol. lxxv.)

37. *Watchfulness against Temptation.*



T behoves us to be ever on our guard against temptation, looking out for it as the outposts of an army watch for the first signs of an advancing foe. We are too apt to rest contentedly in the thought of our own sufficiency. And in this tendency lies our danger. When we deem ourselves invulnerable, when we suppose that no possible form of evil can shake our strength or impair our integrity, we are liable to expose ourselves to temptation unnecessarily, and so to run the risk of being overtaken unawares. If you are observant of what takes place in the natural world, you will have noticed that in the early autumn there are crowds of insects that come out of their hiding-places only in the middle of the day, when the sun is shining and the air is warm. The mornings and evenings are too chilly for such frail and delicate forms of life. And sometimes, when the sun has set, you may see a wild bee resting on a bright crimson thistle-flower, apparently asleep. It has stayed out too long, and the cold of the early evening has benumbed it ; and in the morning you will, in all probability, find it still clinging to its flower, but clinging to it with the stiffened clasp of death. It will be very much the same with us if we do not watch. We cannot safely loiter where temptation abounds. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Whilst we are unsuspecting of any peril lurking near us, the chilling influences of evil may settle upon us ; our consciences may become benumbed ; and, without the least wish or intention on our part, we may be over-

come of evil, and suffer in the end the loss of all spiritual vitality and good. "Let him that thinketh he standeth, take heed, lest he fall."

38. *Care in the Choice of Companions.*

I was once standing in a public library, conversing with a friend, when a well-dressed young man slipped in and asked the librarian to supply him with an interesting volume. A book was at once reached from the shelves and laid before him on the table. It was strongly bound, but the cover was plain and uninteresting to the last degree; so, without even asking its title or opening its pages, the young man pushed it aside, saying somewhat impatiently, as if his pride had been pricked, "That is not the book I want." Another volume was immediately handed to him, such as you may see often enough on railway book-stalls, in flimsy binding, gaily coloured, and having on the front a sensational picture. "Yes, this will do," he said, and, without examining the book, he put it under his arm and left the room. Speaking to the librarian afterwards, I found that the book which was rejected because of its external plainness, was one of the choicest and most charming books in the language, whilst the volume which was gladly borne away because of its external attractiveness, was one of the vilest and most vulgar specimens of the lowest fictitious literature. I could not help saying to myself, "Ah, that is just the way in which, not merely books, but also companions are often chosen by the young. In too many cases the young are guided in the selection of their friends simply and solely by outward appearances. A lovely face, engaging manners, a fluent persuasive tongue—these are in numberless instances enough to decide the formation of a companionship which shall have a making or a marring influence on all the rest of life. And yet how false is this method of selection, and how fraught oftentimes with the keenest and bitterest consequences! Outward beauty is not always the sign and symbol of inward grace. A homely exterior is often the shrine of a noble spirit. The men and women that make the truest and most trustworthy friends are frequently those who have the fewest outward claims and adornments. Like the shells which the pearl-fisher seeks, they are common enough on the outside, but pierce into them and you will find a jewel of priceless worth—the jewel of a pure, a noble, a faithful soul.

39. *Inward Rest not to be confounded with the Absence of Outward Trouble.*

I saw the other week a little lake, so hemmed in by green hills that a high wind could hardly stir a ripple on its surface; and, not a quarter of a mile away, I saw the great, wide sea gently heaving, swelling, pealing out its deep majestic anthem. Now, which of these two sights, think you, was most suggestive to my mind of rest—the quiet, peaceful, land-locked lake, or the broad, rolling, throbbing deep? Assuredly the latter. The former lay there calm and still in its grassy cup, never shaken, never moved, and could not, therefore, be thought of as, in any true sense, resting. The latter, on the contrary, lay outstretched, a magnificent expanse in ceaseless, harmonious action, capable of being deeply moved, and capable, therefore, of sinking into a great, a grand, a solemn repose. Nay, more than that; agitated as the sea looks when the storm is upon it, the agitation is superficial after all. The lower waters of the sea are unaffected by the blast which rushes over its surface; down there in the under depths all is still and calm.

Because some persons go through life smoothly and serenely, without anything to vex, annoy, or grieve them, they are apt to cherish the thought that their freedom from personal tribulation is inward rest, and to look on those whose lives are racked and riven as manifestly wanting in interior serenity and repose. But this view of things is often misleading. The most outwardly troubled lives are very frequently the most inwardly restful. What life was ever so full of tempest as the life of the Son of Man? But what life was ever so conspicuously reposeful and calm? Some people never know inward rest until they find outward trouble. It is not until the still lake of their life is broken up into something like the ocean's stormfulness that they enter into any real enjoyment of spiritual rest.

B. WILKINSON, F.G.S.

Reviews.

MESSRS. CLARK'S NEW VOLUMES.

- 1.) **CHRISTIAN ETHICS.** Special Part, Second Division : Social Ethics. By Dr. H. Martensen.
- (2.) **BIBLICAL THEOLOGY OF THE NEW TESTAMENT.** By Dr. Bernhard Weiss. Vol. I.
- (3.) **CRITICAL AND EXEGETICAL HANDBOOKS TO THE EPISTLE TO THE HEBREWS,** by Dr. Gottlieb Lünemann ; and **TO THE GENERAL EPISTLES OF JAMES AND JOHN,** by J. E. Huther, LL.D.
- (4.) **FINAL CAUSES.** By Paul Janet, Member of the Institute, Professor at the Faculté des Lettres of Paris. Translated from the Second Edition of the French by William Affleck, B.D. Second Edition.
- (5.) **THE DOCTRINE OF THE HOLY SPIRIT ;** the Ninth Series of the Cunningham Lectures. By George Smeaton, D.D., Professor of Exegetical Theology, New College, Edinburgh.
- (6.) **THE BOOK OF GENESIS,** with Introduction and Notes. By Marcus Dods, D.D. **THE REFORMATION.** By T. M. Lindsay, M.A., D.D.

BISHOP MARTENSEN'S new volume (1) forms the second division of the Special Part of his system. The first division, which was published in England a year ago, deals with individual ethics, and the present section with social ethics. Both volumes are a sequel to the General Part issued by Messrs. Clark some nine or ten years ago, in which the author discusses, on a scientific basis and in a carefully classified form, the principles which are here applied to the regulation of our individual and social life. The work is very comprehensive, and covers the entire area of theoretic and practical morals. The first part seeks to place ethics on the same foundation as dogmatics ; the second aims at the application of the principles whose validity has been tested by the most rigid scientific methods to the details of human life as viewed (i.) under the law and sin ; (ii.) in imitation of Christ ; and (iii.) in connection with the society and Kingdom of God.

Martensen is a keen metaphysician, and possesses singular depth and acuteness of mind. His clear discriminations, his lucid affirmations, and his incisive criticisms are the result of long familiarity with his subject, while his fine Evangelical spirit and his high instincts of devotion prevent him from becoming a mere anatomist. In his most rigorous analyses he preserves the aroma and bloom of life.

He is emphatically a Christian ethicist. His central position is not unsimilar to Dr. Wardlaw's, although his methods are more purely scientific, and his generalisations more comprehensive. He displays a breadth of scientific knowledge, a force of philosophical insight, and a power of luminous expression to

which the Scotch divine could lay no claim. If the Christian revelation be a reality, our ethics must be Christian too. Morality is of little moment unless it is instinct with the life of God. Christ is the centre of all things, and there is no province of human thought or aspiration, no sphere of duty, in which His will is not supreme. The life of God, manifested in Christ for the recovery and perfecting of man, must be the ultimate standard of our judgment. In this second division of his *Special Part*, Martensen discusses questions which are too often separated from Christian principle—*e.g.*, family life in all its aspects; the State in its relations to individuals and communities—the division and defence of property, the labour question, public morality, public opinion, the press; the ideal tasks of culture; art, science, and education in the school and university; the Church, edification in worship, discipline, missions at home and abroad. Even agreement in fundamental principles cannot prevent the emergence of occasional differences, when these principles are applied to the actual relations of life. Thus we cannot endorse Martensen's criticisms of Alexander Vinet, whose plea for a free Church in a free State he has not rebutted. Nor do we agree with him in his view of the "Christian Sacraments," as he places greater stress on the ecclesiastical aspects of baptism and the Lord's Supper than the New Testament sanctions. These are the principal points on which we differ from him, and we can scarcely conceive of a work which, in the hands of a thoughtful reader, is likely to furnish more pleasant reading or to be more fruitful in suggestions. As an exposition of ethical science, it is luminous and forceful; as a vindication of Christian moral principles, it is courageous and conclusive; as a guide in the path of practical duty, it is wise and discriminating; and as an aid to the development of personality, under the varied conditions and complex relationships of life, it is invaluable. Martensen's three volumes are a noble monument of genius and research.

The "*Biblical Theology*" of Dr. Weiss (2) aims to give a scientific representation, unbiassed by patristic or other creeds, of the religious ideas and doctrines contained in the New Testament, and deals first with the teaching of Jesus; secondly, with the original apostolic type of doctrine previous to the time of Paul (the Acts of the Apostles, the first Epistle of Peter, James, &c.); and third, with Paulinism. The fourth division, reserved for the next volume, will discuss the theology of John. We cannot in our present notice do more than indicate thus briefly the contents of this able and scholarly book. The author has bestowed upon it the strength of an erudite and richly cultured mind. He is devout, reverent, and liberal, and frequently conducts his readers over unfamiliar tracks of truth. It is necessarily suggestive rather than exhaustive; its utterances are of the nature of seed-thoughts which, in the minds of others, will result in a rich harvest. As Baptists, we have been specially pleased to see how entirely Dr. Weiss supports our contention that baptism is immersion and presupposes faith. How infant baptism can flourish under such a position as he here assumes, we are at a loss to conceive. But we shall return to the volume on a subsequent occasion.

With the *Handbooks on the Epistle to the Hebrews, and on the General Epistles of James and John* (3), the Meyer Series of Commentaries in twenty

olumes is brought to a close, the publishers not having received sufficient encouragement to proceed with Düsterdieck on the Revelation. We regret this on several grounds, mainly because Düsterdieck is one of the ablest and most candid of the school of interpreters to which he belongs. His views of the authorship, the date, and purpose of the book are widely different from our own, but no one can fail to recognise the ability and candour with which he advocates them. Dr. Lünemann, though inferior to Meyer both as a critic and exegete, is a commentator of unusual power, even in the direction in which Meyer had no rival. Of all Meyer's coadjutors, Lünemann seems to us to have had the finest spiritual intuition. He regards the Epistle as the work of Apollos; and while it is, perhaps, too much to say that he has established his position beyond the possibility of dispute, he has proved how difficult it is to believe that either Paul, Barnabas, or Luke wrote it. The exposition is sober and practical—witness the remarks on chapter vi. 1-6—and here and there we come across touches of fine spiritual insight. On doctrinal grounds Lünemann is more satisfactory than Meyer. Dr. Huther's strong point is in his Introductions. The *prolegomena* to the Epistle of James are the result of resolute independent thought, patient research, and sound judgment. He believes the Epistle to have been written by James, the brother of the Lord, whom he does not identify with the son of Alphaeus. The whole question relating to our Lord's brethren is discussed fearlessly and with candour, and Huther shows his reverence for the New Testament by refusing to put into its assertions a meaning they do not naturally bear. The relation of the Pauline doctrine of faith and works to the teaching of James is also handled with great delicacy and firmness, and the commentary on James is in every view good. The *prolegomena* to John are good also; but the commentary is decidedly inferior to Haupt's, although it is not without its own excellences, and no student who goes through it with care would like to be without it. The Meyer Series of Commentaries form of themselves an invaluable library.

M. Janet (4) is much more widely known in England to-day than he was when the first edition of this translation was published, some four years ago. As a metaphysician, he stands in the foremost rank, with a minute knowledge of the history of speculative philosophy, a complete mastery of the problems it has to confront, a capacity for philosophical analysis, which is equalled by his fine powers of synthesis, and a style whose lucidity, grace, and vigour it would be vain to look for in any country except France. His work occupies a distinct place of its own. Although it moves in some respects on the lines of the Duke of Argyll's "Reign of Law" and Professor Flint's "Theism," it differs from them both in this—that it discusses *de novo* the PRINCIPLE of final causes, dwelling less on the facts that illustrate the principle than on the interpretation we are bound, by the very structure of our minds, and under the teaching of experience, to give to them. The old design argument is shown to be indestructible. Although M. Janet does not regard "finality" as innate, he rightly contends that it is a law of nature. He admits that we gain our knowledge of it through induction. But given induction, sound, comprehensive, and adequate; and "finality" cannot be denied. We cannot ignore the fact that there is in the material universe the combination of means working towards ends; in other words, there is in nature

thought, foresight, design. The mechanical causes which we see at work around us constrain the belief that they are result of combination, and necessarily imply arrangement, order, system. The ends of which we thus obtain a knowledge are proved to be realities by analogy. Experience here comes to our aid, and, by a closely conducted and brilliantly illustrated argument, M. Janet shows that, as mind is implied in the very existence of ideas, we are driven to the conclusion that there is One Supreme mind, the Creator and Ruler of universal nature. By a chain of reasoning which seems to us irrefragable, he establishes the great fact of Theism, and leads us to the threshold of the Christian faith. Works of this class are generally so abstruse and difficult to follow that ordinary readers find little pleasure in their perusal. Janet's "Final Causes" is so lucid and felicitous in style, so rich in its illustrations, and so hopeful in its tone that it is a positive delight to read it. In its revised and amended form, it ought to command an extensive circulation.

Professor Smeaton's "Cunningham" Lectures (5) are a specially welcome addition to our theological literature. He discusses the doctrine of the Holy Spirit from the standpoint of a believer in the Divine revelation, and not as a metaphysician or scientist. The first division of his lectures is devoted to an examination of the Biblical testimony to the doctrine in the Old and New Testaments; in the second division he conducts an investigation into the Church's apprehension of the doctrine and the forms under which it has been maintained. This allows him to discuss the personality and procession of the Spirit; the work of the Spirit in the anointing of Christ; in connection with revelation and inspiration; in the regeneration of the individual; in the process of sanctification; and, finally, the work of the Spirit in the Church. In the third, and last, division of the book he subjoins a condensed history of the doctrine from the apostolic age to our own. Dr. Smeaton is a careful and well-equipped theologian, and has a reverent determination to discover the exact teaching of Scripture. The consensus of the writers of Scripture on this momentous theme has never been more clearly exhibited. The inductive method is employed throughout with most satisfying results, and we are constrained to listen to a voice which is of higher authority than man's. In view of the passages here collected, and of the meaning shown to belong to them by a simple, natural, and necessary exegesis, we do not see how it is possible for believers in the inspiration of the Bible to deny the doctrine of the Trinity. The argument of these lectures is rigorously logical, and moves to its conclusion with resistless force. The chain of reasoning is so lucid, so closely and firmly knit, and its sequences are so inevitable, that we see no way in which it can be refuted. When Professor Smeaton enters into the more purely metaphysical aspects of the question, we cannot as implicitly yield our assent. He has pointed out many errors in current apprehensions of the doctrine (such as the substitution of the Spirit for the Word, and *vice versâ*), but we cannot by any means believe that the distinction between natural and moral ability as drawn by Jonathan Edwards and adopted by Fuller, Hinton, and others, is a capital mistake. It is based on indisputable phenomena, is illustrated by innumerable scriptures, and is in every view of practical moment. Very cordially do we commend these able and timely lectures to the notice of our readers. Every theological student should master them.

The "Handbooks for Bible-classes" (6) are an admirable series of manuals, and effectively represent the more liberal school of theologians in the Free Church of Scotland. Dr. Marcus Dods, one of the general editors, contributes the Notes on Genesis, and once more proves himself an accomplished Biblical scholar. He adopts all that is of worth in the speculations of such critics as Ewald, and is as candid and unfettered in his judgment as loyalty to the truth will allow. He accepts the distinction between the Elohist and Jehovistic portions of the narrative, and shows its entire consistency with the inspired authority of the book. His position as to the relations of the Bible and science is, we think, the only permissible one, and his notes are the fruit of wide reading and earnest thought. They are pithy, scholarly, and suggestive—as weighty as they are brief. Professor Lindsay's small work on the Reformation is the best popular account we have yet seen of the causes, principles, aims, and results of this momentous movement, whose main incidents it graphically describes. As a handbook the work is complete.

ORATIONS ON TEMPERANCE. By John B. Gough. New Edition: In Two Series. London: National Temperance Publication Depot, 337, Strand, W.C.

WE remember the delight with which we listened to several of these orations years ago. So long as men can appreciate impassioned and eloquent speech, Mr. Gough's masterly pleas for total abstinence will be read with sincere interest. The Temperance cause has had no nobler or more effective advocate. His vivid imagination, his powers of graphic description, his inexhaustible store of anecdotes, and his high moral purpose give to his words an almost unique power. This is an admirable reprint, issued at a price which ought to ensure its circulation by thousands, and its corresponding practical results in the moral elevation of the people.

GOD'S LIGHT ON DARK CLOUDS. By Theodore L. Cuyler, D.D. London: Hodder & Stoughton.

RARELY has Dr. Cuyler spoken more wisely, sympathetically, and earnestly

than in these short chapters, addressed to the various classes of sufferers. His strong Christian faith, his tender and generous sympathies, his fervent anticipations of the day of our redemption, qualify him for the task he has here undertaken. A truer "Son of Consolation" we do not know. The short chapters, based on some text of Scripture, are bright, cheery, and invigorating. The advantages of the Revised Version are shown in a very beautiful and practical form.

BOOKSELLERS AND BOOKBUYERS IN BYEWAYS AND HIGHWAYS. By C. H. Spurgeon; S. Manning, LL.D.; and G. Holden Pike. With Preface by the Right Hon. the Earl of Shaftesbury, K.G. London: Passmore & Alabaster.

THIS little book is intended to show the advantages of colportage as a means of extending sound religious knowledge, and of resisting the moral and social evils by which we are everywhere surrounded. The speeches of the late Dr. Manning and of Mr. Spurgeon are sin-

gularly happy and effective, and the incidents selected by Mr. Pike, from a great mass of material, are woven into a concise and useful narrative. We commend the book alike for its intrinsic merits, and for the sake of the work it aims to promote.

A SHORT HISTORY OF "THE PEOPLE CALLED METHODISTS." By the Rev. W. H. Daniels, M.A. Revised, with Preface, by the Rev. Thornley Smith. Hodder & Stoughton.

THIS octavo volume of 454 pages purports to be a history of the Methodists from the days of the Wesleys to the Methodist Ecumenical Conference at City Road Chapel, London, in the September of 1881. It is compiled by Mr. Daniels, the biographer of Mr. Moody, and the author of several other publications. That this history is to be regarded as a work of some importance may be inferred from the fact that the Rev. Thornley Smith has given to it a careful revision, with some useful additional matter. The work is "an abridgment of a much larger volume by Dr. Stevens, entitled 'The Illustrated History of Methodism in Great Britain and America.'" The English editor of the abridgment very truly observes: "Mr. Daniels has studied the art of condensation, and, out of an immense stock of materials, has produced a work of considerable value to all students of ecclesiastical history." We should have been more satisfied with it if more fairness had been shown to some of Wesley's theological opponents. Some of the weaknesses of the great and good man are faithfully pointed out; but, on the other hand, there is very much in the volume which savours of "hero-worship." Such blemishes, however,

will not seriously diminish the interest with which it will be read; and it cannot be read without re-awakening the devoutest thankfulness for the profound and immensely extended spiritual work which God enabled the Wesleys and their coadjutors to accomplish, and which their followers of to-day are still carrying on, under greatly altered conditions, with exemplary zeal.

DROPS AND ROCKS, and other Talks with the Children. By Eustace R. Conder, D.D. Hodder & Stoughton.

THESE "Talks" are twenty-one in number. Nearly all of them have been printed before, "the longer ones as New Year's Addresses, the shorter ones in the *Congregationalist*." They have all, however, been revised, and some of them have been, in a measure, re-written. We rejoice that Dr. Conder has collected them together, and made of them so charming a little volume. Our readers know that their author is a profound and careful thinker and a scholarly and powerful writer on some of the deepest and most intricate questions which can occupy the human mind, and that he has thought and written on these questions in such a way as to promote, in no small degree, the interests of Evangelical truth. It might naturally be imagined that a man of such superior intellectual power, and of such enlarged intelligence, would experience considerable difficulty in adapting himself to young children when endeavouring to impart to them religious instruction. These delightful "Talks with the Children" show him to be as much at home in work of this kind as he is when grappling with profound problems in metaphysics and theology. He can interest children and philosophers alike.

One special excellence we mark in the volume before us which is not always observable in addresses to children—namely, an elevation of thought and a sobriety of style, neither of which precludes the most perfect simplicity of expression. The book, which is beautifully got up, closes with a short collection of hymns which children may well delight to learn and sing.

ANDREW FULLER. By his Son, Andrew G. Fuller. Hodder & Stoughton.

WE question if “the Truth as it is in Jesus” has ever had, at any rate in some important respects, a nobler champion than it found in Andrew Fuller. He was the main instrument employed by Divine Providence for purifying and liberalising the theology of the “orthodox” churches in England a century ago. He began to exercise his gifts as a preacher in 1773, when nineteen years of age, and few ministers of Christ have wielded a more commanding and wholesome pulpit influence than that which he maintained for the best part of forty years. His sermons were remarkable for their solidity, clearness, pungency, and unswerving fidelity to Scripture teaching, whilst his set expositions of some important portions of the Word of God were sound and lucid in the extreme. Much of his public life was spent in controversy, which he never coveted, but from which he never shrank when duty called him to it, and which he always conducted with Christian fairness and kindness of spirit. As to his zeal for missions to the heathen, the prolonged and unremitting toil which he cheerfully underwent on their behalf, and the respect and devotion which his wise advocacy secured for them on

every hand—all this is a matter of well-known history. His life has, with more or less of detail, been frequently written—the two chief biographies being those of his son, Andrew Gunton Fuller (prefixed to his collected works), and his grandson, Thomas Fuller (for the “Bunyan Library”). To these should be added those of Dr. Ryland and the Rev. Mr. Morris. There remained a yet further possibility of doing justice to Mr. Fuller’s memory, and of extending its usefulness; and a favourable opportunity of accomplishing this task occurred in the publication by Messrs. Hodder & Stoughton of their admirable series under the general title of “Men Worth Remembering.” They wisely entrusted this new biography of Mr. Fuller to his son, Andrew Gunton Fuller, who, though now in the later stages of a very long life, still retains his wonted mental vigour and literary skill. In his Preface he says:

“I have long felt that, if any further presentation of my father’s life were made, a more special reference than has yet appeared to his *home life*, and its influence upon the various aspects of his public engagements, was desirable, and this could scarcely be supplied with so much advantage as by one who has been an actual sharer of its conditions.”

This extract will give a sufficient clue to the character of the present work. The story is most admirably told. It abounds in telling anecdotes and charming reminiscences, and gives a greatly enhanced interest to our study of the man who was so devoted a servant of the Saviour, so affectionate a husband, so wise and tender a father, so faithful a friend, and so bright a light to our own denomination and to the Church and the world at large during the later years of the last century and

the earlier years of the present. The book is beautifully printed and firmly bound, and its price is so moderate that none need be deterred from a purchase.

OLIVER CROMWELL: his Life, Times, Battlefields, and Contemporaries. By Paxton Hood. Hodder & Stoughton.

ABOUT a year ago we had the privilege of reading and applauding Mr. Hood's new and elaborate work on Christmas Evans; and now we have from him a work of equal size on the great "Lord Protector," a volume which we have read with equal interest, and to which we can heartily give equal praise. In his first chapter Mr. Hood passes in review the leading biographers of Cromwell, and the more influential critics of his character and policy. We believe that his estimate of the views they have respectively taken of the man and his work is in the main correct; and, if so, it was certainly time for some new, more comprehensive, more discriminating, and, therefore, more trustworthy account to be attempted. Carlyle's great work is less of a biography than a vast storehouse of materials out of which an adequate biography may be constructed. Whether Mr. Hood has accomplished this great task may be doubtful, but he has certainly done something towards it, and something which no previous writer has done so well. It is singular that, simultaneously with the publication of the present work, another of similar dimensions on the same subject should have appeared from the pen of Mr. J. A. Picton. The two writers have but little in common as regards mental tendency and literary style, and many readers will probably prefer the less discursive and more calmly judicial

production with which Mr. Picton has favoured us. Nevertheless, Mr. Hood's book is at once thoroughly readable and well worth reading. Perhaps its chief fault lies in the fact that it pictures a hero who was too great and good to be (in the ordinary sense of the word) human. A just appreciation of the man scarcely demanded so high an estimate. We shall not be supposed, in making such a remark, to have the slightest sympathy with the disparaging views of the Protector which were formerly so common, and which Carlyle's stupendous work did so much to discredit. Cromwell's religion was not a cant, but a strong, real, healthy life; and we doubt not that, though he ruled sometimes with an iron hand, his power was invariably exerted for the establishment of true liberty, both civil and religious. We do not believe that he ever allowed himself to be actuated by low and unworthy ambitions. We are grateful to Mr. Hood for enabling us to discern these leading characteristics of the man with some measure of increased clearness. The book is further valuable for the vivid descriptions it contains of the more thrilling scenes in the great life it depicts, and for the accounts which are interwoven in it of the other prominent heroes of the time.

YENSIE WALTON. By S. R. Graham Clark.

NETTIE AND KATE; or, Onward to the Heights of Life. By F. L. M. Hodder & Stoughton.

YENSIE WALTON is a high-spirited girl, with superior abilities and some admirable qualities of disposition, who has the misfortune to be left motherless, and then to pass to the care of an aunt who treats her with irritating harsh-

ness. After a while, her uncle, in pity, sends her away to school, where she comes under the influence of an excellent Christian teacher, and is led to the Saviour, by whose grace her wayward spirit is subdued, and she gradually but speedily develops the more beautiful and winning features of the Christian character. There are several collateral elements in the story, which is well told, though it ends vaguely, and sorely needs a sequel.

"Nettie and Kate" is a story of somewhat intricate but well-managed arrangement. The plot is so elaborate that no epitome of it is possible in the space at our command. We have read the book, however, with unbroken interest and unmixed satisfaction. It is skilful, captivating, and healthy throughout, and all young men and maidens whose tastes are not hopelessly depraved would trace its varied developments of character and its multiform pictures of life both with pleasure and with profit.

THE TREASURY OF DAVID. Vol. VI.
Psalm cxix. to cxxiv. By C. H.
Spurgeon. Passmore & Alabaster, 4,
Faternoster Buildings.

AN adequate review of this wonderful volume—in many respects the most wonderful of the wonderful series—would occupy the whole of a single number of our Magazine. Happily, Mr. Spurgeon's transcendent and unrivalled popularity as a preacher, and his well-proven ability as a commentator, place him far beyond the need of such assistance, in securing a sale for the great expository work in which he is engaged as any sympathetic and appreciative reviewer would be glad to render. Our marvel [is that, with frequently inter-

rupted health, he can accomplish such laborious tasks, and especially that he can accomplish them so well. They would be impossible even to him without efficient coadjutors—a fact which, of course, no one is more ready to own than himself. It is well that he has such coadjutors at his command, and that he displays so much sagacity in their selection. A graceful tribute to their help is found in the beautiful Preface to the present volume. It will soon be twenty years since Mr. Spurgeon commenced the stupendous work of laying open, in his own way, the treasures with which the Sacred Psalter so richly abounds; within that period we may hope that the work will be completed. Four years had to pass between the publication of this sixth instalment and the one which preceded it; and no wonder, for, says the author:—

"I have been all the longer over this portion of my task because I have been bewildered in the expanse of the One Hundredth and Nineteenth Psalm, which makes up the bulk of this volume. Its dimensions and its depth alike overcame me. It spread itself out before me like a vast rolling prairie, to which I could see no bound, and this alone created a feeling of dismay. Its expanse was unbroken by a bluff, or headland, and hence it threatened a monotonous task, although the fear has not been realised. This marvellous poem seemed to me a great sea of holy teaching, moving, in its many verses, wave upon wave; altogether without an island of special or remarkable statement to break it up. I confess I hesitated to launch upon it. Other Psalms have been mere lakes, but this is the main ocean. It is a continent of sacred thought, every inch of which is fertile as the garden of the Lord; it is an amazing level of abundance, a mighty stretch of harvest-fields. I have now crossed the great plain for myself, but not without

persevering, and, I will add, pleasurable, toil."

Mr. Spurgeon may be assured that if the toil was pleasurable to himself, the results of it will be equally if not more so to his multitudinous readers, and they will receive them with gratitude, as another opulent gift from his sanctified genius. He asserts, in a tone of strong conviction, the Davidic authorship of the 119th Psalm. We hope he will not suspect us of an impious rationalism, and regard us as having a dangerous sympathy with the "modern writers," who, as he says, have a "fashion of taking, as far as possible, every Psalm from David," if we venture to differ from him in this particular. He may, of course, be right in the opinion that this Psalm is "David's pocket-book"—"the royal diary written at various times throughout a long life;" but to us, while crowded with lofty thoughts and sentiments which are true enough to what we may term the Davidic spirit, it is too mechanical in form to have emanated from an inspired poet of nature such as David was. The question, however, is not one of capital importance, and may be safely left to the best judgment of individual students. In the construction of this volume, Mr. Spurgeon has followed the methods he has adopted from the commencement of the series; and its worth to students, preachers, and teachers of the Divine Word is incalculable.

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THE MINISTER'S POCKET DIARY AND VISITING BOOK FOR 1883. Hodder & Stoughton.

WE should hope that most Christian ministers of all denominations have discovered by experience the value of this annual publication, which we wel-

come again with all its varied information and admirable adaptations to the requirements of the New Year. If any have not used it heretofore, let them begin to use it now. It will facilitate their work in countless ways.

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THE PARALLEL NEW TESTAMENT.
Printed for the Universities of Oxford and Cambridge. Henry Frowde, 7, Paternoster Row; C. J. Clay, M.A., & Son, 17, Paternoster Row.

WE have here the Authorized Version of 1611 and the Revised Version of 1881 arranged in parallel columns. The usefulness of such an edition of the New Testament in English will be apparent to every reader.

—

DR. ADAM CLARKE'S COMMENTARY.
Parts 19 and 20. Ward, Lock, & Co., Salisbury Square.

THE two parts of the admirable edition before us reach to the commencement of the 11th chapter of Ezekiel. The work has often had our commendation, and we are glad to call the attention of our readers to it again.

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THE ILLUSTRATED BIBLE FOR THE YOUNG; with Questions and Explanations for Children. Complete in 15 Parts. Part I. Ward, Lock, & Co., Salisbury Square.

It must be understood that this publication is "an abridgment, not an alteration or dilution, of the Bible." There are, as all will admit, passages in the sacred volume which are scarcely suited to the child-mind, and such passages are to be omitted. In cases of lengthy omission, "the story is carried

on by brief summaries in italic type, between brackets." The work will contain "sixteen beautiful coloured pictures, and eighty pages of wood-engravings." Each part is published at sevenpence, and with the first we have an excellent steel engraving (20 in. by 27 in.) from the altar-piece in Magdalen College, Oxford, entitled "Behold, and see if there be any sorrow like unto My sorrow." The idea is a good one, and, as to execution, the first part promises well.

EDITION DE LUXE OF THE WAVERLEY NOVELS. *Ivanhoe*. By Sir Walter Scott. Illustrated with original high-class engravings. Ward, Lock, & Co.

THIS new edition of "The Waverley Novels" may be truthfully described as itself a high work of art. It is deliciously got up, and is marvellously cheap. "*Ivanhoe*" is to be completed in ten monthly parts at a shilling each, and its illustrations are to "form a complete archæological study of the England of Richard I., its princes and nobles, its Saxon and Norman race, its architecture, costumes, armour, &c., the various accessories being depicted with strict fidelity from existing specimens." What more need we say to tempt our readers to purchase?

THE LEISURE HOUR. 1882. Religious Tract Society.

THE SUNDAY AT HOME. 1882. Religious Tract Society.

WE received these two superb volumes too late for a suitable notice this month, and must content ourselves with a mere announcement of their appearance. We will give some account of them in our February number.

THE CHILD'S INSTRUCTOR; or, Learning made Easy. Containing a Complete Course of Elementary Teaching, by Means of Toys, Pictures, and Stories. Illustrated with Numerous Engravings. Complete in 12 Parts. Part I. Ward, Lock & Co.

THE title of this publication, from so enterprising a firm as that of Messrs. Ward, Lock & Co., speaks for itself. The plan of it is an admirable one, and we are assured that, in the working out of it, nothing will be left to be desired.

DR. DAVID LIVINGSTONE, the Missionary Traveller. By Samuel Mossman, Author of "Our Australian Colonies," "China: its Inhabitants and their Institutions," "New Japan; the Land of the Rising Sun," &c. Edinburgh: Oliphant, Anderson, & Ferrier.

A CAPITAL little book of eighty-two pages, well written, and replete (as with such a subject and such a writer it was sure to be) with matter of the most thrilling interest.

THE HOMILETIC MAGAZINE. November and December. Nisbet & Co., 21, Berners Street.

THESE two numbers are quite up to the high mark of excellence which this magazine has from the first maintained. We have the usual quantity of homiletic and expository matter, and the quality does not deteriorate. The "Clerical Symposium on the Scripture Doctrine of Atonement" is not yet completed. We have here two contributions; one from the Rev. Edward White, which is in accordance with his well-known theory of "Life in Christ," and the other a paper of great ability and, in our judgment, of less excep-

tionable teaching, by Prof. C. Chapman, M.A., of the Western College, Plymouth.

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THE DOOMED COMET AND THE WORLD'S END. By J. A. Westwood Oliver. London: Wyman and Sons, 74-76, Great Queen Street, Lincoln's Inn Fields.

A MOST interesting pamphlet on a subject which has given rise to much curious speculation, written from a scientific point of view, and well calculated to allay foolish alarms.

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JUVENILE TEMPERANCE SERIES. Small Books by Various Authors. Packet 1. Sixpence. National Temperance Publication Depot, 337, Strand.

TWELVE interesting little stories, fitted not only to promote the cause of temperance, but to do good in various ways.

—
SELF-DECEIVED. By Philip Phillips, "the Singing Pilgrim." With Music and Illustrations. National Temperance Publication Depot, 337 Strand.

"The Singing Pilgrim" here depicts the several stages of degeneracy in the career of vast numbers of people, who

are "Self-Deceived" in relation to the use of intoxicating drinks. This is done by means of telling illustrations and appropriate songs. The little work will help the good cause of Temperance.

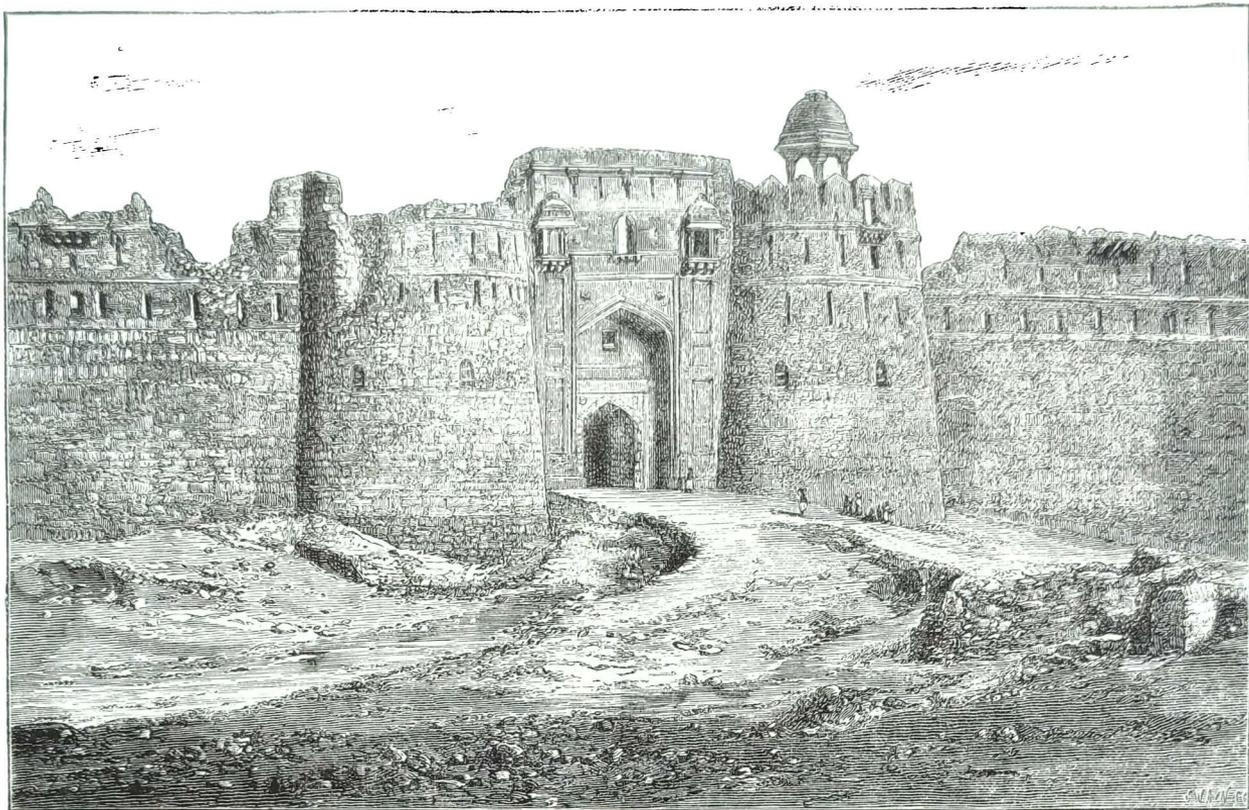
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THE MAGAZINES.

OF these we have received, with hearty thanks, the usual number—**THE CHRISTIAN** (Morgan & Scott); **THE CHRISTIAN MONTHLY AND FAMILY TREASURY** (Nelson & Son); **THE CHRISTIAN CHURCH: A MONTHLY JOURNAL IN DEFENCE OF CHRISTIAN TRUTH**—a remarkably able periodical (S. W. Partridge & Co.); **THE SWORD AND TROWEL** (Passmore & Alabaster); **THE BAPTIST MESSENGER** (61, Paternoster Row); **THE SHIELD OF FAITH**—a vigorous antagonist of popular infidelity (Wade & Co.); **EVANGELICAL CHRISTENDOM**—the Record of the Transactions of the Evangelical Alliance (W. J. Johnson, 121, Fleet Street); **THE POSTMAN** (Marlborough & Co., 51, Old Bailey).

We have also received, and read with much satisfaction, the monthly issues of **THE PREACHER'S ANALYST** (Elliot Stock), and take this opportunity of calling attention to **SPURGEON'S ILLUSTRATED ALMANACK** for 1883 (Passmore & Alabaster).

. The Rev. W. Green, of Melbourne, near Derby, wishes us to state that he has for sale, at a very low price, fifty-one volumes of **THE BAPTIST MAGAZINE**. The series commences with the first volume (1809), and continues unbroken to the end of 1859. Each volume is in perfect condition, and contains all the portraits of deceased and living Baptist ministers which were issued during the period. The set would form a valuable present to a College Library.

THE MISSIONARY HERALD,]
JANUARY 1, 1883.



POORANA KILLAH—OLD FORT, DELHI.—(From a Photograph.) (See page 8.)

THE MISSIONARY HERALD.

The New Year.

BY THE REV. J. B. MYERS.

THE sentiments appropriately prevailing in the good man's heart, as he passes from one annual period to another, are those of reverent and joyful thankfulness for the manifold mercies of the past; and of holy desire after a completer consecration and a worthier service in the days that may be to come. Whether it be in the secret place of devotion, where communings with one's own soul upon the Divine faithfulness and forbearance excite grateful wonder, and constrain to renewed dedication; or in the family circle, where the presence once again of welcome friends and the spared lives of darling children—for whose innocent merrymaking the festivities of the season seem most of all to come—remind of the obligations which the continued blessings of home and friendship do not fail to bring; or whether it be in the House of God, where Christians blend their fervent thanksgivings as they review the way the Lord their God hath led them, and take upon themselves afresh the vows of their discipleship—the desire of the good man will be to sanctify the closing of the old year with thankful acknowledgments of the lovingkindnesses and tender mercies hitherto received, and to enter upon the new year with the hopeful determination that, as the days and weeks pass along, they shall witness an ever-increasing progress in all that is good and true. Such, in whatever aspect we consider our life, we know to be the suitable state of mind with which to recall the past and anticipate the future.

In being permitted to begin another volume of the MISSIONARY HERALD, how fitting it is that our readers should feel grateful for the grace and mercy which have marked the work of the Society through another year, as shown in the measure of success vouchsafed abroad and in the increasing sympathy existing at home; and, in view of the extending operations of the Society, necessitating heavier responsibilities, how important it is that they should remind themselves afresh of their obligations to their Master in relation to the heathen world! For the encouragement of this desirable disposition, we will briefly refer to the reasons which the past year furnishes for gratitude; and then to the claims arising out of the present circumstances of the mission for a still more prayerful and generous devotedness.

It is a matter for profound thankfulness that *the lives of all our European missionaries have been preserved*. In no part of the mission-field has our staff been weakened by means of death. When we reflect how very serious have been the losses our brethren of other societies have been called to suffer, and how we ourselves, in previous years, have sorrowed over those too early removed, as it seemed to us, from scenes of promising toil, we cannot but gratefully record the sparing goodness of the Lord thus signally displayed:

The encouraging accounts many of our missionaries have been able to report of their labours, afford further ground for joyful praise. We shall not attempt to enumerate the successes with which faithful labour has been attended, but that Christ, according to His gracious assurance, has been with His servants, their communications abundantly attest. Without entering at any length into detail, we may say, it has been with peculiar pleasure we have received satisfactory intelligence of our six brethren—viz., Messrs. Ellison, Jewson, Kerry, Potter, Thomas, and Tucker, who began their missionary life in India a week or two before the past year commenced; and of our other two brethren—Messrs. Sowerby and White-wright—who had previously arrived in China. We may be thankful that, in mental and spiritual fitness, as in physical strength, they give the promise of useful service.

During the old year the Congo Mission has made very material progress. The three stations *en route* to Stanley Pool, and that at the Pool itself, are now all established. The five brethren—viz., Messrs. Weeks, Butcher, Moolenaar, Hughes, and Doke, required to complete the minimum number necessary to carry on the mission, have all been sent forth. And on the 10th ult. our steamer "*Peace*," the object of so much interest, as of such sanguine expectation, was at last shipped for the West African coast. The success with which the preliminary steps in connection with the Congo Mission have so far been attended calls most loudly for thankful recognition.

And no one, we think, who has had the opportunity to listen to the description Mr. Thomson has been able to give of the remarkable progress of the Gospel in Cameroons River and Victoria, but must have been moved to exclaim, "The Lord hath done great things for us, whereof we are glad."

We may note, too, with satisfaction the recent acquisition of the admirable premises in Naples for the labours of our devoted brother, Mr. W. K. Landels, a possession so advantageous to our operations in that important city.

And if there is cause for gratitude in the condition of the mission abroad, there is equally so in the *missionary spirit prevailing amongst the churches at home*. We do not think that this spirit is as prevalent or as intense as it should be—we have, alas! reason for sorrowful regret, that here and there there seems to be little or no concern for the pitiable condition of the benighted heathen, but these, we are happy to say, are exceptional instances. During the past year we have had abundant proof how deeply interested the great majority of the churches are in the operations of the Society. It is well known that a few months ago a circular representing the urgent needs of the mission, and appealing for larger help, was sent to all the pastors and deacons in the denomination, the numerous replies to which have expressed in most cordial terms the kindly feeling with which the Society is regarded. Some of these replies we have ventured to publish in recent numbers of this periodical, and for the sake of the stimulus thus supplied we will add to what has already been reported, though our space will not allow of all that might be inserted.

Advantage was taken of the annual meetings in the Huddersfield district to canvass for new and increased subscriptions. The Rev. J. Porteous accompanied the deputation to friends connected with the church at Lockwood, the result being that in nearly every case the calls proved successful. The Rev. Dr. Stock, of Salendine Nook, was equally cordial. The North Road Church purposes with this new year to start a subscription list; whilst at two places in the district—viz., Golcar and Scape Goat Hill, for the first time public collections were taken. At Mount Pleasant, Swansea, the Rev. J. Owen and one of the deacons rendered similar service, and with the same gratifying effect; at Llanelly, the Rev. R. Evans invited his friends to remain after the Sunday evening service for consultation; and at Neath and Zion Chapel, Ebbw Vale, steps are being taken to increase the contributions. The following letter from Maryport reaches us as we go to press. Hitherto little has been done by the church in this town, but with change of circumstances a hearty missionary spirit has been aroused. "At last," writes the Rev. H. C. Bailey, "I am able to tell you with something like definiteness the result of my canvassing, although I have reason to hope more may be done than has been promised. To begin, two of our Sunday-schools have agreed to have a box for each class, the third will want one box for the girls and another for the boys (this school is only in its infancy), making altogether *forty-two*. In addition to this, *twenty-two* of our people want boxes for their homes (*i.e.*, one for each family), so that there are sixty-four boxes specifically and already asked for, and I have reason to think that others will be asking when they know that

the boxes are being used. Then, in addition to this, I have obtained *twenty-eight* definite promises of annual subscriptions, besides several others who, without specifying any particular sum, have promised that when the collectors call they will give what they can. Of these *twenty-eight, nineteen* are subscribers of 10s. and upwards. . . . Please send what we want in time for us to start fair with the New Year."

Mr. Richard Watson, of Rochdale, writes: "We are going to organize a new method of collecting by gathering monthly subscriptions." At several places, both in London and in the provinces, special meetings have been held with a view to organization, and secretaries and collectors have been appointed. Our friends at Hampstead have under their consideration the envelope plan, worked with such success at Myrtle Street, Liverpool, at Bloomsbury, and in other congregations. From Highgate Road an application has come for 100 boxes, most of which have already been distributed, collectors being deputed to call for the contents once a-quarter. At Abbey Road Chapel, St. John's Wood, a recent canvass sent up the subscriptions by ten guineas. "For your encouragement," writes Mr. Whittard, of Salem Chapel, Cheltenham, "I may add that there is a fair prospect of good resulting from our meeting on Thursday. Those who were present unanimously expressed themselves as feeling pleasure and interest. Some subscriptions have been increased, fresh ones obtained, and several have signified their willingness to help in the carrying out of the new organization suggested." At Devizes an auxiliary, with its proper officers, has been established. And how can we forget the outburst of enthusiastic generosity at the recent autumnal session of the Baptist Union in Liverpool!

We state these particulars—and many more of a like kind could be furnished—to awaken those feelings of thankfulness which such sympathetic co-operation demands. May the gracious God of missions, in return for all the help afforded by His servants, supply their every need out of His riches in glory by Christ Jesus!

And now with respect to the work of the Society in the future.

Remembering the Society finds its charter in the Divine commission, which enjoins the preaching of the Gospel to *every* creature, it is obvious that, so long as the world continues in its present unenlightened condition, it must be ever aiming to extend its operations. But this it can only do as the churches continue to supply larger means. The Society, let it be distinctly stated, exists for the sake of the churches, as an organization through which they may endeavour to carry into effect their Saviour's will; and if, in answer to the prayers of the members of these churches,

great and effectual doors are being opened, as is most conspicuously the case in the present day, through which access may now be gained to millions of unreached heathen, the principles upon which we commonly act, require that we should utilise these answers to prayer by proceeding to send forth the preachers of the Gospel. "How shall they believe in Him of whom they have not heard? How shall they hear without a preacher? And how shall men preach except they be sent!"

The extension of the operations of the Society, especially in Africa and China, will most certainly test the real strength of the missionary faith and zeal in the churches. It cannot be too clearly understood that a mission like that upon which we have entered on the Congo River must involve considerable expenditure. We have said the *minimum* number of men required to work the mission has been supplied. As the enterprise succeeds, reinforcements will be absolutely necessary. At present, should illness incapacitate any one of the brethren, progress will be so far delayed. Let our supporters carefully contemplate and adequately realize the necessities of this mission; let them bear in mind that the personal expenses of the brethren are not by any means the whole of the outlay; and then let Christlike love and compassion prompt to such large-hearted giving as shall leave the Committee free from pecuniary anxieties to prosecute their beneficent career. God seems to be saying just now to His people, "You have been praying that all nations may be enlightened, that ancient superstitions may be overturned, my kingdom come and my will be done on earth as in heaven. I have heard and am answering your prayers. In my providence I am making it possible for my servants to enter into countries long closed to the ambassadors of the Cross. Are you ready to go where I invite? Is your spirit of consecration sufficient to lead you to make the most of the facilities I afford? Will you sustain the messengers whom I call, and whose way I prepare?" With all reverence, we say it appears to us that in some such tones as these the Hearer and Answerer of prayer is speaking at the present time to the Churches, "He that hath ears to hear, let him hear."

We trust that during the three months remaining before our accounts shall be closed, our friends will bestir themselves to do their very utmost, and that the meetings yet to be held be made the occasion of loving and liberal effort. May this New Year witness throughout all the churches a spirit of devotedness beyond that of any preceding year. As the retrospect of past mercies and successes in the mission field abroad, and of past expressions of sympathy from Christian brethren at home, excite our joyful gratitude, let the anticipation of ever growing needs and the prospect of the brightening future call forth, both in prayer and in contributions, our most consecrated service.

Poorana Killah—Old Fort, Delhi.

POOORANA KILLAH, or Old Fort, as it is now usually called by the people, is situated about three miles to the south of modern Delhi, near the supposed site of Indrāprustha, or Indrāput, founded in the year 1450 B.C. by King Yudishthira, a period of time when England was wholly unknown to the then civilised world, and its inhabitants were living in a state of barbarism.

No ruins mark the ground where Indrāprustha once flourished; even on its supposed site, cities have since appeared and disappeared, but it is interesting to know that this "old Fort," of which we give an illustration (*see page 2*), was in more modern times repaired by the Emperor Humāyun for the special purpose of affording shelter to religious Mohammedans. The city was for long "the asylum of wise and intelligent persons, and therefore called Din Panah."

This fort is an irregular oblong of three furlongs by one and a half furlongs. It has three gates; that on the west, the only one now open, is seen in the picture. On each of the four corners of the city there is a formidable-looking bastion, and between the two corner bastions in the western wall there are *seven* bastions, including those which flank the gateways. The reader can thus form some idea of the length of the wall. The top of the wall is protected by embattled balustrades. Within a few hundred yards of this notable fort or refuge is the splendid mausoleum of Humāyon, the founder. We hope on some future occasion to present our readers with an illustration of it, for we are sure that everything concerning Delhi must interest them.

"The field of labour in Delhi is large, the extent of ground covered is as large as an English county. . . . the object of these labours are amongst the lowest of the population," thus wrote the recent Deputation, adding, "We can only repeat what Mr. Lewis has stated—'The distinguishing features of our Delhi mission are its open-air (or *basti*) meetings and its ragged schools. These two are intimately allied to each other. The courtyard before the schoolhouse is in some cases the place of meeting! These schools are in small part subsidised by the Government and Municipality, and of course are subjected to inspection.'"

We read in the last published report that there are *forty-two* stations (*see page 122*) where these *basti* meetings are held, and schools conducted not by *heathen* but by *native Christian* teachers. There are 700 scholars in these schools, inclusive of eighty children of native Christians. From these

schools three students have passed into the Medical College at Agra, under Dr. Valentine, a medical missionary, and they are reported to be "doing well."

Now within the walls of Poorana Killah, rightly called Din Panah, will be found one of these forty-two stations. A native Christian community, consisting of poor chumārs, or shoemakers, have found a "refuge" there. They have built and keep in repair their own chapel, contribute to the support of their own pastor, conduct their own basti meetings, and otherwise manage their own church affairs, having occasionally the supervision and counsel of their Bishop James Smith, or his able colleague, Mr. Guyton. Nor are the boys and girls of this suburb forgotten. An efficient boys' school existed there, and we shall never forget the delightful visit we paid to this Zenana outpost on one occasion, some fourteen years ago, accompanied by Mrs. Smith. We were not expected by the female teacher, but we could not fail to perceive that she as well as her little pupils were highly gratified. They read from one of the Gospels and sang very melodiously our favourite hymn—

Ara haura mun Yesho ko jupnā.

(Oh! my soul, adore and honour Jesus only.)

With the exception of travellers of an inquiring mind, few Europeans ever visit Poorana Killah, as it is rather out of the way. The fact of a sahib being there who was *not* a Padree sahib attracted a concourse of men and women. In reply to our inquiries, they expressed satisfaction with their native Christian neighbours, although excluded from their caste, because they were "industrious, honest, and not abusive;" and they felt particularly grateful that their children were being so carefully taught by the *Padree sahib's* teachers.

We conclude with the opinion expressed of the Delhi mission by a brother missionary visitor: "The advantages of native Christians dwelling amongst the people and freely mixing with them in the concerns of life are so apparent that the wonder is that every missionary does not set his face against the compound and village system. How can our converts be what the Apostolic converts were expected to be—viz., blameless and harmless, the sons of God without rebuke *in the midst* of a crooked, perverse nation, and shining *among them* as lights of the world—if to a large extent they are cut off from contact with their heathen neighbours? I could wish to see the Delhi plan everywhere observed in connection with mission work."

Weybridge.

J. C. PARRY.

To the foregoing very interesting sketch of the "Old Fort" by Mr. Parry, it may not be out of place to add that on Monday, the 27th of February last, in company with the Rev. James Smith, I paid a visit to Poorana Killah.

I found in the Fort a very neat little chapel, and in the chapel compound, or ground, a substantial native house was being built for the pastor's occupation.

The schoolmaster appeared a fine, bright, intelligent young man, with a school of more than fifty boys. In my presence Mr. Smith examined the scholars in the New Testament in Hindi and Urdu. Afterwards the native Christians, to the number of over fifty, gathered together for the purpose of welcoming the "*Secretary sahib*," and enjoying a service of song.

We spent more than an hour in singing hymns to native words and music, and marvellously plaintive and strange was the blending of native instruments and voices, while the enjoyment of all present was most strikingly manifested by their beaming countenances.

A few words of brotherly affection and sympathy were addressed to the assembled friends by Mr. Smith and myself, which were most warmly responded to by several present by hearty reciprocal expressions of joy and delight, and I left with the conviction that in Poorana Killah we have some of the truest and best of native Christians in India.

The story of the work of God in this place is deeply interesting, and some day I hope it will be fully told by our veteran missionary who first started it.

More than twenty years ago Mr. Smith had the joy of baptizing three converts on this spot, all now gathered to the heavenly home, but the seed so lovingly and prayerfully sown years ago is now springing up on all hands, and the present prospects of the church in the Old Fort were never before so promising.

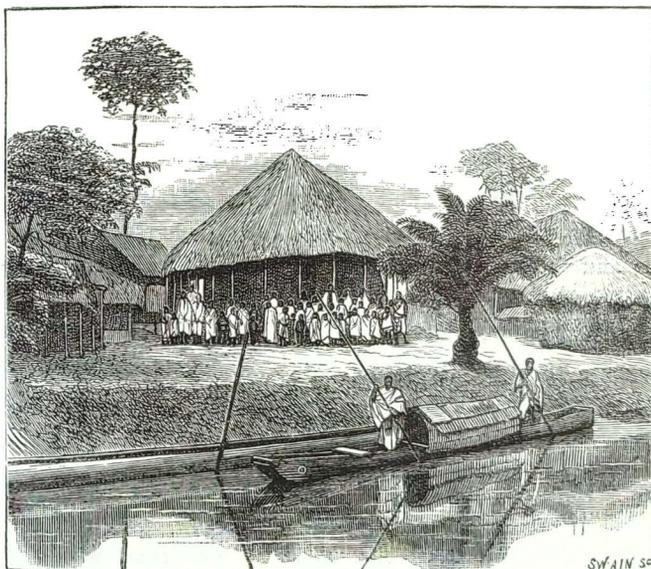
One feature of the Delhi work is that the native chapels are generally used all the week through for school purposes, and so are utilised to the fullest possible extent. In the Poorana Killah chapel the Christian school is now conducted; and it is certainly worthy of mention, as a proof of the real and deep-seated piety of the schoolmaster, that, in order to have devote himself entirely to teaching the truths of the Christian religion, he voluntarily relinquished a Government appointment which he previously held at a salary of Rs.30 per month for his present post, in which he only receives Rs.10 per month.

It should also be added that this work is largely supported by contributions received from the West Croydon Sunday-school (Rev. J. A. Spurgeon's), and the cost of building the pastor's house will also be met from the same source.

A. H. B.

Roshkhali, South Villages, Calcutta.

ROSHKHALI is the halfway-house to Lukyantipore or Khari. When the missionary visits either of those places he has to pass Roshkhali, and it is frequently necessary for him to spend the night there. There is but one Christian family living there besides the two preachers of the Society. The mission-house has mud walls and a thatched roof, like most houses in that part of the country. To the right and left are seen the two preachers' houses. In front, the school children are standing. A date-palm tree stands on the bank, and in the khâl (water channel) is the canoe in which we travel. The district to the south of Calcutta is somewhat peculiar. It is covered during the rains with two or three feet of water, in which the rice grows. Hence something is needed in which to



ROSHKHALI.—(From a Photograph.)

go about, but a boat would draw too much water, especially when the fields begin to dry up. Canoes are therefore used. These are of two kinds : one is made of the trunk of the *tal* palm-tree ; it is somewhat rounded, small, and will only carry the man who propels it, and he needs careful practice or he would soon over-balance himself. By far the most common canoes are called *saltis*, being made of the trunk of the *sal* tree. These are made for the most part, I believe, in the neighbourhood of Nepaul. The *salti* is oblong in shape, and varies in size from a very small one which will hardly take more than one or two persons, to large ones which will contain a considerable amount of rice or other produce. The *saltis* which the

missionaries use are of medium size. One, two, or three men propel the salti by pushing a long bamboo stick against the ground at the bottom. They do not go fast. As we are sitting down in one, and hear the noise made by the front striking the water, it seems as if we were going at a good rate, but we look out and see a man comfortably walking along the path by our side just as fast as we are going. For the sake of protection from the sun by day, and the damp cold by night, and also for protection from rain in the rainy season, we need to have a covering, made of reed, fastened by bamboo sticks and poles. This covering, which is called a *choi*, and may be ten or twelve feet long, occupies the middle part of the salti. It can be lifted off and on as required. In simply taking a day journey, in the cold weather, when the sun is not very strong, we may dispense with the *choi*, and the salti will look like the second one in the picture.

Calcutta.

G. H. ROUSE.

Farewell Meeting.

ON Tuesday evening, December 5th, on the invitation of the Treasurer and Secretary, about two hundred friends assembled to meet the Rev. Q. W. Thomson, of Victoria, and to take leave of the Rev. Francis and Mrs. James, proceeding to China; Mr. C. H. Richardson, returning to Bakundu; and the Revs. George Grenfell and W. H. Doke, proceeding to the Congo Mission.

After tea and coffee, a public meeting was held in the library, presided over by the Treasurer, Joseph Tritton, Esq. After the singing of a hymn, Mr. J. Herbert Tritton read a portion of Scripture, and the Rev. W. Fuller Gooch offered prayer.

The Chairman said: Allow me, dear friends, on behalf of Mr. Baynes as well as myself, to thank you for the kind response which you have given to our invitation. It is a great pleasure to us to feel that this place is, from time to time, a centre of social interest as well as of holy fellowship in the work of the Lord. You are all aware of the object of this meeting—to bid farewell to those brethren of our African mission who have been for a season at home, together with one young brother who goes forth for the first time as a recruit in the Lord's great army on foreign service. We have also to include among these the

names of our esteemed friends—Mr. and Mrs. James, formerly connected with the China Inland Mission, but now in connection with our own Society, who leave to-morrow on their way to China. In speaking of our African missions, I am reminded of two farewell services. Close upon forty years ago, I was one of a party who went down the river accompanying to the ship our first missionary brethren to the coast of Western Africa, when the pioneers had secured an opening for the preaching of the Gospel on the shores of the island of Fernando Po. On that occasion I witnessed a scene which told me

something of the sacrifices which they make who leave land and home and kindred and friends for the kingdom of God's sake. I was witness to the parting of a mother with her daughter, a scene I shall never forget, and as I recall it I feel as if the words, "What mean ye to weep, and to break mine heart?" might have been spoken as truly at Gravesend as at Cæsarea. These brethren went not, wept not, worked not in vain. On the foundations they laid others built, and now on the mainland, to which our missionaries were driven subsequently, we have a growing civilisation, an extending knowledge, an influential example, and a moral and spiritual elevation. We have the Word of God translated into the tongue of the country by one who rests from his labours, but whose works do follow him—the sainted Alfred Saker. The Lord has been glorified there in the salvation of heathen souls. To these shores our friends—Mr. and Mrs. Thomson—are returning, not immediately, but in the course of a few weeks, and for them Mr. and Mrs. Richardson set sail on Saturday next. I am sure I may convey to them, as well as to Mr. and Mrs. James, the assurance that you will bear them in mind with hearty sympathy and interest. Turning from the Cameroons to the Congo, I am reminded of another farewell meeting, when our friend Mr. Grenfell, himself one of the pioneers, had opened the way for the preaching of the Gospel in the Congo country, and our brother, Mr. Comber, with his band, took leave of us. How much of mercy has rested on our mission since that memorable evening! Side by side with it there has been another mission, the Livingstone Inland Mission, under the auspices of our friend Mr. Guinness and his mar-

vellously gifted wife. In the providence of God they had been called upon to mourn the loss of eight, if not nine, labourers, while we have only had to deplore the loss of one, the young and gentle wife, who sleeps in Jesus at San Salvador. Mr. Grenfell, as you are aware, was recalled from Congo at the instance of the committee to assist them by his mechanical genius and African experience in the construction of the little vessel, the *Peace*. He is returning with our friend Mr. Doke. Mr. Doke will be a worthy addition to the little band—a little band in contrast to the "great multitude of the disciples" in early days, but, like them, "all of one heart and one mind," and they carry the "*Peace*" with them. It seems rather the reversal of the natural order of things that in this case the brethren carry the ship, and not the ship the brethren. Most devoutly do we hope that both will be transported in safety to the banks of the Congo, and that the little *Peace*, once launched, may, in the highest sense of the term, "walk the waters like a thing of life;" carrying, as she will, the messengers of mercy, the messengers of peace, whose feet shall be beautiful upon the streams no less than upon the mountains; carrying the messengers with the tidings of salvation into the dark places of that dark land. I cannot conceal that the perils are many, but God is our refuge and our strength. Let us not say that our brethren go with their lives in their hands. No, their lives are in the hands of their Master. We may say, as we have often said and often sung,—

"Not a single shaft can hit,
Till the God of love sees fit."

And so we speak our farewell words and breathe our parting benedictions with all cheerfulness.

After a brief address by Mr. Baynes, giving interesting details with regard to the various missionary brethren, and cheering words from the

Hon. J. Cust, of the Church Missionary Society, and Messrs. Thomson and Richardson, the Rev. Francis James said—

He would mention two things for the audience, as illustrating the hold which idolatry still retained on that country. Thirty millions sterling were spent every year in China upon idolatry. In a city where he was just before leaving, he saw being built a large temple to Confucius, which was to cost between £60,000 and £70,000. These things proved that the system was not dead or helpless. They had most powerful forces against them. He did not want to magnify difficulties, but he hardly thought that he could if he were to try. They had to deal with an acute and ingenious people. They found the same objections raised by them against Christianity as were raised by the keenest modern sceptics in America and England. The Chinese classics were interpreted by materialistic commentaries, which hardened the people's hearts against the Gospel. The effect of the Taeping rebellion, too, told powerfully against them. The rebels, who were imperfectly instructed in the truths of Christianity, used the names of God and Christ amidst all their outrages, and the result was that in many districts the mention of this

God-religion, as it was scornfully called, set the people in arms against them. None of them knew what a trial it was to be hissed and insulted as *foreign devils* whenever they showed themselves in a city. But he had had his faith strengthened over and over again by the most wonderful instances of preservation and protection. He had been preserved from drowning, from robbers, from famine, from fever, dangers by the way, and in his solitude. He was accustomed to dangers, but let him ask them to pray for their continued preservation. The sense that they were praying for them in England would uphold them amidst their trials, and make their work fruitful and abound to every good work. Mr. Jones would be home before long, and he would be able to tell them far more than he could of the success of their mission. It was a growing success. They only wanted more men, and they must remember that one man to-day in China could do more in one year than two or three could ten or fifteen years ago. This ought to encourage all young men who felt an impulse to join them.

A hymn was then sung, and the Rev. George Grenfell said—

That some of his friends had been twitting him because, as the time drew near for his departure, his spirits seemed to grow lighter, but to all intents and purposes Africa was his home, and, seeing his business had been prolonged to twice its expected length, he was anxious to get back again. Perhaps, however, his lightness was partly the result of having despatched from Chiswick a large series of huge cases, the contents of which had been weighing very heavily

upon his mind. He had had when in Africa some little experience of machinery, and therefore he knew a little about the needs of the case before them. So it had been deemed advisable that he should come to England to help forward the construction of the steamship *Peace*. The problem was a difficult one. Steamers were not adapted for climbing cataracts, so that they had to arrange for their boat to be taken to pieces so that its various portions could be transported overland.

There was also a difficulty in the matter of draught. Congo, above the cataracts, stretched sluggishly away into a breadth of miles, dotted with thousands of islands, and of course was proportionately shallow. They had, therefore, arranged that when the *Peace* was fully laden it would only draw twelve inches of water. Then, again, they might remember how Stanley had told them that the natives had pertinaciously taken every opportunity of attacking him. Now, they were not anxious to become food for cannibals, so they had to provide the means of running away. It would be difficult, however, to apply powerful machinery to a boat which only drew twelve inches. All these difficulties, however, had been grappled with by Messrs. Thorneycroft, to whom he might say the Society was most deeply indebted for the skill, patience, and thought which they had applied to the construction of their little vessel. Not a suggestion had been overlooked, and he might say that the expense would not nearly be met by the cheque which had been forwarded to them. The construction of the ship had occupied a year, and as to its transport they might consider themselves fortunate if they succeeded in getting that done in the same period. It was a five weeks' journey to the mouth of the Congo; then they had a voyage of 110 miles by river to their first station. There the cases would be unshipped and placed in the mission store, waiting the carriers. The first stage was sixty miles further on at Manyanga, and from thence to Stanley Pool; the third and last stage was between eighty and 100 miles. The carriers, under the guidance of one of their head men, marched in caravans, sometimes stretching to a mile in length, so that there was risk of some of the packages being lost or stolen. To

avoid risk of that, they had every package sewn up in canvas and numbered, so that a duplicate could be sent from England at once if the original happened to go astray. An inventory was to be given to the head man at the start, and the production of that and the packages at the end of the journey would ensure his payment. The country to the Congo, though a table-land, was not monotonous. The river ran through a great ravine, and surrounding land was seamed with the ravines of inflowing tributary streams so steep that, in some instances, they would have to use ropes and pulley to get their packages across. Another obstacle was the grass, which was ten or eighteen feet high, and only cut up into narrow tracks. They had three available classes of carriers—the Krumen, the men of Loango, and the natives of the country themselves. The first were the best, as they were the best workers, and they were so far from home when on the Congo that they could not run away; but their services were the dearest. The Loango men cost about a half less, but they were not so reliable. The natives were the cheapest, but also the most troublesome. The pay was given in red calico, or white-handled knives, of a certain quality. The rate of pay came to about one penny per pound per 100 miles. That was after they had thoroughly organised a route. At first it might be as much as threepence a pound. From the coast, where the route was not organised, the price was somewhat dearer. Sometimes the men, like the enlightened British workmen, struck, and they (the missionaries) were sometimes separated from their supplies by long periods of time. They could not hope for anything like such favourable terms for the transport of the *Peace* till they had the San Salvador route

into working order. As to the time which the transport would occupy, from the first river station to Baynes-ton, sixty miles, would occupy each caravan some ten days. Their steamer would take some fifteen or twenty caravans for the first stage, so that would give six months for the first stage alone. The second stage would require another six, and the third was so long and so difficult that they could not hope that it might be done in much less than a year. But they hoped to have all these three stages run concurrently, so that, instead of two years, they trusted to begin the building of their steamer long before the last loads had reached the river-side. They had already sent out to Stanley Pool a good supply of tools, &c., and then the work would begin. Many people rather objected to missionaries doing such rough work, because it did not bear directly upon the mission. None would rejoice more heartily than he would when they got more direct mission work, but he believed it would be found that the result would more than justify the time and labour bestowed. It was expensive. One gentleman had written to him that he was appalled at the cost of this Congo Mission, its heavy expenses, and its risk of life. Well, it was their turn to become appalled at the risk rather than it was for friends in England to become

appalled at the cost. After awhile they looked forward to having some of the appliances of civilisation at command, and then the risk of life would be lessened, for he could assure them that at present missionaries led a very Robinson Crusoeish life. Their houses were simply four posts with bamboo walls and a reed roof, and their tables were just four sticks with a top made from broken boxes. As to the appalling cost, what did it amount to? Fourpence per head per annum of the members of the Baptist denomination. Their squadron for the suppression of the slave traffic cost about a quarter of a million a year. He believed that that quarter of a million would produce infinitely greater results if applied to the furtherance of Christian missions. The squadron was doubtless doing useful and good work, but why not supplement what it was doing by preaching and teaching Christ over the vast interior of that land? He had to thank them for their kind reception, which had cheered his heart. The memory of that meeting would strengthen and stimulate them in the work that lay before them. They had fears and difficulties to encounter. The French trade might delay them a little, but they would certainly succeed in the end, and obtain success because they were doing the will of the Master.

Mr. W. H. Doke, son of the Rev. W. Doke, of Chudleigh, and recently a student in Regent's Park College, was the last speaker. He said—

“That before they separated he just wished to have a mutual good-bye. The work to him was all new; the veil lay across the future and hid it all; but, thank God, it was not thick enough to hide the light that shone on the path, and even on the veil itself they could read in words of bright promise, ‘I will never leave thee, nor forsake thee.’ The reflection of the

past was thrown upon the future. They saw shadows—sad shadows; they saw signs of difficulty, even death, but these were only shadows, and the bright promises of God were solid and substantial. They knew these would last, and perhaps the shadows would never come. They had the grand assurance of God's help, and of God's omnipotent protection, but this did not

at all lessen the need of prayer. With all his heart he said, brethren pray for us; 2,000 miles of river lay before them on their long journey; the banks were thick with villages thronged with men, and to these they took the message of the Gospel. They were cruel, warlike, treacherous in the extreme. How could they reach them? How but by the mighty power of God? Let them pray for them, that God's grace would watch over them, that their lives might be preserved through years of work; that their own souls might be kept; afar from the house of God,

from the company of Christian friends, in the midst of heathen customs that were foul and hateful, kept while there was round them everything that was sad and Unchristian. They, perhaps, might never meet again. He might come home again; if so, good-bye till then. It might be that death's bright angel might call him to higher work, and perhaps they might never meet till before the throne; if so, good-bye till then."

The closing hymn was then sung, after which Rev. J. P. Chown engaged in prayer, and the meeting terminated.

Referring to this gathering, the editor of the *Christian World*, when sending £10 10s. 0d. for the Congo Mission, wrote—

"No report will convey to people not present any adequate idea of the hallowed and inspiring spirit which pervaded the meeting throughout. A more genuine and deep-toned missionary gathering it was never our good fortune to be at; and though it consisted only of about two hundred people, there is certain to go out from it a spiritual influence of no ordinary kind. The impressions that must have been produced on the minds and hearts of all present cannot fail to bear good fruit in days to come. The prayers, the hymns, and the speeches were all calculated alike to lead to increased zeal and intelligent interest in the cause of missions to the heathen. Could there have been thousands present to listen to the modest, devout, and manly addresses of Mr. Thomson and Mr. Grenfell, a great addition

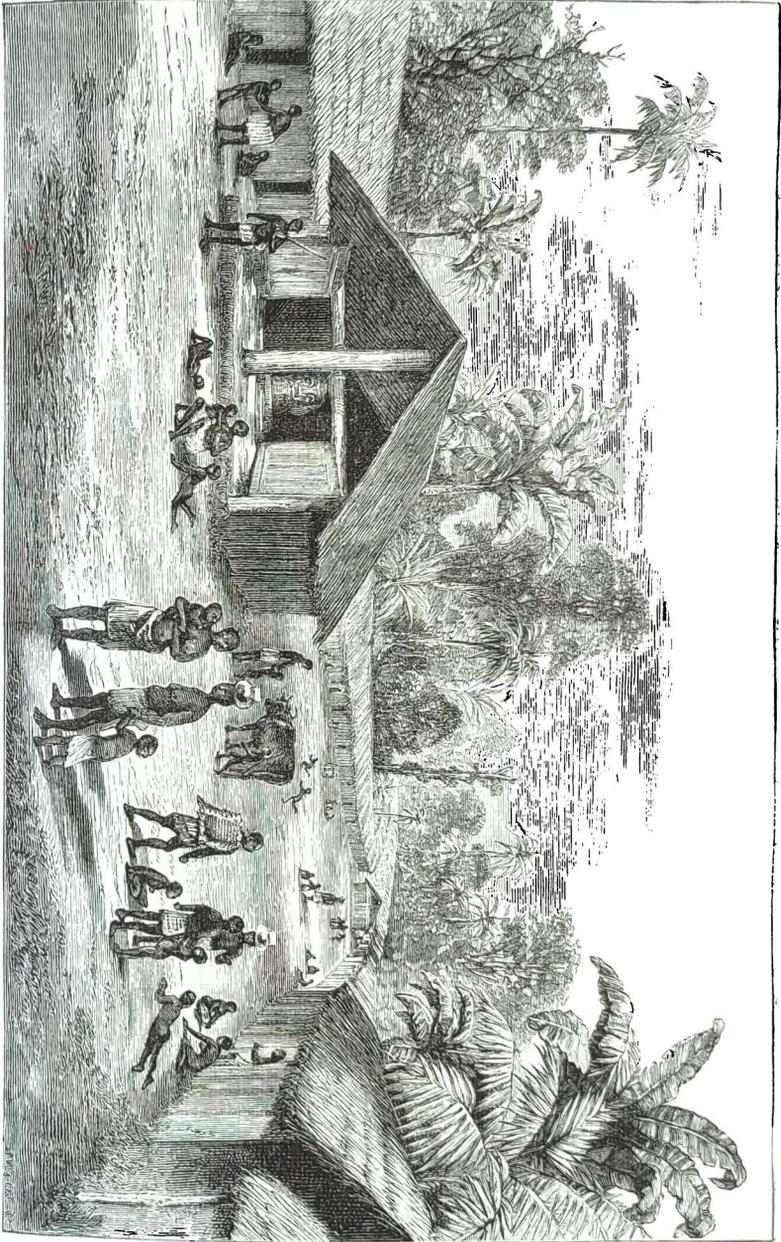
would surely have been made to the funds at the disposal of the Society for the promotion of the work in Africa, especially that so hopefully and heroically begun on the Congo. The story of the building on the Thames of the little steamer, the *Peace*, now on its way, in pieces, to 'Stanley Pool,' there to be put together, and to become a messenger of light and mercy to the swarming villages of savage and miserable people along a coast of two thousand miles, is adapted, if aught can be, to stir the hearts of English Christians, and to draw forth their sympathies and liberality. The romance of missions has assuredly not ceased as yet; nor can cease while Africa remains to be evangelised, and there are men left like those who were taken leave of at this gathering to give themselves to the work."

Bakundu, West Africa.

BY REV. Q. W. THOMSON.

ONE night, in the spring of 1877, I sat down in a lonely native hut surrounded by my carriers and guides, greatly dejected and perplexed. We had been travelling for a week, and for two days had simply been checkmated at every point at which we sought to advance. That morning, after spending twenty-four hours at Balumbi-ba-Kotto in vain efforts to advance inland from there, we bent our steps in another direction, hoping to advance on that side. Here again we met with a signal failure, and had been trying another direction when we were obliged to seek the shelter of the lonely hut we were in for the night. While the supper for the people was being prepared, one of my men and myself were outside talking with the two men who lived at the hut. They had raised our hopes by promising to take us the next day by another road through the forest, past the people that had stopped us, to the large town beyond where we had wished to reach.

After supper, when our men had lain down on the ground to sleep, we resumed our conversation, but found that all the readiness to help had vanished. It was impossible to get in the way we wanted to go. Then we tried them as to a town, the name of which I had in my note-book, in another direction. No; they did not know it—had never heard of such a place. Well, what people lived in the direction pointed? Oh, nobody—it was all wild forest, there were no roads, and no people; but, said one, there's such a people in another direction. I noted that voluntary bit of information, for our guides were there, and I had been suspicious before that they were secretly working against our advance. Now I felt sure of it, and had resolved, come what might, to get rid of them. So, leaving all to get to sleep, I spent the weary hours in anxious thought and prayer for guidance. In the morning the principal guide had a bad cold and wanted to go back. I agreed to his wish, but said I should not go back. He then said the other two youths who were with him must return with him. I said, "Very well; I should pay them and let them go." He seemed greatly disturbed at this; but I said there was a place, the men in the house had told us the night before they knew about, and I was going there. The men of the house said they only knew the name, they did not know the people, and they did not know how to go to the town. In the conversation, however, one of our guides said the Masoni people went to that Bakundu; but neither these people in the house nor themselves knew the way to



IAKUNDU, WEST AFRICA.—(From a Photograph).

[THE MISSIONARY HERALD,
JANUARY 1, 1883.

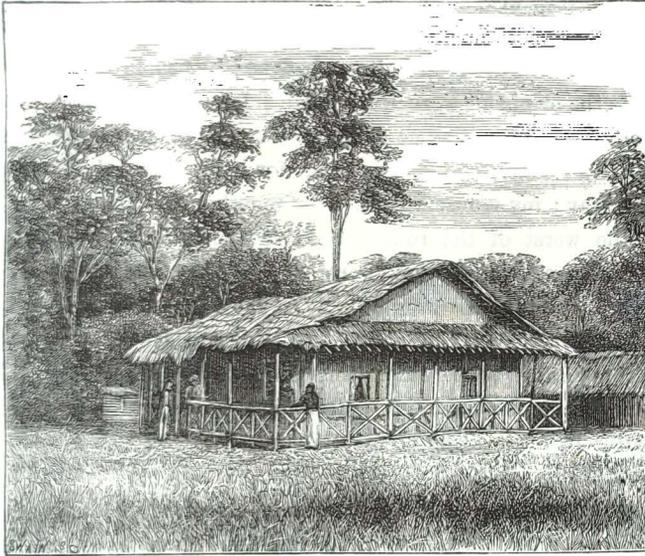
Bakundu. I remembered that Masoni was a small town they had once before said they knew, and they had pointed to the direction in which it lay; so I said, well they must show us into the road for Masoni, and we should go ourselves. The result was, one of the young men took us to Masoni, left us there, and went off home. Now we were alone, and hoped to persuade the people to help us on with guides. All the afternoon and night the people gave us no hope of being able to take us to Bakundu; they knew the place, but said it was a long way. It was through wild forests; the elephants were about in great numbers, and had so disturbed the paths that they were afraid they could not find the way. However, by nine o'clock the next morning, two men had accepted the pay, and were ready to lead us. We found the road quite as bad as the people said. For two or three hours the elephants were heard on all sides, and sometimes seen gliding among the trees. There was no defined road. We walked in elephant tracks over our ankles in soft clay and puddles, for it was the rainy season. My boots gave way; my trousers were held together by pins before we got through the worst of the road. Then in the middle of the forest the guides became convinced they were wrong—they had lost their tracks. By the aid of the compass we were able to show them the direction Masoni lay, and the direction Bakundu lay. So they struck out in those directions till they came again on the marks that they recognised. Towards five in the evening we came into well-trodden roads and native farms, and shortly after had the pleasure of marching into the fine African village shown on the engraving.

The head man—Nambili, a very old man—received us kindly, gave us a house to sleep in; had supper cooked for us, and gave us guides to other places on the following days. We found there was a road from Bakundu of four miles' length to the Mungo River, by which we could travel by water to Cameroons or Victoria. We found also that rarely a day passed without large companies of interior tribes passing through Bakundu to sell their produce lower down the river. After several other visits to Bakundu—one of which was made by boat from Victoria—we thought this a favourable point at which to begin our interior mission.

The arrival of the Rev. T. L. Johnson, with his brother-in-law, Mr. Richardson, enabled us to commence work at Bakundu in the early part of 1879. Mr. Johnson's health not being sufficiently robust for the country, he retired, but not until Mrs. Johnson had succumbed to the debilitating effects of the climate. On Mr. Johnson's departure, Mr. Richardson took up the work of the station, and persevered—among depressing influences and difficulties, which are known only to those who

live through the early years of a new mission station—till the return of an old complaint necessitated a visit to England for surgical assistance. He is now fully recovered, and in much hopefulness returns, with Mrs. Richardson, to the work at Bakundu.

It is too soon yet for us to speak of spiritual results from such a station as this. We have every reason to hope that the Gospel is making its way, and that the people are beginning to understand the object a missionary has in view in coming among them. One of the indirect results of our mission being established at Bakundu is that King Bell, of Cameroons, has



BAKUNDU MISSION HOUSE, WEST AFRICA.

used his influence with the two large tribes on the river-way which opposed our going by water, and has secured a free water-course for us on the understanding that we are to begin branch missions among these tribes similar to our Bakundu Mission. He has also opened up the river for Cameroons trade the whole way to Bakundu, which is quite twice as far as the Cameroons traders had ever gone before.

The large house in the foreground of the picture is a country-fashion house—a sort of Freemasons' lodge. The people are divided into companies or societies, and each company has its own house. There are three such houses in Bakundu. Two of them are seen in the picture; the other is at the other end of the town. The mission-ground is close to the town fence, between the town and the beach. The mission-house is of clay walls, thatched with bamboo mats.

Letter from Mr. Grenfell, of the Congo Mission.

THE following letter from Mr. Grenfell will be read with interest by all friends of the Congo Mission.

“ Liverpool, Dec. 9th, 1882.

“ MY DEAR MR. BAYNES,—I am just on the point of going on board, and having time only for a short note to bid you adieu once more. I must at the same time ask you to acknowledge for me favours which certainly should have received a more direct response. You will easily understand how, during the last day or two, I have been living at high pressure, and how it is that, at the last, I am left without time for doing all I had intended.

“ On our behalf, my dear Mr. Baynes, please acknowledge the kindness of the scholars of the Camden Road Schools who furnished the *Peace* with the very nice medicine chest which you saw at the Mission House a few days ago. It is very beautifully fitted up, and is a marvel of compactness.

“ The dispatch-box given by the Belle Isle Mission scholars will prove a very useful addition to the steamer ‘outfit,’ furnishing as it does a secure place for any documents of value, and also all the conveniences of a writing desk. It is very strong, and is furnished with Hobb’s locks; but though strong, it is very nicely finished, and is both a useful and a handsome present.

“ You must please also acknowledge the gift of a Bible from Mrs. J. Hawkes, of Halesowen, a filter from Mrs. Lawson’s class at Lancaster, and three table-cloths from Mrs. Lewis of Stratford Road, Birmingham. Please acknowledge also a box of clothing from Mrs. Hayes, which came in just as I was leaving London.

“ Not only have I to ask you to thank these friends on my behalf, but you must please convey to my many kind friends who have cheered me by their hearty reception, and by their sincere sympathy during my stay in England, my heartiest reciprocation of all their good wishes.

“ I shall be sure to tell my colleagues of the kindly message sent from our Farewell Meeting on Tuesday evening last; they will be greatly cheered thereby. The memories of the loving hearts that intercede on our behalf are a source of strength to us in times when things seem to be against us.

“ Thanking you, too, my dear Mr. Baynes, and the Committee also for kind consideration, prayerful sympathy, and loving counsel,

“ Once more, good-bye. We are on board the steamer and are just leaving.

“ I remain, yours very sincerely,

“ GEORGE GRENFELL.”

Mr. Richardson writes—

“ DEAR MR. BAYNES,—Will you kindly acknowledge, in the *HERALD* of January, the following articles given us for our work in Bakundu :—

“ Mrs. A. Hines, of Maryport, Cumberland, a music box; Miss Ward, of High Wycombe, Bucks, a box of clothes; Mrs. Bunting, of Swaffham, Norfolk, a package of goods; Mrs. Brown, of Maryport, Cumberland, an accordion for our native teacher now in charge at Bakundu; Mr. Yates, of Stockport, a box of tropical seeds; the Bible-class and Sabbath-school of King Street Chapel, Wigan Lane, a magic-lantern and good stock of slides.

“ Yours truly, C. H. RICHARDSON.”

Writing from on board the ss. *Mandingo*, December the 9th, Mr. Richardson says—

“We are now safely on board the African mail steamer, the weather is favourable, and we are thankful to be off to resume our much loved work in Africa.”

Foreign Notes.

WELCOME TO REV. A. WOOD, HAVELOCK CHAPEL, AGRA.

A warm friend to the Mission in India sends us the following :—

“You will be glad to hear that Mr. Wood, from Mr. Spurgeon’s College, was set apart as pastor of the Havelock Chapel, in Agra, on the 13th of November, at an interesting service over which Mr. Evans, of Monghyr, presided.

“After tea, the public service commenced, when addresses of hearty welcome were delivered by Mr. Evans, Mr. Jones, Dr. Valentine (Presbyterian), Mr. Curtes (Methodist), and Mr. Potter, who had been a fellow-student with Mr. Wood in Mr. Spurgeon’s College.

“The Chairman, Mr. Evans, gave an interesting account of the rise and progress of the Baptist churches in Agra—one in the civil lines and one in the cantonments. He said that the first English Baptist missionary to visit Agra was the apostolic John Chamberlain, and that the first chapel was built by the late worthy Lieut. Parry in the year 1828. To Mr. Parry Mr. Evans paid a high tribute of praise, as a most devout and holy man of God, who had brought up a large family in the fear of God, and whose children live to call him blessed. Subsequently a larger chapel was put up by the then Capt. Havelock in 1832—and for years a worthy Christian soldier, the late Rev. Richard Williams, was the pastor of the church, and a missionary of the

Baptist Missionary Society as well. The present beautiful chapel was built by the Rev. J. G. Gregson, some twelve years ago, as a memorial chapel to the late General Havelock ; whose name will ever be as sweet incense in India, and who was as much of a model Christian as he was a model soldier. Mr. Evans said he was glad that the appointment would set the missionaries entirely free for native work, and he hoped that Mr. Wood’s career would prove long and useful.

“Mr. Wood, when called upon to speak, told the church how he was led to God, and how he had been led to the work of the ministry in India. All were favourably impressed with the young pastor, and wished him God-speed in the important field of labour to which he has consecrated his life.

“The English Baptist churches in India have much to be thankful for to the Baptist Missionary Society for all the kind aid given them from time to time, both in funds and the labour of their missionaries, and the churches surely should do all they can to help on the work in which the Society is especially engaged by becoming *thoroughly practical missionary churches* to the millions of heathen around them in this land of darkness and death.”

The Chronicle of the Baptist Union;

Being a Record of its Proceedings, including those of its

British and Irish Home Mission and Evangelistic Work.

JANUARY, 1883.



It is in the spirit of a thoughtful earnestness we greet our friends in the New Year. Reference was made last month to the decease and to the character of Mr. Sampson, who was spared to fill but for a short time his important office. We refer to it again for the purpose of quickening in all our hearts a sense of our own responsibilities as being put in trust of the Gospel for the good of those who are "ready to perish." We sorrow not as those who are without hope when faithful soldiers of Christ fall on the high places of the field; they are called from service in the Church on earth to higher service in heaven; and we may learn the lessons of their faith and courage, and brace ourselves anew to the same conflict, which will as certainly end for us in the approval of the Lord as their course has ended for them.

Thus we enter on the New Year, looking to Him who has called us to the work to supply the wisdom and the strength necessary in its discharge. Questions long under discussion have ripened into something like practical form; and there have been indications of late that the denomination is resolved that some of these plans shall be carried into effect without delay.

ANNUITY FUND.

The Annuity Fund, for which more than £58,000 were promised five or six years ago, must be still further increased. The arrears of these promises are steadily coming in; and the new list is headed by several large donations, amounting to nearly £2,000. Arrangements are being made for the canvass of churches not yet visited, with a view either to increase the capital sum—£50,000 of which is already invested as a Permanent Fund—or to obtain annual subscriptions. The wishes of donors in every case will be complied with, either to add their contributions to the Permanent Fund, or to use them for the increase of Annuities.

At the Autumnal Session at Liverpool, the following additions were made to the Rules of the Fund:—

1. That, after providing for the claims of the Yorkshire Society, a sum of

£50,000 of the voluntary contributions already received shall be kept as a Reserve Fund, of which the interest only shall be applied to the increase of Annuities.

"2. That all contributions beyond £50,000, whether legacies, donations, or annual contributions, unless otherwise specified by the donors, shall be at the disposal of the Council of the Baptist Union as the exigencies of the Fund may seem to them to require."

AUGMENTATION FUND.

On the 12th of December last, the full amount of £20 was sent to each pastor of the 169 Beneficiary Churches approved by the Council. This is exclusive of the number which will in due time be reported as recipients of the fund which the London Baptist Association raises and distributes. It is only due to the churches of the London Baptist Association to remark that they contribute also a very large proportion of the amounts which are given to pastors in other parts of the country. But the treasurer has advanced upwards of £100, until personal subscribers and subscribing churches have redeemed their promises. We want £150 more to balance the account, and we hope next month to report the completed balance sheet.

British and Irish Missions and Evangelistic Work.

Turning from what we are doing for the pastors to what has been done and to what we hope to do for the churches, we refer first of all to the work of the Union Mission in

ENGLAND.

We insert two short but interesting statements one by Rev. J. Drew, the secretary of the Kent and Sussex Association, and the other by Rev. W. Hanson, the secretary of the Northern Association,—both of which refer to districts where we help to support the preaching of the Gospel. The paper by Mr. Drew notes the progress made by the churches of our denomination in Kent and Sussex during the past ten years. The review shows that, but for the Home Mission Society, churches would probably never have emerged from the difficulties of earlier times. The distress in agricultural districts, which has been so severe during the past five or six years, has, no doubt, arrested progress; but no one can look on the condition of things to-day, as compared with that of ten years ago, without seeing, in new and improved chapels and schools, the external signs of a corresponding advance in spiritual life and in Christian work. We are most affected by the things which immediately surround us. In the struggle of daily life, whether in the church or out of it, we are disposed to take gloomy views, and, unless we see an unvarying upward tendency, we write bitter things against ourselves. It is therefore well, sometimes, to

compare the former times with these; and, while we would not attempt to hide the fact that the rural churches have a claim, not only on our sympathy, but also on our increased support, we ought not to forget that, in many respects, matters were never more hopeful than they are to-day. It is because we believe this that a movement was begun at the autumnal meetings in Liverpool for relieving, in some measure, the pressure of the times. There is no doubt the plan which has been formulated for the Council will be in operation within a few weeks.

KENT AND SUSSEX.

Mr. J. Drew, of Margate, writes:—

“Few English counties are better supplied with places of worship and the means of grace than Kent. All the evangelical denominations are well represented in most of its towns and villages. Our own has not been behind other religious communities in pushing forward the work to which we have been called. Within the last sixteen or seventeen years new chapels have been erected at Ashford, Canterbury, Deal, Dover, Folkestone, Faversham, Goudhurst, Herne Bay, Ramsgate, Sheerness, Sittingbourne, Tunbridge, and Worthing. Several of these represent entirely new movements, originating new churches, and calling for such accommodation; and in not a few instances the movement has been fostered from the commencement by aid from our Home and Irish Mission. Nor is it easy to see how some of them could have started at all had not such help been extended to them; nor how, at any rate in several instances, the work could be continued were the assistance at present afforded to be withdrawn. They have great difficulties to struggle with, having few except working and poor people in their fellowship, and are only able in a very few cases to give adequate support to their pastors. The towns along the coast depend to a large extent upon the visitors in the summer, and the churches, of course, share in that dependence. This is not altogether an advantage to them, for it makes it necessary to provide ampler accommodation for divine worship than would be needed by the resident attendants, and thus to incur an outlay which is not always proportionately met by the larger receipts of the summer season. Our weakest points in Kent are no doubt the smaller inland towns and villages, owing to causes which need not now be referred to in detail, except to say that the churches formed in many of them are not very much in sympathy with us in either our views of Divine truth or our methods of Christian work.

“Our Association has more than doubled itself within about the last ten years, and has done what it could to sustain new enterprise within its borders. It has also held out its hand to the churches just referred to; but no response has come back, and I see no hope of any progress in that direction. There are instances in this county where both “grouping” and “affiliation” might be effected with advantage. But Kentish men and men of Kent are slow to move; and I don’t know of a case in which any persuasion would be powerful enough to bring about such a state of things. Were the Home Mission a rich Society, I could point out places to them where a great and hopeful work might be undertaken at once. As it is, the only hope I see is in patient labour, and the gradual advancement

and development which are never denied to the toilers for Christ. If the Mission cannot do great and brilliant things to attract the attention of beholders, and win distinguished honours for itself, it can still persevere in aiding the weak to grow stronger, and in seeking to infuse fresh life into feeble efforts which, without such encouragements, must drag on an existence to which death is on every account greatly to be preferred."

NORTHERN ASSOCIATION.

Mr. Hanson, of South Shields, writes :—

"The grouping of churches is being fairly tried under the Northern Association. For some time the numerous villages of Westmoreland, where the Baptists have village stations, have been supplied with the Gospel by two ministers residing at Brough and Crosby Garrett, and a number of lay preachers. As the villages are small and far between, the walking necessary is considerable, and the roads in winter not always in the best condition. As there is no railway accommodation, the ministers have often to be away from home several nights together in the week, unable to return. Deputations from the more populous parts of the association visit these stations twice a year, and the country people come long distances to hear them. At present there is no minister either at Brough or Crosby Garrett, and the good people throughout the sparsely populated county of Westmoreland are anxiously waiting for God to send them shepherds who shall care for the scattered flock. Will those who are more favoured remember these Christian villagers at the throne of grace? In the South Durham district fourteen places are regularly supplied by four pastors and about thirty lay preachers. The appointments are made quarterly by a plan committee consisting of representatives from the churches and principal stations grouped, and the Rev. R. F. Handford is chairman of the plan committee. There were, till recently, six pastors for this group, but two—the Rev. E. P. Riley, of Spenny-moor, and the Rev. R. S. Broadbridge, of Crook—have removed, and the association committee have under their consideration the appointment of one or two other ministers to fill up these vacancies, but are making inquiry as to the best places in which to locate them. The grouping of so many places has its difficulties, and perhaps it is too early yet to speak very positively of its success, but the chairman of the plan committee reports that it has hitherto worked fairly well.

"An attempt has been made by the South Shields Tabernacle Church to plant a Baptist Church at Durham. Services were regularly held on Sundays, and occasionally on week evenings, in a commodious hall for about three months. Though the attendance at these services was, on the whole, encouraging, there did not seem to be so much local interest taken in the effort as to justify its continuance. The Rev. G. West and the Tabernacle Church have come to the conclusion that the distance between South Shields and Durham (eighteen miles) is too great for them to concentrate upon the old university city the force needed to warrant the expectation of permanent success, and, indeed, that there is little hope of the Baptists obtaining a satisfactory position there until they can put a good minister down there, and guarantee him adequate support for a few years, as they did at Gateshead. Church influence is very strong, and nonconformity very weak; and the best man we could send would find much uphill work before he was able to do without Home Mission help."

Ireland.

But we are most concerned about the state of things in Ireland. The political is only a type of the spiritual unrest of the people. The evidence given in some recent criminal trials has revealed a state of social disorder very appalling. The conscience of our churches cannot be satisfied without doing more than they have yet attempted to overtake the spiritual destitution of that country. How best to make the attempt is a question not easily answered. It is intended very shortly to hold a Conference in Belfast of the Agents of the Mission, with a view to the re-adjustment of our plans; or, at all events, to see whether we cannot employ an enlarged agency in some districts of the island, beyond our present sphere.

Finances.

How can anything be done unless the churches give us more money?

In a circular just issued to the pastors and deacons of our churches, and signed by the Treasurer and the Acting Secretary, the following statement and appeal are made:—

“In Great Britain fifty-five churches are aided by the Society, about twenty of which are comparatively new, and but for this Society could scarcely have existed. Others are in rural districts, where they are specially needed, but are unable to support themselves. The number of ministers and colporteurs connected with the Mission is fifty-four.

“In Ireland the Society employs about twenty missionaries, most of whom are pastors as well as evangelists, and they itinerate over large tracts of country. There are nineteen chief stations, and 140 sub-stations, for the most part in districts wild and poor, sparsely populated, and spiritually destitute.

“The statement as to our funds presented in the Report at Liverpool, in October last, remains substantially unchanged. But for the legacies last year—which ought to be dealt with as a reserve fund, to meet new or special claims—we could not have met our obligations. What does this mean? It means that there is a chronic annual deficiency in our receipts, with which to discharge existing liabilities of £500 or £600. Surely this is not what our churches intend.

“The claims of Ireland are most urgent; but if we increase the number of our agents, we must increase our expenditure.

“We must do more in England. We want more evangelists, who are not only men of God, but men able to gather round them congregations in districts—centres of commercial and manufacturing life—where the Gospel is inadequately preached. We cannot get such men without more money.

“The executive of several of the larger associations are arranging with us to do something to deepen the interest in our work, and to widen the area from which our funds may be gathered, and we hope to see similar plans adopted by all our county associations. With no further delay than is necessary to give practical effect to such new methods, we shall send deputations to follow the lines which the associations may indicate. * * * * *

“The large donations promised at Liverpool, amounting to nearly £900—most

of them for three years—were given in the hope, and with an implied understanding with the delegates then present, that the income of our Mission would be at least doubled within that time.”

We therefore earnestly entreat the collectors in our churches to continue the kind help they have hitherto given, and by all suitable means to increase the contributions. We hope that the interest created in our home work in the recent meetings in Liverpool has spread through the churches. The additional £600 we must have, and we must have it this year, and on the assurance that our expectations will be fully realised, we wish our Christian friends “A Happy New Year.”

Subscriptions received at the Mission House from September 21st to December 20th, 1882.

LONDON AND VICINITY—

Augus, Rev. J., D.D.	1	1	0
Dafforne, Mr. John	2	0	0
Farley, Rev. E. J. (Special)	5	0	0
Stiff, Mr. William	1	1	0
Tomkins, Mr. George (Special)	5	0	0
Warrington, Miss (Special)	25	0	0
Weymouth, Dr.	2	2	0
Balham, Ramsden Road (Coll.)	7	0	2
Bloomsbury Ch., by Mr. G. Parvitt ..	6	7	6
" " Benham, Mr. J.			
(Special)	25	0	0
Borough Road Ch., Friends	1	0	0
Brookly Road, Mr. J. Roberts	0	5	0
Brompton, Onslow Chapel (Coll.)	3	13	9
Camterwell, Arthur Street Chapel	1	10	0
" Denmark Place (Colls.) ..	24	10	0
(Subs.)	9	13	6
Edgware Road, Trinity Chapel (Special, for Rural Churches Fund)	5	0	0
Hammersmith (Subs., by Miss Green) ..	8	7	10
Leytons'one (Coll.)	7	19	2
Norwood, Lower (Coll.)	3	16	3
Notting Hill, Cornwall Road, Mr. and Mrs. Hayward	2	12	6
Peckham, Rye Lane, Rev. J. T. Briscoe ..	1	1	0
Penge, Tabernacle (Coll.)	5	10	0
" Miss Stringer	1	0	0
Regent's Park Ch. (Coll. and Subs., by Mr. F. Benham)	16	3	10
Shoreditch Tabernacle (Coll.)	11	0	0
Upper Holloway (Subs.)	6	14	6
Walthamstow, Wood Street (Coll., Moiety)	4	0	10
Walworth Road (Subs., by Mrs. Beal)	3	16	10

BEDFORDSHIRE—

Woburn, Mr. Fisher	2	0	0
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BERKSHIRE—

Newbury (Subs., by Mr. J. J. Davies) ..	2	12	0
Reading (Subscriptions)	8	7	6
" Cooper, Mr. J. Omer (Special)	5	0	0

BUCKINGHAMSHIRE—

Dinton, Mr. Saunders	0	2	6
Winslow, Contribution of Church	0	10	6

CAMBRIDGESHIRE—

Cambridge, St. Andrew's Street (Col- lection & Subscriptions)	33	10	5
Mr. Jas. Nutter (Special)	10	0	0

CHESHIRE—

A Friend	10	0	0
Bowden, Mr. H. P. Silvester	1	0	0
Macclesfield, Rev. Y. T. Down, F.G.S.	0	10	0

DEVONSHIRE—

Barnstaple, Mr. W. Fletcher	3	3	0
Bradnich (Collection)	1	8	6
Plymouth, George Street and Mutley (Weekly Offerings, by Mr. Wm. Babb)	4	10	0

DORSETSHIRE—

Dorchester, Mr. D. Mills	0	12	6
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DURHAM—

Middleton-in-Teesdale, Rev. J. Charter	1	0	0
South Shields (Subs., by Mr. J. Foster) /	3	3	0

ESSEX—

Loughton (Collection & Subscriptions)	9	12	0
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GLOUCESTERSHIRE—

Bristol, Buckingham Chapel (Subs., by Miss F. E. Leonsru) ... /	10	14	0
" Tyndale Chapel, Mr. E. S. Robinson (Special)	50	0	0
" A Friend, for Rural Churches Fund	50	0	0
Cheltenham, Cambray Chapel (Coll.) ..	5	3	0
" Salem Ch., by Mr. J. A. Toone (Coll.)	12	9	1
" (Subscriptions)	9	10	6
" Rev. H. Wilkins, for Rural Churches Fund	1	0	0
" Mr. J. Dicks, for Rural Churches Fund	2	2	0
Longhope (Collection)	1	7	0
Gloucester (Proceeds of Sale of Work by Mrs. Wilkins, of Dry Meadow) ... /	5	0	0
Tetbury (Subs., by Mrs. Bray)	3	11	6

HAMPSHIRE—

Beaulieu, Rev. J. B. Burt (Special) ...	5	0	0
Westbourne, Church	2	0	0
" Rev. R. Colman	1	1	0

HEREFORDSHIRE—

Fownhope (Collection)	1	0	6
Ross, by Rev. J. E. Ferrin (Coll.)	3	16	5

HERTFORDSHIRE—

St. Albans (Collection and Subs)	13	18	11
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KENT -	
Ashford (Collection)	0 11 11
" (Subscriptions)	I 0 9 0
Belvedere, Mr. Jas. Farren	0 10 0
Bexley Heath, Trinity Ch.	I 0 17 0
Biddenden (Collection)	0 15 0
Canterbury (Collection)	5 15 9
" (Subscriptions)	5 3 0
Curtosden Green	I 1 10 6
Edgerton	I 1 6 7
Eynsford (Coll. and Subs.)	I 1 8 0
Faversham (Collection)	5 10 0
" (Subscriptions)	2 0 6
Gravesend, Windmill Street (Thank-offering)	2 2 0
Headcorn (Subscriptions)	I 0 15 0
Maidstone (Subscriptions)	I 2 12 4
Marden (Subscriptions)	I 0 6 0
Margate (Collection)	5 8 9
Raingate (Collection)	I 2 10 5
" (Subscriptions)	0 19 6
Sandhurst (Collection and Subscriptions, per Rev. J. Gray)	10 18 6
Sevenoaks (Collection)	I 0 15 10
" (Subscriptions)	I 1 14 6
Sheerness (Collection)	0 16 0
Smarden (Collection)	I 0 16 10
" (Subscriptions)	I 2 7 0
Tenterden (Collection)	I 0 13 11
" (Subscriptions)	I 1 15 0
Wingham and Bridge (Subscriptions)	1 5 0
Whitstable, by Rev. E. A. Lawrence (Collection)	1 14 7
" (Subscriptions)	1 3 6
LANCASHIRE -	
Group, Ebenezer Ch. (Subscriptions and Vote of Church)	I 11 9 6
" Mr. G. Shepherd	I 1 0 0
" Mrs. Shepherd	I 0 10 0
" Zion Ch., Mr. D. H. Baran	I 0 5 0
Boole, Miss Denton	I 0 5 0
Briercliffe (Collection)	I 3 0 0
Burnley, Mr. J. Stephenson	I 0 5 0
Bury, Rev. J. Harvey	I 0 10 0
" Mr. D. Harvey	I 0 5 0
Cloughfold	I 3 7 6
Liverpool, Pembroke Ch., by Mrs. Priokard	I 4 1 6
" " Sunday-school	2 10 0
" Myrtle Street, by Mrs. Pitt	I 1 5 0
" C. E. J., for Rural Churches Fund	0 10 0
" Mr. John Houghton (Special)	20 0 0
" Rev. F. H. Roberts (Special)	5 0 0
" Mr. Jno. Parry (Special)	1 0 0
Manchester, Oxford Road, The Misses Bilbrough	0 5 0
" Mrs. Koot	0 10 0
Preston, Fishergate Ch., by Miss Shaw	6 6 0
" Pole Street	0 11 0
Ramsbottom (Subscription)	I 2 17 0
Rochdale, by Rev. R. Lewis	I 3 7 0
" Mrs. Kemp (2 years)	I 50 0 0
" The Misses Kemp (2 years)	I 12 12 0
" Drake Street (Collection)	I 2 4 2
Southport (Collection)	I 5 15 6
NONMOUTHSHIRE -	
Association Churches, by Rev. D. B. Jones -	
Blackwood	0 5 0
Casleon, Mr. D. W. Jenkins	I 0 10 0
" Ditt	I 0 2 6
" Mr. W. Price	0 5 0
Caerwent	0 15 0
Ebbw Vale	0 5 0
Llanfihangel Ystrad	0 10 0
Maesycwmmr	0 11 0
Nantglo	0 5 0
Newport, Commercial Street Church, for Rural Churches Fund	5 0 0
" Stow Hill	1 0 0

Penalt	0 10 0
Rhymney, Beulah	0 5 0
Whitebrook	1 0 0
NORFOLK -	
Attleborough, Mr. R. Bryant	2 2 0
Norwich, Mr. J. J. Colman, M.P.	5 0 0
" St. Mary's Chapel (Coll.)	I 11 5 0
" (Subs., by Miss Colley)	23 8 0
Swaffham, Contribution of Church, for Rural Churches Fund	5 0 0
" Mr. T. Lindsay, for do.	5 0 0
Yarmouth, St. George's Park (Coll. and Subs., by Mr. A. E. Cow)	17 8 8
NORTHAMPTONSHIRE -	
Blisworth, by Mr. Jno. Campion	I 1 10 0
Northampton, College Street (Coll. and Subs., by Mr. Parker Gray)	18 9 1
Weiford, Mr. W. Billson	1 1 0
NORTHUMBERLAND -	
Berwick (Collection and Subscriptions)	3 2 7
" Mr. T. Purves (don., for Scotch Tent)	1 0 0
Newcastle, Mr. Geo. Angus (Special)	35 0 0
NOTTINGHAMSHIRE -	
Newark	I 18 15 0
OXFORDSHIRE -	
Caversham, Mr. E. West (Special)	10 6 0
Chipping Norton (Coll. and Subs.)	16 15 0
SOMERSET -	
Watoch, Mrs. Marshall	1 0 0
SURREY -	
Croydon, West Croydon Tabernacle (Collection)	16 0 0
Reigate, Mr. T. Hill, J.P., for Purchase of Moate Chapel	1 0 0
" Mr. B. Griggs	0 5 0
Sutton (Collection)	8 8 0
SUSSEX -	
Brighton, Mr. Pearsall	0 10 6
" Mr. Mahon	0 2 6
" Mr. Juniper	0 2 6
" Bond Street (Subs.)	5 6 6
" Sussex Street (Subs.)	I 0 10 0
" Ebenezer	0 15 6
Rye	1 4 8
WARWICKSHIRE -	
Birmingham, (Subscriptions, by Mr. F. Ewans)	6 17 4
" Mr. G. F. Muzz	2 0 0
Coventry (Subs., by Miss Hine)	I 3 14 0
YORKSHIRE -	
Bevley	2 18 0
Bridlington (Collection)	1 1 0
Golear, Mr. G. Hirs, for Rural Churches Special Fund	0 10 0
Gidderstone	4 19 0
Harrogate, Mr. W. Stead	5 0 0
Huddersfield (Collection)	5 7 9
" (Subscription)	0 5 0
Hull, George Street Chapel (Subs.)	I 5 15 0
Salen-in-Nook (Collection and Subs.)	I 16 8 0
Sutton-in-Craven (Proceeds of Monthly Missionary Prayer Meeting)	I 2 8 4

WALES—

Swansea, Mt. Pleasant (Coll. & Subs.)	I	11	3	3
" York Place	I	0	1	0

SCOTLAND—

Aberdeen, Mr. J. Seiwright	I	1	0	0
" Academy Street (Collection, per Mr. A. C. Barker)	I	1	0	0
" Crown Terrace (Collection and Subs., per Mr. A. C. Barker)	I	13	14	6
Aberbroath (Subscriptions)	I	2	16	6
Banff (Collection and Subscriptions)	I	1	1	0
Comrie, Miss Fergusson	I	1	0	0
Cupar (Subscriptions)	I	1	0	0
Dundee, Rathy Street Ch.	I	3	0	0
" Longwynd Ch. (Collection)	I	0	15	8
" (Subscriptions)	I	9	3	0
Edinburgh, Bristo Place (Subs.)	I	9	6	6
" " (Coll.)	I	19	7	5
" Charlotte Chapel (Subs.)	I	3	6	6
" Marshall Street, Mr. Nimmo	I	1	0	0
" Dublin Street	I	3	9	1
Elgin (Subscriptions)	I	1	5	0
Forres (Subscriptions)	I	0	11	0
Galashiels, Bridge Place (Coll.)	I	1	2	6
" " (Subs.)	I	2	18	6
Glasgow, Adelaide Place (Subs.)	I	14	18	0
" John Street (Coll. & Subs.)	I	7	11	0
" Mr. W. B. Hodge	I	3	0	0
" Mr. C. Arthur	I	1	0	0
" Mr. J. Anderson	I	1	1	0
" Messrs. Kettle & Co.	I	2	2	0
" Messrs. Smith & Son	I	3	3	0
" Messrs. Arthur & Co.	I	1	0	0
" Messrs. J. & W. Camobell	I	1	0	0
Grantown (Collection and Subs.)	I	1	12	4
" Sunday-school	I	0	6	4
Govan, Mr. J. Irions	I	0	5	0
Greenock (Subscriptions)	I	3	10	0

Huntly, Mrs. J. Bremner	I	0	2	6
Kelso, Miss Scott MakDougall	I	5	0	0
Kirkcaldy (Subscriptions)	I	2	5	0
Paisley, Storie Street, Mr. T. Coats	I	40	0	0
" " (Don., for Tent)	I	50	0	0
" " (Sir Peter Coats)	I	10	0	0
Perth (Subscriptions)	I	7	6	6
Stirling (Subscriptions)	I	1	17	6

IRELAND—

Aughavey	I	2	3	1
Banbridge (Subs., by Mrs. Banks)	I	6	2	1
Belfast (Collections at Tent, by Rev. W. Usher)	I	6	8	6
" (do., by Mr. J. Young)	I	3	1	1
Cairndaisy	I	1	0	0
Currickfergus, "Sister in the Lord"	I	0	2	6
Derrynail	I	7	2	6
Donaghmore	I	5	0	0
Dublin (by Rev B. K. Ewotee, M.D.)	I	15	12	6
" Mrs. Hugh Brown	I	1	0	0
Grange Corner	I	1	17	0
Lurgan	I	2	5	0
Parsonstown (by M ^s . Thom ^s)	I	1	8	0

LEGACIES—

The Late Mrs. Mason, of Wells, by Mr. H. Pries	I	150	0	0
" " Mr. Wm. Keop, of Newark	I	9	10	0

DIVIDENDS—

By Mr. J. J. Smith	I	24	13	0
" Mr. J. P. Bacon (McDonnell's Trust)	I	6	15	3

Total for three months ending Dec. 20th	I	6153	6	8
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Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by the Treasurer, Col. GRIFFIN, Seaton House, Adamson Road, N.W., and by the Secretary, at the Mission House, 19, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.

THE
BAPTIST MAGAZINE.

FEBRUARY, 1883.

Memorials of the Late Rev. Edward Steane, D.D.

BY E. B. UNDERHILL, ESQ., LL.D.

(Continued from page 8).



ON the 29th he finally departed from Edinburgh. "I have left my Edinburgh friends," he says, "with feelings of sincere and deep regret. No people could show me greater kindness than some of them have done; and the two winters I have spent among them have created, under the special blessing of the Holy Spirit, unions which will, I trust, never be dissolved. I have no doubt that I shall continue to live in their affections and their prayers." Camberwell was reached early in May; and on the 11th of that month, Mr. Steane commenced a ministry which, to its close, was greatly honoured and blessed.

"Camberwell was rustic then," says Dr. Stanford. "Leaving London, we came on a stage coach, along the white road, sometimes between hedgerows, elms, and hillocks green, past a certain windmill, and up to this retreat; where, amidst cedars, oaks, and blossoming flowers, charming nests of wealth and elegance were being made for merchants to retire into, with no prospect of anything coming to disturb its serene hush." (Memorial by Dr. Stanford, p. 22.) For some years a small and struggling congregation, under the ministry of Mr. Jonathan Carr, had endeavoured to establish itself, but at the time

of Mr. Steane's arrival, it was practically defunct. Mr. Joseph Gutteridge had a short time before purchased the little chapel. It was now occupied by Mr. Steane. He preached his first sermon to about 30 or 40 persons. Before the expiration of six weeks, the term for which he was invited, the chapel overflowed with hearers, and a strong and unanimous desire was expressed that he would remain. With this request Mr. Steane heartily complied. The people, the place, and the surrounding prospect, were in perfect coincidence with his own feelings; and after a brief holiday—spent in visits to friends in Bristol, Plymouth, and Worthing, for the confirmation of his health—in the month of September he fully entered on his work. Writing to his father on the 22nd, he says, "My work becomes increasingly pleasant, and I trust the Lord is working in the midst of us. I have a regular, very attentive, and, I think I may add, a devout audience. Preaching is, therefore, delightful. Yesterday, particularly, I have cause to bless God for much enjoyment in my own mind, and for earnestness of spirit in pleading His cause with men. I felt, too, an unusual spirit of serious, and I trust genuine, contrition in conducting the devotional parts of the services. Cease not to supplicate for me, that with great singleness of heart I may devote myself to the cause of the dear Redeemer."

Increasing evidences of usefulness speedily called for the formation of a church, and on the 21st of December twenty-one persons (including Mr. Steane), hitherto members of other churches, having received their dismissal from them, met for this purpose. They were organised as a Baptist church on the principle of free communion, but not without many protests on the part of several ministers of the denomination. The views of Mr. Steane in this respect, as in some others, differed from many of his brethren. The usual ordination service, with laying on of hands, was dispensed with. The gathering itself was of a more private character than was commonly the case on similar occasions. The service took the form of a mutual agreement between pastor and people to walk together in the truths of the Gospel, a pledge which needed neither the concurrence nor the approval of other ministers or churches; with whom, in other matters, the newly-formed community was in harmony, both in doctrine and discipline. By the unanimous vote of the members, Mr. Steane was chosen their pastor. "I then spoke," he says, "for about twenty minutes, accepting the office. I expressed my present feeling

and prospective desires in reference to it, and finished by giving the right hand of fellowship to each of the members ; declaring, as I did it, that the church was now completely formed. Every individual present," he continues, "felt it to be a very solemn meeting, and certainly I never attended one more characterized by devotional feeling, and what the Apostle Paul would have called 'the simplicity that is in Christ.' We proceeded, according to my most decided conviction, scripturally, and we consequently enjoyed the manifest presence of God in 'an extraordinary manner. We shall never experience such feelings again, or join in such a meeting on this side heaven."

It was, however, a satisfaction to Mr. Steane afterwards to learn that many of his brethren who had most strenuously blamed the course proposed to be taken on the occasion, gave in their hearty adhesion. Said one who was present, "I think *it was far more Scriptural than the common ordinations*, and shall tell my brethren so."

The church thus constituted was soon enlarged by the addition of many who were called by the ministry of the Word, and the chapel became much too small for the congregation. In the spring of 1824 measures were taken for erecting a new one. No small difficulty was experienced in procuring an eligible site. Prejudice and bigotry interfered with the negotiations. A spot was at length found in Coldharbour-lane, and the present handsome and commodious structure was built. It was opened on the 29th June, 1825 ; the Rev. Robert Hall, M.A., preaching in the morning, and the Rev. A. Waugh, D.D., in the evening. "Many of the leading lights of society," says Dr. Stanford, "were there, among whom was Sir James Macintosh ; and after the service had commenced, the crowd being dense around the doors, Mr. Brougham and Mr. Plunkett, afterwards Lord Chancellor of Ireland, came in at a window."

Mr. Steane was now fairly launched on public life, and on a ministry which he maintained with unflagging earnestness and piety till disease laid him aside. There is no doubt that some of the main features of his ministry were deeply imbued with the spirit of Mr. Hinton, of whom he records that "he was his tutor, guide, and friend at that period of life when the first and most permanent impressions are made upon the expanding and recipient nature of youth." This was especially observable in the devoutness, the elevation of feeling and

sentiment, the solemnity and occasional awe, and the fervour in prayer with which not only the usual services of the sanctuary were conducted, but more especially at those sacred seasons when the soul of the penitent declares its faith in Christ in the ordinance of baptism, and seeks communion with the Lord in the eucharistic rite. These were seasons of deep impressiveness and sacred fellowship. A "joy unspeakable" was the not infrequent possession of the partakers of the feast of love, as His presence was realised who was at once the "Author" of the feast and the "Person" on whom the holiest affections of the communicants were set. Much may be said on the blessing that the due observance of these two rites might bring to every Christian, and which seems to be lost to our congregations in the present day. Where the two great ordinances of the Lord's house fail to enjoy that pre-eminence, that reverent preparation and regard, which they possessed in the days of our fathers, church fellowship loses thereby much of its attraction and felt necessity.

The ardour with which Mr. Steane entered on his pastoral duties, and the anxious care with which he prepared his discourses, soon told on a somewhat feeble frame. In the first months of the year 1826, he was seldom able to occupy his pulpit, and in May he was absolutely forbidden to attempt it. A voyage to Madeira was at first contemplated; but a visit to the West of England was at last decided upon, and for several months he slowly visited the leading localities of Devonshire, Cornwall, and the Isle of Wight—closing his long absence from Camberwell by a visit to Cheltenham.

In March, 1827, he was able to resume his ministry, to his own joy and the joy of his flock. "My dear people," he informs his father, "are delighted to see me again, and are, as they always have been, abundant in every expression of kindness." Mr. Birt assisted him in the services of the first Lord's-day, but "in the afternoon," he says, "I administered the ordinance. It was a solemn and affecting opportunity. We thought of our trials and our mercies, and how they have been mingled in the Divine dispensations towards us. We wept together and rejoiced together, and really experienced the communion of saints. Our prayer-meeting on Monday was thronged, and some of my friends, after it was over, proposed to give me a new denomination, and call me a revivalist. We all found it good to be there." His next letter, two months afterwards, tells of revived congregations numerous inquirers, and candidates for baptism, among whom were

some who became in after years eminent in the church and the world.

Mr. Steane's improved health enabled him to accept many of the numerous invitations he received to enter on wider service for the Gospel in connection with the various organisations of the denomination, as well as to take his share in the public movements of the day. In the year 1828 we find his name on the Committees of Mill Hill School and the College at Stepney. Of the latter institution he became the Secretary in the following year, and rendered important service in the reorganisation of its studies, and in the enlargement of the structure, which soon after was accomplished. He further took a leading part in the preparation of the "New Selection" hymn-book, and shared with the late Mr. Haddon and the Rev. Dr. Price the editorship of the *New Baptist Miscellany*, for which he wrote numerous papers and reviews. On a change taking place in the management of the old *Baptist Magazine* at the close of the year 1832, the *Miscellany* was incorporated with it, and thenceforward the one publication became the organ of all denominational interests. Our space forbids any special reference to the papers which, during these years, passed from Mr. Steane's pen; but many of them contain his matured opinions on a great variety of subjects of theological and public interest. Among the latter may be mentioned papers on "Catholic Emancipation," and the "Repeal of the Test and Corporation Acts."

From the day of his entering on his ministry, Mr. Steane took an interest in the affairs of the Missionary Society. He had known some of its founders, and had been brought up in Oxford in a circle where the missionary enterprise was the constant theme of discourse. In 1829 he was elected on the General Committee, and in the following year his election on the Executive Committee placed him in direct connection with the internal conduct and management of the Society. As the years passed on, his voice was one of the most potent in the direction, and many of the members of his church and congregation shared with him the trials, the discouragements, and the successes which attended its course. None who were associated with him will ever forget the urbanity, the wisdom, the acuteness, and the firmness with which he expressed his views. His influence was always exerted to calm angry feelings and to promote the interests of peace.

In 1842 he was called to preach one of the sermons at the jubilee held at Kettering in that year. His text was that most suitable

passage taken from Isaiah xl. 31, "*They that wait upon the Lord shall renew their strength.*" He preached in the tent which had been erected for the occasion. "It presented a fine, noble, and exhilarating spectacle. A deep and sacred pleasure seemed to be felt by the vast assembly. When all united together in praise, and their voices rose as one mighty, swelling, harmonious sound, the effect was overwhelming. The Rev. James Acworth, of Horton College, engaged in prayer, and the Rev. Edward Steane, of Camberwell, preached, whose clear and pleasant tones of voice were, we believe, distinctly heard by the whole of that vast multitude." Such is the record made by one who was present at that memorable service; and it may truly be said that the sermon was equal to the occasion.

Until his failure in health and removal from London, Dr. Steane continued to be one of the most constant in attendance of the members of the Missionary Committee, and, indeed, until entirely incapacitated by infirmity, he gave the Society the benefit of his counsel. It is not possible, in the brief space at our command, to detail the many services he rendered the Society during the more than fifty years of his connection with it, but in 1857 he was unanimously elected an honorary member of the Committee, and he continued in that honourable relation till his death.

Among the interesting and pleasing incidents of this period of his ministry, there was one to which in after years Mr. Steane not unfrequently alluded. It was the baptism and ordination as an evangelist of Mr. C. C. Tauchnitz, a member of the celebrated publishing firm of Leipsic, which event took place on the 15th July, 1830. In the address delivered on this occasion, Mr. Steane gave a striking sketch of the history and doctrines of the Mennonite churches of Germany, among whom Mr. Tauchnitz proposed to labour, with the more especial object of quickening among them the spirit of earnest and evangelical piety by which their forefathers were eminently distinguished. This movement, though not fulfilling all the expectations to which it gave rise, may nevertheless have prepared the ground for the widely successful labours of Pastor Oncken, the well-beloved apostle of the German Baptist churches.

Another subject of deep interest also at this time engaged the attention of Mr. Steane. The occurrence of large revivals among the Baptist churches of the United States, and the visit to this country of a few American revivalists, led to a wide curiosity as to the methods

and results of these important awakenings of spiritual life. Mr. Steane thought that the subject deserved "prolonged and intense consideration." He felt assured that the diffusion of a revival spirit would tend to a general "augmentation" of religion both at home and abroad. "The population," he says, "of our own country is yet to a most melancholy extent in an unchristianised, that is, an unconverted state. By what means is the desired change to be effected? The means are pre-eminently in *our* hands. We are fettered by no formulæ, and tied down by no authorised or exclusive modes of action. We can go in freedom and carry the Gospel to the great mass of the people—to the labourers in the manufactory, to the agriculturists in the villages, to the poor, to the outcast, to the vicious. Like the Master we serve, we can stand upon the mount, or by the sea-side, or on the banks of the river, or in the streets and lanes of the city, and discourse of the common salvation."

In pursuance of this important object, a numerous meeting of the ministers of the denomination in London assembled in Fen Court, on the 16th February, 1830, when it was resolved to invite the churches throughout the country to spend the ensuing Good Friday, April the 9th, in "humiliation and extraordinary prayer, more especially with a view to implore the pouring out of the Holy Spirit upon the Church and the world." Mr. Steane, at the request of the assembly, prepared a special letter to the pastors of the London churches. It was a modest but powerful appeal to those who occupy the high places of the sanctuary, and an earnest entreaty to use the opportunity to quicken the people of God, and to awaken the churches from their sloth and apathy.

Perhaps no one in the Baptist body contributed more largely to this object, whether by tongue or pen, or by direct personal endeavour, than the Rev. John Howard Hinton. In company with his brother, two years in succession, he traversed the towns and villages of Oxfordshire and Berkshire, reviving the old practice of preaching in the open air, day after day, for weeks together. In all this he received the warmest support from Mr. Steane, who only regretted that his feeble frame precluded him from this arduous method of evangelism. But they were of one mind. It was one of those almost innumerable instances in which these two great and good men laboured together as brothers for the promotion of the Kingdom of God. From boyhood they had been friends. They had been members of the same church.

and were both called within three or four years of each other by the same body into the ministry. Their friendship remained unbroken through all the long years in which they stood side by side as champions of truth and of religious and civil liberty. As co-secretaries, from a very early period of the existence of the Baptist Union, they were leaders in every good work, and laid the foundation of that widely extending usefulness the Union now enjoys. Notwithstanding the presence of some strongly contrasted personal qualities, they had lived and worked together in perfect harmony of affection and mutual confidence. The impetuosity of the one was often tempered by the gentleness of the other, and their many excellences gave additional strength to their united endeavours for the extension of piety and the prosperity of the body they adorned.

It is gratifying to know that Mr. Steane's own congregation was graciously blessed with increase and spiritual growth in connection with this revival movement. In 1831 he specially addressed them on the subject. "We have lately had," he says, writing on the 18th September, "some solemn and impressive seasons in the house of God. If I do not mistake appearances and misinterpret 'our signs,' I think the blessed Spirit is moving among us. He has been pleased to bless my pastoral letter, to the exciting and calling forth the love and zeal of the Church, far beyond anything I had anticipated. To Him I must ascribe it that the idea of writing it was put into my mind, and He is now most graciously making use of it to stir up my dear people to more affection towards one another, and more activity in His service."

On the 7th January, 1832, to the great grief of Mr. Steane, his father, in his sixty-first year, was called to the presence of the Saviour. "His life," says the son, "was uniformly holy, and his death delightfully tranquil." He long missed the frequent correspondence with his father, from which he had so often gathered wisdom and support in his ministry. In the July number of the *New Baptist Miscellany* he inserted a brief memoir of the beloved father whose memory he so deeply cherished.

Two years afterwards, in February, 1834, Mr. Steane entered upon the marriage state, his wife being a grand-daughter of the Rev. Abraham Booth. It was a union which not only added largely to Mr. Steane's domestic happiness, but contributed to his usefulness and success.

(To be continued.)

The Late Rev. W. M. Lewis, M.A.,
PRESIDENT OF PONTYPOOL COLLEGE.

BY THE REV. T. WITTON DAVIES, B.A.

(Continued from page 15.)



R. LEWIS spent the next four years in prosecuting his studies, first in the preparatory school of Rev. D. Evans, M.A., Carmarthen, and afterwards as a private pupil of the Rev. Dr. Lloyd and Stevenson Huntur, M.A. After a successful educational course in the town, he entered as a student of Glasgow University. When he had been there two years he won Dr. Williams's scholarship. He remained in the University six years in all. During his Glasgow years he succeeded in gaining prizes in classics, in mental and moral philosophy, and in mathematics. Prof. Peter Alexander, M.A., Lecturer in Mathematics and Natural Philosophy, says of him :—

“He showed high mathematical ability ; in fact, he was the best of his year, and one of the best students I have ever had in my classes.”

Mr. W. Stewart, M.A., B.D., Glasgow examiner, says :—

“His papers in logic, moral philosophy, and English literature were extremely good : of those examined with him none stood higher.”

There are similar testimonies from Professors Ramsay and Jebb as to his attainments in classics.

He was highly esteemed and deeply beloved by those fellow-students who knew him. One of them, now Professor Jones, M.A., of Carmarthen College, says :—

“He was a very good specimen of a Christian gentleman—unassuming, kind, true as steel, and genuine as gold.”

Another, Rev. Albert Williams, Serampore College, writes :—

“I loved Mr. Lewis as a brother ; during a long period of the closest intimacy I never had occasion to exchange an unfriendly word. As a young man he was one of the truest and purest I have ever known, and the devotion to his studies which led him to overtask his strength at Pontypool, and the strong personal

attachment and love with which he inspired his students, were in exact accord with the expectations I had been led to form from my knowledge of his character."

I could increase the number of such witnesses easily, but I have no space.

In 1870 he took his Master's degree at Glasgow, and in the end of that year he went to Regent's Park College to continue the study of theology. His course here was very short, for in February, 1871, he accepted the post of classical and mathematical tutor at Pontypool College. Teaching was not the work to which he had, from the first, looked forward. It was an ardent desire to be wholly engaged in ministerial work that led him in the outset to quit business life, in which he had made so promising a start. He became a teacher, because the office opened up to him, and Providence seemed to say, "This is the way, walk ye in it." He was not the first to leave a course of life for which thought and feeling seemed all in burden. Carlyle abandoned his thoughts of the pulpit for the more genial walk of literature. Robertson, the great Brighton preacher, forsook a military life for the work of preaching, and in both cases we usually consider the change to have been for the benefit of the world. I believe it was so in the change that Mr. Lewis made; at all events, he could hardly have been more successful in any other position. He came to Pontypool, and at once engaged in his work there with the all-consuming zeal that was so characteristic of the man. He could hardly have taken to his new duties with more affection, if he had all his life through thought of them. His love for teaching grew with his experience; it grew to the last. When far off in Switzerland, only a few weeks before he passed away, he wrote to a friend:—"How I long to return to the work I love so well." Alas! he loved it too well.

In the month of July, 1873, he married Miss Davies, only daughter of David Davies, Esq., of Sheffield. The union was one of the happiest and most suitable. Never was there more sympathy, more oneness, more of that love which forgets self in remembering another. This came out with much clearness in the last years of Mr. Lewis's life. How his life-partner, during his illness, sought high and low for the means of health, sparing neither time, nor trouble, nor expense, is best known among their nearest friends. One well able to speak, says: "I never knew two lives that appeared to me more

beautiful than theirs." Some few months ago the sorrowing widow erected, in Crane Street Chapel, Pontypool, a chaste and beautiful tablet to the memory of her husband. On it are found these words:—"This tablet is erected by his widow, as a loving tribute to a pure and noble life, and in tender gratitude for years of great happiness." Till the summer of 1875, Mr. Lewis had no interruption in his work through sickness or any other cause. How completely he won the affection of his students, and the good name of all, will appear farther on. It should be stated that his work was not by any means confined to the college, or to the town in which he lived. Almost every Sunday, and often during the week, he would be serving some church or churches. There was one, at least, that I remember him to have been almost the pastor of for twelve months. His services were much sought after, greatly enjoyed, and very willingly rendered. I do not know of any extraordinary event that happened during these years. He was doing well, and there is, therefore, the less to write of. Is it not Macaulay who says that when a nation is most prosperous, there is the least to write about; history is the sufferer? It was so, I think, with Mr. Lewis. However, there is one thing more, in what I will call the first chapter of his Pontypool life—the chapter which closes with the Session of 1874-5—viz., the fact that he was busily engaged in preparing for the Glasgow B.D. Examination. Before the close of the above Session, he had finished the preparation, and was to present himself at the next examination. But in the month of June, 1875, after the hard work of the Session, he was struck down by a severe attack of low fever. He became worse and worse. In a short time he was so ill, that many of the doctors despaired of his life; while others had slender hopes of his recovery. Now begins another chapter, a somewhat long one for his short life, and, in many respects, a sad one.

He was alternately better and worse, but he was never again quite well till he went to that place where the inhabitants never say, "I am sick." Notwithstanding all appearances to the contrary, at the end of two months he rallied sufficiently to return to his native Carmarthen air. Here he regained much of his old strength, and hopes of his convalescence revived. Fearing that the coming winter would be too much for his weakened constitution, his physician advised him to go to Mentone for the winter months; so, in the end of October, he left for that place. On his way he consulted three of

the most eminent medical authorities in London, who (to quote words which he afterwards wrote to me) took a very hopeful view of his case, and thought that by proper sthenic treatment and change of climate, he would get all right again. The doctors, no doubt, believed this, as did many others here and on the Continent. He himself believed it most firmly. He lived for six years after this ; but few, except those whose judgment was biased by affection, imagined it possible for him ever completely to master this illness, and subsequent events justified their fears. Yet how much in these five years did he plan and execute ! What influence he exercised in and out of the college ! What work he attempted and did—work, too, of the undying sort ! It would seem as if all the energy and warmth of his soul, all the powers of his varied mind, were gathered into these last years, to be exercised on a great scale, once for all. It was in these last years that he was made President of the College, and entered upon his duties with so much ardour. And what is very wonderful is, that he rarely, if ever, absented himself from College work. Never did I know such an illustration of the triumph of mind over body ; of will over external hindrances.

On his way out to Mentone he made a halt in the French metropolis, and he was strong enough to spend a few days sight-seeing. He was delighted with this charming city ; but, the cold winds and the rain setting in, he was compelled to move on to the more genial south. Mentone pleased him much. Naturally fond of the beautiful, his tastes were much gratified there. Above all, it was admirably suited to his weakened constitution. "Mentone," he wrote to me, "is a small Italian town of about six thousand inhabitants, built on a rock or hill which gently slopes down to the sea. Behind the town is a semi-circular range of mountains, towering several thousand feet in height, while beyond these are the Maritime Alps ; thus forming, on the one hand, a kind of double screen from the cold north winds and the desertating mistral, and, on the other, holding the place in its embrace, and presenting it to the warm sunshine of the south and the blue waves of the Mediterranean Sea. The air is dry, cool, and invigorating. We have blue skies, abundance of sunshine, no fogs, and but little rain. Invalids may safely take exercise in the open air almost every day throughout the year." His sojourn here till the late spring gave him much new strength—as much perhaps as, under the circumstances, he was capable of getting.

He came back to England about the end of the 1875-6 Session. Next August he entered upon his duties again, and with all the enthusiasm of the past. I can well remember how glad we students were to see him once more among us. His return to us was like the home-coming of a long absent father, much thought of, ardently anticipated till the real pleasure was ours! It was not deemed enough that our feelings should be expressed in words that would be spoken and then would die for ever away; they must be enshrined in permanent symbols that would speak the undivided sentiments of men who were soon to be scattered "the wide world over." We came to the conclusion to present him with an address, illuminated and framed in the best style. This address was prepared, and, as senior student at the time, it fell to my lot to read it. I accompanied the act of presentation with some words of my own, expressing my feelings—the feelings, too, I knew, of all the students, for all had in the readiest and most cordial way signed the address, which read as follows :—

"HIGHLY ESTEEMED TUTOR,—We, the students of the college, from a sincere appreciation of your valuable services as our tutor, feel it our duty to express our obligation to you for the benefit we have received under your tuition, and, at the same time, our profound sympathy with you in your illness, and our high estimate of your worth.

"Your temporary separation from us was an occasion of much grief, but we are exceedingly pleased that our prayers have been answered, and our earnest wishes for your return realised, and that the re-union we all anticipated with great joy has been effected.

"In preparing for the work of the Christian ministry we have been very materially assisted by you in the capacity of tutor; cheered also by you in times of emergency by your kindly sympathy; and we trust that the Christian influence you have exerted upon our characters may long be felt and cherished by us.

"This small tribute of respect arises from the affection which has been enkindled in our hearts by your disinterested devotion to us, and we have the assurance that these sentiments are heartily endorsed by those of our number who have not been favoured so long with your efficient tuition and fraternal sympathy. We humbly submit this as a sincere though imperfect expression of our united love and esteem for you, and we earnestly hope that your future connection with the institution will be a long one, and in every respect as successful and valuable as the past has been."

Mr. Lewis rose to reply, but failed to utter a word. For a moment he sat down. Again he struggled to his feet, and this time succeeded in saying something to us. His words were taken

down at the time, and reported in the local papers. They were as follows:—"My dear young friends, to say I am deeply thankful to you for the address you have now presented to me would but poorly express the sense of gratitude I feel for your kindness. I thank you very sincerely and very warmly for your words of welcome. You are aware that I have had a very serious illness, but I am glad to tell you that Dr. Bennet, under whose medical care I spent the winter in Mentone, said, after examining me, that the winter had been quite a success, that I had got over the rocks, but that time and care were needful for complete recovery. Since my arrival in this country I have been received with the utmost cordiality; the deepest sympathy has been manifested, the kindest expressions of good wishes have been uttered, and I am glad to find that the same kindly feeling and words of welcome that have greeted me elsewhere have also greeted me on my return to Pontypool, on my return to College amongst my own students, and in this room.

"I have also to thank you, my dear young friends, for your deep sympathy during my past illness, and for your continued sympathy in my present comparative weakness. Man's life is a strange mixture. It is not all sunshine—all uninterrupted prosperity. There are storms and seasons of adversity. Man is the meeting-place of light and shade, of joy and sorrow, of good and evil, and in every man's life there comes a day of sharpness, when God strikes home in earnest—when one is bereft of health and shorn of strength. Now, in the severe trials of life the substantial aid which one man can afford another is trifling, except that which is bestowed through the power of sympathy, and that sympathy you have extended to me with no grudging hand, and I thank you for it.

"I also feel much gratified at your high appreciation of my humble services in connection with the College. One of the senior students has just said, 'Those who know me best love and appreciate me most.' This is the highest compliment you can pay a tutor, and I regard it as such. 'Tis to me a source of unmingled pleasure to feel that my work has been so highly valued by those who ought to be the best judges—the students themselves—and that my absence has been felt as a loss, and my return hailed with joy."

Our old tutor has gone from us: two, at least, of the students who joined with us in welcoming him back have also "gone home." Some of our number are labouring for Christ in "lands far distant." Never

again in this world shall we meet together as we met on that 12th day of September, 1876 ; but the address remains, and for many a year to come it will tell of the loving relation that existed between tutor and taught.

(*To be continued.*)

Glimpses of Scotland.

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

No. XIII.



URING one of my journeys in the North, I had occasion to travel from Elgin to Inverness. I stopped for a short time at FORRES, a pretty, quiet little town beautifully situated on the River Findhorn, which, in many respects, resembles the Spey. It is, however, neither so large nor so rapid. There was standing at the door of the hotel one of the finest men I ever beheld. He was superbly dressed in the full costume of a Highland Chieftain. In an ordinary dress he would be far above the common height, but his real height was greatly increased by his full-plumed bonnet. Even on a peasant, the Highland dress however plain, is most picturesque. It was doubly so in this instance, for to picturesqueness there was added great brilliancy. I asked of a servant, and, I dare say, with some expression of admiration and surprise,

“Whoever is that gentleman standing at the door?” His reply indicated quite as much surprise as my question.

“Dinna ye ken wha that is?”

“Certainly not, for I am a stranger from the far away South.”

“That gentleman, sir, is Gordon Cumming.”

The Cumming family is an ancient and influential one; influential, not only down in these parts, but in almost every colony of our empire; and Miss Gordon Cumming's recent book on Christianity in the South Sea Islands, a book which every friend of missions should read, has added new lustre to a distinguished family name.

Mr. Gordon Cumming acquired great notoriety by his African exploits, and added considerably to our knowledge of the fauna of some of its then almost unknown regions. Painful disagreements with his family, the nature of which I do not know—and if I did, this would not be the place to discuss them—led to his alienation from his ancestral home. And, some years after, I was greatly moved to see this gentleman at Fort Augustus, as proprietor of a museum there, in which were to be seen a large collection of curious specimens which he had brought from Africa, and to which passengers by the steamboats were admitted at a shilling each. He was greatly changed in dress and manners, and bore a very faint resemblance to his appearance when I saw him first at Forres.

Grantown, on the Highland Railway, is a small, quiet, and very unpretending little place, with no particular attractions in itself. But the surrounding district is full of scenery which is very varied and very beautiful. The Spey is here at its best. Earl Seafield has a splendid mansion, or rather castle, in the neighbourhood, and one of the finest avenues in the kingdom, lined with trees of splendid growth, leads up to it. There is fair accommodation for the numerous visitors who come to Grantown during the summer. And those who love quiet and the beauties of Nature, and need the invigorating influence of perfectly pure air, will find an abundance of these sources of healthy enjoyment.

The first pastor of the Baptist Church in Grantown was LACHLAN MACKINTOSH, whose praise is in all the Scottish churches, and in very many of England too. He began his itinerant labours under the auspices of the Messrs. Haldane, and when they heard that he had adopted our views of baptism, which they had not, they sent for him, to put him into the right way. The result of the conference was this—instead of their succeeding in showing him the error of his ways, he showed them the error of theirs, and they were ever after faithful and true witnesses to the doctrine and practice of believers' baptism.

His convert and successor was PETER GRANT, in all respects a most remarkable man. Though I never saw him, I have read and heard so much about him that I never think of him but as a personal acquaintance. His educational and religious disadvantages were such as would now be deemed extraordinary in any part of the Highlands. A deep impression was made on his mind in early life by a stranger, who spent a night with the family, singing some of the Gaelic poems of

Douglas Buchanan. This impression, produced on the lad amid surrounding darkness, though it took some time, ripened into conversion. At the same time, those poetical powers, which lay hid till then, were quickened into life, and afterwards produced most blessed results.

Having heard of a service to be held in Grantown by some itinerant preachers, he walked there after his duty as precentor in the parish church was over. After singing, a man of open face, of manly frame, and strong faith, rose and addressed the people, then meeting in a gravel pit, in strains of evangelical truth, every word of which sunk into the heart of the new hearer, and, as he went along home, he kept saying in his mind, "This is my rest. Here will I stay." That preacher was Lachlan Mackintosh; who from that day took the young Apollos by the hand, and expounded to him the way of God more perfectly. He soon after joined the little band of Baptists. It is a very singular coincidence, that he lived to see a comfortable kirk, seating nearly 400 adults, built on the very spot where he first found the few worshippers.

Peter Grant soon began to tell, in his own simple way, the story of the Cross. He went from house to house telling of Jesus' love. In a few years he became an acceptable preacher, and for sixty years he was very successful in attracting and arresting large audiences. To turn away the people from the habit of spending whole nights in singing immoral songs, he composed several poems which he sang to familiar airs, and he often did this after a week-night service. His hymns were afterwards published, and the *tenth* edition was issued in 1863. They are eagerly sought after in our colonies, as well as at home; indeed, wherever the roaming Highlander has penetrated. They soon supplanted the immoral ballads of the people, and "*Pradwig Granud nan oran*"—Peter Grant of the song—was a household word in the Highlands for nearly fifty years.

On the removal of the first pastor, he yielded to the urgent request of the church to take the oversight of them, which he did for several years without any remuneration. He subsequently became connected with "The Baptist Home Mission," and laboured amidst privations which few could now credit, often travelling on foot extraordinary distances, preaching every night, often twice a day, away from home for six weeks at a time; and when at home, frequently sitting up for hours during the night committing to paper the verses composed during his

long, solitary midnight walks. On one of these occasions he was asked to take shelter with a family, who entered by the same door as the cattle. After eating some potatoes, he was shown some clean straw for his bed. He was soon asleep, but was startled during the night by the cow, which had broken loose, and was wanting to eat his bed!

During the latter years of his life, he was comfortably supported by the church, who were deeply attached to him. As his son was associated with him, he had no care, saving that of preaching when he was able. Whilst "the common people heard him gladly," and said they always understood and felt Peter Grant's sermons, his preaching was also acceptable to cultivated minds. He never became old either in taste or enjoyment, and his closing years were spent in the midst of an interesting work of grace among the young of his flock. In one month he saw a son and twelve grandchildren baptized and added to the Church. His end was peace, for he walked with God. Thus he lived, and for sixty years he preached Christ, and for forty-one years he filled the office of pastor. He finished his course, December 14th, 1867, in his eighty-fifth year. His departure was felt to be a public loss; and, as a mark of respect to his memory, business was entirely suspended in Grantown for some hours on the day of his funeral. It is one of the privileges of travelling in connection with our missionary organisations, that though the work calls for some self-sacrifice, and is hard work—if one considers the preaching twice, sometimes thrice on Lord's-days, and speaking at a public meeting every night in the week except Saturday, and the social gatherings of friends afterwards—we thereby become acquainted with the lives and works of devoted servants of our Lord, of whom we should otherwise know nothing. Many such are comparatively unknown during their life, or beyond the immediate sphere of their honourable toil. It does us good to keep alive their memory, to hand it down to after-times, and to present it to the view of our enlarged circle of fellow-disciples. With this feeling we would, therefore, as it were, cast a fresh chaplet of admiration and love on the grave of PETER GRANT!

One may turn from contemplating the life and work of a brother gone to his rest, to think of one now living, who is prosecuting his labours in a sphere less known, and under conditions far less severe and more favourable to personal comfort. I refer to my honoured

friend Mr. Grant, of Tullymet, a hamlet on the high hills, overlooking Ballinburg and the beautiful valley where the waters of the Tammel and the Tay unite. I had the pleasure of spending a few days in his pretty manse, and the kindness I received from him and Mrs Grant I can never forget. Cultivating his garden with great skill and care, sometimes recreating himself in his photographic studio, doing all sorts of handy work for his neighbours in a room which he called his workshop; settling disputes between parties at variance, and thus preventing costly law suits; preaching there both in Gaelic and English, faithfully discharging his duties as pastor, and, by varied reading, keeping abreast of the times, he struck me, considering his surroundings, as a very remarkable man. His superior mental powers, genial temper, and enlarged knowledge, gave great zest to our intercourse.

Besides these varied duties and employments, his attention was directed to the study of anatomy, and he visited Edinburgh and Glasgow for the purpose of attaining more accurate knowledge. He has now the skill to reduce dislocations of every kind, and simply by the adroit use of his hands. While I was there, he replaced, in a few minutes, a man's shoulder, which had been out for some days. When I asked him why he had not called me in to help him pull the joint into its place, he said, "I don't do it by pulling. That is the common method, and it results in such a severe strain to the muscles that weeks are required to get them right again."

"How then do you manage?"

"Just this way. I see whether the dislocation is up or down—then place the limb in its proper position—just give it a *kink*, and in it goes."

I saw the severely dislocated ankle of a little girl, who was suffering excruciating pain, set to right in a very few minutes, and she was able, after a while, to walk to her home. Mr. Grant's fame has gone out into all the country around, and, on an average, he has ten cases a week, and he attends to them without fee or reward. In reply to my remonstrances that he was not doing justice to himself or his family, he told me that some time before the people had, of their own accord, made his wife a present of a silver service, and himself a handsome gold repeater and chain, as an expression of their gratitude and esteem. To see his fine face once more, to grasp his hand in renewed friendship, and to have rekindled around us, as it were, "the

light of other days," was not the least of the pure pleasures in the meetings of the Baptist Union at Glasgow. Long may he live and flourish as a preacher of the Gospel, a benefactor to the suffering far off and nigh, doing deeds of benevolence without fee or reward, standing out prominently among the honoured, self-denying, and devoted brethren and sustained by the Scottish Baptist Home Mission.

During a recent visit to Scotland on behalf of our Missionary Society, I had the renewed pleasure of a few days' visit to my honoured friend. I found him and his excellent wife hale and hearty, though, of course, showing signs of advancing age. I was very glad to see that two of his sons had opened a general store in the hamlet, to the great convenience of the inhabitants of the district, and evidently to their own advantage. I can only hope and pray that they may follow in the steps of their godly parents, and be useful in the Church. Our parting was somewhat saddened by the feeling that we should see each other's face on earth no more, but cheered by the sure and certain hope of a "joyful resurrection to life everlasting."

The Late Archbishop of Canterbury.



ARCHIBALD CAMPELL TAIT, the ninety-second Archbishop of Canterbury, and the twenty-third since the Reformation, was the first Scotchman who had been raised to the primacy of the Established Church of England. In view of his brilliant career at Oxford and his conscientious Episcopalianism, the fact is scarcely to be regarded as remarkable. The locality of a man's birth, at any rate within the limits of the British portion of the Empire, ought not to be either a qualification or a disqualification for office of any kind, and to give it a special prominence is surely out of harmony with the genius of the nineteenth century. The occupancy of the Metropolitan See by a Scotchman was, however, until Dr. Tait's elevation an unknown event, and we may perhaps see in its occurrence some proof of the diminution of ecclesiastical prejudice, and the growth of a more liberal and healthy opinion than has heretofore prevailed. Presbyterian associations are not as, a rule, helpful to

a man in the ministry of the English Church; and the extent to which Dr. Tait overcame the suspicions to which, on this score, he was subjected, is an indication of his sterling integrity and robust strength. He could not have worked his way to a post of supreme responsibility and honour, had he not possessed intellectual and moral qualities of a very high order.

He was born in 1811, and educated as a boy in the High School, and afterwards in the Academy, of Edinburgh. He matriculated at Glasgow University when sixteen, and when nineteen proceeded to Balliol College, Oxford, as a Snell exhibitioner. He took his B.A. with first-class honours in 1833, and obtained a fellowship in 1834, taking his M.A. in 1836, in which year also he was ordained deacon, and priest in 1838. He succeeded Dr. Arnold as headmaster at Rugby in 1842, was appointed to the deanery of Carlisle in 1849, became Bishop of London in 1856, and was raised to the primacy in 1868. His death took place on Sunday, December 3rd, when he was within a few weeks of having completed his seventy-first year.

No dignitary of the English Church has been held in higher or more general esteem. By one party only—either in the Church or the State—was he treated with actual disrespect. The Ritualists—for reasons which can easily be discerned—displayed towards him a contempt as blind and reckless as it was unjust. By all others he was regarded with the confidence and affection which integrity, prudence, and high-souled honour never fail to inspire, and least of all when they are exemplified in so conspicuous a post.

We do not reckon the late Archbishop entitled to rank with the great men of the nineteenth century. He carried on, in a worthy spirit and with considerable efficiency, work inaugurated by the illustrious Arnold, but he could never have raised Rugby to the position it attained under the greatest of modern teachers. It was, as we can testify, a pleasure to listen to his sermons, but he was certainly not a great preacher, in the sense that Magee and Liddon, Caird and Maclaren are great preachers. Nor, in point of scholarship, could he compare with Lightfoot, Ellicott, or Westcott. It would be no less absurd to place him as a theologian side by side with Pusey, J. B. Mozley, or Harold Browne. But, even with these limitations, he was eminently fitted for his lofty position, and proved himself a judicious and successful ruler of the Church in a period of exceptional difficulty. He was a man of transparent sincerity. His

reality, his thoroughness, his Christian courtesy, were as conspicuous as his strong common sense, his clear judgment, and his cool Scotch caution. His kindness and generosity of heart, his disinterested friendship, his domestic piety, and his remarkable simplicity and homeliness of life have been universally admired. If he had neither genius nor enthusiasm, he had principle, tact, and courage. He had strong and conscientious convictions, and pursued his course with a fidelity and perseverance which were perhaps as effective in their calm strength as if they had been more fiery and impetuous. He was precisely the kind of ruler needed by a complex institution like the English Church, in a time of controversy, commotion, and transition; and it is acknowledged, even by the Ritualistic organs, that he has left the English Primacy to his successor lifted to a pitch of influence unknown since, at least, a century before the Reformation. He is credited, and we believe truly, with having made Lambeth a centre and rallying point for the whole of Anglicanism, not only in England and Scotland, but in the colonies of America as well.

We do not, of course, believe in either the Scripturalness, or the righteousness, or the utility of a State Church. But such a Church at present exists, and, so long as it does, it must have a State-appointed hierarchy. Starting from this point, we do not see how it is possible to secure men of a worthier and more suitable type than Dr. Tait. The Primate must, from the very necessity of his position, be a sincere believer in the Church as by law established, as well as in the Episcopal form of Church government. As the nominee and, in a sense, the representative of the civil power, he has no right to affirm the Church's claim to independence. The Church, according to Christ's ideal, no doubt, ought to be independent, both of the sanction and of the control of the State. In its own sphere, as a spiritual power, it is supreme; but, if it accepts the support of the Legislature, it is absurd to imagine that the Legislature will yield everything and control nothing. The contention of the Ritualists on this point is so fallacious and impracticable, that we are a loss to conceive how sensible men can, for a moment, urge it. Teachers in our elementary schools might, with equal justice, resent the authority of Her Majesty's Inspectors, and officers in the army claim the right of working as they please. The State is responsible for the use of the power and prestige with which it surrounds the Established Church. It must see to the fulfilment of its own designs; and the Church being, by its Establish-

ment, placed on a high vantage-ground in relation to emoluments and honours, must submit to an abridgement of its freedom, and fulfil those conditions of the contract which the State sees fit to impose. The bishops are frequently censured for their eager and persistent Erastianism. We have not the remotest sympathy with Erastianism, but surely the censure comes with an ill grace from the recipients of State pay. A consistent advocate of the theory, or an upholder in practice of an Established Church, must be an Erastian. The moment the Church becomes an Establishment, it ceases, *ipso facto*, to be simply "a great spiritual organism, with a Divine sanction and supernatural claims."

That Dr. Tait was an Erastian of a very pronounced type it is impossible for his warmest admirers to deny, and it is equally evident that he proved himself abler as an ecclesiastical statesman than as a spiritual guide. He had to uphold the dignity of an institution, the validity of whose relations to the State are keenly canvassed. He had to strike the balance between contending parties, whose one bond of union is the status given them by the sanction of the civil power, and who display in their relations one to another a degree of bitterness and ill-will which no other community can rival. And in view of a prevalent and persistent determination to indulge in ritualistic excesses, and the claim of a large and influential party, not so much for liberty as for licence, he had to maintain the authority of the law. Making such allowance as we are in fairness bound to make for the difficulties with which he was surrounded, Dr. Tait fulfilled the duties of the Primacy with as fine a tact, and as marked a degree of success as his conditions would allow.

Dr. Tait's career was in most respects honourably consistent. His Scotch origin and training doubtless tended to accentuate his Protestantism, and to keep him true to the great principles of the Reformation. He joined, and probably originated, the protest of the four Oxford tutors against Tract XC., and thus inaugurated the movement which issued in the secession of John Henry Newman. The protest was manly and courageous, and proved effectively that in Mr. Tait's opinion there was a hopeless divergence between the Romish and Anglican doctrines, and this opinion he retained to the end. He was a man of broad sympathies, and hated all narrowness and bigotry, but there must, as he saw, be a limit to toleration. No church could be absolutely elastic and all-comprehensive; without dogma, law, or

order, or with a dogma that meant anything—even the things most opposed to its plain and necessary sense, and a law that allowed everything—even the practices which it was evidently framed to condemn. So far as he belonged to any of the three parties into which the Church of England is divided, Dr. Tait was a follower of Arnold, and might not unfairly be described as a Broad Churchman. He would have tolerated Ritualism more leniently, if he had not clearly discerned its own necessarily intolerant and aggressive character. The pseudo-Romanism which he felt himself constrained to resist is subversive of intellectual and spiritual freedom, inimical to all authority save such as is acceptable to its own partizans, and aspires to universal supremacy. To have watched its progress with indifference would have been unworthy, and though we cannot approve of all the Archbishop's methods for suppressing it, we honour his aim.

His introduction of the Public Worship Regulation Bill into the House of Lords was, in tactics if not in principle, a grave mistake. It was a tacit acknowledgment of the weakness and ambiguity of the Church's position, and of the inefficiency of its discipline. It was the result of popular agitation fostered by political partisanship, and used for political ends. Its provisions were crude and cumbersome. It implied that a movement which was supported by the learning, the piety, and enthusiasm of a large section of the Church could be "put down" by an Act of Parliament, and placed on the bishops a responsibility for which—as events have proved—they were not prepared, and which they are not competent to exercise. The measure has done some good, but much harm, and in view of its vaunted design—as declared by Mr. Disraeli, who made it a Government Bill—it is a pitiable and egregious failure. It has been powerless to put a check upon the chief offenders, and has brought the discipline of the Church, and, to some extent, the law of the land, into deeper contempt. The correspondence which passed between the Archbishop, on his death-bed, and Mr. Maconochie, was honourable to his feelings, and indicated the urgency of his desire for peace; but a more deplorable or mischievous incident we cannot imagine. The Ritualistic organs are naturally jubilant at so unexpected a conclusion to this protracted controversy, and exult in the completeness of their triumph. The Evangelical papers not less naturally see in the whole business an unworthy compromise by which the interests of

Protestant truth are sacrificed, and the absurdities of Romanism are rendered legal. It may have the appearance of a clever manoeuvre, and a piece of sharp practice; but it is worse than this. It is a direct encouragement to law-breakers, an insult to the judges, an evasion of difficulties, which ought to be manfully faced, and the outcome of a crooked policy. We cannot reconcile it with Dr. Tait's previous acts; and, for his own sake, we are sorry that in his last moments he became, in an unworthy and dangerous sense, an abettor of "peace at any price." We can only account for so strange and inconsistent an action on the supposition that he took an exaggerated view of the dangers which would be engendered by further litigation. Probably his physical weakness and depression are accountable for suggestions which, in themselves, demand the severest reprehension, and offer to law-breakers a dangerous and fatal encouragement.

It should not, perhaps, be matter for surprise that the most conspicuous weakness in Dr. Tait's character was his inability to see the necessary and inherent weakness of the very principle of an Established Church. He always took its legitimacy for granted, and argued on the foundation of things as they are. He was not alive to the fact, expressed in his unfortunate correspondence with Mr. Mackonochie, that the Church and the world are entering on new phases. It apparently never occurred to him that institutions such as that of which he was the head may become obsolete and superfluous, and that—

"God fulfils Himself in many ways
Lest one good custom should corrupt the world."

He was too apt to speak first and chiefly as a Churchman, and to look upon himself (we do not mean in any offensive sense) as the prime minister of a great and powerful department of the State. His inauguration of "The Bishop of London's Fund," by which he sought to raise one million sterling for Church extension and collateral purposes, was a bold and magnificent scheme. But it was remarked at the time that the good Bishop identified the success of his Church with the welfare of the nation. He described himself, in his primary charge, as the Parliamentary representative of his clergy, and seemed to think that his main duty as a lord spiritual was to watch over their interests. It was his proclamation of the need of maintaining the *status quo* which secured his elevation to the See of Canterbury. When Mr. Disraeli appealed to the country, in 1868, against the policy of

Mr. Gladstone's Resolutions on the Irish Church, he denounced the proposal as "monstrous" and "impossible." But after the election, which resulted in Mr. Gladstone's return to office, the Archbishop dexterously changed his tone, counselled the acceptance of the hated measure, and spent his strength in procuring the most favourable pecuniary bargain for the disestablished clergy. "The scramble for money," as witnessed in the House of Lords, was an utterly discreditable scene, and the beneficent effect of Mr. Gladstone's Act was thereby in a large measure impaired. Dr. Tait, in like manner, opposed the Compulsory Abolition of Church Rates, until he saw that his opposition was futile. He at last submitted to the inevitable, but it was not with a very good grace, nor without a fling at the visionary theorists who were in favour rather of a free than of an Established Church. In his eulogies of that Church no man could be more forgetful of inconvenient facts, both within and without the favoured fold. The assumptions from which he started dimmed and perverted his vision.

It is pleasant to turn from these aspects of the Archbishop's career to his manly and resolute support of the Bill for the Amendment of the Burial Laws. He saw that the claims of Nonconformists on this question were just, and could not honestly be withheld, and amid severe animadversions and reckless abuse, he advocated the wisdom and necessity of the concession. It is also pleasant to recall the fact that while he regarded the principle of a State Church in the light of an axiom, he endeavoured in various ways to promote kindly relations between Churchmen and Nonconformists. He affirmed that where was real love for the Lord Jesus Christ the differences were slight compared with the agreement, and that where no surrender of principle is involved, there should be a hearty spirit of Christian love, and no less hearty co-operation in good works. It was with this view that he arranged for a conference at Lambeth, to which he invited a number of bishops and Nonconformist ministers, for a discussion on the moral and religious condition of our country, and how best to meet its needs. The motive which prompted his action was frank and generous, and we believe that if he had been less fettered by official trammels, we should have witnessed more frequent and striking displays of his brotherly love.

We have dealt only with the public aspects of the late Archbishop's life, but we must add, in conclusion, that, as in the case of every

really good man, the best features of his character could be seen and appreciated only by those who came in contact with him in his private life. As a devout and lowly-minded Christian, a faithful and affectionate husband and father, a steadfast friend, a generous and considerate master, a chastened and purified sufferer, Dr. Tait stood on an eminence which few have reached, and when the full story of his life and work is written it will be known how true, how gentle, how noble a man was he whose removal we all—Churchmen and Dissenters alike—have occasion to mourn.

The New Primate.



It is too soon to speak authoritatively of the policy which the Archbishop-designate will pursue, but his "ecclesiastical leanings" are, unfortunately, sufficiently manifest. The appointment of a comparatively unknown man to the Archiepiscopal throne is itself a matter for surprise, and does not seem to us the best and most judicious appointment that could have been made. Apart from the Prelate who is understood to have declined the dignity, there are several names which would naturally have suggested themselves before that of Dr. Benson; and we cannot refrain from expressing our regret that the claims of Bishop Lightfoot—unquestionably the foremost scholar and divine of the English Church—should have been passed over. But after the recent injudicious disclosures, in the "Life of Bishop Wilberforce," as to the process of "bishop-making," we ought, perhaps, to be surprised at nothing. We have no lack of confidence in Mr. Gladstone's judgment and integrity, but are assured that he would act with a sincere desire to promote the best interests of the Church and the nation. The fact that the appointment is his, leads us to hope that it may ultimately prove to be more beneficial than, judging from present appearances, we could anticipate. It seems inexplicable that a liberal Prime Minister should nominate for this high office a Prelate whose utterances have been so persistently unjust, and even ungenerous to Nonconformists, and whose policy, *if it be shaped on*

his old lines, can only lead to more bitter and hopeless estrangement.

Dr. Benson has many good qualities, but power to understand the position of opponents, and a spirit of conciliation, are not, we fear, among them. We gladly give insertion to the words which occur in his farewell address to the clergy of Truro:—"Little justice," he says, "should I do to my creed or my feelings if I did not yet again, as often in the past, acknowledge with love and gratitude that activity for Christ's sake, that open-handedness, that kindness towards all good works, that favour at beholding growing activities in the Church which have been shown by the Wesleyans, and by very many others who, nevertheless, have, and use energetically, organisations of their own."

But this love and gratitude are singularly one-sided, and do not prevent the writer from keeping up, in the most painful and offensive form, the spirit of sectarian strife. Cannot he imitate the open-handedness and kindness he so warmly commends? He insists on the division of cemeteries into "consecrated" and "unconsecrated" ground, and on fees for the privilege of burial in the consecrated ground beyond those which are prescribed by the Burial Board. Ignoring the fact that the Wesleyans and "many others" form a considerable majority of the people of Cornwall, and that even the majority of Churchmen are weary of this sickening strife, he has appealed to the Home Secretary to enforce a law whose existence is an anomaly, and threatens to prosecute the members of the Burial Board with the utmost rigour if they do not carry out his behests. Such high-handed, narrow-minded, unchristian action is painfully significant. The bigotry of the Bishop of Truro is a matter of comparatively little importance. The bigotry of the Archbishop of Canterbury is a national misfortune, unless, indeed, it defeats itself and hastens, as we believe it will hasten, the complete separation of Church and State.

It has been urged by "the leading journal" that Dr. Benson's recent assertions respecting the "crafty forgeries and miles of printed falsities which are rolled out and about by our self-appointed would-be deliverers," should be regarded as a single indiscreet slip. We cannot look upon them in this light, as they seem only too closely in harmony with his settled opinions. He has not, at any rate, withdrawn or modified the shameful charges, or expressed a single word of regret

that he should have misrepresented men who are every whit as upright and honourable as himself. And it cannot be forgotten that at his first Diocesan Conference in 1877 he proclaimed, in the most defiant manner, his antagonism to the work of Nonconformists, and his determination to treat it as *nil*. What can we make of words like these? "I shall lay it down as an axiom that, irrespective of every work of our own, and of every work done by every other body in Christ's name, it is the final and ultimate duty of this Church to provide Church worship and Church instruction wherever there is a group of our people out of reach of them. . . . *It is futile to forbid us to acquiesce in teaching which we know doctrinally to be unevangelical, philosophically to be mere food for modern critics, historically to be incapable of permanent independence, marked for either wider errancy in the future, or for gradual return.*"

If this be the spirit in which Dr. Benson addresses himself to the duties of the Primacy, the dreams of his predecessor as to an advent of peace and goodwill between all who love our Lord Jesus Christ will speedily be dispelled.

The Swallow at Craigenputtoch.

[Carlyle's wife, delicately reared, accomplished, and much admired, was condemned to pass seven years childless and in bitter poverty with him,—morose, uncompanionable, exacting—at Craigenputtoch, the dreariest, loneliest spot in Scotland. There she wrote and sent to Lord Jeffrey these lines.]

TO A SWALLOW BUILDING UNDER HER EAVES.



THOU, too, hast travelled, little fluttering thing—
Hast seen the world, and now thy weary wing
Thou, too, must rest ;
But much, my little bird, couldst thou but tell,
I'd give to know why here thou lik'st so well
To build thy nest.

For thou hast passed fair places in thy flight ;
A world lay all beneath thee where to light ;
And strange thy taste,
Of all the varied scenes that met thine eye—
Of all the spots for building 'neath the sky—
To choose this waste.

Did fortune try thee ? Was thy little purse
Perchance run low, and thou, afraid of worse,
Felt here secure ?

Ah, no ! thou need'st not gold, thou happy one !
Thou know'st it not. Of all God's creatures, man
Alone is poor !

What was it, then ? Some mystic turn of thought,
Caught under German caves, and hither brought,
Marring thine eye

For the world's loveliness, till thou art grown
A sober thing that dost but mope and moan,
Not knowing why ?

Nay, if thy mind be sound I need not ask,
Since here I see thee working at thy task
With wing and beak ;

A well-laid scheme doth that small head contain,
At which thou work'st, brave bird, with might and main,
No more need'st seek.

In truth, I rather take it thou hast got
By instinct wise, much sense about thy lot,
And hast small care

Whether an Eden or a desert be
Thy home, so thou remain'st alive and free
To skim the air.

God speed thee, pretty bird ; may thy small nest
With little ones all in good time be blest.
I love thee much ;

For well thou manageth that life of thine,
While I ! oh, ask not what I do with mine :
Would I were such.

*The Memory of Childhood.**

BY PROF. MAX MÜLLER.



CHILDHOOD has its secrets and its wonders—but who can tell them and who interpret them ? We have all strayed through this silent forest of wonders ; we have all once opened our eyes in blissful bewilderment, and the beautiful reality of life overflowed our soul. We knew not where

* From "German Love. From the Papers of a Stranger. Translated from the German."

we were, or who we were—the whole world was ours and we belonged to the whole world. It was an everlasting life—without beginning and without end; without break, without pain. Bright as a spring sky were our hearts, fresh as the breath of violets, peaceful and holy as a Sabbath morning.

And what is it which disturbs this divine peace of the child? How can this unconscious and innocent existence ever have an end? What forces us from out of this blessedness of oneness and universality, and leaves us suddenly desolate amidst the darkness of life? . . . changes the blossom into the flower, and the flower into fruit, and the fruit into dust? . . . And what is dust?

Say, rather, we know not, and must submit thereto.

Yet it is so pleasant to recall the springtime of life, to look back into one's self—to remember. Yes, even in the sultry summer, in the sad autumn, and in the chill winter of life there comes now and then a spring day, and the heart says: "I feel the spring-time in me." Such a day is to-day; and I lay me down upon the soft moss in the fragrant forest, and stretch my weary limbs, and gaze upwards through the leafy green into the infinite blue, and think: How was it in my childhood?

Then everything seems forgotten, and the first pages of memory are like an old family Bible. Its first pages are quite faded, somewhat used, and not unsoiled. Only as we continue to turn the leaves and come to the chapters where Adam and Eve are driven out of Paradise, does everything become clear and legible.

Yes, but the beginning—if there were only no beginning, for with the beginning does all thought and remembrance cease. And as we dream ourselves back into childhood, and from childhood into infinity, this beginning seems ever to recede from us, and our thoughts follow, but never reach it; as a child seeks the spot where the blue sky lies upon the earth, and runs and runs, and still the sky recedes before it, and still it lies upon the earth—but the child grows weary and never reaches it.

But when once we have been there—at the beginning—what do we know then? Memory shakes herself like a dog that comes out of the waves dripping with water, and looking very odd.

I believe, however, that I can remember when for the first time I saw the stars. They may often before have seen me, but one evening it seemed to me as if it were cold, although I lay in my mother's lap;

and I was chilled, and shivered, or was afraid—in short, something went on in me which more than usually turned my attention to my little self. Then my mother showed me the bright stars, and I wondered, and thought that was very prettily done of my mother. And then I felt warm again, and may have fallen asleep.

And then I remember how once I lay in the grass, and everything about me waved and nodded and hummed and chirped. And there came a swarm of little many-footed, winged creatures, who settled on my forehead and eyes, and said Good-day. Then my eyes hurt me, and I called my mother, and she said, “Poor child, how they have stung him!” I could not open my eyes, and could see the blue sky no more. But my mother had a nosegay of fresh violets in her hand, and it seemed to me as if my head were steeped in a dark blue, fresh, spicy fragrance, and now when I see the first violets, I think of it, and I feel as if I must close my eyes, so that the old dark blue heaven of those days may rise over my soul again.

And then I remember how again a new world opened itself to me which was more beautiful than the world of stars and the fragrance of violets. It was on an Easter morning, and my mother waked me early. Before our window stood the old church. It was not handsome, but it had a high roof and a lofty spire, and on the spire a golden cross, and looked so much older and greyer than all the other houses. Once I wished to know who lived in it, and looked into it through the iron-grated door. But it was quite empty, and cold and gloomy—not a single soul in the whole building—and since then I always shuddered when I passed the door. Now on this Easter morning it had rained early, and then the sun had risen in full splendour; and the old church, with its grey slate-roof and high windows, and its spire with the golden cross, shone in wonderful glory. Suddenly the light that streamed through the windows began to wave and have life. It was much too dazzling to be borne; and as I closed my eyes, the light still seemed to flow into my soul, and fill it with brightness and fragrance and sweet melody. Then it seemed to me as if a new life began in me; yea, as if I had become another person;—and when I asked my mother what it was, she said it was an Easter hymn that was being sung in the church. What it was—the sweet, holy song that then penetrated my soul, I have never been able to find out. It must have been an old psalm, such as sometimes broke through the numbed soul of our Luther. I have never

heard it again. But now, when I hear an adagio of BETHOVEN, or a psalm of MARCELLO, or a chorus of HANDEL; yes, sometimes, when in the Scottish Highlands, or in the Tyrol, I hear a simple melody, it seems to me as if the high church windows glistened again, the organ-tones penetrated the soul, and a new world opened itself—more beautiful than the world of stars and the fragrance of violets.

These are the recollections of my earliest childhood—and between them floats a mother's dear face, the mild, serious look of a father—and gardens, and creeping vines, and soft green turf, and an old, venerable picture-book—and that is all that is still legible on the first, faded pages of memory.

Then, however, it grows brighter and more distinct. Names and forms appear. Not only father and mother, but brothers and sisters, and many *strange people*. Ah, yes, of the *strange people* there is many a thing written in my memory!

Elizabeth Prentiss.*



ANY of our readers are aware that Mrs. Prentiss was an industrious and exceedingly popular writer. Some five-and-twenty books of one size or another sprang from her pen—many, if not all, of them in the narrative style, containing somewhat of the element of fiction, which, however, in the majority of cases was only a thin veil for fact. Few writers have succeeded more completely in depicting, even to microscopic minuteness, the shades of human character and experience of the more common, every-day type. She dealt but scantily in the romantic, and was most at home in setting forth the aspirations of earnest souls after moral and religious excellence—their struggles, failures, disappointments, compunctions, fears, hopes, triumphs. To such useful tasks she was impelled by her own fine mental and moral idiosyncrasies, and by the peculiarities of the path along which her own life-journey had to be taken. "Stepping Heavenward" is the work by which she is most widely known, and which gives the fullest idea of her somewhat unique qualities as a writer. The form into which that work was thrown might be fairly considered as detracting from its chance of popularity.

* "THE LIFE AND LETTERS OF ELIZABETH PRENTISS," Author of "Stepping Heavenward." By the Rev. G. L. Prentiss, D.D. With Steel Portrait and Five Illustrations. Hodder & Stoughton.

The frank, unreserved, and almost endlessly miscellaneous records of a daily diary, however racyly written, and however suggestive, are apt, after the reader has had thirty or forty pages of them, to generate a sense of satiety and tedium. But the genius of Mrs. Prentiss was superior to that disadvantage, and "Stepping Heavenward" rapidly became one of the most popular and highly prized stories of the day, and is likely to hold its place of eminence for many years to come. It ought assuredly to do so, for a healthier and more helpful book it would be difficult for any spiritually aspiring soul to find.

The very large public affectionately interested in this fine woman and gifted authoress will be delighted with the ample, beautiful, and fascinating memoirs of her which her accomplished husband has supplied. He had materials in plenty at his command, besides those with which his own loving memory was crowded. Her journals were copious, and her letters innumerable; and both these sets of documents constitute a remarkably unreserved disclosure of all that influenced and marked both her inner and outer life. The volume comprises nearly 600 compact pages, and there is not an uninteresting paragraph in it. "Much of it," says the Preface,

"is in the nature of an autobiography. Her letters, which, with extracts from her journals, form the larger portion of its contents, begin when she was in her twentieth year, and continue almost to her last hour. They are full of details respecting herself, her home, her friends, and the books she wrote. A simple narrative, interspersed with personal reminiscences, and varied by a sketch of her father, and passing notices of others who exerted a moulding influence upon her character, complete the story. Whilst the work may fail to interest some readers, the hope is cherished that, like STEPPING HEAVENWARD, it will be welcomed into Christian homes, and prove a blessing to many hearts; thus realising the desire expressed in one of her last letters: *Much of my experience of life has cost me a great price, and I wish to use it for strengthening and encouraging o'her souls.*"

No doubt, there are, unhappily, readers in large numbers so utterly devoid of all spiritual aspiration as to be insensible to the attractions of a story like this; but there are thousands of others to whom it will come like the spring and summer sunshine, to quicken and ripen their own spiritual life.

Mrs. Prentiss was one of the daughters of the sainted Dr. Payson, of Portland, in the United States, and was born in 1818. "Her constitution was feeble, and she inherited from her father his high-strung nervous temperament. 'I never knew what it was to feel well,' she wrote in 1840. Severe pain in the side, fainting turns, the sick headache, and other ailments troubled her more or less from infancy. She had an eye wide open to the world about her, and quick to catch its varying aspects of light and beauty, whether on land or sea." Such sensitive natures usually have to suffer almost incessantly, and in almost constantly varying ways, in a world like ours; and this highly endowed lady was seldom exempt from physical uneasiness, and often had to endure intense physical agony, until she was released by death at sixty years of age. Yet a blither and more genial soul was never known. In sublime and blessed superiority to so much in her experience that naturally tended to gloom and melancholy, her life

almost continually glowed with love, and humour, and fun, and ecstasy, and all bright sentiments.

But for the sparkling elements in her nature, rendered still more effulgent by the Divine grace which shone upon them through the clear atmosphere of a perfectly unclouded and healthy religious faith, her piety would probably have taken the more questionable forms, and have sought the less wholesome indulgences, sometimes found amongst those saints to whom the title of "Mystics" has been given. Indeed, it is obvious that the leading representatives of the "Mystic" school were dear to her. One of her most intelligent and appreciative friends says:—

"She thought that Christian piety owes a debt of gratitude to such writers as Thomas Kempis, Madame Guyon, Fenelon, Leighton, Terzteen, and others like them in ancient and later times, to whom 'the secret of the Lord' seemed in a peculiar manner to have been revealed, and who, with seraphic seal, trod as well as taught the paths of peace and holiness. When she was writing the chapter on the Mystics, I showed her Coleridge's tribute to them in his 'Biographia Literaria,' which greatly pleased her. It is her own experience that she puts into the mouth of Urbane, where he says, after quoting Coleridge's tribute, 'I have no recollection of ever reading this passage till to-day, but had *toiled out* its truth for myself, and now set my hand and seal to it.'"

Of the Mystics, Mrs. Prentiss obviously makes Urbane to express her own views when she further represents him as saying:—

"They are the men and women, known to every age of the Church, who usually make their way through the world completely misunderstood by their fellow-men. Their very virtues sometimes appear to be vices. They are often the scorn and contempt of their time, and are even persecuted and thrown into prison by those who think they thus do our Lord service. But now and then one arises who sees, or thinks he sees, some clue to their lives and their speech. Though not of them, he feels a mysterious kinship to them that makes him shrink with pain when he hears them spoken of unjustly. Now I happen to be such a man. I have not built up any pet theory that I want to sustain; I am not in any way bound to fight for any school; but I should be most ungrateful to God and man if I did not acknowledge that I owe much of the sum and substance of the best part of my life to mystical writers—ay, and mystical thinkers, whom I know in the flesh. . . . I use Christ as a magnet, and say to all who cleave to Him—even when I cannot perfectly agree with them on every point of doctrine—'You love Christ, and, therefore, I love you.'"

This passage is taken from her work entitled "Urbane and his Friends," which was published in 1874, only four years before her death, and when her ideas on the subject of religion had reached their fullest maturity. The views expressed, however, may be found here and there in her journal and letters even from the beginning. Yet her admiration for the Mystics did not develop into a sickly, sentimental pietism. Her fellowship with God, with Christ, and with the spiritual world was never dreamy. She did not sigh for the false repose against which Dr. Stanford so effectively warns certain feeble folk in the words: "Perhaps, after all, God does not mean what you mean by rest. He will not gratify a mere love of ease; a mere indolent wish to be quiet; a readiness to steal moments from duty, that you might give them to self-indulgence; a weak

desire to turn your piety into a contemplative dream and your 'experience' into a delicious haze of mystic meditation. Your life is not to be typified by the 'lake-bird, which seeks the stillest waters, lives but to compose its snowy plumage, floats in its solitary calm, is rapt in the reflection of its own beauty, and sings itself to death.'” The piety of Elizabeth Prentiss found its regalements, not only in rapt contemplation, but in all practical, holy, Christian activities. Her school-room when she was a governess, her home as a daughter, sister, and wife, her nursery, her social circle, her husband's church, the poor, the afflicted, black people as well as white, the infantile and the aged, her drawings, poems, letters, books, all received warmth and brightness from the glow of her devotion to the Saviour. What could be healthier, or in any way fitter, than such words as the following, addressed to her sister-in-law, Mrs. Edward Payson, when that lady was near to death?—

“I have been so engrossed with sympathy for Edward and your children that I have but just begun to realise that you are about entering on a state of felicity which ought, for the time, to make me forget them. Dear Nelly, *I congratulate you with all my heart.* Do not let the thought of what those who love you must suffer in your loss diminish the peace and joy with which God calls you to think of Himself and the home He has prepared for you. Try to leave them to His kind, tender care. He loves them better than you do; He can be more to them than you have been; He will hear your prayers and all the prayers offered for them; and, as one whom his mother comforteth, so will He comfort them. We, who shall be left here without you, cannot conceive the joys on which you are to enter; but we know enough to go with you to the very gates of the city, longing to enter in with you, to go no more out. All your tears will soon be wiped away; you will see the King in His beauty; you will see Christ your Redeemer, and realise all He is and all He has done for you; and how many saints whom you have loved on earth will be standing ready to seize you by the hand, and welcome you among them. As I think of these things, my soul is in haste to be gone; I long to be set free from sin and self, and to go to the fellowship of those who have done with them for ever and are perfect and entire, wanting nothing. Dear Nelly, I pray that you may have as easy a journey homeward as your Father's love and compassion can make for you; but these sufferings at the worst cannot last long, and they are only the messengers sent to loosen your last tie on earth, and conduct you to the sweetest rest.”

Such timely encouragements sprang from the heart of a saint to whom “dying” was uniformly “but going home.” She herself lived in the enjoyment of the faith and peace she commended to others. Once, when apparently near to death, she “was much disappointed on finding that her sickness was not, after all, an ‘invitation’ from the Master. ‘You don't get away *this* time,’ said her husband to her half-playfully, half-exultingly, referring to her eagerness to go.”

“Her feeling about dying seemed to me almost unique. In all my pastoral experience, at least, I do not recall another case quite like it. Her faith in a better world, that is, a heavenly, was quite as strong as her faith in God and Christ; she regarded it as the true home of the soul; and the tendency of a good deal of modern culture to put *this* world in its place as man's highest sphere and end struck her as a mockery of the holiest instincts at once of humanity and religion. Death was associated in her mind

with the instant realisation of all her sweetest and most precious hopes. She viewed it as an invitation from the King of Glory to come and be with Him. During the more than three and thirty years of our married life, I doubt if there ever was a time when the summons would have found her unwilling to go ; rarely, if ever, a time when she would not have welcomed it with great joy. On putting to her the question, ' Would you be ready to go now ? ' she would answer, ' Why, yes, ' in a tone of calm assurance, rather of visible delight, which I can never forget. And during all her later years her answer to such a question would imply a sort of astonishment that anybody could ask it. So strong, indeed, was her feeling about death as a boon to the Christian that she was scarcely able, I think, fully to sympathise with those who regarded it with misgiving or terror."

From what did this exulting joy in the thought of death spring ? Not from the exhaustions occasioned by repeated affliction. She could say with Paul, " We that are in this tabernacle do groan, being burdened." But she did not want to " be unclothed, but clothed upon, that mortality might be swallowed up of life." She gave no sign of a cowardly dread of suffering ; the " grace " of her God was " sufficient " for her, and His " strength " was " made perfect in weakness." Still less did she long to depart by reason of an incapacity, natural or acquired, to take pleasure in the pursuits, associations, and experiences of the present life. She had an almost boundless aptitude for all kinds of innocent enjoyment. She could be as merry as she was wise. When a mere girl she wrote the following lines :—

" What are little babies for ?
Say ! say ! say !
Are they good-for-nothing things ?
Nay ! nay ! nay !

" Can they speak a single word ?
Say ! say ! say !
Can they help their mothers sew ?
Nay ! nay ! nay !

" Can they walk upon their feet ?
Say ! say ! say !
Can they even hold themselves ?
Nay ! nay ! nay !

" What are little babies for ?
Say ! say ! say !
Are they made for us to love ?
Yea ! yea ! yea !"

At twenty-two years of age she became a teacher in Mr. Persico's school at Richmond. Soon after arriving there she had to pass through a severe illness, an event about which she wrote thus cheerfully :—

" It is dull music being sick away from one's mother, but I have a knack of submitting myself to my fate ; so my spirit was a contented one, and I was not for a moment unhappy except for the trouble I gave those who had to nurse me. I thought of you at least two-thirds of the time. As my little pet, Lily L., said to me last night, when she had very nearly squeezed the breath out of my body, ' I love you a great deal harder than I hug you ; ' so I say to you—I love you harder than I tell, or can tell you. A happy new year to you, dear Anna. How much and how little in those few old words ! Consider yourself kissed, and good-night."

We have ample details of her Richmond life, and they richly illustrate her vivacity, her beautiful playfulness, and her spiritual elevation. We must make room for an extract or two :—

" This Richmond is a queer sort of a place, and I should be as miserable as a fish-out-

of-water, only there is sunshine enough in my heart to make any hole bright. In the first place, this dowdy chamber is in one view a perfect den—no carpet, white-washed walls, loose windows that have the shaking palsy, fire-red hearth, blue paint instead of white, or rather a suspicion that there was once some blue paint here. But what do I care? I'm as merry as a grig from morning till night. The little witches downstairs love me dearly, everybody is kind, and—and—and—when everybody is locked out, and I am locked into this same room, this low attic, there's not a king on earth so rich, so happy as I. Here is my little pet desk, here are my books, my papers. I can write, and read, and study, and moralise, I don't pretend to say *think*—and then, besides, every morning and every night, within these four walls, heaven itself refuses not to enter in and dwell, and I may grow better and better, and happier and happier in blessedness with which nothing may intermeddle.

* * * * *

“What a pleasant walk I had this morning on Ambler's Hill. The sun rose while I was there, and I was so happy. The little valley, clothed with white houses, and completely encircled by hills, reminded me of the verse about the mountains round about Jerusalem. Nobody was awake so early, and I had all the great hill to myself, and it was so beautiful that I could have thrown myself down and kissed the earth itself. Oh, sweet and good and loving Mother Nature! I choose you for my own. I will be your little lady-love. I will hunt you out wherever you hide, and you shall comfort me when I am sad, and laugh with me when I'm merry, and take me by the hand and lead me onward and upward till the image of the heavenly forceth out that of the earthly from my whole heart and soul. Oh, how I prayed for a holy heart on that hill-side, and how sure I am that I shall grow better! and what companionable thoughts I've had all day for that blessed walk!

* * * * *

“Had a long talk with Mr. Persico about my style of governing. He seemed interested in what I had to say about appeals to the conscience, but said my *youthful enthusiasm* would get cooled down when I knew more of the world. I told him, very pertly, that I hoped I never should know the world then. He laughed, and asked, ‘You expect to make out of these stupid children such characters, such hearts as yours?’ ‘No, but better ones.’ He shook his head, and said I had put him into good humour. I don't know what he meant. I've been acting like Sancho to-day—rushing up stairs two at a time, frisking about, catching up Miss J—in all her maiden dignity, and tossing her right into the midst of our bed. Who's going to be ‘school-ma'am’ out of school? Not I. I mean to be as funny as I please, and, what's more, I'll make Miss — funny too, that I will! She'd have so much more health—Christian health, I mean—if she would leave off trying to get to heaven in such a dreadful bad ‘way.’ I can't think *religion* makes such a long, gloomy face. It must be that she's wrong, or else I am. I wonder which? Why, it is all sunshine to me, and all clouds to her. Poor Miss —, you might be so happy.

* * * * *

“We had a black wedding—a very black one—in my schoolroom the other night; our cook having decided to take to herself a lord and master. It was the funniest affair I ever saw. Such comical dresses! such heaps of cake, wine, coffee, and candy! such kissings and huggings! The man who performed the ceremony prayed that they might *obey each other*, wherein I think he showed his originality and good sense too.

Then he held a book upside down and pretended to read—dear knows what ! but the professor—that is to say, Mrs. P.—laughed so loud when he said, ‘ Will you take this woman to be your wedded *husband* ? ’ that we all joined in full chorus, whereupon the poor priest (who was only the sexton of St. James’) was so confused that he married them over twice. I never saw a couple in their station in life provided with a tenth part of the luxuries with which they abounded. We worked all day Saturday in the kitchen, making and icing cake for them ; and a nice frolic we had of it, too.

* * * * *

‘ Do you know what mischief I’ve just been at ? There lay poor Miss —— (alias ‘ Weaky,’ as we call her) taking her siesta in the most innocent manner imaginable, with a babe-in-the-wood kind of air, which proved so highly attractive that I could do no less than pick her up in my arms, and pop her (I don’t know but it was *head* first) right into the bathing-tub, which happened to be filled with fresh cold water. Poor, good little Weaky. There she sits shaking and shivering and laughing with such perfect sweet humour, that I am positively taking a vow never to do so again. Well, I had something quite sentimental to say to you when I began writing, but, as the spirit moved me to the above perpetration of nonsense, I’ve nothing left in me but fun, and for that you have no relish, have you ? ’

These are not the indulgences of a senseless frivolity ; they are the overflow of the bright, happy human feeling that dwells unmolested in a heart and conscience at peace with God. It was about the same time that she wrote :—

“ I am very, very happy ; and yet it is hardly a happiness which I can describe. You know what it is to rejoice in the sweet consciousness that there is a Saviour—a near and present Saviour ; and thus I am now rejoicing, grateful to Him for His holy nature, for His power over me, for His dealings with me, for a thousand things which I can only try to express to Him. Oh, how excellent above all treasures does He now appear. One minute of nearness to the Lord Jesus contains more of delight than years spent in intercourse with any earthly friend. I could not but own to-night that God can make me happy without a right hand or a right eye. Lord, make me Thine, and I will cheerfully give Thee all.”

We have quoted enough to indicate what manner of woman Mrs. Prentiss was, and to suggest how well it would be if a larger number of Christian people were under the dominion of the same glowing, joyous—we might almost say, the same hilarious—faith in God their Father and in Christ their Saviour. Her appreciation of the religion of Jesus was as enlightened as it was hearty. She kept clear of all the more dangerous theological heresies—Antinomianism, Arminianism, Socinianism, Perfectionism, and the rest. She received the Kingdom of heaven as a little child, and found it to be righteousness and peace and joy in the Holy Ghost. Even the awe with which she surveyed and contemplated the mysteries of the Gospel was not without its peculiar rapture. There was nothing in it to appal ; rather everything in it to uplift. We thus think of her as a woman of genius and culture—a woman of bright, sparkling nature, of intense, pure, and lofty affections, and of generous, benevolent sympathies—best of all a woman of saintly beauty, whose life was opulent in lustrous attractions and holy influences.

Nature gave her a comely, but sensitive and suffering body, a strong, clear, nimble intellect, and a loving heart; Providence conducted her through many a pleasure and many a sore trial; Grace ennobled her into one of the purest and loveliest of God's children. The portrait which adorns her biography presents a face on which one delights to look, and from which a resistless incentive to all possibilities of goodness seems perennially to flow. This portrait should be studied in conjunction with the following vivid description of her from the pen of Mrs. Washburn, who speedily followed her friend to heaven at eighty years of age:—

“She was of medium height, yet stood and walked so erect as to appear taller than she really was. Her dress, always tasteful, with little or no ornament that one could remember, was ever suited to the time and place, and seemed the most becoming to her which could have been chosen. She was perfectly natural, and, though shy and reserved among strangers, had a quiet, easy grace of manner that showed at once deference for them and utter unconsciousness of self. Her head was very fine and admirably poised. She had a symmetrical figure, and her step to the last was as light and elastic as a girl's.

“When I first knew her, in the flush and bloom of young maternity, her face scarcely differed in its curving outlines from what it was more than a quarter of a century later, when the joys and sorrows of full-orbed womanhood had stamped upon it indelible marks of the perfection they had wrought. Her hair was then a dark brown; her forehead smooth and fair, her general complexion rich without much depth of colour except upon the lips. In silvering her clustering locks, time only added to her aspect a graver charm, and harmonised the still more delicate tints of cheek and brow. Her eyes were black, and, at times, wonderfully bright and full of spiritual power; but they were shaded by deep, smooth lids which gave them, when at rest, a most dove-like serenity. Her other features were equally striking; the lips and chin exquisitely moulded and marked by great strength as well as beauty. Her face, when in repose, wore the habitual expression of deep thought and a *soft earnestness*, like a thin veil of sadness, which I never saw in the same degree in any other. Yet, when animated by interchange of thought and feeling with congenial minds, it lighted up with a perfect radiance of love and intelligence, and a most beaming smile that no pen or pencil can describe—least of all in my hand, which trembles when I try to sketch the faintest outline.”

The last recorded words she wrote were: “Two tongues are running like mill-clappers, so good-night.” On Sunday, April 4th, 1878, she presided as usual at her Bible-reading, and returned home to die. The fatal illness was sudden and comparatively brief, but it comprised much agony, which had to be subdued by morphine. The chamber in which she died, says her husband, “was the chamber of peace, and a light not of earth shone down upon us all. He who was seen walking, unhurt, in the midst of the fire, and whose form was like the Son of God, seemed to overshadow us with His presence.”

Reviews.

AN OLD TESTAMENT COMMENTARY FOR ENGLISH READERS. By Various Writers. Edited by C. J. Ellicott, D.D. Vol. I. London : Cassell, Petter, Galpin, & Co. 1882.

AN Old Testament Commentary, at once scholarly and popular, has long been imperatively required by the existing conditions of religious thought and life. The transcendent interest which centres in the four Gospels and the Epistles has secured for us a variety of works on the New Testament, which, for profundity and breadth of scholarship, carefulness of criticism, and power of popular exposition, are altogether unrivalled, and meet the needs of English readers as fully as the most enthusiastic advocate of their claims can desire. But, with regard to the Old Testament, the case is strangely different, and, notwithstanding its importance as the precursor and foundation of the evangelical history, it has not received a tithe of the attention which it demands, and which, if our faith is to remain unshaken, it must receive. The "Speaker's Commentary" is the only work of recent years which aims to meet this need in anything like a full and comprehensive manner, and it is too purely technical, critical, and historical (as well as too expensive) to attain anything like popular circulation. Bishop Ellicott's "Commentary on the New Testament" has won for itself a place in the very foremost rank, and we are, therefore, thankful to receive the promise of a similar series of

volumes on the Old Testament. The contributors are men of well-proved ability and ripe learning, whose work cannot fail to interest and instruct all intelligent students. Dr. Payne Smith, Canon Farrar, Professor Stanley Leathes, and Professor H. R. Reynolds, have already rendered such excellent service in this direction that we are warranted in expecting, from their combined wisdom, a Commentary of unique worth.

Their standpoint is, in most cases, identical with our own. They accept the Divine authority of the books of the Old Testament, and believe in their Divine inspiration. They see in its histories the working out of a Divine purpose, which was intended to prepare the way for, as it found its fulfilment in, the mission of our Lord. All records, institutions, laws, and prophecies, they ultimately view in the light of this fact, as being indispensable to the discernment of their full and absolute meaning. But, while their faith is thus clear and decisive, they have made a resolute endeavour to place themselves in the position of the earliest readers of the Scriptures, and to understand their immediate and primary signification ; as, on the other hand, their minds are open to all valid and healthful influences of modern thought and criticism. Difficulties raised by recent scientific research, such as are connected with the creation of the world and of man, and historical and moral difficulties also, are honestly and fearlessly met ; and,

though there are no elaborate philological or archaeological investigations, the Hebrew text is minutely and carefully explained, erroneous and defective renderings are corrected, and illustrations to elucidate the text are gathered from all sources, while special use has been made of the researches of Egyptologists and Oriental travellers. Such notes as we find here could not have been furnished a few years ago, nor are we aware of any similar Commentary which includes such varied, concise, and opportune information.

In this first volume, Dean Payne Smith writes on Genesis, Canon Rawlinson on Exodus, Dr. Ginsburg on Leviticus, and Canon Elliott on Numbers, Dean Plumptre supplying a General Introduction, which has the admirable quality of all his work. Dean Payne Smith is as well qualified as any man we know to deal with the purely critical aspects of the Pentateuch and the question of its Mosaic authorship. He does not scruple to accept much on which the rationalistic critics insist (as to the Jehovistic and Elohist narratives, and the *Tôldôth* or Genealogies), but shows how different an explanation must be given of the facts, and how our faith is confirmed by that which is intended to impair it; and in an equally forcible manner does he prove that the authority and inspiration of the Mosaic account of the Creation are in no degree endangered by the discoveries of physical science. Dr. Ginsburg's notes are remarkable for their minute Hebrew learning; and he not only explains many things which to modern readers are obscure and difficult of apprehension, but places before us a picture of the Temple services which is as vivid, graphic, and memorable as such a picture can be.

But the whole work is admirably and faithfully executed, and so abounds in excellent points that we are baffled in our endeavours to make a selection for reference. It will prove a boon of incalculable worth to ministers and students, as well as to more general readers. Never have we received a Commentary with more sincere gratitude, or commended one with greater heartiness.

THE MOTHER'S FRIEND. Vol. XIV.
London: Hodder & Stoughton.

THE NATIONAL TEMPERANCE MIRROR.
TRUE TO THE PLEDGE: a Temperance Story, with Song. Temperance Depot, 337, Strand.

SPURGEON'S ILLUSTRATED ALMANAC,
1883. Passmore.

THE CROFTERS' WEDDING JUBILEE.
By the Author of "The Clouds," &c.
Edinburgh: Oliphant & Co.

THE DAIRYMAN'S DAUGHTER: a Service of Song. London: Elliot Stock.

THESE publications all deserve a word of hearty commendation. "The Mother's Friend" is a really useful serial, altogether true to its title. "The Temperance Mirror" is well adapted to answer the benevolent design of its promoters. Mr. Spurgeon's "Almanac" is, if possible, more lively and vigorous than ever. "The Crofters' Wedding Jubilee" is a short poem, which gives us a pleasing picture of the pure and healthy religious life of the Scotch peasantry. Many of its descriptions are worthy of Robert Burns. It ought to be exceedingly popular.

A LITTLE PILGRIM IN THE UNSEEN.
London: Macmillan & Co. 1882.

A PREFATORY note tells us that these pages are "little more than a wistful attempt to follow a gentle soul which never knew doubt into the New World, and to catch a glimpse of something of its glory through her simple and child-like eyes." They are tenderly and gracefully written, and are the fruit of a clinging affection and refined spirituality. Critically, the *brochure* can scarcely be regarded as satisfactory. All attempts to pierce "behind the veil" are vain. The details of the other life are wisely and lovingly hidden from our view, and for an answer to many of the most urgent needs of our bereaved hearts we must patiently wait. It is, however, impossible to suppress those "strange thoughts" which "transcend our wonted themes and into glory peep." Every human heart must have felt the wish "that it were possible to see the souls we loved," and, to a greater or lesser extent, we form some definite idea of the heavenly world. Some of the conceptions here expressed are as true and abiding as they are beautiful and consoling. Heaven must be a place of service and of growth, as well as a place of realised ideals. Other conceptions are too palpably the outgrowth of what is called "the larger hope" to be universally acceptable. This apart, the essay cannot fail to gain a large circle of sympathetic readers. It is the work of a richly cultured imagination, a gentle and devout heart, and a strong faith in the Infinite Love, and many of its scenes will be gratefully remembered by readers of all classes.

THE PULPIT COMMENTARY. St. Mark.
In Two Volumes. Kegan Paul,
Trench, & Co., 1, Paternoster Square.

THESE volumes are the first issue of the Pulpit Commentary on the New Testament under the able editorship of Canon Spence and the Rev. J. S. Exell, M.A. In this form they are much more convenient for use than they would have been if the example of some of the single-volume issues of the same great work on the Old Testament had been followed. Very big books are awkward for perusal and even for reference, and we are glad that the change has been made. The exposition of Mark's Gospel has been entrusted to Dr. E. Bickersteth, and, though not elaborate, it may be said to be sufficiently full, and has the advantage of being based on the latest and best results of textual criticism. The Introduction is briefer and more meagre than might have been expected, comparing somewhat unfavourably, in our judgment, with the much more comprehensive one prefixed to the admirable Commentary of Dr. Morison. Very many of the homilies, however, are on a complete scale, and of a very high order for their truthful treatment, their Evangelical tone, their freshness of thought, and their excellent pulpit adaptation. The leader in this department is Professor J. R. Thomson, M.A., and he is very efficiently supplemented and supported by the Revs. A. Rowland, B.A., LL.B.; N. F. Muir, M.A.; Prof. J. J. Given, M.A.; Prof. E. Johnson, M.A.; and R. Green.

THE EVIDENCES OF NATURAL RELIGION,
AND THE TRUTHS ESTABLISHED
THEREBY. By Charles McArthur.
Hodder & Stoughton.

MR. MCARTHUR has developed the

argument for natural religion, and for the truths which logically flow therefrom, in a style far surpassing that of any other work on this important subject within the range of our acquaintance. He proceeds upon facts and laws of reasoning which no one capable of earnest thought can mistake, and the relevancy of which it would be absurd to question. His method is strictly scientific throughout, and the unsophisticated reader is compelled to assent to each step as it is taken. He properly leaves all considerations drawn from supernatural sources out of the account, and deals with the "natural" only. He thus conducts us through a comprehensive study of the Being, Attributes, and Government of God; of the elements, characteristics, and condition of Human Nature; of the Origin of Evil; of the Historical, Physiological, and Psychological Evidence for the Immortality of the Soul; of the Necessity of Retribution in a Future State, and of the forms in which religion will be naturally and appropriately cultivated and manifested. The course of his argument supplies him with an opportunity for some remarkably clear and judicious observations on the moral necessity for an Atonement. We wish it were possible to condense the teaching of this admirable work; but it would be difficult to put it into smaller compass than that in which the author has presented it. We have the whole of it in 152 octavo pages, and every page is replete with thought. The book is pre-eminently timely, and would serve a high purpose as a text-book in our colleges.

OLD FRIENDS. *Sunday Afternoon Lectures to Working People, delivered in the Birmingham Town Hall.* By the Rev. Charles Leach, F.G.S. Dickin-son, Farrington Street.

EIGHTEEN addresses in a remarkably homely and telling style by a Congregationalist minister in Birmingham, whose popularity with the working-classes has been well established for several years. They are colloquial without any vulgarity, familiar without any sacrifice of dignity, varied, yet not altogether disconnected, in their themes; short, pithy, pointed, generous and sympathetic in tone, yet faithful in their warnings, and urgent in their appeals; best of all, true to the simple Gospel of Salvation. The more widely they are read by the class for whom they are designed the more good they are likely to do.

A HISTORY OF THE REFORMATION.

By the Rev. Thomas Witherow, Professor of Church History in Magee College, Londonderry. Edinburgh: Macniven & Wallace.

WHOEVER wants a bird's-eye view of the great epoch known by the name of the Reformation should obtain this capital little work. It gives most of the salient facts in compact form, and would even be a useful guide to those who would be glad to study the larger histories. It belongs to the admirable series of "Bible Class Primers" edited by Professor Salmond.

TALKS WITH UNCLE MORRIS; or, the Friend of my Boyhood. By Old Humphrey. Religious Tract Society.

ALL our young people rejoice in an

acquaintance with shrewd, witty, bright-hearted, large-hearted, dear "Old Humphrey." Here is one of his prettiest and most charming little books.

THE SAFE COMPASS, and How it Points. By the Rev. Richard Newton, D.D. Edinburgh: William P. Nimmo & Co.

DR. NEWTON is the author of "Rills from the Fountain of Life," "The Best Things," "The King's Highway," "Giants, and how to Fight Them," and other works. The present work consists of ten addresses to the young, to whom he can speak in ways at once attractive and instructive. By the "Safe Compass," of course, he means the Bible, and his design is to "aid those who are setting out on the great journey of life to make a right use of the compass God has given us." The "aid" is skilfully administered. We hope that thousands of young readers will avail themselves of it.

WHOLENESS: Holiness and Health through Faith in the Lord Jesus Christ. By E. Gardiner Fishbourne, Admiral. Elliot Stock.

ADMIRAL FISHBOURNE is a thorough and enthusiastic believer in Perfectionism, the Power of the Prayer of Faith to heal the Sick, and all that organically belongs to these theories. Those who want to read in the compass of a four-penny pamphlet what can be said on these subjects may find it in the essay published under the above title. We cannot profess ourselves to have been convinced by the arguments and testimonies adduced.

THE GALILEAN GOSPEL. By Alexander B. Bruce, D.D. Edinburgh: Macniven & Wallace.

WE have here another volume in the "Household Library of Exposition" to which Dr. Maclaren, Dr. Parker, Dr. Dodds, Dr. Fraser, and Dr. Lang have so ably contributed. Dr. Bruce's aim "has been to convey as vivid an idea as possible of the Gospel Christ preached, and above all of the evangelic spirit as reflected in His teaching and life." He is right in thinking that, "this will meet a want of our time, and will be welcomed by many," and that "while there is little in the actual Christianity of our day, or in the state of our churches, to awaken enthusiasm, it is rest-giving to go back to the beginning of the Christian era, and drink of the pure wells of truth opened in Galilee in the days of the Son of Man." In the accomplishment of his aim, the author writes eloquently and suggestively of "Beginning from Galilee" (Matt. iv. 15, 16), "The Beatitudes," "The Healer of Souls" (Matt. ix. 12), "Much Forgiveness, much Love" (Luke vii. 47), "The Joy of finding Things Lost" (Luke xv. 7), "The Sympathy of Christ" (Matt. viii. 17), "The Power of Faith" (Matt. viii. 10, xv. 28, xvii. 20; Luke vii. 50), "The Vicarious Virtue of Faith" (Matt. ix. 2), "Christ the Great Innovator" (Matt. ix. 16, 17; Luke xxii. 20), "The Joy of the Jesus-Circle" (Matt. ix. 15), "The Evangelic Spirit" (Matt. ix. 6). "This book," he tells us, "is not a miscellaneous collection of sermons, gleaned from a ministry of sixteen years, and strung together by a catching title. It is intended to serve a definite purpose, and the greater part of its contents has been written expressly for this volume." Dr. Bruce is regarded in some quarters as being

too strongly inclined towards a rationalistic view of the facts and doctrines of Christianity. Either we have read him very superficially, which we are not disposed to admit, or this estimate is a mistaken and scarcely just one. He certainly has something of the critical spirit, but not enough of it to put him into a position of antagonism to the inspired records and the main principles of the Gospel. Towards these he seems to us to exhibit not only an implicit trust, but even an enthusiastic appreciation. At any rate, the little volume before us is rich in Evangelical sentiment from beginning to end. No doubt the very narrow will think it too broad; but, on the other hand, the very broad will think it too narrow. To us it seems to be neither too narrow nor too broad to be in substantial agreement with the teaching of Him whose word is authoritative to every unsophisticated Christian believer.

SOMETHING ABOUT A WELL, WITH MORE OF OUR DOGS. By the late John Brown, M.D. Edinburgh: David Douglass.

A SIXPENNY reprint of two pieces from "Horæ Subsecivæ," and full of the wit, humour, and wisdom so richly characteristic of this charming writer.

THE GIRLS' OWN COOKERY BOOK. By Phillis Browne. The "Girls' Own Paper" Office, 56, Paternoster Row.

PHILLIS BROWNE is no stranger to the girls who read the leading periodicals of our time. They know her to be a wise counsellor in all matters which

pertain to the "economy" of the home, and in the little volume before us they will find a good deal of intelligent and available help in a department of home life in which few women can afford to be otherwise than fairly accomplished. We do not understand the art and mystery of cookery ourselves; but those about us do assure us that this is a capital book on the subject; and on their testimony we recommend our young lady friends to buy it, and to give to it a careful study.

THE ILLUSTRATED MISSIONARY NEWS:
Containing Missionary Intelligence from all Parts of the World. 1882.
Elliot Stock.

A MOST useful publication, which all who are interested in the world-wide diffusion of the Gospel should take and carefully read. It can be had for two-pence per month. Its articles are short and pithy; its intelligence is varied, trustworthy, and interesting; it is profusely and tastefully illustrated; and its entire contents are well fitted to foster the missionary spirit among its readers. The volume for 1882 has many attractions, and only one drawback. It would certainly be improved as a work of reference if a good classified index had been added.

THE SUNDAY AT HOME. 1882.

THE LEISURE HOUR. 1882. Religious Tract Society.

WE announced the publication of these truly magnificent volumes in our last number, and promised to give some account of them in this. But, in attempting to do so, we are bewildered

by their bulk and by the prodigious variety of their contents. There is something about almost every topic that can interest an inquiring mind, and that something is invariably as pure and wholesome as it is entertaining. Probably each volume contains five or six hundred pieces of one kind or another, from all of which much that is good, useful, and pleasant may be extracted. What better books could our young people take in hand during a spare half-hour, or when they sit down at the fireside in the long winter evenings—when their minds want both occupation and recreation, and when severe reading would involve an injurious tax upon their powers? Here they can sip away at miscellaneous knowledge, and be abundantly refreshed thereby. They can regale themselves with bits of history, travel, science, biography, humour, explanations of Scripture, Christian teaching, social life, poetry, music, combined with odds and ends gathered from all lands and ages, and with literary flowers and fruits culled from hundreds of books. These volumes, moreover, are profusely illustrated and beautifully printed and bound. They should have a place in every Sunday-school library, and would grace any home. We could say very much more in their favour, but our limited space forbids.

FRIENDLY GREETINGS: Illustrated Readings for the People. With upwards of One Hundred Engravings by the best Artists. Religious Tract Society.

ANOTHER of the Religious Tract Society's serials, which are always wel-

come. The last year's volume is an eminently beautiful one in whatever light it may be viewed. All classes of readers may turn to it with interest, and may derive from it both pleasure and profit. The pieces are short, varied, bright, deeply Christian in tone, and fitted for moral and spiritual usefulness of the best kind. Many of the illustrations are executed with great skill.

SILVER WORDS—GOLDEN DEEDS: Practical and Personal Chapters for Professing and Non-Professing People. By E. Edward Fisk. Elliot Stock. Price Fourpence.

MR. FISK is one of our Liverpool ministers, and was trained at the Pastors' College. These chapters have in them something of the pith and point for which "John Ploughman" is so widely celebrated. His "words" are certainly "silvern," and we doubt not that his "deeds" are "golden." This being so, his words should have the greater value. His object is to show that Christians ought to profess their adhesion to Christ, and that, having made the profession, their conduct should fully harmonise therewith. There is remarkable freshness and vigour in the address, and the tendencies of the age in relation to the matter with which it deals render it very timely. We hope it will be widely read.

THE BIBLE IN PUBLIC WORSHIP; with Tables of Selected Scripture Lessons for Sunday and Week-Evening Services. Elliot Stock.

THE compiler thinks that the method usually adopted by Nonconformist

ministers in selecting portions of Scripture to be read in the public service is a mistaken one, and gives his reasons for the opinion. Probably many persons will agree with him. Those who do will be glad of the guidance which this pamphlet supplies.

—

THE NEW SERIES OF SUNDAY-SCHOOL ADDRESSES. To be completed in Twelve Numbers. Twopence each. Elliot Stock.

THE first number of this series sufficiently indicates the manner of the work, and fairly claims for it the attention of our Sunday-school friends. The addresses are given in little more than outline, but they are varied in theme and well suited to their purpose. Thus, we are to have Addresses for Special Occasions, for the Seasons of the Year, for the Infant Class, for Closing Afternoon School, for Separate Services, and for Missionary Meetings; also "Home Conversations with the Children," "Suggestions for Speeches at Teachers' Meetings, Prayer Meetings, &c., with Special Addresses to Members of Senior Classes." The idea is a good one, and we hope it will be well carried out.

—

THE CHRISTIAN FAMILY. A Monthly Magazine. 1882. Elliot Stock.

THE eleventh volume of a very useful

serial, which fairly ranks amongst the better religious magazines of the day, and which it is pleasant to have at hand in the handsome form in which Mr. Elliot Stock has presented it.

—

BONE ET FIDELIS: a Poem. Elliot Stock.

THIS poem is an "In Memoriam" production. In saying this, we unfortunately provoke a comparison of it with another poem with which it certainly ought not to be compared. There is much truly beautiful sentiment in it; but it lacks originality, and many of the forms of expression are not only prosaic, but weak. We fancy that the unknown author might greatly improve it if he were to try.

—

THE BAPTIST HAND-BOOK FOR 1883. Alexander & Shephard, 21, Castle Street, Holborn.

OUR "Hand-Book" has *come* to hand too late for an adequate notice this month; but here it is, with its nearly 400 pages, crowded with information which every Baptist in the world should possess, and all for the amazingly small charge of two shillings. We give it a right hearty welcome, and hope to say a little more about it next month.

THE MISSIONARY HERALD,]
FEBRUARY 1, 1883.



VIEW ON THE MUNGO RIVER ABOVE BAKUNDU.—KROO BOYS COOKING BREAKFAST.—(From a Photograph.) (See p. 41.)

THE MISSIONARY HERALD.

TEN YEARS OF Missionary Progress in India.

THE Fourth Decennial Statistical Tables of Protestant Missions in India, Burmah, and Ceylon have just been published in pamphlet form Messrs. Thacker, Spink, & Co., of Calcutta. These tables were prepared, at the request of the Calcutta Missionary Conference, by the Revs. H. P. Parker, M.A., and J. E. Payne, and are the result of an amount of patient and painstaking labour which none but those who have attempted such work can appreciate. The work has been, on the whole, well done, and, where defects are observed, it will usually be found that the fault is with those furnishing the information rather than with the compilers.

The general result, as shown in these tables, is highly satisfactory. After making every reasonable deduction for errors, the unquestionable fact remains, that *Christianity is making steady and rapid progress in India*. Counting by decades, it is nearly impossible to be misled by exceptional movements in single districts, especially when so wide a field as India and Burmah is embraced in the statistics. The ratio of increase far exceeds that of the churches in England and America. It is especially noteworthy that the ratio of increase rises with each decade. Thus, in the decade 1851 to 1861, it was about 53 per cent.; from 1861 to 1871, about 61 per cent.; and from 1871 to 1881, it was 86 per cent. The relative increase of communicants is higher even than that of the nominal Christian community. In Ceylon, the decennial increase is about 70 per cent.; and in India, more than 100 per cent. The following figures will show the progress in India, Burmah, and Ceylon, with the aggregate for all three divisions.

		NATIVE CHRISTIANS.			
		1851	1861	1871	1881
India	.. ..	91,092	138,731	224,258	417,372
Burmah	.. ..	No returns.	59,366	62,729	75,510
Ceylon	.. ..	11,859	15,273	31,376	35,708
Total		102,951	213,370	318,363	528,590

COMMUNICANTS.

India	..	..	..	14,661	24,976	52,816	113,325
Burmah	..	..	..	No returns.	18,439	20,514	24,929
Ceylon	..	..	..	2,645	3,859	5,164	6,843
Total				..	17,306	47,274	78,494
				..	145,097		

Reckoning by provinces, we find, to our surprise we must confess, that the largest relative increase has been in Bombay; the pamphlet is in error in putting the Panjab at the head of the list. The rate of increase of the various provinces for the decade is as follows:—

Bombay	..	..	..	..	..	180	per cent.
Panjab	..	..	..	..	..	155	„
Oudh	..	..	..	..	..	111	„
Central India	..	..	..	..	..	92	„
Madras	..	..	..	..	..	86	„
Bengal	..	..	..	..	..	67	„
North-West Provinces	..	..	..	..	..	64	„
Burmah	..	..	..	..	..	27	„

The largest aggregate increase has been in Madras, where 299,742 Christians are reported, against 160,955 in 1871. The present number of Christians in the various provinces is as follows:—

Madras	..	..	..	..	..	299,742
Bengal	..	..	..	..	..	83,583
Burmah	..	..	..	..	..	75,510
Ceylon	..	..	..	..	..	35,708
Bombay	..	..	..	..	..	11,691
North-West Provinces	..	..	..	..	..	10,390
Central India	..	..	..	..	..	4,885
Panjab	..	..	..	..	..	4,672
Oudh	..	..	..	..	..	1,329

The most surprising, and perhaps the most significant, increase has been in the department of women's work. Not only have four new ladies' societies entered the field since 1871, but there has been an amazing development of indigenous workers. In 1871 there were 947 "native Christian female agents" engaged in missionary work. In 1881 there were no less than 1,944. The number of European and Eurasian ladies reported in the tables is 541. Some of these were no doubt the wives of missionaries, but, when it is remembered that very many married ladies who do active Christian work were not reported at all, there can be no doubt that the successors of Lydia and Priscilla, and Phebe and Persis and the daughters

of Phillip, already outnumber the 586 men who, not many years ago, monopolised the use of the title "missionary." The progress of Zenana work has been astonishing. Ten years ago, Bengal had more Zenana pupils than all the rest of India put together. Now the North-West Provinces have the largest number of this class of pupils. The total number of female pupils has increased from 31,580 to 65,761.

Sunday-schools appear in these tables for the first time, and hence we cannot compare the present figures with those of any past date. It is evident, however, that there has been an enormous development of this department of missionary labour. No less than 83,321 pupils are taught in Sunday-schools, of whom one-fourth are non-Christian children. This is a little more than one-third the total number of pupils of both sexes enrolled in mission schools, from which it will be seen that there is still ample room for a very great expansion of this interesting work.

These statistics, as a whole, are full of encouragement, and afford abundant food for most careful and earnest thought. A new power is rising in the East, and, before many years, some startling problems will be forcing themselves upon our attention. It is exceedingly probable that the ratio of increase of the Christians in India will rise rather than fall for the next ten decades. There are many persons now living who will see from ten to fifteen million Protestant Christians in India before they get their release from toil in this earthly vineyard. For what God has wrought, and for all His wonderful promises for the days to come, let unceasing praise arise from all our grateful hearts.—From "*The Indian Witness*," December 16th.

Mungo River, West Africa.

(See *Frontispiece*.)

THE Mungo River is a stream of water which, dividing into several branches before it reaches the coast, contributes to both the Cameroons and Bimbria Rivers. By these tributaries we have ready access from out-stations at both Victoria and Cameroons to the Mungo River. This is of considerable importance to us, as this river is the waterway to our Bakundu station, and a way by which we hope to reach still farther into the country.

The picture gives not only a very truthful representation of the Mungo River about ninety or one hundred miles from the coast, but gives an illustration of our manner of travelling and way of living when up country on a boat journey. The boat, it will be seen, is anchored alongside a sand-bank; while the boys, with evident interest, are doing what they can to hurry on breakfast.

On these journeys we usually have breakfast about eleven o'clock; then the boys pull until between five and six, when we get alongside another sandbank or the river bank, and preparations are made for supper. After supper, and the men have enjoyed their smoke, all get into the boat, which is shoved off into deep water and anchored. We then gather together to the stern-sheets and commit ourselves to God's care for the night, thanking Him for the blessings and preservations of the day, and—far away from all human beings, the sky overhead brilliant with manifestations of God's glory, and the forests on each side resounding with evidences of His power and wisdom—we lie down in peace and safety, for HE is with us.

Q. W. THOMSON.

“Come Over and Help Us.”

A CRY FROM CHINA.

THE following touching story of anxiety and trial cannot fail to call forth the sympathy and prayers of all our readers:—

“Tsing-cheu-fu, Nov. 1st, 1882.

“MY DEAR MR. BAYNES,—While we were expecting Mr. Richard here from Tai-yuan-fu, we were pained to receive a letter from him, saying that he was laid aside with an attack of dysentery on his way, at Tsi-nan-fu, the capital of this province, and could not come on for some time. On receipt of this news, Mr. Kitts decided to start next day for Tsi-nan-fu to take care of Mr. Richard, and come back with him when well.

“SAD TIDINGS.

“The day after Mr. Kitts started another messenger came in with the news that Mr. Richard was improving, which, for the time, set our minds completely at rest. However, we were not allowed to continue thus long, for, just a few hours after the arrival of the news that he was improving, another messenger came in, who had travelled at his utmost speed, bringing a note, scrawled on rough

Chinese paper, saying: ‘Farewell, my dear brethren; bury me at Tsing-cheu-fu. A few words will be found in my note-book.’

“You may imagine how our hearts sank when we read these words, though we could not persuade ourselves that one who had done such splendid work for China should thus be cut down in the very midst of his usefulness. As soon as the native Christians got the news, they gathered about the yard in little groups, talking about ‘*Li-Ti-mo-ti*’ (Mr. Richard), whom they all esteem and love so deeply; for, if there is a man loved by the Chinese, it is Mr. Richard. One man, not a Christian, burst into tears when he heard that Mr. Richard was dying.

“On the back of Mr. Richard's note were a few lines from Mr. Kitts, telling us that he had met the messenger, and was hurrying on with all speed.

“Mr. Jones being detained in Tsing-cheu-fu by the illness of Mrs. Jones, I

was the only one left free to go on to Tsi-nan-fu. A cart was hired at once with good mules, the driver engaging to go day and night, stopping only to feed the animals, and I got a start about eleven o'clock at night. Before leaving, Mr. Jones called together a few of the native Christians, and we knelt and prayed together that, if God willed, the life of our dear brother might be spared for the work where he is so much needed.

"A MEMORABLE NIGHT.

"I am not likely to forget the scene at the gate as I started that night. The little group of sorrowful Christians, and poor Jones—utterly cast down, his wife dangerously ill, and his old friend and colleague believed to be dying—scarcely able to speak to me, or give a last message for his friend, if I should see him alive.

"It was a gloomy enough night as I went on in the darkness, a lantern hanging by the side of the cart just giving light enough to show the way. All through the night the words of Mr. Richard's letter, 'Farewell, my dear brethren; bury me at Tsing-chou-fu,' kept ringing in my ears. It was in Tsing-chou-fu that he did some of his most important work. It was he who began the great work which has grown so much during the last years; and here, and in this neighbourhood, he is known and loved by thousands of Chinese as no words can tell.

"Since coming to China, I have heard Mr. Richard spoken of in the warmest terms by Chinese, outsiders as well as Christians. I have often been stopped on the street by some one who wanted to know how he was, and if he was coming back here again. A whole village has been known to turn out to bid him welcome, when they knew he was passing through. He

seems to be regarded by all who know him with the greatest affection and respect. He is loved by all.

"It was sad enough to think that such a man, one who saved the lives of thousands during the famine, should have to die all alone, without a friend near him, in a cheerless Chinese inn. He knew that there was no one with him who knew anything about medicine, or who knew how to treat him in any way. Before starting, I had consulted with Mr. Jones as to how his body should be conveyed to Tsing-chou-fu, should I not find him alive, and how to proceed with the officials should there be any difficulty with regard to removing it. Mrs. Jones being in a dangerous condition, Mr. Jones was very anxious that Mr. Kitts should come back as soon as possible, if he could be of no further use with Mr. Richard, as his medical knowledge was sadly needed in Tsing-chou-fu.

"HOPE AND LIGHT.

"It was with such thoughts as these that I began the journey. I need not say anything about it; we stopped only to feed the animals, and got over the distance, 120 miles, in thirty-seven hours, a marvellously quick rate for China.

"As we got farther on the way, I began to feel somewhat bright; Mr. Richard's previous excellent health, and his strong constitution, gave me hope that he might rally. But, when we arrived at the city, my heart went down again, for I was afraid of the news that might meet me there. As soon as we reached the inn, I inquired of the landlord how Mr. Richard was, and you may be sure my heart was filled with gladness and thankfulness when I heard him say, '*hoo lu,*' 'well.' On going in, I met Mr. Kitts, who had arrived the day before, and

had the good news confirmed; and, on going in to Mr. Richard's room, was glad to find him, though, of course, very weak, still looking a man who had a chance of life.

"It happened that both the missionaries of the American Presbyterian Society stationed at Tsi-nan-fu were away, so there was no other foreigner in the city. We got Mr. Richard removed, however, to the house of the Rev. J. Murray, which was far better for him than the inn. We did not hesitate long about taking possession of the house, as we were very sure that our missionary brother would only be too glad for us to use it. It happened just at this time that the city was crowded with thousands of the *litterati*, who had come up to one of the great triennial examinations, and, the weather being hot, the overcrowding made the city very unhealthy; the foul odours of a large Chinese city being more than usually offensive.

" FURTHER TROUBLE.

"However, all appeared to be going on very well, and we hoped before very long to get back to Tsing-cheu-fu. But, two days after my arrival, Mr. Kitts began to get unwell, and, getting worse every day for four or five days, at last was dangerously ill. I was very much afraid that it was a return of the illness he had a year ago at Chefoo, as many of the symptoms were similar. To make matters worse, I found, on the day that Mr. Kitts was at his worst, that I had an attack of dysentery myself; so, with two sick men on my hands, and sick myself, it was not a very easy position. As soon as I found I was ill myself, I saw that prompt steps must be taken on behalf of Mr. Kitts, as his life, if the high fever, &c., which had set in continued, would be in serious danger, so I at once despatched two messengers,

one to Tsing-cheu-fu, and the other to the nearest medical missionary (who was two days' journey off), asking for help.

"Next day, after sending these messengers, Mr. Kitts took as rapid a change for the better as he had the previous day for the worse, the fever going down very suddenly; so I sent off two other men, asking that no one might come on, as travelling during the hot season is far from safe, as we had all found, and we did not wish to risk the health of any one else.

"The second messenger, fortunately, met Dr. Porter, the medical missionary to whom I had written, just as he had started, so he turned back. The messenger to Tsing-cheu-fu met Mrs. Kitts and our native doctor when fifteen miles on the way; but they did not turn back, as Mrs. Kitts was doubtful of her husband's speedy recovery.

"There is hardly anything more to tell. Mrs. Kitts, I am glad to say, was none the worse for her journey, though two of the Chinese with her were very ill by the time they arrived. After some days, we made a slow journey back to Tsing-cheu-fu, where, I am thankful to say, we all speedily found ourselves fit for work.

"We have all to express our heartfelt gratitude to God for His great goodness and mercy in bringing us out of our difficulties.

" COME OVER AND HELP US.

"From all that I have written above, there is only one conclusion to be drawn, and that is that our mission in Tsing-cheu-fu is undermanned. It was because of this that Mr. Richard had to leave Tai-yuen-fu during the hot season to come to help us in Tsing-cheu-fu. This, as I have above related, nearly cost him his life. His illness made it necessary for Mr.

Kitts and myself to go to his assistance, which resulted again in the sickness of us both, and, in Mr. Kitts' case, very dangerous illness. This, again, resulted in Mrs. Kitts having to risk her health by travelling at a time when even the natives do not stir unless compelled. And all this, as I have stated, simply comes back to this—that, as an interior station, we are undermanned.

“The purport and meaning of this letter is that of all our letters—WE WANT MORE MEN. There is a glorious work going on here, but more men are wanted to carry on what has been begun. Surely there must be many in the colleges at home who, if the needs of China and the opportunities

for work that will tell on thousands of souls were put before them, would gladly come to our assistance.

“We are earnestly hoping that, when Mr. Jones reaches England, and puts the needs of China and the special claims of our China Mission before the churches, there will be a very hearty and quick response.

“We are rejoiced to hear that one new missionary will soon be on his way, and trust that many more will soon follow.

“With kindest regards,

“I am,

“My dear Mr. Baynes,

“Yours very heartily,

“J. S. WHITEWRIGHT.”

New Year's Day Prayer Meeting.

THE special meeting for prayer on behalf of Foreign Missions on the morning of Monday, New Year's Day, in the Library of the Mission House, was a season of hallowed enjoyment and quickened impulse, and will not soon be forgotten by those who were privileged to be present.

As in former years, the gathering was of a *truly catholic character*, and nearly all Evangelical Foreign Missions and other kindred organisations of the metropolis were represented.

The respected Treasurer of the Society, Joseph Tritton, Esq., presided, and delivered the following address:—

“This, our New Year's Day meeting for praise and supplication, has special reference to one special branch of the Lord's work. It is not that we are unmindful of personal mercies or personal needs. Deeply conscious of the one, and devoutly grateful for the other, we respond with gladness to the inspired call, ‘O bless our Lord, ye people, and make the voice of His praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved’ (Ps. lxvi. 8, 9). Nor is it that we have no acknowledgments

to render for blessing upon labours at home, and no felt necessity for seeking continued Divine aid, whether we contemplate efforts for the spiritual good of the land at large, or of this million-peopled city, with its abounding sin and its multitude of known or unknown sorrows. Far-reaching and firm is the golden thread of the sympathy of saints, able to entwine itself round many an object of holy interest. But we have to go out in thought to other lands, other cities, other scenes, and ‘men of other tongues,’ and in

fellowship with all Evangelical missionary operations in foreign fields, to raise the song of thanksgiving and breathe the prayer of desire. And I am sure, whatever sections of the Church are represented here to-day in this our happy missionary union, honoured parts of the one thrice-honoured whole, and whatever form of agency may commend itself to our individual prayerful remembrance, be it the translation or circulation of the Holy Scriptures, the instruction of heathen youth, the opening up of the long-closed Zenana, or the direct preaching of 'the everlasting Gospel,'—we shall all feel it no less a privilege than a duty to join in rendering homage to Him who is the source of strength. I am reminded of the words of the Apostle (Acts xxvi. 22), 'Having therefore obtained help of God, I continue unto this day.' 'Help of God,' then, is the secret of all past blessing, the confidence of all present endeavour, and the hope of all future success. Let us gratefully acknowledge the help already received, and seek a continuance of the same, never more needed than now, with the openings before us, and the burdens upon us, and the influences against us; and, brethren, if we are to come 'to the help of the Lord,' 'the help of the Lord' must come to us. Having referred to the source of our strength, let us think for a moment on the character of our service. The Apostle goes on to say, 'Witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come, that Christ should suffer, and that He should be the first that should rise from the dead.' 'Witnessing.' The earthly ministry of the Master Himself was a 'witnessing.' 'Behold, I have given Him for a witness to the

people' (Isa. lv. 4). 'Witnessing' is the work of the Spirit of God: 'He shall testify of Me' (John xvi. 26). So with the saints of old: 'Ye are My witnesses, saith the Lord' (Isa. xliii. 10). So with those who gathered round the Master to receive His last earthly benediction: 'Ye shall be witnesses unto Me . . . unto the uttermost part of the earth' (Acts i. 8). Brethren, the Church of to-day, if true to her calling, is a witnessing Church, and every missionary she sends forth goes as a witness for Christ. And what is his testimony? It is 'the Word of the truth of the Gospel' (Col. i. 5), to be regarded as universally applicable, 'witnessing to small and great,' as essentially Scriptural, 'saying none other things than those which the prophets and Moses did say,' and as supremely Evangelical. 'That Christ should suffer' the sacrifice for sin, and that 'He should be the first that should rise' the Victor of death! 'First' of a long procession of such as out of every land should thereafter 'be risen indeed' with Him, now in the life of the renewed soul, by-and-by in the life of the re-animated dust. Let us pray that all missionaries, multiplied a thousand-fold, may be more and more witnesses for Jesus, preaching salvation to all, holding fast by 'the Word of God that liveth and abideth for ever,' and inscribing on their banner, in indelible lines, the true missionary motto for all ages: 'God forbid that I should glory, save in the Cross of our Lord Jesus Christ' (Gal. vi. 14). The same Scripture that tells us of the source of our strength and the character of our service, tells us also of the crown of our work, that He 'should show light unto the people and to the Gentiles.' The missionary of the Cross is only a light-bearer, carrying the Gospel into 'the dark

places of the earth,' and only a light-reflector, 'showing forth,' visibly as well as vocally, in life as well as with lip, 'the praises of Him, who hath called us out of darkness into His marvellous light' (1 Pet. ii. 9). But with whom rests the power to make effectual the displaying of 'the Light of Life'? Who shall kindle on the cold, dark altar of the human heart the fire that 'shall never go out' (Lev. vi. 13)? He alone, who said in the power of His omnipotence, 'Let there be light: and there was light' (Gen. i. 3); He who in the day of His humiliation still could cry, 'I am the Light of the world' (John viii. 12); He, 'the bright Morning Star' (Rev. xxii. 16);

He, 'the Sun of Righteousness . . . with healing in His wings' (Mal. iv. 2). Christ shows light by the revelation of Himself, and so let us pray for His promised manifestation, that in every field of our spiritual husbandry, through the power of His spirit, the preaching of His Word, and the agency of His servants, the cry may be raised, 'Arise, shine, for Thy light is come and the glory of the Lord is risen upon thee' (Isa. lx. 1), till 'the set time' shall arrive for the manifestation of His visible presence, 'when He shall come to be glorified in His saints, and admired in all them that believe' (2 Thess. i. 10), seen, welcomed, crowned Saviour and Lord of all!"

Prayer was offered by Dr. Underhill; the Rev. Dr. Marmaduke Osborn, of the Wesleyan Missionary Society; Mr. James Benham, of Bloomsbury Chapel; the Rev. Q. W. Thomson, of Victoria, West Africa; Mr. Walker, of Ceylon; the Rev. W. H. Jones, of the London Missionary Society; the Rev. Canon Wigram, M.A., of the Church Missionary Society; and the Rev. Dr. Green, of the Religious Tract Society.

Amongst the hymns which were sung was the following, composed by the Treasurer specially for this service:—

"Passed away another year,
Meet we in our wonted place,
Ebenezers fresh to rear
To our God, the God of grace.

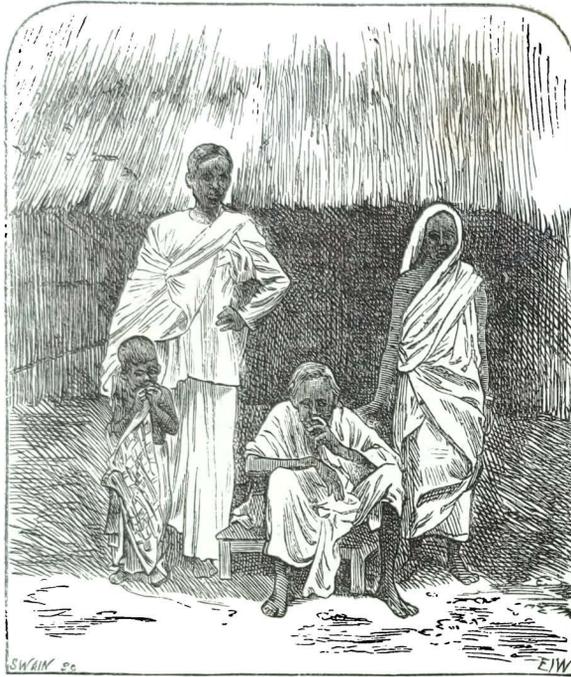
"Dangers, trials, sorrows, cares,—
He has cleared the way through
all;
Retuge from a thousand snares,
Hearer of the feeblest call.

"Mighty Saviour—Help Divine!
At Thy throne our hearts we bow;
Glory, honour, praise be Thine,
From Thy saints assembled now.

"Some are gone—at home with Thee—
Loved ones, 'present with the
Lord;'
We abide—still pilgrims we—
Thus Thy mercies to record.

"With the opening year we ask
Thee Thy Gospel's cause to speed;
Work for souls, our loving task;
Gift of souls, our joy indeed.

"If but Thou the standard raise,
And Thine own strong arm make
bare,
Bright shall be the coming days,
Close we them on earth or there!"



KALACHAND MONDOL, HIS SON GOPAL, AND GRAND-DAUGHTER.
(From a Photograph.)

Kalachand Mondol.

KALACHAND is one of the pensioned preachers of the Society, and resides at Khari, the largest and most distant of what are called the "Southern churches," that is, the churches in the district south of Calcutta. Kalachand has written the following account of himself:—

"I cannot state when I was born, as I possess no horoscope. I was married in 1818. In 1828 I went on pilgrimage, as a Hindoo, to Gunga Sagar.* There I met with a man whom I did not know, a preacher; he preached about repentance. I listened for some time, and understood him to teach that to trust in Christ is better than to trust in the Ganges. I stood a long time listening, and then the preacher gave me a copy of Matthew and John, and a catechism. I was very pleased to get these

* The Gunga Sagar festival is held every year in January at the mouth of the Ganges, on Sagar Island. Many have been led to Christ by the preaching heard and the books received there.

books, and took them home. I read them very carefully and attentively, and so did my brother, Gunga Narayan Mondol. We read the life of Christ, from His birth to His death, and learnt that by faith in Jesus Christ the Saviour we can obtain salvation. Resting assured of this, in the autumn of 1829 we embraced the Christian faith. A few months afterwards, Mr. W. Pearce appointed me to instruct two or three Christian families at Madpur, a village two miles from my own. Afterwards, in 1833, the terrible cyclone, with its inundation of salt water, caused great distress to the Christians, and Mr. W. Pearce appointed me to relieve them. He gave me a hundred rupees, and told me to distribute them, and to tell the people to return the money when their affairs were more prosperous. With some other Christian brethren I took a boat for this purpose. On the journey I fell from the boat into the water, but the merciful Lord who rescued Peter rescued me also. He put it into the mind of the manjee (the 'captain' of the boat) to throw out the anchor, so that I caught hold of the rope and was saved. Afterwards Mr. G. Pearce took me into his boarding-school at Shibpur, on the west side of the Hooghly; there I remained three years, and was afterwards sent by Mr. G. Pearce as preacher to Khari, where I engaged in the Lord's work for forty years. I think my age is about ninety."

No native, as a rule, knows his age, nor do they generally remember dates; they simply know that an event happened before or after such and such a storm or other event. However, I give the narrative as our aged brother, who is now very infirm and must be near the heavenly rest, dictated it to his son. This son, Gopal Mondol, is seen in the picture, with his little daughter. He is the pastor of the Khari church, and has practically been so since the death, early in 1879, of Jacob Mondol, the old pastor, who was a good man above many. Kalachand's wife is standing by his side.

The narrative is very interesting as showing (1) how various agencies work together—preaching, distribution of books (which implies their previous preparation), Christian conversation, and so forth; (2) how "one man soweth and another reapeth"—that good preacher at Gunga Sagar probably never heard what came of those three books he gave away; (3) how the reading of God's Word can carry conviction of its truth.

Calcutta.

G. H. ROUSE.

Work at Out-stations in the Delhi District.

THE following letter from Dr. Carey, of Delhi, gives a very interesting account of work in the Delhi district :—

“Delhi, India, 16th Sept., 1862.

“MY DEAR MR. BAYNES,—We have had recently three baptismal services, at Shahdera, Pahargunge, and Ghaziabad, when eighteen believers were received into the church.

“I propose giving a few particulars regarding each of these stations, to show how the work, commenced at them more than twenty years ago, is now giving most encouraging results.

“SHAHDERA.

“*Shahdera*, a small town situated on the east bank of the Jumna, was at one time a place of considerable importance. Even now, with its five or six thousand inhabitants, and connected by rail with both Ghaziabad and Delhi, it is no mean place. It was one of the earliest scenes of mission work. Mr. Smith and his colleagues, Mr. Broadway and Mr. Josiah Parsons, began by preaching in its streets, in 1838 or 1859. An elementary school was started, and a small church formed. In 1860, eleven believers were baptized, and a small chapel was erected, capable of accommodating about seventy worshippers. The following year six more were added to the church, but three were excluded from membership. Owing to removals, there was a slight decrease in the number of members during the following two years, which amounted to only twelve on the 1st January, 1864, but the general aspect of work at Shahdera was most encouraging. The missionaries speak of there being ‘several candidates for baptism,’ and of there being, ‘on the whole, more real progress at Shahdera than in any other part of the field

under their care.’ During the three succeeding years there was but one baptism annually, while two were restored to membership, and one died, leaving a total of thirteen members on the 1st January, 1870. The cloud hanging over this little church (in 1869), ‘causing much anxiety and trouble,’ happily soon passed away, and the harmony prevailing amongst the members, their regular attendance at the Sunday and week-day services, and their attempts at evangelistic work among the inhabitants of the surrounding villages, are referred to with feelings of deep thankfulness in the report for the year. On the 1st January, 1875, there were fifteen members and almost as many inquirers, seven of whom were baptized the following year.

“Since 1876 there has been steady progress. Under the fostering care of Khushi Ram, their pastor, the membership has increased to twenty-seven communicants, while from forty to fifty meet for worship at the weekly services.

“THE SHAHDERA BAPTISTERY.’

“About a mile distant from Shahdera is situated an estate belonging to Babu Kishen Ohand, a Pleader in practice at Delhi. In the centre of the large garden surrounding the house is a puckha tank, averaging in depth from four to eight feet. Having obtained permission from the Babu to use the tank for baptizing purposes, we repaired thither on the morning of Thursday, the 31st August. In a short time we were surrounded by a goodly number of natives, including

the nine candidates, their friends, and members of the Shashtra church. After an impressive address by Mr. Smith and the singing of a hymn, the candidates were baptized by me.

"With the exception of one who is the son of native Christian parents, all the nine candidates were converts from heathenism. They were all men belonging to the Chumar caste originally, a class of natives from which we draw our largest number of converts.

"PAHARGUNGE.

"*Pahargunge* is a large village and bazaar lying about a mile from the Ajmere gate, south-west of Delhi city. Work was begun here in 1859, and the following year we learn from the mission report that there was a regularly organised church of thirty-five members under the pastoral care of Kareen Bux. In 1861 there were twenty-five baptized, but the same number fell off. 'Some of these had never entirely renounced their old heathen habits, and others soon relapsed.' 'The cause was nevertheless promising,' and it was hoped that those left would remain faithful to the end. For the use of this little church a chapel was erected at the expense of J. C. Parry, Esq., manager Delhi Bank. Pahargunge is spoken in 1862 as 'by far the most promising of our stations.' The church numbered thirty-six members. This year a portion of land near the chapel was given to the mission by Government, on which the native Christians of the village erected houses. Alexander Christian, of Monghyr, generously aided the brethren with a donation of Rs.1,500. The year 1863 was a prosperous one in the history of the church. One Mohammedan was baptized and six restored to membership, three only being excluded. There were no addi-

tions to the church the next year, but preaching was kept up regularly, and the members raised Rs.33.4 for incidental expenses connected with the services. In 1865, Kareen Bux was removed to Delhi, and first Stephen, and subsequently Lal Das, was appointed to Pahargunge. But the change did not prove advantageous, and, while the number of nominal Christians attending the regular services was large, there was a falling off in the number of members. On the 1st January, 1866, there were only twenty-eight members, after deducting a few dismissed to the Delhi church. Pahargunge church 'caused much anxiety and trouble' in 1869, 'the chapel being the principal source of perplexity;' but it is soon after reported as 'having undergone a change for the better;' 'they conduct their own services with a good deal of regularity, and are in a fair way of becoming a thoroughly organised, independent church.' In 1872 this church, situated about a mile distant from Kalán Musjid *busti*, asked Chuni Lal, of the latter place, to take the pastoral oversight of Pahargunge in addition to that of the church in his own *busti*. He was to preach once at each place on the Sabbath, the members of each church engaging to conduct the remaining service themselves. This arrangement seems to have worked well—ten believers were baptized, the Lord's Supper was regularly administered, discipline enforced, and the attendance excellent. The incidental expenses of the church were met by the members.

"Since 1873, owing to Chuni Lal's being so frequently absent on itineration work, it has been found necessary to appoint several teachers in succession. Some of these have done well, while others have failed. This year

has been appointed Wallace, a man of great ability, both as a teacher and preacher. His influence is felt throughout the village; the Sunday and week-day services are very well attended, and not a few of the villagers are earnest inquirers after the truth as it is in Jesus. It was here that Mr. Smith baptized five believers on the 3rd of this month (September) in the presence of a very large and attentive gathering of natives. We humbly trust that the church at Pahargunge may steadily grow under the fostering care of its present leader.

“GHAZIABAD.

“The third station I wish to speak of is *Ghaziabad*, a place across the river, about twelve miles distant from Delhi. This place is the junction of the East India and Simla, Poonah, and Delhi Railways. Mr. Smith commenced work here in 1859, and the following year three believers were baptized. At the request of the railway officials an English service was also started, in 1865, for the benefit of the men employed on the line. This service, conducted once a month by Mr. Smith, was continued till arrangements were made for the permanent location, at Ghaziabad, of a clergyman of the Episcopal Church. Esai Das, supported by several of the railway staff, laboured amongst the natives at and near Ghaziabad from 1864 to 1867. At first the work appears to have prospered under his care, but latterly his inconsistencies resulted in much mischief, and it was found necessary to send Stephen, a man of high Christian principle and considerable preaching ability, to take his place. Stephen was, however, withdrawn the following year, and work suspended at Ghaziabad till last year, when, in response to the earnest entreaties of a large number of chumars resident

there, Mr. Smith was induced to reopen the school under Joseph. The school was doing well, when most unexpectedly Joseph disappeared and has not since been heard of. His place was taken by John Ellis, a man of undoubted piety and great teaching capacities, who, together with an assistant, has brought the school up to its present state of efficiency. There are now upwards of fifty pupils, many of whom can read well. Preaching is systematically carried on in the *dustis* and bazaar every week, and in the villages close by as often as possible. Our meetings are well attended, and apparently much interest is shown by those listening to the proclamation of the truth. There are several inquirers.

“On last Friday (8th September), Mr. Smith had the happiness of baptizing four believers at Ghaziabad. The ‘baptistery’ was a large public tank on the side of the main road, leaving from the station to the city, containing water from four to eight feet deep, and surrounded by several large peepul-trees. On the road side, just above the steps leading to the water’s edge, are three or four Hindoo temples resorted to by travellers from Ghaziabad. The place of baptism being in so public a spot, and the novelty of the scene, attracted a very large number of spectators—about 500—among whom were several Moham-medans and Brahmins. Mr. Smith delivered an impressive address, explaining the meaning of the rite about to be administered, and then immersed the converts, in the name of the Father, Son, and Holy Ghost.

“The aspect of work at Ghaziabad is very encouraging. May the Master bless the little church at Ghaziabad, and make it a power for good in the midst of the heathen darkness surrounding it.

“On some future occasion I hope

to give particulars regarding other portions of the Delhi Mission field.

"We have had, on the whole, a less trying year than is usually the case. We have all enjoyed fairly good health. You will be glad to hear that the change to Simla has done me good. I have been enabled to meet all my engagements, and can now preach regularly (as I have done for nine months) every evening without exhausting my strength. I have tried

to assist Mr. Smith to the utmost extent, and feel that my efforts have not been in vain. Each month I become more and more interested in the work, and long for fruit.

"It gave us unfeigned pleasure to see you in our midst last March, and your visit cheered us greatly. I am afraid we cannot expect 'a second benefit' for some years to come. Can we?"

"Delhi."

"W. CAREY.

Mission Work in Rome.

OPENING OF A NEW CHAPEL BEYOND THE TIBER.

JUST before going to press with the current number of THE MISSIONARY HERALD, we received the following letter from our brother the Rev. James Wall, of Rome:—

"Rome, 17th January, 1883.

"MY DEAR MR. BAYNES,—Last night we opened our new chapel beyond the Tiber. Although the rain fell heavily during the day and at the time of the service, the chapel was crowded and numbers stood outside in the drenching rain hoping to gain an entrance. Mr. Gibson, of Liverpool, took the chair. The American organ—which in part we owe to the liberality of yourself and Mrs. Baynes—reached us just in time, and seems to be just the instrument required. The chapel seats about three hundred, is very neatly fitted up, and, to meet the tastes of the *Trasteverani*, is coloured somewhat in the Pompeian style. The roof, which rests on iron columns, has a large opening, from which plenty of light falls by day, and where gas burns at night. The authorities sent the police, but there was no shadow of opposition on the part of the people of the neighbourhood. Most of the Evangelical ministers and workers in Rome were present. Sig. Dal Canto, Samia, Shaw, Taylor, Gavazzi, and myself took part. Sig. Gavazzi, who, not-

withstanding his advanced age and the wet evening, had desired to be present, congratulated us on having such a place in Trastevere. The last time he spoke in this part of Rome was thirty-four years since, on the great day of the siege of Rome, when the French troops were repulsed. Then he was the volunteer of Italy, now he came as the volunteer of Christ; and, supposing he might never be allowed to speak to them again, he gave the people a species of *ultimatum* which was listened to in profound silence or interrupted with explosions of applause. The premises which our Committee have had secured to them in Trastevere are, I consider, among the best situated in Rome for the work of our Mission. We are now holding special services in the new room, and anxiously praying that the Holy Spirit may thus lead many souls to the feet of Jesus. I must thank you personally, dear Mr. Baynes, for your kind sympathy and help in this work.

"Very affectionately

"Yours in the Lord,

"JAMES WALL."

Work in the Agra District.

THE Treasurer has kindly sent the following interesting letter from Mr. Potter, of Agra, for insertion in the HERALD:—

“DEAR MR. TRITTON,—As promised, I send herewith a short account of my first visit to a Hindoo mela with our native brethren.

“Agra is, as you are probably aware, the European name for what is still by the Hindoos called Akbar’s City. Everywhere in this city and its vicinity one sees the evidence of the greatness of the powerful and, in some respects, good King Akbar. One of the finest of these monuments of his greatness is seen at a place about six miles from the City of Agra, called Secundra, where he built for himself and his wives an immense tomb, as beautiful as it is large. Surrounding this tomb is an extensive park, enclosed by strong and high walls, and entered by a massive, lofty, and beautiful gateway. The tomb and park are in a good state of preservation, and form a frequent resort of visitors to the City of Akbar.

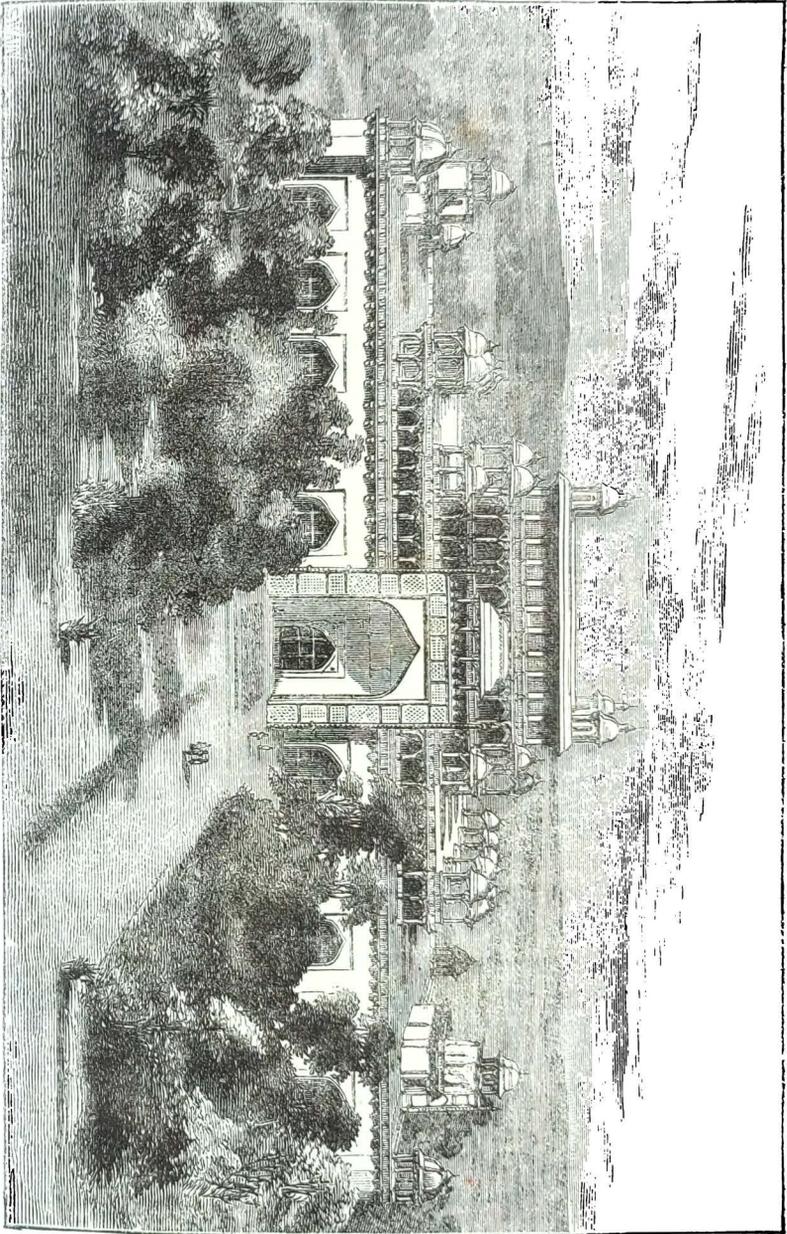
“Near to this tomb is a Hindoo shrine, which every year attracts large numbers of devotees from Agra City and its vicinity, and sometimes from very distant cities also. Monday, August 21st, was the mela day this year.

“Availing ourselves of the opportunity of preaching the Gospel to the multitudes who on mela days first visit the shrine in the interest of religion, and afterwards the tomb and park for the purposes of recreation (two things that appear to be very closely connected amongst the Hindoos), we also determined to spend the day at Secundra.

“Arriving there at about ten A.M., we had good time to look round us and select a suitable place for preaching purposes—viz., beneath the shade of a large tree situated to the right of the tomb, as seen on entering the gateway.

“At eleven A.M. we were ready to begin our work, and, having opened up our camp-table and covered it with portions of Scriptures and other books which we desired to sell, we commenced by singing a native bhajhan to a native tune, which I was happy to be able to accompany upon a small harmonium which we had brought with us.

“The music and singing soon brought the people around us, and, though the numbers varied somewhat and the faces changed frequently, the people continued listening to Gospel teaching and Gospel songs right on from eleven A.M. till half-past three in the afternoon, when we had almost exhausted the strength of our preacher, though not the interest of the people.



THE TOMB OF THE EMPEROR AKBAR AT SECUNDRU, AGRA.—(From a Photograph.)

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“Unable myself to join in the preaching, on account of my imperfect knowledge of the language, I could yet understand much of what was said. At certain times large numbers were listening with rapt attention, and I am glad to bear my testimony to the fact that they heard that which was worth hearing—namely, the way of salvation through Christ—plainly set forth.

“On leaving the park, as I neared the gateway I turned to look upon the scene, which was a most picturesque one. The tomb and the garden seemed alive with gaily dressed natives, and amongst the crowd garments of almost all the colours of the rainbow were discernible. Many women were present, and added to the gaiety of the scene by the beauty and variety of their wrist, arm, ankle, toe, ear, nose, and other ornaments. Passing through the gateway I saw such a variety of vehicles as never in my life before—ranging from the ekka of the poor, or rather lower middle-class, man on to the stately elephant howdah of the rich. On inquiry, I ascertained that at least 25,000 people were probably present at this, which, for India, is but a small and insignificant mela or religious gathering.

“Agra, N.W.P.”

“JAMES G. POTTER.”

The Claims of Japan.

BY THE REV. S. G. M'LAREN, M.A., OF TOKIO.

THE JAPANESE ARE INDEED WELL WORTHY OF A SPECIAL EFFORT BEING MADE ON THEIR BEHALF.

Their patriotism, their politeness, their self-reliance, their high and splendid courage, their versatility and love of knowledge are acknowledged by all, and if only they were brought under the influence of Christianity we might expect from them a brilliant future, and a leading place among the nations of the East. It is the fashion to compare them with the Chinese, and to pronounce them inferior. I do not dispute the sterling qualities of the Chinese, nor deny the capability and potentiality of which their admirers speak. But while the friends of China speak of what she *can* do, Japan may point with pride to what she *has* done.

In an incredibly short space of time, an elaborate and highly organised feudal system, under which the masses of the people were held in bondage, and which it was the interest of the great feudal nobles and their military retainers to uphold, has been broken up, and the military class merged in the body of the people; and if, within the ten years now promised by the Emperor, a constitutional Government shall be established on a permanent

basis, as there is good reason to hope will be the case, a feat unparalleled in history will have been accomplished.

I believe it is a fact that China does not possess a single newspaper of native growth and under native management. In Japan they are numbered by the hundred. Address any of the leading dailies of the capital in English, French, or German, and your communications will be translated and published in the next issue. The principal newspapers keep themselves in communication with the outside world, and supply their readers with the latest news at home or abroad—it may be the last murder in Ireland or the most recent development in Egypt. The difficulties which are overcome in bringing out a newspaper in Japanese every morning reflect the highest credit on the enterprise and energy of the people. In newspaper printing the Chinese characters are largely employed, and this implies the habitual use of several thousands of the most common characters, and the occasional employment of several thousands more. What would an English compositor say to a case of type containing thousands of compartments? Indeed, the expression “a case of type” is, in Japan as in China, a misnomer. A Japanese compositor requires a whole room for the accommodation of a single fount of types.

Another enterprise, in which the Japanese energy and ability have been conspicuously displayed, is the post-office. In China there is no imperial post. A private company, in an expensive and cumbrous fashion, supplies the lack. In Japan the machinery of the post-office works with the smoothness and regularity of the English post, and from the first it has been developed and managed entirely by the Japanese themselves. In Tokio there are pillar letter-boxes in almost every street, sub-offices at convenient intervals, and delivery by smart letter-carriers in uniform nine times a day. The other day I posted a letter to my colleague, who lives in the city at some distance from me, and I received a reply by post the same evening. Not in every country in Europe is such punctuality and despatch attained, certainly not in America, where the post-office is almost the only thing that moves with slow and sleepy pace. In the year 1880 the number of letters, post-cards, and parcels which passed through the Japanese post-office was close on seventy millions. This year, judging from the rates of increase prior to 1880, the number will probably not fall far short of one hundred millions.

It is unnecessary to dwell on the more ordinary achievements of the Japanese under the present régime, such as their railways and telegraph system, the tramways which are laid down on their streets, the lighthouse which guide mariners along their coasts, their army and navy, their ship-

building, and their improved code of laws. Under all these heads, though much yet remains to be done, much has been accomplished. Their school system deserves a passing word of praise. The Japanese are by no means an uneducated people. It is comparatively rare to find a servant who cannot write and keep accounts. In the elementary schools of the country, beside the ordinary branches of education, instruction is now given in chemistry, physiology, geometry, book-keeping, and political and domestic economy. The Imperial University of Tokio furnishes a complete and comprehensive course of instruction in the higher branches of education, while the Engineering College, or rather Polytechnic Institution, until lately under the management of Mr. Henry Dyer, of Glasgow, is admitted to be the most complete institution of the kind in the world. In these two institutions the instruction is given principally in English. I regret to have to add that the pressure of financial difficulties, and the necessity for retrenchment, has compelled the Government to limit its grants for educational purposes, and even to shut up many of the higher schools.

In the department of the fine arts, the eminence of the Japanese is acknowledged throughout the world. Their rich and beautiful lacquer work, their pottery and porcelain, their handsome bronzes, their painted fans and screens, their artistic wall papers and wall ornaments, their magnificent brocades and silk stuffs, and their chaste and elegant jewellery, have attracted the attention of special connoisseurs, and enlisted in their praise more eloquent pens than mine.

I shall not attempt here a detailed estimate of the character of the Japanese. I have no wish to dwell on their faults and defects, and without this it would be one-sided and unfair to expatiate on their better qualities. I may permit myself, however, to point out two attractive qualities which they possess in a marked degree—love of flowers and love of children. These two characteristics are so prominent as to attract the attention of even the passing traveller. There is scarcely a house so poor as not to possess a flowerpot and a flower. Scarcely a day passes in which there is not throughout the year, in some part or other of Tokio, a flower show and flower market. A bouquet is an invariable concomitant of a public meeting, and even at the Lord's Supper the worshippers, while reminded by the bread and wine of God's love in redemption, are also put in mind, perhaps neither incongruously nor unfitly, by the presence of flowers, of God's goodness in creation. Their love of children is no less marked. Accompanied by my wife and children I often walk out to the principal street of Tokio—a handsome boulevard adorned with trees on either side, in Parisian style. While my wife chatters with the shopman, I seat myself on the

raised platform, open to the street, which serves the double purpose of a floor and counter, and on which the shopman, seated in tailor fashion, displays his goods to the inspection of the public. While watching the good-humoured crowd that is sure in these circumstances to gather around us, especially if we have our children with us, I sometimes take my little daughter, not yet two and a half years old, and who has not the slightest fear of a Japanese crowd or of strangers, *if they are Japanese*, on my knee, and begin a conversation with her in Japanese. As the crowd hear the familiar words, dropping in childish tones, but with perfect accent and pronunciation from the little one's lips, a broad smile lights up each dusky face, and the words "*Kawaii, Kawaii*" (*The darling, The darling*), are passed from lip to lip. A people who manifest two such attractive and amiable qualities must possess certain elements of refinement and gentleness of character which encourage us to hope that they are not far from the Kingdom of God.

Recent Intelligence.

Recent tidings from the Congo Mission announce the settlement of Messrs. Moolenaar and Hughes; the former in association with Mr. Hartland at Manyanga, and the latter at Baynesville with Mr. Crudgington.

Both these young brethren have had their first attack of African fever. Mr. Hughes writes:—"We are both coming round again all right. The sky is clearing up and the sun begins to smile, and soon we shall be starting off for our life-work. We are in good heart, and feel the presence and help of the Master."

Mr. Grenfell, under date of December 21st, writes:—"The s.s. *Mandingo* is just off Sierra Leone, and Mr. Doke and myself hope to go ashore and post this letter. We have had glorious weather ever since leaving Madeira, contrasting most favourably, I fancy, with what you are having in England. We are both well and truly happy, devoutly thankful for the goodness and mercy that follow us on our voyage."

Writing from Aden, under date of December 22nd, the Rev. Francis James says:—

"The good s.s. *Amazon* has brought Mrs. James, myself, and children so far in safety on our way to China.

"I am glad to say that I have found some Chinese on board who can read; to these I have often spoken of Jesus Christ, and hope my words may be made useful. I cannot forget the farewell meeting at the Mission House on the 5th of December. The memory of words then spoken refreshes and cheers me much."

The Chronicle of the Baptist Union;

Being a Record of its Proceedings, including those of its

British and Irish Home Mission and Evangelistic Work.

FEBRUARY, 1883.

British and Irish Mission.

ENGLAND AND WALES.



At the meeting of the Council on the 17th January, 1883, the plan for aiding rural churches was adopted as follows:—

“That, proceeding on the principles laid down at Liverpool, at the Autumnal Session in October last,

“1. Help shall be given to a church only on the official recommendation of the Association with which it is connected, except as provided by resolution 9.

“2. A mission pastor shall be appointed to a church unable to support a pastor, on its being grouped with a church or churches in a like condition, or on its being affiliated to a larger or central church, or on its being placed under the direct control of its Association, within such limits and on such terms as may be agreed upon by such church, the Association, and the Council of the Union.

“3. A mission pastor shall be under the supervision of the Association to which such churches belong.

“4. Such churches shall make a full return annually of their resources, number of members, Christian work (including Sunday-school work), &c., in answer to a schedule of questions by the Council of the Union, such schedule to be countersigned by order of the Association. A deputation of the Association and, where practicable, a joint deputation from the Council and the Association shall visit each church on its first application, and shall repeat such visit at suitable intervals.

“5. Such churches shall contribute as they may be able to the funds of the Council, or of the Association, or of both, as may be severally agreed upon.

“6. The stipend of a mission pastor shall, if practicable, be not less than £100 a-year, or its equivalent.

“7. Half the stipend of such mission pastor shall be provided by the Association and half by the Council, except in special cases.

“8. A mission pastor, with the concurrence of a church or churches in question, shall be recommended by an Association and be appointed by the Council.

“9. Where an Association does not exist, the Council of the Union shall take the place of an Association.”

It will be seen that these Resolutions rest on the assumption—which no one called in question during the discussions out of which they arose—that many of our rural churches are unable to support a pastor unless they adopt one or the other of the plans now proposed.

By these Resolutions the Council of the Union are anxious, first, to preserve and revive spiritual power in rural districts by means of pastors who shall not only be godly and able men; but who shall receive a reputable maintenance. They further hope to bring into greater prominence men of zeal and culture, especially young men, who, while maintaining themselves in secular business, have the inclination and sufficient leisure to devote themselves—as among the Wesleyan churches—to circuit preaching. There are many zealous men who are engaged in such work for Christ in our villages, and some of whom are heard with pleasure and profit in the pulpits of our larger towns, and there is every reason why this class of Christian workers should be indefinitely increased. It is not every young man who is full of love to Christ, and who yearns for the salvation of his fellow-men, who is fitted for a life-long devotion to the ministry; but there are many such who would make highly useful preaching elders.

We want now to see these Resolutions put in force. Of the co-operation of our Associations we have no fear. Already applications have been received by the British Mission Committee of the Council from two or three Associations; nor do we think the more needy of our rural churches will hesitate to come under the operation of these Resolutions. No doubt money will come when it is shown that the need for it exists. The promises at Liverpool amounted to only about £900, of which the larger proportion—but only a proportion—was promised for three years. It suffices for a beginning, but only a beginning. The generous donors of this amount may be assured that the Council will use all means to augment the income of the British Mission, into which all donations for home-mission work, whether among our rural churches or larger towns, must ultimately merge. The means at our disposal may seem to promise little at first, but the project will command support if the rural churches indicate their approval by adopting its provisions. Besides this, the finances of the rural churches themselves will be turned to better account. Funds which, in the case of a single church, are totally inadequate to the support of its institutions will be of greater relative worth when the resources of two or more churches form part of the

common fund. Should the proposals from the Associations, to which reference has been already made, be carried into effect, we shall give the details in our next month's issue.

In the discussion and adoption of these Resolutions the representatives of all the leading Associations have taken part. It is by their hearty co-operation the Resolutions have taken their completed form, and each and all have been adopted by them, in conjunction first with the Sub-Committee, then with the Committee, and finally with the Council, with unanimous assent. The significance of this proposal is found in the absolute unanimity of thought and purpose between the Council of the Union and the representatives of the Associations. And the Acting-Secretary cannot close this statement without thanking the brethren who have given him such efficient help in perfecting this scheme.

EVANGELISTIC SERVICES.

For several years these services have been continued in various parts of the kingdom, with uniform testimony as to their influence for good. But we cannot respond to all the invitations we receive—invitations which would be multiplied if all those which are sent were accepted. The want of funds is the chief hindrance. The difficulty of obtaining the help of brethren, who, as pastors of important churches, cannot always place themselves at the disposal of the Committee for this special work, is not so great as the want of money with which to meet the necessary expenses. These brethren visit churches only at the request of the churches themselves, and they receive nothing beyond their expenses of travelling, and of supplies to occupy their pulpits during their absence. The special effort at Leeds, in 1879—when £350 or more were raised—has never been supplemented by regular subscriptions. A few have generously continued their support, but all the subscriptions from 1879 to date have amounted to no more than £200; this includes the contributions sent from churches which our evangelists have visited. Churches are applying for brethren to come: but the Committee are in a dilemma. They do not think they are justified in expending the ordinary funds of the British Mission for this more special work unless the constituency direct them to do so. It is not a large annual sum we require; £200 a-year would help us to cover a wide area of Christian work of this order. We appeal for help because results so far justify what we have done. The principles laid down in the resolutions of 1878 have been closely followed, and the report of proceedings laid before the Assembly in 1879 would

describe the course of procedure since then. We visit no place unless there is cordial assent on the part of all the churches of our body directly interested. Our object has been to animate and strengthen our churches, not in the spirit of a mission from without, but in response to the call and prayer of the churches themselves. The conversion of sinners, the decision of the wavering, and the reclamation of backsliders have been sought, and the blessing of the Divine Spirit has followed. There have been no spasmodic or unusual means adopted with which to gain hearers; but our brethren have preached the Gospel. They have preached with fervour, but with simplicity, and the Lord has, through them, added many to the professing Church and, we believe, to the spiritual body of Christ. It would be a pity, for the want of a few subscriptions, to compel the Committee to discontinue this work. Arrangements are in progress for evangelistic services in various places, which will not cost more than £20 or £30 to carry through; and we hope this amount at least will be forthcoming from our friends before this month is passed. A list of churches visited, and of brethren who have generously given time and energy in this service, will appear next month.

The following report from Mr. Jeffrey, of Folkestone, will be read with interest:—

“I must do justice to my sense of indebtedness to your Committee, by giving expression to my appreciation of the evangelistic services held during the month of November, in which we had the valuable assistance of our brethren the Revs. J. T. Briscoe, of Peckham, London, and N. Dobson, of Deal. They have proved, as we sincerely believe, no inconsiderable blessing to our church and congregation. The attendance at the noon-day prayer-meetings and nightly evangelistic services was well sustained throughout the week, and, so far as we could judge, there was a steady growth of interest and impression to the very close. In the judgment of many whose faith is not of yesterday, our week’s mission was a time of refreshing from the presence of the Lord; and, though we are in no haste to attempt the tabulation of spiritual results, we have good reason to hope that there have been true cases of conversion to God, both among members of our regular congregation and among those from without. One marked and pleasing feature in connection with the meetings was the readiness with which anxious souls came to seek spiritual guidance, not under the pressure of exciting after-meetings, but in response to the simple invitation to seek an interview in the minister’s vestry or at the pastor’s house. As to the brethren who came to our help, we need only say that the manifest tokens of the Divine approval resting on their labour commended them more than ever to our hearts, and placed their work beyond our praise. May I be permitted to express the belief that, in the working out of the principles and methods of our Evangelisation Society, we have within our reach one of the most promising and potential of our Christian agencies?”

IRELAND.

At the meeting of the Committee of the Council on the 16th of January, it was resolved to send a deputation to Ireland to visit the stations, and to confer with the brethren on all matters relating to our mission there. It was considered wiser on all accounts to defer the visit until May. Arrangements will be finally made at the meeting of the Committee in April. The officers, and probably one or two other members of the Committee, will be the deputation to represent the Council of the Baptist Union.

Of the condition of the people and the mission work in the rural districts in certain parts of Ireland, the following extract from Mr. Lorimer's letter speaks :—

“As to my mission work, I am not without encouragement both in my public meetings and my private visits to the houses of the poor and ignorant. This winter seems to be very hard on the working classes; the potato crop is all but a complete failure, and that is their staple support. All descriptions of bread stuffs fall short of meeting the demand, and are fast rising in the market, especially in this district. Then, added to this, light clothing, bad beds, and damp houses, and you will see the danger there is of disease in various forms speedily following.

“These scenes sicken one's heart, yet the hand of God for good is in it all. Ears otherwise closed are opened to the glad tidings of peace to a poor sinner through a loving Saviour; hearts are inclined to listen with gratitude to the words of peace and love which the Gospel message brings. So that, when I am cast down under the dull and lifeless aspect of the little churches, I am cheered with my private visits amongst the poor and ignorant, many of whom never hear the simple truth otherwise; and some have lately passed into eternity rejoicing in the hope of glory through these visits.”

Of the work in Banbridge Mr. Banks writes [part only of his letter we insert this month] :—

“It may be well to ask the question, What has been, and what is being, done in our own sphere and by the little band of men who are going forth from day to day to win souls to Jesus? After so many years' labour in a land of which so much is said and, as we sometimes think, but little understood, it may be well that we should send forth a somewhat cheerful note. We have, however, a strong faith as it regards the future of Ireland, notwithstanding the sad, sad name which has gathered around it. It has been my privilege now and then to speak a word on behalf of this so-called unhappy country, and I have been the means of casting a somewhat brighter ray on the story of Ireland and its woes—not for the purpose of cloaking those dark deeds which have been so frequently committed in this otherwise fair land, but to remove the too frequently cherished thought that nothing good might be said of Hibernia's sons, and therefore the proposition of some—‘Better sink the troubled

island under the water by which she is surrounded than contribute towards sending the Gospel to such an ungrateful and unworthy race.'

"We pray, however, that many hearts may be moved to send the *One Remedy* to sin-stricken Ireland, which we so unitedly believe to be the glorious Gospel of the Blessed God.

"The other day I stood looking at one side of our main street, and was then impressed with the apparent change which had taken place during the term of years I had been one of its inhabitants. Nothing very new could have been pointed out as month after month passed by. Yet I could but say, What a change is now manifest in its external appearance! Low, thatched cottages have given place to substantial, well-built dwellings. Ill-regulated and unpaved streets have been regulated and flagged. And in many cases, where was seen discomfort and poverty, are the marks of comfort and prosperity. The picture of Banbridge of 1864 would but unfairly represent the same town in 1883.

"In like manner my mind contemplated the past and present of the nobler work of soul-saving, and the position of such in the temple which is God's building.

"Passing on from week to week, or through some years' labour, nothing new appears to arrest attention; but the present, contrasted with the past, constrains us to thank God, and take courage.

"In the morning the seed was sown, and in the evening it was not withheld; and, while we left it, ignorant of the results, the harvest has been reaped, and both the Church militant and the Church triumphant have received the sheaves with joy. In our experience the past presented many difficulties, which have passed away, rendering the present path far easier to tread than that through which we have been brought, and the probabilities of future success proportionately great.

"This means that the labour of the past has done much to help on the present labourer, and to insure a larger measure of success. And, as additional fields are occupied by men whose hearts God has touched, and whose minds have been enriched and qualified, we may expect great things from God. The past two years have been marked in the history of our mission as years of blessing, larger increase, and spiritual prosperity, which have been experienced by most of our brethren, with a longing desire in such for the Spirit's work in saving many souls, and a larger measure of power from on high.

"At our last Association, held in Carrickfergus, it was refreshing to listen to report after report of such increase, which might compare favourably with our sister churches in England, and to find in the aggregate an increase of 140 members.

"In the North we have, as might be expected, a much larger growth than in the South; but even in reference to that part of Ireland we are sanguine as to the employment of means of such a nature as may meet these more difficult circumstances by a going forth from day to day with the message of love, grace, and power, which is the Gospel, of which the Apostle wrote to the Romans, and could say, 'It is the power of God unto salvation to every one that believeth.'

“What, indeed, are we among so many? Yet God has given us favour among the people, and has blessed the simple testimony of His grace.”

Annuity Fund.

On Monday, the 17th January, a meeting was held at Westbourne Park Chapel (Pastor, the Rev. J. Clifford, M.A.), at which the President of the Union (the Rev. J. J. Brown) and Dr. Landels attended as a deputation to plead for the Annuity Fund. The meeting was small, and it is intended to canvass the congregation at a later date. The promises amounted, as per list at the end of this Report, to £107 1s. 6d. The former promises—£156—given by only a few members, have all been redeemed, and we have no doubt that ultimately the subscription list will represent fully the number and influence of this important church. This is but the beginning of what we hope will be a successful attempt to place the Fund on a lasting basis.

	In Five Equal Yearly Instalments.	Donations.	Annual Subscriptions.
	£ s. d.	£ s. d.	£ s. d.
Mr. E. Cayford	25 0 0		
Mr. T. Lilley	25 0 0		
Mr. C. Saunders	25 0 0		
Rev. J. Clifford, M.A.	10 0 0		
Mr. A. Towers	10 0 0		
Mr. J. Wallis Chapman	5 0 0		
Mr. R. O. Davies.....	5 0 0		
Mr. W. T. P. Broughton .....	...	0 10 0	
Mr. A. Bult .....	...	0 10 6	
Mrs. Crockett .....	...	...	0 10 6
Mrs. Smith .....	...	...	0 10 6
	<u>£105 0 0</u>	<u>1 0 6</u>	<u>1 1 0</u>
	Total..... £107 1s. 6d.		

Augmentation Fund.

A considerable amount is outstanding of such subscriptions as were reasonably expected to have been received, and the Committee respectfully urge the local treasurers kindly to remit the amounts without delay.

Subscriptions received at the Mission House from December 20th, 1882, to January 20th, 1883.

LONDON AND VICINITY—		Clayton, Downs Chapel	13 9 6
F. T. D. (Don.).....	1 0 0	Finchley, North, Rev. J. Edwards	2 2 0
Greenwood, Mr. A. (Spous.)	50 0 0	Hackney, Mare Street (Collection).....	10 3 2
Voelcker, Dr.	1 1 0		
Bloomsbury Ch.	9 14 4	CHESHIRE—	
Brockley Road Sunday-school	6 10 0	Birkenhead, Grange Lane	2 2 0
Clifford Hill	3 4 6		

DEVONSHIRE—		SHROPSHIRE—	
Plymouth, George St. (Weekly Offering)	4 0 0	Shrewsbury, per Rev. J. B. Morgan	1 6 0
„ Mutley Ch.....	1 10 0	Wem.....	1 0 0
ESSEX—		SURREY—	
Colchester, Eld Lane (Sunday-school)	1 0 0	Redhill, Mr. T. Radford Hope	1 0 0
Writtle, Mr. J. Dowson	1 1 0	Richmond, Rev. J. H. Cooke	1 1 0
		Weybridge, Mr. J. C. Farry	2 0 0
GLOUCESTERSHIRE—		WILTSHIRE—	
Bristol, Old King Street (Special)	0 15 6	Swindon, Newtown (Coll. & Subs.)	10 6 10
Obeltenham, Mr. C. Bloodworth	0 5 0		
Coleford (Coll. & Subs.)	10 7 8		
Gloucester (Collection)	8 5 0		
Nailsworth, Shortwood Ch.	2 6 6		
Shortwood, Mr. Isaac Hillier	1 0 0		
HAMPSHIRE—		SUSSEX—	
Southern Association, per Rev. J. B. Burt	80 0 0	Brighton, Queen Square	0 15 0
HEREFORDSHIRE—		YORKSHIRE—	
Goreley, per Rev. D. R. Morgan	2 10 0	Gildersome, Rev. J. Haslam	1 1 0
		Hall (Collection)	1 0 0
		Lockwood, First Church (Coll. & Subs.)	7 11 0
		Scarborough, Albemarle Ch. (Coll.)	1 16 0
HERTFORDSHIRE—		WALES—	
Breachwood Green	0 11 0	Cardiff, Mount Stuart Sq. (Coll.)	3 3 3
Markyate Street, Mr. D. Cook	0 10 0		
KENT—		SCOTLAND—	
Erith (Collection)	1 10 0	Aberdeen (Special)	4 0 0
Folkestone (Coll. and Subs.)	12 8 5	Edinburgh, Mr. Hugh Rose	3 0 0
Tonbridge (Collection)	2 0 0	„ Dublin Street (Subs.)	9 1 6
Woolwich, Parson's Hill	1 1 0	Glasgow, Mr. D. Lockhart	1 1 0
		Kirkcaldy (Subscriptions)	5 1 0
		Perth, Mr. P. Campbell	2 0 0
		„ Mr. J. Greig	0 5 0
LANCASHIRE—		IRELAND—	
Liverpool, Myrtle Street	5 0 0	Aughavey	2 3 3
		Ballymena	1 16 6
		Cairndaisy	1 1 0
		Carrickfergus, A. Sister in the Lord	0 2 0
		Donaghmore	7 10 0
		Lurgan	2 5 0
		Tandragee	1 11 0 0
		Waterford (Rents)	24 11 2
NORFOLK—		CHANNEL ISLANDS—	
Ingham (Coll. and Subs.)	4 12 5	St. Heliers, Jersey	20 0 0
Norfolk Association, per Mr. J. J. Colman, M.P.	5 0 0		
NOTTINGHAMSHIRE—		Total for the month ending Jan.	
Newark	18 15 0	20th, 1883	
		£349 3 0	
OXFORDSHIRE—			
Little Tew, Rev. W. Cloake (don.)	0 10 0		

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by the Treasurer, Col. GRIFFIN, Seaton House, Adamson Road, N.W., and by the Secretary, at the Mission House, 19, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.

THE
BAPTIST MAGAZINE.

MARCH, 1882.

Memorials of the Late Rev. Edward Steane, D.D.

BY E. B. UNDERHILL, ESQ., LL.D.

(Continued from page 56.)



IN 1833 Mr. Steane, as a member of the Committee of the Baptist Missionary Society, and afterwards as Secretary of the Baptist Union, was called upon to take a leading part in the controversy with the British and Foreign Bible Society, and which in 1840 brought about the formation of the Bible Translation Society, of which he became the first Secretary. This is not the place to enter on a discussion of the propriety of the action of the British and Foreign Bible Society in refusing the aid they had rendered from its origin to the translations of Baptist missionaries. To the pen of Mr. Steane the denomination is indebted for that able vindication of the practice of the missionary translators, which, in the form of a "memorial," was presented to the Committee of the Bible Society, setting forth all the facts and arguments of the case. It was the "last overture," to use Mr. Steane's words, "that could be made, which honour, integrity, or kind feeling and benevolent regard to those who had hitherto been helpers and coadjutors could require." This paper is a masterpiece of controversial skill, and is characterised as much by its Christian courtesy, its candour, and its fairness as by its powerful argumentation and logical

force.* It has never been answered, unless the confession of the Bible Society's eminent Secretary, Rev. Dr. Brandram, that the Bible Society's Committee were moved by "prudential considerations," can be regarded as a sufficient reply. That Mr. Steane and his colleagues were actuated by no unkindly feeling in forming the new Society may be clearly seen from his own words. "Some of his earliest and happiest recollections," he said, "were associated with the part which he took, when a mere youth, in aiding the operations of that noble institution. It was his privilege to be associated with his beloved friend the Rev. W. Pearce, now of Calcutta, and the eldest son of the Rev. Joseph Hughes, the originator of the Bible Society, as Secretary to the first Bible Association formed in the city of Oxford; and, before the Society could obtain any countenance either in the University or the city, his venerated father's house was the depository from which the publications of the Society were issued." There is a strange irony in the fact that the Bible Society, which owed its inception to a Baptist, and which in its early years gathered so large a reputation on the ground of its support of the translations of Baptist missionaries, should ultimately exclude them from its advantages. Let us hope that wiser and more Christian counsels will ere long prevail, and that the harmony so painfully and regretfully broken may be restored.

Towards the close of the year 1841 Mr. Steane was much gratified on receiving from his friend Dr. Babcock the information that the University of Waterville, in the United States, had conferred upon him the honorary title of Doctor of Divinity. It is, perhaps, a cause of regret that Dr. Steane, through the pressure of events, was not permitted to remain a sufficient length of time at Edinburgh to obtain those literary honours which his ability and diligence would unquestionably have secured to him.

In the year 1845 Dr. Steane was present at the Conference at Liverpool called by the late John Henderson, Esq., of Park, from which sprang the Evangelical Alliance, and to which he rendered the

* I may here introduce an anecdote related by Mr. Steane in a letter to Dr. Babcock, having reference to the views of Dr. Olinthus Gregory on baptism. "The late Dr. O. Gregory," writes Mr. Steane, "than whom no man was better entitled from his mental habits to make such an observation, has often said to me when conversing with him on the subject, 'Sir, this is the only subject in the whole range of Scriptural theology in which all the evidence is on one side.'"

most inestimable service. Referring to this period he writes, "It was about this time that I was drawn beyond what had hitherto been the immediate sphere of my life, into a wider circle of ministerial association, and a new line of Christian activities. I became acquainted with many men distinguished by eminence of character and position in the different Evangelical Churches of Christendom. With some this acquaintance ripened into fellowship. With still more it led to closer association in the councils and practical operations of Christian labour, and with all it elicited a coincidence of sentiment, and a desire for more open and manifested union in the fellowship of love and good works."

Out of these sentiments, which for some time had been fermenting in many Christian minds, arose the Evangelical Alliance, and to no one is the form that the institution assumed so much indebted as to Dr. Steane. To his indefatigable exertions, together with those of his intimate friend, Sir Culling Eardley, was the success of the great œcumenical assembly in London in August and September, 1846, chiefly due. He shaped its business; he guided its counsels; he seized the salient points of every discussion and reduced them to form. The most important of the resolutions of the assembly were drafted by his pen, while his deference to the views of others, and his gracious and devout spirit, secured attention and confidence. At the subsequent conference at Manchester, in November, 1846, he introduced in an able and elaborate speech the plan of the constitution of the Alliance, the work of himself and Sir Culling Eardley. It riveted the attention of the Assembly, and elicited the admiration and gratitude of all who listened to it.

Space forbids us to enlarge on the history and labours of the Alliance, of which, during the years of his health and strength, Dr. Steane was the moving spirit. He directed its influence to the subject of religious liberty on the Continent, and by his agency many cases of persecution were investigated, and a remedy found. We have only to mention the case of the Madiai, the persecutions in Sweden, Germany, Austria, and Spain, in the settlement of which he took a very prominent part. These events led him to make several visits to the Continent, and to seek interviews with men of the highest rank in order to plead before them the cause of the oppressed and the rights of conscience. To cite these labours in detail would be to write the history of the Evangelical Alliance, and to record the

progress of religious liberty throughout the Continent. The volumes that he edited, containing the proceedings and papers of the Conferences in London, Bristol, Glasgow, Liverpool, Paris, Berlin, and Amsterdam, all of them more or less devoted to the subject of the "Religious Condition of Christendom," bear testimony to the activity of the Alliance under the general guidance and wise counsels of Dr. Steane.

Two or three brief extracts from his papers, written at the time of the formation of the Alliance, may, however, be permitted. Writing to Mrs. Steane, August 15th, 1846, he says, "We have had a toilsome week, and have the prospect of one, I fear, which is likely to be more toilsome still. But the meetings have been, nevertheless, very delightful, very prayerful, and very harmonious. Many of the most eminent servants of God, both in Europe and America, have either already come, or are on their way to the Conference." After requesting that his brother-in-law should be invited to be present, "Tell him," he says, "he will never in all probability again have the opportunity of attending such a meeting, or seeing such an assemblage of the servants of Christ, till he gets to heaven. The history of the Church through all past ages records nothing like it. Next to the infinite mercy of being made personally a partaker of the great salvation, I can conceive of no honour and no happiness greater than to be a member of that assembly, to take part in its counsels, and to co-operate in its most blessed and God-like design."

A few days later he writes, "Our meetings have been of the most deeply interesting nature, and all the deliberations hitherto have proceeded in a spirit of earnest devotion, fraternal love, and unbroken harmony. When we came to the resolution by which we formed the Evangelical Alliance, such a scene was witnessed as I should imagine was never seen before. After the discussion on the resolution was over, and we were prepared to vote, the whole assembly rose and stood in profound silence before God, every breath was hushed, and a thousand hearts sent up their unuttered prayers. Then, at the call of the chairman, all hands were uplifted in token of the adoption of the resolution, and at the same moment the Doxology, 'Praise God, from whom all blessings flow,' &c., broke forth in thrilling harmony from the entire multitude. This sung, Dr. Raffles cried out, 'Now, brethren, let us all shake hands,' and immediately there were such brotherly greetings and congratulations, such interchanges of Christian love and courtesy, as will never be forgotten."

Another passage from a letter to Mrs. Nash in the following year will give a clear view of the amount of toil which thenceforth fell to the hands of Dr. Steane: "Nobody knows the amount of labour and responsibility which I have had to endure since last October twelve months, when they put upon me in so large a degree the management of the Evangelical Alliance. The demand upon my time, and the mental and literary toil which it has imposed, have been greater than you can conceive; while it has required incessant thoughtfulness and the most watchful care lest an indiscreet word spoken, or sentence written, should wound the sensitiveness or offend the prejudices of the curiously mixed and balanced parties of which our association is composed. I have had to occupy, and occupy still, in this respect, one of the most delicate positions in which a minister could be placed. My consolation has been that I did not seek it, but it sought me. All parties, Churchmen and Dissenters, Presbyterians and Methodists, establishmentarians and voluntaries, with one voice came and said, 'You are the instrument' (and I look upon myself as nothing more) 'by which this extraordinary and important movement must be conducted.' I confess, under these circumstances, it did appear to me like an indication of the will of God, and I dared not refuse. But the weight of anxiety involved in it, the multitude of things to be done, the deliberation and judgment necessary to do them in the way that might conciliate all and offend none, the extent of correspondence, both home and foreign, the preparation of documents and minutes, and the constant application of mind to the entire business of so large and so novel a confederation, have made demands on me, both intellectual and physical, under which I am most thankful to God that I have not broken down."

Thus Dr. Steane became the chief guide and power in the administration of the affairs of the Alliance. It was once said of him that, "had he been a diplomatist or a politician, his qualifications must have placed him very high in either vocation." But these fine gifts were all consecrated to a higher purpose, to the noble endeavour to bring into one recognised fellowship the children of God scattered abroad throughout the world, and to realise the prayer of the Redeemer, "That they all may be one; even as Thou, Father, art in Me, and I in Thee."

(To be continued.)

The Late Rev. W. M. Lewis, M.A.,
PRESIDENT OF PONTYPOOL COLLEGE.

BY THE REV. T. WITTON DAVIES, B.A.

(Concluded from page 63.)



HE winter was now coming on, and, though he was much stronger, Mr. Lewis was recommended to spend a few months in London under Dr. Churchill. This he did. He returned in the following spring, which was a time pregnant with great issues to himself and the college. The resignation of Dr. Thomas, who had been forty years at the head of its affairs, had been placed in the hands of the committee some two years before, but he had been induced to remain at the post he had adorned so long and so well till the end of the 1876-77 session. The committee had been long exercised as to who should be his successor. It was feared by many that Mr. Lewis's health was hardly equal to the arduous duties of the position. But his return with signs of increasing strength removed, or at all events modified, the fear.

Besides, his long and successful university career, his six years' experience in the work of teaching, and the way in which he had aroused the enthusiasm and won the affection of his students—all these pointed to him as THE man for the place.

In the end of May a very large number of the constituents of the college came together to the annual meetings, and with much cordiality Mr. Lewis was elected principal. I was a student in London during his principalship, but I had ample opportunities of observing the efficient manner in which he carried on affairs. He lived to discharge his new duties for three years and a-half, and it is surely enough to say that the credit and usefulness of the institution under its late revered principal were not impaired under the leadership of its younger chief. It may not seem much to say that he took a deep interest in the college library; that he succeeded in adding to it a considerable number of the best works in science, philosophy, and theology; that he had the college building

thoroughly repaired at no small expense, and yet got the whole debt removed by the end of the year; that he brought before the constituents of the college the necessity of building a new library, a scheme which was warmly approved by the committee, but which was left for his successor to carry out. But even these things show how anxious he was for the welfare of the place and the men. His interest in his students was, however, much deeper than could be gathered from these facts. He was greatly concerned about their health, as well as about their intellectual and spiritual progress. When he saw some working beyond their strength, he would not mercilessly urge them on, but he would kindly advise them to take rest, to relax in their ardour.

One of his most diligent students, who worked hard amid many and great infirmities, writes :—

“During all the time I was under Mr. Lewis, he never spoke unkindly to me; on the other hand, he often advised me to take care of my health, advice which he could well and feelingly give, and which I might have valued more highly.”

This sympathy was indeed very great, not only in the college, but wherever he moved. Many a tale is told of the way in which he gave or got help for poor ministers and others. What is very wonderful is that, while he had so much sympathy for others who were struggling against heavy odds, he had little pity for himself; for rarely, if ever, could a more painstaking, energetic, and persistent worker be found who had *his* difficulties to cope with.

It is not too much to say that he was in delicate health all the time he was president, and yet, up to the last few months of his life, he was scarcely ever away from his work, in the class-room or elsewhere. Few, indeed, are the men who combine in their nature, as he did, strength and tenderness, stern resoluteness of will, with the gentlest sympathy towards all troubled spirits: it was as if the weeping willow could be seen growing out of the defiant granite. Strong, continuous, his sympathy was also wisely expressed, at the right time and in the right place. I could illustrate this by many instances, if space and propriety allowed.

Notwithstanding all I have said of his kindness, he was an uncompromising tutor, ever insistent upon careful preparation for his classes, and in all matters of discipline he was not to be conquered. I cannot better describe him than by saying that he was wisely kind and kindly resolute.

How successful he was as a teacher is shown by the address presented to him in 1876, and by the united voice of all who sat under him. Testimony to the same effect is borne by the following resolution passed unanimously and cordially by a college committee meeting at which the writer, then pastor at Merthyr, was present.

It was moved by the Rev. W. Rees, Blaenavon, and seconded by the Rev. J. W. Lance, Newport, Mon.—

“That this meeting, while bowing to the will of an Allwise Providence, desires to put upon record its deep sense of the loss the college has sustained by the apparently premature death of its much beloved and esteemed president, Rev. W. Mortimer Lewis, M.A., and also returns its thanks to Almighty God for the good accomplished through his instrumentality in former years as classical and mathematical tutor, and for the last three and a-half years as president of the college. His high scholastic attainments, unfailing integrity, and business-like habits, combined with an exquisitely sympathetic nature, were qualities which eminently fitted him for the discharge of the duties of the responsible and distinguished position which he held.”

In June, 1880, at the end of his last labours at college, he went to Davos Platz, in Switzerland, to recruit his health for the coming year's work. For some time he appeared to benefit much by the change. His old strength was coming back to him, and, ever hopeful, he was now especially so. In consequence of a severe attack of bronchitis he was urged to remove to the milder climate of Veytause, near the Lake of Geneva. On the 15th of October, accompanied by his physician and his brave and devoted wife, he drove down to Ragatz, intending to remain there a few days on the way to Veytause. As they descended the picturesque slopes of the Alps he expressed, for the first time, his belief that the end was near. He felt he was looking for the last time on that grand mountain scenery, with which he was so much enraptured. He said to his wife, “I wonder, Jeannie, if I am dying? If this be death, then it is not hard to die.” After reaching Ragatz, it became more and more evident that the time of his departure was at hand. The Sunday following, his brother Walter arrived from Carmarthen, and by the same train a celebrated professor of medicine from the University of Zürich also arrived. Mr. Lewis was cheered by the arrival of his brother, but his weakness became greater and greater, till his spirit returned to God who gave it. His mind was clear, his spirits buoyant, to the last. He passed away peacefully, trustfully, at the close of an earthly Sabbath—the midnight hour had hardly struck—to enter

upon another Sabbath and better—the heavenly. During the last day he lived, he was frequently heard repeating lines of poetry, and especially passages of Holy Writ. The following were taken down at the time :—

“ Oh, I seem to stand
Trembling, where foot of mortal ne'er hath been,
Wrapped in the radiance of that sinless land
Which eye hath never seen.

“ Visions come and go,
Shapes of resplendent beauty round me throng,
From angel lips I seem to hear the flow
Of soft and holy song.”

Again, part of Newman's beautiful hymn—

“ Lead, kindly Light, amid the encircling gloom,
Lead Thou me on ;
The night is dark and I am far from home,
Lead Thou me on.
Keep Thou my feet ; I do not ask to see
The distant scene ; one step enough for me.
So long Thy power hath blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone.”

“ Bless the Lord, O my soul, and all that is within me, bless His holy name ; ” “ I will praise Him, for His mercy endureth for ever ; ” “ Simply to Thy Cross I cling,” he uttered over and over again. He was heard to say, “ If I die here, the ways of Providence are very mysterious to me, but blessed be God for all His loving-kindness to me.” A message of affectionate farewell was sent, at his request, to the students and committee of the College. This was the last thing he spoke of, and it was significant of his passionate interest—strong even in death—in the institution which for ten years he had served.

His remains were brought to Wales for burial, and were interred in the beautiful cemetery at Carmarthen on the 25th day of October, 1880. The immense crowd that gathered to his funeral from all parts, and that came to a by no means central town at the shortest notice, the deep feeling shown by all, the tears shed—all these testify to the large number of Mr. Lewis's friends and admirers, and the very deep affection with which he was regarded. All the religious denominations of

Wales were represented, from the Unitarian to the High Churchman. Every class of Welsh society expressed, through representatives, their sorrow at the loss of a valued friend. All the shops in his native town were closed, and the blinds of most of the houses were drawn. The long procession was headed by the Corporation of Carmarthen, followed by the students of Pontypool College. The following took part in the funeral service:—Revs. Dr. Davies, Haverfordwest; Dr. Morgan, Llanelly; J. Owen, Swansea; T. Lewis, Risca; T. Witton Davies, B.A., Merthyr; J. Williams, Pontypool; A. J. Parry, Swansea; D. B. Jones, Caerllem; D. Davies, Newport.

It is to me a mystery that so young a man, one whose public career did not cover more than ten years, could gather around him such a troop of intelligent and discriminating friends; and yet it is not all mystery, for those who knew him well were able to see his transparent honesty, his hatred of all shams and shows, his warm, generous, and true nature. He was one of those friends whom we soon learn to “buckle to our souls with hooks of steel.”

In his adherence to principles, religious, political, &c., he was firm and immovable. Though by no means obtrusive in bringing his own ideas to the front, he would never shirk from defending them if the occasion required it. Varying the words of one of our poets, he could well say, and in effect did say:—

“I could not love you, friends, so much,
Loved I not truth the more.”

There is no one in recent years with whom, in his many and much devoted friendships, Mr. Lewis can be so well compared as the late Lord Beaconsfield. Both liked society and were well fitted to shine in it. Both formed hard-and-fast attachments which became particularly apparent in the end—and after. The friends of both were of no one way of thinking, but they remained friends through all the differences—partly, perhaps, because of them. I have before me letters in reference to Mr. Lewis, written by men of very various opinions. I am only able to give extracts from one or two of these, in addition to those already drawn upon. Rev. W. M. Thomas, Blaina, one of the first students Mr. Lewis had, writes:—

“He was a kind, sincere, and altogether genuine friend, and I am much indebted to him.”

Rev. Frank Johnson, Lydbrook, one of the latest students, says :—

“ Mr. Lewis’s memory will always be reverently cherished by those who knew him, and especially by those who were under his tuition, for, in truth, he won the hearts of us all.”

Rev. Geo. Watson, Presbyterian minister at Pontypool, writes as follows :—

“ His friendship I esteemed at no common price, and the loss of it I most deeply deplore. Never shall I know a friend whom I can love and esteem with greater sincerity and affection. His rare moral qualities, and his naturally refined temper and disposition, as well as his radiant intellect, his cultured mind, his ripe scholarship, rendered his friendship worthy of being acquired and cultivated.”

Rev. R. C. Page, of Beckenham, Dr. Thomas’s ministerial successor at Pontypool, sends the following :—

“ From the first hour of knowing Mr. Lewis I have never held him but in the very highest esteem. One could not help appreciating the deep generous nature with which God had endowed him. Above and beyond his mental powers, which carried him over difficulties to which others would have succumbed, were his loving soul, his large-heartedness, his unceasing spirit of kindness and charity. From my close personal intimacy with him I can confidently say I never heard him speak a harsh word of any one. Whether he or I had reason to be aggrieved with any, he would be sure to end the conversation thus, ‘ Ah, well, Page, we must make this excuse for him or that,’ as the case might be. He was truly possessed of that ‘ charity’ which ‘ covers a multitude of sins.’ His very smile was an index to this spiritual side of his character. He was no mere conventional friend, but truly a brother, and as such I deeply deplore his early death.”

Mrs. Lord, wife of Mr. J. W. Lord, M.A., Senior Wrangler, Cambridge, who, with her husband, was staying at the same hotel at Davos Platz, says :—

“ I think so often of Mr. Lewis’s gentle patience and sweet temper, and feel it is a lesson to be remembered.”

The following was written by Mr. A. H. Baynes, our Mission Secretary :—

“ I am quite sure that all who knew him must have loved him ; my intercourse with him was extremely pleasant and profitable.”

Mr. W. Thomas, Llanelly, speaks of him thus :—

“ A very beautiful trait of his character was the absence of animosity ; during a close intimacy of many years I never heard him utter an unkind or uncharitable remark about any one.”

Rev. T. Lewis, B.A., Principal of Bala Congregational College, bears testimony as follows :—

“I lost in him one of the best friends I ever had. I was always impressed by his sympathy with any one in trouble, his thorough disinterestedness, his desire to promote any one’s good, even at his own expense.”

Rev. Albert Williams, from whose letter a quotation has already been made, further wrote :—

“What he was permitted to do he did right nobly, and in the eye of Heaven his work is done ; and his life, though, like the Master’s, a short, is, like His, a completed one. It has been my good fortune to know many Pontypool men of late, and to admire the lofty tone and consecration of their lives. I thought they were catching something of the spirit of their teacher.”

Among his students, he was not only admired for his extensive knowledge and his well-cultivated powers, but he was loved as a father, and consulted as a never-wearied friend, whose chief pleasure it was to aid and guide them in the many difficulties incident to student life. His was a character which was the more intensely loved the more deeply it was known. Though his sun went down while it was yet day—though he scarcely fringed what promised to be a career of much usefulness and success, yet he lived long enough to accomplish a great and abiding work.

He has sent forth into the world numbers of able and successful ministers of the Gospel, who ascribe much of their usefulness and prosperity to his wise words and noble life. By his students in all parts of the world, by all who knew him enough to appreciate him, ministers and laymen of all religions and political opinions, of all classes and social positions, by these Mr. Lewis will not soon, if at all, be forgotten.

The determined and yet kindly cast of his countenance—for these qualities were to be seen in his face as well as in his character—the sweet melody of his voice, the erect and firm manner of his gait, these will remain in our memory. Above all will his pure, beautiful, and self-denying life be remembered, and it will exercise a permanent and elevating influence upon all who knew him.

Winter and Spring.

“On such a time as goes before the leaf,
When all the wood stands in a mist of green,
And nothing perfect.”—TENNYSON.



O love God is also to love whatever bears the impress of His mind. It is to love His works. And whoever loves His works will find that they teem with illustrations of those living words of inspiration which are the utterance of His heart. To the man of spiritual insight, who lives in companionship with Christ, Nature is the incarnation of a Divine thought; it is an unending parable of God—the God of Revelation. He will find

“Tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.”

The very fickleness of the weather, the changes of the atmosphere in the transition of the seasons, may sometimes work out into his view a striking picture of what is going on in the unseen life of the Christian man. How often has such a picture presented itself to us in the early months of the year. When—after weeks of comparatively warm weather which has begun to open the buds and to wake the flowers—frost and snow have set in once more, every tree of the field furnishes us with such a picture. In it we see signs of the two seasons; in its opening buds, signs of the Spring; in the snowflakes hanging from the branches, signs of the Winter. And in this meeting together, at one and the same time, of the Spring and the Winter in the life of one and the same tree, we have before us a visible and instructive parable of the meeting together, within one and the same human soul, waking up into a new life, of two mighty opposing forces. Moral Winter and moral Spring are there face to face.

The two colours on the same tree—the white snowflakes and the green leaf—are the outward and visible signs of a *deep inward conflict*. Spring and Winter, clad in their two liveries, are there, if I may so speak, in a kind of direct personal encounter. Within the tree a duel is being fought. And who does not know that there is a conflict analogous to that going on within and around the soul of every true disciple of Christ? There is in him a divine germ, full of hidden life and vigour; but, as yet, it is tender as the opening bud at the

first touch of Spring. It is liable to be nipped. Winter snows may fall upon it, and may wrap themselves round it like a white sheet covering the dead. But it lives notwithstanding. The power of the young Spring is in it, struggling effectually against all the force of the Winter. We must not, however, push the analogy too far, and say, "Well, if it be so that within my soul evil and good, flesh and spirit, Satan and Christ, are at war, just as natural Winter and natural Spring are at war in the life of the tree, I have nothing to do but to remain passive, as the tree does." That would be bad reasoning. You are more than a passive agent; more than a tree. You are a man, with powers of thought and will and action, akin to those of God Himself, "who works in you to will and to do." The tree grows by necessity; man, in his spiritual life, grows only by his own choice. Obedience is growth. "Grow" is, in the spiritual sphere, a word of Divine command—a great central word—a word of duty. It is binding on our spirits for ever. "*Grow* in grace and in the knowledge of our Lord and Saviour Jesus Christ."

The parable of the trees, in the early spring, is a parable, not merely of conflict, but also of the *severity of the conflict in its first stages*. The severest struggle of tree-life often follows its first tender outburst. The Winter that nips the early buds which opened in sheltered nooks in the month of January is, as a rule, sharper, severer than the winter which re-appears farther on to fight against the leaf-age and the bloom of the months of the later Spring. The first conflict is the most trying. And so it is—not always, I admit, but frequently—in the spiritual life. Youthful piety, while in the act of opening, has not seldom to do battle with a severer, more cutting Winter than ever comes to it afterwards. Sometimes professing Christians themselves, by their callous indifference, constitute a Winter which cuts the fresh life of youthful religion to the very quick. It is sad in the extreme when their words, their looks, their deeds, as alas! they often do, fall like a heavy snow-storm upon the tender plants in the Lord's vineyard. You touch the apple of God's eye, if you nip one of those plants which are of His own right-hand planting. Be to them, in the first tender stages of their growth, like the soft, warm wind from the south, quickening all the pulses of the world's life, and bringing in the Spring and the Summer; never be to them the cold, biting, deadening Winter. "Take heed that ye despise not one of these little ones," said Christ, "for I say unto you that in

heaven their angels do always behold the face of My Father which is in heaven."

The issue of the conflict now going on in the fields is certain; *the Spring will triumph*. In a recent walk in the country, my attention was arrested by a natural picture of three out of the four seasons of the year. I saw it in the hedgeside as I passed. I stopped to examine it. It lay in a crevice in the hedge, within a space not larger than the palm of my hand. The Autumn was there in the form of a dead leaf; the Winter was there in a layer of hoar frost; and there, too, peeping out from its sheltered nook, in which it seemed, by a law and secret of its own, to be drinking light from the sun, was one solitary little flower—the flower of a wild strawberry plant—representing the Spring. Was not that a parable with a prophecy in it? Was it not a prophecy of the great spiritual truth that, side by side with decay and death, there is the promise—the sure promise—of oncoming life, and beauty, and fruit? The little wild strawberry flower, unlike the dead leaf and the hoar frost, had life in its stem—young life—the life of the oncoming Spring, in the fulness and glory of which every trace of the Autumn and Winter will at length be lost. Yes, the battle between the old Winter and the young Spring is in no sense doubtful; it must end in the victory of the latter over the former. Through the weeks now passing this victory is being silently achieved before our eyes. It is out there in the change, the marvellous beauty, coming over the gardens, the fields, the woods. Look at it. It is God's own symbol in Nature of the glorious truth revealed in His Word, that the deep struggle now going on in the heart of Christian men will at length issue in a complete and eternal triumph—the triumph of good over evil, and of life over death.

Some years ago I watched a favourite tree in my garden during a heavy snow-storm in the early Spring. It seemed as if the deep, broad sky was full of snow from end to end, and was heaving to empty itself upon the earth. Down fell the snow thicker and faster, and the only thing I saw indicating life in the tree was a scarcely perceptible bud just peeping through the snow-flakes. But the power behind that bit of opening green in the tender bud was immeasurably mightier than the forces which were driving the broad snow-storm through the darkened sky. It was the life-producing power, gathering the wild antagonist forces under its control, and

using them as its ministers, that shielded the opening bud, and caused it to unfold into leaf, and bloom, and fruit. So it is with real godliness in the soul. It is born of God, whose sovereignty is over it every moment. It is born to conflict, but to conflict which is to issue in victory. "In the world," saith Christ, "ye shall have tribulation; but be of good cheer: I have overcome the world." "Nothing," said Paul, "shall be able to separate us from the love of God which is in Christ Jesus our Lord." The Holy Spirit, who is the Author of sincere, faithful devotedness to the Saviour, animating it, inspiring it, carrying it forward into higher and more luminous regions, is, in the feeblest among us, mightier than the combined powers with which we have to wrestle. In overthrowing them, we gather fresh strength for our onward march. Heaven is our home; nor will we pause till, within that home, we stand crowned victors in the light of God.

The Spring is really advanced at times by the very force which seemingly keeps it back. The Winter lays its cold hand upon the Spring, not so much to check it, as to hold it for a time in a state of rest, in order that—collecting its energies, renewing its strength, increasing its vitality—it may ultimately burst forth with greater vigour, and fill the world with richer fruit. So the Winter of trial and bereavement often lays its cold hand upon us and holds us back, not to retard, but to quicken, our progress in the Divine life—not to check, but to advance, our moral growth and to brace us up for holier and nobler deeds. "*Afterwards* it yieldeth the peaceable fruits of righteousness to them who are exercised thereby." "*Afterwards.*" Word of great import in the new Economy of which the Cross of the now ascended Christ is the centre! Read in the light of His ascension, the word "*afterwards*" contains far-reaching and glorious meanings. It points steadily onwards to an infinity of good which yet awaits us *after* all the evils of earthly disappointment, and loss, and death have done upon us their worst. *After* the restless fever of the present life is past, those who are now moulding and governing their lives in the spirit of the sin-atoning, heart-purifying Cross will enter upon a future of perfect blessedness in fellowship with God.

Would that we could habitually realise this. We should then see in all present things new and truer meanings. When our minds and hearts are in harmony with Christ, we shall, in our measure, resemble Him in seeing parables of spiritual truth in the outer world through which we pass. We shall then, perchance, find that Nature will

sometimes become to us Christ's minister, and will talk to our hearts of Him in unexpected ways, filling us with glad surprise. It has often reminded us, and will often remind us again, of the truth we are so prone to forget—namely, that we are on every hand escorted by His Spirit, and that everywhere along our pilgrimage "a beneficent purpose lies in wait for us." Mungo Park, when he was tempted in despair to lie down and die in the African desert, saw that "beneficent purpose lying in wait" for *him*, in a little flower that grew out of a tuft of grass in the sands. "God," he said to himself, "who has taken care to make that flower bloom here in the desert, can surely take care of me." It was to him, in his utter need, a parable of Providence. It checked despair; it inspired hope; it gave fortitude and courage.

Let us listen to the manifold voices by which God is speaking to us through the world within and the world without. Especially let us listen to His voice through the present season of the year. Even aged men will then feel that

"Spring still makes Spring in the mind
When sixty years are told;
Love wakes anew this throbbing heart,
And we are never old."

Voluntarily do in the spirit what the earth in Nature is doing involuntarily. Lift yourselves out of your Winter sleep, and put on fresh robes of light and beauty. Awake; grow; work. Let your life henceforth be an ascent, a continuation of Spring-times, an unbroken succession of fresh awakenings. Rise daily from the lower to the higher, from the old to the new. Rise from the old ignorance to the new knowledge, from the old idleness to the new work, from the old sin to the new purity, from the old hatred to the new love. So, at last, death will only be the transition from the old earth, furrowed over with the graves of the dead, into the Heaven of Immortality, the presence of the living God who createth all things new. "As for me, I will behold Thy face in righteousness. I shall be satisfied when I awake with Thy likeness."

Coventry.

W. T. ROSEVEAR.

Death in Life, and Life in Death.

“Ye are dead, and your life is hid with Christ in God.”—COL. iii. 3.
 “Thou hast a name to live, and art dead.”—REV. iii. 1.



HERE is life from the dead when the tardy Spring
 Comes in with a pause in the year ;
 It is Nature's new birth, and the joyous Earth
 Bursts forth in its loveliest gear.
 Their bridal songs the blythe birds sing,
 And through the groves their wild notes ring ;
 Sweetly and loudly,
 Gaily and proudly,
 With a love that casts out fear.

There is life in those flowers so gaily array'd
 In delicate petal and feather,
 Of every hue—red, yellow, and blue—
 There is life in the sunny weather.
 But the Autumn-leaf, not quite decayed,
 Is mixed with the green of the tender blade ;
 In a nook in the hill
 The snow lingers still ;
 There is life and death together.

There is buoyant life in that festal throng,
 Whither young men and maidens have sped ;
 As they dance to the measure they thrill with pleasure
 From the foot to the crown of the head.
 They think not of sin in dance or in song :
 Yet God's Book says, which never says wrong,
 “Who no good hath known,
 Save pleasure alone,
 Are living, and yet they are dead.”

Is it life or death in that chamber by night,
 In that closely curtain'd bed ?
 Sadly and slowly, lightly and lowly,
 They move with a noiseless tread.
 With the hand one shades the dim lamp-light,
 Lest, dim as it is, it should be too bright
 For her who is lying there,
 Sick, and dying there,
 Sick unto death, if not dead.

There is death in life in that sunken cheek,
 In that glassy, half-shut eye ;
In the fluttering pulse so languid and weak,
 In the tremulous, deep-drawn sigh.
In the shrunken lip, with its livid hue,
On that pallid brow, with its cold, damp dew,
 Is a message Death sends
 To the weeping friends—
 “ I have sealed her as mine, she must die.”

But those glazed eyes have rekindled awhile
 With a loving look and bright ;
And about the mouth plays a languid smile—
 The last ere she takes her flight !
The lips have murmured one parting word,
The farewell whisper of peace is heard ;
 Loosen the silver cord,
 Be her soul with the Lord
In His eternal light.

REV. J. STREATFIELD, M.A.

*The Relict of the Reverend Eliakim Twig.**

BY ELIZABETH STUART PHELPS.



T is fifty-seven years since Eliakim Twig received from the Congregational Council then holding at Hatfield, Conn., his licence to preach. The first person to whom he showed it was Miss Obedience Binney. She received it with awed and trembling fingers. She had always had faith in him—the kind of faith that a thin woman, with delicate features and a Connecticut Valley bonnet, gives to a man with loud voice and broad shoulders, who has lived in New York City and once preached near Boston. She addressed a letter to him the next week, when he went to East Hartford, as the Reverend E. Twig, for which the recipient rebuked her with some decision, reminding her that the sacred ceremony of ordination must precede a man's claim to the title which

* From the *New York Independent*.

she so ignorantly handled. Miss Binney blushed for shame, and wrote no more, till at least two of his letters had lain unanswered for some days.

In course of time, however, Eliakim Twig passed through the mysterious process which converted him from a plain Mister into a Reverend expounder of the Word of God to the less highly endowed or presumably less highly sanctified of his fellow-worms. Miss Obedience Binney wondered that he did not immediately receive that urgent call to a prosperous and important parish which she had been led to suppose (she really could not remember exactly how), as a matter of course, awaited the remarkable man who had honoured her with what he called his "affection and esteem," and with the proposition that she should eventually share the privileges and minister to the needs of his important life. Obedience Binney (though she had never said so, which would not have struck her as maidenly) was ready to get upon the knees of her soul to "minister" to this loud, long man. Of her own life, as an integer in their mutual problem, the Reverend Mr. Twig had thought little and she less. So both were satisfied. Obedience, by-the-way, was rather pretty when she was young and happy. Most of us, to be sure, can be as much as that, under those two conditions. She, however, had a good complexion (the fair one, with the delicate flush, that loud men fancy) and excellent features, as I said, besides a fine hand.

The Reverend Mr. Twig was born upon a Connecticut tobacco-farm, and, having a soft-hearted, though loud-voiced father, had received that high-school education which, for reasons never fully revealed to an inquiring public, comes to a pause at the end of the second year. The young man turned from the cultivation of his intellect to that of the parental tobacco, which he pursued with indifferent animation for an uncertain number of years. While at school, he had, unfortunately, developed what was understood in Hatfield to be elocutionary talent, and had been the star of the anniversary exercises upon several occasions, still well preserved in the Hatfield memory. A popular ballad (delivered a good deal on one foot) beginning "Aroint thee, knave!" was his masterpiece, unless we except Byron in the "Coliseum," in which, especially upon the line embodying the "Owl's lo-ong cry," he was said to excel himself.

Haunted during the obscure tobacco period by the recollection of

these intellectual triumphs, as well as by the stinging consciousness of unusual and unemployed lung-power, young Mr. Twig was not without those restless surgings of the spirit toward higher things which when we find them in superior natures we respect and stimulate, while in the commoner types, where they are infinitely more pathetic and in vastly more need of our delicate handling, we gain from them chiefly food for our sense of the ludicrous, which is apt to be the most cruel of our faculties; like other cruel facts in the economy of the universe, perhaps one of the most necessary.

Influenced possibly by these unfulfilled aspirations, and by the depression which aspiration may produce even in people with big voices, Eliakim Twig, after two or three years of tobacco, in one of the annual winter revivals which chronically visited the Hatfield church, became converted. Unfortunately, he developed in the daily meetings, which were the chief moral and social excitement of Hatfield for several weeks, what was known as a "gift in prayer." His voice was fatal to him, if not to the Gospel ministry, which he immediately decided to enter. He went to New York, where he chanced to have a forbearing relative, who boarded him at cost, and entered, or attempted to enter, the Theological Seminary in that city. His stay was short, and was understood in Hatfield to be detrimental to his health. He abandoned New York theology as he had abandoned Hatfield tobacco, and, after an interval vaguely supposed to be spent in private study, drifted into a rural seminary in Maine, which provided what was known as an "extra course" for students of superabundant zeal and deficient education. It is easy to speak of these things lightly; easier than to remember what hard and heavy facts they represent.

At the end of two years the young man was "graduated" in the profound and sacred science with which his profession deals, and turned over to the Hatfield Council, as we said, for his licence to carry the message of the Eternal God to blind and busy men. It might have been worse. The embryo preacher was not a hypocrite; he was only an honest, healthy, vain young man, with a taste for declamations. We all know such cases, and we know now and then one where there has existed a personal surrender to the service of the modest and self-subduing Galilean whom these youth dare to represent which has made of a half-taught but wholly consecrated man a Christian priest of whom the world and the glory of it are not worthy.

One person, at least, believed Eliakim Twig to be such a man, and that was Obedience Binney the day he married her, in her step-mother's parlour, in the presence of a large number of Hatfield church-members in good and regular standing, and of family friends, including the New York relative, who kept his hands in his pockets, his eyes on the bride, and his thoughts to himself. Obedience wore a white muslin gown, shirred at the waist, with full sleeves and a white satin ribbon. She looked exceedingly pretty, in spite of the artificial orange blossom in her hair. Her young face had the rapturous and fatal feminine trust. Mr. Twig looked as if he were about to offer prayer.

It was in December, and there was a great fire in the air-tight stove during the entire ceremony. Mrs. Binney said afterwards she hoped nobody took cold.

They married upon faith, an income commonly supposed sixty years ago to be both suitable and sufficient for members of Mr. Twig's profession, and they proceeded to live upon their income. The Reverend Eliakim Twig did not as yet receive that pressing call to that important church for which his wife, in common with himself, still pathetically supposed him to be destined. He preached at odd times and in odd places. Now and then he "supplied" for a few months. More often than now and then he "candidated" in empty and critical pulpits. Mrs. Twig acquired a sad familiarity with these professional terms, and could no longer be accused of any technical ignorance. She corrected her mother for saying that Mr. Twig had "castigated" several Connecticut churches.

The young couple were understood to be temporarily boarding at the bride's mother's, a phrase which contained no reflection upon the present and much promise for the future, and was adopted with a readiness creditable to Hatfield society. For the brief and blessed interval that fate allows to many not joyous lives Obedience had happiness. Her gentle, unassertant nature was not critical of comfort. She passed through her first illusions brightly, and met her first disenchantments in silence. When her husband lost his temper because his boots were muddy, she said: "I'll black them, dear." (*De mortuis nil*—history does not compel me to state whether he let her do it.) Perhaps the most astonishing discovery of her married life was that Mr. Twig found it so hard to bear a toothache. His ability to take all the cream without asking her if she had had any did not shock

her; she considered cream one of his marital rights. The first time he was cross to her, she cried a little; but she shut herself into her own room to do it, and carefully removed all traces of the tears before she went to supper. The second time she did not even cry. Mr. Twig had just returned from candidating (she had begun to experience nervous chills at the sound of the word, especially when it was distinctly pronounced and the second syllable not slurred over. There seemed to be degrees of moral emphasis in the use of it). Mr. Twig had been candidating in East Hartford, and she said: "Poor fellow!"

East Hartford did not want him. That important place "near Boston" did not invite him. There was a vacant pulpit in Massachusetts which had been for five years unable to agree upon a pastor, and, it was estimated, had pronounced against one hundred and seventeen presumptuous young men. It was a parish of about fifty families, and offered a salary of six hundred dollars to the fortunate applicant. Theological seminaries and clerical exchanges had grown shy of that pulpit, and it was thought that Mr. Twig would have received a call. He did, indeed, make the impression of being a man of talent, and the vote in his favour was considerable, it being urged by an influential deacon that "we might go further and far' wus;" and especially suggested that for a gift at reading funeral hymns, more especially "Why do we mourn?" and "Sister, thou wast," it would not be easy to find his superior. The women of the parish were largely, though not unanimously, in his interest; but, as they had no votes, constituted three-fourths of the church members, and had paid off the society's debt by laborious doughnuts and persistent pin-cushions, their opinions were not consulted. Mr. Twig was invited to supply for six Sundays, and even the gentle Obedience wondered at the result, and went the daring length in scepticism of admitting to herself that the ways of Providence were mysterious. But to her husband she only said, "Never mind, dear. They are a people who could not appreciate you," and timidly stroked his coarse black hair with her fine hand. When his gloomy features relaxed, and he took her face upon those big shoulders, and said she was a good wife, she could not have been much happier if he had candidated successfully in the Golden City, and she had sat in the front pew of the Church Triumphant, watching the enraptured faces of the influential arch-angels who were to pronounce upon the celestial call.

The Reverend Mr. Twig had that spark of unintelligent pride and

obstinacy which often characterises people who have nothing to live on, and he refused the Massachusetts supply. Preaching was scarce just then, and it went rather hard with them, especially as the young clergyman's step-mother-in-law happened to die about that time and threw them out of a boarding-place. Old Mr. Twig offered them a home for an uncertain time, to be sure; but he had a shrewd Yankee mortification in his son, which he found it difficult to conceal, and he offended Eliakim by suggesting that he turn to at the tobacco again.

"I don't see what it is about 'Likim," the old man said to Obedience. "I've taken some pains to find out why he ain't successful in his trade. I spent a sight on his learnin', and Mis' Binney, she's boarded him now two year. He's got learnin' and he's got lungs. What more does a man want to run a pulpit? I inquired of a man that knew another man that come from East Hartford, and he said that the East Hartford folks hadn't no sort of objections to 'Likim. He was pious and he read the impertory psalms as never was by no minister in that pulpit; but he said their old deacon said all the young man wanted was a *few idees*. I told 'Likim that, for I thought, if that was all, he'd ought to know it and lay in a supply ekal to the demand. It's common business sense. Just lay in a supply ekal to the demand. I allers did with my tobacco."

But old Mr. Twig, in the evening of a life severely consecrated to that elevating vegetable, had secretly slipped into one of those fatal lapses to which long-sustained virtue is pitifully liable, and, unknown to his family or his deacons, had speculated in the then popular stock of the Consolidated Dare and Doubtful and Widows' Mite Railways. Hence, when he likewise was soon afterwards removed, on a calm autumn morning, from the garnering of tobacco to that of amaranth and asphodel, whatever may have been said by the angels in heaven, it was forced upon the executors on earth to announce that the Dare and Doubtful and the Widows' Mite had swallowed and digested the estate, and that there remained to the only son and heir three hundred and twelve dollars and a set of "Barnes's Notes."

"Never mind, dear," said Obedience. "He was a kind father, and he educated you for the Christian ministry."

Now the current swerved a little soon after this, as it will with the most unlucky of us, and the Reverend Mr. Twig, after nearly three years of that kind of probation which quenches the light out of women's eyes and wrings the good temper out of men's hearts, received

a call to become the pastor of a parish of uncertain geographical location and limited historical importance in the State of Maine.

He was inclined, at first, to refuse the invitation, on the ground of the insufficient importance of the position; he had of late been in correspondence with a seminary classmate, who had declined five calls, in the belief that the Lord intended him for a larger type of usefulness; but the plain good sense of Mrs. Twig, for once in her gentle life, uprose and claimed a hearing. She carried her point and settled her minister. They had four hundred dollars and a parsonage; and ah, they had, at last, a parish, a position, and a justification for existence. Obedience went the length in extravagance of new gray bonnet-strings (satin, with a pink sprig) at the installation, and, at the first Sunday-morning service in their own church, hid beneath her beaver poke those tears of tenderness and tremulous hope which a sweet-hearted woman can wring out of the most barren contingencies of life. She held up her head with a beautiful motion when she waited for her husband to lead her down the aisle to introduce her to the president of the sewing society. To the end of her days she spoke with a pathetic pride of "our people." Mr. Twig remained in that parish (East Economy was the name of it) for three years and a-half.

(To be continued.)

Faith.

To thy heart take Faith,
 Soft beacon-light upon a stormy sea;
 A mantle for the pure in heart to pass
 Through a dim world, untouched by living death;
 A cheerful watcher through the spirit's night,
 Soothing the grief from which she may not flee;
 A herald of glad news; a seraph bright
 Pointing to sheltering heavens yet to be!

LUCY HOOPER.

Recent Utterances on Baptism.



T is impossible for those who are interested in the progress of our denomination to be altogether indifferent to the attitude assumed by other Churches towards our principles and practices. Our first and supreme duty is to enunciate and uphold what we believe to be the truth, and to be faithful to our trust. The path we have to pursue is clear, "whether men will bear or forbear;" and, in view of the approval of our Lord, it should be with us a very small thing to be judged of man's judgment. We must stand at our post whether the world applauds or censures. At the same time, as our witness has to be borne to others, and our work can only succeed as it wins their assent, we ought not to be indifferent to the estimate which our brethren outside our own community form of our principles. It is our simple and sincere desire to maintain the will of our Lord, and we should therefore carefully consider all that is said either in favour of or against our interpretation of Scripture. "The Bible, and the Bible only," is our religion. To ascertain and extend its teachings is our highest aim; and, if we can be shown to be in error, most willingly shall we recede from our position, and prove loyal to our clearer conceptions of the truth. We propose from time to time to lay before our readers extracts from expository and doctrinal works published by the most prominent Pædobaptist authors, with the view of enabling them to judge of the light in which our principles are regarded by the most candid and competent judges.

We begin with Professor Plumtre, Dean of Wells, author of the Notes on the Synoptic Gospels, the Acts of the Apostles, and 2nd Corinthians in Bishop Ellicott's "Commentary on the New Testament."

On Mark i. 4.

The symbolism of ablution as the outward sign of inward purification was, of course, derived from the Mosaic ritual. It was ordered for the consecration of the priests (Exod. xxix. 4; Lev. viii. 6), for the purification of the leper and other unclean persons (Lev. xiv. 8, xv. 31, 32). It had received a fresh prominence from the language of Isa. i. 16, of Ezek. xxxvi. 25, of Zech. xiii. 1, and probably (though the date of the practice—which we find among the Jews in the second

century after Christ, and which was not likely to have been adopted by them from the Christian Church—cannot be fixed with certainty) from its being used on the admission of proselytes, male or female, from heathenism. The question asked by the priests and Levites in John i. 25 implies that it was expected as one of the signs of the coming of the Messiah, probably as the result of the prophecies just referred to. That which distinguished the baptism of John from all previous forms of the same symbolism was that it was not for those only who were affected by a special uncleanness, nor for heathen only, but for all. All were alike unclean, and needed purification; and their coming to baptism was in itself a confession that they were so. The baptism was, as the name implied, an immersion, and commonly, though not necessarily, in running water. The neuter form (*baptisma*), it may be noted, is used, throughout the New Testament, of the special rite; the masculine (*baptismos*), as in chap. vii. 4, 8, Heb. vi. 2, ix. 10, for the less significant “ablutions” or “washings” of the Mosaic code. The special phrase “baptism of repentance”—*i.e.*, the sign of repentance, that which was connected with it, and pre-supposed it—meets us in Luke iii. 3, and Acts xix. 4. In the former passage we find also “forgiveness of sins” as the result of the baptism; and we cannot doubt, therefore, that then, as evermore, repentance was followed by forgiveness, even though the blood which availed for that forgiveness (Matt. xxvi. 28) had not as yet been shed.

On Mark i. 8.

As heard and understood at the time, the baptism with the Holy Ghost would imply that the soul thus baptized would be plunged, as it were, in that creative and informing spirit which was the source of life and holiness and wisdom, and which should bring with it a more than ceremonial purity. The words received a fulfilment in the Pentecostal gift of Acts ii. 4, but that gift was but the pledge and earnest of the new birth by water and the Spirit (John iii. 5), which was to be the perpetual inheritance of the Church.

On Acts i. 5.

See Matt. iii. 2. The words threw the disciples back upon their recollection of their first admission to the Kingdom. Some of them, at least, must have remembered also the teaching which had told them of the new birth of water and of the Spirit (John iii. 3-5) and how they were told that their spirits were to be as fully baptized—*i.e.*, plunged—into the power of the Divine Spirit as their bodies had been plunged into the waters of the Jordan. And this was to be “not many days hence.” The time was to be left undefined, as a discipline to their faith and patience. They were told it would not be long, lest faith and patience should fail.

On Acts ii. 38.

The work of the Apostles is in one sense a continuation, in another a development, of that of the Baptist. There is the same indispensable condition of “repentance”—*i.e.*, a change of heart and will—the same outward rite as the symbol of purification, the same promise of forgiveness which that change in-

volved. But the baptism is now, as it had not been before, in the name of Jesus Christ, and it is connected more directly with the gift of the Holy Spirit.

On Acts ii. 41.

The largeness of the number has been urged as rendering it probable that the baptism was by affusion, not immersion. On the other hand, (1) immersion had clearly been practised by John, and was involved in the original meaning of the word, and it is not likely that the rite should have been curtailed of its full proportions at the very outset; (2) the symbolic meaning of the act required immersion in order that it might be clearly manifested, and Rom. vi. 4 and 1 Pet. iii. 21 seem almost of necessity to imply the more complete mode. The pools of Bethesda and Siloam (see John v. 7, ix. 7), or the so-called Fountain of the Virgin, near the Temple enclosure, or the bathing-places within the Tower of Anthony (Jos., "Wars," v. 5, § 8), may well have helped to make the process easy. The sequel shows (1) that many converts were made from the Hellenistic Jews who were present at the Feast (chap. vi. 1), and (2) that few, if any, of the converts were of the ruling class (chap. iv. 1). It is obvious that some of the converts may have gone back to the cities whence they came, and may have been the unknown founders of the Church at Damascus, or Alexandria, or Rome itself.

On Acts viii. 37.

The verse is a striking illustration of the tendency which showed itself at a very early period to improve the text of Scripture, with a view to greater edification. It existed in the time of Irenæus, who quotes it (chap. iii. 12), but is wanting in all the best MSS., including the Sinaitic, and many versions. The motive for the interpolation lies on the surface. The abruptness of the unanswered question, and the absence of the confession of faith which was required in the Church's practice on the baptism of every convert, seemed likely to be stumbling-blocks, and the narrative was completed according to the received type of the prevailing order for baptism. Even with the insertion, the shortness of the confession points to a very early stage of liturgical development, as also does the reference to it in Irenæus.

On Acts viii. 38.

The Greek preposition might mean simply "unto the water," but the universality of immersion in the practice of the early Christian Church supports the English version. The eunuch would lay aside his garments and descend chest-deep into the water, and be plunged under it "in the name of the Lord Jesus;" the only formula recognised in the Acts (see note on chap. ii. 38). So it was, in the half-playful language in which many of the Fathers delighted, that "the Ethiopian changed his skin" (Jer. xiii. 23).

On Acts xvi. 15.

It does not follow from St. Luke's condensed narrative that all this took place on the same day. The statement that "her household" were baptized has often been urged as evidence that infant baptism was the practice of the Apostolic age. It must be admitted, however, that this is to read a great deal between the lines,

and the utmost that can be said is that the language of the writer does not exclude infants. The practice itself rests on firmer grounds than a precarious induction from a few ambiguous passages. (See Matt. xix. 13-15.) In this instance, moreover, there is no evidence that she had children, or even that she was married. The "household" may well have consisted of female slaves and freed-women whom she employed, and who made up her *família*. It follows, almost as a necessary inference, that many of these also were previously proselytes. For such as these, Judaism has been a "schoolmaster," leading them to Christ. (See Gal. ii. 24.) We may think of Euodia and Syntyche, and the other women who "laboured in the Gospel" (Phil. iv. 2, 3) as having been, probably, among them. The names of the first two occur frequently in the inscriptions of the *Columbaria* of this period, now in the Vatican and Lateran Museums, the Borghese Gardens, and elsewhere, as belonging to women of the slave or *libertinæ* class.

On Acts xvi. 33.

The twofold washings, that which testified of the repentance of the gaoler and his kindly reverence for his prisoners, and that which they administered to him as the washing of regeneration, are placed in suggestive juxtaposition. He, too, was cleansed from wounds which were worse than those inflicted by the rods of the Roman lictors. No certain answer can be given to the question whether the baptism was by immersion or affusion. A public prison was likely enough to contain a bath or pool of some kind, where the former would be feasible. What has been said above (see note on verse 15) as to the bearing of these narratives on the question of infant baptism applies here also, with the additional fact that those who are said to have been baptized are obviously identical with those whom St. Paul addressed (the word "all" is used in each case), and must, therefore, have been of an age to receive instruction together with the gaoler himself.

Messrs. T. & T. Clark, of Edinburgh, are now issuing a series of "Handbooks for Bible Classes," which have attracted the attention of all Biblical students for their solid worth. Dr. James Macgregor, Professor of Systematic Theology in the New College, writes the Notes on the Epistle of Paul to the Galatians. In his comment on chap. iii. 27, he says:—

(The English version may suggest that only some of those addressed by Paul had been baptized. No such suggestion is warranted by the Greek, which is consistent with the statement, "Ye, when baptized, put on Christ.") The WERE BAPTIZED with DID PUT ON CHRIST bids us look back and see what took place at the moment of baptism. *Into Christ*: manifestly a very deep expression, as if they had lost themselves in Him in order to be truly found in Him. It is not necessary to raise any question here about baptismal regeneration; for to reason upon the fact that the baptism which regenerates (Matt. iii. 11) is antecedent to faith, while the baptism received by adult converts (Acts xvi. 14, 15, and 31-34) is consequent on faith, would be to go into a controversy not fairly raised by this text. Nor need we here raise any debate about the legitimacy of infant baptism.

Paul is here speaking only of the normal case of an adult believer, and taking baptism as a symbol of the meaning of being in the faith. In that normal case the believer, in the act of receiving baptism, formally and solemnly declares his acceptance of Christ as Redeemer and King; and the man who has received Christ as Redeemer and King is in the condition not only of a child of God's house, but of a son of God, who has attained to completed emancipation from even the kindly tutorship of the law.

There are few abler theologians in Germany than Dr. Bernhard Weiss, Counsellor of the Consistory and Professor of Theology in Berlin. In the third and revised edition of his "Biblical Theology," a translation of which is now in course of publication, he writes (vol. i., chap. vii.):—

Baptism into the name of Christ, which presupposes faith in Him, and binds the believer to belong to Him exclusively, can be regarded primarily as a washing away of the stain of guilt; in it, however, the Holy Spirit of God, which is the principle of the new life in the believer, is also bestowed. (b) Through this Spirit, which is the Spirit of Christ, the believer enters into a living fellowship with Christ, in virtue of which Christ lives in him and he in Christ. (c) In this living fellowship with the Christ who died and rose again, the believer dies as to his old nature and begins a new life. (d) Thus in baptism there is accomplished in him a new creation, through which holiness and righteousness are, in principle, realised in him.

In the Pauline Churches, as well as in the Mother Church, reception into the Christian Church took place through baptism into the name of Christ (1 Cor. i. 13-16). Baptism, therefore, presupposes faith in Him as the One whom the Christian Church designates with the name of their Lord, and also binds to an adherence in Him (v. 12), which excludes every dependence upon any other (cf. iii. 23; *ὑμεῖς χριστοῦ*), inasmuch as He has acquired a claim upon their devotion by the saving deed of His self-surrender on the Cross. Now, seeing that the death of Christ has rendered forgiveness of sin possible, baptism can be regarded as a washing away of the stain of guilt (1 Cor. vi. 11: *ἀπελούσασθε*; cf. Acts xxii. 16, Eph. v. 26). Inasmuch as he who has attained to faith confesses it by the reception of baptism, he receives in the latter the symbolical pledge of the forgiveness of sins or the justification which is conditioned by faith.

* * * * *

In Rom. vi. 3 Paul plainly takes the formula *βαπτίζεσθαι εἰς χριστόν*, not in its original sense of a being baptized unto Christ (= *εἰς ὄνομα χριστοῦ*), but in conformity with the strict meaning of *εἰς* in the sense of a being baptized into Him, whereby one is put into a real fellowship of life with Him. As many as have been baptized into Christ have put on Christ (Gal. iii. 27). As one is in a garment, which one has put on, so the consequence of their having put on Christ is that they are now in Him (v. 28: *πάντες ὑμεῖς εἰς ἐστὲ ἐν χριστῷ Ἰησοῦ*). Here, too, the condition of belonging to Christ which is established in baptism (v. 29: *εἰ δὲ ὑμεῖς χριστοῦ*) appears as synonymous with this state of being in Christ (cf., also, the *οἱ τοῦ χριστοῦ* of 1 Cor. xv. 23, referring to the *ἐν χριστῷ* of verse 22); and

if it is said of baptism in xii. 13 : *ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν*, yet Christians have attained to this unity of the body by their being all in the same manner *ἐν χριστῷ* (Rom. xii. 5 : *οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν χριστῷ*). And as baptism presupposes faith, so the communication of the Spirit which puts men into the living fellowship with Christ is expressly made dependent upon faith. It is only on occasion of the message of faith (accepted and obeyed in the faith, which it demands) that the Christian has received the Spirit with its gifts (Gal. iii. 2, 5); it is only through faith that he receives the promised Spirit *τὴν ἐπαγγελίαν τοῦ πνεύματος*, verse 14.

* * * * *

To the Christian, Christ is primarily necessarily the one that died; for, as such, He is to Him the Mediator of Salvation. If, therefore, the Christian feels himself in a real fellowship with this Christ, he has been crucified with Him (Gal. ii. 20; cf. vi. 14; Rom. vi. 6), and has died with Him (verse 8). Baptism, which has translated him into this fellowship, is, accordingly, not only a being baptized into Him (*βαπτίζεσθαι εἰς χριστόν*), but, in particular, a being baptized into His death (*βάπτισμα εἰς τὸν θάνατον αὐτοῦ*); and as the certainty of the death of Christ is sealed by His burial, so the submersion of the person who is baptized is, as it were, a being buried, by means of which the fact that he has died with Christ is also sealed (Rom. vi. 4; cf. Col. ii. 12). Thus Paul now first altogether reaches that symbolical idea of the rite of baptism, according to which it represents *μετάνοια*; for the dying with Christ, which is symbolically sealed in it, is a dying of the old man, a destroying of the body (in so far as it was previously a body ruled by sin, ver. 6), whereby man dies unto sin (vers. 2-11), is made free from its dominion (vers. 6, 18, 22), and, therefore, puts away his whole previous disposition and direction of life. But this naturally involves the positive renewal of these; and this renewal is also now accomplished by this, that in baptism man is put into real fellowship with Christ. If we have become united with Him (*σύμφυτοι γεγόναμεν*)—*i. e.*, have entered into a real fellowship with Him, by this likeness of His death—*i. e.*, by this death of His being copied in our inner life, this fellowship must also show itself in respect of the resurrection (ver. 5), which immediately followed the death of Christ, and without which He would not have been the Mediator of our salvation. It can only be owing to accident that the term *συνεγείρεσθαι* (Col. ii. 12, iii. 1; Eph. ii. 6) does not occur in our Epistles, and that the obvious analogy of this resurrection with the rising up out of the grave of the baptismal water is not drawn. In substance, it is implied in the statements: that, according to a logical necessity, living with Christ follows upon dying with Him (Rom. vi. 8), and that the end of being buried with Him in baptism is newness of life (ver. 4), which henceforth does not belong to sin, to which we have died, but to God (vers. 11-13).

The following quotation from the Rev. Joseph Agar Beet's recent "Commentary on the Epistles of Paul to the Corinthians" will speak for itself. Mr. Beet is a popular Wesleyan minister, and the author of a well-known "Commentary on the Epistle to the Romans," which

has deservedly called forth the warmest eulogies from critics of every school. In his note on 1 Cor. i. 16, Mr. Beet remarks

that Paul is said to have baptized the three households of Lydia and the gaoler (Acts xvi. 15-33), and Stephanas has been appealed to in proof that he baptized infants, on the ground that these three families probably contained infants, and that when Paul baptized the household he must have baptized the infants. But that these three persons, one a woman in business, of whose husband nothing is said, had infant children is far from certain, and is a very unsafe basis for argument. Nor does the phrase "baptized the house" make it certain that the infants, if there were any, were baptized. For we are told (John iv. 54) that the courtier of Capernaum "believed, himself and his whole house;" so did (Acts xviii. 8) Crispus, and probably (xvi. 34) the gaoler; Cornelius (x. 2) "feared God with all his house;" the house of Stephanas was (1 Cor. xvi. 15) "a first-fruit of Achaia." But this by no means implies that in these five homes there were no infants, or that the infants believed the Gospel or feared God; but simply that those capable of understanding the Gospel believed it. Just so in reference to baptism. Paul's readers knew whether he was accustomed to baptize infants. If he was, they would infer that he baptized the infants, if there were any. If he was not, they would interpret his words to mean that he baptized all who were of suitable age. We are told expressly that three entire households, one (John iv. 53), probably containing servants, believed the Gospel. Even now it sometimes happens that a whole family seeks admission to the Church. And such cases must have been far more frequent when the Gospel was first preached. No doubt other families besides that of Cornelius were groping their way towards the light, and were ready to hail its appearance. Consequently, those passages render no aid to determine whether the apostles baptized infants.

Dr. Whedon, under Acts xvi. 34, supposes that all the gaoler's household were infants (! ! !) and that their faith was implied in his. Under Acts xvi. 15, he quotes approvingly Dr. Schaff, who asserts five cases of baptized households, and in proof quotes passages, of which two are seen in a moment to be actually against him. Dr. Schaff adds, "It is hardly conceivable that all the adult sons and daughters in these five [he ought to have said three] cases so quickly determined on going over with their parents to a despised and persecuted religious society." I understand him to mean that the fact that the household was baptized makes it inconceivable that it contained adult children. But we are told that three men believed with "all" their houses; and we cannot conceive this to mean that the faith of infants was implied in their father's faith. Schaff and Whedon say that the baptized households are "given merely as examples," but of this they give no proof whatever.

Patience.

“Let patience have her perfect work.”—JAMES i. 4.



THE Apostle wishes the Christian people to whom he is writing to rise to the high level of sentiment and character on which they shall “count it all joy when they fall into divers trials.” To reach that level is a sublime achievement of the Christian life. Trials go so decidedly against the grain of our natural feeling that there is real greatness in the endurance of them without restiveness and discontent, and greatness of a still higher order in a cheerful acquiescence generated and sustained by the thought of the beneficence of the Divine purpose which runs through them and conducts them to fine and noble issues. “The trying of your faith worketh patience”—the divinest heroism of the soul. When faith is put to the test by disappointment, affliction, or perplexity, we discover the nature of the stuff it is made of. If it can *stand* the test, it is *made stronger* by the test, and other graces flourish in the sunshine of its prosperity. “Let patience,” then, “have her perfect work.” Let her have free scope. Be patient always up to the full measure of trial. It is this which gives *finish* to the Christian character. The power of cheerful endurance includes the power of growth in all that is holy, and good, and beautiful, which the grace of God has implanted in the man. “That ye may be perfect and entire, wanting nothing.”

Many considerations commend to us the cultivation of this noble virtue of patience. The following are some of them.

I. PATIENCE IS NECESSARY TO THE RIGHT ACTION OF OUR NATURE. How prone we are to let the meaner elements within us domineer over the nobler! Impatience is often the effect of the perverted action of our best attributes. If we had no capacity for desire, no sense of order, no consciousness of moral authority, we should accept what we called annoyances and troubles as being in the natural course of things. But we are great creatures, and these annoyances and troubles have an appearance of disorder, and impropriety, and wrong; and so they vex us. But our truest greatness in these conditions consists in not yielding to the vexation. If we yield, we are compromised and degraded. We ought to be superior to all petulance of spirit.

II. PATIENCE IS NECESSARY TO THE RIGHT USE AND DEVELOPME

OUR ORDINARY LIFE. This is a world one of the most remarkable features of which is that nobody in it can always have his own way. How many objects there are that we love, but cannot keep; how many things that we long for, but cannot have! To a vain, selfish, undisciplined soul, life is one prolonged temptation to discontent; to the humble, patient, well-disciplined soul, it is one unbroken opportunity of moral triumph. The only strength possessed by the one is that which wastes itself in fretfulness; the meek submissiveness of the other, so easily mistaken by superficial observers for weakness, is, to those who look deeper, the sign of a strength like unto that which is Divine.

III. PATIENCE IS NECESSARY TO A HEALTHY SELF-RESPECT. There are some people who are always contrasting their own hard lot with the good fortune of others. All that is good in their nature is eaten up by a voracious, insatiable envy. Never was anybody so troubled as they are! It may be presumed that nobody *deserves* to be troubled as they are. At any rate, for very much of their trouble they have only themselves to blame; for they make it, to a great extent, what it is by their eternal discontent, for which the sooner they despise themselves the better. These mean comparisons are the offspring of a vanity that is impotent to reach its own aim, and of a jealousy that is too rabid for self-concealment. There is an infinite difference between self-conceit and self-respect. Fretfulness is a sign of the one; patience is an evidence of the other.

IV. PATIENCE IS NECESSARY TO SOCIAL HARMONY. The impatient are always unloving and unlovely. They get on comfortably with nobody; nobody gets on comfortably with them. One fretful spirit can make any number of people unhappy. If all were fretful together, what a noisy menagerie this world would be! It is a torture to have to live with a soul given up to moaning and groaning and grumbling. The impatient get no sympathy. You may pity them for a while, and may try to put up with them, under the impression that they are, as they say, very much tried; but by-and-by you grow weary of the incessant worry, and you feel that it must be put down, if it can be, at any cost. On the contrary, the patient draw to themselves all kindly hearts. Those around them are proud to help them. They are not pitied; they are felt to be too noble, too graceful, too heroic for pity, and they are honoured and loved. They carry with them a sweet, subduing, soothing influence wherever they go.

V. PATIENCE IS NECESSARY TO PIETY. Piety is that mood or state of the soul in which everything is regarded in its relation to God. We never, in judgment—whatever we may do in our more unguarded feelings—ascribe wrong-doing to Him. Reverence leads us to recognise fitness, wisdom, utility in all His arrangements and permissions. We may not be able sometimes to trace the working of His beneficent purpose ; but, if we think of Him aright, we are sure of the purpose itself, and sure, moreover, that it will not fail. That is the solemn conviction of the judgment ; and, when that conviction descends, in all its reconciling force, into the heart, it comes out grandly in the life, and the tossed and troubled soul does not break away from its moorings to drift helplessly over an ocean made fierce by calamity and dark by unbelief, but calmly suffers on, saying : “ Though He slay me, yet will I trust in Him.” Fretfulness hides the sublime attributes of Providence. It distorts the “ graver smile ” of God into a frown. It mistakes the grandeur of love for the meanness of an arbitrary severity. It forestalls resignation. It immolates faith. It is an outbreak of impiety. Let us rather look up into the Divine Face, even through our tears, if we *must* weep, and say—

“ As Thou wilt, O Lord ! I ask no more. ”

With the promise, Faith pursues her way.

Patience can endure through Sorrow's night ;

Hope can look beyond to Heaven's own day ;

Love can wait, and trust, and labour still ;—

Life and death shall be according to Thy will.”

VI. PATIENCE IS NECESSARY TO THE ENJOYMENT OF THE CONSOLATIONS WHICH THE PROVIDENCE AND GRACE OF GOD HAVE STORED UP FOR US. Some great trouble comes upon you—the loss of health, or property, or of one tenderly beloved. You are not asked to be a stoic in such an experience. You have sensitive nerves, and they are not to be petrified into strings of steel. You have an affectionate heart, and it is not to be hardened into stone. But, however acutely you may feel your loss, faith, memory, hope, imagination are still left to you—yea, even in close and inviolable relation to the precious thing which has been taken away ; and out of these there may flow into your soul innumerable soothing and comforting influences. It will be so if patience has her perfect work. But let trouble shatter patience, and it will shatter a great deal besides. In the gloom and confusion and unrest of fretfulness, none of the beautiful things of the soul can grow. When a great trouble comes, what a blessing to be able to

remember a gracious past, to calculate blessed issues, to fall back upon the fundamental principles of the spiritual life, and to sun yourself in the warm and holy light of the truth, that, while "change and decay in all around you see," love, and God, and Christ, and heaven are all "the same yesterday, to-day, and for ever." Yield to impatience, and all these sustaining convictions are torn out of the soul with rude and reckless hand. A soul firm in its patience, because calm in its reliance on God, cannot be crushed by misfortune. The angels of consolation will lovingly minister to its needs, and it will know "the peace which passeth all understanding."

VII. PATIENCE IS NECESSARY TO THE DISCHARGE OF DUTY. Man has to work as well as to suffer and to enjoy—to work for bread, for knowledge, for the support and training of his family, for the public good. He has to "work out his own salvation," and to work also for the salvation of others. He has to work for time, and also for eternity. This life of work is a life of blessedness so long as his motives are pure and he is conscious of adequate strength. But I know of no quality or tendency of the mind more destructive of the spirit of duty than that of fretfulness. The impatient soul is never at the right post at the right moment—is always stumbling over somebody or something—always out of the way when wanted, or else in the way when not wanted—always giving off valuable energy in complainings, energy which would be more healthily and honourably occupied in addressing itself manfully to the duty nearest to hand. With the work of life before us we cannot afford to spend time and strength in bemoaning our disappointments and troubles. We must toil to live; we must fight to conquer; and if the postponement of the reward and the victory makes us peevish, and thus draws off our moral energies from the struggles in which they are so indispensable, what a melancholy doom is ours!

Brethren, this patience is one of the divinest virtues of the spiritual life—one of the comeliest fruits of godliness. In its calmness, its purity, its majesty, its gladness, what elements of divine power and beauty are congregated together in loveliest accord! Behold the fair grace, "seated on her monument and smiling at grief," until you are changed into the same image. I know how stern this human life is to many of us. Though I have spoken of fretfulness in words which seem devoid of sympathy, I mean them only for those who, in their fretfulness, resent any attempt to show them a more excellent way.

“Let us cast our burdens on the Lord,” who “knoweth our frame, and remembereth that we are but dust,” and who will welcome the first signs of holy submission to His will. Let our fellowship with the suffering Christ be so close, so trustful, and so loving that His peace shall flow into our souls. For with His peace there will also be His patience; and His patience will give to us something of a hallowed resemblance to His loveliness.

“O Father! not My will, but Thine be done!”

So spake the Son.

Be this our charm, mellowing earth's ruder noise

Of griefs and joys;

That we may cling for ever to Thy breast,

In perfect rest.”

Love Shall Lead Me.

A LITTLE STORY FOR THE YOUNG.



HATE it all, and I won't give up,” exclaimed a lad of fifteen, bursting into a pleasant sitting-room, one winter's morning. “Why not?” asked his sister Lucy, lifting her eyes to his face. “Because—because I don't like,” answered the boy impetuously. Lucy smiled and gently shook her head. “Now, Lucy, I know what you mean, you think that is no reason at all, but *I* think it is a very good one indeed—I *don't like* it, and I don't see why I should give up going, that's all.” “You *like* the thought of the party, and you *love* your mother, dear Charlie,” replied his sister, quietly resuming her work. “What has loving mamma to do with it?” asked he, knowing what Lucy would say, but not wishing to be convinced. “If you say ‘I will go, because I like,’ you are led by selfishness; if, instead, you say, ‘I will give it up because I love mamma,’ you are led by love. Which shall lead you, dear?” and Lucy looked tenderly into the boy's flushed face. He stood silent, with down-cast eyes for some minutes, but the gentle word had found its way, and at length he raised his eyes to Lucy's, kissed her earnestly, and bounded from the room, saying, “Love shall lead me, Lucy.”

Mrs. Leonard was anxious; this party was a long anticipated pleasure, and only the day before this struggle and self-conquest on Charlie's part had she become aware of the fact that some boys

whose acquaintance for him she strongly disapproved would be at the party. Charles Leonard was too old to be treated *as a child* in such a matter, and his mother was too wise to exercise her authority by forbidding him to go; she explained the case fully to him, and her wishes in regard to it, and *left him to choose*. But she was anxious; she felt it was a turning-point in the boy's life, and prayed that God's Spirit might guide him in the decision. He came, and putting his hand on her shoulder, said: "I have chosen; love shall lead me, mamma;" that was all, but her bright, thankful look as she said: "You have made my heart glad, my child, and you will never regret love's leading," made his heart throb with joy.

Charlie's principles were to have fuller training yet, however, and to take still deeper root. Very soon after this time, Lucy, whom he loved devotedly—as we all love those who have helped us in self-conquest—was struck by a piece of broken glass, which injured one of her eyes seriously. After much suffering it was found that the sight could not be restored, and sympathy so affected the other eye as greatly to impair, though not absolutely destroy, its power. Months of suffering and suspense resulted in an indistinct recognition of the most familiar objects, but that was all. Even gentle Lucy found patient submission to this great and unexpected trial very difficult. She strove hard to accept it as "God's will concerning her," for she was a Christian in deed and truth; but one day she caught herself saying, "*I do not like* this darkness and helplessness," when the words recalled to her Charlie's decision about the party. "No," she thought, "truly I do not *like* it, but I do *love* God who has sent it—*love shall lead me*, as dear Charlie said." So she was herself helped by the help she had given.

Lucy's accident, and its consequences, were a terrible distress to her brother, but were the means of deepening, as few things could have done, the effect of his last victory over himself: and "Love shall lead me" became from this time his ruling principle. The boy's devotion to his sister was untiring, and it was lovely to see his readiness to give up *anything* for her comfort, hushing his voice if she were in pain, restraining his quick step to suit hers; hosts of little acts of thoughtful love testified to the self-forgetfulness that ruled him. Often Lucy would remonstrate against his giving himself up so entirely to her and would suggest companions and favourite amusements to tempt him to leave her side. But his answer was always

ready, "I like them, but I love you—love shall lead me!" and what could she say to her own argument?

Lucy learned in time to thank God for the accident, which she found led by rough ways to many blessings, and she is ever Charlie's dearest care, while Love Divine leads them both towards the Heavenly Home.

L.

"The Mackonochie Manœuvre."



IN an article which appeared in our last number on the late Archbishop of Canterbury, there were a few sentences concerning what then appeared, and what still appears, to have been an unworthy, if not treacherous, device by which an exchange of "livings" was brought about between the Rev. Mr. Mackonochie, of St. Alban's, Holborn, and the Rev. Mr. Suckling, of St. Peter's, London Docks. It was impossible, at the time, to touch that subject in such an article without reflecting in terms of deep regret upon the part which his Grace was understood to have performed in the shameful transaction. The paragraph, in so far as it related to the deceased Prelate, was dictated by a feeling of perplexity and sorrow rather than by one of anger. "We can only account," it was observed, "for so strange and inconsistent an action on the supposition that he took an aggravated view of the dangers which would be engendered by further litigation. Probably his physical weakness and depression are accountable for suggestions which, in themselves, demand the severest reprehension, and offer to law-breakers a dangerous and fatal encouragement."

An attempt has since been made, apparently with some slight success, to relieve the Archbishop's procedure in this extraordinary business from the stigma which it so clearly seemed to deserve. The plea is that he did not suggest the exchange of benefices, that he was not even aware of the suggestion, and that consequently it did not receive his sanction. The proof adduced is as follows:—The Archbishop, pained by the scandal to the Church which had arisen out of the St. Alban's and the Miles Platting cases, and anxious for peace, wrote to Mr. Mackonochie, begging him to resign his living, without any "hint as to his being provided for elsewhere." After a fortnight's delay, Mr. Mackonochie acceded to the request, but at the same time expressed the hope that he might rely on his Grace's good offices with the Bishop of London with a view to his being appointed to whatever work in the diocese might offer itself to him. This led his Grace to write to the Bishop of London in the following terms:—

"I enclose to you a copy of a correspondence which has passed between Mr. Mackonochie and myself. I have, of course, in no way committed you to the action I have thought well to take in the interests of peace.

"It appears to me a great blessing that a gate of reconciliation should have been

opened by Mr. Mackonochie's willingness to resign. He has, of course, in coming to this decision, had serious difficulties to contend with from the advice of some of his friends, and it seems to me that he has in this case shown his consideration for the highest interests of the Church by sacrificing his individual feelings in deference to my appeal."

This letter was written on the 25th of November, and it was not till the 1st of December, when the Archbishop was *in articulo mortis*, that Mr. Mackonochie communicated to him the announcement that he was likely to be nominated to St. Peter's, London Docks, and that Mr. Suckling, of St. Peter's, London Docks—a Ritualistic clergyman in every respect after Mr. Mackonochie's own heart—was likely to be nominated to St. Alban's, Holborn! Unhappily, at that time the poor Archbishop was unable to take any further action in the matter.

This representation unquestionably lightens, to some little extent, the burden which has weighed so heavily upon the Archbishop's good name in connection with these very objectionable proceedings. We cannot, however, even now profess ourselves to be entirely satisfied. In the letter in which Mr. Mackonochie expressed his willingness to resign, he not only mentioned his hope of being permitted to work on as a clergyman elsewhere (which was in itself an audacious thing to do, as the Archbishop, one would think, must have felt), but he frankly stated that his views of clerical duty—views which had involved him in prolonged and painful litigation, and which had brought a heavy disgrace upon the Church of which he is a minister (as the Archbishop must also have felt)—were totally unchanged, and that the policy founded upon them would be persisted in so far as opportunity might serve; and yet, in the face of these intimations, the Archbishop referred him to the Bishop of London, the wisdom of whose action in such a matter he had plenty of reason for distrusting. This was a parleying with the spirit of compromise for which no adequate excuse can be pleaded, and which was certain to end badly. The Archbishop and the Bishop thus became jointly, though not perhaps equally, responsible for the melancholy result. His Grace may not have foreseen the precise form which that result at length assumed; but he ought to have acted on the reflection that Mr. Mackonochie, though deferentially yielding to the request that he would resign, was just as intent on mischief as ever, and that to send him to the Bishop of London was as likely a method as any to furnish him with the coveted opportunity. This is the aspect of the Archbishop's conduct in the case by which we are so sorely puzzled and grieved.

The Church Association has now some fresh and by no means pleasant work to hand. The "Evangelical" laity are already on the move. A large meeting of them was held in London on the 5th ult., at which a comprehensive and vigorous protest against the offensive arrangement was adopted; and to that protest a large number of influential signatures is being appended. The Bishop of London is most to blame; and he must see by this time that, by what he has chosen to do, the prospects of Church tranquillity are even more darkly overshadowed than they were before, and that, as the *Rock* remarks, "he has excited through the length and breadth of the land a feeling which will be satisfied with nothing short of a re-established, clearly defined Protestantism in the national Church, or the disestablishment of a community which exists only to defy the law and to protect law-breakers."

St. Mary's Chapel, Norwich.

THE pulpit in this important place of worship has found a successor to the late Rev. George Gould. An invitation has been given to the Rev. J. H. Shakespeare, of Regent's Park College, and Mr. Shakespeare has accepted the call, and will enter on his labours on the 25th inst. He has the advantage not only of good scholarship, as a successful student at the College, and a Master of Arts of the London University, but also of special powers as a preacher, and we heartily wish for him a prolonged, happy, and prosperous ministry in our chief Eastern city.

Reviews.

A RELIGIOUS ENCYCLOPÆDIA ; or, Dictionary of Biblical, Historical, Doctrinal, and Practical Theology. Based on the Real-Encyklopädie of Herzog, Plitt, and Hauck. Edited by Philip Schaff, D.D., LL.D. Edinburgh : T. & T. Clark. 1883.

THE object of this Encyclopædia, which is to extend to three volumes, is "to give in alphabetical order a summary of the most important information on all branches of theological learning—exegetical, historical, biographical, doctrinal, and practical—for the use of ministers, students, and intelligent laymen of all denominations." As is stated on the title-page, it is based on Herzog's great work, which was originally published in twenty-two volumes. It is, of course, impossible to compress into three volumes more than the bare substance of twenty-two. Condensations and abridgments are never thoroughly satisfactory, and students of Herzog will here miss much that is of undoubted value. Some compensation may be found in the numerous original articles contributed by American, and in some instances by British, authors, but it is inevitable that in reading the condensed articles we should occasionally wish for more. Several of the articles are as minute and detailed as in such a work we can desire, and will amply satisfy the demands not only of a general reader, but even of a professional student when he wishes to obtain a clear bird's-eye view of a subject. Thus, we can refer with pleasure to Dr. Schaff's succinct and masterly discussion of Arianism, and to his very full and admirable treatment of all questions relating to Christology, both in its theological and historical aspects. The *text* of the Bible, in the Old and New Testaments, is also discussed with adequate thoroughness. Dr. Ezra Abbott's careful revision of Tischendorf's "Dissertation on the Greek Text" is especially good, and his own *addenda* on the principles and results of textual

criticism give an accurate idea of the present *status questionæ*. Controverted topics are in all cases treated with fairness, both sides being allowed a hearing. This is a wise and sound principle. The employment of scholars of different denominations to write the summary of their special views and practices is the best possible guarantee of the rigid impartiality of the work. As a thesaurus of doctrinal and ecclesiastical knowledge, the Encyclopædia has throughout very great value. We have compared it carefully with several similar works, and consider that, in view of its extensive scope and its moderate price, it possesses marked advantages over most of them. No one will, of course, expect it to take the place of Smith's "Dictionary of the Bible" or of the "Dictionary of Christian Biography," nor are its discussions of great theological and ecclesiastical questions always so comprehensive and scholarly as can be found even in "Chambers' Encyclopædia;" but its range is wider, especially in the biographical department, and in the explanation of technical words and phrases which have played an important part in the history of doctrine and the conflicts of churches, such as Beatific Vision, Church and State, Conversion, *communicatio idiomatum*, *consilia evangelica*—phrases which frequently occur in our literature, and of which it is necessary to have a concise explanation at hand. Although specialists will require other and more elaborate treatises to aid their researches, ordinary readers will find in this Encyclopædia, in a convenient and easily understood form, the salient points of a subject, and will thankfully avail themselves of its aid. To ministers and students it will be particularly serviceable for general reference, and it will soon win an honoured place in our libraries.

THE FRANKLINS ; or, the Story of a Convict. In Three Parts. By G. E. Sargent. Religious Tract Society.

As this is the last, so we take it to be the best, of the author's stories, so far as we are acquainted with them. We detect here, as we have detected in other works from the same pen, certain literary negligences—imperfections of style—which might easily have been avoided. But, on the whole, the writing is good, while in many cases it rises into positive excellence. Mr. Sargent can put together an elaborate and interesting story, and can relate it in such a way as to secure and retain the attention of the reader. To this element of power we have to add the superior and quite unexceptionable moral tone by which his works are pervaded. He is evidently imbued

with the Christian spirit, and that spirit he is chiefly anxious to promote. He aims at this object, however, not by formal disquisitions and occasional sermonising, but by infusing the elements of the Christian life into the exemplary characters whose features he has to describe, and whose experiences he has to depict. Putting these facts together, our readers will very properly infer that he is a novelist to whose influence they may commit themselves without misgiving.

We have ventured on this expression of opinion because we gather from the Preface to the present work that Mr. Sargent has now retired from the kind of literary labour in which he has long been engaged. He says: "The publication of the following narrative almost certainly brings to a close the

literary efforts of the present writer in connection with the productions of the Religious Tract Society. These efforts commenced about forty years ago." He further informs us that the volumes issued by him during that period are more than fifty in number. The fact that in such a mass of literary production he has had the countenance of the Religious Tract Society bespeaks full confidence in his literary ability and in the tendency of his writings. He states that his "efforts were directed at first, as they ever afterwards continued to be, mainly, though not by any means exclusively, to works of amusement, blended with Evangelical teaching, especially intended for that numerous class of readers who are better pleased with history told in a lively and graphic form than when placed before them in dry detail." Mr. Sargent's popularity as a writer sufficiently proves that in the accomplishment of this worthy aim he has not failed. His pen may not even now, perhaps, be quite laid aside. At any rate, he has the comfort of being able to look back upon a long and busy literary career of which he has not, either on intellectual or moral grounds, any reason to be ashamed. His last story is specially good. It has to do with the later years of the last century and the earlier ones of the present; with various grades of society at that time; with bad laws and inhuman punishments; with election corruptions, "when polling for county members of Parliament could be dragged through a course of fourteen days of drunkenness, demoralisation, and rioting;" with the cruelties associated with convict life; and with "the iniquity of supplying the British Navy service by means of press-gangs." These miscellaneous matters are skil-

fully woven into an elaborate and fascinating story, which contains some thrilling incidents, which leads on to an appropriate and, in many respects, happy conclusion, and which is pervaded throughout by such sentiments as a devout Christian is glad to recognise. We have given to Mr. Sargent this measure of praise because we sincerely believe him to deserve it.

THE LIFE OF HANNAH MORE. A Lady of Two Centuries. By Anna J. Buckland. Religious Tract Society.

HANNAH MORE was a considerable celebrity in her day. We cannot ascribe to her any very exalted genius; but she was a woman of strong mind, clear preceptions, refined and elevated tastes, and wide and careful culture. She wrote much, and always wrote well. In the first half of her life she moved largely and freely in first-class society. From childhood she was more or less under the influence of religious sentiment, which never lost its hold upon her even in the relaxing social atmosphere in which a considerable portion of her time had to be passed, and which, contrary to what might have been expected under the circumstances, ultimately became the dominant principle in her character. She developed into a Christian of exceptional excellence, and the last thirty years of her very long life were steadily consecrated to the service of the Saviour, in heroic and self-denying works of usefulness amongst the poorest, most ignorant, and most morally debased, at a period when those words had an intensity of meaning which they can scarcely have now, even in the most

benighted districts of our land. Such a life as hers ought not to be forgotten. We have an account of it in the little work before us, intelligently and sympathetically written, full without redundancy, solid without being heavy and tedious, interesting by reason of the glimpses it gives us of many celebrities of the time, and specially useful as showing how an honest mind and an affectionate heart failed to find true repose and adequate, satisfactory occupation until the Saviour had been accepted as "All in all." Many of our readers to whom Hannah More is little more than a name will be glad of the opportunity, afforded by this condensed but pleasant biography, of tracing her somewhat remarkable course, and of familiarising themselves with the features of her noble character.

ELISHA THE PROPHET: the Lessons of his History and his Times. By Alfred Edersheim, M.A. (Oxon.), D.D., Vicar of Loders. Religious Tract Society.

THAT such a book as this ought to be welcome may be readily inferred both from its subject and from the known ability of its author. It is not a new work, but a revised edition of one which was published about fifteen years ago, and which has for nearly the whole of that time (as the Preface informs us) been out of print. It is expository and practical rather than critical. "But still," (as the author observes),

"a doctrinal and, to a certain extent, a critical inference is forced upon us at the outset. For a record so full of the miraculous, which yet can be analysed in all its parts, taken in its literality, and made, portion by portion, the basis of practical lessons, must be capable of

rational and scientific defence; a life many centuries ago and under so different circumstances, that speaks to the men of all generations, and more especially to us, the same lessons of God, of His reign, and of His grace, of faith, hope, and duty, must have been real; God-sent and God-missioned; prophetic. For this is the characteristic of the Prophet: not merely that he foretold the future, nor yet that he admonished as from God in regard to the present, nor even that he combined these two; but that he foretold the future in its bearing on the present, and spoke of the present as viewing it in the light of the future, and that he did both as commissioned of God, inspired by God, and working for God. And this, indeed, is the inmost character and the outmost vindication of Revelation itself. Thus, the practical application of the history of Elisha is, in this view of it, also its best critical defence and historical evidence."

This extract will show the spirit in which Dr. Edersheim has prosecuted his work. In our perusal of it we are not interrupted and harassed by formal statements of, and formal replies to, rationalistic criticism. The moral grandeur of the subject has inspired the author, and suffices also to captivate the reader. And though in the course of it we have often to confront the supernatural, yet we are not left to feel that, in doing so, a shock has been administered to our reason; on the contrary, we have uniformly the feeling that the supernatural was, under the circumstances, most emphatically natural, and that the natural would have been so much of a failure as to be even unnatural without it. This aspect of the history is not systematically reasoned out or formally vindicated; but it is constantly present, so as to make the impression that without it the history

would either become hopelessly inexplicable or else irreparably poor. Dr. Edersheim has told us the meaning of this history in words of deep insight and of impressive eloquence. Dr. Krummacher's "Elijah the Tishbite" is a good book which the religious world "will not willingly let die." In our judgment, Dr. Edersheim's "Elisha the Prophet" is, in some respects, even a better book still.

THE EVENING AND THE MORNING :
an Illustrated Diary. (Genesis ii. 9 ; i. 15.) Designed by J. H. Hipsley. Engraved and Printed in Colours by Edmund Evans. Religious Tract Society.

THE only fault we find in this exquisitely beautiful production respects the space given for each day's record. It is much too small fairly to answer the purpose of a diary. The work would, of course, have been much larger if this fault had been avoided, and it could not have been produced at the same very moderate cost. However, even with this defect it is a thing of beauty, and, with care, can be made very serviceable. Each month has two pages, and at the head and foot of each page a well-selected passage of Scripture. The floral illustrations are lovely. We have some blank pages at the end for miscellaneous memoranda.

THE ACTS OF THE APOSTLES (XV.—XXVII.). With Introduction and Notes. By J. Rawson Lumby, D.D. London : C. J. Clay, M.A., & Son, 17, Paternoster Row.

THIS completes Dr. Lumby's notes on the Acts in "The Cambridge Bible for

Schools." The Introduction prefixed to the earlier part is here considerably enlarged, and presupposes a study of the entire book. The section on the authorship is particularly full and exhaustive—decidedly the most complete we have met with in any work of this class. It is based upon a very thorough and searching examination of the criticisms of Baur, Zeller, and Ziegler, and furnishes as conclusive a refutation as in such small compass it would be possible to give. Having recently had occasion to go through the entire literature on this subject, we can testify to the efficiency of Prof. Lumby's treatment of it. The notes are brief, concise, and scholarly—admirably adapted to youthful readers of intelligent and thoughtful mind. The baptismal passages are treated with candour, as where we are told "that we are not justified in concluding from Acts xvi. 15, 33 (comp. xi. 14), that infants were baptized. Household might mean slaves and freed-women." The work is in every view excellent.

MR. ISAACS : a Tale of Modern India.
By E. Marion Crawford. London : Macmillan & Co.

"MR. ISAACS" is a much more able and interesting work than its somewhat prosaic and unpretentious title would lead us to expect. For many of our readers its main charm will lie in its accurate and graphic description of European life in India, especially among the official classes. It is the work of an American author, keensighted, intelligent, and critical, with a dash of anti-English feeling, for which we have doubtless furnished some excuse. Mr. Isaacs is a Persian millionaire, whose real name—Abdul

Hafiz-ben-Isâk—had been shortened for convenience. His life was a romantic one, but the part of it which is detailed here is his love for a young English lady of pure and elevated character, who returns his affection, and is removed from him by an almost sudden death. The story, however, is subordinated to an exposition of the higher doctrines of Buddhism and a representation of the progress of its devotees from the carnal, selfish, and merely earthly life to the spiritual, unselfish, and perfect. Isaacs himself is, to our thinking, a very unreal character, and the author requires our acceptance of a good many impossibilities. His views of Buddhism are a modified form of the teaching of Mr. Edwin Arnold's "Light of Asia," and, however beautiful and etherealised, are too vague to give light, comfort, and strength to sinful, suffering, dying men. If this is the best that can be offered to them, we may be assured that Christianity has before it in the East a career of increasing success, and that all religions must find their culmination in it. The book is bold in conception, and its details are skilfully arranged. It abounds in fine and delicate criticism, and, apart from its slightly cynical tone and an anti-Evangelical bias, it would possess exceptional value. It is cleverly and powerfully written, and, save where the writer dons his heavy armour, is graceful and attractive.

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 "THE WORLD IN PICTURES" Series; including THE EASTERN WONDERLAND (Japan), PEEPS INTO CHINA, GLIMPSES OF SOUTH AMERICA, ROUND AFRICA, THE LAND OF TEMPLES (India), and THE ISLES OF THE PACIFIC. Illustrated. London: Cassell, Petter, Galpin, & Co. 1882.

WE are, of course, bound to respect the

Divine command, "Thou shalt not envy," but it is sometimes difficult to place on ourselves a sufficiently strong restraint. When we see the innumerable advantages possessed by the children of to-day as compared with those enjoyed a few years ago, we cannot, at any rate, repress the wish that such advantages had been ours. Many of us would like to be young again that we might be able to enter the race of life from a more favourable starting-point, and with the invaluable aids which are now within reach of all. A series of books like this—beautifully printed, beautifully illustrated, and beautifully bound—could not have been produced in any earlier part of even the nineteenth century. Much as Messrs. Cassell have done for the interest of our little folks, we question whether they have ever rendered a more useful service than this. The books are written with care and exactness, as well as with ease, simplicity, and brightness. They are not primarily missionary stories, but are rather books of travel, describing the physical and geographical features, the people, the religions, the manners, and customs of the various countries to which they relate. The information is brought up to the latest date, and is put into a form which will prove not less attractive than instructive to the youngest readers. While the deeper and more complicated problems connected with race, language, and religion are necessarily avoided, we find in the books a very vivid account of all that children would care to know or be capable of understanding. We have read many elaborate works on India, for example, but know of none which will give to young readers a more graphic idea of its mountains and rivers and jungles; its religions,

temples, and idols ; its tribes and their history, than this. The wood-cuts, too, are a great help to the letterpress, and the result is a series of volumes which, as school prizes and as aids to missionary zeal, are unrivalled. If the limits of our space did not sternly forbid it, we could prove, by illustrative extracts, the great excellence of this admirable endeavour to present "the world in pictures." Those who note our commendation and act on it will heartily endorse our judgment, and repeat it to those of their friends who are in search of the best juvenile books.

THE STATE OF THE ROYAL SOCIETY (the Church): an Exposition of Church Reform. By T. B. Woodward. London: Edward Stanford.

THE RELATIONS WHICH AT PRESENT EXIST BETWEEN CHURCH AND STATE IN ENGLAND. By Thomas W. Mossman, B.A., D.D., Rector of Torrington, Lincolnshire. London: John Hodges, 13, Soho Square.

We class these pamphlets together because they each discuss the great politico-ecclesiastical subject of the day. Their position in relation to it, however, is radically diverse. Mr. Woodward advocates church reform, and has apparently no idea of the previous question. He takes for granted the legitimacy of the Church as a State institution, and has never conceived the possibility of his position being disputed alike on Scriptural and on political grounds. *The will of Christ is ignored*, nor does he see how fallacious his plea for a State Church (on the latitudinarian principle) must be when he allows that with differences of opinion the State cannot interfere. It is not on such lines as he lays down that the controversy can be ended.

Dr. Mossman is at once abler, more fearless, and more consistent. He contends that "a spirit of quiet determination is springing up that the Church of England must and shall be free upon the only conditions that are possible—Disestablishment and Disendowment." He believes, in opposition to the Erastians, that the Church *ought not to be* subject to secular control ; and, in opposition to the Ritualists, he proves that, as at present constituted, and by virtue of its alliance with the State, it is subject to such control. "The Royal Supremacy" is bound up with the very idea of a State Church, and the conduct of the clergy who, for the sake of their status and emoluments, are willing to allow it, Dr. Mossman censures with well-merited severity. "The gilded links of our chains have" (he writes) "stifled and strangled the last breath of freedom amongst us." His vigorous, manly words (addressed in the form of a letter to Mr. Gladstone) ought to be widely read, and cannot fail to aid the movement in which, as friends of religious liberty and equality, we are so deeply interested.

"IMMORTALITY: Whence, and for Whom?" by the Rev. W. Ker, Vicar of Tipton. Examined and Confuted by G. Burford, Author of "The Mission of Alcohol in its Relation to Nerve Prostration, Dissipated Genius, &c." Price Sixpence. Published by John Heywood, 11, Paternoster Buildings, London, and John Dalton Street, Manchester ; and by J. W. C. Knight, Waterloo Street, Leicester.

MR. BURFORD is a Leicester layman, and the little book before us proves that he can think with clearness and write with power. We had read Mr. Ker's work before this refutation of it came

to our hands, and had judged it to be full of fallacies, misstatements, and misinterpretations of Scripture. Nevertheless, its boldness gives it a certain power with unwary readers, and we are glad that Mr. Burford has shown so conclusively that, as an argument, it is totally devoid of worth. The exposure seems to us to be complete.

C. SONNETS BY C. AUTHORS. Edited by Henry J. Nicoll. Edinburgh: Macniven & Wallace.

SUCH a collection of Sonnets, taken from our English writers from Wyatt to the present day, and judiciously selected (as it unquestionably is), must be its own recommendation. The Sonnet has always been dear to our best poets, and some of their best utterances have taken the Sonnet form. It is not easy to give the necessary completeness and rhythm to a Sonnet, and the collection before us is not, of course, of equal merit throughout. But we find in it not a few of our favourites, together with some other very good ones with which we

were not previously familiar. The little volume is uniform with "Songs of Rest," edited by the Rev. W. R. Nicoll, M.A., which we noticed about a year ago, and is neatly printed and prettily got up.

THE YOUNG REFUGEE. By Annie Beale. London: Religious Tract Society.

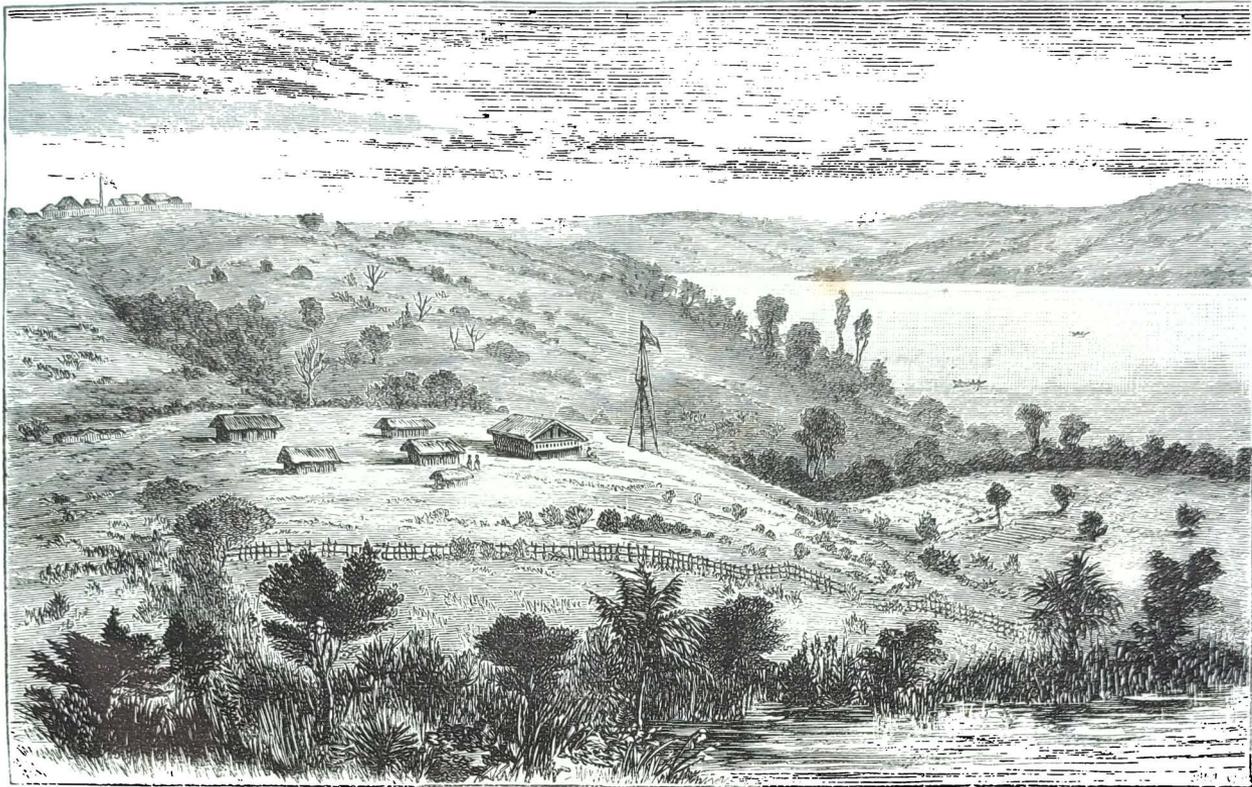
MISS BEALE has illustrated, in a very pleasant style, the strange and unlikely methods in which God exercises over us, in our suffering and trial, a wise and watchful providence. Marie Altmann, a young French girl who fled to England during the terrible war of 1870-71, was subjected to many vicissitudes, as were her parents, of whom she was in search; but the path of all of them was, nevertheless, marked out by Divine wisdom and love. The story is well told, and its incidents are none the less welcome because they give us an insight into the mission work which is being so effectively carried on in London for the benefit of foreigners.

Death of Mr. James Harvey.



HIS very mournful event took place almost suddenly on Friday, the 9th of February, and it has deprived not only the Baptist denomination, but also the cause of our common Christianity, of an invaluable friend and helper. Although Mr. Harvey was not an aged man, being at the time of his death some years short of "threescore years and ten," yet he had held for many years a conspicuous place among the worthier members of our body in London. He was the chief founder of the influential church at Hampstead under the pastoral care of the Rev. W. Brock, and his services as Treasurer of the London Baptist Association cannot be adequately estimated. He was a man of large views and of high character, and delighted in the consecration of his excellent business qualities and his wealth to the honour of his Divine Master. Many a religious and philanthropic society will miss his liberal gifts and his sound administrative advice, and many a private friend to whom he was unostentatiously generous will mourn his loss.

THE MISSIONARY HERALD,]
MARCH 1, 1883.



MANYANGA, OR WATHEN STATION, CONGO RIVER

(showing the Baptist Mission Station in the foreground, and the Belgian Station on the hill).—From a Drawing by M. Van de Velde, of the Belgian International Society.

THE MISSIONARY HERALD.

THE CONGO MISSION.

TIDINGS FROM STANLEY POOL.

“THERE IS MUCH LAND STILL TO BE POSSESSED.”

THE following letters from Mr. Comber and Mr. Bentley, just received, dated October and November, 1882, cannot fail to encourage and cheer all friends interested in the Congo Mission.

Under a still more recent date, December the 8th, in a very brief note, Mr. Comber, writing from Arthington Station, Stanley Pool, reports:—

“All is going on here most encouragingly; warm and almost affectionate relations exist between myself and the natives. They cheerfully help me in my work, and I have some very promising boys who are on the verge of entering the mission-house to be regularly taught. I am thankful to say I am quite recovered from the effects of my recent severe illness.”

It will be seen from Mr. Comber's letter that the brethren of the Congo Mission have resolved to perpetuate the names of two of the warmest and most generous friends of the Congo enterprise by calling the new Manyanga station, on the south bank of the Congo River, WATHEN STATION; and the new Stanley Pool settlement, at Leopoldville, ARTHINGTON STATION.

Under these circumstances, it is proposed to call the first Interior Congo River settlement beyond Stanley Pool, LIVERPOOL STATION, instead of the Stanley Pool station, in commemoration of the generous gifts contributed at the mission-breakfast in Liverpool in connection with the October autumnal gatherings in that city.

We earnestly trust that our readers will regard the marvellous manner in which the way into the very heart of the long-neglected and slave-ridden continent of Africa is being now opened up, as a fresh call for increased and deepened consecration of effort and means.

In the words of the great pioneer missionary-apostle, David Livingstone:—“Every fresh door opened is but heavier responsibility and nobler and loftier privilege. Would to God that the churches at home could only realise this, as those do who are face to face with these splendid opportunities.”

Mr. Comber writes:—

“Arthington, Leopoldville, Congo River
“(Stanley Pool), Africa,
“28th October, 1882.

“MY DEAR MR. BAYNES,—It is with much satisfaction and thankfulness that I send you this, my first letter written at Stanley Pool. I am sorry I was not able to write by the return of the first caravan, but a fever which I had on the road up made me feel so limp upon arrival that I had to take a complete rest. Now, however, I feel somewhat recovered.

“I arrived here four days ago, after a very satisfactory journey of seven marching days from Manyanga, and found the man Malonda, whom, three months ago, we had left here in charge, quite well, and on very friendly terms with all the people. He had been living upon what fat of the land he could find in this very lean country, but had altogether neglected work (of clearing, cutting, thatching grass, &c.) which we had left him to do. Now the boys of my caravan have gone back (except four or five, who stay to help me build) I have a little time to look about me and dwell on the situation.

“Bentley will, I hope, have written to you at length about our visit to Ngombi Makwekwe, so very pleasing and gratifying, both in its experiences and results. He will also, probably, have explained to you the delays in the occupation of Stanley Pool; and you yourself will be able to understand that our anxieties to occupy would not allow us to make any delay, from the disagreeable necessity of one man again having to go forward and commence a fresh station alone.

“Last year this was done by Mr. Bentley, and you perhaps may remember my letter of disappointment, after recovery from a fever which

threatened most seriously my life, that I had to relinquish my own claim to this duty and honour.

“Bentley and Grenfell made an intrepid little run through the Basundi. Grenfell left Bentley alone with his tent, a few boys, some tools, and three months' supplies at Manyanga, and returned to his station below; and, encompassed with hosts of difficulties, Bentley made a good and substantial station.

“Being all ‘out of it’ last year, I have been looking forward to it this year with special and hopeful anxiety.

“I came up from Manyanga, this time on the south side, and stayed three days in Lutete's town, off Makwekwe. One of Lutete's ‘big’ men—Mbonga—accompanied me all along, and gave very satisfactory explanations about us in all the towns. He said—

“‘The English have come to mend or make the country and to put everything straight. God has sent them; they've got His Book, and will teach you all His words. They will teach all your boys to read and write, and to speak English, and will train them into all good habits. They have thousands of medicines too, with which they know how to heal all sick people.’ So emphatic was Mbonga over this last that the people sometimes asked me if I could put a stop to dying.

“On the fourth day from Manyanga we crossed, in canoes, the Nsundi River (Stanley's Great Cataract River), which is much larger than either the Mpozo, Luvu, or Kivilo. Where we crossed it, it was a deep river of about sixty yards in breadth, and with a current of about three miles an hour.

“Through the Basesse we had to pass as quickly as possible; it is a very poorly populated country, and food difficult to be obtained.

"STANLEY POOL.

"It was very pleasant to at last reach Stanley Pool, and at the Belgian station of Leopoldville to receive a kind and thorough welcome from Lieut. Grang—the gentleman in charge. Mr. Grang has lent me two small rooms—bed and store room—until I get up a small house of my own, for which courtesy I am very grateful.

"And so, my dear Mr. Baynes, at last our efforts are crowned with success, and we are at work at Stanley Pool. If this object had been easily attained, as we hoped four years ago, we should not so strongly appreciate the value of our success; but the trials, disappointments, and wearying efforts of the last three years have made the goal peculiarly welcome and sweet.

"STATION NAMES.

"Subject to your approval, we have called our mission station here 'Arthington,' after our generous friend and missionary enthusiast. Being upon part of the ground of Leopoldville, which is leased to us by the African International Association, the proper address is 'Arthington Station, Leopoldville, Stanley Pool, Congo River, care of A. de Bloeme, Esq., Banana, South-West Coast, Africa.' Also subject to your approval, we have bestowed a name upon our Manyanga Station, calling it after a hearty supporter of our Congo and other missions—Mr. Charles Wathen, of Bristol. Truly Bristol has done gloriously this year. Such thoroughness and vigorous earnestness cheer our hearts amazingly out here.

"Our river stations, therefore, in order run thus:—Underhill, Baynesville, Wathen, and Arthington. None of us like the change to Baynesville, and would much prefer the station's being called Baynesville.

"We are all very glad to find that

the balance of our reinforcements is at last made up. Mr. Hughes will be placed with Mr. Crudgington—who at present is alone at Baynesville—Mr. Moolenaar will assist Hartland at Manyanga or Wathen, and set free Bentley to join me here. Mr. Doke will be Grenfell's assistant with the steamer. This will still leave Butcher alone at Underhill, and leave unsupplied the places of one or two brethren who may be compelled to go to England next year; so, if any suitable applicants present themselves, please do not put them off with the idea that we are filled up; and please bear in mind that, *immediately the steamer is ready and afloat at Stanley Pool, the way is open to go forward and form new stations—* always provided we have the men.

"TRYING SEASON.

"The season in which I have arrived here is a bad one, and I much wish it could have been six months ago. The rains have just begun, the heat is very oppressive, and the grass needed for thatching is burnt nearly everywhere. Mosquitoes in myriads make writing at night utterly impossible, except under a mosquito house, while *yinkufu* (a small black fly) by day are almost as troublesome and terribly irritating. Building, which I have already begun, is very difficult here at present. I have only four men besides my Accra carpenter and a few smaller boys. We have to go five miles to cut our timber, and carrying it is weary work; two or three miles to get the little grass which I have, after two days' search, succeeded in finding; palm ribs and bamboo sticks (so very useful for building purposes) are almost *nil*, &c.

"DEARNESS OF FOOD.

"Food at Stanley Pool, too, is difficult to obtain, and, in consequence of the great demands of Kintambu and the Bayansi down here to sell

their ivory, and the large numbers of Zanzibaris, it is very dear. Everything costs two or three times as much as in San Salvador, Baynesville, or Wathen; and cloth, brass rods, knives, beads, &c., which the farther we go into the interior should have the greater value, are found here to be at a discount. The people, in consequence of their ivory trade, are surfeited with fine cloth, and even small boys have their store of brass rods, &c. Brass rods are the chief currency here, and, being a heavy article, the transport would be expensive; so I am trying to buy them here with cloth and other articles less heavy to bring up from the coast. I think, by the exchange of handkerchiefs, &c., for brass rods, I can diminish transport of barter goods for here by *two-thirds*—a considerable reduction; this besides making a gain upon original cost. I brought here from Manyanga three gross of small silvered bells, invoicing 10s. 6d. per gross. The first rush to get these bells was tremendous, and in three days I have exchanged this 31s. 6d. of bells, weighing, perhaps, 6 lbs., for 54s. worth of brass rods (the currency), weighing 90 lbs. The great advantage is apparent, especially in the difference of weight. The sons of the chiefs would come and purchase fifty at a time, to hang round their waists while they danced. All our food, any wages to Stanley Pool men (if we can persuade them to work), will have to be paid for in these brass rods, of which from fifty to eighty will buy a goat; three to six, a fowl, two eggs, one cassava pudding, &c. Kintambu being such a metropolis, and cultivating nothing—all its supplies being bought—we have to get our food from a distance. Every few days, boys have to go fifteen miles to buy food, which, in going and returning, takes up two days.

“The site for Arthington Station is splendid. M. de Brazza reports Stanley Pool as low, unhealthy, and without a suitable site for a European residence, so he is reported to have spoken. He could not have noticed the splendid hill chosen by Mr. Stanley for Leopoldville, which is as desirable a site as could be wished for. Measuring the height to-day, I find it to be 250 feet above the river.

“OUR NEW STATION.

“The Belgian station—built under great difficulties, the builders harassed by crowds of armed and painted savages, anxious to get up a fight with Mr. Stanley—is only about fifty feet above the water level, on a terrace cut out of the side of the hill, and within easy access of the steamer and boat anchored below. It is very close and oppressive in the hot season, and gets very little of the fine westerly breeze. The site for Arthington, on which I have commenced building, is on top of this hill, 250 feet above the Pool, and 1,400 above the sea (taking Mr. Stanley’s altitude of the Pool as correct). The frontage will look out upon the Pool, Dover cliffs, and the fine hills beyond—a splendid and comprehensive view; to our left we see the rapids just above the falls, and to our right the large villages of Kintambu, Kinshasha, &c., only about ten feet above the river level, and as lively a place for mosquitoes as could be found. It is certainly unhealthy among the towns, but Arthington will doubtless be one of the healthiest among our five stations.

“CONCERNING THE PEOPLE.

“And now about the people. I am writing upon the sixth day after my arrival, and considering that I have been four times into the town, and have had crowds of people all day long

and every day in my room, choking up the doorway and excluding light from the windows, I can form some idea of what they are like. Divided according to nationality, they are as follow:—First, a sprinkling of Bakongo from Congo, Zombo, Makuta, &c.—chiefly slaves brought up and sold, together with cloth, powder, guns, &c., to Nga-Liema, for ivory. Secondly, Bawumbu, quiet, well-behaved, and nice in manner. Thirdly, Bateke from Kintambu and other towns; the tribal mark of some dozen or so deep cuts down each cheek, hair fastidiously dressed into glossy bunches of grapes, tassels, chignons, &c., occasional red, yellow, and white streaks encircling one or both eyes, giving a very sinister appearance; more as to their manners presently. Fourthly, a plentiful sprinkling of Bayansi from up above the embouchure of the Kwango or Ibari-Nkutu. These are, as a rule, tall and well-formed. Carrying in their hands their splendid spears and knives, curious and interested but not noisy and boisterous, they form a contrast to the Bateke of Kintambu. Their hair is generally finished off with two horns, one coming out from each side of the head, and sometimes two projecting from above the forehead. If a small beard is boasted, that is also twisted into two horns or points. All their eyelashes being extracted, their eyes have a glaring, nightmare, savage sort of appearance; paint also is used as a further decoration, chiefly round the eyes, and a red parrot's feather is generally quaintly stuck into the hair. Coming down in large numbers in their canoes to sell ivory, they bring their wives and children with them, at least some of them. It is, however, chiefly the Bateke and Bawumbu with whom we have to do. One of the first things we noticed about these people, especially the Bateke, is, that they are not bashful:

boisterous, noisy, troublesome, fingering this, dancing up to look at that, wanting to buy your tents, your tin trunks, mechanical toys, chairs, guns, &c., &c., and noisily interested in all you do. When 'he Zanzibar steward comes to tell me breakfast or dinner is ready, it is difficult to clear my room of them. 'Ingleze, what's in that box?' 'Ingleze, I want to see Stanley's book about us.' 'Ingleze, let me see the portrait of your sister which you showed to Ngawokimi,' &c., &c. 'Mbazi, mbazi' (to-morrow), I have to say, 'Mara, mara' (clear out). This is, of course, in a sense, gratifying, and I am glad they come to see me. Yesterday (Sunday) I managed to get a select little party and talk to them a little about good things; they like to be talked to—that is, provided they also may talk. 'Twenda tumakana' (let's have a little chat) is a very common request.

“NGA-LIEMA.

“The King of Kintambu (Nga-Liema) and his chiefs are a set of strong-headed savages, delighting in their physical strength, wild and wayward. At times Nga-Liema will seem a little docile, and, putting his hand in mine, entwining his fingers, or with his arms round my waist, will be very friendly. It is evident he does not believe in my protestations of our work and object. 'What have you come to do?' he is always asking. 'I've told you several times, friend Nga-Liema,' say I; 'when you have known me for six months you will perhaps believe what I say.' I've often said to him, 'Ah, our acquaintance is only six days old; when as many months have passed, I shall know you and you will know me.' Nga-Liema is very avaricious, and begs a great deal. I have given him nothing yet but a small musical box. I tell him when my house is

finished I shall remember who sent me grass, palm ribs, &c., and shall know who are my friends, and act accordingly.' He speaks a great deal of what Mr. Stanley gave him, says he is a very big chief, and that I must give him guns, cloth, a house, &c. I tell him (first) in my country a big chief never begs; (second) that Mr. Stanley buys ivory, and when I buy ivory I will also give him guns, &c.; but that I shall never do. That there are three things we can never give or sell—rum, guns, and powder—and that I am here for the benefit of himself and town. 'When did Mr. Stanley teach his boys to read, or call all his people who were sick to take medicine?' But Nga-Liema thinks more of what he would like to have than of my reasoning, and he doesn't like to argue.

"THE SONS OF NGA-LIEMA.

"Nga-Liema has three sons, the eldest of whom is much like his father, and is a very important man in Kintambu. Although only perhaps seventeen years old, he does most of the ivory trading for his father. 'Njuele' (a dream) is coarse—like his father—in appearance, but can be nice in manner when he chooses. I wish much we could have got at him five years ago; it is rather late to begin now to try to train him. The other two sons have more of the boy about them, and I am hopeful that we may make something of them. Directly my temporary house is finished (and we are working at it hard and rapidly), I shall commence school; but, being alone here, I shall have my hands very full, and shall be very glad to see Bentley, which will be, I hope, in less than a month.

"THE LANGUAGE.

"And now as to the language. As I have, I think, already told you, the

language of Congo—spoken most nicely and carefully at San Salvador—will carry you along the coast, from Loanda to Loango, and up the river, and across country in Boma, Isangila, Manyanga, Makweke, Sesse, Nsundi, Mpumbu, Makuta, Zombo, &c. Of course, there are dialectic differences, specially noticeable at Oabinda, Loango, Sundi, and Manyanga; but a sharp ear will catch them, and hitherto I have been nowhere where I could not make myself understood by speaking Kikongo. Here, however, is the boundary line, in the *Kiteke* language. I was hoping that there would be a certain similarity between Kikongo and Kiteke, and that the association between the two would be an interesting philological study; but it is not so, and we have in the Kiteke language of Kintambu, Kinshasha, Mfwa, &c., an altogether different language—in fact, differing from Kikongo as much as the Mpongwe of Gaboon or the Dualla of Cameroons. During these few days that I am here, I am collecting a few words, and have about 300, nearly all of which have only remote resemblance to their equivalents in Kikongo. So we have a great task before us to learn this new language. Being of the Bantu family, however, we shall not have so much difficulty in learning it, accustomed as we are to Bantu formations. There are some awkward explosive aspirates, in such words as *fhuma*, *mp-hung*, &c.; the spelling of which we must discuss. There are so many Zombo slaves and Bawumbu here, and in fact, so much Kikongo spoken, that we shall probably very speedily learn the new language.

"MEDICAL WORK.

"I have already begun a medical practice, and have some half-dozen people every morning. The other day,

Makabe—the chief who, upon Crudgington and Bentley's visit, made sinister remarks about the Krooboys having 'plenty of salt in them' (*i.e.*, being good to eat)—came to me with a pain in the back. Being rubbed down with soapliniment was by means unpleasant, and so his wife and each one of his followers were troubled with pains in the back. In two days this ailment was a mania, until I said that I would treat all cases but pains in the back. Makabe also had some Epsom salts, and, after drinking half of it, he passed it on to his wife, and she on to some one else. The following day he came for more, evidently thinking it a morning draught; and, wishing him to get a dislike for medicine, I put some quinine in it; but even this failed to cure him of the mania. So you see the people are not superstitiously afraid to take medicine."

"Arthington, 15th Nov., 1882.

"Since writing the above I have had another of those serious attacks of fever such as Crudgington nursed me through in September, 1880, and Grenfell in July, 1881. On this occasion I have been without any of my dear colleagues; but through dangerous symptoms, two days' delirium, and very great prostration I have been tended and guarded by a loving Father's care, and I am now quite out of danger,

though skinny and haggard and feeling it very difficult to move about. Mr. Grang, of the Belgian Expedition, has been very kind to me; and had it not been for the attention of my dear boys from San Salvador and Gaboon I sometimes think I should not have recovered.

"The alarming symptoms of violent hæmaturia gave way, as on other occasions, before large doses of gallic acid and Dover's powder. When I felt it coming on, I called my boy and made him weigh up my medicine and instructed him well what to do. I am afraid it will be still two or three weeks before I am as strong as usual.

"And so, once again, dear Mr. Baynes has my life been preserved in perils of great sickness. It is His doing, and for the sake of His work, for the which I do pray that He will make me more worthy and more devoted.

"I have nothing more that I am able to write about now. My hand is very weak for writing, and I can't yet sit up for long.

"So, with loving esteem for you and trusting the Master's blessing will be more than equal to the needs of our Congo Mission,

"I remain,

"My dear Mr. Baynes,

"Yours affectionately,

"T. J. COMBER.

"A. H. Baynes, Esq."

Mr. Bentley writes from the new station of Manyanga, on the south bank of the Congo River, henceforth to be called "*Wathen*." The chain of stations is therefore now complete from Banana to Stanley Pool, all of them being situated on the south bank of the mighty Congo.

By the kindness of one of the Belgian officers, M. Van de Velde, we are able to give our readers a very accurate drawing of "*Wathen Station*" at Manyanga. (*See Frontispiece*.)

We are able, also, to supply a ground plan of the land belonging to the Baptist Missionary Society upon which the Mission buildings stand, Mr. Bentley having forwarded a sketch in his letter. The freehold of this land

“Wathen Station, Manyanga,

“Congo River,

“November 16th, 1882.

“MY DEAR MR. BAYNES,—You will, perhaps, have learned of the murderous attack by the people of Mowa on the caravan of Dr. Pechnel-Loxche, who had succeeded Mr. Stanley in command of the Belgian Expedition. The reason of the attack was the fear that their trade in ivory would suffer from the Expedition; accordingly, they laid an ambuscade with the intention of killing the doctor. Ten guns were discharged at him from as many paces, and he received a slug through the muscles of his arm; his cook fell dead on the spot.

“The road was soon cleared, and the caravan passed on to Stanley Pool.

“Mr. Comber and I had passed up and down that road a few weeks before; and although we had seen no further signs of a hostile or sullen spirit on the part of the people beside a shouting from one town on a ridge parallel to our road near Zinga, yet, from our knowledge of the district gained during the first journey, we felt that if anywhere there might be trouble it would come from Zinga or Mowa. There seemed to be an inkling of this idea in the minds of the Zanzibaris with whom we travelled, judging by a few extra precautions we noticed, perhaps only instinctive in those old campaigners.

“After the attack, we felt that the northern route was safe only to strong and well-armed caravans. We did not wish to run risks, neither did we wish to be utterly dependent on the protection of the Zanzibaris. We desire never to forget that we have to assume a very different character and standpoint from the Belgian Expedition;

and in our caravans, as in all other matters, we wish to be independent.

“But the SOUTHERN ROAD was not then open. About twenty miles east of Manyanga, and on the south bank, is a very important market, Konzo Makwekwe. The chief of Ngombi, Lutete, and his friend Makitu, had shown a disposition to attack the caravans, and actually did so last April, which resulted in the burning of part of his town by the Belgians. When they came to make peace, I made their acquaintance and friendship, and they wished me to visit them.

“On my return from Loango in quest of boys, Lieut. Valcke, of the Belgian Expedition, had arrived with 180 fresh Zanzibaris. He was commissioned to make a road by the SOUTHERN BANK to Stanley Pool. He had just commenced when a messenger came from Makitu to call us to pay the long-promised visit. Mr. Comber started October 6th. We were very well received, and spent three and a-half days very pleasantly among them.

“LUTETE OF NGOMBI.

“Ngombi is about twenty miles east of this station, and near to one of the most noted markets of the country.

“Lutete, the chief, has a large town. Makitu is the son of a Nteke, who has a high rank in the district in his mother's right. He has just recently begun to build a town for himself and followers. We were invited by, and stayed with, Makitu. Although a young man (perhaps twenty-five years), he has a great name. When he went to the coast in June of this year, it is said that a thousand people joined his caravan.

“We had brought medicines, and several came to be treated, among whom was Nteke, Makitu's father, who was blind. We had constantly a

crowd of people about the house, to talk to us, to wonder at some play-things, such as spring-tops, compasses, watches, burning lens, &c. The boys were delighted to lead us down to their fine bathing pool, to show us how to dive.

"It was a most pleasant time. Although they feared the Belgian people, they knew us from report, and still more by the kindness to their little captives, and the acquaintance made at this station. They had no fear of us, but seemed to cling to us.

"Makitu came for a little private talk in the evening, and learned then more than we had been able to teach him in the hurry of his visit here.

"The son of Ntaba, a Nteke chief on the NORTH SHORE of Stanley Pool, was in the town; he saw all, and could take back, before us, the news of the English. We paid him some special interest. Seldom have we had such a pleasant, encouraging time as we spent among them. We had won their good-will, and felt that at any rate the road was safe for us.

"Returning, we met Lieut. Valcke, who told us that he intended building a station in Lutete's town.

"The road was therefore apparently quite safe, and the last letters from home promised that our new brethren, Hughes and Moolenaar, should arrive by the mail steamer due then in a few days. We were some weeks later than the time we had expected to return. So, on looking at things all round, we ventured once more the dangerous experiment of one man going forward alone.

"October 14th Mr. Comber started up for Leopoldville, and on the 31st the caravan returned with the news of Mr. Comber's safe arrival. The gentlemen in charge of Leopoldville for the African International Association, kindly placed two rooms at his

disposal; but during the two days that the boys had remained, there had been time for little more than a glance round.

"NGA-LIEMA.

"Nga-Liema, the great chief of Ntamo, had been expecting as large a present as Mr. Stanley had given, but Mr. Comber told him, once for all, that he *must distinguish between our mission and the Belgian Expedition. We did not come to buy ivory and to trade; we came to teach his people about God, to give medicine to the sick, to teach the children, and to be his good friends.* He should have a present, but it was useless to expect from us such as the Expedition would give. After a long talk, he left the chief apparently satisfied.

"Food is dear and difficult to obtain in good quantity; but at present it is impossible to tell the future prospects.

"The caravan started back from the Pool on the 4th inst., nineteen of our people and fourteen natives. This is the first time natives have carried for the white men to Stanley Pool, and we are anxious that they should be satisfied and pleased, so that we may have good help from the natives in the terribly heavy transport for Stanley Pool.

"MANYANGA PEOPLE.

"They are strange people here, so that for six months we may not be able to speak surely of the prospects of carriage. The men who are gone up may demand four times the pay they have agreed to, and be very dissatisfied if they don't get it (which they certainly will not). It was a great surprise that fourteen were obtained, but now the ice is broken, and if the people of one town see others getting cloth, they will want to know why they cannot.

"In addition to our own station, the Belgians have also built at Lutete's

town, and they are running two caravans of thirty men each, and we have one; so that there are three caravans on the road, and performing the journey up and down in about fifteen days. Every four or five days the natives see a caravan, and this will tend much to the security of the road. Food is the great constant difficulty, and these people are so very slow, and foolish. They ask exorbitant prices. Where cloth is plentiful, it has a low value; where it is scarce, it is not needed, except at an impossible price. Their heavy blue beads are the currency, and the advent of thirty strangers quite upsets the equilibrium of supply and demand.

"Some at home might think that they would at once plant largely; their great-grandchildren may. Those who look for great and sudden changes among this people, forget how slowly the world works at home. THE CHILDREN ARE THE HOPE OF AFRICA.

"MR. COMBER.

"A few days ago a caravan of the African International Association brought me a letter dictated by Mr. Comber. He has had another of those terrible hæmaturic fevers. He had the drugs all handy, and told his Congo boy what to do when he became delirious.

"The hæmaturic symptoms had abated, leaving him very weak. To-day another caravan arrived with another dictated letter. There has not been another return of the hæmaturia, but he cannot reduce his temperature from 101°. This news fills me with anxiety. Mr. Hartland and Mr. Moolenaar are down river with the *Plymouth*. They are expected daily. Mr. Moolenaar is now making his second journey with the boat. I do not expect that he will care to take entire charge of the boat until he has made

one more journey with Mr. Hartland. For that only do I wait here.

"When they arrive I am ready now to start at a day's notice, nearly everything is packed. I am so troubled and anxious. We have not moved rashly each time that we have run these risks; we have done so only when actually obliged to do so, and have always found that, had we not done so, we should have been landed in greater difficulties. I cannot explain and exemplify this statement in this letter, and now; but we know too well that it has been our prompt, sharp moves at the right time that have helped us so much, and by which we have been able to steer through many difficulties, and perhaps what might have been worse.

"The work of the station goes on well, and, comparing the general prospect now with this time last year, the outlook is much more promising.

"MEDICAL WORK.

"In our hospital are two Zanzibaris, one recovering from a gun-shot wound, the other in consumption; an old man from near Makwekwe, and a woman from the same district. Two young men from a town near here; they were brought here as a last resource, after spending much on native doctors; they have had very large ulcers, but are now progressing favourably. Other people in the towns come sometimes for medicine.

"This is a great help in acquiring the confidence and respect of the people, and really we have won that to a large extent. In all the troublesome times we have just passed through here, no one has had a bad word to say for us. *In their trouble, they have come to us for advice.* If they feared, that fear has been removed on our assurance that it was groundless. They looked to us to help them in

making peace. They are really anxious and careful that we should have food, and have shown in many ways that they like us. I don't mean that they have all become 'angels,' but, although they are foolish and greedy sometimes, they have a very real regard for us. Considering how wild and foolish they are, it is to us all a great wonder that we have so much influence over them. One matter may be interesting as an instance of this, although, perhaps, it is premature to talk.

"SUPERSTITION AND WITCHCRAFT.

"The terrible superstitions as to witchcraft are of course rife here as elsewhere. But while elsewhere they do call in a witch-doctor to find the supposed witch, here, if any one is sick and dreams of any person, that person is believed to be the witch.

"Such being the custom, any one being sick, and wondering who is witching them, is very likely to dream of some one or other. At any rate, whether they really dream of any one or not, it is a fine way to pay out an old grudge or other wickedness. Every few weeks some one is poisoned, and burnt, ere dead, for this.

"A secondary chief or notable of Ndandanga has been rising in importance lately—his name Matuza Mbongo. His wife has just died in childbirth, and they say she dreamt of Ta-wanlongo, the great chief. Of course Matuza Mbonga is making use of it to clear away his last obstacle to the chieftainship. The people are bad, and only too glad to have another execution to look forward to, and it would be great fun to see their chief reel and fall under the influence of the copious draught of 'ukasa,' and then to throw him into the fire. Of course the poor chief knows that he is innocent, and is ready to take the ordeal

in the belief that his innocence will be established.

"As soon as I heard of it, I expressed my displeasure pretty freely, and sent a message by my linguist that, if he liked to run away, I would send him down river in the *Plymouth*. He thanked me, but while, no doubt, he feared to take that which he had seen fatal to so many, he replied that if he ran away all would say that he was guilty, and therefore ran; accordingly, he declines. 'If I vomit, I shall be declared innocent; if I die, God knows all.' Indeed the witch palaver is about all that they have to do with Uzambi (God). It is believed that God will help an innocent man, and that He decides the action of the ordeal. They will not allow that it is a poison.

"A day or two ago Ta-wanlongo called me up to the town. I went up and sat under the tree where we were fired at a few months ago. I knew that there was nothing to fear, and that even that piece of cowardice was not intended for me.

"He had been arranging his matters in the prospect of death, and all the chiefs and great men wished to ask me some questions privately in the town about some other palaver. Having them all present, I seized the opportunity to talk about the witchcraft affair, reasoning with them a bit about the foolishness of the superstition. Fowls, goats, all animals, trees, &c., die, and don't men? Then, telling them of our short term here before an endless future, that our lives were in God's hand, and so forth, I urged them on all these counts to do nothing to their chief, and because he was my friend, and a great man with the white men; in fact, everything I could think to urge.

"To Matuza himself, I asked, in a whisper, why he pressed such an

affair. To-day we hear that Ta-wanlongo is a witch, he must take 'Ukasa' and die; to-morrow we shall hear the same of Mатуza Mbongo. Why was he so foolish as to do this wickedness? He hushed me, lest any one should hear, and his hand trembled as he sat there for some time. I also expressed the same sentiment to all in council, avoiding personalities.

"Some around began to say that they would make him take it, other began to mutter the magic word 'usatu' (hunger), and finally the principal chief promised me that, after what I said, they would not press the 'ukasa,' but if they let him off I must give them a goat to make a feast and a dance. That I said I would do, but 'take care you don't eat my goat and then go and kill Ta-wanlongo; if so, don't you come to visit me any more.' They promised not to do that. I believe that they will let him off. Then we shall have a good handle to work Ta-wanlongo, and perhaps to check much of that devilry. It can be turned to good account.

"Every one assures me that if I had not gone up, Ta-wanlongo would be a dead man by this time.

"So really we have an influence already, although we have no prestige of gunboats, neither does the prestige of the large force of the African International Association help us.

"The patient, changeless kindness that has won its way hitherto has served us here, and in this we have encouragement, that we be not weary in well-doing.

"NEWS FROM STANLEY POOL.

"Nov. 21. Our caravan has returned to-day, and brings news from Mr. Comber, and letters which are just in time to catch the Belgian boat, which will enable us to send off by this mail.

"The native carriers seem to have

liked much their visit to the famous Mpumbu, and there seems a good prospect of native carriers for the future. This is a promise of grand help for us.

"I hope to start for Stanley Pool by the third caravan from now—i.e., about thirty-three days. It is a great pleasure to see how the great difficulties that beset our path have been one by one overcome. There are others yet remaining on the ground covered, and many doubtless, ahead but in all these things we are strengthened and encouraged to do and dare more, and yet more, for Him whom we serve, and who gives us such evidence of His presence and blessing.

"APPEAL FOR RE-INFORCEMENTS.

"I see that Mr. Comber, in his letter, is urging that if possible further additions to the mission staff be made as soon as possible. Might I suggest one reason for the speedy despatch of more help? It was not so very difficult for us to make a footing in Congo, where there was some knowledge of a European language; but, on the Upper, it will scarcely be wise for new brethren to be sent from home to be dropped straightway alone among the wild savages of the Upper River.

"The chances of their being eaten up under such circumstances are not the most remote. Older men cannot be taken off the intermediate stations, which, having so large a transport to manage, and here such difficult people to deal with, might very likely cause a collapse and closure of the line of communications. Men for forward stations must have had six months' experience at the very least, if possible twelve months, and a knowledge in some measure of the Kiteke or Kiyansi languages.

"*If this Mission is to be worked worthily of the Master we serve, several*

men should be ready for forward stations by the time the 'Peace' is afloat.

"The Belgian Expedition are planting their second station above the Pool, and there is no reason why we should not begin at once to plant stations among the friendly disposed people, who seem to be ready to-day to receive a missionary among them. A man with a little experience and common-sense might go among them and make good headway, but a new man unused to language and customs, might easily make a mistake, and bring about a great disaster. If such men are at hand, stations might be planted, and the *Peace* might carry us forward, and yet forward, to fresh fields; and while she is yet in her prime she may lay the chain of stations up to the great Mbura River. It will be a great pity if she has to lie idle waiting for men to put into promising openings, and only begin to do her real work when she is old and shaky.

"Further, it will be a lasting disgrace if the Belgian Expedition, hunting for ivory and rubber, forsooth, gets ten years ahead of the Baptist Mission, seeking to win jewels for a Saviour's crown.

"My dear Mr. Baynes, I do earnestly wish we could have a stronger confidence in the earnestness of the enthusiasm at home for the Master's work on this vast continent. We have constantly to feel that there is but a faint perception at home of the enormous possibilities before us, on the thousands of miles of waterway now open to us and of which the Arthington Station is the key and gateway.

"We cannot expect to have the joy of greeting you out here, I fear, so soon after the fatigues and pleasures of India. But the people who sent the Belgian

Expedition are pushing rapidly forward, and at great expense, after the richest they think may be found out here. What shall be done for the perishing souls we know to be here? What can be done more to bring home a fuller and deeper realisation of the churches' duty?

"In our anxiety and perplexity we can but plead with the Lord of the Harvest to thrust forth yet more labourers. It seems almost an impertinence for me to try to urge Mr. Comber's plea, but what else can I do, my dear Mr. Baynes, when this is the waking thought in the morning, the burden on the mind all day, when this work and this field have our hearts, our lives, our every energy? I know that you will feel the need we urge; yes, and do all you can to urge it upon the churches.

"If we had *settled on the coast*, as at Gaboon, intending to do what we could, it would be a different matter.

"But the Congo Mission has higher aims. We have to make Arthington (not Banana) a *base* for mission work along the vast and unknown waterways of the Upper River.

"If it is to be a puny effort, why all this expense of steamer, boats, and communications? If we are going to do the work in right worthy earnest, why should we not set about it at once? There is no advantage in delay—delay has been centuries too long already. Delay will mean money, energy, life, used to little purpose. It is natural to consider one's own department the most important, but is there not some right this time?

"Believe me,

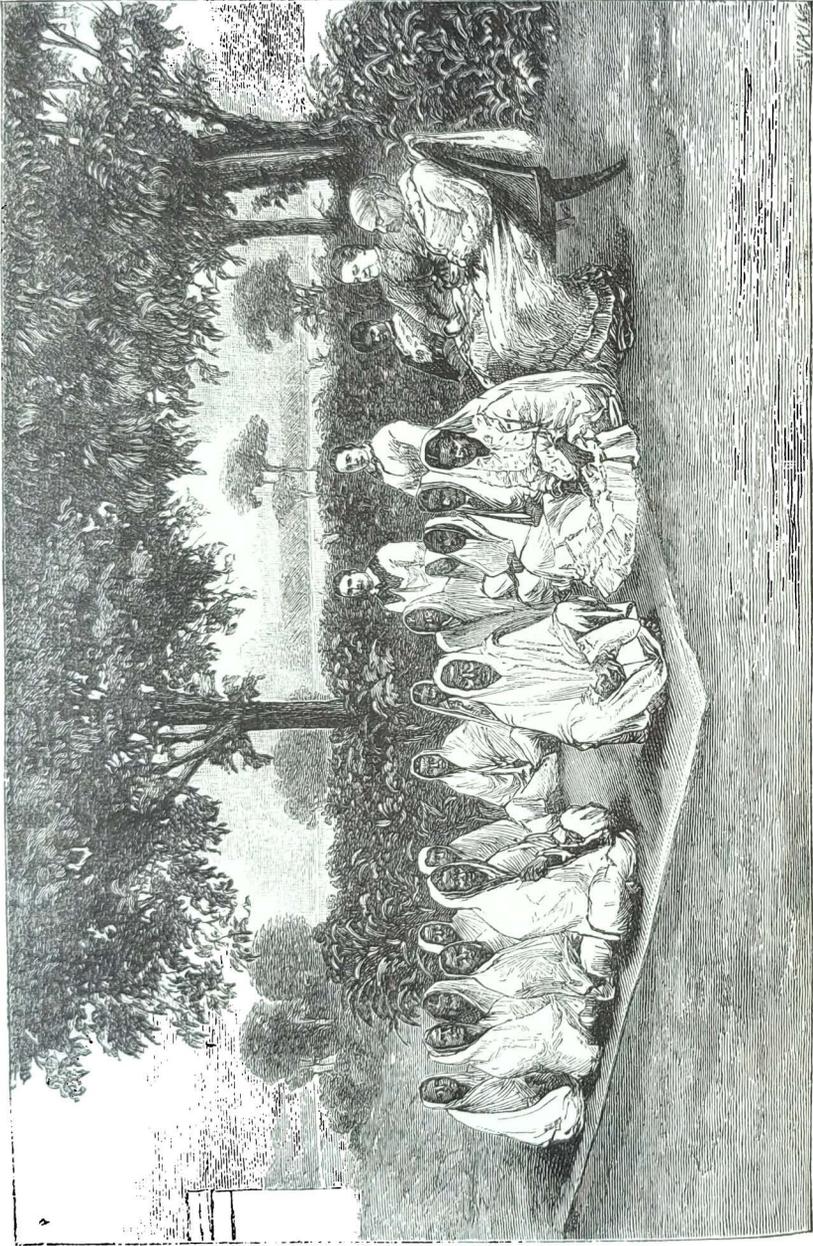
"My dear Mr. Baynes,

"With kind regards,

"Yours very affectionately,

"W. HOLMAN BENTLEY."

THE MISSIONARY HERALD. }
MARCH 1, 1883.



GROUP OF ZENANA MISSIONARIES, EUROPEAN AND NATIVE, CALOUTTA.—(From a Photograph by Rev. G. H. Rouse, M.A.)

Group of Zenana Missionaries, Calcutta.

BY MRS. ROUSE.

A PLEASANT scene is brought before us in this picture—a group of Christian workers gathered together amid the beauties of an Indian garden. A refreshing green spot it is amid the dust of the city, and it is a relief to turn one's eye to it from the dazzling glare of the tropical sun; it is a fitting emblem, too, of the daily work of those who are seated there. For these are not easy-going pleasure-seekers, but Christian workers, all engaged in a hard struggle with sin and evil—striving to bring to homes, spiritually as arid as the dusty lanes of the city, that Divine grace and peace which can transform them into the “gardens of the Lord,” so that the promise may be fulfilled: “The wilderness and solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose.”

The work carried on by Zenana missionaries is not one that makes much show; at present it is rather a patient laying of the foundation and sowing of the good seed, and time is needed to complete and mature it. “Line must be given upon line, precept upon precept, here a little and there a little,” and then will come the harvest.

If we could visit the Zenana Mission Home in Calcutta, to which this garden belongs, between ten and eleven a.m., we should see a far different scene from the one now before us. By that time each of the missionaries is prepared for her day's work. She has a bag containing the books to be used, and a box supplied with canvas, wools, patterns, and various other materials for work, and then sets out on her round of visits, which lasts generally five hours, until about four o'clock, when she returns home hot and weary. In the evening and early morning there are many matters connected with her work to be prepared and arranged, so that, altogether, her life is a busy one. It will be interesting to accompany one of the ladies, and hear a little about some of the homes which she visits.

1. “We visited this morning at M. L.'s. The family belong to the Brahmin caste, and are strict Hindoos; some of them object to Christian books. The father-in-law, the head of the household, had gone to Juggernath Pooree (a sacred place) on pilgrimage, ‘to perform righteousness,’ as the women told us, ‘because he was getting old.’ We had heard the son and his wife did not pay any attention to the daily worship of their gods, and inquired if it was true. ‘Yes,’ replied the woman, ‘it is quite true. We have no time for these things; I have my children, and my husband has his business, but when we are old we will attend to our souls.’ ‘But suppose you do not live to be old?’ ‘Oh, then we must send for the priest when we are dying, and he must say the prayers for the dying in my ear, and that will be all right!’”

2. "In this house there is only one pupil, a little girl of seven. Her husband is a blind young man, and, some time ago, his mother, who is a widow, and has only this one son, said there was a good deal for her to do in consequence of his affliction, and she would get him married so that she might have a daughter-in-law to help her. The match-maker was sent for, and soon found a girl, whom she recommended as active and strong, who, she said, was nine years old. The marriage ceremony was performed, but when the poor little bride was brought to visit her mother-in-law she found they had been deceived, and she was a very little girl of *seven*, too young to be of any use to her. It need not be added that the poor child received anything but a warm welcome in her new home; but the mischief could not be undone, and it had one good result, at any rate, for the mother said, 'As she is too young to work, I will have her taught to read and sew, and perhaps it will make her all the more useful afterwards.' I could not help feeling deep pity for the forlorn-looking little stranger, who was beginning life under such trying circumstances, and hoping that she might early learn to know and love the Saviour as her heavenly Friend."

3. "Called at the house of S., and heard good news of her. Her mother offered her ten rupees to go on pilgrimage to atone for her sins, because she has been so negligent of her religious duties. This S. refused to do, and one of the women present said, 'What would be the use of her going to the shrine of Jugernath? She is a Christian at heart; it would do her no good.' When they complained to her father, he said, 'Leave S. alone. I do not see that what they have taught her has done her any harm; she is always obedient; it is a good thing for her to believe in such a religion.' Thus her dutiful conduct at home has made an impression on her father's heart. When the father returned from a subsequent visit to some holy place he brought holy relics and beads for all his family, except S., and wisely remarked, 'It is no use to give one to a person who has no faith in them.'"

4. "In this house the Baboo has two wives. The first and forsaken wife has no children, but the second one proudly displayed her little son, who was adorned with handsome gold jewels. How many such sad cases we meet with in visiting—hidden away, unnoticed, within the walls of the Zenana—and how it makes one long for the time when true religion shall make its power felt in these homes! One of these women seemed too happy, and the other too sorrowful, to take much interest in the teaching."

5. "An old pupil from the suburbs is now on a visit to Calcutta on account of her sister's illness, and we went to see her. She belongs to a Brahmin family; all the sisters can read. They got their brothers to teach them when they returned from school, and now this young lady is reading

the Bengali New Testament. When our teacher was first asked to visit this family they were so bigoted that B. and her sisters would not sit near her nor touch her, for fear of defilement, but now she sits quite close to us on the same mat on the ground, which is our only seat. B. is a remarkably intelligent woman; she can read Sanskrit, and is now learning English. She chose the fifth chapter of Matthew to read to-day, saying she liked that and the account of the Crucifixion best of all. She asked many questions, hardly passing over a verse without some remark, and sometimes quoting a sentence from some of their own sacred books which it recalled to her mind."

6. One more instance before concluding this brief account. A Zenana missionary in the North-West speaks thus of one of her pupils:—"Perhaps the most attentive listener there is a poor cripple, a tiny little thing, as thin as possible. She is quite paralysed in her lower limbs, though she can raise her hands to shell a kind of grain which they grind to make their pancake-like bread. She listens earnestly, and her remarks are intelligent. Oh, that she may learn of the Great Physician, who will heal her soul! She has learnt two hymns very nicely indeed, and she told me that often at night, when she cannot sleep, she sings them over to herself."

The needs and the sorrows of the women of India have been often and forcibly described, and yet how little are they realised by Christians at home! There are twenty-one millions of widows alone in India, and half of these have never been removed from their parents' houses, having lost their betrothed husbands while they were children, and even they have to drag out the rest of their lives amidst the trials and restrictions of Hindoo widowhood. Surely, if we could only bring home to our hearts the true state of the case, there would be no need of appealing for money to send the light and truth of the Gospel to these captives. A little help from every one of the highly favoured Christian sisters in this land would be sufficient to extend the work in all directions, and enable the workers to enter the many doors which now stand open before them; and we should no longer have to listen to the wail of helpless ones, whose sorrowful feelings have been expressed by one of themselves, who, knowing nothing of the true Comforter, had committed to paper a prayer to the unknown God, in which this sentence occurred:—"O God! I pray Thee let no more women be born in our land. Why hast Thou created us to suffer thus? From birth to death sorrow is our portion. While our husbands live we are their slaves, and when they die we are still worse off. The English have abolished *suttee* [burning of widows], but, alas! neither the English nor the angels know what goes on in our homes."

L. M. R.

Our Finances.

SEVERAL very cheering communications have been received during the past month in response to the appeal that appeared in the February issue of the MISSIONARY HERALD.

In this appeal, it will be remembered, it was stated that "In May last the Secretary reported that, so far as could then be ascertained, an increase in the year's Receipts of **£5,000** would be needed to cover the greatly augmented *permanent expenditure* consequent upon the recent large additions to the Missionary Staff in India, China, and Africa, and nothing has yet transpired to alter this estimate. Inasmuch, therefore, as the Receipts up to the 31st of December last show only an increase of **£1,000** over the Receipts for the corresponding period in 1881, it will be seen that a further sum of **£4,000**, over and above the ordinary Receipts, is urgently needed between *the date of this issue and the close of the Financial Year on the 31st March.*"

A few days after the appearance of this statement George Edward Foster, Esq., of Brooklands, Cambridge, sent **£100**, and Charles F. Foster, Esq., of Panton House, Cambridge, a like contribution of **£100**, with the earnest hope that "the fear of a deficiency in the funds of the Society might prove groundless." A few days afterwards, William Johnson, Esq., of Fulbourn, Cambridge, forwarded a similar donation of **£100**, with "earnest desires for the progress of the great work so efficiently carried on by the agents of the Society."

"Two Sisters" forward a cheque for **£200** as "A Thankoffering;" **£100** for the *Zenana Mission*, and **£100** for the general work carried on by the Baptist Missionary Society. Mrs. Kemp, of Rochdale, sends **£20**; and the Misses Kemp **£50**.

"A Governess," at Orpington, sends **£1** and a case of jewellery, with gladness of heart that, in this way, she is able "to consecrate something dear to her for the Lord's service." **£2 10s.** has been received from a small Sunday-school in Constantinople; and, when remitting this, Mr. William Sellar writes:—"In our little school we have but twenty-five to thirty scholars. During the past year we have collected **£11**, part of which goes to the Khoordish Armenians, and part to the Baptist Missionary Society. I always successfully engage the interest and sympathy of our children by reflecting light borrowed from your monthly MISSIONARY HERALD, and generally the rays from the Congo Mission prove the most attractive. Our missionary Sunday is always our brightest and best of days."

The current financial year of the Society will close on the 31st of the present month ; but, in order to meet the exigencies of some of the country auxiliaries, the books will be kept open until Tuesday, April 10th, when they will be finally closed.

Most earnestly and respectfully do we urge the pastors and deacons of our churches, and the treasurers and secretaries of our numerous auxiliaries, to do all they can to collect and remit to the General Secretary, Mr. A.H. Baynes, all the contributions they can possibly secure by the date named

Recent Intelligence.

At the last meeting of the Mission Committee, on the 28th of February, the decease of the following much esteemed and beloved fellow-workers and friends was reported :—

JAMES HARVEY, Esq., of Hampstead, on February 9th ;

The Rev. ALBERT WILLIAMS, Principal of Serampore College, on February 14th ;

Mrs. WEBLEY, of Jamaica, widow of the late Rev. W. H. Webley, of Hayti, on January 5th ; and

Mrs. ALFRED L. JENKINS, of Morlaix, wife of the Rev. A. L. Jenkins, of Brittany, on February 13th.

The Secretary was instructed to convey to the bereaved relatives and friends of the deceased the sincere and heartfelt sympathy of the Committee, and assure them of the earnest prayer of the Committee that they may abundantly realise the supporting grace and presence of the God of all consolation in this time of sore trial and loss.

By the decease of Mr. James Harvey the Mission has lost one of its warmest friends, and one of its most generous but unobtrusive supporters. Few who were present at the Public Missionary Soirée in the Cannon Street Hotel in April last will forget his wise and stimulating words :—“ Brethren, let us more fully appreciate the dignity and privilege of being permitted to take part in the service of the King of kings and Lord of lords, in promoting His Kingdom throughout the world ; let us neither faint nor fear, but go boldly on in the strength of the Lord, trusting in His word and promise ; let us be sure that our work is of the Lord, and that the means we employ are of His appointing, and shall succeed. While we are not to be too anxious for immediate results, yet we may well note and take courage from facts accomplished, and these are neither few nor small. From every quarter comes the testimony that men are ready to listen to the Gospel ; old superstitions and idolatries are crumbling to the dust, and Christ is being recognised as the only rightful King of men. The time will come, for the Lord hath declared it, when every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God. We may not live to see that day, but we may unite our humble efforts to hasten

its coming. Let us not be discouraged, therefore, because of the little we can do individually, but rather be encouraged by the thought that the general manner of working of the Almighty is to accomplish great results by a multiplicity of small agents. Every one, old or young, who enters the ranks and enlists under the banner of Christ is working to the grand result, the final coming of the Kingdom of God on earth. Although we may not live to witness this, yet we may be permitted in another sphere—and we none of us know how soon—to unite in the grand chorus, Hallelujah, ‘The kingdoms of this world are become the kingdoms of our Lord and of His Christ.’”

“Blessed are the dead that die in the Lord.” In thankful remembrance of his life and labours, we would say, in the appreciative words of one of his most trusted friends:—“Doubtless the Lord has in His storehouse ample provision for His people, but not the less is such a loss as that we have just experienced felt to be a real calamity. The energy which was for a lifetime concentrated in him will burst out elsewhere afresh, mayhap in the line of direct descent. In looking at his character and career, we are reminded of the saying of the angel to David—‘Those that know their God shall be strong and do exploits.’”

By the early removal of the Rev. Albert Williams, the Mission has lost a devoted and able worker. For many years he laboured in Calcutta as pastor of the Circular Road Baptist Church, and only relinquished that post for the Principalship of Serampore College, at the earnest invitation of the Mission Committee. After some three years of service in this important sphere, he returned to England about the middle of last year in seriously impaired health, which necessitated an immediate change to a cooler climate. Early in February Mrs. Williams and her children reached England, just in time to be with her husband in his closing days of great suffering and weakness. On the evening of the 14th of February he passed to his rest, the end being almost sudden, and on Monday, the 10th, his body was interred in the quiet village of Llangendeirn, near Ferryside, Carmarthen—where he first saw the light—by the side of his father and mother. Most affectionately do we commend to the sympathy and prayers of all our readers the sorely stricken widow, and the eight young fatherless children, the oldest being under fourteen years of age.

In addition to the announcement made in the HERALD for last month of the approaching anniversary services, we are now able to report that the Annual Meeting of the Bible Translation Society will be held in Bloomsbury Chapel, on Monday evening, April 23rd, at half-past six o'clock, James Barlow, Esq., of Accrington, in the chair, when addresses will be delivered by the chairman, the Revs. F. Trestrail, D.D., Isle of Wight; T. Martin, of Barisal; W. Hill, secretary of the General Baptist Missionary Society; and Thomas Morgan, late of Howrah.

On Wednesday morning, April 25th, the Annual Breakfast of the Zenana Mission will be held in the Cannon Street Hotel, Arthur Briggs, Esq., of Rawdon, in the chair, when it is hoped that the Rev. John Aldis, of Westbury; the Rev. James Smith, of Dehli, N.W.P.; and others, will speak.

The Chronicle of the Baptist Union;

Being a Record of its Proceedings, including those of the

British and Irish Home Mission and Evangelistic Work.

MARCH, 1883.

ANNUAL SESSION, 1883.



THE arrangements for the Session are complete as to the general outline. We have great pleasure in announcing that the Rev. Charles Stanford, D.D., has kindly consented to preach the annual sermon for the Baptist Union British and Irish Home Mission, at the City Temple, on Friday evening, April 20th.

On Monday, April 23rd, the first day's Session of the Baptist Union will be held in Bloomsbury Chapel, commencing at eleven o'clock. The retiring president, Rev. J. J. Brown, of Birmingham, will conduct the devotional service, after which, the president-elect, Rev. J. P. Chown, of London, will take the chair and will deliver the inaugural address. The Report of the Council, the election of officers, balloting for members of the Council, and other matters of business will follow. It is with much pleasure we announce that the Rev. Richard Glover, of Bristol, has consented, in response to the unanimous and hearty request of the Council, to allow his name to be put in nomination for the vice-presidency. Unless the necessity should arise during that morning's sitting, there will be no adjourned Session in the evening of the day. All matters of routine business will be printed on the agenda paper, so that, with as little formality as possible, points for discussion may be taken up at once.

On Wednesday evening, April 25th, a public meeting will be held in Bloomsbury Chapel. The chair will be taken by the treasurer, Colonel Griffin. The Rev. E. J. Mateer, of Belfast; Rev. W. R. Skerry, of Bristol; and, it is hoped, Rev. W. Landels, D.D., also, will speak. Tea and coffee will be provided in the lecture hall of Bloomsbury Chapel, to which all pastors and delegates, on presenting their sessional tickets, will be cordially welcome.

On Thursday, April 26th, the second day's Session of the Baptist Union will be held at Walworth Road Chapel. The devotional service will be

conducted by the Rev. J. H. Cooke, of Richmond, to commence at half-past ten. At eleven, the president will take the chair. A short report of evangelistic work will be presented by Rev. J. T. Wigner, chairman of sub-committee. A paper will be read by Rev. W. Woods, of Nottingham, on "The Work of the Associations and of the Baptist Union." The object in view is to draw more closely the bonds between the Council of the Union and the associations in the sphere of home mission work, to which, under new arrangements, the denomination is more than ever committed. Further details and directions to pastors and delegates will be given in next month's issue of the CHRONICLE.

RESOLUTIONS ON RURAL CHURCHES.

Copies of the resolutions adopted by the Council on the 17th of January, and published in the February number of the CHRONICLE, have been sent to all treasurers, secretaries, and members of the committees of the county associations. The correspondence arising out of these resolutions indicates cordial acquiescence in the principle underlying them, and a desire to give them practical effect. The resolutions have been drawn in the hope of giving efficient help to churches which otherwise have no prospect of continuing to support their own pastorate. It will be impossible to give help to each church needing it unless the principle of grouping be very generally adopted.

To subsidise each rural church so as to secure to its pastor a reputable maintenance would require a sustentation fund far beyond anything the Council can command. We have no means for raising money to aid our poorer churches except by appealing to the willingness of the wealthier churches. We must, therefore, fall back upon the plan of grouping the smaller churches where possible, and of enlisting the help of all the larger churches to maintain a mission pastorate. Experience only can decide how far the rural churches are prepared to accept the joint oversight of an Association and of the Council, but so far they have expressed their willingness to enter into the arrangement in order to obtain the benefits proposed. Difficulties, no doubt, will arise because of local circumstances and local opinion. Conferences will, therefore, be held with the brethren in each neighbourhood where it is proposed to introduce the scheme. The Acting Secretary, and members of the Council, hope to visit the annual business meetings of the Associations, and it is intended to invite the treasurers and secretaries of Associations to a breakfast meeting in London in April to make final arrangements on this matter.

ANNUITY FUND.

It is with inexpressible sorrow we record the death of the late treasurer, James Harvey, Esq. It is impossible to overstate the obligation under which the fund has been laid to him for his unwavering interest in the objects for which it was established, and for the wise oversight of its business. The loss is one not easily supplied, while, to those who have had intimate relations with Mr. Harvey in social life as well as in denominational movements, his death creates a blank which, in many respects, can never be filled up. At the recent meeting of the Annuity Fund Committee, the following resolution was passed:—

“That the Committee record their heartfelt sorrow under the loss they have sustained, in the death of the late Mr. James Harvey, who had filled the office of treasurer from the commencement of this annuity fund. They also record how much this fund owes to the ability and business knowledge he brought to bear in aid of the management of its affairs, and with what readiness he entered into every plan in furtherance of the objects for which the fund was created. By his death the Council of the Union, and the pastors and widows, such as are beneficiaries of this fund, have lost a generous and warm-hearted friend.

“The Committee desire to express to those who more directly mourn Mr. Harvey's loss, their most respectful sympathy.”

This solemn event has thrown additional responsibility on other officers of the committee, and must necessarily somewhat postpone a reference to any arrangements that may be in hand for increasing the voluntary fund.

Should the Acting-Secretary have the pleasure of receiving the officers of associations during the annual meetings, a plan will be submitted for their approval for completing a canvass of the churches not yet visited.

AUGMENTATION FUND.

In response to our appeal last month, a considerable proportion of arrears and subscriptions have been received. The accounts had to be closed for audit before these amounts were in hand, consequently there is a balance shown between £3 and £4 as due to the treasurer. A supplementary list of subscriptions will practically remove the balance to the right side. It is to be hoped that churches, in view of their contributions to this fund for the current year, will generously arrange to remit them earlier to the Secretary, otherwise the distribution of the fund must inevitably be thrown over to a later period, or, as the only other alter-

native, the non-recommended churches must share *pro rata* in whatever balance may be in hand on 30th November next.

The council have to refer, and they do so with very respectful acknowledgments, to the liberality of W. Middlemore, Esq., of Birmingham, who has again given £250 for investment, that the interest may be devoted to the objects of this fund.

IRELAND.

The arrangement for a deputation to Ireland to represent the Council of the Baptist Union, as announced in last month's CHRONICLE, will be carried out during the month of May. It is proposed that the officers and one or two other members of the committee, shall form the deputation. It is intended to visit the stations of the Mission, and to hold a conference of the brethren engaged in the work in Ireland, with a view to changes in the conduct of the Mission should any seem to be demanded by the conditions under which missionary work can be best carried on there.

We have much pleasure in inserting the latter part of a letter from Mr. Banks, Banbridge, the earlier part having appeared in last month's CHRONICLE :—

“In Belfast we have much to encourage us by the enlargement of the two churches there, and the prospect that they may be able to form and sustain branch stations around them.

“I am often reminded of the advantages of our tent services in the past by the reference made to some benefit received at such services, and can bear my testimony to a special benefit derived from its visit to Lurgan in removing many and strong prejudices, and largely increasing our congregation there.

“In the neighbouring town of Tandragee, where our brother has long and successfully laboured, I may say I well remember the upper room in which he preached and broke the Bread of Life to the few. That room has long since been closed, and a commodious chapel with manse has been built, and behind is an enclosed burial-ground for the use of the Baptist church.

“Are we not right in concluding that, with a larger measure of sympathy, a true consideration of Ireland's circumstances, and a ready distribution of such help as the Christian Church may be moved to give, much larger results will accompany the future ?

“I have observed in some a feeling of almost anger in reference to Ireland, because of the evil disease under which she groans, and which is indeed working upon her very vitals. We are sorry, we are burdened at heart, but we are not angry, any more than the kind-hearted physician is angry with his patient whose disease baffles his skill. We desire to become more thoughtful, anxious, and sympathetic, and ask, ‘Is there no balm in Gilead, is there no Physician there?’ And having the answer at hand, ‘God is our refuge and strength,’ we turn from such discouragements to the cheering fact that nothing is too hard for the Lord.

“Let the Church bring this great matter to Jesus, and He will put forth His hand and lift up fallen Ireland, saying to the evil spirit, ‘Come out of her and enter no more into her.’ While we believe Government to be on her watch-tower for the political and social interest of this disturbed country, we pray that the Church of Christ may arise to the help of her deep spiritual necessities. In this great work may our own denomination take an active and loving part.

“In our review of the past we are in no respect doubtful of the results. We have been by the bedside of very many who, in their last hours, have borne testimony to the saving grace of Christ in their hearts, and have passed away to the better land.

“The Church roll in reality includes a large number of the spirits of the just made perfect, of whom it may be said, ‘These are they who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.’ Therefore are they before the Throne of God, ‘without fault.’ We unite in the prayer, ‘Gird Thy sword upon Thy thigh, O Most Mighty! with Thy glory and Thy Majesty; and in Thy Majesty ride prosperously, because of truth and meekness and righteousness, and Thy right hand shall teach Thee terrible things.’”

Special services have been held at Derryneil in the wooden building erected on the spot where the Mission tent was pitched last spring. Mr. Duffin writes :—

“This was the first special effort of any importance since the erection of the hall. I am sure that those of us who laboured in these services have every possible reason to bless the Lord in that our efforts, by the grace of God, have been crowned with success.

“As to the character of the attendance, although the weather for the first week was very unfavourable, the average each night was about 200. On Sunday evening, January 21st, fully half-an-hour before commencing, the place was literally crammed, Mr. McAlonan and I could with difficulty get in. The platform also was completely taken possession of by the people. There could not be less than 350 in the place, besides a great many outside.

“During the second week the weather was also very favourable. Although it was the dark of the moon, the attendance each night averaged fully 250. On Thursday evening, the last night of these services, there were fully 300 present.

“Every night the speakers were listened to with the greatest attention. It was really gratifying to see both men and women in tears. Now and again some young man would cover his face with his hands, no doubt to conceal his emotions. One woman, whose reckless life was notorious throughout the neighbourhood, was completely broken down. She not only felt herself to be a sinner, but she told us she was ‘Sunk over head and ears in iniquity.’ She has professed to have realised the pardoning mercy of God in Jesus Christ, and we trust her after-life will prove the reality of the profession. The brethren preached the simple truth of the Gospel with pathos and power. We rejoice to be able to say that their labours have not been in vain in the Lord.

“I may say that Mr. McAlonan came on the 15th January, and left for home on the 24th. We both thought that it would be a mistake to abandon the effort

so abruptly ; we therefore continued the meetings, and Mr. Whiteside came to our help.

“ I am sorry to say that just now I feel my health unusually broken down. About five weeks ago the hall was very crowded ; it was not so well ventilated as now. The consequence was I took a severe cold. Last Sunday evening I felt so done up that I could not have any meetings, except on Sunday morning at Derryneil, and in the hall in the evening.

“ You will be interested to know that not long ago a few wealthy Presbyterians sent me a present of a few pounds, as an acknowledgment of the good our Sunday evening meetings have done in the neighbourhood.”

Mr. Whiteside thus writes of the same services :—

“ As we have had the pleasure of visiting Derryneil and assisting brother Duffin with some special services, we know you will be interested to hear a little of how the work is going on in that place. You are aware that the last meetings held there, in the early part of the season, were most successful, and the people so much interested that they agreed to erect a wooden house on the site where the tent was pitched ; this they have done, and the meetings have been going on prosperously since the erection of the new structure. The late meetings have been most encouraging. Brother McAlonan preceded us and left behind him a good impression. After his departure our first meeting was on Lord's-day evening. The evening was both wet and cold and we feared our meeting would be small, but when we arrived we were agreeably surprised to find the house (which seats over 300) quite full. Night after night the attendance kept up in a remarkable manner. And when we announced our last meeting the house was crowded, and many expressed themselves as being sorry that the meetings could not be continued longer. We are always careful when we speak of results after meetings like these, but of this we are certain, that the people were impressed and some were anxious. ‘ The Lord shall count when He writeth up the people, and (we believe) it shall be said this and that man was born there.’ We rejoice greatly to find the Lord richly blessing brother Duffin in his work ; but, at the same time, we are sorry to find him in a weak state of health, and would gladly have remained longer to help him if we could.”

TENT SERVICES.

During last summer there was tent preaching in connection with our Mission in various parts of the north of Ireland. Arrangements are in progress for commencing another campaign with as little delay as possible. Last season we had two tents in use, and we hope to have the same number again. This can only be done by replacing the smaller tent, which is completely worn out, by another equal in size and strength to the one purchased last year. The old tent only accommodated about 250 people, the newer holds 800.

The cost of the tent last year, including the fittings, with seats for 700 persons, was £98, and the expenses for the season, from the 1st of June to 31st of October, were about £80, including the pitching, removing, and

custody of the tent, and the incidental charges of the brethren in Ireland, and from England, who took part in the services. The purchase of the second large tent would have been made but for the natural and proper hesitation to still further burden the finances, already inadequate to the wants of the mission. Special subscriptions in Scotland, amounting to £75, have been sent for this purpose. The list is headed by Mr. Thomas Coats, of Paisley, with a donation of £50.

The following is the list :—

	£	s.	d.
Paisley, Mr. T. Coats	50	0	0
Berwick, Mr. T. Purves	1	0	0
Edinburgh, Mr. H. Rose	5	0	0
Aberdeen, per Mr. A. C. Barker	4	0	0
Kirkcaldy, Whyte's Causeway, per Mrs. Jno. Landels	5	5	0
Edinburgh, Bristo Place, per Mrs. Waugh	10	1	6
„ Dublin Street, per Mrs. G. G. Sharp... ..	1	5	6
	<hr/>		
	£76	12	0
	<hr/>		

We still hope to receive more from our kind and generous friends in Scotland when circumstances are favourable for visiting the churches there. It was through the liberality of our friends in South Wales, especially in Cardiff, that the purchase of the tent last year was due, and we consider the purchase of the tent this year will be equally due to the generous contributions of our friends in Scotland. We press the question of these tent services on our friends because there cannot be a doubt that the people in Ireland are attracted by them when conducted by earnest and efficient men. Wherever these services have been held the people have not only filled the seats provided, but they have gathered outside to hear the Gospel. Many have expressed their gratitude and delight, and not a few have professed to have received the Saviour. One most important feature in these meetings has been the presence of many Roman Catholics, who, although they will not come near our stated places of worship, are glad to attend these unusual and less formal gatherings. It is evident that of such willingness we should make the most extended use in our power. The expense of both tents, in addition to the cost of the new one, will be about £160. We are sure our appeal will not be in vain.

Subscriptions received at the Mission House from January 21st, 1883, to February 20th, 1883.

BAPTIST UNION.

Received on account of Personal Members	£94	8	6
Do. do. Churches	24	15	0
	<hr/>		
	119	3	6

ANNUITY FUND.

Betts, Rev. H. J., Newcastle-on-Tyne ...	5 0 0	Luntley, Mr. and Mrs., Bromley, Kent	1 0 0
Bigwood, Rev. J., Brighton	40 0 0	Middlesbrough	26 0 0
Birchcliffe	10 0 0	Mumby, Mr. C., Portsmouth	5 0 0
Cheltenham	2 1 0	Newton, Sons of the Rev. F. H., Leeds ..	0 2 6
Clark, Mr. J., London	15 0 0	Preston, Mr. T., Stockport	1 0 0
Cowl, Mr. A. E., Great Yarmouth	1 1 0	Rouse, Mr. and Mrs. W., Chudleigh	10 0 0
Crockett, Mrs., London	0 10 6	Stead, Mr. Thomas, Harrogate	30 0 0
Deptford	4 0 0	Southampton	7 16 0
Doke, Rev. W., Chudleigh	1 0 0	Twickenham	7 0 0
Gray, Rev. W., Birchcliffe	5 0 0	Ward, Mr. James, jun., Nottingham ...	2 0 0
J. L., London	0 5 0		
L. L., London	0 10 0		174 6 0

AUGMENTATION FUND.

Bloomsbury	£1 15 6
Metropolitan Tabernacle	15 0 0
Plymouth	32 6 0
Stockton-on-Tees	1 0 0
Watchet and Williton	0 15 0
	50 16 0

BRITISH AND IRISH HOME MISSION AND EVANGELISTIC WORK.

LONDON AND VICINITY—		Wellington (Coll. and Subs.)	7 7 2
A. M. B.	2 10 0	Wincanton (Coll. and Subs.)	2 1 0
Clark, Mr. J.	2 2 0	STAFFORDSHIRE—	
Spurgeon, Rev. C. H. (special)	50 0 0	West Bromwich, Mr. Geo. Garrett	3 3 0
Dalston Junction (Special)	5 5 0	WARWICKSHIRE—	
Highbury Hill (Collection)	7 2 8	Birmingham, Mr. C. T. Shaw	10 0 0
John Street, Bedford Row (Subs.)	10 16 9	WILTSHIRE—	
BEDFORDSHIRE—		Bradford-on-Avon (Coll. and Subs.) ...	1 15 0
Dunstable, West St. (Coll. and Subs.)	9 17 5	Caine (Collection and Subscriptions) ...	3 7 1
Shefford	0 7 9	Melkham (Collection)	0 19 0
BERKSHIRE—		North Bradley (Collection)	1 0 2
Newbury (Collection and Subscriptions)	4 4 6	Warminster (Coll. and Subs.)	3 18 6
Wantage (Subscriptions)	1 4 0	Westbury (Collection)	1 1 0
BUCKINGHAMSHIRE—		WORCESTERSHIRE—	
Dinton, Rev. J. Saunders	0 2 6	Evesham, Mr. White, sen.	0 10 0
DEVONSHIRE—		Malvern, Miss C. Selfe Page	5 0 0
Teignmouth, Rev. J. C. Butterworth,		YORKSHIRE—	
M. A.	0 10 0	Huddersfield, Lindley Oaks (Subs.) ...	3 2 6
KENT—		Leeds, South Parade (Collection)	17 2 0
Bromley, Mr. and Mrs. Luntley	2 2 0	Milnsbridge (Subscriptions)	1 12 6
Dover, Mr. E. J. Stokes	0 2 6	Rawdon, Rev. T. G. Rooke, B.A.	0 10 0
LANCASHIRE—		WALES—	
Accrington, Cannon Street (Coll.) ...	I 7 0 0	Cardiff, Tabernacle (Coll. and Subs.)	I 3 19 8
Bacup, Doals Ch.	I 1 1 0	Garmartheo, Tabernacle	I 2 0 3
" Zion, Mr. W. Ashworth	I 0 2 6	SCOTLAND—	
Haslingden, Bury Road (Collection) ...	I 2 8 0	Edinburgh	I 10 1 6
Lumb-in-Rossendale	I 2 0 0	Kelso (Collection)	I 0 12 6
NORTHUMBERLAND—		Kirkcaldy, Mr. Looe, sen.	I 0 4 0
Berwick-on-Tweed	I 2 0 0	IRELAND—	
OXFORDSHIRE—		Ballinamore, Mr. T. Peavy	I 1 0 0
Oxford, New Road	1 12 6	Ballymoney	I 6 0 0
SOMERSETSHIRE—			210 10 6
Frome, Badcox Lane (Coll. and Subs.)	3 17 7		
" Sheppard's Barton (Coll. & Subs.)	7 5 6		

EDUCATION FUND.

Metropolitan Tabernacle	10 0 0
Oiney, Mr. T. H., London	1 1 0
	11 1 0

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by the Treasurer, Col. GRIFFIN, Seaton House, Adamson Road, N.W., and by the Acting-Secretary, SAMUEL HARRIS BOOTH, at the Mission House, 19, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.

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THE
BAPTIST MAGAZINE.

APRIL, 1883.

Memorials of the Late Rev. Edward Steane, D.D.

By E. B. UNDERHILL, ESQ., LL.D.

(Concluded from page 101.)



HE severity of these labours, to which must be added the claims of his own congregation, at length told on a constitution never strong, and for the two years following January, 1856, he could, when at home, preach only once on a Sunday. In 1858 the Rev. Charles Stanford, then of Devizes, was invited to join him in the pastorate. It was a union that fulfilled his anticipations, and he ever regarded his younger colleague with the warmest affection and esteem. In the summer of 1861 his weakness put on a more serious form, and he went for some months to Hastings, placing himself under the able medical care of Dr. Moore. His recovery, however, was but slow, and he was very seldom able to take any part in the services of the sanctuary. A visit paid to Chipperfield, at the commencement of the year, determined him to seek in that pleasant and salubrious district a settled home; and this he found at New House Park, a retired house and grounds lying nearly midway between Rickmansworth and Chipperfield. In September his arrangements for removal thither were almost complete, when he was called to suffer the loss of his beloved wife, who died on the 30th of that month, leaving him with two children to sorrow

together over the sore bereavement. He had arranged to bid farewell to his attached people, at the table of the Lord, on the 5th October; but it was not to be so. "Not as I had hoped, my beloved flock," he says, in a letter he sent to them, "do I address you to-day. To our honoured brethren, the deacons, I had intimated my intention of saying a few words at the Table, where we have so often sat together in loving fellowship with one another and the Lord. But, oh! how little did I think in what manner this intention would be frustrated. 'The Lord's hand hath sore broken me; I am troubled; I am bowed down greatly.' Yet I desire to record it, to the honour of His sustaining grace, that, although in this day of my great bereavement, 'I am troubled on every side, I am not distressed; I am perplexed, but not in despair; cast down, but not destroyed.'" After appealing to them for sympathy in his deep affliction, he then, in the following grateful words, speaks of his ministry among them, and his hope for the future:—

"Very inadequately at all times, and of late with many interruptions, and in much weakness, have I fulfilled the part of an under shepherd. But I have loved you sincerely, and counted it my happiness to serve you, for now well-nigh forty years. Great peace, peace unbroken, in the church and congregation, and, let it be added, not boastingly but with thankfulness, no small measure of prosperity, have marked all this long period of time. We shall, none of us, seek for the cause of this in anything else but rich and undeserved mercy. It has been the Lord's doing, and our grateful hearts shall give Him all the praise. Yet, I must acknowledge that such a state of things is, under God, highly honourable to you, and affords striking proof of the loving confidence and harmony which have always obtained between us. Oh, that the same abundant grace may still be experienced by you and by my beloved colleague, now that the pastoral rule is almost wholly transferred to him! I beseech you, strengthen his hands in the Lord; and give to his instructions the same deference, and to himself the same affection, that you have ever given me."

Of those living at the formation of the church, three or four only remained to recall the bright hopes with which Dr. Steane's ministry commenced, or to rejoice in their fulfilment. More than a thousand persons, in that forty years, had been received into the fellowship of the church, either on their own profession of Christ, accompanied by

baptism, or by "letters of commendation" from other churches. Many had ascended to the skies; many had gone to enrich other churches; some had been removed to the colonies and other countries; some had become ministers, pastors, or pastors' wives; and some were missionaries, in far-off lands, among the heathen. But, to quote the striking language of Dr. Stanford, in his memorial sermon: "The full story of spiritual life and service is only written in heaven. The burning moments, the surprises, the keen pangs and pleasures of young and fervent ministerial life; what intensities of prayer and preaching have been felt in this place; how many hard hearts have been broken, and broken hearts have been healed; and how many have been the transactions here, causing joy in the presence of the angels, are mysteries only known to the 'Master of Assemblies.' At last he himself is gone, but his work lives; and the seed he used to sow still springs and germinates, not only here, but in India, America, Australia, and on the Continent—not only in other countries, but in other worlds; and in the lives of multitudes who, perhaps, have never even heard his name."

The change of residence so far benefited the health of Dr. Steane that he was able to resume his attendance at the meetings of the Council of the Evangelical Alliance, and, in May, 1863, to act as one of the members of the deputation to the Government of Spain, to plead on behalf of religious liberty, trampled upon by that Roman Catholic Power in the persons of Matamoras and his companions. Their mission was crowned with a certain measure of success. These confessors of Christ were released from their lengthened and cruel imprisonment, and their sentence was commuted for one of exile for as many years as they had been condemned to hard labour and incarceration in a gaol.

On the 3rd November, 1864, the happiness of his new home was greatly enhanced by his marriage with Miss Pigeon, of Clapham Common, by whom his closing years were tended with loving assiduity, and who remains to mourn a married life all too short for its precious union of spirit and domestic bliss.

In 1867, Dr. Steane was able to be present and take part in the religious services which accompanied the opening of the Salle Evangélique at the Paris Exhibition of that year. He also took his full share in the arrangements for the Conference held in Amsterdam in the month of August. He was present at that most interesting

and successful gathering, and among the numerous papers read on that occasion was one written by him on "Religious Liberty." It would seem as if, by common consent, that subject was always remitted to his pen. By no one could the true principles of Christian freedom, under all circumstances, be more lucidly stated or more logically enforced. It was the more difficult to treat on this subject, that it had to be dealt with in the presence of men from many countries, professing many forms of the Protestant faith; of men who were members of State Churches, as well as of others who belonged to free and unestablished communities. He knew that unanimity could not be looked for in an assembly in which were found upholders of persecuting laws, and men most reluctant to admit to civil privileges those who had seceded from their ranks. But nowhere could the true principles of religious liberty be with greater propriety upheld than in Holland, the child of glorious struggles for these truths in centuries gone. Nowhere was the fact more true, as expressed by Dr. Steane, "that national liberties are built on the ruins of religious despotism." It was a paper as remarkable for its outspokenness as for its candour and Christian spirit. It closed with the re-affirmation of the principle so powerfully formulated by the immortal Locke—"Absolute liberty, just and true liberty, equal and impartial liberty, is the thing that we stand in need of."

This was the last of the great Conferences of the Alliance that Dr. Steane was able to attend. His increasing infirmities, to his deep regret, forbade the attempt to cross the Atlantic to be present at the memorable Conference held in New York in October, 1873.*

During his active life, Dr. Steane published a considerable number of sermons, most of them preached on special occasions, and printed by request. But his leisure hours were now partly devoted to the preparation of a more important work, which issued from the press in 1872, as an 8vo volume, under the title of "The Doctrine of Christ developed by the Apostles: a Treatise on the Offices of the Redeemer, and the Doxology of the Redeemed." The loving hand of his Master, he said, had led him to a quiet resting-place, and in some measure had repaired his decayed vigour. He could not more fitly devote the

* The church and congregation at Chipperfield have a grateful recollection of the many kind services rendered to them by Dr. Steane during his residence at New House Park. Through his influence, the chapel underwent enlargement and a complete renovation.

time and strength thus secured to him from the toils and anxieties of a busy ministerial life than by recalling some of the abandoned purposes of former years, and putting into a more permanent form than that of pulpit exposition his matured views on the great themes of his ministry. "Neither the intention nor the spirit of the volume," he says, "is polemical, but it is nevertheless designed to exhibit and maintain Evangelical views of revealed truth as they centre in the mediatorial Person, and are illustrated in the mediatorial offices and work, of the Redeemer. There will be found in it no concealment, and no disparagement of the proper and all-sufficient atonement for sin in the blood of Christ; of the now frequently discarded doctrines of substitution and imputed righteousness; and, in a word, of a redemption completely accomplished in the priestly work and sacrificial death of the Divine Redeemer."

The design is carried out in a series of chapters arranged under the general heads of the Prophetical, Priestly, and Regal Office of the Lord Jesus Christ, and ranges over most of the topics which constitute the staple subjects of the Evangelical faith and pulpit. The volume has all the characteristics of his preaching, a "clearness of statement, a rhythmical balance of style," a persuasiveness of argument, and a devout elevation of spirit which win their way to the heart as well as convince the judgment. It was his most earnest hope that to his younger brethren in the ministry this volume might be a voice from the rich experience of years, prompting them to consider whether the doctrines advocated "are not the doctrines of the New Testament, before they suffer themselves to be seduced by the fascinating but misleading lights of modern theology."

In the year following its publication he found himself able, with his beloved wife as his companion, to spend a few weeks in a tour in Italy. He crossed the mountains by the Mont Cenis Tunnel, and paid brief visits to Turin, Milan, Bologna; and, for the first time, became personally acquainted with the memorials of ancient days that Rome, Naples, and other classical spots present to the scholar and the archæologist.

From this point every year witnessed a slow but uninterrupted decay of physical strength and energy; but to the last Dr. Steane's mind retained its clearness and its interest in public and denominational affairs. Nothing was more grateful to him than to hear of the progress of Christ's Kingdom, whether at home or abroad, or to talk

over events in the long past in which he had shared with others, both in public and private, the labours by which piety and true religion were advanced. Not unfrequently, with more intimate friends, he would speak of his own Christian experience, and by hymn or apt quotation express the devout feelings of his heart, or his aspirations for that home where the weary are at rest. To his own ministry he would refer with the deepest humility, his remarks being sometimes tinged with the tone of sorrowful fear that he had not done all that lay in him to do to bring sinners to Christ.

As his weakness became more pronounced, there were, perhaps, no words more frequently on his lips than the touching strophe of Charles Wesley—

“ In age and feebleness extreme,
Who shall a sinful worm redeem ?
Jesus, my only hope Thou art !
Strength of my failing flesh and heart ;
Oh, could I catch a smile from Thee,
And drop into eternity.”

The winter months of 1881-2 were passed in Brighton, without any material change. He was able to see a few old friends while there, whose converse and prayers were a great solace to him in the weary hours of his waiting till the change should come. It was nearer than he thought when, on the 27th of April, he returned to New House Park. The journey did not appear to try his strength to any appreciable degree, and to a friend who saw him on the way he expressed his confident hope, through Christ, of the blessed immortality to which he was now so near. His mind was in perfect peace, resting on the Rock of Ages.

Early in the week following he was not so well ; the chilly, damp atmosphere, followed by close, thundery weather, appeared to affect him, and to occasion loss of appetite. Friday, the 5th May, was the last time he was brought downstairs, and joined the family circle for a few hours. He, however, slept well ; but the next day the premonitions of the end began to appear. He was evidently fading away. He spoke but little, and on Sunday took scarcely any notice of what was passing around him. At length, about eight o'clock on Monday morning, the angel of the Divine Presence bore him away to his rest. Like a child falling asleep in its mother's arms, without struggle or groan, he realised that “ joy unspeakable ” which had so

often been the subject of his thoughts, and the topic of his ministry. To use his own language in relation to a very dear friend whose memoir he wrote, "The joyful day had arrived, the ministering angels were come; the saint of the Lord was prepared, and his glad spirit, dropping her mortal coil, ascended with them to the regions of light."

The remains of Dr. Steane were interred in the cemetery at Norwood on Saturday, the 13th May, followed by his children and grandchildren, by a large number of personal friends, and by many who were the fruits of his ministry. Representatives also were there of the Societies and Institutions with which he had for so many years been connected, besides many ministers of the denomination to which he belonged.

Dr. Stanford addressed them in the cemetery chapel, and Dr. Angus at the grave; and on the 21st Dr. Stanford also preached the funeral sermon to a crowded congregation in the chapel where for so many years he had exercised his ministry. The discourse was founded on the appropriate words of Acts xiii. 36 (Revised Version): "David, after he had, in his own generation, served the counsel of God, fell on sleep."*

Contemporary Poets.

DR. WALTER C. SMITH.



OLERIDGE has somewhere defined poetry as "that species of composition which is opposed to works of science by proposing for its immediate object pleasure, not truth." Definitions are proverbially faulty, and this is, unfortunately, no exception to the rule. It is too inclusive in one direction, and too exclusive in another. It would dignify with the name of poet a multitude of writers who have certainly had it as their immediate object to give pleasure, but in whose works there is not the slightest flavour of poetic genius; as, on the other

* This sermon, with the addresses at the cemetery, has been since published by Hodder & Stoughton, 27, Paternoster Row.

hand, it would to a large extent deny the honour to such authors as Cowper, Wordsworth, and Robert Browning, whose best and most characteristic writing cannot by such a test be regarded as poetry.

A much more accurate idea of the scope and function of poetry is given by Mr. Emerson. "The test or measure of poetic genius is the power to read the poetry of affairs—to fuse the circumstances of to-day; not to use Scott's antique superstitions, or Shakespeare's, but to convert those of the nineteenth century, and of the existing nations, into universal symbols. It is easy to repaint the mythology of the Greeks or of the Catholic Church, the feudal castle, the crusade, the martyrdoms of mediæval Europe; but to point out where the same creative force is now working in our own houses and public assemblies, to convert the vivid energies acting at this hour in New York, and Chicago, and San Francisco into universal symbols, requires a subtle and commanding thought. . . . The test of the poet is the power to take the passing day, with its news, its cares, its fears, as he shares them, and hold it up to a divine reason, till he sees it to have a purpose and a beauty, and to be related to astronomy and history, and the eternal order of the world. Then the dry twig blossoms in his hand." A poet, Mr. Emerson further tells us, gives to men whose lives are cabined, cribbed, and confined in a narrow lot glimpses of the laws of the universe, and he quotes with approval the saying of Ben Jonson that "the principal end of poetry is to inform men in the just reason of living." Truth, therefore, according to this canon, should not be secondary to pleasure in poetry any more than in other forms of serious composition. It must, if it be worthy of its name, show us how the creative force is actually at work around us, and hold up the whole circumstance of the day to a divine reason.

We have often been reminded of this passage in reading the various volumes which bear on their title-page the name of Walter C. Smith. It describes with singular exactness the aim which Dr. Smith has kept steadily in view, as well as the sphere from which he selects his subject, and in which he finds, at any rate, the mass of his materials. He is emphatically a poet of the present day, and reflects in all his writings its news, and cares, and fears. He resolutely holds these up to "a divine reason," and views them in relation to "the eternal order of the world." He might, with one or two slight modifications, prefix Mr. Emerson's words to a collected edition of his works as a graphic description of their spirit and aim, and, in fact, he has written

verses in which we might hear an echo of them. Thus in the dedication of "Olrig Grange," he writes—

"Accept, my friend, this offering slight,
 Familiar photographs in verse :
 No subtle matter I indite,
 Nor tale of strange events rehearse,
 Nor polish wit in couplets terse :
 But shadows from our age that fall
 Make pictures in a chamber small,
 Where, late, I found these characters
 Of folk that are living next door to us all."

So, again, he represents Claud Maxwell as often speaking to Hilda

"Of the poetry that lay
 In all the rich and wondrous life that compassed us about,
 At the firesides of the people, in the wild-flowers by the way,
 In our trials and our sorrows, in our Faith, too, and our doubt.

 I would sing the life I saw—the world that lay about our door :
 Its passion and its longing, its error and its sin :
 It was fresh, if rather sunless, and it deepened more and more,
 As I tilled the field whose harvest I was fain to gather in."

There is, doubtless, a tendency in some influential quarters unduly to depreciate the old Grecian mythology and the mediæval epics. "The Epic of Hades" and "The Idylls of the King"—to take two prominent instances—have surely proved to us that the force of the antique legends is not exhausted yet, and that our own distracted and restless age may find in them guidance and healing.

Still, it is well that our eyes should be opened to the wealth that lies around us in the lives of sinful, struggling, suffering men, often baffled and disappointed, yet yearning for victory, "who live next door to us all." Tennyson himself has affirmed that

"Nature brings not back the Mastodon ;
 And why should any man remodel models ?"

And, certainly, the wisdom of the ancients is of little worth to us, unless it enables us to see the creative force at work among ourselves, reveals to us a divine reason, and secures for us, amid the wild, tumultuous whirl of circumstance, a glimpse of the Eternal order. There is, with certain inevitable drawbacks, a manifest advantage in allowing the present to furnish us with examples. The sense of remoteness is thereby removed, and, if our ideals are not so elevated

and stately, they are less vague and shadowy. What they lose in unique and solemn grandeur, they gain in homely and practical force. They appeal to us less as ideals than as partakers of flesh and blood, awakening that sense of kinship which is itself a potent factor in our intellectual and moral development.

Dr. Smith's "Bishop's Walk, and other Poems," is, we believe, now out of print. The pieces he wrote in *Good Words* and other periodicals under the *nom de plume* of "Orwell" contain some fine gems of song, and are well worthy of his mature fame. It is, however, by his "Olrig Grange," "Borland Hall," and "Hilda" that he is best known, and will probably be longest remembered. "Raban" contains workmanship of equal value, and at certain points rises to Dr. Smith's highest level; but as a "whole" it does not give us so keen a gratification as we derive from some of its "component parts." The unity is less subtle; and though, on a thorough study, it is seen to be real, it is less conspicuous.

We cannot endorse the judgment of those critics who affirm that Dr. Smith has all the fire of one poet, all the splendour of a second, and all the polish of a third—the third being none other than the Laureate. Such eulogies, however well meant, lack discrimination, and are hurtful both to critic and to poet. Dr. Smith has no need of them. He certainly *has* fire, splendour, and polish, as well as a great many other good qualities, but he does not possess all the poetic excellences in their most highly developed form, and as they are rarely found in combination. He is a true seer, and has a profound knowledge of human nature. His thought is terse and vigorous, his imagination is brilliant, and his verse musical. His lyrical power has yielded a distinct addition to our poetry. He has that strong and passionate emotion which touches, and in some measure controls, his high creative power, bursts forth into free and unconstrained melody, and subordinates everything to its own inspiring idea, so that for the time, willing or unwilling, we must let it "creep into our study of imagination." His verse, too, is as varied in measure as it is, for the most part, melodious. We are sorry to have to insert the qualifying clause *for the most part*, but we cannot honestly omit it. From the first we have felt at a loss to account for the presence of so many imperfect rhymes and halting metres, so many lines running needlessly and awkwardly one into another, sentences that betoken haste and carelessness. A little more of Tennyson's "polish" would

give to certain verses in "Olrig Grange" and "Hilda" a power to captivate both the heart and the memory which they at present lack only from defect in form. Genius is higher than art, but it is not independent of it. By a thorough and searching revision, these poems would at once take a greatly higher rank, and reach, in the technical or artistic sense, as lofty a standard as they have unquestionably attained in other respects.

In each of the three principal poems we have named, the story has an interest of its own, and will be read by many who care little for the profounder problems which exercise the thought of our age, and to the solution of which Dr. Smith devotes his main strength. In an age of fearless criticism and widespread doubt—when venerable faiths are ruthlessly assailed and old institutions are crumbling to the dust; when men are tormented by hideous uncertainty, and every inch of ground seems to be taken from under the feet which once stood firm—he who has the vision and faculty divine will not be content graphically to depict the things which are assailed and shaken, but will also show us those which, amid the prevalent confusion and distress, unquestionably remain. Much that we see is transitory and illusive, but there is an underlying reality which "cannot be shaken"—a rock firm and abiding, against which the surges of scepticism and the currents of agnostic and positive thought beat in vain; a rock that would not be endangered, "though the mountains should depart and the hills be removed." The last word in the controversy does not belong to doubt, denial, blank negation. Deeper and stronger than all other notes is the voice of "the Everlasting Yea," and to that voice it is the function of the poet, as Dr. Smith has certainly made it his function, to give utterance. We may not always be able to accept his solution of the great problems of life. The poet's licence may lead him, or some of his characters, to express views with which we do not sympathise. He may lean more than we do towards the theology of the Broad Church school, and we may hesitate to follow some of the bolder flights of his muse, especially in "Hilda" and in "Raban," but we shall be blind indeed if we do not see in his poems the unveiling of a true and manly heart. There is throughout the ring of sincerity. The accent of conviction is lighted up by the glow of a passionate love to Christ, and generous sympathy with men. And the verses which seem to us most objectionable on Scriptural and dogmatic grounds ought in fairness to be regarded in the light of their asserted origin, and as the

product of views and opinions which are too widely accepted, and reiterated again and again, by "folk that are living next door to us all." Here and there Dr. Smith would perhaps have done well to consider whether it would not have been wise to sacrifice the artistic unity, the ideal completeness, and the literary force of his poems, rather than shock the susceptibilities of such characters as his own gentle and saintly "Hilda" by giving graceful and winning expression to sentiments which are dogmatically unsound, and, apart from other considerations, discordant with his own highest conceptions of Christ as the source and inspiration of all pure, self-sacrificing, and redeeming love alike on earth and in heaven.

"Olrig Grange" is the story of a refined and graceful youth trained for the ministry of the Scotch Church, who could not clothe his faith inquisitive with articles of ready-made belief. He cast off his creed, trying to fit it on, and found it worn with age and moth-eaten. His pursuit of ambition in London, his bitter disappointment in love, his lingering illness and early death, afford scope for graphic description, fine discrimination of character, brilliant and pungent sarcasm, such as have rarely been surpassed. Some of the characters—or rather all of them—live in the memory and fix themselves on it as types of too common occurrence. Thorold's progress to the recovery of faith is, however, the chief attraction of the poem. Even in the days of his doubt he could say—

"And there is truth transcending far
 The way of scientific thought,
 Which travels to the farthest star
 And verges on the smallest mote,
 But all beyond it knoweth not ;
 Its ladder, based on earth, must lean
 Its summit on the felt and seen ;
 But still our hearts their rest have sought
 In the dim Beyond where it hath not been.

Our hearts within us faint, and we,
 Amid the storm and darkness driven,
 Cry out for God to earth and heaven.
 But what if all our answer be,
 Only our cry by the echoes given ?

O days of Faith ! when earth appeared
 A Bethel sure, an House of God,
 And in the dream His voice was heard,

And sorrow was His chastening rod ;
And stony pillow and grassy sod
Were glorious made by visions blest,
And men had many an angel-guest ;
And ever where the pilgrim trod
God was near him, The Highest and Best.

Well, well ; our mother knew no laws
Except the Ten Commandments clear,
Nor talked of First, or Final Cause,
But walked with God in love and fear,
And always felt that He was near,
By instinct of a spirit true ;
And she had peace and strength, in lieu
Of that unrest and trouble here
Which break like the billows on me and you.

My old doubts? Well, they no more fret,
Nor chafe and foam o'er sunken rocks.
I don't know that my Faith is yet
Quite regular and orthodox :
I have not keys for all the locks,
And may not pick them. Truth will bear
Neither rude handling, nor unfair
Evasion of its wards, and mocks
Whoever would falsely enter there.

But all through life I see a Cross,
Where sons of God yield up their breath :
There is no gain except by loss,
There is no life except by death,
There is no vision but by faith,
Nor glory but by bearing shame,
Nor justice but by taking blame.
And that Eternal Passion saith,
" Be emptied of glory, and right, and name."

But I can yet take up the prayer
Of childhood at the mother's knee,
And breathe it as the natural air
Of truest Faith and Piety,
Its meanings deepening as I see
My deeper need, His deeper light ;
For wonder, grown to wisdom, might
Find these fit utterance, and a key
To the thoughts that reach to the Infinite."

The picture of Lady Anne Dewhurst on a crimson couch, stately and large and beautiful, weary and worldly, "much addicted unto physic and religion," living "a gorgeous, pious, comfortable life of misery," and counselling her daughter as only a slave of fashion and a sickly sentimentalist could counsel her—is a picture that startles us by its bold realism. Keener and more trenchant sarcasm we have never seen. But even this sketch yields in interest to the still more powerful conception of Rose, who, against her nobler nature, is ensnared by the world of fashion, which she thoroughly despises, and chooses the mean life she knows to be so "hollow, heartless, vain." Her piteous cry for help, her baffled struggles, her outbursts of self-scorn, her vague, tremulous dread, her tragic pain—what could be more vividly portrayed than these? Mr. Ruskin has written many wise and helpful words to young girls, but none of his letters possess such penetrating and incisive power—such power to purify through fear—as this description and soliloquy of Rose.

In "Borland Hall" Dr. Smith discusses other aspects of present-day life, and goes over a wider, if also a somewhat lower, range than he traversed in "Olig Grange." His photographs of Scotch student-life, of the weak-minded laird ruled by a strong-willed, imperious pitilessly stern wife, and his wise and courageous words on the relations of employers and employed—to say nothing of the lyrics of exquisite and delicate beauty with which the poem is studded—deepen the impression made by the author's earlier work, and indicate the possession of powers to which, until this volume appeared, no expression had been given.

"Hilda" is, however, Dr. Smith's greatest work, and would of itself have created a reputation. The story which it narrates of married life, rendered terrible and tragical, through no hideous sin, but from the simple inability of two young and inexperienced souls to understand each other, especially in their spiritual needs and temperaments, is more dramatically conceived and thrown into more perfect artistic forms than either of its predecessors. And as in the previous cases, so here, we have life-pictures which can scarcely fade from the memory. Claude Maxwell, the poet, young and aspiring, conscious of power that might win him fame, detached from the forms of the old faith, and, while true at heart, confusing the form with the substance, and treating with irreverence the things that his saint wife held so dear; Hilda herself, pure, trustful, and loving,

harassed with household cares, the ideal of her love gradually obscured, unable to appreciate the poet's raptures in his work, and seeing him drift farther and farther away from the old moorings, until at last she leaves her home; Winifred Urquhart, the subtle, slimy, and crafty Materialist; Luke Sprott, the Evangelist (a marvellously drawn picture); and the Rev. Elphinstone Bell, the Ritualistic priest, "with bare thin face and sallow, bare and shallow too his mind"—these are a series of portraits that any man might be proud to have drawn. To quote at any length from this noble poem is impossible. But who that has read it can fail to remember "Contrasts," Hilda's picture of "Our Home, a bright little cottage;" her lament over her vanishing gladness, the tender and pathetic wail of her motherhood over her dead child; her longing once more to walk with her husband to the dear old Kirk on the quiet Sabbath-day, "to remember the Love that bled for us once and died;" her bitter, bitter disappointment when, on that high communion day, the pastor preached only terrors of wrath and hell, and drove still farther from the Church the husband she had hoped to win back to his early faith? In its own line we know nothing finer than the passage beginning with the words "God is not found by the tests that detect you an acid or salt." The whole poem grandly illustrates the truth that

" God's ploughshare trenches well, nor will He wait,
 And see His fallow lying all unbroke,
 Because another's heifer takes the yoke,
 Nor is His furrow always clean and straight;
 But still He maketh ready for His sowing
 And scatters with the sweep of unseen hand
 Fresh seeds of life upon the fresh-turned land
 And gathers cloud and sunshine for its growing."

We cannot doubt that, whilst there is much in Dr. Smith's poetry which mature Christian believers will reject and deplore, he has dealt so wisely and effectively with those great and ever-recurring questions that lie on the border-line between science, philosophy, and literature on the one hand and religion and dogma on the other, that his words will lead many

" Into light of better day
 And Love which is the soul of all the Creeds."

Of "Raban" we have left ourselves little space to speak. Although not, to our thinking, so great a work as "Hilda," we are not sure that it will not be a more general favourite. The story is much slighter,

and has in it far less pathos, nor does it display the same dramatic force. But its delineations of character are as fine and as true to nature. The humour is richly flavoured and as delicate, and the spiritual passion as intense. Some of the lyrics are peculiarly beautiful and thrilling; and, if the work has not the same artistic unity, its separate parts, complete in themselves, have an intellectual force and a rich, full-toned melody that must win for them the admiration of all lovers of true poetry, and make the study of them a delight. Dr. Smith has made many of us his debtors by his thoughtful and brilliant poems, and it is not their least attractive feature that they are rich in promise of "better things to come."

J. STUART.

Glimpses of Scotland.

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

No. XIV.



O those who like a trip by sea, there is no better way of getting into the North of Scotland than by taking a passage in the steamboat at Leith, by which they can visit Wick, Thurso, the Orkneys, and the more remote Shetland Islands. The steamers on this coast are powerful and well appointed.

WICK, as seen from the fine bay on the shores of which it stands, looks very picturesque; and for such a town, partly dependent on the agricultural district lying at its back, but mainly on the herring fishery, which is here prosecuted with great vigour, is interesting. The bay itself is very open and exposed; and several attempts have been made, by the erection of a breakwater, to provide a safe harbour for the multitude of boats which assemble here during the season. More than once, in recent times, fierce storms have overthrown the structure; but it is now in a fair way to completion. When done, it will be a great boon to the fishermen.

The sailing, on a summer's eve, of a fleet of a thousand boats, varied in size, form, and equipment, and manned by brave and hardy crews, is a fine sight. As their enterprise is often perilous, the spectator cannot but wish them safety and success. If he desires to see a similar scene, but under another aspect, let him rise early the next

morning, and witness their return. If they have had "a good catch," the stir and excitement of all who are engaged in the fishing will make the return of the fleet even more interesting than its departure. If no storm has raged during the night, and no boats, with their crews, have perished—which, alas! is not an uncommon event—he will rejoice with these brave mariners that they have succeeded in making some provision for themselves and their families during the coming winter.

The town itself is very irregularly built, and the houses crowded together. But the suburbs of Pulteney Town and Louisburgh, founded in 1808 under the auspices of the British Fishery Society, contain the residences of the well-to-do class of the inhabitants, and are substantial and good. The various religious bodies have their several kirks, and, besides an Academy, there are the Parish and the Free Church schools. Wick has been a royal burgh since 1589, and has been represented in Parliament from the time of the Union. It is now united with Cromarty, Dingwall, Tain, and other neighbouring towns in returning a member to the House of Commons.

As long ago as 1858, a thousand boats were employed in the fishing at Wick, with crews of over three thousand men and boys. The boats, nets, and lines were valued at little less than £100,000; and not less than seventy thousand persons found remunerative employment every year in this industry, and the capital employed, afloat and ashore, was something like two millions. Extend these facts to the numerous stations all round the coasts of Scotland, the Orkney, Shetland, and Faroë Islands, and some idea may be formed of the importance of the herring fishery, of the capital employed in its prosecution, and of the number of persons supported and enriched by it.

Buffon, the French naturalist, took the trouble to calculate that, if the descendants of a single pair of these wonderfully prolific fish were allowed, without any molestation from men or animals, to multiply and replenish their kind for a period of twenty years, the produce would bulk as large as the globe on which we are living! "At the present time there are more than seven thousand boats engaged in the Scottish herring fishery, and the suites of nets which they carry would reach, in a continuous line, a distance of nearly twelve thousand miles—that is, they would go more than three times across the Atlantic Ocean, and would cover more than one half of London."*

* *Good Words*, August, 1882.

The tourist who has got so far north as Wick will not fail to go on yet farther to THURSO, a smart, thriving, and pretty little town. It is very pleasantly situated on a river of the same name, and is open to a fine bay, which is, however, too much exposed to be a safe resort for much shipping. It is well supplied with places of worship, and has several schools, two public libraries, and a news-room. A considerable trade is carried on in linen, corn, leather, ropes, and nets. An old castle, the residence of Sir George Sinclair, of Ubster, stands a little to the east of the town.

In future, however, Thurso will derive its chief interest from having been the residence of DICK, the eminent naturalist, a man in very humble life, and working hard to gain an ordinary livelihood, but whose marvellous career and great scientific attainments have been made famous by the admirable memoir of Mr. Smiles. He was not generally known when I visited the place some twenty years since, for at that time I had not even heard his name. But the perusal of his Life revived very vividly my recollections of the town, the enjoyment of much pleasant intercourse with hospitable Christian friends, and interesting services, especially one in the Sailors' Mission Room.

Being so near, it was not possible to resist the desire to visit the ORKNEYS, even if there had been no public engagements to fulfil. A short voyage from Scrabster, across the stormy Pentland Firth, brought one to the mainland, and a drive of a few miles by coach, to Kirkwall, the capital of Pomona. The Orkney Isles number sixty-seven, of which twenty-seven are inhabited; and the others, called *Holms*, are used as grazing grounds for sheep and black cattle. The islands are divided into about two equal groups of north and south; and a population respectively of 5,389 and 9,371, to which must be added that of Pomona, the mainland, numbering over 16,000; making an aggregate for the whole of more than 31,000, and which has probably increased since the census giving these figures was taken, for the increase in the population from 1831 to 1858 was 3,000 at the least. The Orkney folk say they are not of Scotch descent, but Scandinavians; and it was somewhat amusing to find, when making inquiries on the subject, to be told, with a manifest feeling of pride, "Sir, we are Orcadians!"

The general appearance of the Orkneys is bleak and uninteresting. There is a great dearth of wood, as might, indeed, be expected in so

exposed and stormy a region ; and, though the large tracts of waste lands are fast diminishing in number and extent, fine scenery must not be looked for. There is nothing, indeed, remarkable even about the coast, except the striking and lofty rocks of Hoy, rising to an altitude of 1,600 feet, in which is Wart Hill, the highest mountain in Orkney.

There are two objects of special interest in Pomona—Kirkwall and the stones of Stennis—two collections of upright pillars, forming a circle and a semi-circle. Many are overthrown ; but when complete they consisted of sixty, of which thirteen were erect and perfect, varying from ten to sixteen feet in height, and from two to five in breadth. The circle is surrounded by a trench about twenty feet wide, and the diameter of the included space cannot be less than 300 feet. One of these stones, separated from the rest, was perforated by a hole, through which the heads of children were passed, to secure them from attacks of palsy in after-life ; and also through that hole lovers passed their hands, the vow thus pledged being regarded as peculiarly binding, since the promise of Odin was one which no Orcadian would trifle with. Some fifty years ago, a stupid Vandal, a stranger, broke into pieces this curious relic of ancient times. There is real grandeur about the rocks of Sandwick, and one huge archway, formed by the restless fury of the waves, called "the Hole of Row," is deserving of special attention.

KIRKWALL, the capital of the Orkneys, is a fair-sized flourishing town, with a population of about four thousand, consisting chiefly of one long, venerable-looking street ; the houses mostly built in the old style, with solid walls, small irregular windows, and the gables facing the street. Another street, running nearly parallel, is more modern. The chief ornament is the cathedral of St. Magnus, 236 feet long, fifty-six wide, and seventy-one high. It was founded 1138 by Earl Ronald. The choir is now used as the parish church. Near it are the ruins of the bishop's palace, in which King Haco, of Norway, died of a broken heart ; and of the earl's palace, built by Patrick Stewart, the last feudal Earl of Orkney. Together, these ruins indicate a splendid pile of buildings, and one wonders how ever they were erected in so remote and comparatively insignificant a place.

WESTRAY, the largest of the off islands, is about thirty miles distant, and to it I had a pleasant trip in a huge market-boat one fine Saturday afternoon. The accommodation was rough enough, but I had for

a companion the Professor of Geology in Aberdeen University, and very soon his beautiful maps were spread out on a great sack of flour, and they gave to his conversation reality and interest. This gentleman spends a considerable portion of the vacation in evangelistic tours through the islands, and, if his illustrations of Divine Truth are as vivid and striking as those of his favourite science, he must be an effective preacher. It was very pleasing to see a gentleman of his position and culture devoting his leisure to such a good work.

I landed about ten o'clock at night, but it was so bright that I could see to read. Indeed, in the height of summer there is really no night in the Orkneys. The sun sinks below the horizon, and ere long rises again. My host was the occupant of a small farm, and everything about the house indicated a very simple, primitive style of living. But he and his interesting wife gave me as cordial and warm a reception as I ever had in my life. After I had been seated for a while, my hostess addressed me thus.

"Ye will like some refreshment after your voyage. It is not much we have to gi'e ye, but what we have to gi'e, we will gi'e with all our hearts."

"Well, my wants are easily supplied, and with such a sauce the plainest food will be delicious. Your bread down here is splendid, and your milk is first-rate, and if you will give me a basin of milk and bread I shall have a supper fit for a king."

"Ay, what is that ye said? Milk and bread? That's no food for a mon; that's what we gi'e the bairns."

"Be assured, bairns or no bairns, that is what I prefer to anything else."

In due time it was brought, but my hostess was scarcely satisfied until, like Oliver Twist, I "asked for more," and then all her doubts vanished. After I enjoyed my supper I rose to go to bed, when she exclaimed, as I halted across the room,

"What is the matter wi' ye that ye are hirpling like that?"

"I am suffering severely from rheumatism, and was obliged to have a doctor at Kirkwall, where I was laid up for some days, and prevented from going on to Shetland, which I much wished to do."

"Then I am vera sorry to hear that. But I am aye glad that ye tauld me, for I will go up and tak' off the cauld sheets, which are no' that good for the rheumatiz, and gi'e ye a pair of blankets made

of Shetland woo' ; for ye maun ha'e a good rest, as ye have to preach the morn."

Certainly anything more pleasant to the eye and the touch than these articles I never saw before or since, and, thanking my kind hostess, assured her that, when in bed, I should be "like a chicken in wool."

"Now, I want ye to be warm, and to have a good sleep, for ye ken ye have to preach the morn. And, when ye are in bed, just gi'e a wee tappit with your stick, and I will come up and tuck ye in."

I was greatly amused, and felt that I was indeed in a land of primitive simplicity ; and the thought struck me that I had not been tucked in for sixty years ! Moved by a feeling of curiosity, and wishing to revive once more the earliest of recollections, I gave the "wee tappit," and my kind-hearted friend came up and tucked me in all round in true maternal style.

"There now, I dinna think I can do anything mair for ye. I wish ye a gude night, and may ye have a good sleep, for ye have got to preach the morn."

Thanking her with all my heart, I was soon fast asleep, and rose next morning greatly refreshed by sweet unbroken rest.

PILLIOWELL was the place where the church had their house of prayer, and here I met a large congregation, and was introduced to Mr. Marcus, the pastor, to his family, and several godly people. Mr. Work, who accompanied me, took part in the services, and we had a most enjoyable and happy day. Our missionary meeting was appointed for the day following, at noon, to enable the fishermen to attend, and we had a capital gathering. I was pleased to observe that all who were there had on their Sunday attire, a true sign of right good feeling. Mr. Marcus, the esteemed and laborious pastor, with his family, rendered hearty help, and the people manifested the most lively interest. One was glad to find in this distant island a numerous church and congregation, united and zealous, cordially supporting the pastor in his arduous labours.

Some time after this visit, I heard that two gentlemen made their appearance in Westray, professedly on an evangelistic tour. These simple-minded people received them with open arms. But ere long it was found out that they were Plymouth Brethren, and they very soon indoctrinated a few of the members of the church with their specious and peculiar views. As the teaching of this bigoted sect

tends to promote separation, an evil spirit began to manifest itself, which ended in a separation, and the opening of a "room" for worship. The peace of the church was, for a time, destroyed; and Mr. Marcus, together with his family, left, I believe, for Canada. Under the pretence of evangelising, these intruders were the means of breaking up a peaceful and united Christian community, and stopping the work which was carried on by as earnest and devoted a pastor as could be found in the Orkneys. This interesting church has somewhat recovered from this rude shock, under the ministry of Mr. Slater; but the narrow and exclusive sectarianism thus introduced into the island will be a root of bitterness as long as it remains. I am very glad, however, to find that Mr. Marcus is back again in the Isles, and labouring successfully as pastor of the church in the island of Burray. I hope his people will take warning, from what has happened in Westray, how they admit any strangers who come on the pretence of evangelising, but who sail under false colours, and that they will faithfully stand by their honoured pastor.

The Suffolk Baptists of the Seventeenth and Eighteenth Centuries.

BY THE REV. T. M. MORRIS, IPSWICH.



HOUGH now, proportionately to the population, there are as many Baptists in Suffolk as are to be found in any county in England, there is only one Baptist church now existing whose history carries us back beyond the middle of the last century, and not more than four or five whose histories carry us into that century.

This appears the more remarkable when we remember that not only have Norfolk and Suffolk, from the time of the Reformation, been famous for their attachment to Protestant principles, but that, in the sixteenth and seventeenth centuries, very close correspondence was maintained between the Protestants of East Anglia and the Reformed Churches of the Continent.

This free and frequent intercourse with the Reformed Continental Churches awakened, or at least stimulated, the desire—which, on several important occasions, found articulate expression—for a more complete and thorough-going reformation than that which had resulted in the settlement of the Anglican Church on its present basis. In the reign of Elizabeth, in few parts of England did Puritan principles within the Established Church assert themselves in a more uncompromising manner than they did in these two counties.

This period was marked, not only by the development of Puritanism within the Established Church, but also by the formation of a body of Separatists, who were known for a time as Brownists, and who were so called after their most distinguished leader, Robert Browne, who may be regarded as the founder of English Congregationalism.

In Suffolk, at least, with this general body of Congregationalists, those holding Baptist principles were for a time almost indistinguishably blended. We have proof that there were many Baptists in association with Congregational churches, but it does not appear that they attempted to form themselves into separate communities till after the middle of the seventeenth century, and then only in two or three places, these communities being of but inconsiderable extent and importance, and all of them becoming extinct before the middle of the following century, with the exception of the church at Beccles, which maintained its existence till 1766. In the records of several of the older Congregational churches, we meet with proof that they included a larger or smaller section holding Baptist views.

But we have some references to persons holding Baptist principles which are of a much more ancient date. Strype, the historian, says, in his “Annals of the Reformation,” that a congregation of Lollards, or followers of Wiclif, met for worship in a house at St. Mary Stoke, Ipswich, who “took the Scriptures for their rule, rejected infant baptism, and held that all believers were priests.”

In “a complainte against such as favoured the Gospell at Ipswich, exhibited to Queen Maries counsaile sitting in commission at Beckles Suffolk the 18th May ann. 1566,” we have the names given of such as observe not ceremonies, and among these the following:—“Robert Brage his wife of St. Clement’s parish, refused to suffer any childe to be dipped in the font. In St. Peter’s parish Mother Fenkel and Joan Warde, alias Bentley’s wife, refused to have children dipped in fonts. In St. Stephen’s parish Mother Berise midwife refuseth to have

children dipped in fonts." At this time there seems to have been only baptism by immersion, and the question at issue was not as to the mode, but only as to the subject of baptism.

Clarke, in his "History of Ipswich," refers to a very scarce pamphlet in the library of Lambeth Palace, dated January 22, 1648, "respecting the Protector having sent down two Anabaptist preachers, Knowles and Griffin, to Ipswich," which he scarcely would have done had there not been Baptists in the town at that time, though there is nothing now to show that they formed a separate community. There is reason for believing that there were several Baptist assemblies in the county of Suffolk in the time of the Commonwealth, but of these scarcely any reliable information can now be obtained.

Probably, the most important Baptist church in Suffolk, in the seventeenth century, was that of FRAMLINGHAM, which has long since ceased to exist. Of this church scarcely anything is known, save as its history is linked with that of a somewhat remarkable man who was for many years its pastor, a Mr. Thomas Milles, who left very considerable estates to charitable uses, and concerning whom several interesting particulars have been preserved in the extended notices of him which are to be found in Green's and Loder's Histories of Framlingham. These particulars, from Loder's "Framlingham," as giving us a view of rural Nonconformity at that time, are deserving of reproduction. Thomas Milles was by trade originally a tailor, and is supposed to have served his apprenticeship at Grundisburgh. Coming to Framlingham while young, in search of employ, he called at the wheelwright's shop and inquired of the workmen whether their master did not want an apprentice, for he was strong and should like their business better than his own. The master, making his appearance, was informed of what had passed, and, after conversation with Thomas Milles, took him into his service.

At that time there was a congregation of Protestant Dissenters of the Baptist denomination in Framlingham, which assembled for worship about half-a-mile out of the street, in a building known by the name of Lincoln Barn (or Link-horn), standing upon an estate which afterwards belonged to Thomas Milles, and constituting part of his charity. Thomas Milles formed a connection with this religious society, and, after a time, commenced as a public teacher in it.

His master and mistress, being much prejudiced against all of that way, used to upbraid their apprentice with his attendance among the

sectaries, called him by hard and opprobrious names, gave him frequent disturbance when retired (out of working hours) for reading and private devotion (of which he made conscience), and carried it very coolly and otherwise unkindly towards him, though they could find no occasion of blame against him, except concerning the apprehended law of his God. And when they learnt that he was become a teacher, they were yet more exasperated against him; and the master, heartened on by his wife, took up a resolution to go one Lord's-day, when he knew that he was to officiate at the meeting-house, with the declared intention of putting Tom out of countenance by placing himself directly in front of the pulpit.

With this purpose he went. On his return, being asked by his wife what Tom had to say, whether he had good fun with him, &c., he gravely replied, he never heard a man talk so well in his life, it was not in his power to attempt anything against him; he described his own case so exactly, he made him thoroughly ashamed of himself, that he would never say anything more against him, &c. From this remarkable period and occurrence Thomas Milles enjoyed the hearty respect and affection of his master, who, having no child, and sufficient means of support without the business, after a time turned it over to him, and at his death left him what property he had.

Living respectably in the world, and maintaining a good character, he married a lady of fortune, the widow of Edmund Groome, the younger, of Petistree, gent. (probably a member of the Baptist society to which he belonged), by whom he came into possession of the estates he left to charitable uses. By this lady he had only one child, which lost its life when an infant, by swallowing a ring. This affecting event deprived Mrs. Milles of her senses, and she died.

After marriage, Mr. Milles lived upon his estates (which lay in several different parishes in the county of Suffolk), but chiefly on that in Framlingham, where he lies interred. Living in troublesome, persecuting days, he met with much opposition on account of his religious principles and profession, and was several times in danger of being apprehended and committed to prison. On one occasion, a writ being issued out against him for his apprehension, it was put into the hands of the constable in Framlingham, a mason by trade, whom T. Milles had been used to employ, and to whom he had been particularly kind. Prejudice overcoming gratitude, he vowed, in the hearing of another (who was in no ways previously friendly to

Thomas Milles, but who knew the obligations the constable was under to him), that he would take that —— Milles and have him to gaol before the morning. Struck with the base ingratitude of the constable, the man watched for the first opportunity to let T. Milles know his declared intention, who immediately made off, and kept himself in concealment until the warrant, having been returned to the quarter sessions time after time, a justice at last reading it, "T. Milles, of Framlingham, Ufford, &c., &c., &c.," said, "T. Milles, here, and there, and nowhere," tore it in pieces, and he returned to his habitation and ended his days there in quiet.

As a proof that he was exposed to much trouble and persecution, we take the following from Green's "History of Framlingham," extracted from the MS. of a former biographer:—"Jeremiah London, who was many years sexton of Earl Soham, informed Mrs. Scriviner that his father lived in a very lonely house, some fields on this side a farm-house near Kettleburgh, since occupied by a Mr. Smith. That when he (London) was a boy, Mr. Milles used to go to his father's as a place of security; and he, with his brothers, &c., had a general order that if any persons went to inquire after strangers living there, they should by no means reveal it. One day, when Mr. Milles was actually concealed there, several gentlemen, in appearance, questioned him and his playmates; but, according to their general order, they gave such answers as sent them off, and Mr. Milles escaped." Another circumstance, too, has come to light within the last few years, showing the necessity he was under of concealing himself. On removing the old wainscoting in the house where he resided, a complete hiding-place was discovered, having communication with the walls of the chimney, the access to which was by a secret slip formed in the panels of the wainscot.

He must have been a man of considerable property at the time of his decease, as we find in his will, besides many legacies to friends and servants, large charitable bequests to the towns of Framlingham, Ufford, Petistree, Wickham, Dallingho, Parham, and Dennington, in the county of Suffolk.

The commencement of his will is worth quoting:—"IN THE NAME OF GOD, AMEN. Eight of January, in the yeare of our Lord one thousand seaven hundred and three. I, Thomas Milles, late of Framlingham, and now of Petistree, otherwise called Pistry, in the County of Suffolk, Yeoman, being of sound disposition of mind and

memory, but reflecting on my mortal and uncertain condition in this life, do make and ordain this my last will and testament, in manner as follows: And first I commend and commit my soul into the hands of Almighty God, hoping for acceptance through the merits of His only Son, the Lord Jesus Christe my blessed Redeemer; and my body I dispose to the earth from whence it came, hoping for a glorious resurrection; and in mean time to be buried in decent manner, as I shall particularly direct by word or writing, any time before my death, with a faire stone to be laid over my grave, and my name engraven thereon and the time of my death. And as for my worldly estate, I do dispose of it in manner as followeth."

He was buried in his garden "without any office or form," and upon his tomb is a black marble slab bearing this inscription:—"Here lyeth interred ye body of Thomas Milles, late of Framlingham, in the county of Suffolk, who departed this life January 13th, Anno Dom., 1703, in the eightieth year of his age. Who gave an almshouse and other large gifts to the town of Framlingham and to six other towns where his estate lay."

It has been well said, by one of Mr. Milles' biographers: "In looking at the nature and extent of the residuary devise in favour of the poor of this town, it really appears to be more than extraordinary; and nothing but the finest principle of Christian charity—that of doing good for evil—could have induced him to become so great a benefactor; because it is clear that, if he were exposed to persecution on account of his dissent, his persecutors must have been his fellow-townsmen, who, but for his benevolent disposition, were little entitled to receive any favour or gift at his hands." In bequeathing this property, "he did it without making the creed of man a barrier against the enjoyment of the wealth he died possessed of, and to the present time the door of this noble charity is open alike to Churchman and Dissenter."

Of the church in Framlingham, which was in existence prior to Mr. Milles' settlement in that town, and of which he ultimately became the pastor, we know almost nothing. The church was probably dispersed soon after Mr. Milles' decease, the scattered members associating themselves with other congregations in the town and neighbourhood.

In the lists, under date 1689 and 1692, of the baptized churches in England and Wales "that sent either their ministers or messengers,

or otherwise communicated their state in our General Assembly at London," we find the name of Thomas Milles, minister of the church at Framlingham, Suffolk; but in the list of associated churches in Norfolk and Suffolk given by Ivimey, the name of Framlingham does not appear, though in that list there is mention made of churches at DEBACH and SUDBURY. Concerning the church at DEBACH, I have been able to obtain no information; it may have stood in some relation to the congregation of Baptists which met for some time during the last century in Woodbridge, but of which no records have been preserved. Nothing is known, so far as I am aware, of the original church at SUDBURY.

That about the same time there was a Baptist church in the neighbouring town of LAVENHAM, we gather from the following extract from the *Congregational Magazine* of 1830, given by Browne in his "History of Congregationalism in Norfolk and Suffolk":—"A Baptist church was in existence in this town (Lavenham) in 1692, only thirteen years after the death of Gurnall, of which Mr. Tredwell was the pastor. Against these Anabaptists, as they were then called, Burkitt, whose living was in the neighbourhood, proceeded in a violent and indecorous manner. He personally interrupted them in their worship; circulated a calumnious report concerning their mode of baptizing; and published a volume, entitled 'An Argumentative and Practical Discourse of Infant Baptism,' in refutation of their principles. To this calumny and this work, a reply was written and published by Benjamin Keach, of *metaphorical* celebrity, entitled 'The Rector Rectified and Corrected; or, Infant Baptism Unlawful.' Of the history and fate of this church, nothing is known, excepting that it soon became extinct." From the preface to Mr. Burkitt's sermon, which "was delivered at La'nham, in Suffolk, in 1691," it would appear that this Baptist church was formed after the Revolution.

In BECCLES, a Baptist church existed for some time in the last century, and *perhaps* before, but which was dissolved many years prior to the formation of the church which still exists in that town. The following particulars are gathered from a little volume entitled "Brief Records of the Independent Church at Beccles, Suffolk," by Samuel Wilton Rix, and from Browne's "History of Congregationalism." "In 1656 two persons, who had been members of the Independent church at Beccles, received adult baptism, and, in so doing, were

considered to have given 'offence' to the church, and desired to appear and 'give account of their practices.'"

The church-book, under date August 4th, 1658, speaks of a meeting to debate about the disorderly breaking off of two of the sisters who had joined themselves to *another society* without the church's consent." But this, says Mr. Browne, may simply mean that they gave in their adherence to the Baptist denomination generally. We have no proof that a Baptist church existed at so early a date. "There are some subsequent instances of a similar kind, and it was natural that, entertaining peculiar opinions as to the mode and objects of Christian baptism, they should unite with societies professing the same sentiments."

"During the pastorate of Mr. Tingey—which extended from 1736-1749—we are told that 'some who had adopted anti-pædo-Baptist sentiments withdrew and opened a distinct church.'" From Harmer's MSS.—quoted in a note—we learn that "the seceders were afterwards joined by the Baptist church of Rushall, which is said to have been as ancient as the Protectorate. About 1730 a Mr. Miller was its pastor. He subsequently moved to Norwich, and was succeeded by Mr. Milliot. Towards the close of his life they chose a Mr. Simons, the benefit of whose ministry the Baptists at Beccles were also desirous of enjoying. For their accommodation, the seat of the church was removed to Beccles, and there Mr. Simons resided till his death. After that event, the interest at Beccles declined. It was broken up about 1766, and the members residing in or near Beccles re-united with the Independents there and with the congregation at Rushall."

To a private communication from Mr. Rix I am indebted for the following scrap of information concerning the Beccles Baptists, interesting as showing that there was a possibility of one of the most remarkable men of the denomination going to settle there:—"In the old church-book belonging to the St. Andrew's Street congregation, Cambridge, begun by Robinson and continued by Robert Hall, is an entry, under the date 1759, to the effect that the Baptist church at Cambridge, being then without a pastor, Robinson himself, then a young man of twenty-three, at Norwich, was recommended to the deacons by Mrs. Dutton, of Great Gransdon (known by her letters). She urged an immediate application, as Robinson *had already received an invitation from Beccles.* A

note, in Robinson's handwriting, on the opposite page, explains that "the Baptist church at Beccles, in Suffolk, had then lately lost their pastor, the Rev. Mr. Simmons," and immediately following is this: "The church has had only supplies since, and is now (1774) dissolved."

Though it does not come within the period I am dealing with in these papers, the following information, gathered from the *memorials* already referred to, will be interesting to some of my readers. In 1804 a secession of a few members from the Independent church took place. They formed the nucleus of the Baptist church which has since existed in Beccles. At first they united themselves to the Baptist church at Claxton, in Norfolk, under the pastoral oversight of Mr. Job Hupton; but the inconvenience of attending public worship at so great a distance induced them to obtain the use of a building in Beccles. The place they procured had been occasionally used for devotional purposes, and the celebrated John Wesley had once preached there; but it was sometimes appropriated to the barbarous amusement of cock-fighting. This circumstance was very repugnant to the feelings of those who resorted thither for religious purposes, and it stimulated their efforts to provide a house of prayer of their own. In 1805 a Baptist meeting-house was erected, and on the 5th of September, 1808, a church was formed consisting of twenty-four members—the church which has continued until now.

Correspondence.

MRS. BAILHACHE'S MISSION IN HIGHBURY VALE.

To the EDITOR *of the* BAPTIST MAGAZINE.



EAR MR. EDITOR.—I have often refused your request for a sketch of the five years' mission work in Highbury Vale, partly because I have feared it would be too long, and partly because every minute of time is precious to me, while such an account as I could give could only be of very partial interest to your readers. I have been afraid to begin to sort and unravel the tangled threads that have woven themselves around my heart. Yesterday, however, I thought I would try to send you a few details of how good God has been to some of the men who have been gathered into our "shelter."

About five years ago the City missionary working in Highbury Vale, a poor, but growing, neighbourhood between Highbury and Holloway, asked me to assist him in commencing a "Mothers' Meeting" in a blind street known as "The Drunkards' Corner." An epidemic of small-pox was just subsiding, and these people, touched by recent sorrow, were for the first time willing to open their houses to the Gospel. Most of the families live in one or two rooms. Father, mother, and four children usually hire one room; when that number is exceeded an effort is generally made to pay for another. I have met with instances of five people sleeping in one bed—two little boys with their heads at the foot, and father, mother, and baby at the other end. London-born people do not feel any difficulty in this crowding. A carpenter, for example, rented four rooms, two of which he used for his tools and for any odd work he might have to do at home, one for a parlour, and never used, and one as the living and sleeping room for seven! The baby died, and even I was surprised to find its coffined corpse in that one living and sleeping room with a large fire. Usually in the day-time only one bed is visible; at night something is rolled out from somewhere on which several children sleep together.

It was in the parlour of one of these houses that the work began. The room was rented by the Rev. J. Haslam, son of the celebrated evangelist; and this clergyman gave me the most kindly and generous support until his removal to Birmingham. Very soon a few women gathered on Monday afternoons, and one of them accepted Christ with all a child's unquestioning trust. Thus God gave His seal, and we knew that the work was His. Every room in the blind street was regularly visited. The husbands showed such interest in what we were doing that they were invited to attend, on a certain evening in each week, to listen to readings from "The Pilgrim's Progress." With great fear the first men's meeting was anticipated; but the numbers in attendance increased, until the good woman of the house allowed us the use of her largest room without any additional charge. Into this room twenty-five people were often packed. We loved our room, our meetings, and each other. The men would hasten home from work to be in time for "chapel." The fear of having to meet the extreme ignorance of these people gave place to the joy of telling them the "tidings" of a Saviour, which were, evidently, as *new* as they were "glad." Scarcely any of those who came had been in a place of worship for years. The Bible was a sealed book to them, allusions to its best known incidents being received with the blankest looks. I have proved the truth of Mr. Spurgeon's opinion of the London heathen, that our places of worship have about the same interest for them as the Chinese Pagodas in Victoria Park. The work began to excite attention. District visitors asked what was the power by which we gained admission to the people, and the answer then was, and has been ever since, "Love, simple love." Treat them exactly as you would treat personal friends. Let them feel that you love them and can care for them, and all difficulties will vanish. If fault must be found, let it be done with tact and delicacy—as one Christian lady would speak to another. A very earnest visitor tried the same district, and she told me, with tears, that the people would not receive her, saying, "I am sure I try my best. Mrs. B.'s daughter stays out late at night. I went to her one morning on purpose to give her a good sound scold,

and now she won't even open the door when I go!" What wonder? Love and honour the patient, enduring souls you go amongst, and learn of *them*. They can teach us something, and if there are rewards in heaven what comparison will our crowns bear with theirs? Remarks are often made by which one is cheered and comforted. "We never knew before that ladies loved us; that is such a prop." "Oh, yes, plenty of people give away tickets, and tell us to go to church; but no one else has been one with us, and tried to raise us above the dead-level of earning daily bread." The request is constantly made, "Come, and see my husband." More than once, when this request has been complied with, and with many prayers for right and tender words and winning ways the visit has been paid, all hope of doing good has been put to flight by an introduction of this kind, "Yes, you have come to see my husband. There he is. Now give it him well. He deserves it." But God has blessed the work nevertheless.

In the spring of 1880, Mr. Haslam left Highbury church; and, as the room was inconveniently small, I asked permission to use a double room over a milk-shop in the main road, rented by the friends at the Highbury Hill Chapel. This was most cordially granted, and here we worked until, for want of funds, the rooms were given up in the autumn of 1881. With the help of friends, a little hall was taken for the next six months; but it was low, damp, and altogether inadequate to our requirements. In the following spring (1882) the vicar of the parish, Mr. Wyatt, offered us a good, dry, comfortable room, very superior to any of the others which we have occupied. For this we have reason to be deeply thankful. Although it is situated in a dark side street, badly ventilated, and much too small for our Sunday evening meeting, which is our best and choicest time, here our God so evidently meets with us that our hearts glow, and many lips open for prayer and testimony. One after another, men and women, in simplest words, thank God for what they have received, and ask Him for what they want, not being at all troubled by invitations to begin or perorations with which to end their prayers. Much of the success of these meetings depends, instrumentally, upon our missionary, Mr. Brooking, who has a real gift for conducting them.

To return to October, 1881. It was then that the idea of forming a benefit society, at which the men should meet weekly, and contribute a small sum to be paid back in a time of sickness, became an accomplished fact. The object was to get men together to hear the Gospel. The plan succeeded, and has been carried on from the commencement with great spirit. At the onset I asked the members to allow me half-an-hour on each Tuesday evening, to be called "the Treasurer's half-hour." A vote in favour of this arrangement was passed, and in accordance with it a short weekly service has been held.

Before our meetings commenced, when I was visiting from room to room with a view to obtain a knowledge of the people, God gave me one soul as an earnest of future blessing. But let me mention here one difficulty attending mission work. In a house occupied by two families I was warmly received by the wives, and the husbands soon showed a kind interest in my visit—the "landlord" by being shaved and cleaned to be ready for my call on Sunday afternoon, when he thought he could give *me* some information on various subjects. He could not read, and was in every respect terribly ignorant, but always contrived to keep up a pretence

of knowledge. He soon told me *he* knew the difference between the Catholic and Protestant religion, which was what very few could say ; and when I expressed my desire to have this mystery explained, he said, with a look of pity for my ignorance, "Why, the Catholics say 'Our Farther *chart* in Heaven,' and the Protestants 'Our Father *wrant* in Heaven.'" He knew a great deal more than I have ever been able to teach him ; but his dear wife, who has been a Christian now four years, shames my want of faith by constantly affirming, "He *will* be brought ; Christ is only trying my patience." The lodger in this house was a fearful drunkard—utterly sunk in sin and wretchedness. His father and mother had been drunkards before him. He would listen most attentively when sober, and at such times, which did not often occur, would have conversations with me. He has since told me that he used to get into the dust-bin to get out of my way when he knew I was coming, "and now," he continued, "I would go a couple of miles to see you." About six months from the time I first saw B—— he promised to go to a temperance meeting and sign the pledge. Trembling with anxiety, I kept my appointment, but he was not there ; I left the room to seek him. He was coming up the dark street where he lived, and was hurt that I had not trusted his word. The rough figure looked, in his rags, more like a scarecrow than a man. He said, huskily, "If ever I get a good man, it will be through you, because you would not give me up." That night we signed the pledge together. From that hour a marked change took place in him. He seemed to accept Christ and temperance at one and the same time. He attended the Sunday services, and commenced an earnest study of the Bible, often sitting up half the night spelling it out. John iii. and Rom. vi. were soon his favourite chapters—the latter describing his past and his present condition. During the first two years he fell twice through drink. His sorrow and remorse were so great as to help me the better to understand the fifty-first Psalm. Each time, thank God, he rose stronger, because more humble ; and for the last three years the growth has been without a break. He is a member of the church at Highbury Hill, often leads us in prayer at the mission-room, and is constantly working to bring his "mates" to Christ. His prayers are marvels, showing how intimate and close is his fellowship with God. "O Lord," he will say, "grant that I may live in you and you in me, so that I may think *your* thoughts and speak *your* words ; and always give courage that I may live Christ before my mates." Very soon after his conversion, he brought me a list of all the sins he could find in the Bible, "because," said he, "I want to get rid of them all, and be entirely clean." At another time he said, "I want to live so near to Jesus that, when I get to heaven, it may not be a sudden change, but home-like, with a dear Friend." B—— is a bricklayer, but has very delicate health, and finds it hard to support his wife and children. Nevertheless, he is nearly always cheerful, and has some tale to tell of his Father's wonderful goodness and special answers to prayer for food. I smiled one day when, after an unusually bad attack of pain, instead of going to a doctor, and asking God to direct him to give the right medicine, and then to bless it, he said, "I did not go to a doctor at all ; I asked God to do the whole business Himself, and He did." Often the neighbours point to this reformed life as an instance of the power of true religion.

S— was induced to join us, and was often spoken to. One Sunday evening I followed him out, and said, "When will you be able to tell me you have given yourself to Christ?" He turned round, and said, almost sharply, "I have." "When?" "Last Tuesday." "Walk home with me, and tell me all about it." So I heard the story of another soul born of God. S— told me, with much simplicity, how he had tried to make himself better, and thought he was getting on nicely, when, on the previous Sunday, a great quarrel arose in the house, "and," to use his own words, "I forgot all I had heard, all my good resolutions, and used the most shocking language. Suddenly the awful wickedness of my conduct flashed upon me, and I knew I was a terrible sinner. There was no sleep all that night. I cried for mercy the next day. I could not work. We were finishing a house. I knelt in one of the rooms nearly all day. Towards evening, something seemed to say, 'You are melancholy; go to the music hall at Kingsland, and get cheered up.' I set out, and walked nearly two miles, when I felt so miserable, and turned back and went home to pray again." That night God's light came to him, and ever since he has led a consistent and happy life—a good worker and one of our prayer leaders. He is only now learning to read.

W— was, years ago, when a soldier, a professing Christian. Through a disappointment he fell into drunkenness, and sank very low. He was induced to join us, and God has led him back to Himself. He is very humble, and full of anxiety for the salvation of others, especially of his young wife. He is our band-master.

The little service we have on club nights is distasteful to the men when they first come. But it is allowed as an indulgence to myself, and they endure it all the better by the gift to each one who stays of a bun and a cup of coffee. I particularly noticed two men who were fast friends, and who seemed for many months to be bored by the address. At length the expression of their faces changed for one of curious interest, and soon afterwards one of the wives told me that they intended to go to church. I was glad to give each of them a Prayer-book. They attended once or twice, but could not find the places, and did not seem to "get on." One Sunday morning I saw them in the club-pew at chapel, and from that time they have attended there regularly in the morning and at the mission-room in the evening. Last year, when away from home, I received the glorious news that one of them had publicly declared himself a Christian at a large temperance meeting in the Holloway Road, and that his friend was earnestly seeking salvation. On the first Sunday after my return, I met the two at one of the houses, and had a long talk with them. O— was simply trusting in Christ. He had no idea there could be so much happiness on earth. He had not prayed for years, and could only compare his feeling of fear lest he should be seen when first on his knees, to the fear a burglar must have of being discovered. His friend wanted to understand everything; *then* he would gladly believe. After asking him to explain a few of the common marvels of nature which are inexplicable, his mind was considerably relieved, and he said he had gained a great deal of light on a dark subject; and that same evening, coming out of the mission-room, he said to me, "You have your wish. I see clearly, what I cannot understand I must leave with Christ, and I *can*." These men are amongst our best

workers, and very active in the "Gospel Temperance" movement. One is a fair speaker, and both are diligent students of the Bible, and doing a good work amongst their friends. A little boy said to one of S——'s sons, "Your home is different from what it used to be." "I believe you, my boy," was the child's reply. Different, indeed, for both the father and the mother were hard drinkers, and now they are in their right mind at the Saviour's feet.

One more instance of the Master's blessing shall suffice. Last October we invited about sixty of the men to tea, with a view to form a Bible Union, choosing only those likely to be interested in such a movement. About one man I hesitated a long time. "Shall I, or shall I not, send him an invitation?" At last the note was posted, and W—— was present, and appeared to take an interest in the plan of Scripture study. The evening of the next day was the usual evening for the club-meeting. He was present again. I saw at the first glance that he was not himself. The room was so full that I could not get to speak to him, but he gave me peculiar looks and nods, and when I was leaving he beckoned to me so decidedly that I made my way near enough for him to whisper, "Oh, do say a prayer for me. I cannot forget last night. It has reg'lar took hold of me." I proposed that we should go into another room and pray together; but this he declined. I wrote to him that night, and went over the lesson we had studied on the previous evening, telling him the case there described was his own—Jesus passing, the blind man crying to Him, people hindering, the garment (sin) cast away, the persistent cry, then the sure and welcome question, "What wilt thou?" This little message was blest to his conversion, and, in a few days, he declared himself fully "on the Lord's side." Naturally energetic and enthusiastic, he is longing, burning to bring all around him to Jesus, that they may share his new-found joy. His constant words are, "Give me more to do. I *must* win souls. Tell me how I can *save souls*." One trembles at the effect the coldness of some Christians and the hardness of the world will have on this earnest soul. May God keep him. He is able.

Some may ask why only men are spoken of. The answer is, that they are considered more difficult to reach, and this is written that timid workers may be encouraged to try to win these tender, rough souls for our Lord's service. God is certainly using the Gospel Temperance movement; may it not be His message to His Church at the present time? However that may be, let us thank Him that, in these days of luxury and ease, there is some little thing in which we may deny ourselves for His sake. From our club we gather most of the men who come to our Sunday service; from it we have formed our Bible Union of forty members; from it has sprung a branch lodge of the temperance society known as the "Phoenix," called the "Bailhache Lodge," with a brass band, and numbering about seventy persons. A marked change for the better is observable in the appearance of most of the men. A softening influence is at work, and homes have been made happier even when the highest good has not as yet been reached. I should despair of effecting much good amongst the working classes, without the combination of Gospel and Temperance which we have in the Blue Ribbon Army. It is curious and deeply interesting to observe the hold which this movement takes upon the people.

Just a word on financial matters. Only two or three friends give me regular subscriptions, and I am often sorely puzzled as to where the next needed money will come from. The work enlarges on every hand, and every new branch requires pecuniary support. The present expenditure is quite £70 a-year. The club costs nearly £30; the mothers' meeting, £10; besides which we have to provide for sick and poor relief, temperance work, the night school, young men's Sunday-classes, and other expenses which cannot be mentioned in a letter. Of all, however, careful accounts are taken, and any one making inquiries would be gladly furnished with a statement.

This is a very cursory glance at our five years' work, which, though not without bitter disappointments, has been a very happy one. God has indeed made a "divinely generous use" of small efforts. May my little story encourage some timid ones to invest, with surest expectation of abundant interest from the Master, in the work to which He yields such blessed results.

17, Wilberforce Road, Finsbury Park.

E. BAILHACHE.

[The Editor is grateful to Mrs. Bailhache for this letter, assured, as he is, that it will be read with deep interest. Her work is a modest one; it does not figure amongst the great religious movements of the day—probably many of our readers have never heard of it before—but it has elements of beauty and of nobleness which must commend it to the admiration of all who love the Saviour, and who wish to see the power of His Gospel making itself felt amongst the more debased classes of our population. There is much of the same kind of work being done in many of our towns which finds no public chronicle, and herein we find one of the most hopeful aspects of our time. Mrs. Bailhache has not pleaded in the above communication for pecuniary help, neither has she asked the Editor to plead for her. He takes, however, the opportunity of saying that it will be a gratification to him to find that her simple but effective story has touched some kind, Christian hearts into sympathy, and into a determination to lighten the pecuniary burden she has to sustain.]

THE BAPTISMAL FORMULA.

To the EDITOR of the BAPTIST MAGAZINE.

SIR,—In the March number of the BAPTIST MAGAZINE there are several extracts from recent writers relating to baptism which undoubtedly confirm the views held by the Baptist denomination that immersion was the original and apostolic mode of administering this rite. The writer of the introductory remarks observes: "It is our simple and sincere desire to ascertain the will of our Lord, and we should therefore carefully consider all that is said either in favour of or against our interpretation of Scripture." These are just and proper sentiments to hold not only in regard to baptism, but to every doctrine or rite held or adopted by modern Christian churches. In the extract given from Dean Plumtre's notes on the

Acts, he says : Baptism, "in the name of the Lord Jesus," is "the only formula recognised in the Acts." How is it then that the Church universally uses in the administration of the ordinance the Nicene formula—In the name of the Father and the Son and the Holy Ghost? If the reply is that our Saviour commanded these words to be used (Matt. xxviii. 19), I ask—Why was not this command as obligatory upon the Apostles as upon us? These are difficulties which have troubled me; and I should like you, or some of your readers, to solve them. The writer of a pamphlet* severely noticed in your issue for November, 1882, forcibly points out the discrepancy between our Lord's commands and the practice of the Apostles. Can these discrepancies be explained? In my opinion, it is as important that Baptists should be as Scriptural in the *formula* they use when they baptize a candidate as they are in the *mode* in which they administer the rite.—I am, yours truly,

ADDI.

March, 1883.

The Rev. Dr. Landels.

 HE removal of Dr. Landels from London to Edinburgh is a denominational event of no ordinary importance. Nearly thirty years ago he came to London from Birmingham with an assured reputation as a preacher of exceptional power, and through the whole of that long period his influence for good has steadily grown. He stands as one of the foremost men in our Nonconformist ranks, and the Baptists especially have reason to be thankful to God for the laborious work he has done on behalf of the principles which distinguish them from, as well as of those which they hold in common with, all other Evangelical bodies of Christians. Our denomination in England will scarcely seem to be complete without him, and in London the vacancy caused by his removal will not soon or easily be filled up. We do not doubt that his reasons for accepting the call to Edinburgh were such as he could not resist without violence to his judgment, and his innumerable friends on the south of the Border must submit to the great loss occasioned by his departure as patiently as they can. If England is the poorer, however, Scotland will be the richer. Dr. Landels is now amongst our elderly worthies, but he retains his physical and intellectual vigour, and these he will still consecrate, from the impulses of a ripe spirituality, to the service of his Divine Redeemer and Lord. It is well for Baptist interests in Scotland that his settlement in Edinburgh has followed so closely on the removal of Dr. Culross from Glasgow to Bristol. May both these changes be fraught with wide and lasting blessing. The churches and congregations bereaved by them may well attract the special sympathy and prayers of all their Baptist friends in the United Kingdom.

* "Baptism Critically Considered." By Quæstor. London : Simpkin & Co. Price 3d.

Reviews.

JUBILEE LECTURES : a Historical Series Delivered on the Occasion of the Jubilee of the Congregational Union of England and Wales. With an Introductory Chapter. Hodder & Stoughton.

WE have delayed our notice of these two handsome and exceedingly useful volumes, in the hope of being able to find space for an adequate article founded upon them. Much to our regret, the fulfilment of that hope must for the present be deferred. We greatly rejoice that the Jubilee of the Congregational Union, which occurred last year, was signalised, among other ways, by the delivery of a series of lectures setting forth the historical origin and progress of Congregationalism in this country. The great movement is worthy of such a memorial, and the facts connected with it are not too widely known, even among those who have spiritually, ecclesiastically, and socially profited by them. The whole matter is here set forth, in its various stages and aspects, with sufficient fulness to supply an important desideratum ; and the fact that a dozen different minds have been engaged upon it—minds of marked individuality, of keen insight, of wide reading, of expressional power, of spiritual enthusiasm, and of entire sympathy with each other—has given to the production a breadth and a comprehensiveness which it could not otherwise have had, as well as a variety of treatment, consistent with unity of design, which the reader is sure to enjoy.

It was fitting that the series setting forth "the action of Congregational principles in history" should be preceded by a statement of "the Congregational ideal, or the aims that, through the Congregational polity, the churches that profess it seek to attain and realise."

"It is only from this point of view that it is possible to do justice to their meaning and mission. It is here that their positive character comes out, and their polity appears in its true nature, and spirit, and purpose, not as it seems under the perversities and perversions of the hour, but as it stands, as it were, in the light of eternity, seeking to have the reign or Kingdom of God realised on earth, not in an ecclesiastical corporation identified with religion and worked in its name, but by the regeneration of men, and the consequent regeneration of the families, the societies, and the States they constitute."

The task of defining and expounding "the Congregational ideal" was assigned to Dr. Fairbairn, and he has performed it with rare ability. He soon conducts us to the heart of the matter thus :—

"It is significant that the apostles used a term with Greek rather than with Jewish associations, *ἐκκλησία* rather than *συναγωγή*, and it is through its Greek associations that the term must be interpreted. In Athens the *ἐκκλησιασταί* were the members of the *ἐκκλησία*, and to sit, to speak, and to vote there belonged of right to every citizen. And the *ἐκκλησία* was the symbol of the autonomy and freedom of the city, of all the healthiest, most patriotic, and educative in its life. Where every citizen knew what it was to be an *ἐκκλησιαστής*, neglected no duty it involved, despised or abused no honour it could bring,

lived mindful of all the responsibilities, and jealous of all the powers it laid upon him, there the city became the best that was possible to it—that most beautiful of all things, the home of freemen, whose noblest faculties were all so exercised as to express a spontaneous yet finely regulated order. There have been no cities in the history of the world so rich in great citizens, in splendid patriotism, in culture, art, wisdom, in all fair humanities, as the cities where this ideal was most nearly realised. And the primitive Christian *ἐκκλησίαι* were societies of freemen, organised that they might fulfil the duties of their religion, realise the ideal of their faith. And every member was an *ἐκκλησιαστής*, bound to contribute the whole wealth of his renewed manhood to the enriching and ordering of the city or society that was the home of his soul. Now the Congregational polity is the polity which attempts to recover this ideal, to enforce all the duties, affirm all the rights, and work for all the ends it involves. The individuals must be perfected if we are to have perfected societies, and only as we have perfected cities or societies can we have the perfect State. The *ἐκκλησιασταί* must be restored to their ancient privileges, and made to fulfil their ancient duties, that the ancient *ἐκκλησία* may be regained, the aboriginal idea of the Christian Church and religion realised.”

The ideal thus described is a beautiful one, and incalculably better would Christianity and mankind have fared if the professing Church had faithfully adhered to it. Dr. Fairbairn traces the departures from it with a steady and discriminative hand, and lays bare the causes by which those departures were induced. He starts with the principle that “the Churches of Christ exist for the religion of Christ,” and that, therefore, “their polities must be looked at through its nature and ends, spirit and purpose. The polity that best interprets and realises these is the best Church polity.” He then observes that

“Church polities may be divided into two great classes—the Monarchical and the Republican, each being capable of further sub-division. The Monarchical is either absolute = Papal, or limited = Episcopal; the former is simply an autocracy, or organised and absolute patriarchate, while the latter is constitutional, or a sovereignty qualified by law. The Republican is either oligarchical = Presbyterian, or democratic = Congregational. The former is governed by and through its elect, the men who, as ministers or elders, are its ruling spiritual aristocracy; but the latter is more jealous of its delegated powers, loving to act in a body and as a whole, that all may, by exercising high functions, learn high things.”

These polities are to be studied “from the standpoint of the religion and religious ideal of Christ and His apostles.” The contrast of Catholicism with the Christianity of Christ is effectively opened in the following passage:—

“There is nothing that so radically affects and determines alike the doctrine, ethics, and politics of a religion as its relation to what may be termed the sacerdotal element or idea. Now the Catholic is a system constituted and administered by a priesthood, devoted to ritual, jealous of its prerogatives, made by an enforced celibacy to feel, as it were, homeless, with all their home affections absorbed by the Church; so graded, drilled, and organised that they form, as Adam Smith said, ‘a sort of spiritual army, dispersed in different quarters, indeed, but of which all the movements can be directed by one head, and conducted upon one uniform plan.’ And this priesthood is necessary to the worship of God, claims the right to hear confession, to grant absolution, to celebrate mass, to give or withhold the sacraments, to open or shut the gates of the Church, which is to them and theirs the door of the Kingdom of heaven. The priest

stands between man and God—a mediator, a person seeking to control the world that is, by his power over the world to come. But of all this there is in the New Testament absolutely no trace. Jesus Himself was no priest, was without priestly ancestry and associates, adopted no sacerdotal custom, chose no sacerdotal person, had no relations, save those of antagonism, to the priesthood, and the one thing it gave Him was the honour of its hate and the glorious infamy of the Cross. No one of His apostles was a priest, or exercised a single priestly function, or uttered a word that hinted at actual or possible priestly claims. The terms they used to denote the offices they held or instituted express or imply no single sacerdotal element or idea. The men who are charged to represent and administer the new faith are named prophets, or apostles, or evangelists, or pastors, or teachers, or overseers, or elders, or ministers, or deacons, but never priests. And this is a most remarkable thing, explicable only as the result of most careful and conscientious purpose. The worship of Christ's day was steeped in sacerdotalism; all its great acts and instruments and agents bore sacerdotal names, and were beset with associations and fixed in a system sacerdotal through and through. To institute a polity that had not even a reminiscence of the actual sacerdotalism, where everything priestly was so transfigured into its spiritual opposite as to be only the more completely annulled; to appoint to religious or spiritual offices that had in name no hint, in functions no shadowiest remembrance of the ancient priesthoods, implies so studious and complete a rejection of all they signified in religious polities as to be demonstrative proof that they had not, and were meant never more to have, any place in the Christian system."

The contrast is further seen in regard to the question of polity.

"The primitive Church is no unity in the Roman sense, and it knows no primacy. Its societies are not organised into a single body politic, or subordinated to a single head. There are the most marked diversities in custom and practice, the most remarkable differences in policy and method. The Jews and Greeks do not readily coalesce; the former stand on immemorial privileges and rites, the latter on their newly won liberty. Paul and the 'pillar apostles' have different provinces; he will not allow them to invade his reedom, nor will they enforce his liberty in the churches of Judæa. There is nothing he so severely condemns as the attempt to invoke the authority of certain potent names; to swear by Cephias is to renounce Christ. But while no system could be less uniform, none could be more fraternal. Paul writes to many churches, and many churches confess him their founder and teacher; but his letters are expository or expostulatory, hortatory or biographical, and as far as possible from speaking with legal or political authority. No man ever had a doctrinal system so carefully articulated, or laboured more to make it intelligible and credible to the societies he formed; yet no man ever so carefully avoided building the societies he erected at Galatia and Rome, Ephesus and Colosse, Philippi and Thessalonica, Corinth and Athens, into a political corporation. His unity of the faith did not mean organised uniformity. And the same is true of the other apostolic writers. The only New Testament book that seems to dream of the Church as a visible and localised State is the Apocalypse, and the City of God is it not Rome, but Jerusalem. Rome, indeed, is the unholy city, drunk with the blood of the saints, memorable as the scene of apostolic martyrdoms, not of apostolic rule."

We must not follow Dr. Fairbairn in his development of the process of deterioration by which "the κληρος came to stand over against the λαός," and by which "there was not only the gravest of all schisms introduced into the body of Christ, but, as it were, the centre of gravity was changed, and all movements,

evolutional and organising, regulated by the legislative and administrative order rather than by the Divine and living Head." "A whole new sacerdotalism was involved, and waited only time and opportunity for evolution, and these were not denied." The Reformation was a movement for recovering for Christianity its primitive ideal.

"But it was easier to see what was needed than to accomplish it. Much, of course, was gained by the mere revolt from the sacerdotal polity which had been organised into Catholicism. Its strength was broken; it might storm as of old, but its thunder had lost its power to terrify, and its lightning to smite. But what rose in the revolted provinces was not the primitive ideal, but only more or less remote approximations to it. The Reformers, like men everywhere, worked under the limitations of time and place; and they did not work alone. They had to work through, and along with, and, in a certain sense, under Kings and States. The Reformer that worked most through and least under a State accomplished his work most thoroughly; the Reformers that worked most completely under and for a sovereign accomplished the least. . . . The Anglican Church was thoroughly insular, lived and acted as a Church for the English, without universal sympathies, save where here and there touched by Genevan influences, accomplishing the work with as little change as possible, leaving as much of the venerable edifice the ages had built as the forces at work could be induced to spare. There was no attempt at a return to the religion of Christ, only at the reformation of the Church of England."

The inadequacy of the change was patent to many minds. They said, "Restore the truth and way of the New Testament, and the glory of the apostolic age will return." These were the men from whom the Congregationalism of to-day has descended; and Dr. Fairbairn sets forth the spiritual elements and principles which gave them their power. What that power has achieved he tells us in the following words:—

"Its success is not a thing of statistics; figures could in no way represent it. It is embodied in the legislation, in the civil rights, in the religious liberties so slowly and so hardly won, in the political duties so strenuously fulfilled, in the public opinion and public conduct of the English people. Thanks mainly to Independency, the English people have learned that the State, inimical to religious freedom, is the worst enemy of religion; that to tolerate only one Church in the State is to do the utmost injury to the Church of Jesus Christ. Nor are these its only services. No student of English history can deny that it created a new conscience for conduct in the English people, new qualities of character and types of virtue, and added some of the most illustrious names to the long roll of Christian heroes and saints. But, while creating a loftier and more ethical ideal of the Christian man, it also lifted the conception of the Church of Jesus Christ, and made it less civil and more spiritual, less sacerdotal and more moral. It placed religion above the sovereign as above the man, made the Church as a society independent of the State, but as the bearer of the ideals and truths, as the vehicle and exponent of the religion of Jesus Christ, related to the State as to the individual—related, that is, as the teacher and preacher of righteousness, with a commission that comes direct from the Eternal. . . . Strong in the faith that Christ was King, that where He reigned no sovereign had any right or title to interfere; that the surest note of a Christian man was his being obedient to Christ in all things; the surest note of a Christian Church, its working in Christ's way for Christ's ends—the Independents

lived through the old days of darkness into these days of light, and helped to make the day when it dawned the day of rich fruition and richer promise we find it to be."

These statements find ample and eloquent illustration as well as convincing proof in the eleven lectures which follow, on:—I. "The Early Independents," by R. W. Dale; II. "Laud and the Puritans," by Dr. Allon; III. "The Westminster Assembly," by Dr. Stoughton; IV. "Independents in the Days of the Commonwealth," by Dr. E. Conder; V. "The Policy of the Restoration, and the Reign of Charles the Second," by Dr. Kennedy; VI. "Bishop Burnet and Contemporary Schemes of Comprehension," by S. Pearson, M.A.; VII. "The Struggle for Civil Liberty in the Georgian Era," by J. Baldwin Brown, B.A.; VIII. "The Evangelical Revival in the Georgian Era, and its Effect on the Development of the Free Church Principle," by A. Mackennal, B.A.; IX. "Broad Church Doctrine and Independency," by Edward White; X. "Congregationalism and Clericalism," by J. G. Rogers, B.A.; XI. "Nonconformity in Wales," by Henry Richard, M.P. Such topics, with such names attached to them, are a sufficient guarantee of interest and instructiveness, and we can assure all readers of a rare treat if they can bring to the perusal an intelligent mind, a well-balanced judgment, and an unprejudiced heart. Some among us are inclined to modify our Congregationalism because, in some respects, it does not work as well as they could wish. We think they would rise from the study of these volumes with the feeling that that temptation had lost whatever of plausibility it may have ever seemed to possess.

THE RELIGIONS OF THE ANCIENT WORLD. By George Rawlinson, M.A., Camden Professor of Ancient History, Oxford, and Canon of Canterbury. Religious Tract Society.

THE study of the ancient religions, to which Professor Rawlinson in this volume gives his very valuable help, has become a popular one. Probably the present widely awakened interest in it is one of the results of modern missionary enterprise, to the healthiness and efficiency of which it will no doubt, in its turn, largely contribute. Certainly the ancient religions present many curious topics for thought, and supply much scope for that kind of research which a proper regard for all that concerns the history and destiny of man is sure to promote in the minds of those who have the requisite gifts and resources. Professor Rawlinson very properly observes:—

"Such inquiries have a value in themselves. 'The proper study of mankind is man;' and the past history of the human race possesses an undying interest for the greater portion of educated minds. Of that past history there is no branch more instructive, and few more entertaining, than that which deals with religious beliefs, opinions, and practices. Religion is the most important element in the thoughts of a nation; and it is by studying their religions that we obtain the best clue to the inner life and true character of the various peoples who have played an important part in the drama of human affairs."

Our author has not attempted to produce a "Science of Religion;" neither has he speculated upon "the possibility of such a science being ultimately elaborated

when all the facts are known.” Tasks of this kind are sometimes undertaken, but, to say the least, they are at present premature. The desire to generalise on this subject “has outrun the necessarily anterior collection of materials on which such generalisation might be safely based.” This latter is the work to which Professor Rawlinson has addressed himself, and has selected for investigation the eight principal religions of antiquity—viz., those of the Egyptians, the Assyrians and Babylonians, the Iranians, the Sanskritic Indians, the Phœnicians, the Etruscans, the Greeks, and the Romans. The Jewish religion is too well known to need a place in the list, and “the religions of ancient barbarous races have been excluded as not having come down to us in any detail, or upon sufficiently trustworthy evidence.” On each of the above subjects we have the cream of such information as the careful and intelligent researches of modern times have been able to secure, and we are enabled to see pretty clearly the *individuality* which each of these old religions possessed—the chief respects in which they differed from each other. What is the result? The author, though abstaining from the endeavour to found “a positive theory” upon the survey, because he is aware that such a survey must at present be by no means complete, considers that “certain negative conclusions of no little interest may be drawn even from the data now before us.” These negative conclusions are thus stated:—

“In the first place, it seems impossible to trace back to any one fundamental conception, to any innate idea, or to any common experience or observation, the various religions which we have been considering. The veiled monotheism of Egypt, the dualism of Persia, the shamanism of Etruria, the pronounced polytheism of India, are too contrariant, too absolutely unlike, to admit of any one explanation, or to be derivatives from a single source. . . .

“Secondly, it is clear that from none of the religions here treated of could the religion of the ancient Hebrews have originated. . . . Judaism stands out from all other religions as a thing *sui generis*, offering the sharpest contrast to the systems prevalent in the rest of the East, and so entirely different from them, in its spirit and its essence, that its origin could not but have been distinct and separate.

“Thirdly, the sacred books of the Hebrews cannot possibly have been derived from the sacred writings of any of these nations. No contrast can be greater than that between the Pentateuch and the ‘Ritual of the Dead,’ unless it be that between the Pentateuch and the Zendavesta, or between the same and the Vedas. . . . Where they approach most nearly, as in the accounts given of the Deluge, while the facts recorded are the same, or nearly the same, the religious standpoint is utterly unlike.

“Fourthly, the historic review which has been here made lends no support to the theory, that there is a uniform growth and progress of religions from fetishism to polytheism, from polytheism to monotheism, and from monotheism to positivism, as maintained by the followers of Comte. None of the religions here described shows any signs of having been developed out of fetishism, unless it be the shamanism of the Etruscans. In most of them the monotheistic idea is most prominent *at the first*, and gradually becomes obscured, and gives way before a polytheistic corruption. In all there is one element, at least, which appears to be traditional, viz., sacrifice, for it can scarcely have been by the exercise of his reason that man came so generally to believe that the superior powers, whatever they were, would be pleased by the violent death of one or more of their creatures.

“Altogether, the theory to which the facts appear on the whole to point is the

existence of a primitive religion, communicated to man from without, whereof monotheism and expiatory sacrifice were parts, and the gradual clouding over of this primitive revelation everywhere, unless it were among the Hebrews. . . . The cloud was darker and thicker in some places than in others. There were, perhaps, races with whom the whole of the past became a *tabula rasa*, and, all traditional knowledge being lost, religion was evolved afresh out of the inner consciousness. There were others which lost a portion, without losing the whole, of their inherited knowledge. There were others again who lost scarcely anything, but hid up the truth in mystic language and strange symbolism. The only theory which accounts for all the facts—for the unity as well as the diversity of Ancient Religions—is that of a primeval revelation, variously corrupted through the manifold and multiform deterioration of human nature in different races and places.”

These conclusions are sound, and confirmatory of opinions which have long been held by Christian thinkers.

BOY LIFE : its Trials, its Strength, its Fulness. Sundays in Wellington College, 1859-1873. Three Books. By E. W. Benson, Formerly Master, Archbishop-Designate of Canterbury. New Edition. London : Macmillan & Co. 1883.

A SERIES of Sermons from the pen of the Archbishop-Designate is sure to attract very special attention from all who are interested in the ecclesiastical progress of our age. The character of “the Primate of all England” cannot be a matter of indifference to any of us. Nonconformists are, from another standpoint, almost as deeply interested in it as Episcopalians; and, apart from all political considerations, we cannot but desire that the highest position in the State Church should be filled by a man of high intellectual power, lofty spirituality, and broad-hearted charity. We have as yet had comparatively few opportunities of judging of the extent to which Dr. Benson is likely to follow in the steps of his immediate predecessor, and we are anxious not to allow our opinion to be unduly biassed by reports of what he has done in the Diocese of Truro. His new and heavier responsibilities may, at any rate, modify his plans and constrain him to recognise counteracting influences from which, in his less important sphere, he was free. In the meantime, it is a satisfaction to feel that his intellectual and spiritual qualifications are of the very highest order. His Wellington College sermons—now re-issued in a popular edition—form a volume which, under any circumstances, would win its way to recognition. Its intrinsic merits place it in the foremost rank of school sermons. It displays throughout a profound knowledge of boy nature—its weaknesses, its dangers, its finer aspirations, its dissatisfactions, its noble possibilities, such as can never recur in later years; and the fitness of the Gospel to guide, to control, to perfect the nature which, apart from it, must be dwarfed and maimed. Dr. Benson is, as we should infer from these sermons, a somewhat high Churchman. In the six sermons on “Trusting in God,” the “Doctrine of Baptism,” of “Laying on of Hands,” &c., he is more sacramentarian than we had wished to find; but we are bound to say that, considering his position as a minister of the Episcopal Church, his utterances on this point are neither stronger nor more frequent than his ordination vows justify. The majority of the sermons are occupied with themes

of more universal and commanding importance, and are mainly concerned with the development of the moral and spiritual life. Such topics as "Scorn of Consequence," "Freshness of Spirit," "Risking our Influence," "Unprogressiveness," "Forsaken Ideals," "Irretrievable Birthrights," "No Answer from Christ," "Highest Motives," and the "Treasure of Treasures" are discussed with singular freshness and force. They are marked by clear discrimination, delicacy and tact of feeling, generous sympathy, and intense earnestness of spirit. The sermons must have exerted a healthy influence when preached. They will be read with profit by many who had not the privilege of hearing them; and they suggest the hope that, if Dr. Benson is as efficient in his Primacy as he was at Wellington College, his appointment will prove a wiser one in the interests of the Church and the nation than many of us at first imagined. We sincerely trust that it will be so.

BOY LIFE; or, Notices of the Early Struggles of Great Men. By William Winters, F.R.Hist.Soc. London: Elliot Stock, 62, Paternoster Row.

THIS is a capital book to put into the hands of boys who delight in pithy, sensible, and practical anecdotes. The boyhood of great men—especially of men who have risen from the ranks, or have contended heroically and successfully with serious difficulties—is a subject that is not likely to lose its charm. No field of study is more attractive and inspiring, nor can we anywhere find more rich and suggestive wisdom. Mr. Winters has drawn his instances from a wide range, and compressed the results of extensive reading into a very narrow compass. His sketches are brief, but not obscure, and furnish a good illustration of the *multum in parvo* style.

MATTHEW HENRY'S COMMENTARY. Complete Unabridged Edition. In Nine Three-and-sixpenny Parts, Monthly. Hodder & Stoughton.

ALL who are familiar with Matthew Henry as a commentator will endorse Mr. Spurgeon's opinion of him: "He is most pious and pithy, sound and sensible, suggestive and sober, terse and

trustworthy. You will find him to be glittering with metaphors, rich in analogies, overflowing with illustrations, superabundant in reflections." We rejoice to meet with the first part of this new edition. It is enriched with a fine portrait, an elaborate memoir, and many well-executed and useful illustrations. Its only disadvantage is the smallness of the type in which the expositions are printed; but the marvellous cheapness of the issue rendered this disadvantage inevitable. This new edition is certain to secure a large circulation, for of all our commentators, Matthew Henry is by far the most popular, and is likely to remain so.

A SERIES OF LETTERS ON THE DIVINITY AND HUMANITY OF OUR LORD JESUS CHRIST. By the late R. H. Carne, B.A., the late Dr. Robert Cotton Mather, and the late Rev. J. Batey. Arranged and Edited by Philip Reynolds, Providence Baptist Chapel, Islington. London: W. Wileman, 34, Bouverie Street, E.C.

THIS is a small and unpretentious volume of solidity and worth. The majority of the letters were written by the Rev. R. H. Carne, so far back as 1815, in the *Exeter and Plymouth*

Gazette, in reply to Dr. Carpenter, and form a complete refutation of the Socinianism system. The argument is conducted on purely Scriptural grounds. Proof texts are examined with calm impartiality, rigorous logic, and reverent faith. During the last few years new points have been raised, but the controversy with Unitarianism is substantially the same as it has always been; and to those who accept the testimony of Scripture as supreme, Mr. Carne's letters will be decisive. The remaining letters refute with equal ability the opinion held by Dr. Watts and others, that the *human* soul of Christ existed from the foundation of the world. The volume is deeply interesting, and its publication is opportune.

PRESENT DAY TRACTS.—*Agnosticism*: a Doctrine of Despair, by the Rev. Noah Porter, D.D., LL.D., President of Yale College. *The Antiquity of Man, Historically Considered*, by the Rev. George Rawlinson, Professor of Ancient History in the University of Oxford, and Canon of Canterbury. *The Witness of Palestine to the Bible*, by the Rev. W. G. Blaikie, D.D., LL.D. Religious Tract Society.

WE have already spoken in terms of high praise of seven of these "Present Day Tracts." The three additional ones now before us are amongst the most interesting and useful of the series, so far. We have been particularly struck with Dr. Porter's exposition of "Agnosticism" as "a Doctrine of Despair." The inhumanity of the infidelity now in vogue has always seemed to us to be one of its most prominent and most repulsive features, and to give to its popularity an aspect of mystery which it is difficult to solve,

except upon the principle that the fallen mind of man is so perverted in its operations as to be fascinated by grim infatuations from which, in a saner state, it would instinctively recoil. Dr. Porter has exposed one of these infatuations in a manner which ought to put all thoughtful and humane minds on their guard against it. Professor Rawlinson has brought together, into a compact form, the results of careful research on the subject of "The Antiquity of Man," and has, we think, conclusively shown that the new notions on that subject are entirely without foundation. Dr. Blaikie has special competency for treating "Palestine" as a "Witness to the Bible," and he here shows that "all the ascertained facts" concerning that land "confirm the truth of the Bible, and demand the supernatural for their explanation." These "Present Day Tracts" are written by learned and conscientious men for popular use, and we place them amongst the most acceptable of our modern defences of "the faith once delivered to the saints."

CALVINISM: ARMINIANISM: EITHER? NEITHER? OR BOTH? A Lecture delivered in connection with the Rye Lane Young Men's Christian Association, on Friday, October 27th, 1882. By John T. Briscoe. Baptist Tract Society, Castle Street, Holborn.

IN this lecture the exclusive Calvinists and the equally exclusive Arminians will find a great many hard nuts to crack, and they had better be careful lest, in the endeavour to crack them, they break their own teeth. Mr. Briscoe shows them the "more excellent way" of taking the unquestionable Scripture truths which belong to both the "isms," and placing them side by

side in pleasant companionship. He avoids "the falsehood of extremes," and, while vindicating "the grace of God" in all its breadth and length and depth and height, he upholds the responsibility and duty of man, and shows that there is nothing in the Divine decrees to justify spiritual presumption, despondency, or indolence on the part of any human being in the world. The lecture is a very clever one, the production of a mind thoroughly fearless, but well balanced in the investigation of Divine truth. We have read it with much interest.

DR. ADAM CLARKE'S COMMENTARY.
New Edition. Parts 21 and 22.
Ward, Lock, & Co., Salisbury Square.

CLARKE'S Commentary differs in many respects from Henry's—chiefly in that it is more learned and critical; and this edition, which we have favourably noticed from time to time, has the advantage of supplementary notes which bring the work up to the present standard of Biblical knowledge. The two parts before us conduct the student to the commencement of the Book of Habakkuk, and they contain effective plates, giving a view of "Quarantana—Scene of the Temptation" and "The Sea of Galilee."

A NEW HANDBOOK OF ANTHEMS FOR
PUBLIC WORSHIP. (Complete.)
Hodder & Stoughton.

WE are not amongst the now comparatively few who object to the singing of anthems in the public worship of God. We have never been able to discover any sufficient ground for the objection. All our best hymns are founded upon Scripture sentiments and truths; and if these can be sung in Scripture language,

as most of them can, it is surely desirable that they should be used in their original form. Some musical culture is, no doubt, requisite for this; but such culture is now common; and our congregations can learn to sing such anthems as we have in the collection before us, almost as easily as an ordinary "hymn-tune." Thirty-six of these anthems are taken from the work prepared years ago under the supervision of the Rev. T. Binney. The remaining eighty are taken from various sources; and nearly the whole work has been "specially revised and arranged." We have looked through it with considerable care, and can give to it our hearty commendation.

THE BAPTISTS AND QUAKERS IN
NORTHAMPTONSHIRE: 1650—1700.
By the Rev. J. Jackson Goadby,
F.G.S., Author of "By-Paths in
Baptist History," "Timely Words,"
&c. Northampton: Taylor & Son.
London: T. Fisher Unwin, 17,
Holborn Viaduct.

A REMARKABLY interesting lecture delivered by Mr. Goadby in College Street Chapel, Northampton, in October last, with the Rev. J. T. Brown in the chair. It appears to be one of a series of lectures on the history and literature of Northamptonshire. Mr. Goadby's work, entitled "By-Paths in Baptist History," fully justified the selection of him for the task of research and of historical narration involved in the lecture before us. It is crowded with interesting and well-stated facts. We thank Mr. Goadby for the "better acquaintance" he has given us "with men who had so high a conception of duty, of the sacredness of conscience, and of the claims of the

eternallaw of Christ." The "Appendix of Notes and References" adds to the usefulness of the work.

ASHEN HOLT CONFERENCES: a Series of Conversational Essays, chiefly in Vindication of the Divine Dealings, Permissive and Direct, with Mankind. By Quæstor. London: E. Marlborough & Co., 51, Old Bailey.

WE wrote a laudatory notice of this little work three or four months ago which has been unaccountably lost. We regret this the more because our space will not at present allow of our saying more than that the work is a serious and devout attempt to relieve our religious faith of some of the chief intellectual difficulties by which, in many earnest minds, it is beset. These relate to "The Primal Test of Obedience and the Origin of Evil," to the question of the "Freedom of the Will," to "The Hereditary Transmission of Sin," and to "The Nature and Reasonableness of Prayer." Inquiring minds, harassed by these subjects, will find much that is helpful to healthy views in the considerations to which the author directs them.

A CHILD OF JESUS. (From the popular book of that title.) Compiled and Arranged as a Musically Illustrated Service, in Staff and Sol-fa Notations. By John Burnham. London: W. Nicholson & Sons, 20, Warwick Square, Paternoster Row; Weeks & Co., 14, Hanover Street, Regent Street; J. Burnham, 24, Keston Road, East Dulwich Road.

"A CHILD OF JESUS" is evidently a popular story of child-piety, 150,000

copies of it having been sold. It is well known in Sunday-schools, and Mr. Burnham has greatly enhanced its attractiveness by the seventeen very fitting "musical illustrations" which he has given to it. They are simple, tuneful, and not without some freshness. The work thus makes a good "service of song."

THE PREACHER'S ANALYST. Conducted by the Rev. J. J. S. Bird, B.A. Elliot Stock.

WE continue to receive this excellent homiletical magazine, which is different in style from all other periodicals for preachers with which we are acquainted. The Pulpit Helps are usually by no means commonplace. They are terse, varied, suggestive, and true to the cardinal doctrines and requirements of the Gospel. The first sermon of each number is usually by the editor, and is a complete sermonic treatment of the chosen text. The others are given in outline. There are also useful articles on miscellaneous themes interesting to preachers. We are glad to repeat our cordial commendation.

REASONS DEMANDING AN ANSWER: an Inquiry into the Basis of What is Commonly Called Christianity.

WHY this pamphlet has been sent to us we do not know. It is simply, from beginning to end, an arrogant, sneering denial of the truth of our religion—sometimes Straussian and sometimes Bradlaughite in its spirit, but utterly destitute of "Reasons Demanding an Answer." We withhold the publisher's name, because we do not wish any of our readers to waste their time, their temper, or their money upon so atrocious a publication.

THE MISSIONARY HERALD.]
APRIL 1, 1893.



SCHOOL AT WANG CHIA FENG.—(From a Photograph by Rev. A. Saverby.)

[APRIL 1, 1883.]

THE MISSIONARY HERALD.

MISSIONARY ANNIVERSARIES, 1883.

TUESDAY EVENING, APRIL 17th.

YOUNG MEN'S MISSIONARY ASSOCIATION.

THE MEMBERS' MEETING OF THE ASSOCIATION

WILL BE HELD AT THE BAPTIST MISSION HOUSE.

H. M. BOMPAS, Esq., Q.C., will preside. Chair to be taken at Seven o'clock.

THURSDAY MORNING, APRIL 19th.

BAPTIST MISSIONARY SOCIETY.

INTRODUCTORY PRAYER MEETING,

MISSION HOUSE, CASTLE STREET, HOLBORN.

The Rev. JOHN BIGWOOD, of Brighton, will preside, and deliver an Address.

Service to commence at Eleven o'clock.

MONDAY EVENING, APRIL 23rd.

BIBLE TRANSLATION SOCIETY.

ANNUAL MEETING,

At BLOOMSBURY CHAPEL, at Half-past Six o'clock.

Chairman—JAMES BARLOW, Esq., of Accrington.

Speakers—Revs. F. TRESTRAIL, D.D., Isle of Wight; T. MARTIN, of Barisal, East Bengal; W. HILL, Secretary of the General Baptist Missionary Society; and THOMAS MORGAN, late of Howrah.

LORD'S DAY, APRIL 22nd.

BAPTIST MISSIONARY SOCIETY.
ANNUAL SERVICES.

The usual Annual Sermons in the Chapels of the Metropolis will be preached as follows:—

PLACES.	MORNING.	EVENING.
Abbey Road, St. John's Wood	Rev. A. J. Parry ..	Rev. A. J. Parry
Acton	Rev. B. Bird ..	Rev. N. Dobson
Addlestone	Rev. E. F. Cossey ..	Rev. E. F. Cossey
Alperton .. .. .	.. .. .	Collections in May
Arthur Street, Camberwell Gate	Rev. E. G. Gange ..	
Arthur Street, King's Cross ..		
Balham, Bamsden Road ..	Rev. W. H. Mayers	Rev. H. Wilkins
Barking		
Battersea	Rev. J. Haslam ..	Rev. W. Barker
Battersea Park	Rev. W. W. Sidey ..	Rev. T. G. Tarn
Belle Isle		
Belvedere	Rev. J. H. Shake- speare, M.A.	Rev. J. H. Shake- speare, M.A.
Bermondsey, Drummond Road	Rev. Isaac Ward ..	Rev. Isaac Ward
Bexley Heath, Trinity Church		
" Old Chapel ..		
Blackheath, Dacre Park ..		
Bloomsbury	Rev. J. P. Chown ..	Rev. Jas. Smith
Bow	Rev. W. G. Fishbourne	Rev. G. D. Evans
" Blackthorne Street ..	Rev. J. R. Cox ..	Rev. J. R. Cox
Brixton Hill, New Park Road	Rev. C. A. Davis ..	Rev. R. H. Roberts, B.A.
Brixton, Wynne Road ..	Rev. J. C. Brown ..	
" Gresham Chapel ..		
" Cornwall Road ..		
Bromley, Kent	Rev. A. Tessier ..	Rev. A. Tessier
Brompton, Onslow Chapel ..	Rev. J. Bigwood ..	Rev. T. H. Holyoak
Brondesbury	Rev. J. Crouch ..	Rev. J. Crouch
Camberwell, Denmark Place ..	Rev. H. C. Leonard, M.A.	Rev. J. Aldis
" Cottage Green ..	Rev. H. J. Tresidder	Rev. H. Trotman
Camden Road	Rev. A. Mursell ..	Rev. S. Vincent
Castle Street (Welsh)		
Chadwell Heath		
" Chalk Farm, Berkley Road ..	Rev. G. W. Humphreys,	Rev. J. Douglas
Chelsea, Lower Sloane Street	Rev. J. Mostyn ..	Rev. W. Burton
Clapham Common	Rev. T. Hanger ..	Rev. W. Norris
Child's Hill		
Clapton, Downs Chapel	Rev. A. G. Jones ..	W. P. Lockhart, Esq.
Commercial Street		
Crayford		
Crouch Hill	Rev. J. T. Marshall, M.A.	Rev. J. T. Marshall, M.A.
Croydon		
Dalston Junction	Rev. J. J. Brown ..	Rev. W. H. Burton
Dartford	Rev. A. Sturge ..	Rev. A. Sturge
Deptford, Octavia Street	Rev. D. Honour ..	Rev. J. Spanswick
Dulwich, Lordship Lane		
Ealing		

PLACES.	MORNING.	EVENING.
East London Tabernacle		
Edmonton	Rev. W. Hanson ..	Rev. W. Hanson
Eldon Street (Welsh)		
Enfield	Collections	in August
Erith	Rev. R. E. Chettleborough ..	Rev. R. E. Chettleborough
Esher	Rev. A. Bird ..	Rev. A. Bird
Forest Gate	Rev. A. F. Riley ..	Rev. A. F. Riley
Forest Hill	Rev. W. Burton ..	Rev. W. H. C. Anson
Greenwich, Lewisham Road ..	Rev. J. Drew ..	Rev. J. Drew
Grove Road, Victoria Park ..	Rev. G. D. Evans ..	
Gunnersbury		
Hackney, Mare Street ..	Rev. J. P. Barnes ..	Rev. T. W. Davies, M.A.
" Hampden Ch.	Rev. W. T. Adey ..	Rev. C. Chambers
Hammersmith, West End	Rev. T. Michael ..	Rev. W. J. Mayers
" Avenue Rd.	Rev. T. H. Holyoak	Rev. C. Graham
Hampstead, Heath Street ..	Rev. W. Brock	H. M. Bompas, Esq. Q.C
Hanwell	London Mission	this year
Harlington	Rev. J. S. Wyard ..	Rev. J. S. Wyard
Harrow-on-the-Hill		
Harrow, Station End		
Hawley Road, St. Paul's Ch.	[P.H.D.]	[P.H.D.]
Hendon	Rev. T. Price, M.A.,	Rev. T. Price, M.A.,
Henrietta Street		
Highbury Hill	Rev. J. M. Stephens,	Rev. R. Sampson
Highgate, Southwood Lane ..	Rev. J. Hanson [B.A.]	Rev. E. Spurrier [B.A.]
Highgate Road	Rev. W. P. Lockhart	Rev. J. M. Stephens,
Hornsey Rise	Rev. F. M. Smith ..	Rev. G. W. Humphreys,
Hornsey, Campsbourne Ch.	Rev. W. Whale ..	Rev. W. Whale [B.A.]
Hounslow		
Ilford		
Islington, Cross Street	Rev. A. Tilly ..	Rev. A. Tilly
" Salters' Hall	Rev. R. Sampson ..	Rev. T. M. Morris
James Street, Old Street		
John Street	Rev. T. E. Williams	Rev. J. Bloomfield
" Edgware Road	Rev. C. A. Fellowes	Rev. J. O. Fellowes
Kilburn, Canterbury Road		
Kingsgate Street	Rev. W. R. Jeffrey ..	Rev. W. R. Jeffrey
Kingston-on-Thames	Collections at	later date
Lee	Rev. W. H. Payne ..	Rev. W. H. Payne
Leyton	Rev. J. Brown ..	Rev. J. Williams, B.A.
Leytonstone		
Little Wild Street		
Lower Norwood, Chatsworth Rd.	Rev. J. Bloomfield ..	Rev. C. A. Davis
Maze Pond Ch.	Rev. J. Owen ..	Rev. J. J. Brown
Metropolitan Tabernacle	Rev. C. H. Spurgeon	Rev. C. H. Spurgeon
New Barnet	Rev. J. B. Myers.	Rev. J. B. Myers
New Cross, Brockley Road	Rev. S. Vincent ..	Rev. J. A. Anderson
New Malden	Rev. J. Harvey ..	Rev. J. Harvey
New Southgate	Rev. D. Gracey ..	Rev. D. Gracey
North Bow, Parnell Road		
North Finchley	Rev. E. Spurrier ..	Rev. J. Hanson
Norwood, Gipsy Road	Rev. L. J. Shackelford	Rev. L. J. Shackelford
Notting Hill, Ladbroke Grove	Rev. E. Glover ..	Rev. A. Mursell
" W. London Tab.		

PLACES.	MORNING.	EVENING.
Peckham, Rye Lane	Rev. J. T. Briscoe ..	Rev. J. T. Briscoe
„ Park Road		Rev. E. G. Gange
„ James' Grove	Rev. J. Dann ..	Rev. J. Dann
„ Hatcham Chapel	Rev. T. J. Cole ..	Rev. J. Mestyn
„ Underhill Road		
Penge	Rev. T. M. Morris ..	Rev. T. M. Morris
Pinner	Rev. F. Wells ..	Rev. F. Wells.
Plumstead, Conduit Road	Rev. J. Spanswick ..	
Ponders End		
Poplar, Cotton Street	Rev. J. Douglas ..	Rev. W. T. Adey
Putney, Union Ch.	London Mission	this year
„ Werter-road	Rev. W. Hetherington	Rev. W. Hetherington
Regent's Park	Rev. J. Smith ..	Rev. J. Owen
Regent Street, Lambeth	Rev. E. Mason ..	Rev. E. Mason
Richmond, Duke Street	Rev. N. Dobson ..	Rev. J. Harrison
Romford	Rev. J. Lewett ..	Rev. J. Lewett
Romney Street, Westminster		
Shooter's Hill Road	Rev. J. E. Marten ..	Rev. J. E. Marten
Shoreditch Tabernacle	Rev. W. Cuff ..	Rev. W. Cuff
Spencer Place Ch., Goswell Road		
Stockwell	Rev. H. Wilkins ..	Rev. T. Michael
Stoke Newington, Devonshire Square Ch.	Rev. J. Williams, B.A.	Rev. J. Brown
„ Bouverie Road	Rev. Daniel Jones ..	Rev. C. A. Fellowes
„ Wellington Road		
Stratford Grove		Rev. G. W. Fishbourne
Streatham	Rev. H. Trotman ..	Rev. H. J. Tresidder
Surbiton		
Sutton	Rev. W. E. Foote ..	Rev. W. E. Foote
Tottenham	Rev. J. Green ..	Rev. A. MacDonald
„ West Green	Rev. A. MacDonald	Rev. Daniel Jones
Twickenham	Rev. W. H. Elliott ..	Rev. W. H. Elliott
Upper Holloway	Rev. J. R. Wood ..	Rev. A. G. Jones
Upper Norwood	Rev. J. Trafford, M.A.	Rev. J. Trafford, M.A.
Upper Tooting	Rev. J. Howe ..	Rev. J. Howe.
Upton Chapel	Rev. W. Barker ..	Rev. B. Bird
Vernon Chapel		
Victoria Ch., Wandsworth Road	Rev. T. G. Tarn ..	Rev. W. W. Sidey
Waltham Abbey	Rev. T. Morgan, 29th	April, Evening
Walthamstow, Wood Street	London Mission	this year
„ Markhouse Common		
Walworth Road	Rev. J. Aldis ..	Rev. R. Glover
Walworth, East Street		
Wandsworth, East Hill	Rev. J. Teall ..	Rev. J. Teall
Westbourne Grove	Dr. Underhill ..	Rev. H. C. Leonard, M.A.
Wood Green	Rev. J. L. Bennett ..	Rev. J. L. Bennett
Woolwich, Queen Street		
„ Charles Street		

JUVENILE MISSIONARY SERVICES.

The following Services for the Young will be held on Sunday, the 22nd April, 1883. The Services, as a rule, commence at *three o'clock*, and terminate at a *quarter past four*. The Hymns and Tunes are printed in this month's *Juvenile Missionary Herald*.

HENRY CAPEEN, *Sec. Y. M. M. A.*

NAME OF SCHOOL.	SPEAKER.
Abbey Road, N. W.	Rev. C. M. Longhurst.
Acton	Mr. S. Cheshire.
Arthur Street, W. C.	Rev. B. C. Etheridge.
Balham	Rev. C. Kirtland.
Battersea	
Battersea Park	
Belle Isle, N.	
Bermondsey, Drummond Road	Mr. J. E. Cracknell.
Bloomsbury	Rev. J. Smith.
Bow	Mr. S. Watson.
Brentford	Mr. W. H. D. Robinson.
Brixton, Gresham Chapel	
Brixton, Wynne Road	Mr. W. Appleton.
Brixton Hill... ..	Mr. W. Tresidder.
Bromley, Kent	Mr. W. H. Buckland.
Brompton	
Brondesbury	Mr. C. Barnard.
Camberwell, Arthur Street	
Camberwell, Charles Street	Mr. R. H. Tregillus.
Camberwell, Cottage Green	Mr. A. M. Hertzberg.
Camberwell, Denmark Place	Mr. J. Gogerly.
Camden Road	
Chelsea	Mr. S. P. Yates.
Clapham Common	Rev. R. Webb.
Clapton	Rev. A. G. Jones.
Cromer Street	(Unites with John Street.)
Croydon	Mr. W. Bishop.
Dalston Junction	Mr. T. Pavitt.
Dartford	
Ealing	Mr. A. J. Faulding.
Esher... ..	Mr. W. T. Lea.
Finchley	Mr. F. E. Tucker.
Forest Gate	Mr. J. M. Davies.
Forest Hill	Mr. W. T. Weekes.
Goswell Road	Mr. J. P. Bruce.
Greenwich	
Grove Road, E.	Mr. J. Mann.
Hackney, Mare Street	Mr. H. G. Gilbert.
Hackney, Hampdon Road... ..	
Hammersmith	
Hampstead	
Hatcham	Rev. T. J. Cole.
Highbury Hill	
Highgate	
Highgate Road	Mr. H. W. Priestley.
Holborn, Kingsgate	Mr. H. Johnston.
Islington, Cross Street	Mr. J. Cornish.
Islington, Saltors' Hall	
James Street, E. C.	Mr. J. Evans.
John Street, W. C.	Mr. J. Milton Smith.
Ladbroke Road, N. W.	
Lambeth, Regent Street	Mr. W. Vinter.
Leo, High Road	
Lewisham Road	
Little Alie Street	Mr. A. Wood.

NAME OF SCHOOL.	SPEAKER.
Lower Edmonton	Mr. J. H. Noole.
Lower Norwood	Rev. W. F. Gooch.
Lower Tooting	Mr. F. W. Pollard.
Maze Pond	
Metropolitan Tabernacle (senior)... ..	
Metropolitan Tabernacle (junior)... ..	
New Wimbledon	Mr. Wm. Friend.
Peckham Park Road	
Peckham, Rye Lane	Mr. S. P. Carey.
Penge	Mr. H. H. Birt.
Poplar	
Regent's Park	Col. Griffin.
Romford	
Rotherhithe	
St. Peter's Park	Mr. J. Williams.
Shoreditch Tabernacle	
Stockwell	Rev. W. Norris.
Stoke Newington, Devonshire Square	Mr. P. Comber.
Stoke Newington, Wellington Road	
Stratford	Mr. A. G. Shorrocks.
Streatham	
Tottenham, High Road	
Tottenham, West Green	Mr. W. B. Mimmack.
Underhill Road, S.E.	
Upper Holloway	Rev. J. R. Wood.
Vernon Chapel, King's Cross	
Walthamstow, Markhouse Common	Mr. H. Capern.
Walworth, East Street	Mr. H. Potter.
Walworth, Ebenezer	(Joins with Walworth Road.)
Walworth Road	Mr. A. Sims.
Wandsworth, East Hill	Mr. J. A. Curtis.
Wandsworth Road	
Westbourne Grove	Mr. H. G. Stenbridge.
Westminster, Romney Street	
Woolwich, Queen Street	Mr. W. Barker.

TUESDAY MORNING, APRIL 24th.

BAPTIST MISSIONARY SOCIETY.

ANNUAL MEMBERS' MEETING,

MISSION HOUSE, CASTLE STREET, HOLBORN.

Chair to be taken at Half-past Ten o'clock, by **ED. MOUNSEY, Esq.**,
of Liverpool.

☞ **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 24th.

BAPTIST MISSIONARY SOCIETY.

PUBLIC MISSIONARY SOIREE,

At the CANNON STREET HOTEL.

Sir RICHARD TEMPLE, K.C.S.I.,

Late Governor of Bombay, to preside.

Addresses will be delivered by **Revs. W. J. HENDERSON, of Coventry;**

ARTHUR MURSELL, of Birmingham; T. MARTIN, of Barisal, East Bengal; and W. NORRIS, of Calcutta; and S. DANKS WADDY, Esq., Q.C., M.P., of London.

Tea and Coffee from Half-past Five to Seven o'clock.

PUBLIC MEETING at Seven o'clock.

Tickets for Soirée, One Shilling each, to be obtained at the Mission House, 19, Castle Street, Holborn.

☞ NOTE.—As a large attendance is anticipated, it is requested that early application be made for Tickets.

WEDNESDAY MORNING, APRIL] 25th.

THE ZENANA MISSION IN INDIA;
ANNUAL MISSIONARY BREAKFAST,

At the CANNON STREET HOTEL,

At a Quarter to Nine o'clock.

Chairman—ARTHUR BRIGGS, Esq., of Rawdon.

Speakers—Revs. JOHN ALDIS, of Westbury; JAMES SMITH, of Delhi, N.W.P.; and others.

Admission by Ticket only, 2s. 6d. each, to be had of the Secretaries, or at the Mission House.

WEDNESDAY MORNING, APRIL 25th.

BAPTIST MISSIONARY SOCIETY.

ANNUAL MISSIONARY SERMON,

At BLOOMSBURY CHAPEL.

Preacher—Rev. HUGH STOWELL BROWN, of Liverpool.

Service to commence at Twelve o'clock.

THURSDAY EVENING, APRIL 26th.

BAPTIST MISSIONARY SOCIETY.

ANNUAL MEETING,

In EXETER HALL.

Chair to be taken at Six o'clock by the Right Hon. W. E. BAXTER, M.P., of Dundee.

Speakers—Revs. LL. BEVAN, LL.B., D.D., of Highbury; JAMES SMITH, of Delhi, N.W.P.; A. G. JONES, of North China; and SAMUEL VINCENT, of Plymouth.

Schools in China.

THE engraving forming the frontispiece to this month's "HERALD" is from a photograph sent home by Mr. Sowerby, accompanied by the following letter :—

"MY DEAR MR. BAYNES,—I am sending you just a few lines to advise you that I am forwarding by this mail a copy of a photograph of one of our schools.

"These boys are country lads, and with their teacher, Chao Hsien Sheng, live at a village, Wang Chia Feng, about three miles from the city. On the first Sunday in every month they come into the city and are examined in what they have learnt. We have four such schools, and by this means have between forty and fifty boys under regular Christian instruction. The expense is a mere trifle, as we pay nothing for the support of the boys.

"In the photograph the lad standing on my right hand, and the one sitting down in front of him, are both employed at Mr. Richard's. The one standing up, Erh wa tz, is a nice bright active lad; his father is servant to some Buddhist priests, but is very anxious that his son should learn the 'tao li,' or Christian doctrine.

"I am thankful to say that everything is going on well here, and I am continuing as much aggressive work as is possible with the men and means at my command. If we had but more men here we might carry on a far more effective campaign, but at present it is terribly hard work. We are in Shansi *less than one man to a million*; if God were not with us, we could not keep on.

"Believe me, dear Mr. Baynes,

"Yours very truly,

"Tai Ynen Fu, Shansi."

"ARTHUR SOWERBY.

Baptism at Simla.

A BRIEF ACCOUNT OF THE CONVERSION OF THE TWELVE
PUNJABEE HINDOOS WHO WERE BAPTIZED IN THE
SIMLA BAPTIST CHAPEL ON OCTOBER 29, 1882.

BY THE REV. GOOLZAR SHAH.

KHAJAN SINGH, aged seventy years, is a cultivator, a resident of Busuntpura, in the Nullagarh district. His two sons, Hurnam and Khurkoo, were baptized here in June, 1880. He was pre- sent at their baptism, but then he did not see his duty to forsake his false religion and accept the Saviour. Since then he came to us several times and heard the Gospel, but was quite unconcerned about his

eternal welfare till, about two months ago, our colporteur, Bholā Singh, went to his village, spoke to him seriously, and prayed earnestly for him, when he was awakened. Our gracious Lord heard that prayer, and softened the hard heart of Khajan Singh. He then saw the necessity of believing in Christ, but was in difficulty of at once forsaking his caste, which was so dear to him. He has now, by the grace of God, been able to overcome that difficulty, and has given himself entirely to the Saviour. He has come to us a few days ago and expressed his mind to be baptized. His knowledge is little, as he is unable to read, but his faith and hope seem genuine, and we trust he has been accepted by the Lord.

Second.

NUNDOO, a young man of twenty, is a cultivator of the village Govind-pura, in the Puttialah district. He first heard the Gospel from our convert Dayaram, his brother, who was baptized here in October last year; but it was only three months ago that he made up his mind to be a disciple of Jesus Christ, when our brother Nehaldas Sahoo, on his way to Simla, went to his village, sang hymns with his *setara*, and spoke to the villagers on the love of Christ. Among the audience Nundoo was much affected, and made up his mind to come here with Nehaldas. Since he has been with us he has diligently learnt the principal doctrines of our most holy faith, and is now ready to receive baptism. He is an intelligent young man, and is trying also to learn to read. We trust he will be, by the grace of God, a useful Christian in his village.

Third.

HEERADAS, aged thirty years, is a resident of the village Tansi, in the

Umballa District, by profession a weaver. His father died many years ago, and he became a follower of *Shadhooos*, or devotees, who taught the doctrines of Gurn Nanuk. Our brother Nanuk, who was also a Shadhoo, but was baptized here in November, 1880, met Heeradas in his village, and read to him in the Punjabee language a paper which contains the Ten Commandments and the Lord's Prayer. This at once arrested his attention, and he wanted to know more of the religion of Jesus Christ. Nanuk told him about the birth, death, and resurrection of the Saviour, which induced him to become a Christian. He also heard the Gospel at the house of our brother Premdas, of Khandoot. Since he has been with us he has learnt the way of Salvation very diligently, and we believe he has truly accepted the Saviour and become his sincere disciple.

Fourth.

GUJJAR, age twenty-five, is a cultivator, and resident in the village Salamutpura, in the Umballa District, near Khurur, by caste a Hindoo Kahar. He often heard the Gospel from his uncle Lukha, who was baptized here in October, 1879, also from our brother Sewuk Singh, of Paintpura. About three months ago he made up his mind to follow the example of his uncle Sukha and become a Christian. He has, therefore, come to us a short time ago, and has taken pains to learn the principles of our religion, and though he is rather dull of understanding, yet we believe he has sincerely repented for his sins and accepted the Lord Jesus as his only Saviour.

Fifth.

GUREEDAS is the son of our brother Premdas Sahoo, of Khundooli, in the Umballa district. He is a young man, eighteen years old. His father's

instructions and good examples have been blessed to his conversion. When our evangelist and colporteurs went to his house last month, he received much encouragement, and made up his mind to come up here for baptism. We believe he is a sincere convert, and will be a useful assistant to his father in spreading the truth of the Gospel in his village.

Sixth.

SAWNOO is also a young man, eighteen years old. He is a resident of the village Panitpuras; a cultivator. He has been a candidate for baptism for about four years. In October, 1878, when Sewuk Singh of his village was baptized, he also expressed his desire to join him, but we then thought proper to delay his baptism. Last month, when he was at the mela, at Manickpore, which is about four miles from his village, he found our evangelist and colporteur preaching in that mela. He at once expressed his desire to come to Simla with them. He remained with them all the time they were in the mela, and then followed them here. We believe he has understood the Gospel, and sincerely accepted the Lord Jesus as his Saviour.

Seventh.

BHOORA, aged forty-two years, is a cultivator, of the village Tensevara, near Khurur, in the Umballa District. He was present at the Manickpore mela, and heard the preaching of our brethren. He was then convinced that his gods and goddesses cannot save him from sin, and from the wrath of God; but that Jesus Christ, who died for sinners, can alone save him. He also followed our brethren from the mela to receive baptism. He is rather dull in understanding, and a very simple man; but we believe that, by the grace of God, he has been

truly convinced of his sad condition as a sinner, and of the power of the Lord Jesus to save him. He says that the Lord has given him grace to suffer any persecution that may follow his baptism.

Eighth.

BUDDUM SINGH, age thirty-four years, is a resident of the village Mahrolia, Umballa District, near Kapur. He has also received the Gospel at the Manickpore mela. There he was listening attentively to the preaching and singing of our brethren, and the text, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life," entered his heart with such power that he did not think of returning home till he became a believer in the Lord Jesus. Accordingly, he came here direct with our brethren, and is now ready to be baptized in the name of the Lord.

Ninth.

NITHOO, age twenty-four, is a resident of the village Sunana, in the Ropur District. He is a weaver by profession, but for some time past he joined a band of professional singers. He has also heard the Gospel in the Manickpore mela. His attention was arrested by the words, "Jesus died for sinners." He also left his band of singers, and left them for ever, as a company of wicked men and women. He now desires to revert to his own profession of weaver. His knowledge is also very limited, but we believe he sincerely repents for his sins, and has accepted the Saviour who died for him.

Tenth.

GHISSO, age twenty-six, is a resident of the village Sialva, near Khurur, by profession he is a contractor. Our

brother Debidatta, of the same village, often joins in business with him, and finds opportunities to speak to him on the necessity of believing in the Lord Jesus Christ. Ghisso has lately made up his mind to forsake his caste and to become a Christian, and accordingly he has come up with Debidatta to receive baptism. We are glad that the number of Christians is increasing at Sialva, and we trust that three or four of the same village will, by the grace of God, be able to spread the light of the Gospel by united prayers and good works.

Eleventh.

PROTOR, age twenty-five, is a cultivator, of the village Mahsnudpura, in the Umballa District. He is a nephew of our convert Naram Singh, who was baptized here in August last. He came to Simla about two months and a half ago with our convert Koroo, but he had then no intention to become a Christian, nor did he understand anything till a few days ago, by constantly hearing of the sad condition of sinners, and of their salvation by the death of the Son of God, Jesus Christ. He is a very simple man, but we believe the Lord has given him grace to repent and believe.

Twelfth.

HUREE SINGH, age thirty, is a resident of the village Poroud, Umballa District. He is a trader in cattle. He comes to Simla occasionally to sell his goats, cows, &c. We made his acquaintance first in the year 1880. He then heard the Gospel very attentively, but did not think of becoming a Christian. This year the Lord has graciously worked in his heart, and convinced him of the necessity of believing in the Lord Jesus Christ. He came here about a fortnight ago to sell his goats, and

desired to stay with us and to learn more of the Saviour. He seems to be a very straightforward, practical man. He says, "I am an ignorant man; I know nothing of the Hindoo Shasters nor of the Christian Shasters. This I know, that I am a great sinner, and the gods and goddesses and gurus whom I have worshipped all my lifetime have not and cannot save me. I have heard of the Lord Jesus as the Son of God who died for sinners and rose again; I feel He is the true Saviour and have taken refuge in Him, and I desire to obey His command to be baptized." We believe the Lord has accepted him, and we find no hesitation in administering to him the rite of baptism.

Conclusion.

It appears from the above description of the twelve candidates now before us that different means have been adopted by our Lord in drawing sinners to Himself. Of the twelve, three have been drawn by the mela preaching; four by the efforts of their relatives, who have been baptized before; one by hearing the Lord's Prayer and the commandments read to him by one of our brethren; two by hearing the Gospel at this place, and two by the efforts of our brethren, who sang hymns and preached in villages.

Though these men are not educated or well instructed in Scriptural knowledge, yet we sincerely believe, from what we have seen of them after daily conversation for some time, that they have received the grace of God in their hearts, and understand clearly the step they are going to take. They know well that they will be considered outcasts by their relatives, and be subject to persecution. In the face of such knowledge on their part of the consequences of forsaking their caste and re-

latives, and of their assuring us that they are prepared to suffer for Christ, we feel no hesitation in administering to them the rite of baptism. The heart-searching God only knows what is in their minds. But we feel that the Lord has graciously drawn them by His mighty power, and made them willing to obey Him; and thus the word of

the Lord is fulfilled: "Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning."

May the Lord bless them, and make them useful servants in His Kingdom. Amen.

GOOLZAR SHAH,

Simla, N.W.P.

An Appeal from Trinidad.

THE Rev. W. Williams, of San Fernando, Trinidad, sends us the following appeal:—

"MY DEAR MR. BAYNES,

"Will you kindly insert in the MISSIONARY HERALD an appeal to its readers for means to purchase a magic-lantern and a good stock of slides for the advancement of our Mission work in Trinidad? The complete apparatus, of good quality, including a large selection of slides, will cost nearly £100. By this means we have every reason to believe that we shall be able to do good to many whom we could not otherwise reach, and we shall also be able to obtain

funds to defray expenses incurred in renovating old and in building new chapels; and, by having a special series of slides on the subject of baptism, we hope to lessen to some extent the prejudice that exists against the true mode of baptism in what may be called an intensely Roman Catholic island.

"Any friend, whose heart and purse the Lord may open, should of course send his donation to you.

"Yours truly,

"W. WILLIAMS."

Village Work in the Agra District.

BY THE REV. J. G. POTTER.

TIME was when the journey between Agra and Muttra, though only thirty-four miles, was both long and tedious; the choice being between the public conveyance, a cart drawn by camels, and a small native cart, without springs, called an Ekka, or possibly a Ghari—an Indian, and certainly not an improved edition of the English four-wheel cab. Within the last few years all this has been altered, and any one can now travel from Agra to the sacred city of Muttra by rail. True, the time occupied in

travelling is not quite according to English ideas (the thirty miles or so of railway travelling occupying about as much time as 130 on any English main-line of railway). Still, as one can travel in safety and comfort at about one-third of the English parliamentary fare, pilgrimages to the sacred Hindoo city, associated with the life of Krishna, are now made easy to all devout Hindoos; and, what concerns us far more, easy access is afforded to the Christian missionary, who goes to tell of One who became

incarnate, not to *destroy*, but to *save* sinners.

THE START.

Availing ourselves of the railway, we started away from Agra on Tuesday, December 12th, 1882, taking with us only such things as we could easily have with us in the train—viz., a small tent, food for about three days, Christian books for sale, and a few other articles. Passing by one small station, we soon arrived at a place called Achneyra, a junction on the railway, about twelve miles from Agra. Having so few things with us, they were soon arranged, and we had the greater part of the day before us. Twice we visited the village, which we found to be both large and flourishing. Both times many gathered round us, and listened attentively to the story of God's love in the gift of His Son. The evening we spent on the station premises, and found plenty of work to do amongst the station employés, who gladly came to converse with us about religion.

After a good night's rest we were ready next morning to start off early, and, whilst it was yet cool, had made our way to a small village, about three miles distant, where we found out the principal man; and, having entered the courtyard of his house, were soon seated, with a number of the man's servants, friends, &c., surrounding us. We sought to preach Jesus to them, but, the man being a Mohammedan, we found more opposition than we should have received from a similar company of Hindoos. Desiring to preach rather than to argue, we bade farewell to our host, and made our way to a village near by. Seeing but few people, and desiring to collect more, we commenced to sing a Christian native hymn to a native tune, and had soon gathered a

crowd of people, who listened attentively whilst we preached unto them Jesus.

MARKET DAY.

The afternoon of the day was spent in the village near where we were staying, and, it being market day, we found the streets crowded with people. Taking our stand under the shade of the sacred peepul-tree, and in front of a Hindoo place of worship, a little off the main road, we spread out our books for sale, and commenced to preach to the crowd who gathered round us; and, by means of preaching and singing to them the Gospel kept them interested for a long time. Many books had been sold, and much had been said, and we preparing to go, when a company of men gaily dressed appeared on horseback, and all eyes were turned in that direction. At first, I, being inexperienced, wondered what all the commotion was about, but soon ascertained that it was a wedding procession, which, as you know, in Eastern countries is (when the parties are rich) a very grand, or, at least, gaudy affair.

Desiring that many of the shopkeepers and others who could not come to listen to the preaching might hear something of the Gospel message, we walked slowly through the marketplace singing; I accompanying the same on my concertina, and stopping at the end of each verse, that one of the native preachers might explain the words of the hymn to the crowd of listeners who gathered round us each time we stopped, and followed us as we walked along.

The hymn we sang was to this effect—

1. The Lord of the three worlds (heaven, earth, hell), became incarnate; and suffered boundless pain and sorrow.

Chorus (repeated after each verse)—Why should I not sing the praises of Jesus?—there is no such friend in all the world.

2. For the sake of the world He gave His life : there is no such beloved one in all the world.
3. For the good of His enemies He came and dwelt amongst them ; practising deceit, they persecuted and slew Him.
4. No one will give his life for his friend ; but Jesus gave His life for His enemies.
5. Come to Jesus, O sinner ; He is, without doubt, the world's Saviour.
6. A thousand times I am calling Him blessed ; may Thy name, O Lord, ever be adored.

A conversation with the superintendent of police, and some further conversation with our friends connected with the railway, concerning the claims of the Lord Jesus, ended our happy day of work for Him.

CHRIST THE SAVIOUR.

Next morning, taking another road, we made our way to a large village called "Baiha." The music, the singing, and the preaching all combined to bring around us a large number of people to listen to the Gospel message of salvation. Trying to use my small vocabulary in telling out that message, I was repeating the well-known text in Hindi: "This is a faithful saying, and worthy of all acceptance," &c., when one of the audience interrupted me by suggesting that I had said that Christ Jesus came into the world to *save* sinners, and that he supposed I had meant to say *destroy* instead of *save*. How glad I was to tell him that Christ Jesus—in contrast to all the incarnations with which the Hindoos are familiar—whilst hating sin, had come into the world to *save* sinners,

by putting away their sin, through the sacrifice of Himself.

After returning to our tent, and taking a little rest and refreshment, we started off to a village in another direction, called Ardyah, where we had a somewhat large and attentive company, who listened for a long time to the story of the Cross.

NATIVE HOSPITALITY.

Next day, early, having packed up our boxes, and sent them forward two stations further on towards Muttra, we ourselves stopped at the intermediate station, Perkhram, and the villages near by. Having inquired of the stationmaster, and also consulted our map of the district, we found that there was a village called Peengree four miles distant; so, whilst we were yet fresh, we walked on to this village, and, having collected the people, told them the good news of the Gospel. The people were more indifferent here than they had been at the other villages; so we moved on to another place, hoping that others, though in that same village, might hear us gladly. Finding a native school, we called upon the teacher, and were provided by him with a charpoy, or native couch, to sit down upon, and we soon entered into conversation with him and the head men of a neighbouring village who came to visit us. Here, again, the crowd who gathered round us were somewhat noisy, but as soon as we began to sing to them, and accompany our singing with music, they became quiet, and listened nicely. Being tired after our long walk in the sun, and having taken no food since the early morning, and, moreover, finding nothing that we could buy in the village, I asked the pundit whether he could provide us with any food. He hesitated at first, wondering, I suppose, whether we would eat the

coarse bread which the natives of this country make; but soon, acting upon my suggestion, two loaves, or cakes, were brought out, which, I found, were well buttered; and, to the great surprise, and, I think, pleasure of the many onlookers, I commenced to eat, and made a fairly good meal. After a little rest, we started upon our return journey, when, to our great delight, we were invited by some of the head men of the village to stay and converse with them. We accepted the kind invitation, and a very long and interesting conversation on the truths and claims of Christianity was the result. Thus refreshed, we started once again, and safely arrived at the village near the railway station, from which we were to proceed on to the next station, where our baggage had already been sent. In this village, as in the others, we found a large and interested audience, and kept up the preaching until thoroughly tired out, when we adjourned to the railway station to wait the arrival of the train, only to be once again called back, this time by the head man of the police, with whom we conversed for some time concerning Jesus and His love.

A WARM WELCOME.

Next day, having arrived at our destination overnight, we started, as usual, to preach in a large village, a few miles from the railway station; but, finding a smaller village on our way there, stayed for a while to tell out the old, old story. At first, it seemed as if there were scarcely any people in the village, but, hearing the singing and music, they soon came around us, and, after listening attentively to our message, showed their appreciation by bringing us milk and sweetmeats, and buying nearly all the books we had with us. The village pundit and the owner, or head man of

the place, were especially kind, the one buying a copy of the gospels and Acts, as well as other books; and the other, after buying books, and providing us with light refreshment, offering us dinner if we would wait whilst it should be prepared. With glad hearts we went on our way, thanking God for having thus prepared our way before us. At the next village we found, as usual, numbers to listen to our message, amongst whom were many women, who stood in a place by themselves, not daring to mix with the crowd, but anxious to hear all that was said, and also see what was going on.

MUTTRA, THE SACRED CITY.

Thus going from village to village, we at last reached the Hindoo sacred city of Muttra. Here we preached several times, and had many listeners, but found the interest much more difficult to awaken and sustain than in the villages. This city of temples, blessed for so many years with some small measure of Gospel light, appears, like so many other Hindoo strongholds, to be far less prepared for the Gospel than other and less privileged places. Here almost every shop has its niche in which one or more idols are placed, so that even the passer-by may see them; and one meets with finely carved stone temples almost as frequently as they would find gin palaces in London or one of our provincial towns. Monkeys (themselves objects of reverence) were seen everywhere, and the whole place seemed given up to idolatry.

One pleasing incident, however, occurred before we left this city to return home. Preaching at a street-corner, near the river side, a message was sent to us from a native gentleman, occupying a beautiful house by the river, and, at his request, we paid

him a visit; and in his room, which was arranged very much after the European style, we conversed about the Scriptures, a copy of which he had purchased, read, and seemed deeply impressed with, and also sang our Christian bhajhans, and offered prayer.

Time would fail to tell of all the traces and relics of idolatry we met with during our short preaching-tour, such as sacred bulls, wayside temples, and images, &c. Still, we saw enough to tell us that idolatry was very far

from being a worn-out system of religion that was fast passing away.

Idolatry is still a mighty power in the land, but, thank God, so is the Gospel of our Lord and Saviour Jesus Christ; and, albeit that the great image rises imposingly, towering towards heaven, and millions bow down before it, the stone cut out of the mountain, without hands, shall yet raze it to the ground, and itself become a great mountain and fill the whole earth.

J. G. POTTER.

Agra, January, 1883.

A Century and a Half of Missionary Work.

THE Moravian Church has cause for devout gratitude to God for permitting it to originate modern Protestant missions to the heathen, and then for enabling it to see so much accomplished during the course of a century and a half. The hundred and fiftieth anniversary of its foreign missionary work was suitably celebrated by the Moravian Church at the close of last year.

"A century and a half ago," says the *Moravian*, "our church was practically the first and only one, as such, engaged in foreign missions; now there is scarcely a Christian church that is not engaged therein. Then Leonhard Dober and David Nitschmann were practically the first and only missionaries of Protestantism; now there are in the various fields about 5,800, with 14,000 native helpers. Then the six dollars which Dober and Nitschmann had between them when they left on their mission represented about all the Protestant church, as such, had ever given for the conversion of the heathen; now 8,000,000 dols. is its yearly gift for that purpose. Then

there was not one native Protestant communicant; now there are about 540,000 in all the mission fields. All this in one hundred and fifty years! Give to our God the glory.

"On August 21st, 1732, the first two missionaries of the Moravian church of the *Unitas Fratrum* to the heathen in foreign lands set out from Herrnhut, in Saxony, on their way to the Island of St. Thomas, West Indies. In 1782 there were 27 mission stations, served by 165 missionary brethren and sisters. In 1832 the work comprised 41 stations, with 40,000 persons in charge, served by 209 brethren and sisters; while during the first century 1,199 persons (740 brethren and 459 sisters) had been sent as missionaries. In July, 1881 (the statistics for 1882 are not yet printed), there were 98 main stations, and 15 out-stations, in all 113 stations; 315 missionaries (165 brethren and 150 sisters), among these 30 native missionaries, and in addition 1,471 native assistants; there were 112 schools with 16,437 pupils (in addition, 89 Sunday-schools with 6,651 children and 6,219 adult scholars);

while the number of persons under the care of the missionaries was 74,440, of whom 25,298 were communicant members, the remainder being chiefly baptized children (26,836) and adult candidates for full membership (14,477). The total number of missionaries, brethren and sisters, who have been

sent out by the Moravian Church during these 150 years, is upwards of 2,170."

Does not this record inspire all of us to greater faith in missionary work, and to a renewed determination that speedily the Gospel shall be preached "under the whole heavens"?



A SOOCHOW LADY.—From a Photograph.

Chinese Costumes—A Soochow Lady.

WE doubt whether in any country in the world there is the same amount of quiet vanity displayed as among Chinese females. Their pipe, often of very costly silver and jewelled, and their little pocket toilet-box, containing a looking-glass in the lid and other small parapher-

nalía in its hold, are inseparable from them ; and the small-footed are invariably attended everywhere by a female servant, whose duty it is to see that the one and the other are placed on the table within their reach. The arrangement of the furniture of a Chinese reception-room is very formal. The stiff-backed cane-seated or wooden chairs are placed in rows opposite to each other, but each having a small square table at its side for the use of its occupant ; and it is difficult to get any Chinaman to have his portrait taken without such adjuncts, if they be at hand. The houses of the better classes are generally built round a succession of courtyards, the end and the centre rooms being usually for the family and receiving guests ; the side rooms being devoted to the ladies, nurseries, and offices, domestic or otherwise. The ladies very rarely leave home except on special occasions ; and most of them amuse themselves either with embroidery and gaming or some other frivolous employment, though there are a good many who study instrumental and vocal music, poetry, and painting, and a few who dip into the abstruser learning within their reach. To their apartments men are not admitted, so that, with the exception of a very few foreign ladies, no strangers from the West have seen them *en famille*. But there is nothing very attractive in their boudoirs, if we may credit the testimony of ladies who have had the privilege of visiting them. The toilet occupies fully as much of their time as it does that of the most fastidious worshipper of the fashions with us ; and no lady of the Western world, be she ever so enthusiastic a devotee at the altar of youth and beauty, appropriates more care and time to personal adornment. The Soochow and Shanghai style of head-dress is very neat and becoming. The hair, gathered into a tight coil at the back of the head, falls flat from the parting over the temples, and is there ornamented by a curious arrangement—a kind of rosette of small yellow flowers on each side ; the back hair being fastened by handsome gold or jewelled pins, or other contrivance. The young lady depicted in our present issue had a most beautiful string of pearls passing threefold over the crown of the head from the one floral ornament to the other, presenting a very rich appearance. In the picture it looks as if she wore a cap, but the rich yellow flowers and the lustrous pearls made fine contrasts to her jet-black hair and fair face. She objected to the foreign furniture ; but, as there was no Chinese at hand, she would not dispense with the table altogether, but insisted on arranging the flower-pot, the pipe, the teacup, and toilet-box upon it just as she liked ; and, what is more, she took the book from her servant, who carried it for her, and posed herself just as she sits.

J. T. KITTS.

Tsing Chu Fu, North China.

Our Finances.

THE publication of the following letter from Colonel Croll, of Reigate, will, we hope, induce other like-minded generous friends to come to the help of the Society before the *financial year finally closes on the 10th inst.* :—

“ Beechwood, Reigate, *March 12th*, 1883.

“ MY DEAR SIR,—When you have ascertained the receipts of the Missionary Society for the current year, made up to the 10th of April, you will oblige me by sending the results, and I will send you in return a cheque for a tenth part of any deficiency that may be then shown. Should, however, the receipts balance the expenditure, it is my intention to send a cheque for £100.

“ I am very pleased that the executive did not hesitate to meet the claims so pressing made upon them for additional missionary efforts. And I am sure that the confidence thus placed in the liberality of the churches will meet with the approval of the brethren, as I have no doubt will be evidenced by increased subscriptions in the future.

“ I am, my dear Sir,

“ Yours very truly,

“ Alfred H. Baynes, Esq.”

“ A. ANGUS CROLL.

Many most cheering and welcome gifts have been received during the past month accompanied with warmest expressions of deepened interest in the work of the Mission. One friend writes, when sending £100 :—

“ I never remember any period in the long and eventful history of our much-loved Society so full of hopeful promise as the present. Doors open on all hands; earnest, devoted, well-equipped brethren offering themselves for the work; appeals for more Missionaries of a most urgent sort from China, India, Africa, and Japan; the only thing lacking being the funds to send them forth and support them. Surely there is a very heavy and sacred responsibility resting upon all God's people to enter in and possess the land for Christ. Do we, any of us, give to this grand enterprise to the point of real self-denial?”

“ C. P. H.” sends a gold chain, with the words :—

“ I send this as it is something I can do without. I have been reading the last number of the MISSIONARY HERALD, and feel I must do something for this most blessed work.”

A pastor in the Isle of Wight writes :—

“ My wife and I have been feeling deeply anxious concerning the financial needs of our beloved Missionary Society. It is indeed clear that there is a loud call for extension on every hand, and we cannot continue to pray that the Lord would open doors of access to the heathen unless we are prepared to enter into those already opened.

“ We have been much grieved that we are unable to send an offering in money just now, our income being smaller than at any time in our married life. This being the case, my dear wife has felt that she cannot wear or keep mere ornaments when the Lord's cause is in such need, so, at her request, I send by this

post a case of gold ear-rings, which we beg you to dispose of for the Society's funds."

A lady at Southsea sends £20 "in loving memory;" Mr. Marcus Martin, of London, £20; Mr. J. Short McMaster, of Mitcham, £50, and "A Friend, Norwich, *in memoriam* the Rev. George Gould," £100.

Mr. Thomas White, of Avon Bank, Evesham, writes:—

"I have read with deep concern of your anticipated deficiency on Foreign Mission Account as set forth in the MISSIONARY HERALD for March, and am thankful to learn some good friends have come to your help. I earnestly hope many more will do so.

"In order to render some little aid I enclose a cheque from my father, Thomas White, for £100, and a similar cheque for £100 from myself. I earnestly hope you will be able to commence your new financial year with a clear balance-sheet."

Mr. E. Lejeune, of Manchester, sends £20; Mr. W. Johnson, of Fulbourn, Cambridge, a further donation of £100, in addition to £100 sent last month; Mr. William Thomas, J.P., of Llanelly, £100; Mrs. H. Ness, of Newton Abbot, £100; and "A Friend at Perth," £25.

Many smaller contributions have also been received, several bearing unmistakable marks of rare self-denial and consecrated sacrifice. "A Widow" sends 5s, her "hard-earned savings for ten weeks;" and "An Orphan Girl" £1, "earned by night work with her needle," for the work she "loves beyond all words." Miss Janet Wood, of Camden Road, writes:—

"DEAR MR. BAYNES,—I enclose 4s. in stamps for the General Fund of the Society. It is the offering of a poor woman dying of cancer, who, since her conversion a year ago, has been very much interested in missionary work, and is a constant reader of the HERALD. About nine months ago she began to put by what she could, saying, 'I want to do something for Him, for He has done so much for me;' and so the other day she gave the enclosed to me to be forwarded to you."

Earnestly and prayerfully would we plead with our friends to do all they can to avert a deficiency on the 10th inst., *when the accounts of the Mission must be finally closed*, and, above all, we commit this matter into His hands whose work it is, and to whom belongs the silver and the gold.

News from Agra, India.

MY DEAR MR. BAYNES,—You will be glad to hear that our new chapel on the corner plot of ground is now opened, and services are regularly held therein. We had an opening service on Sabbath-day, February 4th. We have been very

materially aided by friends in India in the matter of funds, and feel very grateful that we have been permitted to erect such a building in such a convenient place. As you may remember, it is bordering on four roads, and our desire has been to get Hin-

doos and Mohammedans to come in and hear the Word of Life. Last Sabbath afternoon we had an open-air evangelistic service. I only wish you had been there; we had ample proof that there are a great many natives coming and going along this road, and living about the place. A great crowd gathered round us while we sang, Mr. Potter accompanying us on his concertina, and I then preached to them Christ. After this meeting was over we gave them all a hearty welcome to come in, and a large number came in, and others came into the verandahs near the doors and windows. This, I trust, is the beginning of great things. Our hearts are greatly cheered by this and many other tokens. I wish I could convey to our many friends all I feel in connection with our work. We have not made a mistake about this building, I feel sure. It is not anything *churchy* in appearance, but more like a dwelling-house; and this, I trust, will incline the outside people to come in. I hope to send a photograph of the place by next mail. A friend of ours has promised to pay for three large signs—to be of sheet iron—and quite a number of Scripture portions in Urdu and Hindi to be inscribed on each, and invitations to all to come and hear the Gospel, so that he who runs may read, or rather that they will stand to do so. In the building where we formerly held our services we have opened a school for our native Christian children and the better boys of our other schools. We hope for great things from this school. We have about fifty children altogether belonging to our community, and we have a great work in training all these to be Christian men and women. We needed a school sadly, and now we shall watch prayerfully the growth of this one. You will be also glad to hear that our poor people are continu-

ing their weekly offerings. In 1882, they collected in this way Rs. 32.7; and at the Communion services they collected Rs. 35. This is better than I have known them do before. They now are about to get a subscription-book for collecting among themselves; and I have told them that they must provide a servant to look after the new chapel, and keep it clean, &c., and they are making these arrangements on their own account. Thus, by degrees, we are getting our people to do what seems to be so difficult for them—to help themselves. How we, who are here, wish our churches were self-supporting! But our people have not only to learn, but also to unlearn, and this is more difficult to do than to learn. How I have enjoyed open-air preaching of late! There seems to be a wonderful change coming over the people, so many are eager to listen. We have such large, attentive congregations. Yesterday, and again to-day, we have had large crowds; and so last week and the week before. Yesterday being a holiday, I had five young Mussulmans to visit me—medical students—and we had very profitable conversation. I saw one of them to-day in the crowd as I was preaching. On Saturday last, two other Mussulmans came to talk with me, and I trust God will bless the Word then spoken. I feel that the seed now sown will bring forth abundant fruit, and that, with God's Spirit to bless the Word, we shall have a great work of salvation going on here soon. At Christmas time we had a grand season with our school-boys and our Christian brethren. I baptized three persons on the 24th of December, making six during the year. There are others waiting to be baptized. We had a very good time at Batestwar fair this year; sold a great many books. Many friends will be glad to hear that Mr.

Potter was with us, and worked hard at selling scriptures, and also in preaching to the heathen in their own language. I am glad to say that he passed his first examination satisfactorily, and is now hard at work preparing for the second. After coming back to Agra, Mr. Potter went out with our brethren into the district, and had a very profitable and enjoyable time.

We are working away busily. Our Zonana work is full of promise, and

Miss Johnston hard at work in her dispensary. She had more than 6,000 patients last year. This is a grand work! We are oftentimes weary, and pushed for time, and not able to write. We have a number of friends who look to us for news, and we have it to give, but often cannot do as we would wish in this matter; but our work is moving on, and God is blessing it. Pray for more blessing.

Yours very sincerely,
DANIEL JONES.

Recent Intelligence.

While calling the early attention of our readers to the announcement of our approaching anniversary services, we would earnestly appeal to them to make these gatherings the subject of importunate prayer, that they may be memorable and blessed because marked by special tokens of the Divine presence and favour.

We gladly give insertion to the following notice:—"The meeting and breakfast of the Institution for the Education of the Daughters of Missionaries, Sevenoaks, will be held on Saturday, May 12th, at the Cannon Street Hotel, at 10 a.m.; chairman, George F. White, Esq."

We are thankful to announce the arrival in England of the Rev. A. G. and Mrs. Jones, of Tsing Chu Fu, North China, somewhat benefited in health by the voyage home.

Writing from Sierra Leone, under date of February 24th, on board the African Mail steamer *Lualaba*, the Rev. Q. W. Thomson writes: "Thank God we are all well, and so far we have had a very enjoyable voyage. We are all hopefully anticipating our Mission work."

The Rev. Francis and Mrs. James reached Shanghai on January 21st, after a very comfortable voyage. They will settle at Tsing Chu Fu, and carry on the work hitherto so ably conducted by Mr. Jones, who has just arrived in England.

The Chronicle of the Baptist Union;

Being a Record of its Proceedings, including those of the

British and Irish Home Mission and Evangelistic Work.

APRIL, 1883.

Arrangements for Annual Session.



WE repeat the announcements made in last month's CHRONICLE as to leading facts. Friday, April 20th.—Baptist Union British and Irish Home Mission. Sermon by Rev. Charles Stanford, D.D., at the City Temple, Holborn Viaduct. Service to commence at 7 p.m.

On Monday, April 23rd.—The Annual Session of the Baptist Union to be held in Bloomsbury Chapel, commencing at eleven o'clock, under the presidency of Rev. J. P. Chown. There will be no adjourned session in the evening, unless, from pressure of business, the Assembly should then otherwise determine.

Wednesday, April 25th.—The public meeting of the British and Irish Home Mission will be held in Bloomsbury Chapel, commencing at half-past six; the chair to be taken by Colonel Griffin, Treasurer of Committee (should he have returned from America). It is expected the following gentlemen will address the meeting:—Revs. E. T. Mateer, of Belfast; W. R. Skerry, of Bristol; and W. Landels, D.D., of Edinburgh. Tea and coffee will be provided for ministers and delegates, in the lecture hall beneath the chapel, from 5.30 to 6.30.

Thursday, April 26th.—Annual Session of the Baptist Union (second day), at Walworth Road Chapel, to commence at half-past ten. Devotional service to be conducted by the Rev. J. H. Cooke, of Richmond; the business to commence at eleven o'clock. Rev. J. T. Wigner, chairman of the Evangelistic Sub-Committee, will move a resolution on the report upon evangelistic services. A paper will be read by Rev. W. Woods, of Nottingham, on "The Union and the Associations." A discussion will be introduced by the Rev. J. Haslam, of Gildersome.

The pastors and delegates of the London Baptist Association have again renewed their generous invitation to the pastors and delegates of the Baptist Union to dine together in the Lecture Hall of the Metropolitan Tabernacle, on Thursday, the 26th, at 2.30 p.m.

DIRECTIONS TO DELEGATES OF BAPTIST UNIONS.

Pastors and delegates attending the Annual Session of the Baptist Union can obtain their delegates' tickets on application personally, or by letter, at the Mission House, 19, Castle Street, Holborn, E.C., on or after the 10th inst. But such tickets need not be applied for until signing the Delegates' Book in the vestibule of Bloomsbury Chapel on the morning of Monday, the 23rd inst. A delegate's ticket will admit to the Sessions of the Baptist Union and to the tea-meeting at Bloomsbury Chapel on Wednesday evening, the 25th. The ticket must be given up when exchanged for a dinner-ticket for the Metropolitan Tabernacle on Thursday, the 26th. Delegates will find all necessary information posted up in the vestibules of Bloomsbury and Walworth Road Chapels.

Further details will be published in due course. We trust the Lord of the Church will honour with His Divine presence, not only these meetings, which belong especially to the gatherings of the Baptist Union, and to those of all other departments of our denominational work, but also the general assemblies of the Church of Christ accustomed to meet in London at this season of the year.

The reference to the subject of Mr. Wood's paper for the Thursday's session of the Union gives us the opportunity of referring again to the resolution recently adopted in respect to rural churches, and to the state of the British and Irish Home Mission finances.

RESOLUTIONS ON RURAL CHURCHES.

The central principle of these resolutions is that of grouping churches under one pastorate who are unable, without external help, to support each its own pastor. This, in the opinion of the Assembly at Liverpool, was considered to be the most practical way of aiding many of our village churches, and of retaining in them efficient teaching. It is admitted by all that, without an able ministry, these churches—like churches in larger places—cannot maintain vigorous spiritual life. There has never been any question as to the importance and solemn responsibility of preserving sound Gospel preaching in the rural districts of our country. If we leave the young people in our villages and smaller

towns to grow up without religious knowledge, or under influences of a spiritual kind other than those which can be supplied only by Evangelical Nonconformity, our larger towns and cities must proportionally suffer loss. These young people are drafted into great commercial centres, and it is of infinite importance, in the interests of general morality, as well as of Christian virtue and zeal, that they should be well furnished with Biblical knowledge, and have an intelligent understanding of the doctrines of the Gospel.

Where rural churches are able, by themselves, or with such external help as they are accustomed to receive, to maintain their pastors, these resolutions do not interpose. But it is hoped they will become effective where, through inadequate means, a church is compelled to relinquish its pastor. Keeping in view the principle of grouping, the executive of an Association, acting in concert with the Council of the Baptist Union, will be able readily, in all such cases, to bring this scheme to bear.

The responsibility resting on a mission pastor under the circumstances supposed—that is, having the oversight of two or more rural churches—will, no doubt, be great; and he ought to be supported, not only by sufficient income, but by lay agency. The former these resolutions secure; the latter is already a power for good in many districts, and, when the demand for such help increases, we believe the supply will be forthcoming.

It is the desire of the Council that this plan should work to the advantage, not only of the rural churches, but of some rural pastors also. Where the contemplated change in the relation of churches is made, it is hoped that in the appointment of mission pastors preference will be given to such as, in their own Associations, have proved themselves workmen “needing not to be ashamed.”

If this scheme can be carried into effect, the means necessary will surely be forthcoming. The financial basis is this: There are three sources of income—(1) the Council, (2) the Associations, and (3) the rural churches themselves when grouped under a mission pastorate. In the first instance, in order to give stability to the plan, the Council of the Union engages to find £50, and the Committee of the Association another £50, in order to provide the £100 for the stipend of a mission pastor. But the resources of churches so grouped are not to be lost sight of; when taken apart, the subscriptions of each church may be very inconsiderable, but the aggregate of all may be an important item in the calculation. Allowance will have to be made for the expenses of local helpers on the preaching plan and for all other church expenses. Whatever balance remains will be divided

equally between the Association and the Council funds, and it will be part of the object in view to develop the money resources of the churches.

In order again to place this matter clearly before the minds of our constituents, we reprint the resolutions as they were adopted at a meeting of the Council on the 17th January, 1883, as follows :—

“That, proceeding on the principles laid down at Liverpool, at the Autumnal Session in October last,

“1. Help shall be given to a church only on the official recommendation of the Association with which it is connected, except as provided by resolution 9.

“2. A mission pastor shall be appointed to a church unable to support a pastor, on its being grouped with a church or churches in a like condition, or on its being affiliated to a larger or central church, or on its being placed under the direct control of its Association, within such limits and on such terms as may be agreed upon by such church, the Association, and the Council of the Union.

“3. A mission pastor shall be under the supervision of the Association to which such churches belong.

“4. Such churches shall make a full return annually of their resources, number of members, Christian work (including Sunday-school work), &c., in answer to a schedule of questions by the Council of the Union, such schedule to be counter-signed by order of the Association. A deputation of the Association and, where practicable, a joint deputation from the Council and the Association shall visit each church on its first application, and shall repeat such visit at suitable intervals.

“5. Such churches shall contribute as they may be able to the funds of the Council, or of the Association, or of both, as may be severally agreed upon.

“6. The stipend of a mission pastor shall, if practicable, be not less than £100 a-year, or its equivalent.

“7. Half the stipend of such mission pastor shall be provided by the Association and half by the Council, except in special cases.

“8. A mission pastor, with the concurrence of a church or churches in question, shall be recommended by an Association and be appointed by the Council.

“Where an Association does not exist, the Council of the Union shall take the place of an Association.”

FINANCES.

BRITISH AND IRISH HOME MISSIONS.

A letter which appears in the current issues of the *Baptist and Freeman* will have prepared the way for the statement which must now be made. The letter in question is by our esteemed friend Colonel Griffin, and is as follows :—

“22nd March, 1883.

“MY DEAR MR. EDITOR,—Will you allow me to make an appeal through you to the supporters of the British and Irish Baptist Home Mission ?

“I think it will be sufficient to state that at the end of the present quarter—

the second of the financial year—we find ourselves £200 short of meeting our obligations, and, in order to pay the agents of the Society, we have to borrow the amount.

“It is very possible that the treasurers of the churches may have money in hand; if so, I earnestly entreat them to send up their balances direct to the Acting Secretary, Rev. S. H. Booth, 19, Castle Street, Holborn, E.C., and friends who have delayed their personal subscriptions will, perhaps, also kindly forward them.

“I am, yours very truly,

“JAMES T. GRIFFIN, *Treasurer.*”

Readers of the *CHRONICLE* are perfectly well aware that the present Treasurer and the Acting Secretary cautioned the churches, twelve months ago, that the contributions did not equal, by £600 a-year, existing obligations; and that the reserve fund from legacies had been steadily decreasing for a series of years, and that it was rapidly approaching the vanishing point. That point has been reached, and at the moment of writing the Treasurer cannot meet the quarterly demands by nearly £200. It is not desired to deepen the shadows which undoubtedly rest on this view of our position. It is hoped the Treasurer's appeal will be responded to, and that by the time this *CHRONICLE* is published the exchequer will have been replenished. Whether that hope is realised or not, it is the intention of the Acting Secretary to issue, in the course of the next week or two, a carefully prepared statement of the position in which the funds of the Mission stand.

AUGMENTATION FUND.

In our last issue we stated that a considerable portion of the arrears had been received, and that, although the audited accounts would show a small balance due to the Treasurer, a supplementary list of subscriptions practically remove the balance to the right side. We are glad to say that the real balance in hand, after meeting all claims, is £90.

The following extract from the Report will inform our friends of what the fund did for many of our pastors at the latest yearly distribution:—

“Early in December the Treasurer advanced sufficient to pay £20 to each of the beneficiary churches approved by the Committee of the Council. There were 174 applications, fifteen of which were withdrawn, or were adjudged, for various reasons, ineligible by the Committee. The remaining 159 were accepted. To these must be added fifteen churches connected with the London Baptist Association. This makes 174 churches in all to the pastors of which the benefits of the fund have been dispensed.”

ANNUITY FUND.

It is with pleasure we announce a donation of £100 towards the new effort, from Mr. Thomas, of Llanelly.

EVANGELISTIC SERVICES.

It was our intention to have given a list of places where evangelistic services have been held, and of the brethren who have been engaged in them, but we reserve this for the Report at the annual meeting. It may be said, however, that valuable, though unostentatious, as the work is, it is not supported by contributions,

Ireland.

TENT SERVICES.

Since our last issue, we have received very few contributions towards the new tent. Interpreting, as we thought, the wishes of many of our friends, that another tent should be purchased equal in size to that of last year to take the place of the small, old, worn-out one, which had seen several years' service, another has been ordered. It will be supplied by the firm who last year generously supplied the one then bought, at a little more than cost price; but we look in vain at present for the money to provide what is still needed to complete the purchase of the tent, and to carry on the special work. It is in this direction our work in Ireland for the summer months must, for the future, chiefly proceed. We hesitate, however, on the threshold, with no funds in hand, and none to whom we can turn but those friends who have, without response, listened to our appeals again and again.

THE ITINERARY FOR TENT WORK.

TENT No. 1.—April, Lurgan; May, Lisburn, Belfast; June, Belfast, Newtonwards; July, Carrickfergus; August, Londonderry; September, Omagh, Tandragee; October, Donaghmore.

TENT No. 2.—May, Drogheda; June, Dublin; July, Athlone; August, Galway; September, Waterford; October, Cork.

LETTERS FROM BRETHREN IN IRELAND.

The following letters will be read with interest:—

Mr. Carson, of Tubbermore, County Derry, writes:—

“You are aware that the work here is not so much *missionary* as it is *pastoral*.

Though consisting of the poorer classes—and not, therefore, quite self-sustaining—the church is yet comparatively large, and, moreover, greatly scattered. In consequence of this, my time is almost altogether occupied in the care and oversight of the body. I visit, on an average, two days in the week, solemnise some marriages, attend and officiate at many funerals, and make some sick calls. Indeed, when the people are well looked after, and my Sunday preparations made, the week is well-nigh gone.

“But though not so much missionary as pastoral, my work is not yet *exclusively* of the latter character. At funerals—and these, as already intimated, are frequent—I have a fine opportunity of reaching *outsiders*—outsiders, moreover, of all classes and denominations. In this way many Roman Catholics and others are brought under the sound of the Gospel. In no part of my work am I more at home than in addressing the living around the remains of the dead. Besides this, I am permitted in my rounds in visiting to speak a word, by no means rarely, to the unsaved. There is scarcely a house at which I call where I do not meet with some who do not know the Lord, and very often some who are not even members of the family, but callers like myself. On the highway, too, or indeed anywhere where the Lord opens my way, I try to say a word for Jesus, trusting that He will add His blessing.

“In the church our numbers this year stand thus—Admitted, 15; clear increase, 10; present number, 239.

“Our Sunday-school was never in a more prosperous state. I have not at this moment the precise statistics by me, but I am safe in saying we have in connection with the school at least 150 children and young people, under the care of some fourteen teachers. This, in a mere village, is most encouraging.

“My Bible classes, owing to a long-continued and very severe cold, which at one time somewhat alarmed me, I have been obliged to discontinue. I am not without hope, however, I may soon be in a condition to resume them.

“The attendance at our public services is very good indeed. Our house in good weather is always fairly filled. On a very fine day it is usually full in every part.

“We had during the past year a visit from two excellent brethren, agents of the Irish Evangelisation Society. Some among our young people who had been long impressed were brought to decision for Christ, and are now walking in the way of truth. One of the brethren referred to, who had been born and brought up in the Episcopal Church, during his stay adopted our views on baptism. He is a young man of high moral excellence, and of great natural ability. He bids fair to be one of our first preachers. I am sorry, however, we are not long to retain him, as he has resolved on emigration.”

Mr. Simpson writes, first of all, of his work at Lurgan and the neighbourhood, and then at Conlig and Derrynell:—

“You will be pleased to hear that the three persons whom I mentioned in my last letter as having been brought to the Lord, through my labours, have since been baptized by E. T. Mateer and received into fellowship.

“On the same occasion there were two others who followed in the footsteps of Christ, and this they would have done some time ago in their native town, while

I was preaching there, had not circumstances arisen which led to their removal to Belfast.

"On the 26th ult., I addressed a meeting at Ballykeel, which was good, both with regard to numbers and interest. At the close of the service a respectable farmer arose of his own accord, and said that on the next Sabbath evening a collection would be taken up in aid of the funds as a thankoffering to God for the blessings they had received under the fostering care of the mission.

"During the week I addressed several cottage-meetings, and then left on the 2nd inst. for Lurgan, where, besides the services in which I took part, when Brethren Banks and MacKinley were present, I conducted seven meetings in the mission hall, four in cottages and various parts of the town, and once at each of the following places:—Maralin, Corkvainey, and Ballydugan. The congregations were good considering the severity of the weather and a vast amount of sickness among the people.

"Maralin and Corkvainey are two miles from the town, being situated on either side of it, and Ballydugan is over three Irish miles distant. To this place a friend drove me in his machine without charge, but went on foot to the other places.

"The people, being pleased with the services, requested me to return, and therefore I arranged to revisit them in the closing week of the year; besides these, I visited the people in their own homes, spending among them from four to five hours daily. This part of the work is as agreeable to me as any other part of missionary labour. I had the joy of talking with several anxious persons in the after-meetings."

Mr. Duffin, who is somewhat improved in health, and to whom the Committee have been glad to show their sympathy, writes of his work at Derryneil:—

"This quarter has been somewhat eventful in connection with the church here. Death has taken away two of our brethren, the loss of whom the church feels very much. On the other hand, we have had an addition of nine—seven through restoration, and two through our evangelistic work. Thus, while we have been made sorrowful, yet we have had cause to bless the Lord and rejoice.

"I may say that my health is somewhat improved, but not so much as I expected it might have been, owing, I believe, to the fact that, on account of the frost and snow, I had to keep in doors. However, I am thankful I am a little stronger."

(The Subscription List is unavoidably held over this month.)

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by the Treasurer, Col. GRIFFIN, Seaton House, Adamson Road, N.W., and by the Acting-Secretary, SAMUEL HARRIS BOOTH, at the Mission House, 19, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.

THE
BAPTIST MAGAZINE.

MAY, 1883.

The "Spiritualist" Craze.



We should, in all probability, have had no thought of asking the attention of our readers to this singular phenomenon of our times, deplorably prevalent as it is, but for the fact that it has been somewhat rudely thrust upon our notice by some pages at the end of a very innocent-looking book which has been sent to us for Review, and which we shall notice in our next issue. That work consists of twelve chapters on the twenty-third Psalm; and in the concluding chapter, suggested by the last words of the Psalm—"I will dwell in the house of the Lord for ever"—an attempt is made to establish the fact of a future life for the sheep of the flock in such a way as to convince those who have yielded to sceptical impressions. Such an endeavour is, of course, legitimate enough in itself; but we gravely doubt whether the author has carried it out by a legitimate method. We have not now to do with the argument as a whole; our attention will be restricted to one part of it. The particular section to which we refer, is thus introduced:—

"Were the spirits of two persons once living upon the earth to make their appearance, and to identify themselves to the perfect satisfaction of several witnesses of the most trustworthy character, there would be in such a case no longer any doubt of the soul's conscious existence beyond the grave. In the affairs of life, any judge or jury in court would consider such evidence as conclusive."

Then follows a quotation of the account, in the Gospel of Matthew, of the appearance of Moses and Elias at the Transfiguration of our

Lord, accompanied by certain proper and well-known considerations which go to show that that account is perfectly credible. So far well. The author proceeds:—

"But the proof which the Gospel historians have recorded of the re-appearance of the dead fails to convince the sceptical mind. Persons of this class have no faith in the leading doctrines of the Bible, and therefore set aside its authority. They want evidence of a stronger and more direct kind. Can such evidence be given? Is it within the range of human experience and testimony? . . . To meet the demands of the sceptic, . . . the reader will not, we trust, be offended, should we take the liberty of culling a leaf from the pages of modern spiritualism; for any evidence which can confirm so grand a truth as the immortality of the soul must meet the acceptance of every one who wishes well to his fellow men."

Now, we cannot but think that the author would have shown more wisdom had he ignored the so-called evidence from "the pages of modern spiritualism" altogether. Most people who have examined the matter with any fair degree of intelligence and discrimination, are unable to escape the conclusion that those pages are so defiled with falsehood and imposture, as well as with hasty and blundering inferences from misapprehended facts, as to require to be put out of court when any scientific or theological issue has to be tried. At any rate, many of their statements are so obviously the sheerest fabrications, and many more of them so unmistakably the product of the wildest delusion, that, if we put ourselves to the trouble of looking into them at all, we may well do so with very little expectation of finding in them any facts upon which we may confidently rely.

But what are the cases which Mr. Allan, the author of the book now before us, quotes? We need not reproduce them *in extenso*; the main incidents will suffice. In the first instance, we have an account of the reappearance to her husband, on five occasions, after death, of the wife of Mr. John Miller, of Newcastle-on-Tyne. The first of these is said to have occurred on the eighth day after the funeral, and the remaining four at different times during the ensuing six months. On the first occasion she was clothed in white; but she then stated that she should subsequently "appear in clothing similar to that which she wore before her death, in order that all who knew her might the more readily recognise her." And so, we are told, she did. When she first appeared, "an accident respecting her ring was referred to by her; but no one in the room, not even Mr. Miller himself, could give any explanation. On his return home, he learned from Miss Miller that what had been stated respecting the ring was perfectly

correct." On one occasion she was recognised by other persons, as well as by her husband. Such is the first case. It was taken from a weekly journal, called *The Medium and Daybreak*, and the reappearances described are said to have occurred at *séances* conducted by a Mrs. Esperance. The second case is taken from the same number of the same journal, and is similar in kind. A Mr. Matthew Fidler, an enthusiastic spiritualist, tells of a friend of his, a Mr. Hugh Biltcliffe, who had been dead about twelve months. He was well known in Gateshead, and was an active temperance advocate and Sunday-school superintendent.

"Both he and Mrs. Biltcliffe were Spiritualists ; but she had never attended a *séance* for materialisation before the one I am now describing. When the *séance* was, as we thought, about to be closed, there appeared, at the opening of the curtains, a fine, tall, well-built man, with dark whiskers, dark hair, and clothed in long white robes. . . . In an instant I recognised in him my friend Mr. Hugh Biltcliffe."

He was also recognised by his wife, and by another lady who was present. Two gentlemen, sitting farther away, saw him, and asked if they were correct in their surmise as to who he was. He came near to Mr. Fidler, "and reached forward to shake hands. His grasp was firm and vigorous, as was his wont during earth-life." Two of his daughters—one thirteen years of age, the other seven—were present, and he kissed and caressed them. The younger one saw him again seven days later,

"and, without hesitation, went to him, when he took her in his arms, and kissed her. She clung to his neck as though she were not going to be parted from him again. Many, many questions did she ask him, such as 'Where did he get all the white clothes from that he had?' 'What did he do with them when he went away?' 'How did he get into the room?' . . . 'How queer it is ; he's dead you know, and he's alive ; how's that?'"

Such questions would be natural enough, no doubt, under the circumstances, but we do not learn that they were answered. If the departed Mr. Biltcliffe could thus re-appear in materialised form to his family, and could kiss and caress his children, he surely might have been good enough to gratify, at least to some small extent, the innocent curiosity which his re-appearance had occasioned. For aught the narrative tells us to the contrary, he was, to those who loved him, and who, on seeing him again, might well wish to know something of his "spirit life," as obstinately silent during the interview,

as he had been during the whole year which had elapsed since death first took him away.

Such cases as the above are not to be catalogued amongst the ordinary stories of ghosts and apparitions, about the authenticity of which the opinions of wise and good men have widely disagreed. The formal and professional *séance* makes all the difference. The friends of these departed worthies were already believers in the reality of the alleged "Spiritualist" revelations. They went to the *séance* with the feeling of supernatural mystery strong upon them. Imagination was morbidly active and receptive. They expected spirits from the unseen state to appear to them in "materialised" form. They were precisely in such a condition of mind as to be easily operated upon by illusions, and their common sympathy and expectancy in regard to the business which had brought them together, made it the most natural thing in the world for the same illusion to affect all of them alike—even to the odd circumstance of the ring, which may have been more a matter of *clairvoyance* on the part of the medium than anything else, and that, too, without his being dishonestly conscious of it at the moment. We have seen cases of *clairvoyance* quite as wonderful as this. But *clairvoyance* and "Spiritualism" are two very different things. Yet a preacher of the gospel of Christ adduces flimsy stories to secure admission for the doctrine of a life after death into the minds of sceptical people whom neither reason nor Scripture has sufficed to convince!

With the case of Mr. Joseph Barker before us, we would not go to the extreme of saying that a man who disbelieves in the reality of a life after death may not find his unbelief shaken by a "spiritualist medium." Mr. Barker's scepticism had reduced him to utter mental wretchedness; and, whilst in this state, he met with many persons who had been led, by means of spiritualism, from infidelity to a belief in God and a future life, some of whom pressed him to visit some "medium" in the hope that he might witness something that would lead to his conversion. He resisted their importunity, until, at last, a friend persuaded him to call on Dr. Redman, a "medium" in Philadelphia. He then tells us in detail how the "medium" went to work, and concludes his account of the interview by saying: "I had had enough. I felt no desire to multiply experiments; so I came away—sober, sad, and thoughtful." And

farther on he says: "I was satisfied that there was more in this wonderful universe than could be accounted for on the coarse materialistic principles of atheism." Yes, undoubtedly. But when Mr. Barker had found his way back into the clear light of Christianity, he must have felt that he ought never to have required the fantastic devices of a so-called "spiritualist medium" to convince him of so obvious a truth; and if his heart had not already begun to hunger for "evidence," while yet his spiritual taste was too perverted and depraved to appreciate the mass of evidence of the best kind with which the "wonderful universe" around him abounds, we cannot imagine that Dr. Redman's skill, extraordinary as it was, would have had even the small influence which he admits it to have had in leading him over the line between unbelief and faith. The whole process, as he describes it, looks significantly like a feat of legerdemain, combined, perhaps, with the mysterious faculty which some persons are said to possess—the faculty of "second sight."

Some three years ago, Messrs. Kegan Paul and Co. published an anonymous little book entitled, "Realities of the Future Life." Misled by this very attractive title, we purchased a copy, when we found it to consist of alleged "messages given, for the most part, by relations and friends of the medium, who have passed into the unseen world." Interest in the publication was naturally changed into curiosity; but we must acknowledge that our curiosity was very meagrely rewarded, and that, in its turn, it had to give way to disgust. What do these "messages" amount to? We will condense them as fairly as we can.

The first of these friends was taken from the room where he was lying at the time of his death "into a beautiful country," and bidden by his guardian spirit to wait until the time came for him to be conveyed to the home he was intended to live in. He came back and saw the distress of the friends he had left behind, and longed to comfort them. He was refreshed after his illness, before he entered on his work. The next friend's "earth-life" was "cut short by a sudden accident." When he "knew anything," he found himself in an indescribably beautiful country, "refreshed after the violent wrench in leaving the earth-body." By and by he "awoke to a more complete feeling of where he was," and was "aware that A. was with him," that he was "in the spirit-world," and that his "life of

happiness had begun." The next had died after "a lingering and painful illness." "I saw the earth-body left on the bed, and my mother in such trouble; but I could not comfort her." Why not? Words of comfort to the mourning mother ought not to have been more difficult than the words thus communicated to surviving friends. But probably there was no "medium" at hand at the time! "A bright angel carried me away; and I awoke refreshed, wondering where I was. But it is all right, and I am very happy, and gaining happiness, being taught by spirits who love God more than I do. We have beautiful flowers and trees." He next "awoke on a wide plain," and found himself "in the company of bright and shining beings," who greeted him with a loving welcome, and told him that he was to go with them elsewhere. The journey was accomplished with surprising celerity, but without fatigue. The place of destination was "beautiful" "with flowers and music," and there was "rest for a time." Another awoke "from what seemed to have been a long sleep." There were many "bright beings," amongst whom his (or her) mother and brother were recognised, whose speech was "intelligible, though different from that of earth." The second messenger returned, and spoke of "an intermediate place, or limbo, lying midway between earth and paradise"—"a purgatory, though some of its inhabitants" were "not unhappy." We select some additional statements from other messages. "Thought is the spirit-language; it is very quick and explicit; we can have no secrets here; each can see another's thoughts, and so holds converse, and reaches the learning of the higher spirits." But there are sounds of voices—not speech, but "murmurings," "like soft breathings of the wind, which sometimes break into sounds of praise and thanksgiving." "Distance is not known." "The wish to be in a place carries us there." "The colour of the sky is the deepest blue." The ground is "a carpet of the greenest grass." "What would appear water on earth is the most delicious wine." The leaves of the trees have "an aroma which they give forth into the air; this nourishes our spirits." All the scenery is "symbolic." "The birds sing very sweetly; and I have my flowers to take care of." "Our minds construct our buildings. We fashion our houses with our thoughts." "Some" houses in the spirit-world are "dreary." "There is much to be corrected—a great deal to learn." One spirit gives a detailed description of the mansion he inhabits, just as an emigrant might write of the pleasant

residence he has found in the United States or in Australia. Another had his "favourite dog" with him; he had "given it life from his love." Among some of the spirits "prayer does not cease; there are many subjects for prayer—more than you would think." The more advanced spirits teach those whose knowledge is cruder. "What we care for most we are taught." "I have my books, and free opportunities of studying." "The poets—what happiness they find in letting their thoughts flow!" "What people loved and did best in earth-life—which was right—they carry on here, with added light through the teaching, above all, of the Spirit, and by intercourse with great minds similar to their own." "There is no distinction or favour because of some supposed mark of grace or election; each receives what is his due, and what he has justly earned." "Judgment awaits each in the spirit-world, and is not in the distant future." "In cases where the judgment must be very solemn and awful, time is given, and such unhappy spirits are tried in different ways; they are brought through dark paths, and taught hard lessons; they are led on to see that the judgment is an escape for them, and a blessing." What can that mean? Will it be taken to favour "the larger Hope"? "What I ask is for you to pray that I may know something of what is around me, and that I may understand why I am here; for it is not so well with me as at first." Prayers for the dead!

It is obvious that if many of these "messages" are to be accepted, we must extensively revise our theology. Much of the teaching of Scripture, and especially of Christ and His apostles, must be repudiated as a mass of error, calculated not only to mislead, but also to corrupt. We must surrender what the editor of this new revelation calls "the popular Protestant doctrines concerning the vicarious sufferings and imputed merits of Christ, and the consequent miraculous transformation of the whole nature of all who benefit by these acts of grace." People who have tried to do right on earth according to their light, "will find themselves in harmony with the laws of the unseen world, and after brief penance (!) pass easily onward to greater knowledge and holiness." People who have "stifled their moral sense find that, before they can even begin their future course of life, they must learn, through more or less bitter chastening, to submit their will to those eternal laws which had been partially revealed to them here, but which they refused to obey." Punishment is "temporal and purgatorial." "Nothing can

avert punishment when due, and remission, in any particular, is never hinted at." As to the physical surroundings of the departed, the sphere they occupy is just another earth, but perhaps more ethereal as well as "beautiful and pleasurable." The old tastes are retained, and the old (congenial) employments are assumed. Such is pretty nearly the whole—certainly the major and most important part—of what, according to this "medium," these spirits have to tell us of the "Realities of the Future Life." Does it not look remarkably like a jumble of fragments of mundane speculation, in which adventurous thinkers are fond of amusing themselves? We do not believe that God has thus left "the gates ajar" for the dwellers beyond thus freely to come back, re-materialised, to be seen and chatted with. Those "gates" have been occasionally opened. Moses and Elias appeared with Christ on the Mount of Transfiguration; not, however, to disclose any of the secrets of the unseen state, but to converse with their Lord concerning "the exodus which He was to accomplish at Jerusalem." Lazarus was restored, for a little while, to his sisters and friends from the grave; but there is no hint of his having given a scrap of information respecting the mysterious region into which death had taken him. At the crucifixion of Christ, "the tombs were opened, and many bodies of the saints which had fallen asleep were raised; and, coming forth out of their tombs, after His resurrection, they entered into the holy city, and appeared unto many." But what did they tell of the Hades from which they had come? Paul was caught up into "the third heaven," but his readers are none the wiser for the extraordinary miracle of which he was thus the subject; he "heard unspeakable words which it is not lawful for a man to utter." We have the grand Apocalyptic visions of the apostle John; but the record of them is for the most part only a vast collection of gorgeous symbols, which inspire and awe the imagination, which are full of terrible warnings for the evil, and of magnificent hopes and encouragements for the good, but which none can translate into literal matter-of-fact speech. Had it been our Lord's will that the "realities of the future life" should stand revealed, He Himself would surely have revealed them. He was familiar with them in all their multifarious details; yet He said but little about them, and what He did say pointed to subjective principles rather than to objective circumstances. When he alluded to these latter, as He did occasionally, it was chiefly in figurative,

poetic terms. According to these "Spiritualists," however, the circumstantial knowledge of the next world, which, upon the supposition of its intrinsic lawfulness—a supposition open to grave doubt—might so fitly and authoritatively have proceeded from the sources to which we have referred, but which, for some reason or another, those sources did not supply, is, after all, within easy reach! Attend the *Séance*; bring out your table; complete your "circle;" secure the prescribed, conventional conditions; let your "medium" get to work; plenty of spirits from the land of the departed will congregate around you; and visibly or invisibly, with articulate voice or by "raps" which you know beforehand how to interpret, they will tell you, with elaborate, and even with preposterously petty minuteness, all about the sphere or spheres into which they passed when they "died," and how life has fared with them there! And what is the value of these "revelations" when we have them? Even at the best, the "realities" disclosed are not worth dying for. They are infinitely inferior to the grand and inspiring suggestions of the written word of God. They might be reached readily enough, and many of them are often transcended, within the limits of the present economy.

Sometimes an error swells out into such vast proportions, and assumes such hideous forms, as utterly to horrify a well-ordered mind. It is so to-day with this tremendous delusion of "Spiritualism." We have stigmatised it as a "craze," and assuredly it is a craze of the most appalling character. The Rev. Joseph Cook, in a recent lecture to his great audience in Boston, gives an account of a new "Christian Spiritual Bible," which has not yet been published, but which has been "copyrighted" and is already in private circulation, a copy of which Mr. Cook had obtained, and which he had examined in conjunction with his German friend, Professor Zöllner, who died a little while ago. The book is issued by the son of a deceased "medium," to whom the pretended revelations were made. Of this son Mr. Cook says that he is "a person apparently of judicial mind. He is a lawyer," Mr. Cook continues, "and he conversed with Professor Zöllner and myself in the coolest manner." And now, what do our readers think of the following:—

"The blasphemous claim is made in the 'Christian Spiritual Bible' that, in a closed camera at Terre Haute, Indiana, a photograph was taken of our ascended Lord; and here in this book, a copy of which I hold in my hand, is a picture which claims to have been produced from a negative obtained in that camera.

But the picture is nothing but a reproduction of a common lithograph, which, I presume, many of us have seen again and again in the print-shops ever since we were boys in our teens—the exact face! The claim is further made in this volume that photographs in closed cameras have been obtained of all the apostles and of most of the great characters of religious history, as materialised in a glorified human form. . . . According to this 'Spiritual Bible' there have been four incarnations of our Lord; the first in Isaac, the second in the author Bhagvat Geeta, the third in Sakya Muni, and the last in Christ. Our Lord, therefore, personally taught the Old Testament religion, and also that of the uncorrupted Indian Scriptures, as well as that of the New Testament. In the latter, only the Gospels are to be taken as wholly authoritative representations of religious truth. This man had seen his father, as a materialised spirit, transform water into wine. Some of the manufactured liquid was shown to us in a vial. I was shocked and alarmed by the claim which he made that, through the aid of the Terre Haute, Indiana, medium, he had frequently seen the risen Saviour of mankind, and had been entrusted through him with this Spiritual Bible, with copies of which he was to enrich German professors."

Mr. Cook further states that he received the other day, "the prospectus of a mighty book, as large, nearly, as one of our pulpit Bibles, containing revelations which, it is claimed, are to supersede Christianity. It is," he says, "worth mentioning side by side with this other Christian Bible of the 'Spiritual' sort, in order that you may see from the floating of these air-bubbles which way the currents run. The bubbles amount to nothing; but the currents amount to much."

Such atrocities as these may well excite an unrestrained indignation in every devout and reverential mind. Some may think that they are the extravagances and abuses of phenomena which may, nevertheless, be worthy of confidence—outbreaks of fanaticism and imposture in connection with a system which is, after all, supported by facts. What right have you, it may be asked, to plant yourself upon the supposition that all actual intercourse between the "living" and the "dead" is an impossibility? We do not plant ourselves upon that supposition, for we believe in the supernatural and the miraculous. But if God has been pleased occasionally to allow of such intercourse—and we know from the Scriptures that He has done so—that is no reason for leaping to the conclusion that such intercourse may become normal and common, and that we are justified in seeking it. Much less is it a reason for placing ourselves, however tentatively and cautiously, in the so-called "Spiritualist" current, which is sweeping in so large a volume and at so fierce a pace through society in these strange days. If we are asked whether we

assert that *all* the alleged "manifestations" are impostures, we reply that so many of them have been proved to be of that character that the rest are sufficiently discredited. If the rejoinder be, that it is our duty to sift the wheat from the chaff, the answer is that, if there be any wheat at all, it is so poor as not to repay us for our trouble. Besides, even if we were to admit the existence of a little wheat in the shape of facts, we are not required thereupon to propound some theory by which the facts may be elucidated and systematised into a science or a philosophy. What philosophy have you of the snowdrop, of the rose, of life, of the elemental forces of the universe? If you have any philosophy of these things, it is speculative, not positive; partial, not complete; loose, not fixed; hypothetical, not authoritative; an attempt of the human reason which cannot, without the most contemptible arrogance, proceed upon the assumption of its own infallibility. Let science explain what it can; but do not tell us that when strange phenomena appear we are bound to accept your explanation of them, or otherwise to propound some better explanation of our own. We prefer to wait, and to allow the phenomena to multiply, if they are to multiply, *in the natural order of things*, and not to plunge ourselves into nobody knows what possible blundering, or into nobody knows what inevitable bewilderment, by our meddlingness. Carnivorous animals which have once tasted flesh never relish anything else so well. An insatiable curiosity seizes those who have once allowed themselves to be drawn into the "Spiritualist circle," and unless they have strength of mind enough, in the initial wonderments that crowd upon them there, to wrench themselves away once for all, their curiosity knows no bounds, and they soon become ready for the wildest delusions. They will consent, if it should happen so, for the *séance-table* to put its foot upon the most sacred principles of their religious faith, and will offer no protest even when Christ Himself is contradicted!

One thing is plain enough, the Bible gives no sanction to the "Spiritualist" passion which is now so rife. Even if the alleged "communications" be possible, they are, on Bible principles, *unlawful*. The Old Testament abounds with expressed or implied condemnations of them, and Paul writes to Timothy: "The Spirit saith expressly that, in later times, some shall fall away from the faith, giving heed to seducing spirits and teachings of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot

iron." The sorcerer, Simon Magus, figures by no means reputably in the narrative of the Acts of the Apostles. Paul exorcised the "spirit of divination" which possessed the Pythoness at Philippi. Her soothsaying was lawful if it was lawful for people to consult her, and in that case Paul ought not to have destroyed her power as a "medium" merely because she became an inconvenience when she followed him and his friends, saying, "These men are the servants of the Most High God, who show unto us the way of salvation." He ought rather to have been grateful for a supernatural attestation of his mission! True, Christians "are come to the spirits of just men made perfect," and some "Spiritualists" are fond of quoting the words. But what do they mean? "Ye are come" to them in the same sense as that in which "ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable host of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel." "Ye are come to the spirits of just men made perfect," not for verbal intercourse, but as being already spiritually identified with them—one with them. "Ye are come to them" in that ye share the faith through which they were saved, are struggling for the same perfection as that to which they have risen, and are blest with the first elements of that glory of which they are now partaking in such rich fruition.

This thirst for communications from the dead is so much the more pitiful and mean because it implies an ungrateful dissatisfaction with the more substantial privileges which God has placed within our reach. We have great poets with whom we can commune. We have Shakespeare—a universe of thought and feeling populated with great worlds of glorious idealisms, and decorated with every grace of art. We have Milton, whose harp bears celestial strings, and whose strains sound as though caught from the grand epic of God. We can company with Bacon, and find our minds, under the spell of his philosophic insight, becoming clear and strong. Newton or Herschell can take us by the hand, and conduct us about the universe, laying bare to us the secrets of its magnificent mechanism. Better still, we can know the ancient Hebrew patriarchs, with all their strange alternations of experience; and Moses with his battles, his victories, and his law; and David with his lyre; and Isaiah touched with the

griefs and shouting in the triumphs of Emmanuel; and Jeremiah weeping amid the ruins of Zion; and Daniel away with his captive brethren in exile, and writing the history of the coming centuries; and Ezekiel rapt in the splendour of his mystic visions, down to Malachi the last of the mighty prophetic train. The "Baptist," and Peter, and James, and John, and Paul, may become familiar to us as our own brethren or fathers. The wonderful women of Scripture need not be strangers to any of us. Yea more. We have a beautiful world of our own in which we may live—a world of thought, of imagination, of poetry, of enrapturing visions. We may find music in silence, might in meditation, power and victory in secret prayer. We may find the Ineffable overshadowing us, the Infinite near. The gentleness of God may make us great. Oh, that men would revere the nature which God has given them! Oh, that they would appreciate the appliances of mental growth and of spiritual culture which He has lavished upon them! Then would they find something better to do than roving about from *séance* to *slance*, from "circle" to "circle," from "medium" to "medium," from ghost to ghost! Then would they desire to prepare for the Future Life after the manner which God has disclosed in His Word, and for the fuller knowledge of that Life would be content to "wait all the days of their appointed time till their change come."

EDITOR.

Tremont: a Glance at Family and Social Life in Normandy.



NOW often is good taste offended, and our moral nature hurt, by unqualified censure and hard judgments passed, both on individuals and on whole peoples, while the speaker can have had but little acquaintance with their circumstances so wholly unlike those of England, and is most likely altogether ignorant of their beliefs and of the real life within! So sympathies become dulled and narrowed, and a hard surface of cynicism forms over the delicate, subtle, and impressible spiritual essence, and in such a soil no soft and gentle flowers can

open and shed their sweet perfume around. Are not different nationalities as so many family groups under various training—some under adverse conditions or in unwholesome localities—yet still our neighbours, and watched over by the one Almighty Father? A happier and more interesting world this would be if we listened for harmonies instead of discords; if Christians would live Christ, and more fully show the light of His truth, instead of being so eager to detect heterodoxies, errors, and failures.

We too often wrap ourselves in our insular prejudice when we visit the scenery of the Pyrenees or Alps, or rush on to the Eastern world. We may admire the beautiful Gothic churches of Normandy, or linger on the boulevards of Paris, and all the time the words "Superstition," "Hopeless frivolity," "Insincere politeness" may be on our lips or in our minds. Travellers who would like to see below the surface of things amongst the working classes of Paris would do well to inspect Mr. Robert McAll's mission stations there, when valuable opportunities would be afforded them of showing sympathy and of lending a helping hand in the endeavour to sow evangelical truth and to make society purer. Mr. McAll saw that the people were hungering for something more than ever-recurring political restlessness and agitation, and that they had hearts to respond warmly to kindly acts. In an apostolic spirit he gave himself to them, and holds up before them Christ's ideal of life, wasting neither time nor strength in a war of argument against Atheism, Communism, or Popery, but quietly going on in the work of winning thousands for the Kingdom of God.

Some years ago my own notions were a little enlarged by near and pleasant intercourse with a French family, beautified by domestic love and social fellowships. Perhaps some glimpses of this family in the family home and in the social circle, may not be uninteresting to the readers of this magazine; whilst, in the exercise of writing about them, their excellent qualities will be pleasantly recalled to my own mind. I shall not say much about the distinctively religious life of my friends, but shall leave it to be understood that religion influenced their life as a whole.

It was on a lovely day in June that I reached a country-house in Normandy. Arrived at the end of the avenue, my heart beat with some excitement and much timidity, as I saw Madame Raynal standing, ready to receive her visitor, at the head of the *perron*. Two charming young women were near her, one of whom was the wife of the only

son, who, as usual in France, after marriage still dwelt under the parental roof; the other "Madame's" only daughter, who, with her husband and two children, was on a visit at the chateau. In the hall two *bonnes*, in neat dress and picturesque caps, held two baby grandchildren in their arms; and little Lucile and Albert completed the group with which I, a weary and rather dusty traveller, so suddenly became acquainted. Not too dusty or weary, however, to take in the graceful scene and the pretty surroundings of flowers and verdure. Yet I was glad to retire to my own room to pick up my wits, and to find the view from the window pleasant and restful. Beyond the undulating and wooded foreground peeped the village spire, and wreaths of smoke curled lightly upwards amid the foliage in a very English manner. After a time came in Madame, who kissed my brow, looked kindly into my eyes, and murmured, "Cette chère Marie." So I felt she had already taken me, a stranger, to her heart for my sister's sake, whom she had known and loved. I really think that, without this link, I must have re-crossed "the silver streak" the next day, and remained ever after in my island; for, until my ear became trained to the volubility of French conversation, I was perfectly aghast at my deficiencies, and overflowing with repentance for having slighted former opportunities of gaining facility in expressing ideas in a language other than that of my own mother-tongue. But M. Raynal—so representatively French, with the cordon of the Legion of Honour at his button-hole—at whose side I was placed at dinner, ignored my confusions of mood and tense, finished my broken sentences, and indulgently said, "*Vous manquez l'habitude c'est tout!*" To my gratification, I found that the two younger ladies spoke English extremely well, and that they were gifted with musical talent which had been carefully cultivated. Too little time, however, was devoted to books, and too much, perhaps, to the embroidery frame. When we met, day after day, to breakfast at 11 o'clock, I wondered at the ease and smoothness of all the household arrangements. There was an air of leisure and brightness over the party. The plans for the day were clear and complete. No grievance was ever aired in public, no vexations descanted on. Each spontaneously contributed a share to the conversation, and no *asides* were indulged in. The two senior children were generally admitted at breakfast, and seemed to be influenced by the good breeding and wise instructions of their elders. One day, however, the little girl was guilty of some slight disobedience,

and was told by her mother to leave the *salle á manger*, when her cousin Albert, five years of age, stood on his chair, stretched out his small arm, and claimed "grace pour Lucile," as only a French child could plead for pardon. It was accorded, and smiles returned to the group around the circular table well furnished with omelettes, patés, fish, cutlets, fruit, and light wines. *Café-au-lait* was served in our rooms at an early hour; so the family met only twice at the table during the day. I asked young Madame Alphonse the secret of the good household management I saw. "Pardon!" she replied; "we all rise early; I am dressed at seven o'clock, and attend to all my difficult work before breakfast. I do my accounts; I write my letters; I visit my nursery. As to Madame ma mere, she inspects every part of the house; she investigates everything, and gives her orders to the servants." After the breakfast hour, it was Madame Raynal's habit to walk in the shady grounds, when I invariably accompanied her; and she never became weary of talking of my sister, and relating many incidents that were fresh and grateful to me. We visited the flower-beds (the lawn, I remarked, was not so smooth as our English lawns), and the well-stocked fruit garden, where the trees were so well trained, and the promise of fruit was so splendid. We wandered on to the meadow, and saw how the recently-cut hay was being gathered in bundles. She evidently understood the process, and made a quick inventory of the number of the "bottes." As she gave instructions to the "Fermier," I perceived she had great powers of administration, and a strong, clear mind. She also took kindly interest in the man's family. His speech was the *patois* of the locality, which I vainly tried to comprehend, as he stood, with red kerchief on his head, talking before the lady in the shade of the lime trees which skirted the meadows. The conversation ended by a desire that, when next his wife brought up the eggs to the chateau, his little daughter should come also. Well do I remember the entrance of the little peasant maiden of four years of age into the smaller salon—the closely fitting cap on the child's head, the high dress with sleeves long to the plump wrists, and the clap-clap of the little wooden shoes on the polished oak floor. To my surprise, regardless of out-stretched hands, the child advanced quickly towards the window, to which she was attracted by a bright brass ornament, pendent from the cord which regulated the curtain, and then kissed the shining object, exclaiming, "Le bon Dieu!" The sun-burnt mother smiled, and explained that

her little one thought it was an image of the Saviour! This brought strongly to my mind the fact that I was in a Roman Catholic country. Yet, from shyness and inexperience, I never once visited the village and the church whose matin and vesper bell came so sweetly to my window. My host and hostess were Protestants of an old Huguenot family, and each Sunday, when in the city, attended the services of the "Temple." Madame's kindness to the poor was proverbial, and, from her position and ability, she was the heart and soul of all good societies, on which she expended liberally her strength and time.

Some days were passed by us at the spacious old town mansion. After threading staircases, and traversing rooms opening one into another, how amused I was by looking out on the "Grand Place" on a market day, observing the groups of blue blouses, the dress and picturesque Normandy caps of the women, and the strangely fashioned vehicles, on one of which I spied a dentist extracting teeth for the suffering country folk! I penetrated to the kitchen of the old house, and admired there a large iron plate, wherein burnt many small charcoal fires, at which a large dinner could be cooked with a small amount of fuel. The metal vessels and stew-pans were bright and in beautiful order; but the display of dinner-service and the open fire-place were absent, so that there was none of the trim cheerfulness of an English kitchen. Arsene, the handsome *chef*, however, in white waistcoat, apron, and cap, was himself really ornamental.

To have an opportunity of improving my own toilette and studying fashion, I accompanied two ladies to the dressmaker's, and commenced attentively observing the deftness of the *couturière*, her care in fitting, her study that all should harmonise with style and figure, that the *garniture* should be exactly suitable, &c. But my eyes soon strayed to the view from an open window, to which I quietly withdrew, and, as the room was large, only faint echoes of "*ravissante*," "*cela va très bien*," &c., &c., reached me there. I saw the river rippling under the bridge, and at the edge of the stream, in deep shadow, were several washerwomen, each with a flat board, on which the linen was being cleansed in the clear, cool current. The method seemed very primitive, but I may add that I never anywhere saw dresses more beautifully washed and "got up." Above this scene of common life—not unbrightened, however, by bits of colour—and close to the bridge, towered, fair and beautiful, the Gothic church of St. Pierre, embodying the religious feeling and taste of the fourteenth century; its flying but-

tresses and fretted pinnacles bathed in light, and its spire rising far into the serene summer-evening sky. How long I remained at the window I know not ; but the beauty of that scene has lived in my memory and heart ever since, though I missed a good lesson in learning French conversation, as also in the art of dressing with taste.

To a dear old friend of Mdme. Raynal's, whom I will call " Agnes," I owe many of the peeps I had into French provincial life. At various times she invited me to accompany her in visits to friends, high and low, rich and poor—for which she did not always prepare me, disregarding, as she did, more than any one I ever knew, the arbitrary etiquette and externals of society. From her lovingness of nature and charm of manner, she was privileged to enter where ordinary mortals would have met a repulse. Thus the little dramas that came before me were all the more piquant and fresh. Perhaps the visit was to some poor folk, whom we might find preparing vegetables for the *pot-au-feu*, and living in a locality where the drainage was not perfect. At least, however, there were no rags, and invariably there was politeness, and, at times, a glass of *eau sucré* was offered in the pleasantest way. Or Agnes would enter a large, fine house, where the *concierge* would bid you mount the stone staircase, and, after traversing a *suite* of rooms, you would be ushered into a beautiful bed-room with blue satin and lacey textures, and a rather invalided lady, seated in a satin *fauteuil*, would receive us. Or, may be, it was at a convent, with 800 years of historic interest attached to it, that Agnes made her call ; and Madame St. Clair, in her nun's dress, and with her sweet, lovely face, appeared behind the grille, and conversation would follow on Christian living and on Him they both loved supremely, wound up, however, by the nun saying, " Why will you be a Protestant, Agnes ? You are too good to rest there. Come with us," and then, turning to me, " Would you like to see the Hôtel Dieu ?" when, guided by a Sister of Charity, we crossed a quadrangle and were led through wards where many a wounded soldier lay. With Agnes, the service at the " Temple " was a very earnest thing, and she drew near to all Christian souls as opportunity offered. " Ah, good Clementine lives here !" said she, as we were returning from our Sunday morning worship ; and we entered a rather humble shop, and chairs were placed for us by the counter. " My duty to my old mother, who is a Romanist, keeps me with her," explained Clementine, " though I often entreat her to close her shop on Sundays. Things are so different with you, mademoiselle !" Dif-

ferent, truly! Even at the excellent Pasteur's the children played with their dolls that same afternoon; but, as we gathered at the twilight hour in his drawing-room, to have tea served for the English friends, how elevated was the tone of conversation! How real the presence of Christ seemed! And how evidently He was loved by one or two of the party who had made great sacrifices in leaving the Roman Catholic Church!

This summer-time passed all too quickly. The walks and drives, so full of new interest to me, ended; and the society that partook of the graceful hospitality of M. and Mdme. Raynal at Tremont never all met again. The day before my departure, how beautifully the dinner-table was adorned with flowers, the arrangement of which was such as not to intercept one's *vis-à-vis*. At my side sat tall M. Rochigarde, *l'avocat* from Paris, who asked the Anglaise about the opera in London, the parks, &c. Discerning my incompetency to answer him on these points, he said, "Ah! I see, you live in a cottage all embowered in roses and trellis work, and read Tennyson;" and then he diverged into a chat about English authors. How different he was from the "exquisite" I expected to meet. So rich in delicious playfulness and humour; well might his wife look proud and happy. As I glanced towards that charming little figure in the daintiest of toilettes, I caught a question on her face, "Is my Alphonse bored by that English girl who speaks French so indifferently? And he never utters a word of *her* language correctly!" *Café noir* was served in the large, airy hall, where groups could circulate freely, and where the perfume of flowers came in at the open windows. The Préfet, the Maire, and other notables of the neighbourhood chatted gaily to the ladies, who did not retire to the drawing-room from the dinner-table, as is our English custom. We all descended to the terrace to enjoy the fine evening air; and from thence my eyes rested on a clump of dark evergreens in the distance, which I knew marked the last resting-place of the Raynals, within the precincts of their own domain.

* * * * *

Ten years passed ere I again visited them. A political storm and a commercial crisis had occurred, and many a fortune that seemed as "a mountain that cannot be moved" had been wrecked. The Raynals had suffered with others, and I found them in a "maisonnette" in the suburbs of Paris. Madame welcomed me with a tear in her eye, but

said, "I will not murmur; my husband's honour is clear, and God has spared his life. There is my little 'dot' for us old people to live on." Lucile, now grown to womanhood, used often to leave her own luxurious home to cheer the loneliness of her grandparents. A marriage had been arranged for her, but she seemed to know little of her future husband. To a remark of mine, she replied, "It is the custom of my country. As to my own tastes, I am not clear what they are. I confide absolutely in my mother's estimate of his character." M. Raynal was polite, as in prosperous days. He made no reference to his fallen fortune, but was terribly shaken, and leant more than ever on his brave "Fannie," whilst she superintended her small *ménage* as wisely as, in former years, she had presided at Tremont. No incongruous bits of gilding lingered about; the rich laces in which she had once indulged were all banished, and her brown *cachemire* dress was entirely plain and simple. One rose-bed in the tiny garden was in bloom—the result of her own care!

Dear Madame! In her adversity she commanded my esteem and love even more than when Opulence smiled upon her. I think her state of mind can be best expressed in the words of M^dme. de Sévigné: "How foolish it is not to enjoy, with gratitude, the consolations which God sends us after the afflictions which He causes us to feel! There is, it seems to me, great wisdom in enduring storms with resignation, and in enjoying the calm when it pleases Him to restore it to us. Life is too short to halt long in one frame of mind; one must take the days as they come."

L. E.

The Relict of the Reverend Eliakim Twig.

BY ELIZABETH STUART PHELPS.

(Continued from page 121.)



It is not within the scope of these brief records to follow the Reverend Mr. Twig through the details of his professional career; but his wife, we must remember, had to. Life to her was one dread attendance upon the moods, and dependence upon the mercy, of church committees. Between the apathy of parishes and the undoubted superiority of Mr. Twig's

gifts her unspeculative soul vibrated with piteous helplessness. When he was in search of a pulpit, she trusted the Lord and fiercely adored her husband. When he had one, she felt that the world was more appreciative than she had given it credit for ; but kept one eye on the senior deacon, to see how the long prayer struck him. When Mr. Twig became a travelling agent for a denominational society, she perceived that now, for the first time, he had found the right field for his talents, and in her secret soul gave thanks that the day of deacons was over. When the society no longer required his services, she made him an omelette for supper and did all her crying after he was asleep. When he taught classes in elocution, she experienced a rising tide of admiration for him. When he assisted in editing a religious paper, she stood in awe of him. When he wrote a book on Samuel Hopkins, she taught an infant school to help him. When the book failed to find a publisher, she took boarders to support him. When he started out as an evangelist, she stayed at home and prayed for him. Thus life dealt with her.

The gray was heavy in her hair and the fire low in her heart when their first and only child was born to them. They had been married fifteen years, and the baby took by surprise a struggling and dejected home. To the father he was a phenomenon, to be regarded alternately with a certain inevitable stirring at the heartstrings, or with a sense of extreme personal inconvenience. For the mother he added another to the terribly unquestioning devotions, raptures, and agonies of her life. When her husband was irritable, she kissed her child. When she went without meat to save seventeen cents a week to buy the boy shoes, she thought less about Mr. Twig's misfortunes.

The boy grew fast, and did not, even his mother acknowledged early develop a spiritual temperament. He was a big, hearty, rollicking fellow, who stamped through all his boots before there were any more, even after she had given up eggs and cut down her tea. He had curly hair, and did not like his father. He objected to being punished for whistling at prayers when Mr. Twig read an imprecatory psalm on Christmas Eve. The boy expressed bitter disloyalty to the professional environment of the family, and many unfilial intentions to see "a world that wasn't pious ;" and one New Year's night, he being then thirteen and a handsome fellow, more full of vigour than conscious of tenderness, his mother missed him, and the child of prayer and patience, like any offspring of neglect and vice, turned his sou from her that bore him, and vanished in the mighty world.

Obedience Twig aged fast after this befell her ; and when, while still in the prime of life and looking much younger than herself, her husband too disappeared into that mightier world whose mysterious relation to this he had undertaken to interpret to men of less vocal gift, and perhaps of less real loftiness of purpose, but alas! of more common sense—when Mr. Twig had pneumonia and died, like any common-man, Obedience for a time confidently expected to follow him quite soon. He had a brief illness—it seemed mysterious that he could give way at the lungs, after all ; and he was very gentle and patient, and told Mrs. Twig that the Lord would provide, and that she had been a good wife. In one of his delirious moments he said that perhaps he had better have stuck to the tobacco ; but he passed away, repeating sonorously a Biblical quotation, and when Obedience passionately cried : “ Mr. Twig ! Mr. Twig ! Speak to me once more, Eliakim ! ” he put his hand upon his wife’s head and finished the most beautiful of all apostolic benedictions : “ The Lord cause His face to shine upon thee, and give thee peace.” And so, like wiser men, Mr. Twig took upon himself the dignity of death.

At first, as I say, his wife expected to follow him. That physical death which hid under the snow and frozen sod seemed a far less palpable fact than the moral disintegration of her personality. Her meek little pinched face looked like a lamp that was going out. What remained for a woman who had been the wife of the Reverend Eliakim Twig ? She looked at his gray slate tombstone enviously dreaming of the day when she, like other “ relicts ” in Hatfield churchyard, should rest from her labours beside her lord. She was worn out, poor soul. There was, indeed, very little of her left over after Mr. Twig’s abundant voice had, for the first known occasion in his life, faltered in that final benediction.

But Obedience Twig, like stronger women, learned that, however little is left over when the heart is broken, death does not come because he is expected, still less because he is desired. The smoking flax burns long, and the bruised reed, because the first to bend, may be the last to break.

One thing was left to her. She had a dignity to maintain. She had been the wife of Eliakim Twig. When people asked her what she intended to do, she gently replied, “ Something suitable will open,” and prayed the Lord for respectability as fervently as she ever had for sanctification or a call. She fought for it in the

unnoticed way in which such women battle. She resumed the infant school. She gave (may art forgive her!) lessons upon the piano. She embroidered and kept boarders. She trimmed bonnets and sold tatting. She had no near relatives, and when one of Mr. Twig's cousins in South Hatfield invited her to spend Thanksgiving and half of the following week, she declined. For ten years she kept her body, if not her soul, alive. She was then over sixty years old, and it grew hard.

It grew hard and then harder. She felt compelled to offer her services as a housekeeper. She had never heard before of a minister's wife advertising for such a position. She pictured Mr. Twig as declaiming (chiefly from the Book of Revelation) to a large celestial audience and feeling very much ashamed of her. The position proved to be that of what is called a working housekeeper, in a family engaged in some business obscurely known as "fish" in a cheap seaport town; and the old lady found herself virtually the servant of a salt-cod packer and his seven noisy children. She wondered patiently what any of the people in East Economy would have said to see her in this place; and when, indeed, one of that now almost mythical community happened to find her there, and called upon her, she put off her cooking-apron with trembling hands, and choked, blinded, when she saw the man's face, for pride and shame. "I am very comfortable, Deacon Bobley," she sobbed, "I want for nothing. I have a very respectable and suitable position. I have prayed, night and morning, for twelve years that I might be kept out of the—out of the—that I might be kept from a dependence upon charity. And I think the Lord will hear me, Deacon Bobley—for Mr. Twig's sake," she added, unconscious of the pathetic irreverence of those four words.

As she grew older and feebler, her sturdy American dread of becoming an object of public charity deepened to a horror. No one in her presence pronounced the one word which never passed her own lips. People who knew her turned sharp corners in conversation to avoid mention of an almshouse or a pauper.

This was more noticeable in Screwsbury, a little town in Connecticut, to which she had wandered back, after having a slow fever at the salt-fish packer's, and receiving her notice to leave. In Screwsbury she took a tiny room, and advertised for plain sewing and light nursing, and here, for a time, in a forlorn way, she found ease. People treated her civilly in Screwsbury. She felt that they understood that she had been a clergyman's wife. She had a seat in the

minister's pew, till his boys came home from college and filled it. He was an excellent minister, but she wished he could have heard Mr. Twig unite in prayer.

It was in Screwsbury that Mrs. Twig began to feel that she was growing old. She did not go out, except to church and upon her business. One road in town she carefully avoided. It led to the Screwsbury poor-house. It was said that she had never seen the place. As her body grew feebler, that horror grew stronger. It was very strong in Screwsbury.

She had no friend or old neighbour in this place, and her little straits and economies and silences had the sad shield of age and obscurity. Nobody quite knew or much cared how poor she was, until fit after fit of sickness brought her condition to the knowledge of well-meaning people, who gave currency to that little notion of hers about the poor-house, and so drew her case under the attention of the town officers. She had commanded a certain respect in Screwsbury, from her tenderness to the sick and the uncomplaining reserve, called Christian, with which she withheld her own sufferings from the compassion of others. What should Screwsbury do with her?

"I cannot go to the ——. I cannot be dependent on charity," she said, with gentle insistence. "I shall be better soon. I have supported myself for twenty years. The Lord will provide. You must not send me to the ——. It would not be suitable. I am a minister's wife. My husband was the Reverend Mr. Twig."

It was a hard case; but what could Screwsbury do? She had her own paupers and invalids and decayed gentility to the manner born; but Screwsbury found herself uncomfortable to leave a woman of seventy years without a fire in March; and to let her die from insufficient food and attention, because she insisted on it, was asking a good deal even of Screwsbury. Cold and hunger and nakedness, the town auditor could understand; but for that starving need called delicate feeling the treasury had made no provision. Screwsbury was puzzled. A certain sum was raised, and the old lady made comfortable in a desultory way till spring. In the summer she sewed a little, and a little more was collected in the irregular manner known to village charity. Nobody was responsible for her, and when the weather chilled again, with the chill of her seventy-first autumn, Screwsbury shook its head.

(To be continued)

Illustrations from a Preacher's Note-Book.

(Continued from page 36.)

40. *Promptitude in doing Good.*



IF we know of persons who are in need of help whom it is in our power to assist, we should *make haste* to do them what good we can. A few hours' delay may seem to be of no consequence to us, surrounded as we are by all the necessaries and many of the luxuries of life, but to them it may mean anxiety prolonged to the point of agony, distress deepened to the very verge of despair. When a celebrated philanthropist heard of a clergyman who had fallen sick, and was very poor, and could not possibly provide for his numerous family, he gave a friend the sum of fifty pounds, and asked him to carry it as soon as he could to the clergyman's house. "I will take it early in the morning," replied his friend. "You will oblige me," said the philanthropist, "by taking it directly. Think, sir, of what importance a good night's rest may be to that poor man." Good intentions—especially when the wants or the woes of others are concerned—should never be allowed to wait for their fulfilment till a more convenient season may arrive. Before that season can come the good intentions may become of no avail, because the circumstances of need or of suffering which called them into life may have passed beyond our reach or our relief. What we feel impelled to do for others let us do at once, lest the opportunity of doing it slips from us, and we lose the rich recompense of that mercy which is "twice blessed, blessing him that gives and him that takes."

41. *The Teachings of Experience unheeded.*

An eminent naturalist, who has given special attention to the manifestations of mind in the animal creation, tells us that we can safely infer intelligence only so far as we can observe an individual profiting by its own experience. If this be true, then I fear that vast numbers of the human family cannot be credited with a very high measure of intelligence. One of old declared: "I have learned by experience;"

but his case was exceptional rather than common. The great bulk of men, even in relation to the most momentous matters affecting human welfare and happiness, ignore altogether the teachings of experience. Some of the animals the lowest down in the scale of organised life, as Mr. Darwin has shown us, know how to profit by experience, and, when taught the futility of one mode of accomplishing their object, resort to another, and another, and another, until they find out at last the one that succeeds. Would that men everywhere would do the same with respect to the higher yearnings and nobler needs of their nature! But, alas! they rest content with what they know can never still the cravings of their spirits and give them pure and perfect peace. Experience has taught them again and again how vain it is for them to trust in the sweetest and best things that this world can supply for inward satisfaction and rest; and yet they wilfully ignore all the oft-repeated lessons of experience, and cling tenaciously to what they have proved to be but "broken cisterns, which can hold no water" for the quenching of their inward, eager thirst. Experience shows that, apart from Christ, men labour and are weary, finding nothing that can touch the springs of their life and give them healing and strength. Oh, that men would heed the voice of experience, and come without delay to Christ!

42. *The Law of Combination.*

It is a law in nature that, before two bodies can combine, one of them must be fluid. A similar law prevails in the human sphere, and determines the combination of men with men. If two persons have been living apart from each other in a cold, hard hatred and antagonism, one of them must lose his solidity and flow out towards the other in forgiving gentleness ere they can become one in the unity of love. As Christians we ought not to wait for others to relax their stiffness, to put away their hardness; we ourselves ought, by virtue of the fire of Divine Love which is in us, to be the first to melt into tenderness and forgivingness.

43. *The Formation of Christian Character.*

It is with the building up of Christian character as with the formation of crystals. In order that a crystal may be properly and perfectly formed, at least three things are needful; there must be ample time in which all unnecessary fluid can be dissipated, and the

component parts of the crystal come gradually together ; there must be sufficient room for all the angles and planes of the crystal to attain their requisite size ; and there must be the absence of agitation so that all the points and proportions of the crystal shall be evenly and symmetrically formed. Christian character, when it is what it ought to be, is more beautiful than any crystal that Nature's laboratory ever produced ; and, in order that it may reach its perfectness, time is necessary. It is a thing of quiet growth ; it has to rise gradually, and by many stages, into form and beauty ; to hurry through religious processes will be to mar and spoil the result ; we must "let patience have her perfect work." And space is as needful as time. If we shut ourselves up in a narrow place, if we go away from the broad open world and confine ourselves to a monk's seclusion, to a hermit's solitude, we shall be cramped and restricted ; and, while some parts of our character may become finely and delicately developed, others will be stunted and dwarfed, and the character, as a whole, will be anything but perfect. The absence of agitation, too, is important. Whatever may be going on upon the surface of our life to interrupt its tranquillity, deep down in the depths of the spirit in which character has its beginnings, and from which it grows, there must be the unruffled calm which trust in the Father's will, and power, and purposes never fails to inspire ; otherwise our character will be built up by fits and starts, and so will lack the fullness of harmony, symmetry, majesty, which it ought to possess.

44. *Impressions left for Good.*

Many forms of organic life that tenanted our globe countless ages since, roaming through its forests, disporting themselves in its seas, and sunning themselves on the banks of its rivers, have passed completely away, leaving no trace whatever of their existence except the impressions which we find preserved in stone in our cuttings and quarries. But those impressions are fixed and indelible, and will remain to interest and instruct the thoughtful so long as the world stands. It is with us very much as with these early forms of life. We may live out our little day, and we may hand down to the generations following neither name nor fame, neither pedigree nor history ; all that we do may be to leave behind us a few impressions ; but if those impressions be of good and not of evil, so that when

men see them they shall be constrained to say, "Here are the marks of righteousness; some pure and holy character has evidently shed its influences here"—that will be enough. We need not wish for anything more, for anything better.

45. *The Influence of Christian Speech.*

We should use every opportunity which comes in our way of speaking to others respecting their spiritual welfare. Such opportunities are given to us all. In our intercourse with those around us there are times when, without seeming to obtrude our religion upon their attention, we can say a word or two which will show that we feel a brotherly interest in their good, and which may be the means of stirring them to reflection upon their spiritual condition, and to a true dedication of their hearts to Christ. On one occasion whilst Harlan Page was going through his school with a view of ascertaining how many of the teachers were really the followers of the Saviour, he said to one: "Shall I put you down as having a hope in Christ?" The teacher was obliged to say, "No." "Then," said he, in a tone of sorrowful complaint: "I will put you down as having no hope." Harlan Page went away and said no more. But that single remark made so wisely and tenderly, sank deeply into that young teacher's heart. He went home, and there seemed to be ringing constantly in his ears the pathetic words, "I will put you down as having no hope." Those words had their designed effect. They acted as a goad to that young man's spirit, driving him to penitence, and from penitence to prayer, and from prayer to a life of earnest-hearted devotion to Christ. We should never omit to say a word that may be of service to our fellow-men when a fitting occasion presents itself; for on the utterance of such a word the most momentous issues may depend.

B. WILKINSON, F.G.S.

Who Wrote the Epistle to the Hebrews ?

BY THE REV. G. H. ROUSE, M.A., LL.B.

PART I.



UNFASHIONABLE as it is at the present time to express such an opinion, our reply is, the Apostle Paul. No doubt there are difficulties in the way of the Pauline authorship ; but we believe that there are far greater difficulties in the way of any other hypothesis, and that the arguments in favour of it are stronger than those which can be alleged against it.

Some things are perfectly clear, being acknowledged by almost, if not quite, all commentators.

1. The Epistle was written before A.D. 70, the year in which the Temple was destroyed, for the whole letter implies that the Jewish polity was, at the time of writing, still in existence. At the same time, it is clear that many years had elapsed since the death of our Lord. That the epistle was written between A.D. 62 and 68, is pretty universally acknowledged.

2. The writer was a Jew. The whole tone of the Epistle implies this.

3. The Epistle has many points of similarity and many points of dissimilarity with the acknowledged Pauline Epistles.

4. The teaching of the Epistle is Pauline, and if not written by the Apostle it was written by one of his associates.

5. Paul's chief associates were Timothy, Titus, Mark, Aquila, Silas, Clement, Barnabas, Apollos, and Luke ; if the Apostle did not write the Epistle, one of these must have done so. The list is taken from Alford, one of the strongest opponents of the Pauline authorship.

Timothy is excluded by Heb. xiii. 23. Titus is excluded by the fact that he was not a Jew. Mark is excluded by the fact that his Gospel and this Epistle are so dissimilar in style that the same man could not have written both. Of Aquila and Silas we know hardly anything to enable us to judge whether they could or could not have written the Epistle, and there is not a shadow of historical testimony in favour of their having done so. No one advocates their claim.

There is more to be said in favour of Clement. Origen states that at his time some said that Clement was the writer, but whether that means that the Epistle was sent out in his name, or that he merely wrote it from the Apostle's draft, is uncertain. We have extant an Epistle of Clement, written to the Corinthians. In it he quotes several passages from Hebrews, but in such a way as to give the impression that he is rather quoting from an inspired writing than repeating what he had written many years before to an altogether different class of readers. There is little to be said in favour of the Clementine authorship, and I believe it is not now advocated by any one. There is something to be said for Barnabas.

Tertullian speaks of the Epistle as that of "Barnabas to the Hebrews," in a way which makes it likely that that was the general opinion in Northern Africa. Barnabas was a Jew, a "son of consolation," who might perhaps have been able to compose such an Epistle, and he was an Apostle, who therefore would be able to write with the tone of apostolic authority which, with all the writer's conciliatory spirit, pervades the Epistle. Hence, in default of a better claim, we might receive it as possibly the work of Barnabas; but it is evident that the authority for its being so is very small. The only positive testimony is that of Tertullian, and in regard to internal evidence we have little data to proceed upon. All agree that the Epistle, if not Paul's, must have been written by some one who had been in long and intimate companionship with him, so as to imbibe his thoughts and phrases. But Barnabas was with him only in the earlier years of his ministry, and then as an equal, perhaps he thought himself superior, so that he was not likely to bear much impress of the Apostle's mind. He had quarrelled with and separated from the Apostle about fifteen years before the probable date of the Epistle, and does not appear to have met him since then.

Next comes Apollos, the present favourite, but the word "present" should probably be emphasised. There is a fashion in everything, from ladies' dresses up to—it may be more polite to say down to—theological speculation and Biblical criticism; and the present favourite idea is to regard Apollos as the author of the Epistle to the Hebrews; but we believe this fashion will share the fate of its sister, crinoline. It is a pure hypothesis, unheard of till the days of Luther, and practically it rests only on one verse, Acts xviii. 24: "A certain Jew, named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures." The argument is that Apollos is just the kind of man that might have written the Epistle, therefore he did write it. But this is a mere assumption; we need more positive evidence than this, and such there is none. If Apollos was really the author, it is strange that there should not be the shadow of a tradition to that effect, and still more strange that, he being an Alexandrian, the Alexandrian Church should never mention his name, but always that of Paul, as the author.

Another objection is this. Alford, a strenuous advocate for Apollos, says that the writer had "such a degree of acquaintance with the thoughts and writings of St. Paul as could hardly, at such a time, have been the result of mere reading, but must have been derived from *intimate acquaintance*, as a companion and fellow-labourer, *with the great Apostle himself*. The same inference is confirmed by finding that our author was nearly connected with Timotheus, the son in faith, and constant companion, of St. Paul." The italics are the Dean's. Now we have no proof in the New Testament that Paul and Apollos were much together. I believe that 1 Cor. xvi. 12 is the only indication that they ever once met. His name never occurs in the Acts among the Apostle's companions, nor in the Epistles among the many brethren whose salutations are given. The Epistle to the Hebrews shows that the letter was written either in Italy, or to a church there (xiii. 24); it is a pure supposition that Apollos ever had anything to do with that country. Heb. xiii. 23 evidently implies that the writer had a certain amount of authority over Timothy, for he says, "With whom, if he come quickly, I will see you." But why should Timothy, as soon as he was released, hurry to

Apollos? And why should Apollos be so confident, without asking him, that he would accompany him on the long journey to or from Italy? Moreover, is there not a tone of *authority* about the Epistle, which no man less than an Apostle could adopt? Look, for instance, at a solemn passage like chap. vi. 4—6, containing a statement of doctrine differing from, and at first sight almost appearing to contradict, other Scripture passages, a solemn declaration, almost for the first time in the New Testament, of a most solemn truth. Yet we have no apology, no defence, no appeal to Scripture, no reference to apostolic authority, but a simple solemn statement: "It is impossible." All through the Epistle, notwithstanding the conciliatory spirit breathing throughout it, there is the same quiet consciousness of authority in the declaration of the truth. Could Apollos write in that strain? If so, we might ask him, "Who gave thee this authority?" The Apollos theory appears to be a mere assumption, and, even as such, with more to be said against it than in its favour.

The only remaining name is Luke. Col. iv. 11—14 is usually taken as implying that Luke was a Gentile; if this be the case, the matter is settled, for the writer was certainly a Jew. Besides, we might ask with regard to him some of the questions we put with regard to Apollos. True, Luke went, more than once, to Italy; but, we ask, had he such authority over Timothy that the latter was sure to go to him as soon as he got out of prison, and was certain to be ready to go at his bidding wherever he sent him? And had Luke apostolic authority to give, in his own name, dogmatic Christian teaching? True, he was inspired to write the Gospel and the book of Acts; but it is generally believed that those books were composed under the eye of the Apostle Paul, and substantially contain his teaching. Hence, I do not think we can hold Luke as, strictly speaking, the author of the Epistle; but there is much to be said in favour of the view that the Epistle to the Hebrews is, like the books of Luke and Acts, the joint work of Paul and Luke. There is this difference, that the Epistle to the Hebrews, being partly a treatise, yet also a letter, must have been written definitely in the name of one or other of them. My idea is this, that we are shut up to two hypotheses: either that the Epistle is simply and purely Paul's, written by him; or that he gave a draft of it to Luke, or possibly some other man, who wrote it in accordance with the draft, and the Apostle then adopted it and sent it off as his own. But, in this case, it is still the Apostle's letter. Suppose the Viceroy of India has to prepare an important letter or *minute*; he does not necessarily write it himself; he may ask his Secretary to do so. He himself will draft the *minute*, the Secretary will write it, in his own style, in accordance with the draft; the Viceroy will read it, alter it perhaps here and there, and finally adopt it as his own. And it is fully *his own*; nobody would say that it was in any sense the Secretary's *minute*. So we believe with regard to the Epistle to the Hebrews. Either Paul himself wrote it; or, wishing that the treatise should be in a more polished and smooth style than his own, he gave the substance to Luke or some other associate, who "put it into good Greek for him;" he then read it, perhaps altered it here and there, added xiii. 18—25, which has a thoroughly Pauline "ring" about it, and adopted it and sent it as *his* letter; which in that case it would be as really as if he had written the whole with his own hand.

It appears to me that the Pauline authorship is already proved by the "exhaustive" process ; that is, we have gone over the names of all possible authors, and all seem excluded except Paul. But some say that he is definitely excluded, and they bring the following objections against his authorship.

1. If the Epistle be Paul's, why did he not sign his name ? The same question might be asked whoever is the author. But very good reasons may be given for the absence of a name.

a. The Epistle is, though a letter, yet mainly of the nature of an essay ; hence the omission of the name is appropriate.

b. The writer probably meant the Epistle to be read by other Jews than those to whom it was immediately addressed, but, however friendly these latter might be, the Jews generally would be much prejudiced in reading an essay headed by the hated name of Paul.

2. Paul was the Apostle to the Gentiles, why did he write to the Jews ? We reply that Paul's practice everywhere was to go *first* to the Jews (Acts xvii. 1, 2) ; he loved the Jews so much that he could be ready to be "accursed from Christ" for their sakes ; is it any wonder that, after writing thirteen letters to or about Gentile Christians, he should write one to his own kinsmen after the flesh ? It would rather be strange if he had not done so.

3. The style of the Epistle is dissimilar to that of Paul's Epistles. No doubt there is much dissimilarity, though not so much as is often thought. But, on the other hand, there are many points of similarity, both in thought and style. And could not so many-sided a man, who was "all things to all men," vary his style considerably ? Moreover, let it be remembered that it is very possible the Epistle was put into shape by some other hand, though adopted and sent out by the Apostle.

4. If Paul was the author, why has there been so much doubt in the matter ? The two facts just referred to, that the Epistle is anonymous, and its style in many points dissimilar to that of the Pauline Epistles, would readily account for doubts arising as to the authorship.

5. Heb. ii. 3 is inconsistent with the Pauline authorship :—"Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him ;" whereas Paul always claims that his Gospel was received direct from God (Gal. i. 12). Our reply is that the two statements are in no way inconsistent with one another. Paul received his doctrine and some facts (1 Cor. xi. 23) by revelation ; but the main facts of the Gospel history, which are referred to in Heb. ii. 3, 4, he probably received by testimony, as the others who were not eye-witnesses of them. Besides, while Paul laid stress upon his apostolic authority, where it was questioned, yet in writing an epistle-treatise, anonymously, to be read probably by many circles of readers, why should it be thought strange that he should put himself in the same class with those to whom he was writing, especially when, as a fact, he had not been an eye-witness of the events of our Lord's life ?

(To be continued.)

Correspondence.

THE ALLEGED SCRIPTURAL FORMULAS OF BAPTISM.

To the EDITOR of the BAPTIST MAGAZINE.



DEAR SIR,—The interesting question raised by your correspondent “Addi” as to the words to be used at baptism can, in my opinion, only be answered in one way. We are all so accustomed to the powerful influence of traditional usage in matters of religion, that it is difficult to come with a fresh mind to the consideration of Scriptural doctrine and practice. When we do so, however, we find that neither is there any direction given us in the New Testament about any formula of baptism (*i.e.*, any form of words to be used), nor is there any instance of any formula having been, as a matter of fact, used in apostolic times. To baptize “into the name of the Father, and of the Son, and of the Holy Spirit” (Matt. xxviii. 19), or “in the name of Jesus Christ” (Acts ii. 38), or “into the name of the Lord Jesus” (Acts ix. 16), or “with Christ Jesus” (Rom. vi. 3), or “into Christ” (Gal. iii. 27), does not mean to baptize with the use of any of these forms of words, but to baptize on confession of these Holy Names or Name. Since “he that confesseth the Son hath the Father also,” and since “no man can say Jesus is Lord, but in the Holy Spirit,” these various descriptions of the object of the baptismal confession are of one and the same meaning, only that the first of these expressions better suits a general reference to “all the nations,” and the latter ones are more appropriate to the baptism of converts from Judaism, who had previously believed in the Father and the Holy Spirit.

The meaning of the words “the name of” is illustrated by what St. Paul wrote about his anxiety that none should think any had been “baptized into the name of Paul.” Clearly, he did *not* mean that he feared that any should think he had used a “formula” in which the name “Paul” occurred, but that any should suppose that he had disciplined men to himself instead of to the Master.

Moreover, if there had been any special form of words used at the apostolic baptisms, so many of which are recorded in the New Testament, we should surely have had it mentioned. The fact is, the age of formulas and liturgies had not yet come.

So early, however, as the time of Justin Martyr (A.D. 150) it was usual to mention the Holy Names at the moment of baptism. “That we may obtain [writes Justin] the remission of sins formerly committed, there is pronounced in the water over him who chooses to be re-born, and has repented of his sins, the name of God, the Father and Lord of the Universe. And in the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Spirit, who, through the prophets, foretold all things about Jesus, he who is illuminated is washed.” In this famous passage it is to be noted that, while the

act of the pronouncing of the Holy Names is referred to, the exact words of the Commission are not given, so that we may infer that Justin did not regard them as a formula. Fifty years later it was otherwise. We find Tertullian writing, "The law of baptism has been imposed, and the formula prescribed. Go, saith Christ, teach the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."

This traditional rather than Scriptural opinion of a prescribed formula has come down to us in the English Canon Law, as confirmed by the Ecclesiastical Courts, according to which the "sacramental words" are regarded as "an essential part of baptism" (see the services for the private baptism of infants); and only if these words are used is the baptism recognised as valid by the State.

The greatest of modern commentators on the New Testament (to whom I am indebted for the above references) puts the case concisely thus:—"It is a mistake to speak of Matt. xxviii. 19 as *the formula of baptism*, for Jesus is not to be understood as merely repeating the words that were to be employed on baptismal occasions (and, accordingly, no trace of any such use of the words is found in the apostolic age), but as indicating the particular aim and meaning of the act of baptism. The formula of baptism, which (in its strictly literal sense) has no bearing whatever on the essence of the sacrament, was constructed out of the words of this text at a subsequent period." His opinion of that aim and meaning of the act of baptism, the great critic expresses with his usual point and courage: "The dedication of the believer to the Father, &c., is, of course, to be regarded as practically taking place in the course of the 'baptizing into the name, &c. ;' for, though this is not directly intimated by the words themselves, it is implied in the act of baptism." Commenting on the following verse, he adds: "A certain ethical teaching must necessarily in every case accompany the administration of baptism" ("*while ye teach them to observe,*" &c.)—*i. e.*, this moral instruction must not be omitted when you baptize, but it must be regarded as an essential part of the ordinance. That being the case, infant baptism cannot possibly have been contemplated in "baptizing them into," &c., nor, of course, in "all the nations either" (Mayer on Matthew).

I conclude, then, that there is no "discrepancy between Our Lord's command and the practice of the Apostles," simply because in neither passage was any formula (or liturgical form of words) given, intended, or used. While the use of the usual formula is binding on Episcopalians, and legally necessary for burial in consecrated ground, and while the use of that formula is very reverent and suitable, we who follow the Scriptures only are perfectly at liberty to use either of the formulas above referred to, or to dispense with any formula at all. At any baptism we do well to *read the words of the Commission*, but let us guard ourselves against the idea that these or any other "sacramental words" are necessary to the ordinance—just as, in the other Christian rite, we avoid the superstition of the Church of England in repeating the words of the institution of the Lord's Supper if any more bread is to be "consecrated." If we use a formula, we cannot do better than do what the Church of the second century appears to have done—*viz.*, make a formula out of the words of the Commission. But if, after reading those words as they stand in the first gospel (and this not as some-

thing necessary, but as something eminently suitable) we should enter the water and baptize in perfect silence, or else while praise is being sung ; although, in so doing, we depart from general custom, we should do what is entirely within our right, and follow what was probably the apostolic custom still more closely than we do at present.

H. C. LEONARD.

Penance.

PS.—If the use of a formula constructed out of the words of the Commission could be proved to be necessary to the validity of baptism, the Church of England is clearly wrong in using the blundering mistranslation of those words (“*in*” for *into*), in which the compilers of the Prayer-Book and King James’s translators followed the early error of the Vulgate. Nothing is more certain than that our Lord did *not* say or mean “baptize in obedience to My precept.” To baptize “*in* the name” means one thing ; to baptize “*into* the name” means quite another thing.

May I take the liberty of recommending my brethren to use the wording of the Revised Version when they baptize ? No doubt many of us have done so long before the Revised Version was begun. If we say, “I baptize thee *in* the name,” we indicate our authority for baptizing. When we say, “I baptize thee *into* the name,” we indicate the candidate’s authority for being baptized.

The Late Rev. G. Gould : Memorial Volume.



OUR readers are aware that a volume of Sermons and Addresses by the late Rev. George Gould is in preparation, and we are happy to announce that it is nearly completed. Some portions of it have been kindly sent to us in advance, and from these we can promise to Mr. Gould’s many friends a rare delight in its perusal. In addition to the sermons, &c., it will contain a full memoir written by the Rev. G. P. Gould, M.A., of Bristol. This memoir we have read with intense interest. It is a worthy tribute from an appreciative and accomplished son to a noble father. The volume is also to be adorned with an excellent portrait. It will contain twelve sermons and two addresses—one on “Sacerdotalism,” and the other on “The Early Baptists.” The subscription price is five shillings, and friends who intend to purchase should send their names at once to the publishers, Messrs. Jarrold & Sons, 3, Paternoster Buildings, London. The orders are sure to be numerous, and it would be a pity for any who may wish to possess themselves of a copy to risk disappointment by delay. We understand that the work will be issued in a fortnight.

“Exhaled, like a Dew-drop, into Heaven.”



DELICATE child, pale and prematurely wise, was complaining on a hot morning that the poor dew-drops had been too hastily snatched away, and not allowed to glitter on the flowers like other happier dew-drops that live the whole night through, and sparkle in the moon-light and through the morning onwards to the noonday. “The sun,” said the child, “has chased them away with the heat, or swallowed them in his wrath.” Soon after, came rain and a rainbow, whereupon his father pointed upwards: “See,” said he, “*there stand thy dew-drops, gloriously re-set, a glittering jewellery in the heavens, and the clownish foot tramples on them no more. By this, my child, thou art taught that what withers upon earth blooms again in heaven.*” Thus the father spoke, and knew not that he spoke prefiguring words; for soon after, the delicate child, with the morning brightness of his early wisdom, was exhaled, like a dew-drop, into heaven.—*From the German of Jean Paul Richter.*

Obituary.

MRS. BUCKLAND.



DIED, April 5th, 1883, in her eighty-fifth year, Mary, wife of the late William Thomas Buckland, of Wraysbury, Bucks. In the year 1826, she, with her husband, joined the Baptist church at Hammersmith, then under the ministry of the Rev. Thomas Uppadine. Through a long life of active home duties she sustained the Christian character, and by her gentleness and amiability endeared herself to all who knew her. On their removal to Wraysbury, her husband was chiefly instrumental in erecting the Baptist chapel there, and, although a layman engaged in a large business, became the pastor of the church meeting there until his death. Surviving her husband some twelve years, she retained her interest in this cause to the last. Shortly before he died, her husband wrote her character in a birthday-gift, quoting from Proverbs xxxi. 26-28: “She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and calleth her blessed: her husband also, and he praiseth her.” Her last illness was but short, and in it she said, “Whatever be the will of God, I am satisfied.” When unable to speak, she pointed to a text on the wall, “GOD IS LOVE,” while her face lighted up with heavenly radiance. Thus she gently sank to rest in perfect trust and perfect peace. Her coffin, covered all over with wreaths of flowers, showed the love of the children, grandchildren, great grandchildren, and friends from near and far who wept around her grave.

Reviews.

THE CITY OF GOD : a Series of Discussions in Religion. [By A. M. Fairbairn, D.D. Hodder & Stoughton.

WE welcome another work from Dr. Fairbairn, the greatly gifted Principal of Airedale College, author of "Studies in the Life of Christ," "Studies in the Philosophy of Religion and History," &c., and the new President of the Congregational Union. Dr. Fairbairn has won for himself a foremost place in the higher religious literature of our day. He has certain mannerisms of style which must be pronounced faulty, which frequently mar the rhythm, and sometimes even the completeness of expression, but which might be easily cured without in any wise detracting from the proper individuality which any writer of true independence of mind will naturally exhibit and maintain. He has, however, so much power, and his power is so healthy, and is at the same time consecrated to such exalted aims, that there is no need to notice more particularly the trifling defects alluded to. It is a privilege of no ordinary value to come under the influence of a mind at once so natively strong and so richly cultured, especially when it is known that the natural effect of that influence will be a deepened acquaintance and an intensified sympathy with the essential truths of our holy religion. Dr. Fairbairn does not teach by conventional methods. He takes us away—sometimes very far away—from the tracks of thought along which many of us have been accustomed to move; but we feel at every step that we are near to a Divine Saviour, who is to be trusted the more implicitly and served the more devotedly because He has, for the sake of saving us, come into our own nature, and partaken of our own life, His life for us perfected by His obedience, and His obedience for us perfected by His sacrifice.

We do not quite understand why the volume before us has received the title which it bears. The phrase, "The City of God," affords very little suggestion respecting either its general contents or its specific aim. It is only in the last chapter that the idea properly embodied in the phrase comes into full view. The second title, "A Series of Discussions in Religion," is more explicit and appropriate than the first. The author has brought together a number of miscellaneous essays or discourses, and has so arranged them that the reader can pass from one to another without any break or disturbance of thought; and, taken as a whole, they set before us very impressively the relations of our divinely-revealed Christianity to the human mind, and its bearing upon man's character, life, and destiny.

We have an introductory "lecture," which was delivered in Airedale College at the opening of the session of 1878, on "Faith and Modern Thought." The author observes—for the most part, as we think, correctly—that

"Ours is, in a high degree, a reverent age, and much of its doubt has come, not from dislike, but from love of truth. . . . It is not always the men that love her best that

find her most easily. . . . It ought to be remembered that, if faith has its rights, so has the intellect, and those who require man to believe, ought to present their truths in forms that shall command his belief. A living religion can never repose on the past, be satisfied with its actual and achieved history ; it must be ambitious to live a vigorous and progressive life. It is not enough that the Christian faith has done well : it ought to show that it is doing and can do still better. . . . We have no right to ask them to spare our faith for its past services ; but the best right to require their belief, if it can be proved to be the highest truth for the intellect, the surest light for the conscience, the purest life and love for the heart.

"A religion always on the defensive is weak ; an aggressive religion alone is strong. A science is best vindicated by its discoveries, proves by them at once the reality of its being and its right to be ; and a religion that can show itself to be real, is certain to be able to prove itself right. . . . Men like Leo, the virtuoso, need apologists ; men like Luther trust God, do what He sent them to do, and are justified by their works. And, as then so now, the best apologist for faith is the man who can best make it a living, reasonable, and therefore victorious belief."

The terms "Faith and Modern Thought" are thus explained :—

"Faith is here used as the comprehensive name for the beliefs that form the heart, as it were, of the Christian religion. It denotes the intellectual content or substance of Christianity as presented in its sacred literature—its spiritual essence as distinguished from its political institutions, its creative as opposed to its created facts. The Christian faith is not the [synonym of the Christian Churches. . . . Nor is Christian faith the equivalent of Christian theology—the thought of the churches formulated, affirmed, and made historical. Theology is an attempt to interpret the faith—to translate it into language intelligible to the reason. . . . The thought that claims to be, by pre-eminence, modern, and is here opposed to faith, is thought that would either deny its truths and facts, or so explain them as to destroy their meaning. This thought is not the synonym of modern knowledge. Knowledge is our science or consciousness, but thought our theory, of what is. When we know, we perceive ; when we think, we reason ; and so what is here termed modern thought is not modern knowledge of man and nature, but reasonings based upon it, interpretations of phenomena, scientific and philosophical speculations as to what is, and how what is has come to be."

The conflict between these two, "Faith and Modern Thought" is painfully patent to every observer. But it is not often so definitely and vividly described as Dr. Fairbairn has described it. Faith, he says,

"lives surrounded by real or potential enemies. Science cannot publish her discoveries without letting us hear the shock of their collision with the Ancient Faith. The political philosopher seeks to show how the State can live and prosper without religion ; the ethical thinker, how right can exist and law govern without God. A philosophy that denies the surest and most necessary truths works in harmony with a criticism that resolves into mythologies the holiest religious histories. A large section of our literature, including some of the finest creations of living imagination, interpret Nature and man, exhibit life and destiny, from the standpoint of those who have consciously renounced belief in God, and can find on earth nothing divine but humanity. Our working-men listen to theories of life that leave around them only blank material walls, within them no spiritual reality, before them no higher and larger hope. With so many forces inimical to faith at work in our midst, men find it easiest to assume an

attitude of absolute antagonism either, on the one hand, to Faith, or, on the other, to Knowledge. There is so fine a simplicity in such an attitude that the simplest person can hold it, and feel himself both strong and safe. Yet that position alone is secure and permanent where the man can say, 'Faith and reason are alike sons of God, and have alike the right to be and to be honoured. The realities of the world are truths of God; the truths of God are realities of the Spirit; and all that has its being in Him must be perfect and harmonious as Himself.'

Some pages are given to a development of the process by which Modern Thought has taken the form of the positive and constructive "Pan-Physicism," which we now see it for the most part to be—"an attempt to explain nature through nature, without any appeal to any power or person above it;" and the question is asked, "How ought the representative of faith to behave in its presence?" The germ of the first reply to this question may be found in this single sentence:—

"It is not by affirming the faith in the forms fixed by the past that living thought is to be penetrated and possessed by religion, but by carrying the religious idea into the regions that thought explores, proving its right to live there, its claim to be the only rational interpreter of the universe."

It follows from this that religious thought must be "constructive," "not satisfied with developing doctrines and defending Churches, but courageously attempt the interpretation of the universe from the standpoint of religion. . . . There is no theory of the universe so rational as Theism, and there is none that so little need fear an appeal to reason." Calvinism is right in its methods, but not sufficiently comprehensive in its range. "It is a system of splendid daring, of courageous consistency in all its parts, in premiss, process, and conclusion. . . . It was the universe, in its making, in its rule, purpose and destiny, explained by a given conception of God," and "it entered like iron into the blood of nascent and incoherent Protestantism, and braced it to the most heroic endurance and endeavours. . . . What we need is a system as constructive, comprehensive, and sublime as Calvinism, but more generous—an interpretation of the universe through our higher idea of God." Further, greater prominence is needed for the ethical element in religion. "Christianity is full of untouched ethical riches; its mines of moral teaching are almost unwrought;" a remark which, by-the-way, seems to us less true in our day than it was in some days not very long since gone by.

Coming to the main body of the work, we find it divided into four parts, the first of which embraces two chief topics, "Theism and Science" and "Man and Religion." This first section of Part I. was preached in Salem Chapel, York, 4th September, 1881, during the sittings of the British Association. Dr. Fairbairn has no antipathy to science, for he is a theologian, and theology is itself a science, and requires for those who become adepts in it the distinctively scientific mind. "Theology is a science that has well and variously served her sister sciences," whilst "these have splendidly enriched and enlarged her province." Science, however—taking the term in its ordinary sense—has its limits. Much that is of immense moment to man lies beyond its range. This is set forth in one of the finest passages in the book, as follows:—

"Man has noble instincts and impulses that impel him to seek the true, to admire the

lovely, to worship the good, to feel after and find the Infinite Perfection in which the true, and right, and beautiful blend into a divine and personal Unity. Man has deep moral convictions of rights that are his due, of duties that he owes, of an eternal law he is bound to discover and obey. Man has sad and remorseful experiences, the sense of unfulfilled duties, of wasted hours, of sorrows that have turned the anticipated joys of his life into utter miseries, of mean and unmanly sins against conscience and heart, against man and God, of losses unredeemed by gain, of the lonely anguish that comes in the hour of bereavement, and throws across the life a shadow that no sunshine can pierce. And out of these mingling instincts and impulses, convictions and experiences, rise man's manifold needs, those cravings after rest, those gropings after a strong hand to hold and trust, those cries for pardon, those unutterable groanings after light shed from a Divine face upon his gloom, in which lie at once the greatness and the misery of man. Moments come to the spirit of man when these needs are paramount, and it feels as if nature and her laws were engines to crush the human heart by which we live. And in these supreme moments, whither does man turn? To science? Does not her talk, then, of nature, and law, and force, and invariable sequence seem like the sardonic prattle of a tempter persuading to belief in a religion of absolute despair? Those are the hours, known to many a spirit, when the soul breaks through the thin veil of words woven by the spell of man, and seeks to stand face to face with the Eternal Father."

To this succeeds an elaborate and splendid discussion of the question:—"Does science, the latest and surest knowledge of nature, contradict the belief in a God who made and rules the world?" Into this discussion we cannot enter, but it gives great weight and impressiveness to the words with which it closes:—

"While scientific metaphysics may preach a doctrine that is the death of all intelligence in nature, all reason in man, all order in history, all morality in society, all light and chivalrous gentleness in civilisation, let us stand fast in the ancient faith which believes that God has been our dwelling-place in all generations; and, while rejoicing in the knowledge, and wisdom, and culture of the present, ceases not to pray, 'Let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.'"

The second section of Part I. was preached before the London Missionary Society in 1879, and is founded on Acts xvii. 26, 27. It is a superb demonstration of the two facts that man is constituted for religion, and that Christianity is the only religion which satisfies his religious needs—the demonstration conducted in the full face of "Modern Thought;" and it abounds in splendid passages from which we should gladly quote if our space would allow. The second part has three sections—"God and Israel," "The Problem of Job," and "Man and God." The vocation of Moses was to "create a people and to found a religion," and his preparation for that vocation is traced with a master-hand. The principle which regulated Israel's religious development is stated to lie in "the idea or conception of God expressed in the name *Jahveh* and explicated by the Ten Words."

"The God they reveal is a being of a new order, altogether different from any before believed in by man. He is distinguished at once by nature and character; by nature, for He alone is, the one truly real, ever active Being; by character, for He is righteous,

holy, the giver and guardian of law, pleased with no service that is not moral. . . . The god who is not righteous cannot be the one God—may be personified patriotism or passion, blinded by partiality, zealous for his tribe, hostile to man; but the righteous God loveth righteousness more than any people, could befriend no people that forgot it, could forget it only by renouncing Himself. Idolatry ceases to be possible when Deity is believed to be moral; the belief in a God who made and administered a moral law was the death of idolatry and the birth of a victorious and reasonable monotheism.

And this is the aggregate result :—

“What the new idea of God and the new notion of religion have done for man we may not attempt to tell. They have changed him within and without, strengthened all his moral qualities, created in him a nobler and sterner ethical spirit, exalted his ideal of manhood, brought elements into his social and collective life that have enormously enriched his best civilisations. Our order is not the Greek cosmos, the beautiful but merciless harmony that man could not but admire, that yet crushed without pity the man who touched it. Our order is moral, the region of a living and righteous Will, which never spares guilt, but is ever merciful to the guilty. Our conception of the universe, of Providence, of the law that is supreme over man and his destiny, is penetrated through and through with moral ideas. From these we cannot escape, we conceive of them as reigning in the time that is our own, in the eternity that is God’s, yet reigning as the God who pities, and not as pitiless law. Let these facts and beliefs, with all that they imply, witness that Israel has not lived in vain. Jehovah called Israel out of Egypt to serve Him, and Israel’s service of Jehovah has been, in the noblest sense, service to man.”

To our minds the finest and most valuable part of Dr. Fairbairn’s book is that which deals with “The Problem of Job.” The forty-seven pages devoted to this profoundly interesting theme are so crowded with thought, and the thought throughout is so subtle, that no analysis is here possible, and brief quotations would furnish no idea of the intellectual and spiritual wealth which our readers will find in this remarkable essay. Other essays follow on “The Jesus of History and the Christ of Faith,” “The Riches of Christ’s Poverty,” “The Quest of the Chief Good,” “The Love of Christ,” and “The City of God”—*i.e.*, the Divine Society which God has been building up by all His “dispensations” to man. “Glorious things are spoken of thee, O City of God,” and these “glorious things” seem to us to be more glorious than ever now that we have read Dr. Fairbairn’s version of them.

These glimpses into the book are sadly inadequate, but they must suffice. We will not be pedantic enough to point out the few matters—most of them very trifling ones—in which we differ from the author. We thank him for a really great book for the times—“a word fitly spoken,” which is, indeed, “like apples of gold in pictures of silver.”

ROMANISM : a Doctrinal and Historical Examination of the Creed of Pope Pius IV.
By the Rev. Robert Charles Jenkins, M.A., Honorary Canon of Canterbury,
and Rector of Lyminge, Hythe. Religious Tract Society.

ROMANISM is not dead, neither is it asleep. Though it seems to be decaying in some parts of Europe, it is largely actuated by the spirit of propagandism. It has

a firm footing amidst many of the immense populations of the East ; it is pushing itself into quarters where it has never before been known ; it is busier in England than it has been for hundreds of years, and it is prosperous in America. Our High Anglicans, whether intentionally or not, are doing much to further its interests. We, therefore, hail every new exposure of its unscriptural and monstrous pretensions, as helping to keep people, who might otherwise become unwary, on the alert against its insidious advances. Among these exposures the work issued by the Religious Tract Society from the pen of the Rev. R. C. Jenkins deserves a prominent and influential place. Those who have need to be informed as to what Romanism is, and what are the facts and arguments by which its claims to the abject submission of the human reason, conscience, and heart may be refuted, will find everything requisite to answer the purpose concisely, intelligibly, and convincingly set forth in this admirable volume. It covers a wide area. After a brief account of the Christian Creeds, in which that of Pope Pius IV. figures largely as representing "in succinct form (though not always with perfect fidelity) the dogmatic decrees of the Council of Trent," and "resting on the authority of that Assembly," we have a discussion of Tradition as claiming to be "A Co-ordinate Rule with Scripture," of "The Claims of the Church of Rome to be the Authoritative Interpreter of Scripture," of "The Seven Sacraments," of the Creed of Pius IV. on the important subjects of "Original Sin" and "Justification," of "The Sacrifice of the Mass and Transubstantiation," of "The Sacrament of the Lord's Supper in One Kind," of "Purgatory," of the "Worship of Saints and the Veneration of Relics," of "Image Worship," of "Indulgences," of "The Claims of the Church of Rome to Supremacy," of "The Roman Pontiff as the Successor of St. Peter," and of the way in which "Decrees" have been "accepted" and "heresies rejected." The Creed of Pius IV. is the pivot on which these discussions are made to turn.

"At the close of that Council [the Council of Trent] Pius IV. (having already put forth, in 1560, a long form of confession to be exacted from the bishops and clergy) promulgated a summary of its decrees, in which, after a recital of the Constantinopolitan Creed, a number of clauses are added, embodying the determinations of the Council, and apparently intended to form thereafter an integral part of that great formulary. This profession of faith was put forth in two Bulls. One (*In Sacrosancta*) rendered it binding upon all universities, and all persons graduating therein. The other (*Injunctum nobis*) exacted a belief in it from all holding any ecclesiastical benefice or dignity. By this limitation, which the concluding clause of the Bull establishes very plainly, it would appear that Pius IV. did not intend to make the whole body of the laity subscribe to his new creed ; though, without doubt, the belief in all its articles would have been as easily exacted through the tribunal of the confessional as by the still more formidable arm of the Inquisition. For the terrible Bulls of his successors, especially the *Cum ex Apostolatus officio*, would soon deprive all who questioned a single article of it of 'all the comforts of humanity' (*omni humanitatis officio destituant*).

"But there was not wanting, ere long, a synodical authority (though only a provincial one) for the extension of this most illegitimate production to those who were received from any 'heresy,' above all, the heresy of the Reformation, into the Roman Church. A Council of Rouen, in 1581, prescribed the use of it for all who were received from any heresy whatever into the communion of Rome ; and this example seems to have been

followed everywhere, and especially in England, from that day to our own. Editions of it are now everywhere to be had, intended for the use of converts, and prescribing the terms upon which the Papal Church will admit them into her body."

The author appends to this work a valuable Appendix, containing chapters on "The Doctrine of Intention and its Results," "The Pre-Reformation Doctrine of the Eucharist as Illustrated by Bishop Tonsal," and "The Illegitimacy of the Present Roman Church." In the last of these three chapters, he details four breaks in the Chain of Pretensions—(1) The Absolute Extinction of the Legitimate Papacy in the Tenth Century ; (2) The Illegitimacy of the Bishops of Rome during the seventy years' schism in the fourteenth century through non-residence ; (3) Their Illegitimacy by reason of the Illegal Election of Martin V. at the close of the great schism ; (4) The utter Extinction of the Legitimate Papacy (even supposing the former links to be repaired) in the fifteenth century, on the ground of the simoniacal election of Alexander VI. and its results upon his successors. Thus "the Claim of the Roman Pontificate" is proved, from the point of view of the Roman Church, to be "void and of none effect." We regard the work before us as a valuable contribution to our Protestant literature, by which the great Protestant cause ought to be largely promoted.

THE TRIPARTITE NATURE OF MAN : Spirit, Soul, and Body. Applied to Illustrate and Explain the Doctrines of Original Sin, the New Birth, the Disembodied State, and the Spiritual Body. By the Rev. J. B. Heard, M.A. Fifth Edition. Edinburgh : T. & T. Clark, George Street.

WE shall convey, in fewest words, an idea of what this book is intended to teach by mentioning, from the "Summary" at the end, the points which the author considers himself to have established. These are :—(1) that "man is a *τριμερης ὁμορφωσις*, a union of three, not of two natures only ; body, or sense-consciousness ; soul, or self-consciousness ; and spirit, or God-consciousness." (2) "That out of the union of these three natures in one person there result two tendencies, called, in Scripture, the flesh and the spirit. Soul, or self-consciousness, as the union point between spirit and body, was created free to choose to which of these two opposite poles it would be attracted. This equilibrium between flesh and spirit is the state of innocence in which Adam was created, and which he lost by the fall." (3) "That the fall was not a solitary act of disobedience, but an inclination given to the whole nature of Adam in the direction of flesh, by which the spirit or image of God was deadened in him ; and that this carnal mind, or natural bias to evil, must descend, by the law that like produces like, from Adam to his posterity through all time." (4) "That the posterity of Adam, though spiritually dead, still retain the germ of the pneuma." It is this germ which, according to the author, constitutes the natural conscience—the distinction of man from the brute and the witness within him for God." It is as conscience that the Holy Spirit works in the unregenerate, accusing or else excusing, but never, unless blinded by self-righteousness, approving our conduct. It is through the conscience that the Holy Spirit convicts the world of sin ; and, though the world cannot discern this witness for God, it is, nevertheless, the standing testimony that God has not left Himself without a witness within as well as without, that 'we were made for God,

and that the heart is restless till it rests in Him." (5) "That the new birth is the quickening of the conscience or pneuma by the Divine Spirit, the Lord and Giver of Life." (6) "That the grounds on which reason rests its hopes of existence after death are either fallacious or prove too much. Of the soul, or the seat of self-consciousness, we cannot say either that it is mortal or immortal. Life is not an inherent and essential property of mind any more than of matter. The soul, or self-consciousness, can only exist through its union with spirit or God-consciousness; so that the proofs of the life everlasting must rest, not on the argument for the natural immortality of the psyche, but on the gift of eternal life to the pneuma, when quickened and renewed in the image of God." (7) "That, while the separation of soul and body would lead to the inference that the intermediate state is a state of unconsciousness, the contrary inference results from the view that the disembodied soul, when put to death in the flesh, is quickened in the spirit, so that the spirit-soul is conscious even while absent from the body. Thus, as our lower or psychical life is maintained by the union of body and soul before the spirit is quickened, so the higher or pneumatical life is continued by the union of soul and spirit, although the body sleeps in the grave." We may say, in passing, that whilst this way of putting the matter points to the consciousness of the *regenerate* in the intermediate state, it implies that those who die *unregenerate* pass into a condition of unconsciousness. This, however, is not the author's opinion, as we see from p. 268, where he says:—

"As two chords in music make a harmony, but not less than two, so either the animal or rational, or rational and spiritual, will combine to sustain what we call life or consciousness in man. The loss of one will deprive him of part of his powers, and this is the first death. It is an instance of the first death when Adam transgressed, and in consequence the spirit, or God-consciousness, died in man, leaving only the animal and rational life remaining. In this sense we are born into the world, dead in one sense, though alive in a lower sense. Conversely, we can understand that though the body dies, yet, if the union of soul and spirit is still undissolved, there is ground for supposing that consciousness will survive the first death."

This passage follows some sensible remarks on the teaching of the parable of Dives and Lazarus in relation to the question of consciousness in the intermediate state, and there is nothing to suggest that the words we have quoted are not intended to apply both to Lazarus and Dives equally. We conclude, therefore, that, in treating of the parable, the author lost sight for the time of his theory that in the *unregenerate*, the pneuma, is "dead," and that, unless it be divinely quickened, it can contribute nothing to the consciousness of the man after death has dissolved his being as it exists in the present world. There seems to us to be some serious confusion in the author's mind in regard to these matters. There is one more point upon which the author considers his theory of the tripartite nature of man to have thrown an important light namely, (8) the nature of the spiritual or resurrection body. The "transformation of man from a psychical to a pneumatical body is analogous to the transformation of insects. In the larva the nutritive life is at its height, in the imago the sentient. The imago, or butterfly, is thus a type, not of the disembodied psyche, as the ancients thought, but of the resurrection body. The resurrection is thus not a rising *again*, but a

rising *from, or out of, the dead world of matter.*" It may be well to supplement this statement by a quotation from the separate chapter on the resurrection body. Mr. Heard says :—

"Redemption has delivered us from this bondage of corruption, and hence the crowning work of redemption will be to restore us our bodies, but so raised in the scale of being that we shall never come under the like conditions of frailty in which our first parents found themselves. They fell through the desires of the nutritive system, as well as the weakness of the *excito-motor*. In the resurrection body there will be no nutritive system at all ; no appetite or desire of food, through which they can be tempted ; and the nervous system, which we have reason to think will be restored to us, will become, as it ought to be, the organ of the intelligence—an intelligence purified from carnal desires, and filled with the love of God."—(Page 310.)

We do not wish to disparage Mr. Heard's treatise when we say that it is highly speculative. He has desired to propound a philosophy of man's nature and destiny which shall accord with the teaching of Scripture, and so far the effort is a laudable one. We do not think he has succeeded at all points ; perhaps it would be too much to expect any man to succeed. The subject, from a Scripture point of view, transcends all possible human philosophy. Mr. Heard has thrown out many valuable suggestions, but his statements do not always cohere ; sometimes they clash. Frequently he seems to give fair promise of solving difficulties, only, however, in some instances, to disappoint us when our hopes are highest. We accept the tripartite theory, but we cannot say that all his developments of it are satisfactory, and much less can we say that all his deductions from it are conclusive. Nevertheless, we have studied his book with interest and profit, and do not think that any thoughtful and devout reader would begrudge the time which an adequate perusal of it would occupy. This fifth edition is enriched by an interesting and useful essay, at the end, on the relation of the tripartite theory to the Fatherhood of God.

THE GREAT MEMORIAL NAME ; OR, the Self-Revelation of Jehovah as the God of Redemption. By P. W. Grant, Author of "The Bible Record of Creation True for Every Age," &c. Hodder & Stoughton.

MR. GRANT has developed the truths illustrated in this elaborate and eloquent treatise from the suggestions supplied to him by the words : "And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you : this is My Name for ever, and this is My memorial unto all generations." He thinks that we have here "the true key at once to the manifold end and to the peculiar method of Divine revelation ;" and that "the proper use of this key will enable the student of Scripture and of human history to take a correct and comprehensive view of the progressive work of redemption, and to find in the prophetic delineation and historical accomplishment of that work an independent demonstration of the being and character of God." This Name, it is observed,

"of itself carries our minds no farther back than the times of these patriarchs.

Whilst the redemptive work has been carried on from the beginning, and whilst the primitive history aids us in the interpretation of the patriarchal promise, we are thus led to think of the Abrahamic race as the grand medium of the world's salvation on the one hand, and of the revelation of Jehovah as the God of salvation on the other. It is not implied that the other races had been abandoned, far less that nothing had been done for their saving good. It so far proceeded on the fact that they had perverted, corrupted, or lost the truth previously revealed to them. It involved no injustice to them, and no neglect of them, though it certainly raised the peculiar race to a higher level of spiritual advantage; not than that which they might have enjoyed, but than that to which their neglect or abuse of early privilege caused them to sink. The establishment of the patriarchal covenant thus formed a new beginning in the history of redemption, from which, down to the present time, we are to trace the real and consecutive development of the redemptive work, and the like real and consecutive development of the revelation of Jehovah."

This revelation was to be, from the first to last, historical.

"God is there represented as entering the field of universal history, associating His name with the development and destiny of a peculiar race, and yet carrying on His most glorious work in relation to all nations to the end of time."

These extracts will suggest the purpose of the book. In working it out, the author devotes six noble chapters to an exposition of the revelation of Jehovah as the God of Redemption, as given first in primitive, and afterwards in patriarchal times; then through the instrumentality of Moses, with his marvellous history as the deliverer and lawgiver of Israel, followed by the conquest of Canaan, and the Times of the Judges and the First Israelitish King; then through the instrumentality of the Prophets; then by the Advent, Teaching, Miracles, Social Life, Death, Resurrection, and Ascension of Christ; and, lastly, by the subsequent history of Christianity through Apostolic, Patristic, Papal, and Reformation Times, to the present hour. The survey is broad, comprehensive, clear-sighted, and discriminating. Having taken it, the author feels himself free to say:—

"As we trace the progress of human redemption, or of Divine revelation, we can now behold the Holy Spirit working from age to age, and gradually and continuously evolving and unfolding the whole system of Divine and saving truth, and enlightening and sanctifying the children of men. Just as science enables us to trace the operation of Divine power, combining the material elements, building them up into the frame of things, consecutively developing the countless orders of organised being, and finally establishing the present system of the world; so the sacred history, conjoined with our knowledge of Christian times, enables us to trace the operation of the Divine Spirit from first to last, revealing the mind of God, imparting, more and more fully, Divine truth to man, setting forth that truth in its greatest fulness through Jesus Christ, and finally, by means of it, raising Christian society to its present height of illumination, and of moral and spiritual elevation."

Mr. Grant takes an encouraging view of the present times. But, whatever the signs of prosperity, it may be asked:—

"Does not this religion, so far, at least, show unmistakable signs of decay? Are not the opponents of Christianity more mighty, intellectually, than ever? Do not our advanced men of science anticipate her early, at least her certain, dissolution? Do not her friends fear and tremble for some coming shock of arms? Doubtless it cannot be denied that great and many are the difficulties now present to the ablest thinkers and defenders of 'the faith once delivered to the saints.' Still, that faith

has weathered many a storm, and come triumphantly out of many a conflict. Never were the most enlightened Christians more sure of victory than at the present time. They know how former contests have ended. They have confidence in Him who has been leading His people in all generations; and, though they by no means ignore the difficulties in question or despise the present antagonists of the faith, they see that Christianity has all the attributes and evidences of truth, that she is wonderfully adapted to meet the nature and wants of man, and that she must be in harmony with truth of every other kind. They are assured that, so far as the philosophy of mind is concerned, whatever certain philosophers may think, there is no inconsistency between the real findings of philosophy, the true facts of human consciousness, and the grand and essential truths of Christianity. As to the science of matter, they may see difficulties in the way of a present satisfactory reconciliation with those truths; but they are better able to appreciate the real function of science in its relations to Divine and redemptive truth. They know that in Scripture those aspects of the visible universe are set forth which are of merely general character, and which best fall in with the vastly enlarged ideas of creation which science now suggests. In this way our advancing knowledge simply expands our minds, and enables us to rise to higher conceptions of the God of Revelation as being the God of the Universe. The reconciliation of certain definite affirmations of Scripture with certain scientific conclusions either goes satisfactorily onwards, or is left calmly for future completion, or is regarded as of no essential importance on the ground that Scripture was not designed to convey exact information as to matters of no religious nature. Perhaps difficulties of a critical character as touching the structure and inspiration of the Bible are at present more or less deeply felt by many. In dealing with them, two distinct ideas of the sacred volume are kept in view—the one that the Bible is a revelation, the other that it simply contains a revelation. All may be perfectly assured that, as the evidences of the Divine truth and origin of Scripture are complete and overwhelming, let Christians differ as they may in their treatment of the difficulties in question, they ought not, in the slightest degree, to shake the faith of any. They will yet be all duly solved, or at least be ultimately found no more to affect the truth revealed than the spots of the sun are found to prevent the illumination of the world. As time advances, the discordant views, which are due to imperfect knowledge, will cease to annoy, and finally be forgotten. With the progress of true interpretation on the one hand, and of the spiritual enlightenment of the race on the other, the Bible will be so regarded as the sole, the all-sufficient, and the inestimable fountain of Divine and saving light that all, rejoicing to walk in it, will feel that in it, as in its great Author, ‘there is no darkness at all.’”

The last chapter—to our minds, the ablest of the series—sets forth “The Perpetual Memorial, or the Revelation of Jehovah in Jesus Christ as the God of Redemption,” as being “complete, true, and eternal.” We commend the work to our readers as a valuable contribution to the exposition and vindication of the Christian Faith, well suited to our times. The author displays a wonderful command of the immense mass of details which necessarily belong to so great a theme, and makes them tell with fine precision, and with resistless force, upon the high purpose to which his studies are addressed.

A HISTORY OF THE COUNCILS OF THE CHURCH. From the Original Documents. By the Right Rev. C. J. Hefele, D.D., Bishop of Rottenburg. Vol. III. A.D. 431-451. Edinburgh: T. & T. Clark. 1883.

Our estimate of the authority of the so-called Œcumenical Councils differs very

widely from that in which they are held by theologians of the Roman and Anglican Churches, and, as we gain a fuller knowledge of Scriptures on the one hand and of ecclesiasticism on the other, our veneration for these august bodies does not increase. It would, of course, be absurd to deny that they played an important part in the formative processes of theology. They gathered up and expressed the mind, if not of the entire Church of their day, at any rate of its more influential leaders; and, though we cannot recognise in their canons any binding authority, we must have a thorough acquaintance with their constitution, their deliberations, and their decisions if we are to gain an accurate and comprehensive view of Church history. No previous writer has brought to the elucidation of this subject such resolute thoroughness and patient detail of research, and so much apposite learning, as the Bishop of Rottenburg. His history is by a long way the most careful and elaborate work which has yet been produced on the Church Councils, and is already recognised as the standard authority on the subject both in this country and on the Continent. The present volume possesses a peculiar interest from the fact that it is, in a sense, a history, not only of the Councils, but of the Church of the period of which it treats. It is, to a large extent, a discussion of the most momentous doctrines of our faith. The controversies it narrates relate almost exclusively to the person of our Lord and Saviour Jesus Christ. Nestorianism and Eutychianism were the two heresies which had at this crisis to be suppressed, and, whatever may be our judgment of some of the methods which the orthodox party employed, we cannot be too thankful for their courageous and effective enunciation and defence of the truth of Christ. Their canons are the basis on which our Evangelical Christology (in a theological as distinct from a Biblical sense) still rests. The Council of Ephesus rightly claimed for Christ more than a loose mechanical conjunction of a Divine and human nature, even a vital and personal union; as, on the other hand, the Council of Chalcedon would not suffer the distinction of the two natures to be sacrificed to the unity of His person. It asserted that the incarnation was not a mere absorption of that human nature by the Divine; and of the prolonged and eager controversies to which these questions gave rise, no account that has hitherto been given can compare, for fulness and precision, with Bishop Hefele's. As an adherent of the Church of Rome, liberal though he be, he advances positions with which we cannot agree; and, apart from the question of the primacy of Rome, his treatment of the character of Cyril of Alexandria is more lenient than, as it seems to us, it should be. With Cyril's doctrines we are in substantial harmony. With his hardness, his want of charity, his censoriousness, and his violence we have no sympathy. The view taken of this great ecclesiastic in Canon Kingsley's *Hypatia* is, perhaps, overclouded by a noble—if occasionally an unrestrained—indignation against intolerance and tyranny, but, in the main, it is correct. With prominent acts of Cyril's life, Hefele has no direct concern, but they can scarcely be ignored. The work, however, is a magnificent monument of its author's industry and learning, and an invaluable aid to the study of one of the most deeply interesting periods of Church history. The translation, also, is excellent.

. The Editor regrets that a large number of Reviews, already prepared, have to be postponed to a future number.

THE MISSIONARY HERALD.
MAY 1, 1889.



HAVELOCK BAPTIST CHAPEL, AGRA.—(From a Photograph.)

THE MISSIONARY HERALD.

NINETY-FIRST REPORT.

SEVENTY years ago, writing from the banks of the Hooghley to Andrew Fuller, William Carey said :—

“Just now God seems to be opening up a great door in the East ; doubtless in answer to the earnest prayers of His faithful people in England. Soon, I begin to think, all India may be open to the preachers of the Gospel. How marvelously God works in this matter.”

Fifty years later, David Livingstone wrote :—

“The door is opened wide into Central Africa. For years past Christians at home have been praying for this. I sometimes wonder if they expected the prayer would be answered so soon. Now God has sent the answer in a truly wonderful fashion, and the solemn responsibility of entering in and possessing this vast continent for Christ rests upon the whole Church catholic, and so, of course, upon every individual Christian.”

To-day it may be said *the whole world is open* to the missionaries of the Cross, for to-day, with a few very trifling exceptions, the Christian missionary may preach and teach in all lands.

In sending forth this Ninety-first Report of the Baptist Missionary Society the Committee feel that no words seem so fittingly to describe the present position of the Mission enterprise as those of the Divine Master Himself :—

“ *The harvest plenteous,
The labourers few.*”

From all lands the cry resounds—

“ COME OVER AND HELP US.”

From *India*—the first, and by hallowed memories of saintly and devoted lives, perhaps the most cherished of all our Mission fields—comes the following appeal, the earnest, pleading, beseeching cry of five hundred Christian toilers, met recently in conference in Calcutta :—

“ This gathering of missionary workers is deeply impressed with the vastness

of the work which remains to be performed before India can be won for Christ. Even in the great centres of population, where there is the largest number of missionaries, there are far fewer labourers than are imperatively required; while many districts, with millions of inhabitants, are left to the care of but one or two; and other tracts of country, equally populous and yearly becoming more accessible, have not a single Christian missionary resident among them. From all parts of the Indian Empire the cry is heard that there are abundant openings for labour. The whole land is free to the missionary, but no labourers ready to take it up; and the numerous representatives from all parts of the mission field in India, Burmah, and Ceylon who are here present feel that an earnest appeal must be made to the churches in Europe and America for far more missionaries, both men and women. They therefore earnestly commend this subject to the prayerful attention of all the home churches and societies; and, in the great Master's name, they urge with all the emphasis in their power the necessity of every effort being made to send forth a largely increased number of labourers into this vast and most important field, which is 'already white unto the harvest.'

From *China* the appeal comes—

"Forty years ago China was a sealed country. Then, no missionary durst stand up in any city in China to preach Christ, and even twenty years ago there were only five spots in the whole of the empire on which the foreigner might pitch his tent.

"To-day *the missionary may go and preach the Gospel in every province*, and in almost every city, town, and hamlet of the land.

"Forty years ago there were only six church members in the whole of China; to-day there are twenty thousand, and a Chinese Christian community of from thirty to forty thousand.

"The entire Protestant Church gives to China about 300 missionaries—less than one missionary to a million of souls.

"We must plead and pray, and appeal for more men, while we have any pleading power left."

From *Africa* our own brethren on the mighty Congo write:—

"To-day Central Africa lies wide open before us 1,400 miles of navigable water-way right into the very heart of the continent. We are only just now starting upon the unknown reaches of the mighty Congo. Trade and commerce have already passed on before us, and trading depots are already established towards the interior. Shall traders, palm-oil, and rubber hunters dare and do more than men who long to win jewels for the Saviour's crown? Will the churches at home allow this grand opportunity to slip by? The whole land open to the heralds of the Cross, and but a handful of missionaries!"

Other equally importunate and stirring appeals might be quoted from Ceylon, Japan, and Italy.

Surely, in the presence of such facts as these, the Christian Church stands in a new position of power and responsibility in respect to the evangelisation of the world. The work spreads out before us as it never

did in the olden days—a field white for harvest at our very doors. New obligations are surely and swiftly springing up; it will not suffice to make our past efforts the standard and measure for the efforts of to-day; our opportunities are unexampled, and our efforts must correspond.

To-day it is within the power of the Christian Church to publish the glad tidings of salvation all the world over, so that speedily the blessed message may fall upon every human ear. *To-day* it is possible to do this, not after generations have passed into darkness and beyond the grave, but now—within the limit of a few years only. Statistics amply justifying this statement might easily be given, but they would scarcely aid us in grasping the practical problem. Did commerce need it, a mercantile agency would be established in every centre of human life in less than ten years; and cannot Christianity, with its far loftier motives and sublimer consecration, outrun mere trade and worldly greed?

As individual Christians, surely to-day our own personal fidelity to our Master is brought to the test. To stand with the Gospel in our hands, the Saviour's last command ringing in our ears, and the whole world lying in darkness before us—face to face with such grand opportunities and such sublime privileges, content with the meagre measure of past efforts and past sacrifices—this surely is faithlessness to Christ and cruelty to our brother. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

EASTERN MISSIONS.

INDIA.

Undoubtedly the close of the year 1882 will be memorable in future days from the gatherings of the Decennial Conference of Missionaries of all Denominations and from all parts of India and Ceylon, which commenced its sittings in Calcutta on December the 28th under the presidency of Sir Henry Ramsay, K.C.S.I. One of our missionaries writes:—

"This great Conference was by far the largest assemblage of missionaries which the world has ever seen. Including members of the Calcutta Missionary Conference, nearly five hundred workers were present. The members belonged to a large number of different denominations; they came from all parts of India, with varying religious views, personal idiosyncracies, and strong convictions as to modes of work, yet there was not a word spoken or an act done that was inconsistent with Christian love.

"It was no part of the object of Conference to pass resolutions on any of the many

subjects that came under discussion, but *one* resolution it did pass. An earnest appeal from the whole Conference to the home churches and missionary societies to send out more labourers to the great Mission field of India. Not only is it a field which, entrusted to us as it has been by Providence, we are bound to cultivate; but it has begun in many places to yield rich and astonishing results. Very touching were the words of Mr. Bennett, the father of the Conference, when with a full heart he spoke of what God had wrought since he came to India fifty-three years ago, and what might be confidently hoped for and expected in the future. He had found on his first arrival only a few missionaries, among whom were Carey in Serampore, and Judson in Burmah, and he had been spared to see a host of workers and a larger amount of fruit than he could ever have hoped to see reaped in his time.

In connection with the gatherings of this Conference a most important volume of Decennial statistics for 1871-1881, relating to Protestant mission work in India, Ceylon, and Burmah has been issued.

The facts reported in these tables are most cheering and stimulating. Seed sown long years ago by heroic, self-sacrificing men is springing up in many directions, and to-day is bringing forth fruit.

Taking the whole field covered by these statistics—viz., India, Ceylon, and Burmah—the results may be thus summarised:—

“Native Christians: Ratio of Increase.”—The general summary of results given below shows an advance all along the line, and in some of the most important items on a progressing ratio of increase. The number of native Christians in India, Burmah, and Ceylon was—

In 1851 . . . 102,951	|	In 1871 . . . 318,363
In 1861 . . . 213,370	|	In 1881 . . . 528,590

In India alone there were—

In 1851 . . . 91,092	|	In 1871 . . . 224,258
In 1861 . . . 138,731	|	In 1881 . . . 417,372

The rate of increase in India from 1851 to 1861 was about 53 per cent.; that from 1861 to 1871 was 61 per cent.; that from 1871 to 1881 has been 86 per cent.

“Church Members.”—The number of church members is, perhaps, the best test of progress. In India, Burmah, and Ceylon the numbers stand thus:—

For 1851 . . . 17,306	|	For 1871 . . . 78,494
For 1861 . . . 47,274	|	For 1881 . . . 145,097

In India alone the numbers are—

For 1851 . . . 14,661	|	For 1871 . . . 52,816
For 1861 . . . 24,976	|	For 1881 . . . 113,325

Thus the number nearly doubled between 1851 and 1861; it more than doubled between 1861 and 1871; and again it has more than doubled between 1871 and 1881.

“Stations and Missionaries.”—The number of central stations in India has increased in the decade from 423 to 569, the foreign ordained agents from 488 to 586, and the native ordained agents from 225 to 461. This increase of foreign missionaries is worthy of more special notice, because in the previous decade their number was almost stationary, and the compilers of the 1871 tables regarded this

fact as 'a sign of diminishing interest in Indian Missions.' They instanced the five societies that had the largest number of Indian missionaries, and showed that those societies had 27 fewer foreign missionaries in 1871 than in 1861, and, but for the new societies, the number of foreign missionaries in India would have diminished in that decade. In this decade no such ground exists for apprehending 'diminished interest in Indian Missions' on the part of those five societies: their foreign missionaries number 23 more in 1881 than in 1871, and their native missionaries are 279 in 1881 against 140 in 1871—that is, the number of their native missionaries has about doubled in the decade. The following table shows the foreign and native missionaries of these five societies, not including native evangelists:—

	1861.		1861.		1871.		1881.	
	For.	Nat.	For.	Nat.	For.	Nat.	For.	Nat.
Church Missionary Society	64	7	103	28	102	67	95	110
Society for Propagation of the Gospel	35	4	43	16	41	37	41	57
London Missionary Society	49	2	46	7	44	27	46	37
Baptist Missionary Society	30	...	39	4	26	3	40	49
Wesleyan Missionary Society	13	...	31	4	22	6	38	26
TOTAL	191	13	262	59	235	140	260	279

Native Christian Contributions.—Nearly two rupees, or four shillings sterling, a-year is shown to have been contributed for church purposes by every church member in the native churches."

In their Report for 1881-82 the Committee stated, in connection with the visit of the recent deputation to India and Ceylon, that they had not, up to that date, had opportunity for deliberating upon various important matters referred to the examination and report of their Secretary during his travels in the East. They are now, however, in a position to say that two or three of the most weighty and difficult of these questions have been deliberated upon and settled—viz., the Indian Mission Secretariat, the Calcutta Mission Press, and the College at Serampore.

On these subjects detailed reports were presented to the Committee, and, as the result of careful consideration, the Committee resolved to separate the duties of the Indian Financial Secretariat from the conduct of the Mission Press, and laid down certain plans of action for the future, which, in their judgment, they confidently believe will prove of much advantage to the work of the Society in India. In accordance with these plans the Rev. George Kerry has been appointed Indian Financial Secretary, and the Rev. J. W. Thomas Superintendent of the Mission Press.

With regard to Serampore College—in view of the urgent and pressing need of a thoroughly well equipped institution for the education and training of NATIVE Christians for the work of evangelists, school teachers, and pastors in Bengal—the Committee have resolved to relinquish the college

classes as at present constituted (for the preparation of students for the University examinations), to give up the heathen teachers at present employed on the college staff, and to make the institution, for the future, mainly and avowedly a *Native Christian Training Institution* to be presided over by an experienced Vernacular speaking missionary.

It is also intended that the native Christian students shall have the practical advantage of becoming personally familiar with evangelistic and itinerant work by association with the president of the College in bazaar and village preaching, and so be the more fully prepared for their life work by actual contact with it while under training and preparation.

In taking this step the Committee believe they are only acting upon some of the main lines laid down by the illustrious men of Serampore who founded the College.

Dr. Carey, in the first record that can be found relating to this institution, writing to Dr. Ryland in 1817, says :—

“We have bought a piece of ground adjoining the Mission premises, on which there is an old house, and which, for the present, may be sufficient for the instruction of those whom God may give unto us. But we should be glad to see, before our removal by death, a better house erected. I conceive that the work of duly preparing as large a body as possible of *Christian natives of India* for the work of Christian pastors and itinerants is of immense importance. English missionaries will never be able to instruct the whole of India. The pecuniary resources and the number of missionaries required for the Christian instruction of the millions of Hindustan can never be supplied from England, and India will never be turned from her grossness of idolatry to serve the true and living God *unless the grace of God rest abundantly on converted natives to qualify them for mission work*, and, unless by the instrumentality of those who care for India, they be sent forth to the field. In my judgment, therefore, it is *on native evangelists* that the weight of the great work must ultimately rest.”

And many other extracts to the same effect could be quoted, if needful.

When the requisite plans are finally arranged, the Society will have in India two institutions specially designed for the education and equipment of NATIVE CHRISTIAN youth—viz., one in the North-west, at Delhi, under the care of the Rev. R. F. Guyton for Hindoo and Urdoo speaking young men, and the other for Bengalis at Serampore.

In this connection it should also be reported that the College Council has recently been filled up by the appointment, by the Rev. J. Trafford, M.A., and Meredith White Townshend, Esq. (the only surviving members), of the three following gentlemen, viz. :—

HENRY MASON BOMPAS, Esq., Q.C.

EDWARD RAWLINGS, Esq., and

ALFRED HENRY BAYNES.

The Council therefore now consists of five members, the full number provided for by the Royal Charter of Incorporation.

For the arduous and noble work that Serampore College has done during a long and memorable past the Committee feel they cannot be too thankful; for the faithful and devoted services of a long line of specially qualified and gifted men who have been at its helm they bless God, and they desire to treasure the remembrance of their names and toils as a sacred trust, calling upon their successors to emulate their labours and continue their struggles, not, perhaps, on precisely the same lines, for the "order changeth," but yet with precisely the same aims and spirit.

Without at all entering into the question of the relative importance of what is known as the higher culture in Christian colleges as compared with other branches of missionary enterprise, the Committee desire to point out that in the great matter of education India has undergone a vast change during the past twenty-five years.

What the outcome of the recently appointed Royal Commission on Education that is now sitting, and which has been engaged in taking valuable and important evidence all over the continent of India, may be, is, of course, uncertain; but it is most certainly to be hoped that one result will be a reversal of the policy represented by the present division of the education vote, and the apportionment of a much larger sum for primary and elementary education, leaving, to a large extent, the higher collegiate and university education to be paid for by those who are well able to do so, and should be compelled to do so.

Undoubtedly, one great need of the Christian Native Church in India to-day is a well-equipped native ministry. One of our missionaries writes—

"What are the native Christian churches, associated with our Mission, to do when their present pastors pass away? There are no agencies at present at work to train and prepare suitable successors, or to furnish either evangelists or school teachers. Our urgent, pressing need is a good native training institution where this special work shall be carried on, for without it it will be, I think, almost impossible to consolidate and extend the Native Christian Church in Bengal."

The Committee feel, therefore, that, in making the arrangements now contemplated with regard to the future of Serampore College, they are only endeavouring to meet one of the pressing needs of the Native Church, to longer neglect which will only mean to imperil the noble work already achieved.

All the reports of the past year from the missionaries at work in Bengal and the North-West, the Committee are thankful to say, indicate progress.

One special feature common to Upper and Lower India alike is the increasingly large numbers of Scriptures and Scripture portions sold to the

people. In many districts there is a marked and growing spirit of inquiry, and a manifest desire to read the "sacred book of the Christians," and in not a few cases the people have brought difficult passages from the Scriptures with an earnest request that the missionary would "make them plain."

The Rev. Robert Spurgeon, of Barisal, writes :—

"Brother James and I sold large quantities of gospels and distributed tracts by the hundreds daily in the streets and squares. Almost every evening we disposed of 160 gospels. This we did in the following way :—We would stand at a street corner with our hands full of books and sing some sweet Bengali hymn ; after which a short address about Jesus would be given, and then the books would be offered for sale. The people would very frequently reply, 'You go on singing and we'll buy the books.' And they were as good as their word. So we continued singing and selling, selling and singing, until we sold all we had and the people had been supplied. If all had been supplied, we would move to another street corner and work in the same manner. Thus we went from street to street, selling and preaching and singing continually, until, in a little more than a fortnight, we disposed of a very large number of gospels."

Mr. Evans, of Monghyr, reports the SALE of 2,800 copies of the gospels and 7,200 tracts ; these were eagerly purchased, and more than Rs 180 were realised by their sale. Over 76,000 Christian tracts have been issued from the Monghyr press. Referring to this work, Mr. Evans writes :—

"At the great *Kumbh Mela* at Allahabad, with Mr. Bate and his party, we sold in a few days no less than 1,000 gospels and 3,000 tracts. I consider the selling of Scriptures and tracts THE work to be most of all attended to in *Melas*, where the people have little or no time or inclination for quietly listening to preaching, though both works should be attended to."

Systematic and repeated itinerant evangelistic work has also been carried on with most cheering results.

With regard to the importance of *system* and *method* in this kind of aggressive work, an experienced missionary writes :—

"No one who is acquainted with the darkness in regard to spiritual things that enshrouds the heathen mind, and the strength of their attachment to idolatry, expects much immediate fruit from the occasional presentation of Divine truth to heathen auditors. In the great majority of cases it requires repeated hearings of the truths of Christianity before a heathen learns to apprehend the *new ideas* which the familiar words of his own language are intended to convey to his mind. The Christian ideas of sin, of salvation, of happiness, of misery, of the future life, of God and worship, are all so different from those connected with these words in the heathen mind that the hearers need to be *educated* in the new ideas before they in any measure apprehend them. And until they come to understand these new ideas, they will not affect their hearts. For Christianity affects the heart by the enlightening of the mind. As the heathen have no just conception of the holiness

and majesty of God so they have no adequate conception of the nature of sin. Indeed, the hearers must get the idea of the true God, the Creator and Preserver of all things, before they can get the first idea of their obligation to fear and worship Him; for hitherto they have believed in and served those which, though called gods, are not gods. They must then be convinced that these gods which they have worshipped are vanity.

And the experiences of many of our most successful and devoted missionaries confirm the truthfulness of this statement.

Mr. Bion, of Dacca, who may most fittingly be termed the "Apostle of Eastern Bengal," calls special attention to this matter, and urges strongly that "districts should be regularly and repeatedly visited, so that the message of light and life may be as 'line upon line, and precept upon precept, here a little and there a little,' as it is only by the *frequent reiteration* of the 'old, old story' of the love of God in giving His Son to die for sinners that we can confidently hope that the rays of Divine truth will enter into the darkened minds of the peoples of India."

Our native missionary Brojo Nath Banerjea, of Jessore, reports that

"in one of my regular preaching tours I remained in the town of Bongong for a fortnight, during which time we preached the Gospel in the bazar and houses, and in the surrounding villages and markets. A young man named Beepin Beharry Haldar heard the Gospel of our Lord; his heart was opened by the blessed Spirit of God; he came one morning to our lodging and expressed his desire to become a Christian.

"After a few days we came to Jessore from Bongong, when Beepin Babu followed us, and, after careful examination, I baptized him; this young man suffered much persecution from his relatives and friends, but I am glad to report that from the time of his baptism he has been leading a devoted Christian life, and is a good example to our people and to the Hindoos and Mohammedans.

"I am very glad to write something which happened after the baptism of our dear Beepin Babu. His father-in-law, a very rich man who lives in a village about sixteen miles to the south of Jessore, took him to his house and showed him all his money and other things which he has, and told him that if he denied Christ he would give him all his money and everything which he had, as he had no other son. Beepin told his father-in-law that he could not deny his Saviour; if his father-in-law were to allow him to live at his house as his son, and not object to his confessing his Saviour, and allow him to preach the love of the Saviour in the nearest market, he would have no objection to take those things. His father-in-law would not consent, and shut him up in a room for twenty-one days as a prisoner for Jesus Christ. On the last day of his imprisonment he saw the key of the room through a venetian, and at midnight of the same day he opened the door and came to my house just like a man who comes from a prison."

From Barisal, Mr. Martin writes—

"We spent two months and a-half among the church during the rainy season,

and had ample opportunities of witnessing their attachment to their Lord and Saviour. On Sundays we had overflowing congregations. The people evinced no lack of interest in religion, and many of them gave proof of their love to Christ by a cheerful submission to the ordinance of baptism. 162 men and women 'professed a good profession before many witnesses,' and put on Christ by baptism. At Koligram, thirty-eight were baptized; and at Chocksingha, twenty."

From Delhi, Mr. James Smith reports—

"The weekly services have increased to about forty, and the attendance, on the whole, has been both steady and encouraging. The schools have grown both in numbers and usefulness; they now contain nearly 1,000 pupils, 150 of whom are the sons of native Christians. The boarding school has 25 scholars, and the preparatory normal classes will, we hope, soon supply material for a regular training school, capable of supplying teachers, evangelists, and pastors equal to the increasing wants of the extensive field we are trying to cultivate. Thirteen passed the lower standard at the last Government examination, a larger number than on any former occasion. The churches have grown towards maturity; three of them have chosen pastors by unanimous votes, one of whom will be sustained entirely by his people; the other two are schoolmasters. This is a step we have long desired to see taken, and trust it will, ere long, be followed by others. Forty-six have been baptized, and the cases where discipline had to be exercised have been few. On the whole, the churches appear to be in a peaceful, healthy state, and give good promise of future prosperity."

With regard to Scripture translation and literary work during the past year, Mr. Rouse reports

"That he is engaged upon the Bengali New Testament Commentary commenced by the late Dr. Wenger, and has brought out a revised edition of Mark.

"That for the Calcutta Tract Society he has prepared during the past year a new Elementary Catechism, one or two tracts in English and Bengali, and commenced a series of tracts for Mohammedans, written in simple Bengali, with a small amount of Mussulman phraseology, chiefly religious."

The monthly Bengali magazine, *Kristeya Bandhab*, has been much appreciated and largely circulated.

In the North-West, Mr. Bate, of Allahabad, in addition to much Scripture translation and revision work, has prepared a valuable work entitled an examination of "*The Claims of Ishmael as viewed by Mohammedans*;" and Mr. Etherington, of Benares, has been engaged upon a revision of the Hindi Commentary.

"On all hands," writes a veteran brother, "there are most encouraging signs; the intelligent, thoughtful natives are fast losing faith in their heathen systems, and turning their careful attention to the truths and the claims of the Christian religion. Soon, very soon, I believe, there will be a marvellous upheaval in this land. The temples everywhere are crumbling to pieces. New ones are seldom built, and never by the united efforts of the people. The great festivals are less numerous attended; idols are regarded, not, as formerly, with devout veneration

and unmingled awe, but with a suspicious superstition which must soon give way to contempt and indifference.

“‘ I see the dawn and long for the day.’”

Keshub Chunder Sen, the head of the Theistic movement in the East, said, in a lecture delivered during the recent sittings of the great Missionary Conference in Calcutta :—

“It is no longer a question, how India shall be taken for Christ, for it is already His.”

This is by far too favourable a view to be accepted by Christians ; but, nevertheless, the progress of Christianity in India is truly remarkable. Christianity has become so prominent, and is spreading so rapidly, that it has in very many districts become a matter of thought and inquiry to the native mind.

More than eighty years ago, before a single convert had gladdened his heart, William Carey wrote :—

“India for Christ ; the day may be far distant, but it surely will come. My path seems hedged round with difficulties ; my fellow-countrymen here oppose, suspect, and hate me ; but I care not, for above all and over all GOD REIGNS, and my trust is in *Him*.”

India has two hundred and sixty millions of souls. What shall their future be ? Their faith in their old religions is being gradually undermined, the heathenish customs of thousands of years are rapidly and irrevocably passing away. Caste, that formidable barrier to social progress, and to the advancement of Christianity, is yielding to the mighty and persistent forces brought to bear against it. The youth of the best Hindoo families annually cross the ocean to England for their education, and by so doing break their caste ; but on their return, to be the doctors, barristers, and magistrates of the land, are still tolerated within the pale of Hindooism, because Hindooism cannot do without them. She gladly draws to herself any element of apparent strength to stave off what, after all, is inevitable. Hindooism is honeycombed with infidelity.

A new and Western civilisation is struggling with an old and Oriental civilisation for supremacy. The result is certain—the old, and with it all that goes to make it up, must disappear. Whether the new will be a blessing or a curse depends on the efforts of the Christian Church and her missionaries. Civilisation without religion is a curse, as it only increases men's capacity for wickedness ; but civilisation springing from true religious principles and sound morality, is the highest type of national existence. Shall this be given to India ? This is the aim of the Church, and she has grand encouragement in her noble enterprise.

But we need patience and persistence. It took more than two hundred years for Buddhism to conquer India, although it called to its service missionaries whose zeal, self-sacrifice, and heroic daring were equalled only by the servants of the Cross, while in numbers they were immeasurably more. It is a stupendous work to upset the faiths and traditions of a country ten times the size of our own.

A beautiful legend runs current in India to-day to the effect that, at the close of the present century, the vast Ganges River is to lose its sacred character, which will be transferred to the great Nerbudda, or some unknown stream much farther west.

May we not indulge the hope that, in some dim and prophetic fashion, this legend, so common and wide-spread, may point to that more blessed river of God's grace, clear as crystal, proceeding out of the throne of God and of the Lamb, which already during all these nineteen centuries has made glad the hearts and lives of God's children, and which yet to the millions of India shall bring rest and purity and peace?

CEYLON.

The reports from our missionaries in Ceylon indicate steady and solid progress.

The plan adopted a few years ago of native evangelists going out "two and two" on preaching tours has been greatly blessed of God, and in many districts the seed of the Kingdom sown in this manner has sprung up and brought forth a rich harvest.

The school work has also greatly prospered.

Writing of the Colombo district, the Rev. F. D. Waldock reports:—

"We have 2,212 scholars in our day-schools, as compared with 1,965 last year; of these, 609 are girls and 1,603 boys; the large majority are children of Buddhist parents. The Sunday-school work, also, in connection with the native churches has much increased, and we have a much larger number of teachers as well as scholars."

In connection with these *day-schools* in Ceylon it should be remembered that they are thoroughly *Christian schools*, and that all the scholars are well grounded in the Scriptures and the great facts of the Christian faith; they are indeed most powerful and direct *missionary* agencies, and cannot fail to produce rich and blessed results. Between three and four thousand children are in this way brought under direct Christian instruction, while, through the influence of the teacher over his scholars, a way is often opened up for visitation in their homes, and opportunity secured for pressing home upon the parents the claims of the Gospel.

Mrs. Waldoek, writing of her Native Girls' School in Colombo, says:—

“The progress of the girls in their studies during the past year has been remarkably good. Ninety-three per cent. of passes were obtained at the recent Government examination, six standards being presented, and we have since received a most favourable report of the school from the Government examiners.

“Best of all, however, we have to rejoice that several of the dear girls have sought and found the Divine Saviour. Five were baptized in November last, and there are still others who desire to be baptized. It is pleasant to be able to state that three of those baptized are the daughters of our native evangelists; the father of another is a Buddhist, and her mother a Roman Catholic, but she has since died, trusting simply in Christ for salvation, having been led to Jesus principally through her daughter's reading the Bible to her during a long illness.”

At Grand Pass—so long associated with the devoted labours of Mr. James Silva—it has happily been found practicable to maintain the independence of the native church by the election to the pastorate of Mr. J. G. Ratnayake, a son-in-law of the late Mr. Silva. The native church at Mattakkuliya, also within the bounds of Colombo and on the same side, has been associated with Grand Pass, under one pastorate. Sixteen natives have been baptized during the past year at Grand Pass, “and there are at present many inquirers;” and new girls's schools have been opened at both places.

At Batagama a new sub-station has been established and a new girls' school with fifty-five on the rolls.

At Madampe, Mr. Waldoek writes:—

“The contributions of the people have been larger than in past years; the people have resolved to bear the expenses of the preaching tours amongst the surrounding heathen for next year; they have opened a subscription for building a mission-house, and established a society for the relief of the poor.”

From the Kandy district, Mr. Lapham also reports encouraging success. Kandy may be described as the great stronghold of Buddhism; but even in this district “many have been brought to Christ, and made a public profession of their faith in Him by Christian baptism, while the special evangelistic efforts put forth by the native churches have been the means of carrying the Gospel of Christ into many towns and villages where the name of Christ has scarcely ever been heard before.

From Ratnapura, the centre of the Sabaragumawa district, Mr. Pigot reports:—

“The year just closed, though not without its disappointments and griefs, has yet been one of much encouragement and blessing. Our congregations are larger than ever, and a spirit of friendliness towards ourselves and our work largely prevails.

“The new chapel is near completion, and we trust it may be opened ‘free

from debt.' The new girls' school-house is fast rising up. The schools are all well attended. Large numbers of Scriptures and Christian books have been sold and circulated, and on all hands the work is expanding and hopeful."

Since the departure from the island of the Rev. T. R. Stevenson, the pastorate of the English Baptist church in Colombo has been vacant. Early in the current year, however, Captain R. Townshend Passingham, of Dover, very generously consented to take charge of the church for a season pending the appointment of a permanent minister. Already much of blessing has attended the labours of Captain Passingham, and the church is in a very prosperous and united condition, notwithstanding the cloud of financial depression that hangs over the island consequent upon the repeated failure of the coffee crops.

CHINA.

In a recent article on "China and the Chinese," Consul Medhurst writes:—

"Only let an intelligent Christian spirit once take hold of and possess the millions of China, and you shall secure a permanent investment of highest good for all mankind; for, although slower and less docile than the Japanese, harder to win by far than the soft islanders of the Pacific, and less sensitive and responsive than the African, the Chinese have vastly more depth and stability than any of these."

Work done for China will most certainly tell on the future of the world's history, for the Chinese are a most enterprising, hardy people, and have very fittingly been styled "the colonisers of the world." Their endurance of all climates, ranging from the icebergs of the North to the most malarious countries of the Tropics, is superior to that of any other race of men. If the hard work of the world were to be farmed out to the lowest bidder, with political protection and honest pay, it seems likely that the Chinese race would take the contract. They defy all competition of other inferior races. No others can live on less, or make more of a little; none have so much hardihood or such persistent industry; none require less police regulation or restraint; none are more patient under abuse; and yet few races have more stamina or clearer conceptions of their rights.

At the close of last year the Committee thankfully reported that the staff of the Society in China had been reinforced by two new brethren, Messrs. Sowerby and Whitewright, and, during the year now under review, the staff has been further augmented by the appointment of the Rev. Francis and Mrs. James, formerly associated with the China Inland Mission.

Mr. and Mrs. James have just reached Tsing Chu Fu, Shantung, where they will for the present be located with Messrs. Kitts and Whitewright, and carry on the work hitherto undertaken by the Rev. A. G. and Mrs. Jones, recently returned to England for much needed rest and change.

Referring to the departure of Mr. Jones for England, the brethren in China, writing to the Committee, say :—

“The return of our dear brother Jones to England awakens in our minds two very different feelings. The first is a deep regret that we don't have him to guide the growing church in Shantung, where God has so abundantly blessed his self-denying labours in the past; the other is a sincere hope that the advantages gained for our work in China will be such as, in a few years, to far outweigh the immediate loss of his returning.

“We are very thankful to the Society for all the help that has been given us and for sending us more men in answer to our former appeals, but still the rapid changes which are taking place in China, and the vastness of the field, dwarfing our kingdoms at home, make us feel that our Mission ought to be put on a far more efficient basis.

“For weeks before our brother's departure we discussed together various methods for the better furtherance of mission work in China, and he now, fully acquainted with our views, goes home to lay before you these methods.

“We feel well assured you will give to the representations which, on our behalf, Mr. Jones will lay before you, your most careful consideration, and we hope that you will enable our brother speedily to return with a large staff of most efficient and devoted men who mean to live and die to win China to Christ.”

With regard to the principles underlying the missionary policy of our brethren in China, the following extracts written by one of the workers on the field will be read with interest :—

“In our judgment, paying foreign money, or giving any equivalent for the preaching of the Gospel within the range of native church action, seems to be the way of procuring the extension of the truth most surely tending to attract the worst people to it. Use foreign money for what it was given—to plant; and, once planted, use no more.

“China can never be evangelised but by fearlessly telling the inquirer from the very beginning it is his duty, not only to spread the Truth, but to support teachers of it in such a way as his spiritual instincts and appetites dictate to him.”

“It is contrary to our principles, therefore, to use the funds of the Society for local church purposes. We leave the expense and trouble of teaching to those Christians whom God raises, qualifies, and moves to it. We use the Society's money for those things that concern China at large; or such parts as have no organised church.

“We have recognised that, as in the case of civilisation with different forms in each country, so the Christian religion may naturally take different expression and form in various countries, while maintaining its essence pure and intact.

"We have, in our teaching, tried to adapt the teaching of Scripture to Chinese circumstances, to exhibit it in Chinese forms of thought and language, content if the true idea got there, without coining terms barbarous to them, or rejecting their old thought-moulds; rather seeking to rescue and vitalise them once more."

Since his arrival in England Mr. Jones has already had more than one interview with the Committee, and appealed most earnestly for a large and immediate reinforcement for the China Mission.

Writing to the Committee, he says:—

"We must have seven or eight men at once, and seven more to follow quickly. This number is very, very moderate—meanly moderate, *we* consider.

"My colleagues and myself notice that the interest of the churches in China is decidedly *low*—China is not *pushed*. We feel that the claims of China will stand *weighing* as well as *counting*, and we desire to consent to nothing small, petty, or trifling for her."

Reporting on the work of the past year in *Shantung*, Mr. Jones writes:—

"In the county of I-To, where we have our main work, the Christians have pushed out some five new sub-stations. During the summer there were received into the church about 130 persons, of the same stamp, pretty much, as in former years, except that, on the whole, as years advance we generally get a better prepared candidate, and one whose ideal of the Christian Church is something purer and more unmixed than it was to those entering before him.

"This year, for the first time, I can report branches of the church in *five* counties with regularly established worship, and at our Presbytery or Union we had visitors and delegates from *eight* counties."

After reporting on many other deeply interesting matters, Mr. Jones proceeds:—

"The *contributions of the native Christians* for the year are, doubtless, quite up to the average of former, and may be in excess of past, years, but, as I am writing this on ship-board, I have not the actual returns by me.

"But far, far above contributions in value, stand the faith and patience, the zeal and endurance, that these Christians exhibit.

"We know full well that they can have no motives of a worldly character; we know that, as missionaries, all we can do for them is indeed very, very little, and whatever of advance in Christian virtue there is must be from some source which is hidden with God above. You cannot account for it in any other way that I know of. Yes, indeed, years as they pass are only showing more and more of the power of God's truth and spirit, and every thoughtful review can only end in a deepened conviction that the work is of God.

"No one can meet these simple, truthful villagers and see them unite in the worship of the true God, no one can watch them as they hear His Word applied to themselves, without being deeply convinced that they are men who are citizens of another and a better country. Yes; weak, despised, forsaken on earth, pilgrims in semblance, but possessed with that Divine ideal and enthusiasm which have ever and alone made Christ's Church 'all glorious within' among all the organisations of the earth."

Writing from Tai Yuen, in the North, on the work of the Mission in *Shansi*, Mr. Sowerby says:—

“Mr. Richard left us in July last to superintend the Mission work in Shantung during Mr. Jones’s absence. He has not yet returned (January, 1883). The management of the work of this station, therefore, has fallen to the lot of Mrs. Richard and myself.

“We have done our best to maintain the work as if he had been here.”

Mr. Sowerby reports most hopefully of the Mission, and gives many interesting illustrations of the patient and devoted labours of the Chinese evangelists.

As the result of these labours, he says:—

“Many are at present under Christian instruction and joining regularly in worship who, at first, bitterly opposed the doctrine. In many villages there are numerous inquirers—among others, two Buddhist priests, who are most anxious to be taught the way to heaven. Many are waiting to be baptized, and the prospects are most cheering.”

Referring to one of the Chinese evangelists in particular, Mr. Sowerby writes:—

“Last summer I went with him for a short trip to the north of Tai Yuen, and I was really amazed by the tender patience of this good brother; his good humour never once failed. He was often weary and hungry, but he still kept on answering the questions of the crowds that came to hear him with untiring patience. He is a most reverent, devout, simple, earnest, and straightforward preacher. In six of the villages where he visits there are little groups of men learning the truth, and some nine or ten will be baptized in the spring, I hope.

“If these numbers seem small, you must please remember that the work here in the North is of a *pioneering* character, and that the difficulties in our way are enormous. Of these, not the least, certainly, is the intense ignorance of the country people, many of them not having the faintest idea of God, and do not even understand what is meant by their own expression ‘*tienti*’ (heaven and earth), and are only saved from absolute materialism by their faith that *everything* has its appropriate ‘*shen*’ (or spirit), and by their belief in *devils*, classing all foreigners amongst the latter.”

During the past year Mrs. Richard has devoted herself with untiring energy to special work amongst Chinese women, and has been greatly cheered in her labours; while school work, the circulation of the Scriptures and suitable religious books, and medical work have been carried on with large and hopeful promise of success.

Reviewing his first year’s work in China, Mr. Sowerby writes:—

“It is with profound gratitude to Almighty God that I look back upon my brief past here, and with great hopefulness I look forward to the future.

“In this dark Northern province of *Shansi* there are indeed evident signs of

awakening, and, from intercourse with experienced missionaries, I judge that never before was there so much real ground for hopefulness. The work that lies before us is immense; as I pore over the map of Shansi, and think of its teeming millions, and so few, so very few, to make known to them the Way of life, my heart almost sinks down within me. Can you not send another brother who, in a year or two, might be ready to go north with me and take up a fresh position with me in the front? Are there none ready to do battle for Christ with the same bravery and devotion that were lately exhibited by our troops in Egypt? We do indeed most pressingly need more help, but, till it comes, God help us to battle on alone in His strength as bravely as we can."

MORE LABOURERS!—this is the cry that is sent across the sea by all our brethren in China. This is the one great burden of the appeal of Mr. Jones to the Mission Committee and the churches of our land. **MORE LABOURERS**, specially for the Chinese; for, in the words of Mr. Jones,

"They have but few to speak for them. The African and the Hindoo have princes and nations to take their part. Brethren, we rejoice in the work of our Society in India and Africa. China, India, Africa! But India has the energy of the British Empire working for it, and the Negro has had for one hundred years the sympathies and efforts of the whole Teutonic family. Let me show you that **YOUR LABOURS WILL NOT BE LOST ON CHINA**. I know that the emotional characteristics of the Negro are most engaging, but we scan his country in vain for the evidence of weight or greatness. No monuments, no literature, no chronicles, no institutions to carry on the past or guarantee the future; no laws, no rights, no national spirit nor no social framework.

"**IN CHINA YOU HAVE ALL**—a Civilisation and a History, a people and their sages excelled by none but the Hebrews; not the clinging of the vine, but the massive proportion and durability of the oak. A people in the fulness of their vigour, and never manifesting it more than now. Such is the people and such the task to which the Baptists of England are called."

J A P A N.

One of the greatest of modern authorities on Japan asks—

"Can Japan go on in the race she has begun? Can a nation appropriate the fruits of *Christian civilisation* without its root? I believe not. I cannot but think that unless the people be thoroughly educated, and a far mightier spiritual force replace Shinto and Buddhism, little will be gained but a glittering veneer of material civilisation with the corroding results of foreign vices and sins. Thank God, however, silently, but surely, a new sun is rising on Japan; gently, but resistlessly Christianity, is leavening the nation.

"With these mighty forces that centre in pure Christianity, and under that Almighty providence which calls up one nation and casts down another, I cherish the confident anticipation that Japan will in time take and hold her equal place amongst the foremost nations of the world, and that in the onward march of civilisation which follows the sun, this 'Sun Land' of the Orient may lead the

nations of Asia that are now so prominently appearing upon the theatre of universal history."

And the course of recent events appears to confirm this view of the great future that lies before Japan. On all hands the people are giving indications of a spirit of inquiry into the truths of the Christian religion. They are in many parts losing faith in the old, and longing for something better.

Our one solitary labourer there, Mr. White, reports :—

"The authorities here no longer regard the Christian missionary with distrust; for, on the contrary, there is every clear indication that they are beginning to recognise in the *Christian work he is doing a substantial good to their country*; and not a few Japanese who are in no sense Christians are coming to see that Christianity is the only sure basis upon which the true and lasting civilisation for which Japan so earnestly longs must be reared.

"Just now, while I write, the Minister of Commerce has given permission to a committee of missionaries and others to use a large Government building for the purpose of lecturing upon Christianity. This certainly may be taken as indicating the spirit of those in authority towards the teachings of Christ. It indeed fills me with gratitude to think that here in Japan—famous for her persecutions and for the fierce opposition to Christianity which was manifested only a few years ago—we can preach without let or hindrance the pure Gospel of our Lord Jesus Christ. The Lord hath done great things for us here in Japan, whereof we are indeed glad."

Mr. White reports most encouragingly of the work during the past year. The native evangelist has had great success following his labours; many have been converted, and many more appear to be "very near the Kingdom."

The members of the native church are also earnestly at work, each one deeming it "*a duty and a privilege to be a missionary.*"

With regard to the work of Christian ladies in Japan, Mr. White writes :—

"Both my wife and myself feel the importance of women's work in connection with our church and general missionary operations. Ladies are able, in many instances, to accomplish a great work and produce great results. I may mention as an instance the work of Miss Sands, a lady missionary of the American Baptist Mission. Miss Sands, besides conducting school work, has been the means, under God, of building up a church which numbers about forty members. This is the result of her own personal work entirely. The place is Chôgo, about a day's journey from Yokohama. Decidedly *now* is the time for lady labourers to be thrust into this part of the great mission field."

The one earnest, repeated appeal of Mr. White is for further help. He writes :—

"I am often discouraged at what seems like a lack of interest shown by the

churches and friends at home in this part of the vast mission field. Five years ago I commenced the mission here in Japan ; is it not time I had a colleague ?

“ May Jesus, the Divine Lord of missions, constrain the churches to give of their means, so that this, together with the whole of the vast field of the world, shall be filled with labourers.

“ Do, I earnestly pray you, send me a colleague. This has been my cry for years past ; still I must plead and appeal ; I cannot help doing so. Will the churches at home always turn a deaf ear ? Would my poor words could secure a response : but the Lord knows all, and I wait on Him.”

In the words of one of the most devoted missionaries of the American Board, referring to the marvellous progress of Mission work in this land of the “ Rising Sun ” :—

“ Never before has the Gospel wrought such great and speedy changes as during the past seven years in Japan. It is not only the most remarkable chapter in the history of modern missions, but there is *nothing in the history of the world to compare with it !* We talk about the early triumphs of Christianity, but the early records of the Church, bright as they may be, pale in the light of what is taking place before our eyes at the present time. Even Madagascar offers nothing to compare with Japan ! ”

WESTERN MISSIONS.

WEST AFRICA.—CAMEROONS AND VICTORIA.

Early in the year the Rev. Q. W. Thomson, of Victoria, was compelled, by failure of health, to leave his work for a few months and voyage to England. During his brief visit to this country he has been most untiring in his labours to deepen and increase the interest of the churches in the important work of the Mission on the West Coast, and not a few can bear glad testimony to the power and inspiration of his impressive addresses.

With a view to provide further help for Bethel Station, Cameroons, the Committee, after conference with Mr. Thomson, resolved to secure the services of an experienced missionary school teacher. They also took steps to provide a substitute for Mr. Dixon, of Victoria, compelled by family circumstances to relinquish his work early in the current year and return to England ; and, finally, they resolved to send out a third female school teacher, to help in case of sickness, and occupy the post of either Miss Saker or Miss Comber, at Bethel or Victoria, during needful change to this country to recruit health. For these positions, in the good providence of God

they have been led to accept the offers of service from Mr. Samuel Silvey, of Manchester, Mr. Thos. Lewis, of Haverfordwest College, and Miss Gertrude Fletcher, of Liverpool; and, in company with Mr. and Mrs. Thomson, these friends left Liverpool early in February for the West Coast, and, by tidings received only a few days ago, the Committee are thankful to learn they have safely reached Cameroons. At the close of last year, also, Mr. and Mrs. Richardson returned to their work at Bakundu.

During the visit of Mr. Thomson to this country the Committee, after prolonged consideration, arranged for a re-adjustment of the financial affairs of the West African Mission in accordance with the plan so successfully adopted in the Indian Mission, and Mr. Thomson has been appointed Local Financial Secretary. The Committee anticipate that the new arrangements will tend much to the efficient and economical working of the West Coast stations.

From the actual labourers on the field encouraging reports have been received, indicating a remarkable measure of blessing and success. The Rev. J. J. Fuller writes from Bethel Station, Cameroons:—

“In almost every department of our work during the past year have we had special encouragement.

“A growing desire to know the truth has sprung up on all hands, and a spirit of active inquiry awakened. I have recently baptized nineteen persons here. We have a large inquirers' class, and Sunday and day schools are well attended.

“The native church, too, has been doing good aggressive work. They have recently put up, by voluntary labour, a building in a neglected part of the station for preaching in; and these services are well attended, and conducted entirely by the members of the native church. The church contributions amount to over £50, and, after paying all worship expenses, a good balance is left in hand. It is cheering also to see King Acqua always in his place at all our services.”

From Mortonville, Jabari, Dibombari, and Bakundu, the reports are also encouraging; many during the past year have confessed Christ by baptism, and the schools are very prosperous.

Miss Saker has continued her self-denying labours in connection with the Bethel school, and has had evident proof that her efforts are producing cheering results. Following in the steps of her heroic and consecrated father, she finds increasing joy in her work, and only wishes she “had more strength and energy to give to it.”

It is also matter for special thanksgiving that the road into the interior seems to be opening up in a very promising manner. Mr. Fuller reports:—

“The water way is now quite open as far as Bakundu, and, by the desire of King Bell, a station is just about being formed at Balung. A plot of land having been given for this purpose to the Mission, I am sending a suitable native teacher

to occupy it ;—work towards the interior, so long delayed, seems now most promising—the road is open and the way made plain.”

From Bell Town, or Townhead Station, Mr. Shred reports large and attentive gatherings to hear the Gospel, many inquirers, and increasing attendances at day and Sunday Schools. “1882,” writes Mr. Shred, “has been most richly blessed by God, and 1883 dawns upon us with the brightest of prospects.”

At Victoria, Miss Comber and Mr. Dixon have carried on their school work with earnestness and success; their schools have been largely attended, and there is a marked improvement in the scholars—“not a few of them giving hopeful indications of a change of heart.” On all hands the future is full of promise, and it seems as if the seed sown in former years was about to produce a fruitful harvest.

THE CONGO.—CENTRAL AFRICA.

In the Report for last year the Committee narrated the steps that had been taken to secure and send out six additional Missionaries to the Congo—in accordance with the urgent appeal of Mr. Crudgington, who had been sent to England, in the name of his brethren, for this especial purpose. At that date three of the six were still needed; during the past year, these have been “thrust forth” by the Lord of the harvest, and Messrs. Moolinaar, Hughes, and Doke have been appointed by the Committee to this difficult, but noble, enterprise.

The entire staff of the Congo Mission now consists of eleven brethren, occupying the following stations:—Mr. Crudgington at Underhill, or Wanga Wanga Station; Messrs. Butcher and Hughes at Baynesville, or Vunda; Messrs. Hartland and Moolinaar at Wathen, or Manyanga; Messrs. Comber and Bentley at Arthington, or Stanley Pool; and Messrs. Dixon and Weeks at San Salvador, with Messrs. Grenfell and Doke to superintend the transit of the steam-launch, *Peace*, from Banana to Stanley Pool, and her reconstruction at the latter station, as soon as her eight hundred sections shall all have been safely transported thither.

It will be remembered by many that, early in December last, a farewell meeting was held in the Mission House to take leave of Messrs. Grenfell and Doke, who left for Africa a few days afterwards in the mail steamship, *Mandingo*, taking with them the novel and specially constructed steam-launch, *Peace*, the generous gift of Mr. Robert Arthington, of Leeds.

On that occasion Mr. Grenfell said:—

“The construction of the ship had occupied a year, and as to its transport they might consider themselves fortunate if they succeeded in getting that done in the same period. It was a five weeks’ journey to the mouth of the Congo; then they

had a voyage of 110 miles by river to their first station at Underhill or Wanga Wanga. There the cases would be unshipped and placed in the Mission store, waiting the carriers. The first stage is overland to Baynesville, a journey of sixty miles, from which place our next station, Manyanga, a further distance of sixty miles, is reached by water, there then remains the fourth and last stage to Stanley Pool, a journey overland of between eighty and 100 miles. The carriers, under the guidance of one of their head men, marched in caravans, sometimes stretching to a mile in length, so that there was risk of some of the packages being lost or stolen. To avoid risk of that, they had every package sewn up in canvas and numbered, so that a duplicate could be sent from England at once if the original happened to go astray."

Once safely launched upon the Upper Congo, at Stanley Pool, she will have an uninterrupted course of nearly fifteen hundred miles right into the very centre of the vast continent, carrying her precious missionary freight into the regions beyond.

During the past year good progress has been made all along the line of the Mission, and to-day, as the result of the sanctified toil of our missionary brethren, our chain of stations is complete from the mouth of the Congo at Banana to the waters of the Upper River at Stanley Pool.

Ground for all the stations, except Stanley Pool or Arthington, has been purchased from the head men of each district, and rough buildings erected. At Stanley Pool a most suitable plot of land, with good harbourage for the steam launch *Peace*, has been leased, on very favourable terms, from the Belgian International Association.

In all their work our missionary brethren have been most anxious to make the one great object of their lives perfectly clear. They have carefully and persistently refrained from identifying themselves in any way with trading or commercial enterprise. In the words of Mr. Comber:—

"We desire never to forget that we have to assume a very different character and standpoint from the Belgian Expedition: *our aim is the salvation of the natives, not commerce.*

"Nga-Liema, the great chief of Ntamo, had been expecting as large a present as Mr. Stanley had given; but I told him, once for all, that he *must distinguish between our Mission and the Belgian Expedition. We did not come to buy ivory and to trade; we came to teach his people about God, to give medicine to the sick, to teach the children, and to be his good friends.* Our one desire was to teach the people better ways, and make them nobler and happier; we could not do as the traders did, for we were missionaries of Jesus Christ."

The one cry of the brethren to-day is for further help. In the words of Mr. Bentley:—

"*If this Mission is to be worked worthily of the Master we serve, several men should be ready for forward stations by the time our steamer is afloat.*

"The Belgian Expedition are planting their second station above the Pool, and there is no reason why we should not begin at once to plant stations among the

friendly disposed people, who seem to be ready to-day to receive a missionary among them. A man with a little experience and common-sense might go among them and make good headway ; but a new man, unused to language and customs, might easily make a mistake, and bring about a great disaster. If such men are at hand, stations might be planted, and the *Peace* might carry us forward, and yet forward, to fresh fields ; and while she is yet in her prime she may lay the chain of stations up to the great Mbura river. It will be a great pity if she has to lie idle waiting for men to put into promising openings, and only begin to do her real work when she is old and shaky.

“ In our anxiety and perplexity we can but plead with the Lord of the Harvest to thrust forth yet more labourers. What else can we do, when this is the waking thought in the morning, the burden on the mind all day—when this work and this field have our hearts, our lives, our every energy ?

“ If we had *settled on the coast*, as at Gaboon, intending to do what we could, it would be a different matter.

“ But the Congo Mission has higher aims. We have to make Arthington (not Banana) a *base* for mission work along the vast and unknown reaches of the Upper River.

“ If it is to be a puny effort, why all this expense of steamer, boats, and communications ? If we are going to do the work in right worthy earnest, why should we not set about it at once ? There is no advantage in delay—delay has been centuries too long already.”

From San Salvador the tidings from Messrs. Dixon and Weeks are also very cheering. “ The attendance at the day and Sunday schools is increasing—many of the boys are giving hopeful indications. The people hear gladly the message of the Gospel, and the surrounding tribes welcome the missionaries.”

The one disturbing element, causing anxiety and apprehension, is the presence of the Portuguese Jesuit fathers, who are putting forth their most strenuous efforts to excite a feeling in the minds of the king and his people adverse to our brethren, and who, in the pursuit of this object, have adopted the most unscrupulous and reprehensible courses.

Portugal, true to her traditions and history in the past, is to-day little more than a tool of the Vatican, and the Cabinet of Lisbon is largely dominated by the Papal See.

Under these circumstances it will not be wondered at that the Committee have regarded with the greatest apprehension the reported negotiations of the British Government with the Cabinet of Lisbon with a view to the recognition by Great Britain of the assumed right of Portugal to the sovereignty of the Congo River and adjacent territories, and that, in the memorial which the Committee recently addressed to Her Majesty's Principal Secretary of State for Foreign Affairs, the Right Hon. the Earl Granville, they stated :—

"That, having in view the history of Portuguese rule in Africa, especially in the Congo country three hundred years ago ; the deep-seated hatred of the natives of the Congo district to Portuguese authority ; and the terrible wrongs inflicted by the representatives of the Portuguese Crown for a long series of generations on the South-west Coast of Africa in connection with the slave trade, and in other ways, the Committee of the Baptist Missionary Society cannot but view with feelings of the gravest apprehension the proposed action of the Government of her Britannic Majesty in this matter.

"So far as the Committee of the Baptist Missionary Society can ascertain, her Majesty's Government for a long term of years have uniformly refused to acknowledge the assumed right of Portugal to the sovereignty of the Congo River, maintaining that any presumed right connected with priority of discovery in the fifteenth century has long since lapsed, Portugal having ceased for more than two hundred years to occupy the territory in question ; nor have recent events in connection with Portuguese action in this part of Africa tended in any way to alter or modify the judgment of the Committee of the Baptist Missionary Society as to the wisdom and righteousness of the position hitherto maintained by her Majesty's Government on this question.

"The Committee of the Baptist Missionary Society therefore venture to hope that her Majesty's Government will decline to recognise the assumed right of Portugal to the sovereignty of the Congo River and adjacent territory, and to re-affirm, in the words of Lord Clarendon's despatch of 1853, that 'it is manifest and notorious that the African tribes who inhabit the coast line claimed by Portugal between 5° 12' and 8° S. lat. are in reality independent, and the undersigned must repeat the declaration of her Majesty's Government that the interests of commerce imperatively require it to maintain the right of unrestricted intercourse with that part of the coast of Western Africa extending between 5° 12' and 8° S. lat.'

"In the judgment of the Committee of the Baptist Missionary Society, the true interests of Christian civilisation and legitimate commerce in the Congo district demand that no treaty should be recognised sanctioning the annexation by any Power of the district in question, and the Committee therefore respectfully appeal to her Majesty's Government to take such steps, in concert with other Powers possessing interests on the Congo River, as may secure the free navigation of this great waterway, and preclude any one nation from obtaining exclusive sovereignty or control over it, or over the territories adjacent thereto."

The Committee are very thankful for the recent debate on this subject in the House of Commons, which, in their judgment, justifies the hope that no treaty of the kind indicated will be entered into by the British Government with the Cabinet of Lisbon.

THE WEST INDIES MISSION.

THE BAHAMAS, SAN DOMINGO, HAYTI, TRINIDAD, AND JAMAICA.

The Rev. Daniel Wilshere, of *Nassau*, has but a very sombre report to give of the many small churches situated upon the rocky Bahama group of coral islands. Writing of the past year, he says:—

“The evils we have to combat arise mainly from the great poverty of the people putting aside the salt, trade failure, which we, as a colony, have no control over. This distress is largely due to the growth of the precarious sponge trade, hundreds of young men giving themselves to it, and leaving only children and the very aged to till the ground. The sponge-fisher is away from home and all control, living while on his voyages, it may be, fairly well, and on gains as uncertain as a gambler’s; a few years of hardship, severe exposure and reckless living, and he soon falls into the grave, leaving his wife and children to struggle on as best they can. Unlike Jamaica, which has *soil*, the Bahama Islands are rock, *nowhere covered by a foot of soil*. Digging tools here are crow-bar and rock hatchet.”

Yet, notwithstanding this dark picture, the membership of the churches has increased by nearly four hundred, and, Mr. Wilshere adds:—

“We are everywhere received with joy; the Mission yacht has voyaged 2,100 miles, and at all the out-islands I have been most warmly welcomed; out of their deep poverty the people have shown great kindness.”

The church at *San Salvador* has, during the year, suffered a great loss, owing to the retirement from the pastorate of Mr. Bannister, who, for many years past, has devotedly ministered to the people, and by “life as well as lip has preached the glorious Gospel of the blessed God.”

From *Peurto Plata, Santo Domingo*, the Rev. R. E. Gammon, reports that—

“Thirteen have been baptized during the year, and the attendance at our Sunday and day schools is most encouraging; while the local contributions in aid of the work have been considerably larger than in past years.”

From the *Turks and Caicos Islands*, Mr. Pusey reports:—

“Notwithstanding deaths, great poverty, and many disappointments, the past year has been one of great blessing, and we have abundant reason to raise our Ebenezer, and write upon it, ‘Hitherto hath the Lord helped us.’ More than forty-seven have been baptized.”

In *Hayti*, Mr. Papengouth has been much encouraged since his return

to Jacmel by unmistakable indications of the Divine blessing upon his labours. He has had the joy of baptizing many who appear to be truly converted, and many more are inquiring after the Gospel. There is a manifest spirit of hearing amongst the people; and he reports that "his spirit is much refreshed, and his joy increased by this state of things."

From *Trinidad* the Rev. W. H. Gamble writes from Port of Spain:—

"On Sept. 24th we were privileged to open our new or enlarged chapel, and the following Wednesday I had the pleasure of baptizing twenty-four persons. To give you an idea as to how varied is our church membership, I may mention that of these twenty-four the majority were Creoles, two Germans, two Portuguese two Spanish. In the last twelve months I have been permitted to baptize forty-two persons."

During the past year the Rev. W. Williams, of Port of Spain, was compelled, by serious failure of health, to voyage to England with Mrs. Williams, who also urgently needed rest and change.

The Committee are thankful to report a considerable improvement in the condition of both Mr. and Mrs. Williams, sufficient to justify the hope that they will be able to resume work in Trinidad during the coming year.

Mr. Webb, a native evangelist left in charge of the work at Port of Spain, under the general Superintendence of Mr. Gamble, during the absence of Mr. Williams, writes:—

"The work here is going on well, and the blessed Master continues to smile on our efforts. I have recently baptized eight converts, and the Churches all round seem to be having a season of refreshing from on high."

JAMAICA.

At the time of going to press with this Report the statistics of the Jamaica Baptist Union for the past year have not been received. The Committee, therefore, are unable to supply the usual analysis.

In a letter received by the last Jamaica mail the Rev. D. J. East, of Kingston, writes:—

"Our Jamaica Baptist Union Meetings were held this year at Browns Town, and were very numerously attended—thirty-five ministers and about thirty delegates being present. The services were very effective and refreshing, and a hallowed spirit pervaded all our gatherings. In due time you will receive the Union Report and Statistics."

During the past year, in response to the earnest request of the second

Baptist church, in Montego Bay, so long and ably presided over by the Rev. J. E. Henderson, the Committee consented to undertake the responsibility of finding and sending out a successor to Mr. Henderson, incapacitated for regular work by increasing infirmities.

For this important post the Committee have selected the Rev. J. H. Sobey, of Helston, and they are thankful to report his safe arrival in Jamaica, with his wife and family, after a somewhat stormy and prolonged voyage, on the 28th of February last. The Committee trust that this settlement will prove a blessing to the Montego Bay church, and to the Island churches generally.

CALABAR COLLEGE.

From the thirty-ninth Report of this valuable institution it appears that there are at present twenty-one students in the theological class—the largest number for many years past.

With a view to render efficient assistance to the much-respected President—for more than thirty years devoted to work in Jamaica—the Committee have resolved to appoint a Classical Tutor on the College Staff, and they are glad to report that for this important post they have in view a gentleman, in the judgment of the Committee, specially well fitted for the work in question, whose services they hope to secure.

EUROPEAN MISSIONS.

NORWAY, BRITTANY, AND ITALY.

NORWAY.

From *Norway* the reports for the past year indicate quiet, steady progress, and a growing desire for extended evangelistic work. Mr. Hubert, at Skien, writes of “a very marked revival in the Church,” and of many conversions, while the brethren at work in other parts give encouraging details of conversions and additions to the churches.

BRITTANY.

From Saint Brieuc, *Brittany*, the Rev. V. E. Bouhon writes:—

“Preaching has been most constantly carried on, and a very extensive Scripture

colportage as well. We have *sold* over five hundred portions of the Word of God. Our schools, Sunday and day, are thriving, and the seed is springing up."

At *Morlaix*, the scene of the labours of the Rev. Alfred Ll. Jenkins, and at the *Madeleine*, a village adjoining, active efforts have been put forth. Mr. Jenkins is also engaged in building a small house for mission services at *Lanneason*, where, for some time past, a good work has been carried on.

The year just closed has been one of special sadness and trial to Mr. Jenkins. Early in February, after many months of suffering and weakness, Mrs. Jenkins was called to her rest, leaving her sorely stricken husband and a large circle of friends to mourn her early removal.

Notwithstanding his heavy trials, Mr. Jenkins feels much encouraged by the present aspect of his work in Brittany, and there are many indications that seed sown long ago is about to spring forth. "Weeping may endure for a night, but joy cometh in the morning."

From *Tremel* Mr. Le Coat writes:—

"Until of late years Brittany has been a part of the country entirely closed to the outer world, to new ideas, or new inventions.

"The Breton-born longed only to remain in Brittany, ignorant and careless of all the forms of life. The young men taken away for the army have often been known to die of grief—pining for Brittany.

"Now another wind altogether seems to blow over the land, and all the men want to emigrate. This has now reached such a pass that no workmen can be found here; all go to Paris, or Havre, or elsewhere, leaving here only wives and children. It is most sad to see what utter demoralisation this has resulted in—vice, disease, and other consequences."

It is a matter for thankfulness that, notwithstanding many difficulties, our brother is able to report "larger congregations, increasing attendances at day and Sunday schools, and several conversions." Of the work at Brest he writes:—

"This is a most important station. At one of our places of meeting the room has become much too small; long before I arrive the room is quite full; all the windows are kept open for people to hear outside. We much need a larger meeting-place. The people belong chiefly to the working class. Our work in Brest is very promising."

ITALY.

NORTHERN ITALY.—During the past year the Committee, with a view to revive and render more efficient the work of the Mission in Turin, carried on hitherto by Signor Mattei, have approved of the removal, for a time, of Mr. Walker from Genoa to this important centre. As one result of this

arrangement the Committee are thankful to report that a much more suitable meeting-place has been secured in a far more important and central position, and at no increase of cost to the Society. Mr. Walker writes very hopefully of the work in Turin, and reports several inquirers and increasing congregations.

At *Genoa*, the city hallowed and memorable from the life, labours, and death of John Landels, Signor Jahier has had a year of much blessing; "crowded and attentive meetings, a large accession of members, many inquirers, and a warm, affectionate, brotherly spirit amongst all." In his own words:—

"We cannot but thank the Lord for the very and special manifest favour with which, from the first, He has regarded this work."

During the past year arrangements have been made for leasing the present *locale* or meeting-place for a term of years. This is a most important advantage gained, as the building is in the very heart of the city, and, by position and arrangement, admirably adapted for the work of the Mission.

FROM CENTRAL ITALY comprising Florence, Leghorn, Civita Vecchia, Tivoli, and Rome, the tidings are all cheering.

Signor Barratti, in addition to his labours in Leghorn, has largely itinerated in the numerous villages and towns of Tuscany, between Leghorn and Florence, and sold and distributed a large number of Bibles and Testaments.

At Florence Signor Borzi has reaped the advantage of his new *locale*, and has had many indications of blessing on his toils; while at Civita Vecchia and Tivoli Signors Le Grand and Fasulo have done good work.

In Rome the past year has been memorable for the opening of Mr. Wall's new Mission premises in Trastevere, beyond the Tiber.

Under date of January 17th, Mr. Wall writes:—

"Last night we opened our new chapel beyond the Tiber. Although the rain fell heavily during the day and at the time of the service, the chapel was crowded, and numbers stood outside in the drenching rain hoping to gain an entrance. Mr. Gibson, of Liverpool, took the chair. The chapel seats about 300, is very neatly fitted up, and to meet the tastes of the *Trasteverani*, is coloured somewhat in the Pompeian style. The roof, which rests on iron columns, has a large opening, from which plenty of light falls by day, and where gas burns at night.

In all his manifold labours Mr Wall is nobly seconded and sustained by his wife, who, during the last few years, has added a most important medical work to the many other agencies employed for the good of the Italians.

Of this effort, Mr. Wall writes :—

“In a missionary field like this of Rome it is needful not only to present the Gospel to such as seek it, but also to devise means of bringing such as do not come, and of taking it to those by whom the value of it is not felt. The Medical Mission, while it offers the Gospel to such as desire it, brings many within its sound who otherwise would not come, and affords sufficient reason for visiting many families.

“The number of persons brought in this method to hear the truth is equal to that of the same amount of labour put forth in any other direction, while the door thus opened is greater and more effectual. So many things combine to help the Medical Mission. It demands but little of the patient—no mental effort—no giving up of prejudices or overcoming scruples ; consciences need not be disturbed, or social sacrifice made. It is enough for him to doubt the skill of the native doctor or the quality of his medicines, or to be unable to procure them. The ache, the pain, a feverish pulse suffices to turn his thoughts and direct his steps to the Dispensary, Before entering the consulting room he hears that pain has its roots and draws its strength from sin ; that the removal of sin insures the end of suffering ; that pardon of sin in his case, as it would save him from eternal pain, would help him to bear present infirmity, and probably facilitate his recovery. His case is laid before the Lord and healing sought. He is surprised and hesitant, but his heart joins in the supplication. He hopes it may be heard, and when health returns believes it has been. Thus a whole system of prejudice and ignorance is undermined and destroyed. In the consulting room, while the doctor's finger touches the evil, or brings ominous sounds from within, or the secrets of his life are being whispered in the silence of the stethoscope, the music of the psalm, the voice of prayer or the pleading of the preacher sweeps with strange power through his soul. The Gospel uttered amid this variety of disease and sorrow seems to be more of the other world even than when uttered in the catacomb or the great congregation, so that many go away as from something more solemn than their sacraments, and more powerful than the voice of their Church.”

During the past year 4,899 cases have come under treatment in connection with the Medical Mission work at Trastevere.

Writing of the condition of Rome to-day, Mr. Wall says :—

“The population of Rome is now more than 300,000, and continues to increase rapidly. New quarters, which, for size and beauty, equal many other Italian cities, are now in construction. Immense public works, undertaken by the municipality and the Government for the transformation of the whole city, attract workmen in great numbers from surrounding places. This noisy, seething mass of humanity is kept in continual agitation under the influence of social, political, and other great questions. The religious question is carefully avoided by all parties, even by many Catholics ; but this reluctance to deal with it arises rather from fear of the result than from real indifference. I refer to this because missionary work in Rome can only be appreciated in proportion as this state of things is known. The crowds have broken loose from Popery and from all religious control ; and, if means proportionate to the end were put into operation, masses of them might be brought under the influence of the Gospel ; but, when

we have concentrated and put forth all our strength, we are constrained to ask—and that not without occasional discouragement—what is this compared with the work to be done?”

Reporting on the work in Lucina, Mr. Wall writes:—

“We think that every one in the church should be a worker, and not merely be occupied with his own salvation. The church has recently had long deliberations on these matters, and has nominated one of the oldest members as a ruling elder, and six other brethren as ‘helps’ to the deacons.

“We have a number of persons in the *catechumen* class, of whom nine have been baptized during the past six months. One of the baptized is a student at the university, who gives some promise of being useful; and one of the candidates employs a considerable number of men, to whom we hope to preach the Word.”

SOUTHERN ITALY.

The Rev. William K. Landels, in reporting upon the work of the year, writes from Naples:—

“In looking back we find much to be thankful for and to encourage us in the future.”

Early in the year the new Mission premises were opened. Referring to this, Mr. Landels says:—

“Perhaps the most successful of our opening services was the meeting of the Young Men’s Association. The chapel was filled with young men of the student class, and Signor Greco gave a capital lecture on ‘Liberty and Brotherhood.’ Among the audience I was glad to see three priests, one of whom came to speak with me afterwards, and he is now regularly attending our English class. To-night Signor Greco is to give a second lecture, and after he is finished we are to have the pleasure of hearing a few words from M. Fermaud, the Secretary of the International Committee of Young Men’s Christian Associations.”

Adverting to the many and special difficulties of the work in Naples, Mr. Landels writes:—

“The longer I live in Italy the more I feel the need of hard, untiring work and of constant earnest prayer. Without the former nothing can be done; and, if we fail in the latter, the Holy Spirit does not manifest Himself with power, and, in consequence, our efforts, having too much of the human and too little of the Divine, are utterly useless.”

In Caserta a good work is being carried on, and Signor Libonati has laboured there during the past year with great earnestness; while Signor Nardi Greco has done much to assist Mr. Landels in his arduous labours in the priest-ridden city of Naples.

The Missionary Staff.

During the year just closed the Committee have been able to send out three new missionaries to the Congo, Messrs. Doke, Hughes, and Moolenaar; three to West Africa, Messrs. Silvey, Lewis, and Miss Fletcher; two to India, Messrs. Wood and Bell; one to China, Mr. James; one to Jamaica, Mr. Sobey, and to pay the passage of Captain Passingham to Ceylon, who has very kindly undertaken temporarily to supply the pulpit of the English Baptist Church in Colombo.

The Revs. R. F. Guyton, Isaac Allen, and Gogon Chunder Dutt have, after a season of change and rest in this country, resumed their Mission work in India, and the Revs. Q. W. Thomson and George Grenfell have returned to Africa.

Our veteran brethren, the Revs. Thomas Morgan, of Howrah, and H. Heinig, of Benares, after nearly half-a-century of faithful and devoted service in India, have been compelled by increasing age and enfeebled health to retire from active work.

Of those "fallen asleep" during the past year should be mentioned, first, the Rev. Albert Williams, for many years pastor of the Circular Road Church in Calcutta, and for the past three years principal of Serampore College. He returned to England about the middle of last year in seriously impaired health, which necessitated an immediate change to a cooler climate. Early in February Mrs. Williams and her children reached England, just in time to be with her husband in his closing days of great suffering and weakness. On the evening of the 14th of February he passed to his rest, the end being almost sudden; and on Monday, the 20th, his body was interred in the quiet village of Llangendeirn, near Ferryside, Carmarthen, by the side of his father and mother. He has left a widow and eight young children to mourn his early removal, and the Committee desire earnestly to commend Mrs. Williams and her fatherless family to the affectionate prayers and sympathy of the churches. Although the work of Mr. Williams was for so brief a space only at Serampore, yet he had greatly endeared himself to the students, who, in their own words, "loved him as a father," while amongst his missionary brethren and a large circle of friends he was greatly esteemed and respected.

Early in January the Committee received the tidings of the decease of Mrs. Webley, of Jamaica, who, for many years with her husband, devoted herself to Mission work in the Republic of Hayti; and shortly

afterwards the wife of the Rev. Alfred Jenkins, of Morlaix, passed to her rest, in comparative youth, after many months of suffering and weakness, leaving her bereaved and sorrow-stricken husband to mourn the loss of a truly gentle and sympathetic wife, and a rare and self-sacrificing helper in Mission work.

At home the losses by death have been more than usually severe. Early in the year the decease of the Rev. Edward Steane, D.D., was reported, after many years of retirement from active ministerial life.

Nearly sixty years ago, Dr. Steane commenced his ministry in what was then a village in the suburbs of London. He gathered there a large and prosperous Church, which numbered among its active members one of the former secretaries of this Society, and one of its most honoured treasurers, with a large number of generous friends of the Mission and its Missionaries.

For thirty years he was a most active member of the Committee, distinguished alike by his wise counsels, his winning gentleness, and by his bold and energetic support of the extension of its work. When it was resolved, on the appeal of Mr. W. H. Pearce, to send ten new missionaries to India, and later ten new missionaries to Jamaica, he was among the first to support these appeals, and to commend them to his friends. Nor is it without interest to add that it was largely through his influence that Dr. Wenger became an agent of this Committee, as previously, he had taken an active part in sending forth Mr. Oncken on that work in which he has done more, perhaps, for the promotion of evangelical religion on the Continent of Europe than any other Christian worker of modern times.

Nor less noteworthy was the efficient service rendered by Dr. Steane in the controversy which arose in consequence of the withdrawal by the British and Foreign Bible Society of the help they had given for more than forty years to the translations of sacred Scripture made by Baptist Missionaries. He took an active part in all the discussions of the Committee; prepared a most able memorial to the British and Foreign Bible Society; and, when that Society persisted in withdrawing their help, he was a chief mover in the formation of the Bible Translation Society, of which he became the first Secretary, and subsequently its Treasurer.

To the last Dr. Steane was most warmly attached to, and deeply interested in everything that concerned the welfare and progress of the great Mission enterprise.

On November the 11th, after many months of suffering and prostration, the Rev. William Sampson, Secretary of the Baptist Union, was called to his rest and his reward. From 1855 to 1865 Mr. Sampson was one of the most esteemed and devoted of the Society's missionaries in India, labouring

chiefly in connection with the College at Serampore. His clear intelligence in matters of practical importance, his sympathetic interest in all kinds of missionary work, the geniality of his disposition, the unselfishness of his spirit, the persistency of his application, and the devoutness of his piety, endeared him greatly to those with whom he was closely associated, and gave him much influence beyond his own denomination. After failure of health had obliged his return to England, and necessitated his remaining here, he continued to render much service to the Mission both as a deputation to the churches—to whom his advocacy of its claims was ever acceptable—and as a member of the Committee—to the business of which he gave constant and interested attention. The confidence inspired in this last relation led to his appointment, with the Rev. J. Aldis, as a Deputation of the Society to India in 1879, and in conducting the business—of no small difficulty or importance—devolving on him, the affection of his brethren was increased, and the confidence of the Committee justified.

By the death of Mr. James Harvey, of Hampstead, early in February, the Society lost one of its warmest friends, and a ever generous but unobtrusive helper. Few but those intimately associated with the conduct of the affairs of the Mission are aware of the many proofs he gave of the warm hold the Society had upon his sympathy and support. In his own words, “he had confidence in the Mission because it had a grand work to do, and did it; instead of only talking about it.”

“Blessed are the dead that die in the Lord.” In thankful remembrance of his life and labours we would say, in the appreciative words of one of his most trusted friends, ‘Doubtless the Lord has in His storehouse ample provision for His people, but not the less is such a loss as that we have just experienced felt to be a real calamity. The energy which was for a lifetime concentrated in him will burst out elsewhere afresh, mayhap in the line of direct descent. In looking at his character and career we are reminded of the saying of the angel to Daniel—“Those that know their God shall be strong and do exploits.”’

Just as the foregoing lines were being written, the sad tidings of the early death of Mr. Doke, of the Congo Mission, were received. No detailed information—a few lines only from Mr. Crudgington written on board the s.s. *Corisco* on her homeward voyage, and dated, “Gaboon, March 7th.” Mr. Crudgington says:—

“I can hardly bring myself to tell you of our terrible blow. Mr. Doke died at Underhill Station, Congo River (Wanga Wanga), of continued fever, on February 14th, just three weeks after arriving at our station. We cannot as yet believe it. Hitherto we have been so mercifully spared; the blow is, perhaps, all the more crushing.”

It seems but as yesterday we heard his tender, touching, farewell words, when, early in December last, he started on his much loved work so full of hope and joy :—

“They, perhaps, might never meet again. He might come home again ; if so, good-bye till then. It might be that death’s bright angel might call him to higher work, and perhaps they might never meet again till before the throne ; if so, good-bye till then.”

It appears a strange and mysterious Providence that one so well qualified to render special and efficient service, at a time when, apparently above all others, his special qualifications were urgently needed, should so early be removed.

But, a few weeks before he left England, he wrote :—

“I am full of joy in the near future of my work in Africa ; but yet the Master may have other work for me to do ; so I try and live only by the day.”

And now, the same blessed Master has called him from the pioneer ranks of the Church militant on earth, to the nobler and more perfect service of the Church glorified above, leaving to his comrades in arms the stimulating remembrance of his trustful devotion and self-sacrificing zeal.

Finances.

In the last Report the Committee announced, with feelings of great anxiety, a debt due to the Treasurer of £6,273 9s. 3d. on General Account, and £712 15s. 3d. on Widows and Orphans’ Fund, or, say, in round numbers, Seven Thousand Pounds.

It is matter for profound thanksgiving that, without any special general appeal, the whole of this large sum has been liquidated. The Treasurer more than paid the debt on the Widows and Orphans’ Fund, and by other large and generous gifts, including more than £1,000 from Bristol friends and help from other sources, the whole of the debt to the 31st March, 1882, was extinguished.

During the year the Committee have given careful and prolonged attention to the important and vital question of how best to secure a large and permanent increase in the regular income of the Society.

Careful estimates revealed the fact that, in consequence of the great enlargement of the operations of the Society, especially in Central Africa, India,

and China, during the past two years, an increase in the ordinary receipts of at least **£5,000** per annum was absolutely needed to avoid the annual recurrence of a large deficiency.

In view of this fact, a letter was forwarded early in the year to the pastors and deacons of all our churches, appealing for assistance and support in a united effort to raise the sum needed by new and increased periodical subscriptions.

In this appeal, the Committee and officers stated that they felt strongly a crisis had arisen in the history of the Mission.

“Never, as in our day, were there so many great and effectual doors open through which to bear the tidings of great joy. The question is whether we are able to enter in where God, in His providence, invites. We believe we are able, and shall continue to cherish this belief until the churches assure us of our mistake. It cannot be that we have yet reached the limit of our resources.”

It was proposed that, by special deputations, the growing claims of the Mission should be enforced at public meetings, and that, to such an extent as might be found practicable, personal appeals should be made for individual subscriptions.

Of the results of these efforts, reports have appeared from time to time in the pages of the *MISSIONARY HERALD*. Most of the Associations generously responded by resolutions expressive of hearty sympathy and willing co-operation, and many hundreds of pastors volunteered earnest personal efforts amongst their own churches and congregations.

From all directions assurances of a most cheering and helpful character were received, affording abundant and most gratifying proofs that the Mission never had a warmer place in the hearts and sympathies of the churches than to-day.

Never before in the history of the Society has so large a total income been received in any one year as in the one just closed.

Including Special Donations for the Debt of last year and Special Funds, the total amount received from all sources has been

£60,722 9s. 10d.

Or more than **£8,000** in advance of the gross receipts of any previous year.

Included in this large total of **£60,722 9s. 10d.** is a sum of **£6,986 4s. 6d.** in liquidation of last year's debt, **£2,531 0s. 3d.** for Widows and Orphans' Fund, and **£3,485 3s. 1d.** for special funds, leaving **£47,720 2s. 0d.** for the General work of the mission.

While, however, the Receipts for the General purposes of the Mission have shown such a gratifying increase, the Expenditure, in consequence of the great enlargement of the work, has reached a higher figure, being **£6,540 16s. 0d.** in excess of the expenditure for the year before.

In explanation, of this large increase, it should be stated that it is mainly due to the recent additions to the staff of the Mission in India, China, and Africa—during the past two years a larger number of new missionaries having been sent out than in any similar period of the history of the Society—involving, of course, a large annual addition to the regular outgoings of the Mission beyond the heavy initial cost for outfit and passage.

The expenditure of the year, as compared with that of the year before, shows an increase on account of—

India	of £1,968 0 0
Africa, West	of £1,403 0 0
Africa, Congo River	of £3,012 0 0
China	of £604 0 0

With regard to the increase in Africa, however, it should be stated that, it having been found wise and desirable to send out, by Mr. Grenfell and Mr. Thomson, stores in *advance*, involving an expenditure of about **£2,000**, the balance-sheet for the past year may be considered as favourably affected to that extent.

At the commencement of the year it was calculated that an increase of at least **£5,000** in the ordinary income of the Society would be absolutely necessary to meet the additional liabilities incurred by the occupation of new and promising openings; and the actual figures of the year's Balance Sheet now presented amply substantiate the correctness of the estimate, for, adding the extra expenditure incurred in connection with the West African Mission, and, allowing for decreases in some of the smaller sources of receipt, the total increase of expenditure agrees exactly with the estimate. As the result of this increase the Balance Sheet now presented shows a deficiency on the past year's General Account of **£4,575 17s. 10d.** reduced to **£2,575 17s. 10d.**, after allowing for stores on new year's account, and on the Widows and Orphans' Fund of **£334 9s. 10d.**, or a total debt of **£2,910 7s. 8d.**

One of the most gratifying facts shown by the figures now presented undoubtedly is that the ordinary contributions for the General work of the Society show an increase of

£3,612 9s. 9d. (inclusive of a Special Donation of **£1,000**),

is compared with the ordinary contributions of the previous year. And although this increase does not reach the £5,000 so earnestly appealed for, yet it must not be left out of sight that many churches that have recently adopted more systematic plans of organisation, and canvassed for new and regular contributions, are only just beginning to reap the benefits arising from such efforts, the ripened fruit being reserved, in many cases, for the coming year.

In view, however, of the pressing and urgent calls, on all hands, for extension and reinforcement, the present financial position of the Society loudly calls for further and united efforts. The existence of a debt undoubtedly tends to check the onward policy of the Committee; and it is earnestly to be desired that this incubus should be speedily removed.

Through the generous kindness of a Friend, £300 has been promised towards the liquidation of this debt in the hope that the balance will be raised within the next two months, and the Committee trust that this desirable result may be secured.

The results of the recent appeal for new and increased periodical gifts clearly indicate, that it is in this direction that the permanent additional support so imperatively needed must be looked for.

Last year the Society lost by death, or inability to continue their usual gifts, nearly three hundred subscribers, many of them most generous helpers, contributing annually nearly £600.

What is most urgently needed throughout all the churches is more thorough and systematic local organisation, which shall evoke and gather up SMALL as well as LARGE WEEKLY, MONTHLY, QUARTERLY, AND ANNUAL SUBSCRIPTIONS.

One penny per week and one shilling per quarter FROM EACH CHURCH MEMBER in our home churches would furnish nearly THREE TIMES AS MUCH as the present total receipts of the Mission from the churches.

In one small church, where such a plan has been put into vigorous operation during the past year, the subscriptions have increased FIVE HUNDRED PER CENT.

There are reported to be in communion with our churches, exclusive of the General Baptists, 259,000 members. Deducting from this total the 10,600 now subscribing in some form or other to the Society, there will remain 248,400 who do not contribute by regular subscriptions. One penny per week from these would give an additional income of £50,000 per annum, a sum sufficient to admit of a very large extension of mission work and entire freedom from debt.

How is this result to be secured? One of our most valued supporters writes:—

“Let the pastor and mission secretary in each of our churches publicly and persistently urge that all should subscribe—of course heading the list themselves—and appoint collectors to gather up regularly the sums promised, however small or large.”

Above all, what is most urgently needed is a deeper sympathy with the Lord Himself, and a more constant and individual realisation of His presence and power throughout the churches.

* * * * * *

Of the ultimate triumph of the Gospel, thank God, there can be no doubt.

The grand idea of evangelising the world for Christ is no chimera—it is Divine. Christianity must triumph, for it is equal to all it has to perform.

We, who gaze only and intently upon small segments of the mighty cycle of God's providence, imagine failure where is often truest success. Could we only but see the larger arc, we surely should oftentimes rejoice where now we weep, and triumph where we now despair.

“Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

“And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice, and they shall become one flock, one shepherd.”

Not a few who cherished this missionary enterprise with a living and loving spirit have during the past year gone from us. Across their graves, and from the empty places they have left beside us, they solemnly appeal to us to urge it on, and to fight yet more bravely, with the energy of faith and love, this glorious battle for the truth of God.

Let us not delay—let us rise above the old measure of our faith, and, with a fuller sympathy with the infinite love of the Divine Saviour, and a more sustained and devout enthusiasm kindled at the Divine altar, take our individual part in building up that enduring Kingdom that, through the efforts of His servants, Christ is raising up—not in the East and West only, but all over the world.

Yes, the vision may tarry; but yet shall it come. We may neglect to

avail ourselves of the sublime privilege of helping it on. We may decline to give ourselves or our substance on its behalf. We may turn a deaf ear to the agonising cry for help that night and day rises up to heaven in mournful monotony; yet shall the earth be filled with "the knowledge of the glory of the Lord as the waters cover the sea," and

"HE SHALL HAVE DOMINION FROM SEA TO SEA, AND FROM THE RIVER
UNTO THE ENDS OF THE EARTH."

Havelock Chapel, Agra, N.W.P.

(See *Frontispiece*.)

WE are glad to be in a position to give our readers a very faithful representation of this handsome and commodious chapel. During the past year the Committee have sent out, to fill the office of pastor of this church, the Rev. Arthur Wood, of the Pastors' College, Newington, and recent tidings give most cheering accounts of his acceptance and usefulness. The congregations have increased, and the whole aspect of the church is hopeful and cheering.

Resolution on Finances.

AT the Annual Members' Meeting of the Society on Tuesday, April the 24th, the following very important resolution was adopted.

RESOLUTION.

"That this meeting, while grateful to the Giver of all good for the measure of liberality shown by our churches during the past year, is deeply impressed with the need for a still larger increase in the income of the Society, and pledges itself to co-operate with the Committee in completing the organisation of systematic contributions for the support of the missionary enterprise."

This resolution was moved by the Rev. Charles Williams, of Accrington, seconded by John Houghton, Esq., of Liverpool, and carried unanimously and we now ask for it the liberal and hearty support of all our friends in all parts of the country. With their cordial co-operation and practical sympathy the needed increase in the funds of the Mission can be secured, and the present pressing financial anxiety speedily removed. Most earnestly, and trustfully, therefore, do we plead with them to come to the help of the Mission at a time when it never was more hopeful and never more needing their efforts and their prayers.

List of Members of New Committee of the Baptist Missionary Society for 1883-84.

London (within 12 miles of St. Paul's).

Bacon, Mr. J. P.
 Baynes, Mr. W. W., J.P., D.L.
 Benham, Mr. James.
 Bompas, Mr. H. M., Q.C.
 Bowser, Mr. A. T.
 Brock, Rev. W.
 Chown, Rev. J. P.
 Harvey, Mr. Alfr. Jas.
 Kirtland, Rev. C.
 McMaster, Mr. J. S.
 Pattison, Mr. S. B.
 Rickett, Mr. W. B.
 Templeton, Mr. J., F.R.G.S.
 Tymms, Rev. T. V.
 Wallace, Rev. R.
 Wood, Rev. J. B.

Cambridgeshire.

Nutter, Mr. J.

Derbyshire.

Millard, Rev. J. H., B.A.

Devonshire.

Bird, Rev. Benwell.

Dorsetshire.

Trafford, Rev. J., M.A.

Durham.

Hanson, Rev. W.

Essex.

Spurrier, Rev. E.

Gloucestershire.

Bloomfield, Rev. J.

Hertfordshire.

Smith, Mr. J. J.
 Marnham, Mr. J.

Lancashire.

Brown, Rev. H. S.
 Maclaren, Rev. A., D.D.
 Snape, Mr. W., J.P.
 Williams, Rev. Chas.

Leicestershire.

Greenhough, Rev. J. G., M.A.

Norfolk.

Wheeler, Rev. T. A.

Northamptonshire.

Brown, Rev. J. T.

Northumberland.

Stephens, Rev. J. M., B.A.

Nottinghamshire.

Medley, Rev. E., B.A.

Somersetshire.

Evans, Rev. G. D.
 Glover, Rev. R.

Suffolk.

Morris, Rev. T. M.

Sussex.

Barker, Rev. W.

Warwickshire.

Brown, Rev. J. J.
 Henderson, Rev. W. J.

Wiltshire.

Short, Rev. G., B.A.

Yorkshire.

Hill, Rev. G., M.A.
 Upton, Rev. W. C.

South Wales and Monmouthshire.

Lance, Rev. J. W.
 Price, Rev. T., Ph.D.
 Tilly, Rev. A.

Scotland.

Bowser, Mr. Howard.
 Landels, Rev. W., D.D.

The Chronicle of the Baptist Union;

Being a Record of its Proceedings, including those of the

British and Irish Home Mission and Evangelistic Work.

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M A Y, 1 8 8 3.
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ANNUAL SESSION.



THE public business of the Union began with the sermon in the City Temple, by Dr. Stanford, on behalf of the British and Irish Home Mission Fund, on Friday evening, 20th April. His text was Luke xxii. 32: "And when thou art converted, strengthen thy brethren." The audience was one of the largest ever gathered on this annual occasion, and the discourse was listened to with deep attention. All who have spoken of that sermon testify to its stimulating power. It came as a message of wisdom and tenderness, a fit prelude to all the other services of the denomination.

On Monday, 23rd of April, the first day's Session of the Union was held, in Bloomsbury Chapel. The retiring President, the Rev. J. J. Brown, presided at the prayer-meeting, and then introduced the Rev. J. P. Chown as the President for the year. Mr. Chown's address was on "Christ in Christian," and will be published in a separate form, as all the other addresses of the Session. It was characterised by all the warmth and earnestness which lend their charm to everything Mr. Chown says. It was calculated to stimulate spiritual life in the heart, and indicated on what ground faithful and successful work for Christ must rest. It took the Assembly back to first principles, and, in a most loving spirit, constrained all who listened to a purer consecration of heart and will to the Lord of the Church.

The business consisted of the presentation of the Report, an extract from which we insert in this number, and in the election of officers of the Union—viz., Rev. Richard Glover, as Vice-President; Mr. S. R. Pattison, as Treasurer; and the Rev. S. H. Booth, Secretary to the Baptist Union; Colonel Griffin, Treasurer of the British and Irish Home Mission; and Mr. W. W. Baynes, J. P., Treasurer of the Annuity Fund.

Annuity Fund.

The President made a statement about the Annuity Fund, and announced that it was his, as also Mr. Glover's, intention to use every possible means to complete the canvass of the churches for the voluntary fund. He read a list of amounts already either paid or promised, amounting to nearly £4,000, given by friends who have in almost every case given large sums before. The following is the list :—

Mr. W. Middlemore, Birmingham	£1,000
Mr. W. Stead, Harrogate	1,000
Rev. C. H. Spurgeon, London	500
Mr. Edward Rawlings „	500
Mr. James Benham „	150
The Highgate Road Church	105
Mr. W. W. Baynes, Croydon	100
Mr. W. Thomas, of Llanelly	100
Rev. S. H. Booth	100
Rev. J. and Mrs. Jenkyn Brown, Birmingham ..	100
Westbourne Park Church	100
Tottenham High Road Church	56
Mr. Walter Benham, London	25
Mr. J. T. Olney „	25
	<hr/>
	£3,861
	<hr/>

And, since this report was given, Mr. Briggs, J.P., of Rawdon, Yorkshire, has promised £1,000 more, making a total, at present as the beginning of the new canvass, of nearly £5,000.

British and Irish Home Mission.

PUBLIC MEETING.

This meeting was held at Bloomsbury Chapel, Wednesday evening, the 25th of April. In the absence of the Treasurer (Colonel Griffin), the Secretary (the Rev. S. H. Booth) took the chair. The Rev. E. T. Mateer gave an account of his stated work in Belfast, and of his evangelistic work in other parts of Ireland. The Rev. W. R. Skerry described the condition

and needs of the rural churches, and made an eloquent appeal on their behalf. Dr. Landels, of Edinburgh, criticised various modes of so-called evangelistic efforts, and approved the methods proposed for grouping churches unable, without external aid, to support each one a pastor, and also urged the necessity for the Baptist Union to engage only in strictly mission work. During the meeting Mr. Cory, jun., of Cardiff, proposed that the £1,000 a-year required by the Union Mission to maintain its efficiency should be raised by the churches during the coming year. £500, he proposed, should be raised at once, and generously offered £50 towards the first, and another £50 towards the second, £500. Several other sums were also promised, amounting in all to about £120. It is earnestly hoped that the whole of the required additional income will be forthcoming.

FINANCE.

The following extract from the Report presented at Bloomsbury Chapel we commend to the earnest attention of our friends. This paragraph will explain the action so generously taken by Mr. Cory and others, at Wednesday evening's meeting, on behalf of the British and Irish Mission Fund :—

“ The financial position of the British and Irish Home Mission and Evangelistic Work, the Annuity Fund, the Augmentation Fund, and the Education Fund will be found in their several Reports. But reference must be made to the absolute necessity of increasing, especially, the funds of the Home Mission, and of adding to the voluntary contributions of the Annuity Fund. The following extract from a Statement by the Acting Secretary puts the case of the British and Irish Home Mission fairly before the constituency :—

“ This—that is, the necessity there is for increased contributions, if the present rate of expenditure is to be maintained—is the result, not of any falling off in the collections and subscriptions, but of the exhaustion of the Legacy Fund.

“ A comparison of the receipts for the last thirteen years, from 1870 to 1882 inclusive, shows that the receipts from collections and subscriptions have been about the same, except that for three or four years past there has been an increase annually of some £400. The income from these sources, including the sums remitted by treasurers of county auxiliaries, and excluding legacies, has varied from £3,800 in 1870 to £4,200 in 1882. But the expenditure has never been less than £4,100, as in 1870. Last year, 1882, it was £5,400. Owing to special reasons, the income and expenditure have, in two or three years, been higher than the figures quoted. The annual difference between the income derived from the sources indicated—excluding legacies—and the expenditure, may be taken at an

average of £1,100 a-year. Occasionally sums have been raised to meet part of the deficit on the annual account, but the balance has been made up by drafts from the Legacy Fund. During the thirteen years under review, there has been received from legacies £14,700, which represents in round figures the difference between the receipts from general contributions and the expenditure. The balance which was brought over from last year exhausted the Legacy Fund; and, as there is no immediate prospect of further receipts from this source of income, there must be a deficit on the 30th of September, the close of the financial year, if either the present grants to the Associations and to Ireland are to be continued at current rates, or the friends of the Mission do not liberally respond to this appeal.

“Taking as a basis the receipts of last year, the deficit will be, so far as I can estimate, between £500 and £600. Part of this will be due to the extension of the tent work in Ireland.

“In this calculation I do not include the £900 promised in Liverpool in aid of the new policy then adopted in respect to the grouping of rural churches and the maintenance of mission pastors. Without treating this as a separate fund, the money will be used only for the purpose for which it was subscribed.

“It is possible that the new plan of operations may set free some of the grants hitherto made, but this will take time, and the demands on our resources are pressing.”

“The Council very earnestly commend this matter to the consideration of the churches.”

SECOND DAY'S SESSION.

The delegates assembled in Walworth Road Chapel, on Thursday, 26th of April. The Rev. J. H. Cooke presided over the opening meeting for prayer. The Rev. W. Woods, of Nottingham, read a paper on the Union and the Associations which, as readers of that *brochure* will see, dealt with the questions under review with great practical insight and force. The discussion was opened by the Rev. C. Williams, of Accrington, followed by the Rev. H. C. Leonard, of Penzance, and others. It was sustained with earnestness and vigour, and closed a Session which, it is believed, from the spirit of brotherly sympathy and co-operation displayed, will greatly help the various departments of Christian work to which the Union, in conjunction with the Associations, is pledged.

Tent Work in Ireland.

The three tents now owned by the Committee for evangelistic work in Ireland will be all fully employed before the end of the month. The new tent of last year was opened for service on April 29th at Lurgan. The Rev. J. R. Cox, of Bow, will, in company with the Rev. S. J. Banks, of Banbridge, conduct services, for the first fortnight, there. Then the tent will go on to Lisburn, Belfast, Carrickfergus, Londonderry, and Omagh.

The new Scotch tent (the gift of our brethren in Scotland) will be opened about the end of May, we hope, in Dublin. The arrangements for this are not quite complete. The greatest care and discretion are needed as to where the tent should be pitched.

The third tent (which is the oldest and smallest of the three) will be used in the North of Ireland—viz., Grange, Randalstown, Portglenone, Clough, Aughavey, Donaghmore, and Derryneil. We purpose that the brethren in Ireland should arrange among themselves for the services in this tent, and that we should secure the help of brethren from England to go with each of the other tents. For this purpose the following brethren have generously volunteered to give some time to the work during the summer. Revs. J. R. Cox, H. Hardin, F. J. Benskin, W. Pettman, F. M. Smith, D. Russell, T. G. Edgley, T. W. Medhurst, J. Lewitt, and A. Tilly. We are also in correspondence with other brethren.

We regret that we have no more space for further remarks this month.

COUNCIL, 1883-4.

London—

Angus, Rev. J., D.D.
 Avery, Rev. W. J.
 Bacon, Mr. J. P.
 Baynes, Mr. A. H.
 Bompas, Mr. H. M., Q.C.
 Bowser, Mr. A. T.
 Brown, Rev. A. G.
 Cope, Rev. W. P.
 Cuff, Rev. W.
 Dowson, Rev. H.
 Fletcher, Rev. J.
 Flint, Mr. F. L.
 Grace, Mr. R.
 Green, Rev. S. G., D.D.
 Inglis, Rev. W. J.
 Kirtland, Rev. C.
 Macmaster, Mr. J. S.
 Olney, Mr. J. T.
 Olney, Mr. W.
 Parry, Mr. J. C.
 Rickett, Mr. W. R.
 Roberts, Rev. R. H., B.A.
 Spurgeon, Rev. J. A.
 Teall, Rev. J.
 Templeton, Mr. J.
 Tymms, Rev. T. V.
 Underhill, Mr. E. B., LL.D.
 Wallace, Rev. R.
 Wigner, Rev. J. T.
 Willis, Mr. W., Q.C., M.P.

*Bedfordshire—*Watts, Rev. T.

*Berkshire—*Anderson, Rev. W.

Cambriāgeshire—
 Ennals, Rev. G. T.
 Nutter, Mr. James
 Tarn, Rev. T. G.

*Cornwall—*Leonard, Rev. H. C., M.A.

*Derbyshire—*Millard, Rev. J. H., B.A.

Devonshire—
 Bird, Rev. B.
 Edwards, Rev. E.

*Dorsetshire—*Trafford, Rev. J., M.A.

*Durham—*Hanson, Rev. W.

Essex—
 Howieson, Rev. W.
 Spurrier, Rev. E.

Gloucestershire—
 Bloomfield, Rev. J.
 Culross, Rev. J., D.D.
 Gange, Rev. E. G.
 Gould, Rev. G. P., M.A.
 Penny, Rev. J.
 Robinson, Mr. E. S.

Hampshire—
 Hasler, Rev. J.
 Trestrail, Rev. F., D.D.

Herts—
 Lewis, Rev. W. G.
 Stuart, Rev. J.

*Kent—*Drew, Rev. J.

Lancashire—

Barlow, Mr. James, J.P.
 Brown, Rev. H. S.
 Littlehales, Rev. R.
 Lockhart, Mr. W. P.
 Maclaren, Rev. A., D.D.
 Mounsey, Mr. E.
 Parker, Rev. E.
 Snape, Mr. W., J.P.

Leicestershire—
 Caven, Rev. R., B.A.
 Greenhough, Rev. J. G., M.A.

*Middlesex—*Peto, Sir S. M., Bart.

*Monmouth—*Lance, Rev. J. W.

*Norfolk—*Wheeler, Rev. T. A.

Northamptonshire.
 Brown, Rev. J. T.

Northumberland.
 Angus, Mr. George
 Stephens, Rev. J. M., B.A.

Nottinghamshire.
 Goadby, Rev. T., B.A.
 Medley, Rev. E., B.A.
 Woods, Rev. W.

Oxfordshire.
 Dann, Rev. J.
 West, Mr. E.

Somerset.
 Humphreys, Rev. G. W., B.A.

*Suffolk.—*Morris, Rev. T. M.

Surrey.
 Cooke, Rev. J. H.
 Hope, Mr. T. Radford

Sussex.
 Barker, Rev. W.

Warwickshire.
 Brown, Rev. J. J.
 Daniell, Mr. S. A.
 Platten, Rev. H.
 Rosevear, Rev. W. T.

Wiltshire.
 Aldis, Rev. J.
 Short, Rev. G., B.A.

Worcester.
 Lewitt, Rev. J.

Yorkshire.
 Bailey, Rev. J., B.A.
 Barran, Mr. John, M.P.
 Brooke, Mr. J.
 Haslam, Rev. J.
 Stock, Rev. J., LL.D.
 Upton, Rev. W. C.

Wales.
 Cory, Mr. R., Jun.
 Jones, Rev. Hugh, D.D.
 Owen, Rev. James
 Price, Rev. T., Ph.D.
 Tilly, Rev. A.

Scotland.
 Bowser, Mr. H.
 Landels, Rev. W., D.D.

Burnham, Somerset.....	0 5 0	Abertillery (E.)	0 2 6
Nailsorh, Tabernacle	0 5 0	Chalfont, Gold Hill.....	0 10 0
Rhymney, Penuel Ch.....	0 2 6	Pinner.....	0 10 0
Tring, Frogmore Street	0 2 6	London, Kingsgate Street	0 10 0
London, Edmonton	0 5 0	Pontypool, Orans Street	0 10 0
(Donation).....	0 10 0	Leicester, Victoria Road	3 3 0
Watford, Beechen Grove	1 1 0	" Mr. J. W. Clark	2 2 0
London, King's Cross, Arthur Street ..	0 5 0	Bristol, Counterslip Ch.	2 2 0
" Chelsea	0 10 0	Derby, Mr. Jas. Hill	1 1 0
" Stratford Grove	0 5 0	Farsley	1 0 0
Nottingham, Mansfield Road	1 1 0	Bures	0 10 0
Bishop Burton	0 15 0	Croxton	0 10 6
Blaby	0 10 0	Dewsbury	0 10 0
North Shields	0 5 0	Leicester, Archdeacon Lane	0 10 0
Berwick-on-Tweed	1 0 0	Twerton-on-Avon	0 5 0
Carmarthen, Llamas Street	0 5 0	Thorpe-le-Soken	0 5 0
Fishponds, near Bristol.....	0 10 0	Ryeford, near Ross	0 5 0
Gildersome.....	0 10 0	London, Commercial Road, E.....	0 5 0
Abergavenny, Frogmore Street	0 10 0	Burslem	0 5 0
Bradford, Yorks, Halfield Ch	1 1 0	Macclesfield	0 2 6
Nottingham, Chelsea-stre-t	0 5 0	Pontypridd, Carmel	0 2 6
Umberlade	0 10 0	Hull, George Street.....	0 10 0
Newtown, Montgomery.....	1 0 0	Maulden	0 5 0
Linsby	0 10 0	Row, Blackthorn Street	0 7 6
London, Hackney, Hampden Ch	0 5 0	Brixton, New Park Road	2 2 0
Upper Holloway	3 3 0	" (Donation) ..	1 1 0
Coalville, Station Street	0 5 0	Dunstable, West Street	1 1 0
Coventry, Lodge Road	0 10 0	Camberwell Cottage Green	1 0 0
Birmingham, Gloucestershire	0 5 0	Kingston-on-Thames	1 0 0
London, West Croydon	2 2 0	Blisworth	1 0 0
Nottingham, Radford	0 2 6	Wisbech, Ely Place	1 0 0
Oradley Heath	0 5 0	London, Rev. T. De O. Cramp.....	0 10 6
Watchet and Williton	0 5 0	Wakefield	0 10 0
Newton Abbott.....	0 10 0	Todmorden, Roomfield	0 10 0
Hugglescote	0 5 0	Brixham	0 10 0
Halifax, North Parade	0 5 0	Gateshead	0 10 0
Osselt	0 5 0	New Swindon	0 10 0
Bialna Gwent	0 2 6	Brearley, Yorks	0 10 0
Limpfield, Rev. F. M. Cockerton	0 5 0	Cutsdaen	0 5 0
" Broadmead	1 1 0	Southampton, Shirley	0 5 0
" Madeley	0 5 0	Milford, Hants	0 5 0
Bridlington	0 5 0	Caerphilly (E.).....	0 2 6
Newcastle-on-Tyne, Marlboro' Crescent	1 0 0	Fromham	0 2 6
Laxfield	0 10 0	London, North Finchley	0 5 0
Long Sutton, Mr. S. Thompson	0 5 0	Birmingham, Mr. G. F. Muntz ..	1 1 0
" Mr. B. Clifton	0 2 6	Colchester, Eld Lane	1 1 0
Bideford	0 5 0	Bristol, Oatham Grove	1 1 0
Meltham	1 1 0	London, Acton	1 0 0
New Barnet	1 1 0	Barnstaple	1 0 0
Great Ellingham, Rev. J. Toll	0 4 0	Bridgwater	1 0 0
Westbury Leigh	0 5 0	Derby, St. Mary's Gate	0 10 6
London, Rev. W. K. Rowe.....	0 5 0	Wolverhampton, Mr. W. M. Fuller ..	0 10 0
" Stoke Newington, Bouverie Rd.	0 5 0	Kingstanley	0 10 0
London, Tottenham	0 10 0	Normanton, Yorks	0 10 0
" Battersea Ch.	0 10 0	Biggleswade	0 10 0
Bloekley	0 10 0	Dublin, Lower Abbey Street	0 10 0
London, Rev. J. Upton Davis	0 10 6	Hinckley	0 6 0
" Wandsworth Road	1 1 0	Ipsham, High Street	0 5 0
Cambridge, Mr. W. E. Lilley	1 1 0	Romsey	0 5 0
" (Don.).....	1 1 0	Kirton Lindsey.....	0 5 0
Nottingham, Broad Street	2 2 0	Countesthorpe	0 5 0
London, Rev. J. P. Chown	1 1 0	Woodchester	0 5 0
Cirencester.....	0 10 0	Walsall, Stafford Street	0 5 0
Ridgmount.....	0 10 6	Ramsay	0 5 0
Keynsham	0 10 0	Buckland Newton	0 5 0
Bristol, Thriassell Street	1 1 0	Offord	0 2 6
Gorsley	0 10 0	Surbiton	0 5 0
Melton Mowbray.....	0 10 0	Gloucester	2 2 0
Devonport, Hope On.....	0 10 0	London, John Street, Bedford Row ..	2 0 0
York Town	0 10 0	Habden Bridge	1 0 0
Sheffield, Portmahon	0 5 0	Beverley, Well Lane	1 0 0
Esher	0 10 0	Leamington, Warwick Street	1 0 0
" (Lon.)	0 2 6	King's Lynn, Union Ch.	0 10 6
Odiham	0 5 0	Chepstow	0 10 0
Brierley Hill	0 5 0	Bury St. Edmunds	0 10 0
Christchurch	0 5 0	Dies.....	0 10 0
London, Dulwich, Lordship Lane	0 5 0	Bugbrook	0 5 0
" Child's Hill	0 5 0	Merthyr Tydvil, Ainoa	0 5 0
Bishop Stortford	0 5 0	Leeds, York Road	0 5 0
		Ashford, Rev. T. Clark	0 5 0

Henley-on-Thames.....	0 6 0	Camden Road.....	3 3 0
Leeds, Wintoun Street.....	0 2 6	Westbourne Grove.....	3 0 0
London, Denmark Place.....	2 2 0	Chesham, Lower Church.....	1 0 0
Birmingham, Aston Park.....	1 1 0	Boxmoor.....	0 10 0
Harlow.....	0 10 0	Stoke-on-Trent.....	0 10 0
Rev. F. Edwards, B.A.....	0 10 0	Whitchurch.....	0 10 0
South Shields, Westow Lane.....	1 0 0	Wem.....	0 5 0
Stourbridge, Hanbury Hill.....	0 10 6	Mr. J. Huxley.....	0 2 6
St. Neots, East Street.....	0 10 0	Kingsbridge.....	9 6 0
Westbury, West End.....	0 10 0	Rishworth.....	0 5 0
Wincanton.....	0 5 0	Burwell.....	0 2 6
West Haddon.....	0 2 6	Herne Bay.....	0 10 6
Grantnam Oxford Street.....	0 3 6	Colford.....	1 1 0
Haddenham, Bucks.....	0 10 0	Bale Isle.....	0 10 0
Towersey.....	0 2 6	Northamptonshire Association.....	2 2 0
Slendine Nook.....	0 10 0	Bromsgrove, New Road.....	0 15 0
Plymouth, George Street—		Abersychon (E).....	0 10 0
Babb, Mr. H. R.....	0 5 0	Blunham, Old Meeting.....	0 5 0
Bickley, Mrs.....	0 2 6	Cornwall Association.....	1 1 0
Bond, Mr. T.....	0 10 0	Mertyn Tydvil, High Street.....	1 0 0
Box, Mr. D.....	0 5 0	Dinton.....	0 15 0
Brown, Mr. E. E.....	0 5 0	Shoosier's Hill Road.....	0 10 0
Burnell, Miss.....	1 0 0	North Curry.....	0 5 0
Chubb, Mr.....	0 2 6	Wolverhampton.....	1 1 0
Dawe, Mr. J.....	0 5 0	Darlington, Grange Road.....	1 0 0
Dodge, Mr. T.....	0 5 0	Bucks Association.....	1 0 0
Ellis, Mr. O. F.....	0 5 0	Uffingham and Prescott.....	0 10 0
Fox, Mr. H. C.....	0 10 6	Addlestone.....	0 10 0
Grosier, Mr. A.....	1 1 0	Grandsburgh.....	0 5 0
Horton, Mrs.....	0 5 0	Birmingham, Lombard Street.....	0 5 0
Howland, Mr. H. J.....	0 10 0	Birmingham, Mr. J. C. Guest.....	0 10 6
Jewers, Mr.....	0 10 0	Cheltenham, Cambray.....	1 0 0
Kinson, Mr. T.....	0 5 0	Cambridge, Zion.....	1 0 0
Lewarn, Mr. W.....	0 5 0	Gamlingay.....	0 10 6
Lewarn, Mr. G.....	0 10 0	Shoreham (2 year).....	0 10 0
Lewir, Mr. W.....	0 5 0	South Shields Tabernacle.....	0 10 0
Loy, Mrs.....	0 10 0	Boston, Rev. W. Saxton (Donation).....	0 2 6
McOsium, Mr. R.....	0 5 0	Aberdare, Mr. R. Pardee.....	0 10 0
Moore, Captain R.N.....	0 10 0	Cardiff, Bethany (2 years).....	2 0 0
Partridge, Mr.....	0 3 6	Abingdon.....	1 0 0
Payne, Mr.....	0 10 0	Hampsterly 2 years.....	0 10 0
Pechall, Miss.....	0 10 0	Ingham.....	0 7 0
Phillips, Mr.....	0 10 0	Worstead.....	1 1 0
Popham, Mrs.....	0 10 0	Shoreditch Tabernacle.....	1 0 6
Popplestone, Mr. J.....	0 10 0	Oxford, New Road (2 years).....	1 0 0
Riston, Mr. R.....	0 10 0	Shiffild, Towhead Street.....	0 15 0
Rowe, Miss.....	0 3 0	Riddings.....	0 5 0
Rowe, Miss E.....	0 3 6	Northampton, College Street.....	3 0 0
Russell, Mr. G.....	0 10 6	Foots Cray.....	1 0 0
Slougott, Mr. T. C.....	0 2 6	Southsea, Elm Grove.....	0 10 0
Stanbury, Mrs.....	0 5 0	Martham.....	0 5 0
Trow, Miss.....	1 0 0	Little Kingshill (2 years).....	0 5 6
Vincent, Mr. E.....	0 5 0	Bristol, Messrs. E. S. and A. Robinson.....	5 0 0
Weekes, Mr. S.....	0 10 0	Eynsford (2 years).....	1 0 0
Weekes, Mr. F.....	0 2 6	London, Mr. G. Pearson.....	0 10 0
White, Mr. W.....	0 2 6	Northampton, Grafton Street.....	0 10 0
Whitlock, Mr.....	0 2 6	London, Rev. T. Hall.....	0 2 6
William, Mr. C. F.....	0 5 0	Dalston Junction (2 years).....	2 2 0
Windeatt, Mr. C. A.....	0 10 0	Mr. L. Evans (Don.).....	1 1 6
Yeo, Mr. J.....	0 10 0	Old Basford, G. B. (2 years).....	0 10 0
	16 12 0	Shrewton.....	0 7 0
Swaffham.....	1 0 0	N-wark.....	0 5 0
Llanodewi Rhvdderon.....	0 6 0	Brixton, Gresham Ch.....	1 1 6
Ventnor, Mill Street.....	0 5 0	Great Leighs, Rev. W. Howieson.....	1 1 0
Bampton.....	0 5 0	Southend.....	0 10 0
King's Langley.....	0 5 0	Blaenavon, Broad Street.....	0 10 0
Blackley.....	0 5 0	Steep Lane, Sowerby Bridge (2 years).....	0 10 0
Longford, Salem Church.....	0 5 0	B-xley Heatr, Trinity Ch.....	0 10 0
Semiey, Rev. Thos. King.....	1 0 0	Great Hampford, Rev. T. Batts.....	0 5 0
Sheerness.....	0 10 0	Wood Green.....	0 5 0
Pontheir.....	0 10 0	Poplar, High Street.....	0 5 0
London Mr. R. Booth, M.A.....	1 1 0	Leicester, Charles Street.....	2 2 0
Downton.....	1 0 0	Stanwick.....	0 5 0
Oxford, Commercial Road.....	1 0 0	Salisbury.....	2 0 0
Merbury.....	0 10 0	London, Miss Rooke.....	1 0 0
Rattlesden.....	0 7 0	Leicester, Friar Lane.....	1 0 0
Beckington.....	0 5 0	Taunton, Albourne.....	0 5 0
Cambridge, St. Andrew's Street.....	5 5 0		
Mr. James Nutter.....	2 2 0		
London, Mr. F. W. Warrington.....	1 1	Total.....	£19 19 11

ANNUITY FUND.

Birmingham, Brown, Rev. J. J. and Mrs.	50 0 0	London, Young, Mr.	10 0 0
Haworth, Haggas, Mrs. Jno	6 0 0	Blockley, Joyner, Mr.	0 12 6
Bedford, per Mr. S. W. Jarvis	10 6 0	Blockley, Phillips, Mr.	0 5 0
Dorking, Truly, Mrs.	5 0 0	Bradford, Briggs, Mr. Jas.	0 10 0
Leicester, Brown, the late Mr. A. A.	15 0 0	Bradford, Taylor, Mr. R.	5 0 0
Bratton, Smith, Mr. Nash	0 2 6	Bristol, Penn, Rev. Jno.	5 0 0
Llanelli, Thomas, Mr. W.	100 0 0	Acoorington, Marshall, Mr. Geo.	5 0 0
Cardiff, Hopkins, Mrs. S. A.	2 10 0	Esher, Hine, Mr. W. T. (the late)	1 10 0
Cardiff, Winks, Rev. W. E.	1 0 0	London, Rooke, Miss	5 0 0
London, Farley, Rev. E. J.	10 0 0	Acoorington, Bowker, Mr. E.	1 0 0
Plymouth, B. W.	50 0 0	Abingdon, Williams, Mr. Jas.	10 0 0
Hull, M. A. H.	5 0 0		
Hull, W.	1 0 0	Total	£301 16 0
Leicester, Woolston, Mr.	2 0 0		

AUGMENTATION FUND.

Birmingham, Brown, Rev. J. J.	5 0 0	Cambridge, St. Andrew's Street, per Mr. J. Nutter	10 0 0
Birmingham, Hagley Road	20 0 0	Cambridge, Nutter, Mr. Jas.	5 0 0
Lyndhurst	0 15 0	London, Watchurst, Mrs.	1 1 0
Wrexham, Jones, Mr. S.	1 0 0	London, Rooke, Miss	5 0 0
Plymouth	10 10 0		
London, Baynes, Mr. A. H.	1 1 0	Total	£69 7 0
Lindfield, Procter, Mr. Jas.	10 0 0		

BRITISH AND IRISH BAPTIST HOME MISSION AND EVANGELISTIC WORK.

LONDON AND VICINITY—		BERKSHIRE—	
Cox, Mrs. and Miss	1 11 6	Wallingford	I 2 12 0
Farley, Rev. E. J.	1 0 0	CAMBRIDGESHIRE—	
Greenwood, Mr. T.	5 0 0	Cambridge, per Mr. E. Foster	H 1 10 6
Hazzledine, Mr. S.	1 1 0	CHESHIRE—	
Kerby, Miss	1 1 0	A Friend	10 0 0
Pattison, Mr. S. R.	1 1 0	Chester, Sayce, Mr. Geo.	1 1 0
Rooke, Miss	3 0 0	DEVONSHIRE—	
Lewissham Road	6 7 6	Apoldere, Darracott, Mrs.	0 10 6
Maz' Pond Ch.	4 17 6	Gulthampton	I 0 19 6
North Finchley	3 17 7	Plymouth, George Street	I 17 11 0
Clapton Downs Ch.	18 3 6	" Mutley	I 7 12 0
Belle Isle, Mr. J. Bamson	2 2 0	Tiverton	I 1 16 9
Abbey Road	41 5 7	Torquay	112 4 0
Aton, Mr. J. Cerrington	I 0 10 6	DORSETSHIRE—	
Battersea, Miss Brawn	1 0 0	Poole (Coll. and Subs.)	I 3 11 3
Brix' on, New Park Road	3 5 0	Weymouth (Subs.)	I 4 4 7
Clapham, Grafton Square	2 8 5	DURHAM—	
Bloomsbury Ch.	31 1 0	Hexham, Imeary, Mrs.	2 0 0
Brentford, Park Ch. (Collection)	2 2 0	ESSEX—	
" " Rev. W. A. Blake	1 1 0	Harlow	2 2 6
Commercial Street	5 0 0	GLoucestershire—	
Edmonton	1 10 0	Bristol, City Road	I 7 0 6
Camberwell, Cottage Green	5 1 2	Chalford	10 3 9
" " Arthur Street (on acc.)	1 10 0	Kingstonsley	4 7 6
Islington, Baxter Road	10 2 7	Nailsworth	0 5 0
Kirsgate Street	2 8 0	Shortwood	I 3 12 0
Peckham, Rye Lane (Collection)	2 6 0	Stow-on-the-Wold (Collection)	3 0 0
Tottenham	0 15 6	Stroud	10 2 0
Regent's Park College, The Students	5 10 0	HAMPSHIRE—	
" " Chapel	9 8 0	Andover	I 1 15 0
Waltham Abbev (Collection)	1 17 6	Lynton	I 1 7 2
Walthamstow, Wood Street	5 1 2	Lyndhurst	I 0 7 6
Hampstead, Heath Street	11 15 0	Newport, Isle of Wight	I 6 0 6
Lee, High Road	7 16 0	Romecy	I 3 15 11
BEDFORDSHIRE—		Southern Association	H 42 0 0
Houghton Regis	3 16 6	Whitchurch	I 1 1 0
BUCKINGHAMSHIRE—			
Obesham	H 1 6 0		
" "	I 3 9 4		
Great Brickhill	7 0 0		
High Wycombe	I 12 0 6		
Stantonbury	H 0 14 0		

HEREFORDSHIRE—

Ewas Harold	H	0	8	0
Hereford (Coll. and Subs.)		8	16	0
Lebury		2	0	0

HERTFORDSHIRE—

Hitchin		5	15	6
Tring	I	2	10	0
Ware, Mr. B. Medcalf	H	1	1	0

KENT—

Ashford, Rev. T. Clark		0	3	0
Oratnam (Subscriptions)		0	7	6
Deal, Victoria Ch.		2	0	0
Folkestone (Evan. Ser.)		2	0	0
Horne Bay		4	12	0

LANCASHIRE—

Liverpool, Richmond Ch.	I	2	18	6
" Pembroke Ch., Mr. H.				
Greenwood	I	1	0	0
Mr J. Houghton (Special)		20	0	0
Manchester Union Ch.		10	0	0
Rehdale, Mr. R. Watson		20	0	0

LEICESTERSHIRE—

Leicester, Balvoir Street		20	0	0
" Charles Street		2	0	0

MIDDLESEX—

Harington	I	7	0	0
Harrow-on-the-Hill, Mr. T. H. Wal-				
dunk		1	0	0
Pinner, Peto, Sir S. M. and Lady		10	0	0

MONMOUTHSHIRE—

Ponther		1	0	0
Tredgar, Church Street	H	2	0	0
Treherbert, Rosser, Mrs		0	19	6

NORTHAMPTONSHIRE—

Guisborough	I	0	15	0
Kettering		7	2	6
Peterborough	I	3	11	6

NORTHUMBERLAND—

Bewick	I	2	10	0
Newcastle, Bewick Street		4	6	0
" Angus, Mr. G. (Special)		25	0	0

NOTTINGHAMSHIRE—

Notts, Dorby, and Lincoln Assoc.		15	0	0
" " (Special)		12	10	0
Carlton-le-Moorland, Mrs. Mozley		1	0	0
Newark	H	18	15	0

OXFORDSHIRE—

Banbury		6	0	0
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SOMERSETSHIRE—

Bridgwater		8	7	8
Burham	I	1	1	4
Crowkerne		2	5	0
Chard (Collections and Subscriptions)		7	1	10
Hatch Beauchamp	I	0	11	6
Stogumber		1	1	0
Taunton, Silver Street		8	5	6
" Albemarle		2	13	1
Yeovil (Collections and Subscriptions)		9	7	6

STAFFORDSHIRE—

Hanley, New Street		1	1	0
West Bromwich		1	0	0

SUFFOLK—

Ipswich, Stoke Green Sunday School	I	3	0	0
" Burlington Ch.	I	6	13	6

SURREY—

Redhill		1	13	4
Redhill, Gifford, Mr. W.		2	2	0
Surbiton, Butterworth, Miss		1	0	0
West Croydon		2	0	0

SUSSEX—

Eastbourne, Payne, Miss	I	0	5	0
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WARWICKSHIRE—

Birmingham, Stratford Road		2	0	0
" Wyna Street (Special)		1	0	0
" Christ Church		5	11	8
" Erdington, Guest, Mr. J. C.		1	3	7
" Daniell, Mr. S. A.		20	0	0
" (Special)		0	10	6
" Brown, Rev. J. J.		0	10	6
Leamington, A Friend	H	2	2	0

WILTSHIRE—

Bratton	I	8	17	8
Devizes (Coll. and Subs.)		6	12	6
Salisbury		5	0	0
" (Evan. Services)		2	0	0
" Short, Rev. G., B.A.	I	0	5	0
Semley, King, Rev. T.		5	0	0
Trowbridge		12	11	0

WORCESTERSHIRE—

West Bromwich		1	0	0
Astwood Bank		12	4	3
Evesham		4	15	6
Lench & Dunnington		4	8	9
Worcester (Subs.)		7	8	3

YORKSHIRE—

Brearley	I	2	0	0
Halifax, Dyson, Rev. W.	I	0	10	0
Leeds, South Parade	I	12	10	0
Lockwood (Evan. Services)	I	4	0	0
Malton (Coll.)		0	13	0
Salendine Nook	I	5	1	4

CHANNEL ISLANDS.

Jersey, St. Helier	H	17	10	0
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WALES—

Aberdare, Carmel	I	6	17	9
" Calveria	I	1	11	0
Cardiff, Mr. R. Cory	I	5	0	0
" Tredgarville	I	14	13	4
Carmarthen, Llamas Street (Coll.)	I	1	0	0
Haverfordwest, Bethesda	I	9	13	6
Pembroke Association (Tent)	I	17	14	8
Merthyr Tydvil	I	1	10	0
Na.berth	I	2	5	0
Neyland	I	0	7	8
Pembroke Dock, Bush St. (Coll. & Subs.)	I	2	2	6
Pembroke	I	0	11	7
Teby	I	0	4	11

THE
BAPTIST MAGAZINE.

JUNE, 1883.

Our Annual Meetings.



Y necessity, our remarks upon the Denominational meetings held this year in London are late, and may, therefore, well be brief. The details have been fully set forth in our denominational papers, and duly commented upon; they have also received ample, and on the whole kindly, notice in other quarters. Our readers are familiar with the facts, and have probably formed their own definite opinions respecting them. We have no heart, and see no occasion, for hostile criticism. On the contrary, we rejoice that there was no sign of a lowered spiritual tone in the prayers and addresses, or of a diminution of zeal in the various departments of Christian work.

We ought not to dissociate what we might properly call the Spurgeonic meetings from the series. The Pastors' College is as truly Baptist as any institution we have. It exists, as do the rest of our colleges, for the denomination, and its work is part of our denominational work. Its friends had on this occasion to regret Mr. Spurgeon's absence. Sudden and severe illness had prostrated him. He was, indeed, able to speak his greeting at the introductory service, and to say a few characteristic words about the old Gospel as being preferable to some modern versions of it; but the enemy which has tormented him so often was upon him then, and the next morning he had to report that it was upon him "furiously." He hoped that "as the attack was so sharp it would not last long;" but it proved sufficiently obstinate to separate him from his work for several weeks. We give God thanks for the measure of restoration he now enjoys. The Rev. J. A. Spurgeon, Vice-President, took his place, and extempo-

raneously addressed the brethren with power. The Rev. D. Gracey discoursed on the relation between the faith which saves and the faith which is exemplified in the apprehension of truth and in the rendering of service. On the following day a racy and suggestive address on preaching was delivered by Dr. Stanford.

On the Thursday preceding the "Mission Sunday" (April 19th), the Rev. J. Bigwood presided at the Mission House Prayer Meeting, and spoke at considerable length on the need of a fuller realisation of the priesthood, the apostolate, and the consecration of every Christian. We did not hear this address, but have read it with deep interest, and wish that it could be prayerfully pondered by every member of our denomination, and by every Christian in the world. On the following evening Dr. Stanford preached with remarkable power to a large congregation in the City Temple on behalf of the Home and Irish Mission: His theme was "The conversion of the Church preparing for the conversion of the world;" and was founded on Luke xxii. 32. In its forcible yet easy delivery, its frequent quaintness of remark, its wealth, splendour, and perfect aptness of illustration; in the brotherly boldness and tenderness of its reproofs and admonitions; and in the fine Evangelical unction of its whole spirit, the discourse was characteristic and worthy of the preacher, and admirably suited to the occasion. Blessed be God, the loss of vision has not proved to our brother the loss, or even the diminution, of his power to preach. We listened to him with wonder, delight, and thankfulness.

The "Mission Sunday" was, happily, fine though cold. We trust that the presence of Him who came to seek and to save the lost was manifest in our congregations. The Union Meetings opened the next morning at Bloomsbury Chapel, and the attendance was fully up to the high mark of recent years. The Chairman for the year is the Rev. J. P. Chown, and his "Inaugural" was great in its Evangelical simplicity and earnestness. His plea was for more of Christ in the Christian and in the Church. The plea is not a new one, but it is none the less timely, and cannot be laid too much to heart. The Report, which was taken as read, but upon some points of which the Acting-Secretary, the Rev. S. H. Booth, briefly addressed the assembly, referred in suitable terms to the lamented death of the Secretary, the Rev. W. Sampson, and to the provision made for his widow. Allusion was also made to the death of Dr. Steane (a former Secretary), and to the removal of Messrs. Harvey and Higgs, by which the Union has

sustained a double and very heavy loss. The funds were in fair order, with the exception of that which is devoted to the education of the children of ministers, and which does not flourish so much as is desirable. We were glad to learn that the scheme for lectures to Nonconformist Undergraduates at Oxford and Cambridge, in which Independents and Baptists are to unite, has been pecuniarily provided for, and will shortly be carried into effect. Of course, Mr. Booth was unanimously requested to become Mr. Sampson's successor, and we heartily rejoice that he felt himself free to accept the call. The post is a laborious and harassing one, but we have no man better fitted for it. May our brother be favoured with all needed help from on high. It was gratifying to learn that Leicester had generously offered to receive the Union in the autumn. It is singular that on its last visit to that remarkably vigorous town—famous in the annals of Nonconformity—a Bloomsbury pastor (the late Dr. Brock, of honoured memory) was its President. If Mr. Chown is not in the line of the apostolical succession, who of his brethren can claim to be? Another appointment gave special satisfaction—that of the Rev. R. Glover to the Vice-Presidency. This appointment was moved by Dr. Landels, and seconded by the Rev. J. G. Greenhough, M.A., in singularly graceful terms. The Annuity Fund seems to have taken a new start. Mr. Chown was able to announce new donations from friends who had already largely contributed, which showed a total of £4,000; and he looked forward to a considerable increase during his year of office. The morning's sitting closed with a discussion on the propriety of forthwith petitioning Parliament to pass the Affirmation Bill. The discussion was sharp, but short. Mr. Houghton, of Liverpool, vigorously led the opposition, but his supporters were few in number, and the petition was carried by an overwhelming majority. Our own feeling about the matter is that, while we would by no means sanction what is called a "Bradlaugh Relief Bill"—if that were the real and whole intent of the measure—yet the Parliamentary oath has long been but little else than a profane farce, and ought, therefore, in the interests of morality and of religion, to be abolished. The remarks of Dr. Underhill, in seconding the adoption of the petition, appear to us to be unanswerable.

The Union resumed its work at Walworth Road on Thursday, when the Secretary spoke in favourable terms of the evangelistic services which had been held, and of the need of more ample funds for this

useful enterprise. The morning was mainly occupied with the subject of an unusually valuable paper by the Rev. W. Woods, of Nottingham, on Home Mission work as affected by the relations between the Union and the Associations. A writer in the *Christian World* devoted a long paragraph to a disparaging criticism of this discussion. The disparagement was for the most part gratuitous. At the same time, it is a pity that initial questions of this kind should have to be renewed year after year. What really is the obstacle to united and energetic action? We have been listening and reading wistfully all along, but no definite answer to the question has yet reached us. Some phases of the subject were dealt with at the meeting of the Home and Irish Mission on the preceding evening; but the haze enveloping the real difficulty was not cleared away. Does it lie in a conservative dread of centralising tendencies? If so, it is a pity that it cannot be distinctly recognised and courageously examined.

All the Foreign Mission meetings were successful. We intensely relished the sermon preached by the Rev. H. Stowell Brown to a noble congregation on the Wednesday morning, on the lessons deducible from the missionary career of the Apostle Paul—though we did not quite like his suggestion that, intellectually considered, Paul was not, either naturally or by education, a very extraordinary man; nor do we think that this suggestion was needed to make the main purport of the discourse sufficiently weighty. The chairmen at the two larger meetings, Sir Richard Temple and Mr. Baxter, M.P., rendered incalculable service to the mission cause by the splendid testimonies which they gave respecting the work in India. The speaking was all good—that of the Revs. W. J. Henderson, Arthur Mursell, S. Vincent, Dr. Bevan, and James Smith, of Delhi, exceptionally so. We rejoice that, financially, the year ended much more favourably than many had anticipated. More men, more faith, more prayer, more zeal, more liberality—all are imperatively needed. May the churches have grace to supply them!

Our sketch is sadly imperfect; but it is the best we can offer in our limited space. We close by expressing the gratification with which we heard of the advance on the part of the British and Foreign Bible Society to the Bible Translation Society, by which it is possible that the old differences between the two may be cleared away without any compromise of principle on either side—a consummation most devoutly to be wished.

The Late Dr. R. W. Biggs, of Devizes.

BY THE REV. ISAIAH BIRT, B.A.



IN 1796, the Rev. James Biggs, the grandfather of Dr. Biggs, entered on his ministry at Sheep Street, Devizes, which continued for thirty-four years. "He became the honoured instrument of reviving and establishing the cause of Jesus Christ in this place, . . . and peacefully closed a long and useful life on the 19th day of July, 1830, in the eighty-first year of his age, and the sixtieth of his ministry, having continued his public labours until within ten days of his decease." His son, Mr. Richard Biggs, became a power for good in the church which owed so much to the father, and his name, associated indissolubly with that of the late much beloved Mr. Paul Anstie, is prominent in the history of the cause of Christ which he faithfully served. His son Richard Williams Biggs, the subject of this memoir, was born in 1816, two years later than his brother James, who died in boyhood, an event which produced a deeper impression on the surviving brother than was known at the time even to the nearest relatives. He received the first part of his education at the school conducted by his father, and, at the age of sixteen, entered at Trinity College, Dublin, in 1832.

In reference to his University course, his son, Dr. Biggs, of Galway, thus writes:—

"His aim appears to have been rather to take advantage of as *much* of the instruction given as possible than to attain special distinction in any one department. Hence, while he won numerous prizes in Mathematics, and graduated in honours in Philosophy, he diligently carried on his classical reading, gaining a very wide acquaintance with Latin literature in particular, and delighted to attend the classes of such distinguished lecturers as James O'Brien (afterwards Bishop of Ossory) in Divinity, and of Sir W. R. Hamilton (the celebrated inventor of quaternions) in Astronomy. Of these men and their work he often in after-life spoke in glowing terms of admiration. Among his companions at College, and at the house of his future father-in-law, J. Purser, Esq., of Rathmines Castle, may be mentioned Dr. Gotch, of the Bristol College, and the late Dr. Benjamin Davies, of Regent's Park. With the latter, till he lost him by death, he maintained a relation of the warmest friendship."

After graduating in 1836, he at once took his place as his father's assistant. He had become a member of the Baptist church at Devizes the year before, but no details bearing on his religious decision can be obtained. In 1842 he established the school which soon became so favourably known. The number of pupils was strictly limited, and he could not be induced to receive more than twelve boarders and six day scholars, these being as many as he felt he could satisfactorily superintend. It came to be considered a fortunate opening, and one well worth waiting for, to be able to place a boy at Dr. Biggs' school.

"His work as a teacher," writes his son, "was as far removed from eye-service as can well be conceived. Its two most salient features were breadth and thoroughness. Under his system it was impossible to become a specialist. Classics, Mathematics, French, the principles of Physics and English, especially Composition, were taught side by side, and none could be neglected for another. There would be time enough to specialise afterwards, he said. All subjects furnished excellent educational material; and though we might, by all means, when we left school, aim at knowing everything of something, the best preparation was first to know (within reasonable limits) something of everything. But this 'something' was very far indeed from a mere smattering. Whatever was learned had to be learned *well*; and progress that was not sound, and on a sound basis, was not allowed to be considered progress. Eager spirits sometimes chafed under the apparent slowness of the advance; but I have often since heard it acknowledged by pupils who have highly distinguished themselves, some having become teachers in their turn, that the most important of all lessons—*how to learn*—was taught with remarkable persistency and success."

Dr. Biggs adopted some peculiar and original methods for stimulating the industry and correcting the faults of his pupils, and most efficacious they proved in his hands. A bright, effective description of his remarkable mode of conducting his school appeared in *Good Words* for May, 1867, where he is entertainingly but lovingly depicted, under an assumed name, by a former pupil, whose graphic, natural style makes a lifelike impression on the reader, combining the ease and zest of a schoolboy's narrative with the practised skill of a mature writer. We see the significant phenomenon the Doctor himself was to his boys; but the more admired the better he was understood, while his quick penetration into their characters and ways would nonplus and yet gratify them. We see the working of his contrivance by which they earned in "paper currency" amounts proportioned to their diligence in each department of knowledge,

adjusted with all fairness to their varying abilities and acquirements. So much per week of their earnings they were bound to pay to the master, but the surplus went towards a holiday fund. Their holidays, all of which had to be earned, were signalised by delightful excursions to Marlborough Forest, Stonehenge, Silbury Hill, &c., a large tilted waggon and a pair of horses conveying them to the scene of the day's picnic, which was all the more enjoyable because they had obtained it by their diligence. Whilst they were thus stimulated by payment, which, though made only in cardboard shillings and sixpences, could purchase such high gratifications, there was also thus secured an effective check upon misconduct by means of fines levied upon the same earnings, and strictly enforced. Rigid in his maintenance of authority, the Doctor is, notwithstanding, represented as one with his boys in their games, and their cheerful, active companion in their walks. He made them thoroughly happy, and won a peculiar influence over them.

"The respect, and love, and pride," says the writer in *Good Words*, "we all had for our dear master it is impossible for me to describe. My own recollections of the Doctor and his school are among the most pleasurable of my life."

Many are still to be found with similar happy and healthful recollections of days which are indeed far back in the "Auld lang syne." One of his former pupils, now a clergyman in the Church of England, thus writes, in a letter of sympathy addressed to Mrs. Biggs:—

"Your dear brother has written to tell me of your sad loss, as he knows the respect and affection with which I regarded your dear husband, to whom I owe so much, not only for his valuable instruction at a very critical period of my life, but for the noble example he set to all his pupils of the life of a true Christian. I shall never forget the impression produced on me by one little incident which occurred in my presence when I was at school at Devizes. Dear Dr. Biggs had sentenced an idle boy to some slight punishment (I forget what), and the boy struck him in the face with his clenched fist, and gave him a black eye. 'My boy,' he said, 'if you had done that to any other person in the school I should be obliged to have you caned, but as you have done it to me I can let you off.' I am quite sure the boy would rather have been caned than so let off, and that Dr. Biggs did more for the discipline of the school by not punishing than the severest punishment would have effected. The discipline of love was more powerful than the discipline of the cane. It was, in one sense, a little matter, but it showed a great and noble mind, which was exemplified in all his after-life. . . . How pleasant to think of him still living to God and for God in the Paradise of the redeemed, where 'the path of the just is the shining light that shineth more

and more unto the perfect day.' I remember well, it was a point he often dwelt upon, that the life of the departed is not an idle life of pleasing lethargy, but a life in which, even more than here, we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, when we shall see His face, and know even as we are known."

Dr. Biggs was ever one to labour faithfully, and almost too unsparingly, in his vocation; and that of schoolmaster was of a kind to keep him constantly on the stretch. His son thus writes of him when twenty years had passed since he first started the school in connection with which he is so gratefully remembered:—

"Such entire devotion to school work as my father's—from the highest branches of instruction down to the smallest details of economy—proved a too severe strain upon his powers. In 1862 symptoms of cerebral uneasiness seemed to him to enforce the alternative of working at reduced pressure, or giving up altogether. He chose the latter, and that Christmas the school ceased to exist, save in the loving memory of its alumni. While a schoolmaster he conscientiously refrained from entering into any engagement in the church, or in society, that could withdraw a moment of his time or a fraction of his attention from what he looked upon as his own vocation."

An exception to his practice of abstinence from taking any active part in church matters occurred in 1852, when he felt impelled to exert himself in favour of "free sittings" as distinguished from the pew-letting system. The occasion was the erection of a new chapel, and very earnestly did he endeavour, in a paper which he read, to convince his fellow-members that the mode hitherto adopted involved a non-recognition of one of the distinctive marks of "Him that should come," that "the poor had the Gospel preached to them," and fostered that "deference to wealth in Christian assemblies so positively condemned by the Apostle James." He instanced the Mohammedans, Roman Catholics, and Puseyites as exemplifying the principle of "the levelling of all worldly rank in the worship of God;" and besought those "enjoying Christianity in its purest form not to do that which common-sense and natural religion forbid, and which is especially contrary to the spirit, as well as the letter, of that religion which declares us all to be brethren." He grounded his appeal on Christian principle, but he also added minor yet important considerations which favoured his contention and lessened the force of objections. That he felt strongly on the subject is evident from the mere fact of his interposing at such a time with an expression of his views; and,

though he did not find many to agree with him, he ever retained his objections to the pew system.

After his retirement from scholastic life, another twenty years followed of active and useful engagements, increasing in number as time passed on. He became a deacon in his own church, to which office was afterwards added that of treasurer. He also, a few years later, undertook the work of superintending the Sunday-school. He had long been known as a willing contributor to the various good objects which appeal to public support, but he was now able to take a more active part, and his presence at committees was felt to be a valuable acquisition. For some years before his death he was, as a magistrate, frequently engaged in sharing with his colleagues the duty of hearing cases from the bench. His scholastic training and employment prepared him to take special interest in the British schools, in connection with which he long filled the office of secretary. He was a true lover of Christian union, yet he was not ashamed of, nor feebly interested in, denominational efforts. In the Wilts and East Somerset Association, to which the church of which he was a member belonged, his strong sympathy with Christian work, and his intelligent and systematic notions, brought him into very natural prominence. The circular letter issued by this Association in 1867 on "Christian Politics" was written by Dr. Biggs. It expresses his views on a difficult department of Christian life, in which he was himself enabled to maintain a course honourable for its consistency and unshrinking fidelity. His utterances on this momentous question are evidently the well-weighed results of deep consideration, and evince sagacity as well as piety; the style is condensed and sententious, and frequently accompanied by his characteristic qualifying parentheses. His introductory statement makes his position clear. Answering affirmatively the question whether the Christian has a part to take in "public affairs—politics, local or national," he argues:—

"His 'doing good to all men' should not surely be confined to supplying their bodily wants, but should seek to supply the no less natural—and more important—wants of their minds or souls (we speak not now of the immortal spirits, to which, however, all is subservient) in educational, social, political elevation. If, indeed, as is often inconsistently said by Christian men who are at the same time ardent politicians, 'religion has nothing to do with politics,' we have nothing to do with politics. There is, however, a limited and truer sense in which the words may be used; meaning merely that theology is not a proper

subject for human legislation, and that no man forfeits civil rights by religious opinion."

He briefly, but closely, examines the few passages of the New Testament that directly instruct us on the subject, adding an important comment on that from 1 Pet. ii. 17: "Honour all men. Love the brotherhood. Fear God. Honour the king."

"Of these last clauses, the first three appear to be a climax, and the fourth a caution against paying *divine* reverence to the Roman Emperor, which was usual among the heathen. The passage may be paraphrased, 'Beside honouring all men, love the brotherhood and fear God; but pay only human honour to the king,' the words used in the first and fourth clause differing only in tense."

He calls attention to

"the difference of the two words translated 'ordinance;' one, *κτίσει*, meaning 'creation,' every human institution; the other, *διαταγή*, 'arrangement,' giving all constituted government Divine sanction, but conferring no more divine right on kings than on inferior officers, or on the elective magistrates of a republic. The fact, not the form, of civil government is of Divine appointment; the latter may, therefore, be legally altered, though we should not be given to change. Loyalty has no necessary connection with royalty, but means attachment to the *law*. With us, happily, the Queen is a *real* impersonation of the law, and entitled to all our allegiance."

What significance is condensed in this passing observation!—

"There is no need here to combat the State-Church theory. The 'Church-State' theory, properly understood, is only premature."

The grounds on which chiefly, if not solely, politics had interest for him appear in these closing extracts:—

"When we think of the petty and temporary and selfish considerations which form so large a part of politics as they are, we may almost be content to say of them, as of worldly amusements,—'Let the dead bury their dead.' Don't let this just contempt for the common objects of pursuit, of low ambition and the pride of kings, make us indifferent to wrongs done to our fellow-creatures, especially those done in the name of the representative government of which we are the constituents. Let us care for them *at least as much* as for wrongs done to ourselves. Be Christian statesmen (the most eminent of them have been and are) distinguished for their efforts to relieve the oppressed, whether by game-preserving squires, intolerant Churchmen, greedy grinders of the faces of the poor, or nigger-hating colonists; for honouring all men in their public capacity. While disliking monopolies, beware of thinking or *feeling* that there is a monopoly of wisdom, virtue, or religion in any political party—Whig, Tory, or Radical—Conservative, Liberal, or Advanced; in any class or rank, upper or lower or

middle; or in any religious sect, however firmly we hold our own convictions. Not only do justly by, but *honour all* men, as created in the image of our Father, and for whose sins Christ died. While ready to assist any party in doing the right thing in the right way, think not that the end justifies *any* means; remember that the weapons of our warfare are not carnal—neither the sword nor intolerant Acts of Parliament—and keep out of mere party movements.”

The foregoing extracts contain much that applies as fully to the political action becoming in Christians at the present time as sixteen years ago. Dr. Biggs showed himself then, that which he continued to be all his life, a thoughtful and an earnest observer of the progress of public affairs, and of the effects of legislative enactments. The last words he was ever permitted to write testified to his strong and intelligent interest in matters of national concern. In a letter to his son, written on the 16th February, after a brief but touching reference to letters received from Sunday-school teachers at Devizes, he proceeds:—

“Thanks for the *Spectator* received yesterday. I have mostly read it. Did you read the reviews of Christ Church Cathedral, and Commercial restraints of Ireland? . . . When will the present tension in and about Ireland cease! ? There is *some* comfort in seeing *how* bad things have been in former days. Is it a case of ‘greatest darkness just before the dawn’? I *cannot* believe that the ‘healing’ measures of recent legislation will be worse than thrown away; though I see how *some* of them may for a time produce an apparently bad effect. Did you observe a letter in the *Spectator* two or three weeks ago from an Orangeman, speaking of the *deep* irremovable dislike which *all* Irish have to every thing and person English? Have you any such impression? The *religious* difficulty (of government) seems now removed. I travelled with a Roman Catholic priest (apparently of rank) who told me of his and . . .”

He was interrupted at this point, and, after driving to the railway station and returning, the attack came on which ended so speedily in his death. He attempted, notwithstanding the seizure, to finish the letter in pencil, but, finding he could not, he desired that it should be posted unfinished. This was done, with the news of his illness added.

“But six hours before it reached me,” writes Dr. Biggs, of Galway, “the telegraph had told me of his death. His letter was eminently characteristic—warm friendship; unselfishness; interest in public affairs, especially in Ireland; faith in God’s overruling providence, thankfulness and hope. How one would like to know the rest—even the rest of the sentence!”

Here, then, we see “Christian Politics” worthily illustrated to the

last in this true servant of Christ, who regarded them as one phase of Christian life.

Dr. Biggs had left Devizes and was residing near Bristol at the time of his death, having found the change necessary from domestic causes. It was painful to him to quit a place endeared by the most sacred associations, and to break off co-operation with those who greatly loved and respected him, and to whom he was much attached. Almost the last act of the year 1882 was a farewell meeting with the Sunday-school teachers, when a testimonial of their affection and esteem was presented to him. It was unusual for him to show much emotion; but on this occasion his feelings of sorrow for the separation, and appreciation of the proofs of regard which he received, were too strong for repression, nor did he evidently wish to conceal how deeply he was moved. His words of acknowledgment and farewell were just what might have been looked for from him; frank, kindly, and serious, breathing a humility that was as instructive as it was touching, and aiming to encourage the band of Christian workers he was leaving to put forth renewed and increased efforts. Long will the impression remain of that sorrowful Sunday, February 18th, when the tidings reached his relatives, and were made known from the pulpit, that Dr. Biggs had departed this life on the previous day. Not only in the congregation with whom he had worshipped was his decease mourned, but throughout the town very many who had regretted greatly the necessity for his leaving now shared the widespread sorrow caused by his unexpected death. There had been nothing to indicate that such a stroke was at hand; but, sudden though it was, those who understood him best felt assured that, had he been granted a choice, he would have desired just such a departure, exempting him, as it did, and still more the loved ones to whom he would fain not be burdensome, from the distress of a protracted as well as fatal illness.

It would have been interesting and helpful could some record have been furnished of the workings of such a mind as Dr. Biggs's on matters that most nearly concern our spiritual conflicts and growth. He was a believer, in the genuine sense of the word; no mere traditionalist, or nominal holder of orthodoxy. To quote her words who most mourns his loss:—

“His faith was at once simple and firm. He *saw* difficulties, but was able, by the grace of God, to ‘rest before them,’ as he expressed it. He felt that there are so many incomprehensible questions which it is quite hopeless to solve with our

present limited capacities that we must leave them with our Maker. He looked forward with great pleasure to the time when his glorified spirit would explore such questions with quickened powers in the higher life to which I believe he has now attained. For so *thinking* a man he was wonderfully childlike in the simplicity of his belief, and *rested* in the perfect atonement made by our Redeemer for all who accept Him as their Saviour. His willing obedience sprang from grateful love to his Saviour, and a single-hearted desire to benefit his fellow-men, without regard to the praise of any but his Lord. We who loved him best, and knew his worth, would sometimes have wished him to take a more prominent position than he cared to have, but he was ever willing to humble himself and be the *servant of all*, so fulfilling our Saviour's command to those who love Him, and who desire to be indeed 'the greatest of all.'

If for a man to gain well-deserved honour in his own country and among his own kindred is proverbially difficult, and may be considered a high achievement, this exceptional distinction may be fully claimed for Dr. Biggs. Without doubt he might have made himself more widely conspicuous in some other locality than his own quiet, old-fashioned native town; and the originality which characterised him, and which to ordinary observers often appeared in the guise of mere singularity, might have found more fitting scope and recognition; but nowhere could he have made a deeper and more abiding impression than he has left hereof his excellence as a Christian and his value as a man. His very presence in the midst of the community amongst whom he dwelt was of itself a constant and living testimony for the right, as he quietly, without ostentation and without hesitation, identified himself with Christ's truth and with every cause to which principle demanded his adhesion. His independent position, and his having his time for the past twenty years at his own disposal, limited only by duties self-imposed, aided the influence of his established reputation for scholarship, piety, and irreproachable character. His diligence had true affinity with delight, and concerned itself as readily with the smallest things as with the greatest, provided they were right and good. For no man is the claim of faultlessness to be made; and it is an ungracious, unprofitable task to deal with the character of one who is gone as though the chief object were to refute such a claim. It is an ordeal, attended with many a failure, to be set "in that fierce light which beats upon a throne;" and there is a growing danger of more fierceness than light intruding into delineations of private life. In this instance, the estimate formed is more likely to fall short of what was due, in the judgment of those who knew

Dr. Biggs, than to be pronounced exaggerated. The qualities for which he was valued were solid and genuine. He sought not human praise, but, as he honoured God, was honoured by God. That honour was met with in very lowly paths, where he was constantly rendering unobtrusive service. He was eminently "faithful in that which is least," and those who were associated with him may well adopt the words—

"So didst thou travel on life's common way,
In cheerful godliness; and yet thy heart
The lowliest duties on itself did lay."

Glimpses of Scotland.

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

No. XV.



THESE "Glimpses of Scotland" would be very incomplete if they were to close without a peep at the far-famed city of ABERDEEN, and its beautiful surroundings. In regard to population, extent, and commercial importance, it ranks as the fourth among the cities and towns of Scotland. Under the name "Aberdeen" are comprehended two towns, *Old* and *New Aberdeen*, which are, however, almost united by their respective suburbs.

Old Aberdeen, formerly Aberdon, is pleasantly situated on an eminence near the mouth of the River Don. It is of great antiquity, since, in 893, King Gregory is said to have conferred upon it some peculiar privileges. The town consists chiefly of one long street. A fine Gothic bridge of one arch spans the river, resting on a rock on each side, said to be built by a bishop of Aberdeen about the beginning of the fourteenth century, and is 67 feet wide, 34½ feet high above the surface of the stream, which is here of considerable depth.

The chief ornament of Old Aberdeen is the large and stately fabric of King's College. It is built round a square, with cloisters on the south side, and contains a chapel, library, museum, common hall,

and lecture-rooms, with a long range of modern houses for the accommodation of the professors and students. The old town, being once the seat of a bishop, had a magnificent cathedral dedicated to St. Machar; but, like many other similar edifices, it fell a sacrifice to the hot zeal of the Reformers. The only remains of it are two lofty spires and the nave, which latter is in a state of complete repair, and used as a church. These remains are the old part, and are built chiefly of granite—a remarkable, and perhaps a unique, circumstance for its age. The college was founded in 1594 by William Elphinstone, Bishop of Aberdeen, Lord Chancellor of Scotland in the reign of James III., and Lord Privy Seal in that of James IV. But this monarch claimed the patronage of it, and it has since been called the *King's College*.

New Aberdeen is the capital of the shire, situate on the German Ocean, at the mouth of the River Dee. As early as 1179 it received a charter from William the Lion, and seems, even then, to have been a place of some importance. In 1800 an Act was obtained for its general improvement, and since that period its whole appearance and plan have been changed. It is built on a gentle eminence rising from a small bay formed by the river, over which there is an elegant bridge of seven arches, built by Bishop Dunbar. It is very remarkable that so many of the public buildings in the kingdom have been erected by bishops.

The churches, hospitals, and charitable institutions are very numerous, and are well managed. The streets are spacious and well paved; the houses are built of granite taken from the adjoining quarries, and have usually gardens in the rear; bridges of communication have been erected, and other improvements executed, both ornamental and useful. The commerce and manufactures carried on in this city are extensive and flourishing. Not less than 20,000 artisans are employed in the cotton, comb, and spinning mills, and iron foundries. Aberdeen is chiefly famous for its granite, which, in one form or another, is sent to all parts of the world for paving, and for building docks, wharves, and bridges; and in the works of Messrs. Macdonald & Leslie it is manufactured into all kinds of ornaments, highly polished and of exquisite design, rivalling the famous granite sculptures of Sweden and Russia. Ship-building has been prosecuted with great vigour and skill, and in the mercantile navy the "Aberdeen clippers" were celebrated for strength, form, and speed all the world over.

New Aberdeen is graced with an elegant college founded by George Keith, Earl Mareschal of Scotland, in 1593. It has been lately rebuilt at a cost of £30,000, half of which was a grant from Government, and the other half from voluntary subscriptions. There are professors of humanity, Greek, natural history, mathematics, natural philosophy, moral philosophy, divinity, Oriental languages, chemistry, medicine, anatomy, and surgery, with lecturers on *materia medica*, midwifery, and Scotch law. The curriculum extends over four sessions, and a student's expenses, during each session, vary from £35 to £40. There are many bursaries founded to assist students in poor circumstances, and £1,500 are annually expended in these and in prizes. While Aberdeen is so rich in educational institutions, and in various establishments to meet the wants of the poor, the sick, and those suffering from chronic disease, no place, it is said, is better supplied with water and gas, both important contributions to the health and comfort of the inhabitants. Nearly one million gallons of water are raised every twenty-four hours, so that mills and private houses are abundantly supplied.

Any one sauntering up the banks of the Don would be reminded, if familiar with their memoirs, of two very distinguished students who were strongly attached to each other. Though very different in character, tastes, and sentiment, they were constant companions. Each had risen to great eminence in his classes. "They read together, sat at lecture together, and walked together;" and so well were their mutual studies known that it was not unusual for their classmates to point to them as they passed along, and say, "there go *Plato and Herodotus*." These students were Robert Hall and Sir James Mackintosh, and the friendship, formed in these student days, continued through life. The latter assured Dr. Gregory that he learnt more from his companion of *principles* than from all the books he had ever read; while the former maintained that his friend "possessed an intellect more analogous to that of Bacon than any person of modern times; and that, if he had devoted his powerful understanding to metaphysics, instead of law and politics, he would have thrown unusual light upon that intricate, but valuable, region of inquiry." The lives of these most illustrious men will always shed an unfading lustre on their Alma Mater. Many distinguished men have come forth from King's College since then, but it may be questioned whether there have been any who were students

together, who subsequently attained to such extraordinary eminence.

No tourist of any taste who happens to be in Aberdeen will miss, if he have time, an excursion up the Valley of the Dee, which, rising in the Cairngorm Hills, twenty-five miles above BRAEMAR, flows, at first, through a wild country, and then down the beautiful valley to which it gives its name for nearly one hundred miles, into the German Ocean. Its salmon fishery is one of the most valuable in Scotland. The rail goes up to Ballater, a picturesque little place in the midst of scenery which, if not striking, is very beautiful. A ride of a few miles will bring him to BALMORAL, "the Highland Home" of our gracious Queen. It was built mainly from the designs of the late Prince Consort, and throughout it are evidences of his exquisite taste and accurate judgment. It is extremely elegant, and at once suggests the idea of enjoyment and repose. To some it may seem that a structure of greater massiveness would more thoroughly harmonise with the bare and rugged aspect of the surrounding scenery, and that a castle less light and airy would be more fitting to such a site. But a residence more compact and beautiful can scarcely be conceived.

Can any one wonder, considering the anxious cares and heavy responsibilities of her exalted position—monarch over dominions so vast, and of nations so diverse in character, religion, social habits, and customs—that our beloved and honoured Queen should seek renewed health and strength in the quiet and seclusion of her "Highland Home"? Here, surrounded by members of her numerous family, with the occasional company of illustrious visitors, and attended by one of the Ministers of State, but chiefly by members of her devoted household, visiting her tenants, taking a lively interest in the poor, generously, and without ostentation, ministering to their wants, and maintaining the character of a sympathising friend rather than of a monarch, she is beloved exceedingly. Those who so loudly complain of her now comparatively infrequent public appearances in the metropolis make no allowance for her advanced age, the deep sorrows and severe trials of her domestic life, and the fatigue which such appearances entail—fatigue not easily borne, even by those in the full vigour of robust health. Doubtless it is owing to the influence of these quiet hours, and these seasons of comparative seclusion from the glare and excitement of public life, that her Majesty's health

is so good and her life has been so far prolonged. The effects of a recent accident, deemed at first trifling, too plainly show the necessity for care and repose. Her domestic troubles have recently been both frequent and severe. The death of her personal attendant in the prime of life, of Mrs. Stonor, a loved and faithful friend, and that of Dean Connor, one of her chaplains, only recently appointed to the deanery of Windsor, cannot but awaken general and heartfelt sympathy. Instead of complaints at her infrequent public appearances, rather should one be thankful for the noble example she sets before all her subjects, for her prompt, unfailing compassion for the bereaved and distressed, for the purity of her Court, and her blameless, exemplary life. None of us can tell how much, as a nation, we owe to that life—for all history shows how much the moral well-being of a people is affected by the personal character of the monarch—and for her unfaltering adherence to the principles of the British Constitution. May her successor have wisdom and grace to imitate her example, and to walk in her steps!

Though there was nothing to excite enthusiasm in the opening of the New Law Courts, her appearance on that occasion, and the hearty welcome accorded, must have afforded her solid satisfaction, and we do not wonder that she has given expression to it. A reception so sincerely and heartily loyal is no slight tribute to the wisdom of her conduct through a long and, at times, a most anxious reign. Her popularity is as great now as when she first ascended the throne, and when her youth and sex evoked all the chivalry and sympathy of the people; and this is mainly attributable to her amiable personal qualities. *Personal* regard to the Sovereign had most sensibly declined from the days of the Regency to the end of William the Fourth's reign. For the recovery of its power, prestige, and inherent dignity, the Crown is indebted to the conduct and character of the Queen. The next generation, who will read the history of her reign, will estimate the character and influence of QUEEN VICTORIA more correctly than we ourselves are competent to do.

The position of BRAEMAR, a few miles beyond Balmoral, is very beautiful. It is sure to arrest attention the moment it is seen. It stands on a very elevated site, and the mountains round about are lofty, rugged, and grand. The hotel is finely situated, and here her Majesty stops, in her frequent excursions, to change horses. Visitors staying in the village are often gratified in seeing their Queen coming

among her subjects without any pomp or state, but as a private lady, enjoying, like themselves, the beauty of the surrounding scenery.

There being no rail or coach to take me into Perthshire, where public engagements had to be fulfilled, I hired a conveyance. My route lay through the SPITAL OF GLENSHEE, and a more romantic and solitary ride I do not remember ever to have had, passing, for many miles, over roads made by General Wade when he so successfully forced an entrance into the Highlands. They have never been touched since, except to keep them in repair—a proof both of his daring and his skill. The rude lines, to which I have on a previous occasion referred, recurred very forcibly to one's recollection as I passed along—

“If you had seen these roads before they were made,
You would lift up your hands and bless General Wade.”

If, however, the beginning and middle of the journey were rugged and solitary, the termination proved a rich compensation; for, on reaching the crown of the hills which overlook the extensive valley through which the Highland Railway passes, a scene of extraordinary beauty burst suddenly into view. I felt much as Mr. Hall felt when he saw, for the first time, the view from Froster Hill, in Gloucestershire, and was asked what he thought of it. “Think of it, sir? Why the angel Gabriel, if flying on some momentous errand, would stop to look at it!” The beautiful hamlets of Pitlochry and Blair Athol, and the celebrated Pass of Killiecrankie, so renowned in Scottish history as the spot where “the bloody Claverhouse” fell, were seen at a glance. The River Tummel flowed through the valley, on its way to join the Tay. The mountains on either side, clothed with woods, were bathed in light of varied hues, while the villages and hamlets below were reposing in the splendour of a beautiful summer's eve. The scene was so peaceful, and looked so much as if happiness and contentment had taken up their abode in it, that one could not repress the exclamation, “What a beautiful world this is, after all!” Oh, if sin were banished from it, Paradise would soon be restored! Is the final conflagration, when the heavens shall melt with fervent heat, to destroy and burn up all this? Or, rather, will it not purify and restore to its pristine beauty a sin-stricken world? May we not hope that this process, though terrible in its character, may issue in the “new heavens and the new earth, wherein shall dwell righteousness”?

Dear reader, I have no more glimpses of Scotland to give you. I

hope you have not felt that they have been too many. I have led you from one end of the land to the other. We have climbed together some of its loftiest hills, glided over many of its most beautiful lochs, passed down numerous rivers, looked upon its rocky shores, and visited numerous islands. Incidents have not been wanting to enliven the narrative, and one may hope that the instructive lessons they suggest have been pondered and felt. We bade adieu to Bonnie Scotland last autumn, and it is not probable that we shall visit it again ; but its memories will be ever pleasant and bright, and among the brightest will be the recollection of happy fellowship with a host of intelligent, generous, and godly friends, of whom one cannot think without emotions of gratitude for their unvarying kindness, many of whom we never expect to see any more until we meet them at the great gathering of the redeemed of the Lord!

Jesus at the Eucharistic Supper.

“I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in My Father's Kingdom.”—
MATT. xxvi. 29.



THESE words give rise to some interesting inquiries, the study of which may serve to strengthen our love to our great Saviour and Lord, and our attachment to the ordinance of His Supper.

The first inquiry relates to the moment when the words were spoken. This question is important on two accounts. First, it touches the integrity of the sacred narrative ; and, secondly, it affects our views of the relation of Christ to the Eucharistic meal, and of our relation to Him *in it*.

Looking at the narrative as it stands in Matthew, we should say that the words were spoken during the institution of the Eucharist.

“As they were eating, Jesus took bread, and blessed, and brake it; and He gave

to the disciples, and said, 'Take, eat; this is My body.' And He took a cup, and gave thanks, and gave to them, saying, 'Drink ye all of it; for this is My blood of the covenant, which is shed for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's Kingdom.'

But now let us turn to the account given by Luke :—

"They made ready the Passover. And when the hour was come, He sat down, and the apostles with Him. And He said unto them, 'With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not eat it until it be fulfilled in the Kingdom of God.' And He received the cup, and when He had given thanks, He said: 'Take this, and divide it among yourselves; for I say unto you, I will not drink from henceforth of the fruit of the vine, until the Kingdom of God shall come.' And He took bread, and when He had given thanks, He brake it, and gave to them, saying, 'This is My body, which is given for you; this do in remembrance of Me.' And the cup in like manner after supper, saying, 'This cup is the new covenant in My blood, even that which is poured out for you.'"

Putting the two accounts side by side, this apparent discrepancy arises, that Luke represents words equivalent to those at the head of this paper as having been spoken during the *Paschal Supper*, and previously to the institution of what is called specifically the "*Lord's Supper*," and makes no mention of them as having been spoken at "the Lord's Supper" at all; whilst Matthew represents them as having been spoken at "the *Lord's Supper*," but says nothing of them as having been spoken at the *Paschal Supper*.

The difficulty is a purely chronological one; but it rises into importance because of conflicting views as to whether our Lord Himself did, or did not, partake of the bread and wine at the Eucharist with His disciples. Those who maintain that He did not, and could not consistently do so, follow the narrative of Luke, and consequently have to consider that of Matthew as chronologically incorrect. I hold, however, that our theology is to be brought to the test of Scripture, not Scripture to the test of our theology. This question should be settled, not by theological prepossession, but (if it can be) on ground proper to itself.

It certainly is not difficult to make a consistent and consecutive narrative out of the two accounts, as thus :—

Jesus directed His two friends, Peter and John, to prepare the

Passover, that He might celebrate it with His twelve apostles. When the hour arrived, they all assembled together, and He said to them: "With desire I have desired to eat this Passover with you before I suffer; for I say unto you, I will not eat it, until it be fulfilled in the Kingdom of God." There is a Divine pathos in the words. The heart of the Master is full of solemn tenderness. He is about to die and to leave the world, and he feels the sacredness of this last Passover, both to Himself and to His friends. He wishes them to prepare for the great changes that are at hand. He wishes also (if one might so say) to sublimate and spiritualise the Passover to their minds by another institution which shall be emphatically His own, which they can lovingly observe when He is gone, and which shall link them still more closely to Himself. The Passover proceeds. The first cup of wine is filled by Himself as the head of the company. He asks a blessing upon it, and then says: "Take this, and divide it among yourselves," and then repeats, in effect, the words which He had spoken before: "For I say unto you, I will not drink from henceforth of the fruit of the vine, until the Kingdom of God shall come." As the meal advances to its close, He gives it a new turn and a new meaning. He again takes bread, gives thanks, breaks it, and offers it to them, saying, "This is My body which is given for you; this do in remembrance of Me." He next takes the cup in like manner, and says: "Drink ye all of it; for this cup is the new covenant in My blood, even that which is poured out for you, shed for many unto remission of sins." Having passed the cup thus to His disciples, He reiterates, in effect, the remarkable words which He has uttered twice already during the Passover meal, but with deeper meaning because of the new relationship betwixt Himself and them which will spring from His death: "But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's Kingdom."

I find no discrepancy, then, between the two narratives. The one writer simply records what the other has omitted. Coming now to the second point which has been raised, what do the words before us teach as to the question whether our Lord Himself did, or did not, participate in His own ordinance of the supper with His disciples? I have said that this question is important, bearing, as it does, upon our Lord's relation to the Eucharistic meal, and on our relation to

Him *in* it. Ponder the words, "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in My Father's Kingdom." It is as if He had said: "This is not only the first time, but also the *last*, of My partaking of this bread and of this cup with you. I shall not do so any more, except after another manner, and under circumstances altogether different."

Now it is strongly believed by many that Jesus could not consistently share the Eucharistic meal with His disciples. The argument is this: The bread represents His body, the wine His blood. His people partake of these *symbolically* to represent their participation of that Divine life which He came to bestow through the medium of His death. If He also partook of the bread and wine by the same symbolical act, and if that act had the same symbolical meaning for Himself as for His friends, He must have partaken of Himself. Nay, more, He must also have partaken of that Divine life for man of which His death on the cross was the purchase price—an idea at once so absurd and revolting as to be altogether incredible. The Eucharist was to be observed *in remembrance of Him*. In it He is the object of an appropriating faith on the part of the participants; and, as He cannot share that faith with them, it would have been incongruous and unseemly for Him to partake of the emblems as they do.

Is this reasoning conclusive?

First; it does not very obviously accord with the words before us: "I will not henceforth do this;" implying, certainly, that He was doing it in that instance. Let us not put Luke into a position of historical antagonism to Matthew merely because some item in our theological creed seems to require us to do so; and if the two can be harmonised (as, in this case, we have seen that they *can* be) let both be accepted, even at the cost of a theological notion which may happen to stand in its way.

Besides, secondly, if the reasoning above mentioned has any cogency, it would equally forbid the supposition that *Jesus at the Passover with His disciples*, in which case at least three of the four evangelists must be regarded as having made inaccurate records. For Jesus Himself was as truly, in the deeper sense, the central ingredient in the Passover as in the Eucharist. How could He partake of the Paschal lamb when He Himself was the antitype of it—"The Lamb

of God that taketh away the sin of the world"? Yet it is expressly asserted that He did partake of the Passover. Why, then, should it be thought incredible that, in the same way, He partook of the Eucharist?

But, thirdly, there is one view of these celebrations which the reasoning I am dealing with overlooks. That reasoning is true so far as it goes, but it does not cover the whole case. Jesus could not partake either of the Passover or of the Eucharist *in all respects* as His disciples did without being, in the disciple sense of the term, the Object of faith on His own part. *But these celebrations were feasts of mutual love.* The Paschal lamb was the symbolical expression of His love; so was the Eucharistic bread and wine. His partaking of these was the natural method by which He showed His sacred and holy joy in the love He had for them; just as their partaking of them was the natural method by which they showed their sacred and holy joy in the love they had for Him. Because each feast was thus, in its deepest reality, a feast of mutual love, He and they could appropriately participate in each of the feasts together.

This, however, was the only instance in which He was to share this Eucharistic feast with His disciples after the manner in which He was sharing it with them *then*. "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's Kingdom." When He made this declaration once and again during the Passover meal, He meant to say that He was then partaking of His last Passover with them after an outward, earthly fashion; and when He made the same declaration a third time—namely, during the Eucharistic meal—He meant to say that that was not only the first, but also the last, feast of that kind which He should enjoy with them here below. Bodily, He was going away, and soon they would see His face no more.

Nevertheless, He tells them, in the same breath, that the coming separation will be in seeming rather than in reality, and that, in so far as it must be real, it will be temporary rather than permanent. "I will not drink henceforth of this fruit of the vine, *until* that day when I drink it new with you in My Father's Kingdom." The disciples are to celebrate this feast after He is gone; they are to do it in remembrance of Him. He will not be with them bodily; the outward relationship will be changed. But He will be with them spiritually; and in that deeper, closer, more sacred, because more spiritual, union

betwixt Himself and them in the new economy, the feast will be spiritualised. The wine will be "new"—not earthly wine, but heavenly. *They* will have the earthly wine to symbolise it, and to remind them of it; but of that earthly wine *He* will not partake with them. The wine of which He and they will drink together in the new economy will be "the wine of the soul"—the wine of holy, heavenly love. Thus the fellowship will become *transcendental*. The mutual love of the Lord and His people will find freer channels and nobler expression, and will lift up the heart to a loftier, grander joy. By-and-by there will be a more perfect economy still—the "Kingdom of the Father," not as we have it now on earth, but as it will be in the final heaven. Thus we have to give a comprehensive and far-reaching meaning to these beautiful words, and to find their first fulfilment in the hallowed fellowship between Christ and His people which pervades the Gospel dispensation, and their further and completer fulfilment in the still higher and more joyous fellowship which they shall have with Him in the perfected celestial state.

See what came to pass. As they go out, He says to them: "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but when she is delivered of the child she remembereth no more the anguish for the joy that a man is born into the world. And ye therefore now have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh away from you." So much for the prospects of the disciples—immediate sorrow, but subsequent joy. What of the Saviour? The night passes on. In an hour or two He is in the garden, agonising in prayer, and "sweating, as it were, great drops of blood falling down to the ground." Speedily He is betrayed by Judas, apprehended, bound, led away, hurried through a pretended trial, mocked, buffeted, spat upon, crowned with thorns, and by three o'clock the next day hangs dead on the cross. Dead! Yes; but though "dead" He could not fail, and "for the joy that was set before Him, He endured the cross, despising shame, and hath sat down at the right hand of the throne of God." From thence, in His blessed mediatorial supremacy, He fulfilled His sweet promise to His bereaved people: "I will not leave you orphans; I will come unto you." They recalled His words: "Eat of this bread, and drink of this cup, in remembrance of Me;"

and as they lovingly obeyed His gracious command, they knew that He was with them in the feast after the manner of the spirit, though not after the manner of the flesh. The wine of that fellowship was indeed "new"—sweeter far, richer far, more exhilarating far, than the wine of their earthly fellowship with Him had been.

And all this remains to the Church. Nearly two thousand years of Eucharistic fellowship between the Lord and His people have not worn out the sweet significance of the words. "The Kingdom of God" has come to us. The Gospel times are still revolving. The dispensation of "the Kingdom" is still open, and "the wine of the Kingdom" is still plentiful. Jesus still knows what it is to "take pleasure in His people," and His people still know what it is to "rejoice in Him with joy unspeakable and full of glory." Their redemption is His joy, because it is the triumph and gratification of His love; it is their joy also, because it is the occasion and inspiration of their grateful and adoring praise.

"Then cometh the end," the consummation for which He, their Saviour and their Lord, once died and rose again, and for which He now mediatorially reigns. What that consummation will be, we know not. Imagination cannot picture it; faith cannot realise it. The wine of that celestial banquet may well be designated "new;" for there love will be filled with its divinest spirit, and will expatiate in its largest freedom. Everything will be "new" to the redeemed—"new heavens and a new earth;" a "new Jerusalem;" a "new name;" "a new song." So, also, "new wine." The saints will then be "ever with the Lord," who will have come "to make all things new" by making all things relating to His Kingdom perfect. In the wine of that heavenly fellowship no myrrh will be mingled. The joy will not be dashed either with bitter recollections or with painful forebodings. All days of mourning will be ended. "He that sitteth on the throne will dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat; for the Lamb which is in the midst of the throne shall be their Shepherd, and shall lead them to fountains of waters of life; and God shall wipe away all tears from their eyes." So will the blessed Lord, in the highest meaning which the words can carry, "drink of the fruit of the vine" with the beloved trophies of His grace "in the Kingdom of the Father."

Well it is for us daily, and especially at all Eucharistic seasons, to take for our own the words of one of our Christian poets :—

“ Bread of the world, in mercy broken ;
Wine of the world, in mercy shed ;
By whom the words of life were spoken,
And in whose death our sins are dead,

“ Look on the heart by sorrow broken ;
Look on the tears by sinners shed ;
And be Thy feast to us the token
That by Thy grace our souls are fed.”

The Relict of the Reverend Eliakim Twig.

BY ELIZABETH STUART PHELPS.

(Continued from page 216.)



IN a sharp October day, a man not personally known to Mrs. Twig called upon her, with a couple of ladies who had sent her cranberry jelly, and explained to her that, owing to her feeble condition, it had been thought best by her friends in that town to remove her to a boarding-place, where she would receive every care and attention, and that arrangements had been made to that effect. He added that he would take her to this good place to-morrow, and one of the ladies at this point produced a new jar of jelly, and said it would be an excellent thing ; but the other one brought her a meat-pie and said nothing.

“ Did you say it was a *boarding-place* ? ” asked Mrs. Twig, after a painful silence.

“ Yes, marm, I—did,” replied the man.

“ Who pays my board ? ”

“ Why, some ladies and gentlemen that live here. We think, marm, you will be more comfortable.”

Mrs. Twig looked at the lady with the meat-pie, but she had turned her back. The jelly lady said it would be a very comfortable home. Mrs. Twig lifted her faded eyes with the fatal feminine trust that life had not drowned out of them, and simply said :

"You have been good to me. I do not think you would deceive me. I will go to this boarding-place, and I thank the ladies and gentlemen who have been so kind."

She was very feeble the next day; but she bravely got herself into her best clothes and rode away with the excellent man and the jelly lady. The lady who brought the meat-pie did not return to see her off, and Mrs. Twig sent her love to her, and said how tender the crust was. It was dusk when they called for her, and her eyes were a little blind with the scanty tears of age. She felt that the Screwsbury neighbours were kind, but she wished it had been some of "our people" down at East Economy to whom she might have been thus indebted—some of the ladies in the parish who said she was the most spiritual minister's wife they ever had, or one of those sweet Sunday-school girls who used to kiss her. She thought a good deal about the people as she rode to her boarding-house; but she said nothing of her thoughts, and thanked everybody, and was very docile and feeble, and went at once to bed, only calling the jelly lady back to say:

"I could not have gone to the ——. I am a minister's wife. It would not have been proper. I thank the ladies and gentlemen for this kind home."

She seemed contented, they said, and slept peacefully that night.

"Do you mean to say—" began the superintendent, when the selectman came down stairs.

"Yes, I mean to say just that. She don't know where she is. She would have froze in the street first. Seventy-one years old and nigh used up, and a little woman without much voice; but, I can tell you, she'd have done it, she'd have froze stiff as a pipe-stem, if she had known. She's that grit."

"It seems a pity," observed the almshouse superintendent.

"Wall, it dooz," admitted the selectman.

"But we'd collected a good while," said the lady who made jelly.

"You say she don't know?" repeated the superintendent.

"I wish she needn't," suggested the lady. "I might go on sending her jelly, to make it natural."

"By George, I wish so too," said the selectman. "I told you t'other day the women said so; but I told 'em it warn't possible."

"A great deal is possible in my almshouse," said the superintendent, drawing himself up. "*She never shall.*"

The selectman shrugged his shoulders, but the women believed; and the one who made jelly sent the superintendent a Christmas card, upon which a red angel practised gymnastics in a loop of blue roses and seemed to have missed his footing and come down hard.

If it were not true, it would be so preposterous a thing to originate that I might possibly expect to be believed; but, as it is no fiction, probably the fact will go hard with the reader. Nevertheless, a fact it is that she never did.

The poor old lady lived on to the end in touching gratitude to the ladies and gentlemen of Screwsbury who had provided her with such a pleasant boarding-place. No person undeceived her. She became bed-ridden and failed fast. They gave her a position of consideration in a small ward, and her nearest room-mate was deaf and dumb. The others regarded her with interest and spoke to her with caution. They acquired a certain skill and pleasure in deterring the old lady from the consciousness of their common fate. It became the pride of the institution to preserve her in this merciful delusion. Many ludicrous and touching instances are related of the efforts of these hapless beings to heighten her sense of her own privilege and of that precious self-respect for which she had fought so long. They did the thing. The Screwsbury paupers had that delicacy. She never knew.

But, as I said, she failed fast in her excellent boarding-place, and on Christmas week she wandered a little and talked a good deal about Mr. Twig, and now and then her boy. But only the deaf-mute was near at hand. She was a big woman and gentle, and Mrs. Twig liked her for a nurse. "I am a minister's wife," said Mrs. Twig. "I prayed night and morning for twelve years that I should never go to the poorhouse. I always knew the Lord would hear that prayer."

The deaf-mute nodded.

"This is a very pleasant boarding-place," said Mrs. Twig. "It would gratify my husband. My husband was the Reverend Mr. Twig."

On New Year's eve she seemed so weak that the superintendent, who had a message for her, hesitated at the door; but came in at length, and said that there was a caller for her, and would she see the gentleman?

"It may be some of our people," said Mrs. Twig, faintly. "Ask the deaf lady to find me my best cap. Maybe it is Deacon Bobleby."

But when the gentleman came in, it was not Deacon Bobleby. She

gathered herself, and seemed in a kind of terror for a moment to retreat from him ; but against the thin little almshouse pillows she lay at bay. The gentleman came softly up and leaned above her ; but no one spoke, until, in low, awed tones, that penetrated the silent ward, she said : “ *Are you Mr. Twig ? Am I dead already ?* ”

“ Oh ! mother, no ! Thank God ! ”

She threw out her slender, shrunken hands and gasped, and he held her to the air, daring neither to speak nor to be mute, and praying, perhaps, that he might not have killed her—the first prayer of eighteen wandering years. He was a big, handsome fellow, and his face bore the marks of a reckless life ; yet there was a certain touching likeness between the two. The paupers talked of it for many a day.

“ I had a little boy,” said the old lady, drearily. “ He wore jackets and a round cap. His name was 'Likim. He was named for his father. His father was the Reverend Mr. Twig. He was a minister's son. He had a respectable home. He used to *seem* to love his mother.”

The prodigal hid his face and groaned. The sound seemed to arouse her, and perhaps to clarify thoughts which she had no strength to express. She regarded him long and steadily, and, at last, she said : “ It is very kind in you, my son, to come and see me.”

Then the young man cried, it has been said, with an exceeding great and bitter cry : “ Mother, you'll *kill* me ! ” And, brokenly protesting that he was bad enough, God knew, but not so black as he seemed, tried to make her understand some story that he had to tell about believing she was dead.

“ I read it in a Connecticut paper (I was in Idaho)—Mrs. Obedience Twig. I thought it must be you. I thought there was nothing to come back for. I didn't care for father. He and I never got on. Mother, can't you live a *little* while ? ” And so on, piteously enough.

“ Was it the *Reverend* Mrs. Obedience Twig,” asked the old lady, distinctly. “ It would have been the Reverend Mrs. Twig,” she added, and sank away into a kind of faint.

When she came to herself again, she seemed to have accepted both her shock and her joy in a beautiful and placid manner. She held his hand and called him little 'Likim, and thanked him when he kissed her, and asked him what he was crying for. She said she felt much better, and that to-morrow she would tell him what a pleasant boarding-place she had.

"We will go away to-morrow," urged the young man. "I will find you a better place."

But the superintendent in the doorway motioned, putting a finger on his lips.

"It is a very pleasant place," said Mrs. Twig. "The ladies and gentlemen were very kind. I was afraid I should come to the ——. That would have—mortified—you. I knew that prayer would be answered. I'm very glad to see you, 'Likim, in my boarding-house."

But after this she talked no more for a long time. Only now and then she called him her dear son, and patted him upon the head, and said she was glad he had kept his curly hair and that he loved his mother.

Toward midnight she turned, and asked for the deaf lady, saying that she wanted to kiss her, which she did with a gratitude and tenderness most moving to see.

After this she asked for a pencil and paper, and laboriously wrote for some time. When she had written, she gave the paper to her son, explaining to him that it contained the inscription upon Mr. Twig's slate tombstone, and that which she desired to have added.

"If it doesn't cost too much," she said, timidly. "If you can afford it just as well as not, I should like it all put on. The engraver asked so much a letter when your father died, we had to do the best we could. Have you got a little ready money, 'Likim?"

"A little, mother."

"And you're sure you won't mind the expense of it, my son? It would be a comfort to me; but I wouldn't like to put you to expense."

But with that, for she saw how moved he was, she stroked his curly hair again and said:

"There, there, my son; never mind, dear!" just as she used to speak to his father, after candidating; and so said nothing after this again; and the deaf-mute cried; but the superintendent went downstairs.

By-and-by the young man read what was written on the wet and crumpled paper that he had been crushing in his hands:

"Here lies the body of

The Reverend

Eliakim Twig.

Who died in the hope of a blessed Resurrection."

“Put Strength in Me.”

Then followed a date, and after that the addenda for which the engraver had charged too much :

“An earnest Preacher.
A devout Man.
A devoted Husband.
Of such is the Kingdom of Heaven.”

“Here lies the body of
Obedience,
Relict of the Reverend
Eliakim Twig
And mother of ——.”

A space was left here for the young man's own name and for the date and circumstances of his death. Under this blank her trembling hand had scrawled :

“A KIND AND AFFECTIONATE SON.
A Credit to
His Godly Father, and
The World.”

“Put Strength in Me.”



WANDER in a weary land ;
I thirst, O Lord, and often faint,
And struggle hard against complaint ;
While hostile forms around me stand
To chill my heart and palsy me with fear.
O Thou, my great Deliverer, draw near :
“Put strength in me.”

My human weakness leans towards Thee ;
The darkness of my soul inclines
To catch Thy love-light as it shines,
And earthward falls as tenderly,
Oh, as the moonlight fortifies the flower,
And alternates the freshness of the shower :
“Put strength in me.”

What though my path be difficult,
And heavy burdens press me sore,
While weary leagues lie still before ;
I journey on and still exult,
If Thou, O Lord, each blessed livelong day,
Will drop Thy manna on my rugged way :
“ Put strength in me.”

Our weakness, Lord, Thou tookest here,
And bore it all Thy journey long,
To make our human frailty strong ;
Thy tears were shed our hearts to cheer ;
And from the grave, which chilled the piercèd heart,
Immortal strength for ever healed the smart :
“ Put strength in me.”

“ Put strength in me,” then toil is rest,
And life is all a victor's road,
That leads to blessedness and God ;
Hear, Lord, Thy weary child's request ;
What need have I to ask for ease or bliss,
If Thou, O Lord, wilt grant me only this :
“ Put strength in me.”

Mosul, on the Tigris.

DWIGHT WILLIAMS.

Who Wrote the Epistle to the Hebrews ?

BY THE REV. G. H. ROUSE, M.A., LL.B.

PART II.

HAVING cleared away difficulties, we are now in a position to consider the positive evidence in favour of the Pauline authorship, apart from the “exhaustive” process which has already led us to adopt it as extremely probable.

1. *External Evidence.*—The Eastern Church was substantially unanimous in regarding Paul as the author. Clement of Alexandria (A.D. 165—220) speaks of his predecessor Pantænus as acknowledging the Pauline authorship, which he also himself acknowledges. Origen (A.D. 186—253) says—“Not without reason have the men of old time handed it down as Paul's.” The phrase “men of old time,” brings us not far from the Apostolic age. Origen feels the difficulty as to style, and suggests that some one, perhaps Luke or Clement, wrote down the thoughts of the Apostle. The belief in the Pauline authorship a few years

later can be traced in the churches of Palestine, Syria, and Asia Minor. In the West, specially in Rome, the Epistle for many years was regarded as not Paul's, until the fourth or fifth century, by which time the Pauline authorship was generally received in the Church. The external evidence thus is not strong, except in regard to the testimony of the Alexandrine Church ; still, there is a fair amount of evidence for the Pauline authorship, and very little in favour of any other.

2 Pet. iii. 15, 16, though not in itself decisive, yet lends support to the belief that Paul was the author of the Epistle. "And account that the longsuffering of our Lord is salvation ; even as our beloved brother Paul, also, according to the wisdom given unto him hath written unto you." To what Epistle was Peter alluding ? He was writing to Jews (1 Pet. i. 1) of Asia Minor. But Paul's acknowledged Epistles were to Gentile and some of them to European churches. If, however, he wrote the Epistle to the Hebrews, and if that were, as we take it, intended to be read by Jewish Christians generally we can understand the allusion. An exhortation to patient endurance in faith and obedience, remembering that God is longsuffering, is the essence of the practical teaching of the Epistle (x. 36—38).

2. *Internal Evidence.*—We can only briefly indicate this, because to trace out the points of similarity in thought and style between this Epistle and those acknowledged to be Paul's would take a large amount of space. They can be seen in Dr. Kay's Introduction to Hebrews, contained in the last volume of the Speaker's Commentary. He quotes 17 words found in this Epistle and Paul's writings or speeches, but not elsewhere in the New Testament or Septuagint, and the similarity extends frequently to their connection also. There are 34 words common to the Epistle and Paul, and not found elsewhere in the New Testament. There are also a large number of other verbal coincidences, as well as minute coincidences of thought. The comparison of the following passages will give some idea of these points of similarity, in phraseology as well as in thought :—

Rom. iv. 19, Heb. xi. 12.—Abraham's body "as dead."

Rom. viii. 15, Heb. ii. 15.—Christ the deliverer from "bondage."

Gal. iii. 19, Heb. ii. 2.—Law given by angels.

Col. ii. 17, Heb. viii. 5, x. 1.—The law a shadow.

2 Cor. xii. 12, Heb. ii. 4.—Signs, wonders, miracles.

Eph. iii. 12, Heb. x. 19—22.—Drawing near to God.

1 Thess. v. 25, 2 Thess. iii. 1, Heb. xiii. 18.—Pray for us.

Gal. iv. 25, 26, Heb. xii. 18—22.—The old and new covenants compared to Sinai and Jerusalem.

Phrases like "heavenly calling," "Mediator," "redemption," "promise," "conscience," "God of peace," &c., are strictly Pauline. So are many of the figures employed ; immature Christians like children, Christians "God's husbandry, God's building," our life a race, a fight, &c.

In 2 Thess. iii. 17, 18 the Apostle says : "The salutation of me Paul with my mine own hand, which is the token in every epistle : so I write. The grace of our Lord Jesus Christ be with you all." This salutation seems thus

to be the Pauline signature. We meet with it in one form or other in all Paul's Epistles. But it is found in none of the Epistles of James, Peter, John, or Jude. In 1 Pet. v. 14 we have "Peace be with you all that are in Christ Jesus," but we do not meet with the Pauline "grace," which occurs in the closing benediction of all Paul's Epistles. The Epistle to the Hebrews has the "signature," it closes with "*Grace* be with you all."

Here and there in the Epistle we meet with passages which seem eminently Pauline. Chap. v. 12—14 looks as if it were written by the author of 1 Cor. iii. 1—3. One characteristic trait of the Apostle is seen in the tendency to look upon the best side of those to whom he was writing, which comes out in the praise given even to the Corinthian and Galatian Churches, in which there was so much of evil (1 Cor. i. 4—8, Gal. v. 10). And we have the same in Heb. vi. 9—12. In this passage there is another Pauline trait, the use of the plural for the singular, "*We* are persuaded better things of you." And it must surely be very difficult for anyone to read the closing verses of the Epistle (xiii. 18—25), without feeling that he is listening to the words of Paul. The request to pray for him is one which Paul frequently makes, and the use here too of the plural, "Pray for *us*," is striking, as there is no hint of the Epistle being sent in the name of more than one person. "We have a good conscience" is also Pauline in expression and thought; it occurs in Acts xxiii. 1, xxiv. 16, and 2 Cor. i. 12; and in this last quoted verse is also found the word translated "live" in the verse before us. The phrases "God of peace," "make you perfect," "well-pleasing," are all Pauline, and so is the doxology, "To whom be glory for ever and ever. Amen." How much in accordance with Paul's gentle spirit also is the phrase, "Suffer the word of exhortation." But, as we have seen before, v. 23 is so eminently Pauline that we might almost rest the authorship of the Epistle upon it. Who, except the Apostle, had such intimate connection with Timothy, and such authority over him, that he could order him about as he pleased, and decide, without asking his opinion or intimating that there was the slightest doubt in the matter, that he should accompany him on what in any case was a long journey, and probably was as long as that from Rome to Jerusalem?

We believe the Epistle to the Hebrews, whether actually composed in its present form by him or not, is "The Epistle of Paul the Apostle to the Hebrews," either actually written by him, or adopted and sent out by him in his own name as his own epistle; and we believe it—first, because there appears to be no one else who could have been the author; and, secondly, because there is a considerable amount of positive evidence, external and internal, to prove that he was the author,

Correspondence.

THE BAPTISMAL FORMULA.

To the EDITOR of the BAPTIST MAGAZINE.



IR,—Your correspondent “Addi” has opened an important inquiry on the above subject in the April number, and, in the number for May, I think the Rev. H. C. Leonard has solved one side of the question. Permit me to add a few remarks which may harmonise the apparent discrepancies.

In Isa. xliii. 10, 11, we find the striking and solemn words, “Before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Saviour.” And in Isa. ix. 6 we have, “For unto us a Child is born, unto us a SON is given, and the government shall be upon His shoulder; and His Name shall be called Wonderful, Counsellor, THE Mighty God, The *Everlasting* FATHER, The PRINCE OF PEACE.”

Now, it must be evident to all careful students of the New Testament, that up to the time of our Lord’s resurrection, and, in fact, up to His ascension, His disciples could not understand either His own nature or that of His Kingdom. (See John xiv. 7.) Hence Philip’s anxious request: “Lord, show us the Father and is sufficeth us;” and our Lord’s most definite and solemn reply: “He that hath seen ME hath seen The FATHER,” “Believe me that I am in the Father, and the Father in me.” (John xiv. 8, 9, 11.) Compare also, “I and the Father are ONE,” “Before Abraham was I AM,” &c., &c.

These emphatic utterances and constant testimony to the fact, that “in Him dwelt *all* the fulness of the Godhead (or Deity) bodily,” failed to convince those anxious, and doubting, though loving hearts, that “God was in Christ reconciling the world unto HIMSELF.”

To effect this vital and necessary change in their views concerning Him, the Lord adopted various means, always taking care to identify Himself with the FATHER (compare John xiv. 26, xv. 26, xvi. 7, 15), and specially promised that His Spirit should guide them in all the truth. (John xvi. 13).

Nevertheless, their eyes were holden until after His resurrection. Nor did they even then quite understand Him, or His intentions with respect to His Kingdom, when He breathed on them, and said, “Receive ye the Holy Ghost” (compare Acts i. 6—8), and assured them that “all power had been given unto Him in heaven and upon earth,” and that He was “with them alway, even to the end of the age.” For it was not until the day of Pentecost that they appear to have understood that God was in Christ (note the construction, oft repeated—*not* Christ in God, which only occurs once, Col. iii. 3); and then, when they were enlightened, and perceived, through the influence of His Spirit—called also “the Spirit of

Jesus," Acts xvi. 7—that in the Lord Jesus was the Father, "they baptized *into* the name of the Lord Jesus," thus avoiding the confusion into which later Churches have drifted through the substitution of a "Trinity of Persons" in the "God-head" for the clearer and more Scriptural *Triunity* in Christ—Jehovah incarnate.

Now, inasmuch as the great object of Baptism was to symbolise the resurrection of the Lord and of the believer, and his union with Him, in its threefold aspect, it was necessary to shew this in no uncertain manner; for we all know that, as in our own day, so in the time of the apostles, the future existence of men after the death and dissolution of their material bodies was constantly denied, and hence the great counter-doctrine to such materialism was the "Resurrection of the Lord" (see Rom. vi. 3—5, viii. 11, Col. ii. 12, Acts xxiii. 6, xxv. 21, and many other passages), so that there were weighty reasons for "baptism into the name of the Lord JESUS"—("Name" being here, as frequently elsewhere, used in its most spiritual and comprehensive sense). First, as symbolising and expressing the belief of the convert in the resurrection of the Lord. Second, as showing that the convert participated in his Lord's resurrection, and thus looked forward to an existence beyond the grave. Third, and chiefly, as symbolising the death of the convert's old nature—the carnal "self," and his resurrection out of the living death of sin and self into the New Eternal Life in Christ His Lord.

The Lord Jesus was, therefore, the Alpha and the Omega of the Apostolic teaching, and consequently it was *into* His Name that converts were immersed.

I am glad that Mr. Leonard has called attention to the fact that the Greek prepositions are not properly translated in the English versions; even in the Revised Version this is the case in many instances, and your readers would do well to read a wondrous and convincing article on the Greek Prepositions in the *Quarterly Review* for 1863, in which their vital importance is fully demonstrated.

We are apt to forget that the Reformation was but partial, and that many of the articles and doctrines of the Protestant Church are as much imbued with error as were those of the Church of Rome, from whence she came. But the chief blessing of Protestantism has been a free and open Bible, by the light of which she herself will be condemned, or rather re-reformed. An exact version of the Holy Scriptures, with rigidly translated prepositions, is more needed than ever: when it comes we shall find that Jesus Christ is the only God, the Centre and Sun of the teaching of His own Word; that in Him we *have* the Eternal Life, the Eternal Love, and the Eternal Light, for He is the Way, the Truth, and the Life, the Alpha and the Omega, the Beginning, and the End—the only object of our worship.

Let us, therefore, be faithful to Him and to His Word, and He will make us the instruments in His hands to bring about the time when there will be acknowledged one Lord, one faith, one baptism,—one God and Father of all, who is above all, and through all, and in all. So shall the kingdoms of the world become the Kingdom of our Lord, and of His Christ, and HE shall reign for ever and ever.

Yours very truly,

Ealing, W.

WILLIAM BUGBY.

Reviews.

THE LORD'S PRAYER. By Charles Stanford, D.D. Edinburgh: Macniven & Wallace.

It will soon be forty years since we first heard Dr. Stanford preach. He was then a delicate-looking young man, with a silvery voice, a mellifluous utterance, a sparkling imagination, a nimble intellect, an intensely poetic temperament, a soul steeped in reverence for Divine things, and heart true to "the glorious Gospel of Christ" as the needle is true to the pole. Those who remember what he was as a preacher in that somewhat far back time are not surprised at what he has since become. The maturer day has not disappointed the promise of the fresh, bright morning. He was a charming preacher then, and he is an equally charming preacher now, with developed powers for instruction and edification, in which he is surpassed by few, if by any, of his pulpit contemporaries. He might with truth take for his own the pathetic words of Jeremiah: "I am the man that hath seen affliction;" but we never think of him as "the weeping prophet," and could much more readily fancy him saying with the heroic Paul: "We glory in tribulations; knowing that tribulation worketh patience, and patience experience, and experience hope; and hope putteth not to shame, because the love of God hath been shed abroad in our hearts by the Holy Ghost which hath been given unto us." If we are not mistaken, his first publication was an Association sermon on "Friendship with God," preached at Frome just thirty-three years ago—a sermon full, from beginning to end, with living and beautiful thoughts. Since then the printed productions of his gifted and consecrated pen have steadily and largely multiplied; and now we have his latest publication before us in these ten discourses on "The Lord's Prayer." We wonder how many great preachers have descanted on this fascinating theme. We ourselves could write out no inconsiderable catalogue of excellent volumes which it has suggested. If collected together they would form a goodly library, from which all the best elements and applications of Christian truth might be drawn; and amongst these the volume before us would be worthy of a foremost place. It has in abundance all Dr. Stanford's well-known and fascinating characteristics as an author. Public interest in these "homilies" will be heightened by a touching intimation in the Preface. "In November, 1881, while engaged in thus getting them ready for the press, it became needful for him to consult an oculist, and his sentence was, '*Glaucoma*: fast fading sight.' In consequence of this, much of the manuscript has been written by him with shut eyes, and much set down at his dictation by the hand that has helped him in all other things." If such an affliction had been taken as a Providential summons to rest after many a year of faithful toil persisted in through much physical infirmity, who would have thought the interpretation a mistaken one? But the mind was still busy, and the voice still free, while the millions still needed the Truth. Our brother cannot be silent as long as he can speak, and though the

familiar and beloved occupation of writing has been suspended, "the hand that has helped him in all other things" can still help him in this, and still delights to do so. If our words are too unrestrained, they are so at the impulse of grateful and admiring affection, and our brother will forgive them.

These discourses appear in the admirable series issued by the eminent publishers under the general title, "The Household Library of Exposition." We should like to quote freely, but are bewildered by the variety and the equality of excellence belonging to the quotable passages. As we have just completed our perusal of the book, we will content ourselves with its closing sentences.

"When, in the course of our fight with sin, we are in the very act of exulting over some great victory, it shoots us down again, and we are gnashing our teeth in the dust. When it seems to sink in one part of our nature, it seems to rise in another. As we felt the first bliss of forgiveness, we almost thought that we had done with it for ever, and that Christ would make it as easy for us to be holy as it is to breathe. We felt ready to borrow the exclamation, 'O my soul, thou hast trodden down strength.' But sin seems to be strongest when it has had its death-blow. The eagle, when down, strikes at you with a beak like a bolt of iron, and may flap you dead with its wing. The red deer, when down, may fell you with its antlers. The dying horse may, in the plunge of its agony, break a man's limb. A harpooned whale may dash a boat over. Sin is like that. Speared through by its conqueror, it may grasp us in its last convulsions, and seems to be stronger dying than living; but we shall soon spring out from it, and cry, 'Deliverance!'

"All the gladness that ever lived in that word as spoken by mortal lips, will be forgotten in the glory that shall swell in the word 'Salvation!' when spoken as the spirit of the prophet heard it in vision—'Lo, a great multitude, whom no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth on the throne, and to the Lamb!

"When did I die? Am I in the body, or out of the body? Is it all over? Is this real? can it be? Am I in heaven at last? Is this no bubble, to snap at a touch? no dream, to vanish at the cold light of day?

"After the first questionings of the wakening spirit, and the cry of the first rapturous 'Rabboni!' in the first flush of eternity, and the surprise of the first moment in heaven, each delivered one will deem no path to have been too steep, no trial too long, by which the spirit of God led to such an issue. The memory of the night will only brighten the miracle of the morning, and all the pains that have been fought through will enhance the blessedness of the final rest."

ONLY A WORD. By George Ebers. Translated by Clara Bell. London: Macmillan & Co. 1883.

DR. EBERS is best known by his valuable researches as an Egyptologist. In his more recent literary ventures he has gained distinction as an historical novelist, and has depicted with rare power the social and ecclesiastical developments of mediævalism, particularly in the Netherlands, and under the dominating influence

of Spain. He has the skill of a true artist, and seizes as by instinct the salient features of an incident. "Only a Word" is the history of a youth, who follows successively the guidance of the words Fortune, Art, Glory, Power, and learns that none of these, but Love, is supreme—Love in its pure unselfish ideal form. The monastic institutions of the fifteenth century are brought vividly before us, and in the noble character of Costa and his unjust treatment by the ecclesiastical authorities, we gain a forcible idea of the indignities and insults to which the Jews were cruelly subjected. The glimpses we obtain of the splendours of the Spanish Court, of Philip II., his dependents and his allies, are memorable; and of still higher worth is the contact of Ulrich with the renowned Titian. As an exposition of the principles and methods of Art, this is a book of no ordinary value, and its careful study cannot fail to stimulate and guide the energies of young men in a wise direction.

THE EPISTLE TO THE ROMANS. With Introduction and Notes. By David Brown, D.D., Principal and Professor of Divinity, Free Church College, Aberdeen. Edinburgh: T. & T. Clark. 1883.

MESSRS. CLARK'S "Handbooks for Bible Classes," to which Dr. Brown's Notes on the Romans are the latest contribution, are among the most useful of the works issued by these eminent publishers, and cannot fail to promote a sound and healthy study of Scripture. Dr. Brown has produced a manual on this greatest of the Pauline epistles, which only an adept in theological science could have written. He makes no pretence to interpret the Epistle without either critical or dogmatic prepossessions, but approaches it as a liberal-minded evangelical Christian, who, by previous inquiry and prolonged experience, has tested the principles of which this remarkable Epistle is an inspired and authoritative declaration. There is nothing in his exposition of the text that strikes us as specially fresh or novel, but there are in every paragraph marks of patient thought and persistent research. Dr. Brown is conversant with the principal commentators of every school, and his views of the doctrinal and practical import of the text have been formed in a thoroughly careful and scientific manner. His Notes are pithy, sensible, and eminently practical. They will be highly valued by intelligent readers, and will be rich in their power to elicit, as well as to guide thought. Almost the only point on which we absolutely disagree with Dr. Brown is in his note on chap. vi. 4. "Whether the *mode* of baptism—by immersion—is here alluded to as a kind of symbolical burial and resurrection, as many think, is not at all clear. Indeed, it is by no means certain that baptism by immersion was practised in apostolic times. In the case of the 3,000 on the day of Pentecost, it would have been impossible. In the case of our Lord and the Ethiopian eunuch, it was certainly by affusion, not immersion," &c. A more reckless statement than this we have rarely seen, and are surprised that a man of Dr. Brown's standing could make it. In view of the utterances of recent Pædobaptist scholarship the "certainly" of the last sentence is remarkably blind and audacious. As to the transactions of the day of Pentecost, we will simply refer to Dean Plumtre's

notes on Acts ii. 38 *et seq.*, quoted in the March number of this Magazine; and, as to the significance of Rom. vi. 4, we beg to refer Dr. Brown to the lectures of Dr. Chalmers (*in loco*), whose authority he, as a Free Churchman, will not be disposed to question.

THE EPISTLE TO THE HEBREWS. With Notes and Introduction. By the Rev. F. W. FARRAR, D.D., Canon of Westminster. Cambridge: At the University Press. London: C. J. Clay & Son, 17, Paternoster Row.

THIS is Canon Farrar's second contribution to the "Cambridge Bible for Schools," and, like his Commentary on Luke, it possesses all the best characteristics of his writing. It is the work not only of an accomplished scholar, but of a skilled teacher capable of placing himself in the position of his pupils, and of discerning exactly the help they require for their intellectual stimulus and their mastery of the subject in hand. We question whether Dr. Farrar could have produced this book apart from his experience at Harrow and Marlborough. He accepts the belief, which is now so widely held, that the Epistle was written by Apollos. His discussion of this point is logical, forceful, and, in our opinion, conclusive. The Notes are brief, but by no means obscure. They abound in clear, pregnant sentences, in apposite illustration from classical and Rabbinical literature, as well as from our great English poets, and they are throughout full of life and interest. As a rule, we can endorse Dr. Farrar's interpretation of the sacred text, and sincerely thank him for so beautiful and suggestive a work.

A RELIGIOUS ENCYCLOPÆDIA; or, Dictionary of Biblical, Historical, Doctrinal, and Practical Theology. Based on the Real Encyklopædie of Herzog, &c. Edited by G. Philip Schaff, D.D., LL.D. Vol. II. Edinburgh: T. & T. Clark, 38, George Street. 1883.

THE second volume of the Schaff-Herzog Encyclopædia has appeared with very little delay after the first. Our opinion in regard to the work as a whole, will apply, with slight modification, to the part now before us. Of the wide and general utility of such an encyclopædia, containing information on almost every subject in which Biblical, theological, and ecclesiastical students are interested, there can be no doubt. It is a book for universal reference, and if, from the very extent of its area, its information is neither minute, exhaustive, nor profound, it is always accurate and reliable; furnished by men who are specially conversant with the topics of which they write and able to reproduce, with evident tact, the points which are of first moment. Our acquaintance with the earlier volume has familiarised us with the design and possibilities of the entire work, and so prepared us to judge it more comprehensively and impartially. We have received a more favourable impression from our examination of the second volume than we did in the case of the first. Many of the articles appear to us more satisfactory. Those on Gnosticism, the Greek Church, Liturgy, Luther, Lutheran Church, Methodism, Missions, and New England Theology are among the ablest and

most concise, while there are an immense number of "paragraph articles," explanatory of current phrases and customs, &c., which have certainly very great worth, and supply an acknowledged want. Many of the short biographical notices are models of wise compression—*e.g.*, those on Robert Hall and Archbishop Leighton. The article on Sir William Hamilton is able, but the disciples of that great metaphysician have always complained that Professor Calderwood misunderstands his philosophy of the conditioned, and it might have been wiser to have procured a sketch of his teaching from one who had not been engaged in controversy with him. The same remark applies to the article on Dean Mansel. Dr. Godet's treatment of the question of Miracles whets the appetite for a fuller discussion from the same pen. For the purposes which the promoters of the work have had specifically in view, this volume merits our heartiest commendation. The circle of readers who demand such aid as only works of this class can give is continually increasing, and it is well that the demand should be judiciously met, as it is by Professor Schaff and his learned coadjutors. We must, however, guard against the temptation to let our knowledge be simply of the dictionary order.

DICTIONARY AND CONCORDANCE OF BIBLE WORDS AND SYNONYMS: Exhibiting the use of above Ten Thousand Greek and English Words, so as to form a Key to the Hidden Meanings of Sacred Scripture. By Robert Young, LL.D. Edinburgh: George Adam Young & Co. 1883.

In labours of this class Dr. Young is indefatigable. His "Analytical Concordance" is the most thorough, masterly, and valuable work of the kind which has yet been produced, but it is too large and costly for popular use. Hence the preparation of this small volume, in which the majority of the Scripture references are retained, and only the quotations are omitted. It enables the English reader to ascertain at a glance the original Hebrew or Greek of any word in the English Bible; the nearest literal rendering of such word; and every passage in which that original word is used. Of the value of such information there can be but one opinion, and to those who have neither the opportunity nor the power of mastering the original languages of Scripture, the work cannot be too highly commended. It is a priceless aid to the consistent interpretation of the Bible.

THE HISTORIC FAITH: Short Lectures on the Apostles' Creed. By Brook Foss Westcott, D.D., D.C.L., &c. London: Macmillan & Co.

A VOLUME from the pen of Canon Westcott is always welcome, and his lectures on "The Historic Faith" are in every view worthy of the honour which unquestionably awaits them. They are an exposition—practical and devotional—of the ancient Creed which, in its main substance, represents the baptismal confession of the middle of the second century, and are intended to show the bearing of its different articles upon our view of the world and of life, on our character and conduct. These articles are not mere intellectual abstractions, but motive-powers

which determine and control the action of all who really believe them. It is a pleasure to meet with a profound and scholarly discussion which is not directly apologetic, but occupies a loftier standing ground, on which the truth is seen by its own light and appeals to the conscience by its inherent self-evidencing power. The preliminary questions, which so often stand in the way of our approach, have not been ignored, but in view of the author's position they lose their power to restrain and disturb us. The work is a series of lofty contemplations on the contents of the Creed, and on its power to illumine, to inspire, and to console. The fine spiritual insight, the subtle discrimination, the calm and matured wisdom, and the remarkably transparent style of the lectures will win for them the grateful appreciation of all intelligent and devout minds; while their rich and varied suggestiveness will make them a perfect treasury of the choicest and most effective thought on the great themes which they so tersely discuss. The Notes in the Appendix are of special value to Biblical scholars, and suggest many profitable lines of inquiry. The Church Congress paper on "The Communion of Saints" with which the volume closes, wisely calls attention to a duty which on one side is apt to be neglected, and on the other exaggerated, but the fulfilment of which in the manner and spirit of our author could not fail to be productive of good. It is long since we read a work in which vigorous thought, chastened imagination, and subdued brilliance are more happily combined.

ADDRESSES AND SERMONS, Delivered during a Visit to the United States and Canada in 1878. By Arthur Penrhyn Stanley, D.D. London: Macmillan & Co. 1883.

THE late Dean Stanley's visit to America awakened deep interest on both sides of the Atlantic, and it is fitting that some memorial of it should be preserved. He had a large circle of friends among our American kinsmen, and received from men of all parties a cordial and enthusiastic welcome. Addresses were presented to him by the representatives of all the principal churches—Episcopalian, Presbyterian, Congregational, Methodist, and Baptist—and he had to pay the penalty of his popularity in the shape of numerous speeches and sermons. These were at the time published in America, but they have not hitherto been issued in England. We are, on every ground, glad to receive so beautiful and characteristic a memorial of one of the purest, wisest, and largest-hearted men of our age. Widely as we dissent from many of his positions, we have never failed to recognise his fearlessness and honesty, or to appreciate the worth of his kindly feelings towards those whose ecclesiastical rights had been too commonly ignored. His courage, his candour, his generosity are conspicuous on every page of this volume. Some of the addresses were given without much previous preparation; but they are so entirely the utterance of Dean Stanley's life, that this is no real disadvantage. The sermons—nine in number—are on various themes, but are alike in this, that they make it their aim to exalt the moral and spiritual aspects of religion over the doctrinal and ceremonial, to separate the form from the essence, the temporary and accidental from the permanent. They show how different creeds, different churches and different nationalities have each an

appointed and necessary work to do. Dean Stanley, more than most other writers of our age, has taught us to see unity in diversity; as, more than most others, he has enabled us to find in the old Biblical narratives a force and a beauty which no other writings possess. The three sermons on the wrestling of Jacob (entitled "The Conditions of Religious Inquiry," "The Nature of God," and "The Nature of man") are among the noblest in our language, and will be valued by those who, like ourselves, regard them as falling short of the full measure of Evangelical truth. The volume abounds in wise and helpful counsels, not only to ministers and students, but to all who are interested in the progress of Biblical and theological science; and it proves to us that, notwithstanding the conflicts and controversies of the age, the characteristic elements of the Gospel will always retain their power. No man can rise from a perusal of these admirable sermons without gaining a clearer insight into many momentous problems, and being incited to aim at that righteousness which is life.

ILLUSTRATIONS AND MEDITATIONS; or, Flowers from a Puritan's Garden. Distilled and dispensed by C. H. Spurgeon. Passmore & Alabaster, Paternoster Buildings.

WE have no difficulty in perceiving how "flowers" may be "dispensed," but by what process they are "distilled" we do not know. This little criticism, however, will not be taken for more than it is worth, and that is certainly not much. Mr. Spurgeon usually writes with such literary accuracy, that a slip of his pen now and then becomes the more noticeable. We hasten to say that this new book, like all that he publishes, is sure to meet with a multitudinous and hearty welcome. He has a remarkable faculty for detecting fresh and unwonted possibilities of spiritual usefulness, and that faculty is equalled by his promptitude and industry in making the best of them. His natural powers have the vitality and splendour of genius; and these are faithfully and unreservedly consecrated to the diffusion of Gospel truth and to the glory of God. This collection of "Illustrations and Meditations" is one of the collateral results of his laborious study of the 119th Psalm for "The Treasury of David." That study brought him, he tells us,

"into most intimate communion with THOMAS MANTON, who has discoursed on that marvellous portion of Scripture with great fulness and power. I have come to know him so well that I could choose him out from among a thousand divines if he were again to put on his portly form, and display among modern men that countenance wherein was a 'great mixture of majesty and meekness.' His works occupy twenty-two volumes in the modern reprint—a mighty mountain of sound theology. They mostly consist of sermons; but what sermons! They are not so sparkling as those of Henry Smith, nor so profound as those of Owen, nor so rhetorical as those of Howe, nor so pithy as those of Watson, nor so fascinating as those of Brooks; and yet they are second to none of these. For solid, sensible instruction, forcibly delivered, they cannot be surpassed."

We heartily endorse this testimony, and rejoice that one so well able to appreciate the great divine has introduced him to innumerable

readers who may, perhaps, have scarcely ever heard of him before, and that he has done so in such a way as is most likely to create within them the desire for a fuller acquaintance. He has selected "the best figures from the whole of Manton's works," and has used them "as texts for brief meditations." We have 268 pages of shrewd, pithy remarks suggested by sentences from the great Puritan, which are fitted to deepen our regard for Divine truth, to quicken the spiritual life, and to excite or sustain zeal in every department of Christian service. Preachers will find here valuable help for the pulpit, and believers of all orders and grades may accept the book as a congenial and useful companion "in the chamber of private worship."

HINTS AND TOPICS FOR TEMPERANCE SPEAKERS. By the Rev. J. Marshall Morrell. Introduction by the Rev. Canon Ellison, M.A. National Temperance Publication Depot, 337, Strand; Church of England Temperance Society, Palace Chambers, 10, Bridge Street.

THE usefulness of such a publication as this is at once apparent. It is "intended for the thousands who, week by week, in the smaller towns and villages of our land, are fighting bravely for the principles of sobriety and truth." The work of temperance reform depends largely upon the powerful advocacy of its more celebrated speakers; but a great multitude of more obscure and less-cultured speakers have to appear on its behalf, and this excellent little book will enable them to speak the more effectively. It contains a mass of facts and reasonings which they can put to use, and admirable practical hints for using them to the best advantage.

CHRIST'S SACRIFICE AND OURS. By Marcus Dods, D.D. Edinburgh: Macniven & Wallace, Prince's Street.

AN excellent sermon, founded on

Eph. v. 1, 2. The Evangelical "potter has put the true

"Mark upon his work, to show
It rings well to the striker."

He helps us to understand the nature of the Sacrifice which Christ has offered for us, as well as that of the sacrifice which it is ours to offer for Him. Every Christian should read it, for it is very helpful to faith and very stimulative of devotedness.

BAPTIST WORTHIES: a Series of Sketches of Distinguished Men who have held and advocated the Principles of the Baptist Denomination. By William Landels, D.D. No. 1, ROGER WILLIAMS; No. 2, JOHN MILTON. Baptist Tract and Book Society, Castle Street, Holborn.

DR. LANDELS has undertaken what must assuredly prove to him a congenial task, and one for which he is peculiarly qualified. He is not a Baptist first and a Christian afterwards; but he is a Baptist nevertheless. We have never detected any sign of bigotry in him, and we have no doubt that he would infinitely prefer that all the peo-

ple in the world should become Christians without being Baptists, than that they should not be Christians at all. But the principles which mark off the Baptist denomination from all others are his principles, and he is not the man to treat them as matters of trifling importance. Very few of those who differ from him would respect him if he were. His very proper denominational pride naturally finds no ordinary gratification in the splendour of many of the names which shine so brightly in the pages of Baptist history, and he cannot fail to take pleasure in speaking, whenever the opportunity arises, of the men who bore those names, with all the eloquence of which he is so accomplished a master. He has made a fine beginning with "Roger Williams, the Apostle of Soul Freedom," and "John Milton, the Poet;" and he is to go on with "John Bunyan, the Allegorist," "Andrew Fuller, the Theologian," "William Carey, the Linguist," "Robert Hall, the Preacher," "John Foster, the Essayist," "Adoniram Judson, the Missionary," "William Knibb, the Philanthropist," "Sir Henry Have-lock, the Soldier," "Sir Robert Lush, the Judge," and "James A. Garfield, the Statesman." The twelve parts will form a goodly and charming volume of some 360 pages. We need not urge our readers to purchase; they are sure to do so of their own accord.

THE CHURCH, THE MINISTRY, THE SACRAMENTS: Five Sermons preached in Peterborough Cathedral. By J. J. Stewart Perowne, D.D., Dean of Peterborough. London: J. Nisbet & Co.; Simpkin, Marshall, & Co.

IN these five sermons Dean Perowne has

launched a vigorous protest against the Romanistic tendencies of a very large section of the Church of England in our day. We rejoice that he has done so. We think that he gives too "Evangelical" an interpretation to some of the teachings and suggestions of the "Book of Common Prayer," but we are perfectly convinced that his error on that side, even from the Prayer-Book point of view, is diminutive and trivial as compared with the fearful heresies which he so energetically and solemnly opposes. We do not doubt that his reading of the Prayer-Book is sincere, and that he is firmly convinced that it sustains the positions he has taken. We are afraid, however, that it is not entirely free, as he thinks it is, from the distinctively Romish taint. Even if we thought with him on this matter, we should be compelled to reject, from the Scripture point of view, some of the tenets which these sermons contain. Unfortunately, discussion on this page is impossible. We may, perhaps, in our next number, go more fully into the subject which the excellent and accomplished Dean has opened up. We are sure, however, that many of our readers will be glad to give careful attention to what he has said, and to find how uncompromising is his attitude towards dogmas in relation to "the Church, the Ministry, and the Sacraments," which, as he says, "lean to Rome," and which, as he also says, have "become popular and dominant in the Church" to which he belongs. The sermons are published in paper covers at eighteen pence, and may therefore be expected to have the large circulation which they merit.

THROUGH THE KYBER PASS TO SHER-
 PORE CAMP, CABUL. By the Rev.
 J. Gregson. Elliot Stock.

MR. GREGSON says he has not attempted to "make a book;" but he has made a very interesting one nevertheless. It consists of a "Diary," which "originally appeared in the Indian temperance magazine—*On Guard*—and, at the request of friends interested in the welfare of our soldiers in India," is now published "in a more permanent form." The writer accompanied the troops in the late Afghan campaign, concerning which he has supplied many useful and readable details. The main value of the work, however, lies in the information which it gives respecting temperance work among our Indian soldiers. It is well that men who are enthusiastic in the temperance cause, and have ability to promote it, should have access to our troops; and the more successful such men are amongst them, the more will the soldiers themselves be benefited, and their efficiency in the field increased. Mr. Gregson's work as Secretary to "The Soldiers' Total Abstinence Association" in India has extended over a good many years, has been prosecuted on a wide scale, and has been attended with signal prosperity. The story before us has a variety of interest, and on every account merits a large circulation.

THE GOOD SHEPHERD. In Twelve Chapters, Embracing the Twenty-Third Psalm. By James B. Allen. Elliot Stock.

WE have no serious fault to find with this work beyond that to which we referred last month at the commencement

of our article on "The Spiritualist Craze." We cannot commend the book for originality of thought, or for any great freshness in its treatment of the delightful theme which the author has chosen. The style is diffuse, and the hortatory portions are much too numerous and too elongated to be very powerful. Nevertheless, with the deductions mentioned, these "Twelve Chapters" may be read with interest, and perhaps, by some persons, with profit. The work is tastefully printed and bound.

THE HOMILETIC MAGAZINE. March and May, 1883. Nisbet & Co.

THIS very superior magazine comes to us every other month, and we receive it gratefully. The March number opens with a stirring sermon, by Canon Farrar, in which "Calvinism" is a target for a smart rifle-shot, characterised more by passion than by reason. The Right Rev. Bishop of Amycla supplies the place of Cardinal Manning in the Symposium on the Atonement, giving the Roman Catholic view, which, as thus put, seems to us to be much nearer the truth than many of the papers which have preceded it. Professor Thompson, of New College, opens a new Symposium in the May number, with an interesting paper on the question, "In what Sense, and within what Limits, is the Bible to be regarded as the Word of God?"—a question which is likely to lead all but the wisest thinkers into more or less serious error. In the same number the Rev. J. Robinson Gregory has a paper introductory to a series on "The Argument from Prophecy in the Light of

Modern Criticism." The miscellaneous selection in May is enriched by observations on preaching, from Dr. Rainy, and by five and a-half columns of "Original Illustrations" for pulpit use, contributed by our brother, the Rev. G. McMichael, B.A. In both numbers we have a good collection of Homiletic Outlines, and the Expository Section of each is worthy of careful study.

CLARK'S COMMENTARY. Parts 23, 24, and 25. Ward, Lock, & Co.

PART 23 brings us to the close of the Old Testament. The Commentary is supplemented by a large amount of valuable matter, which commences with a "Table of the Several Places in the Old Testament mentioned in the New," and followed by an "Epitome of Jewish

History from the Time of Nehemiah and Malachi to the Birth of Christ." The number is completed by a copious "General Index to the Notes on the Old Testament," which makes reference to any part of the work easy. The 24th and 25th parts advance to the close of Matt. xxvi. The first of them opens with a useful preface to the second great division of the work, by the editor, the Rev. Thornley Smith, which is succeeded by the author's preface to the Gospel of Matthew, together with an account of Matthew himself. This is followed by an elaborate introduction to the Four Gospels and the Acts of the Apostles, and an "Alphabetical List of the Primitive Fathers and Ecclesiastical Works referred to in the various Readings quoted occasionally in these Notes." We heartily renew our commendation.

Against Tears.



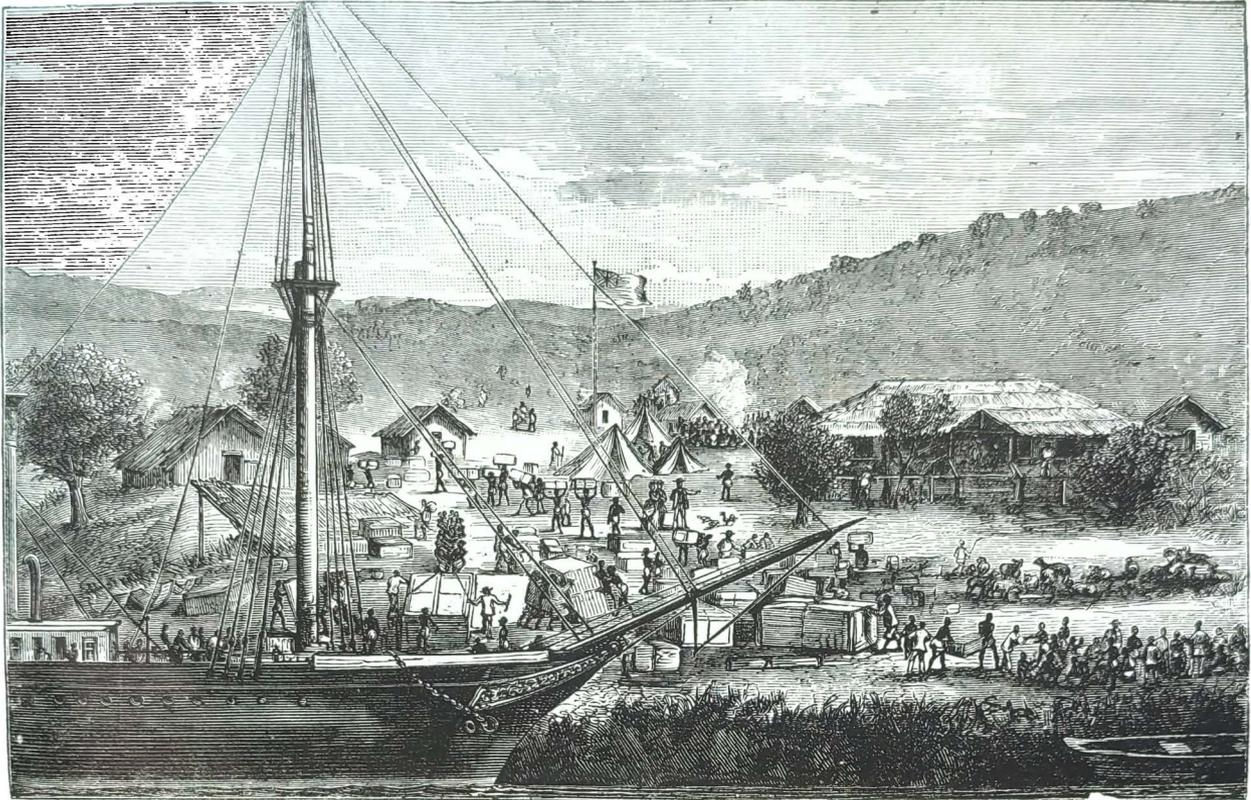
THE world is all too sad for tears ;
 I would not weep, not I,
 But smile along my life's short road,
 Until I, smiling, die.

The little flowers breathe sweetness out,
 Through all the dewy night ;
 Shall I more churlish be than they,
 And plain for constant light ?

Not so, not so, no load of woe
 Need bring despairing frown,
 For while we bear it, we can bear ;
 Past *that*, we lay it down.

SARAH WILLIAMS.

[THE MISSIONARY HERALD,
JUNE 1, 1880.]



DISCHARGING THE PACKAGES OF THE S.S. "PEACE" AT UNDERHILL, OR WANGA WANGA STATION, CONGO RIVER.
(From a Drawing by the late Mr. Duke.)

[JUNE 1, 1883.]

THE MISSIONARY HERALD.

Christian Missions in India.

THE TESTIMONY OF AN INDIAN STATESMAN.

An Address delivered in the Cannon Street Hotel, on Tuesday Evening, April 24th, 1883, by Sir RICHARD TEMPLE, Bart., G.C.S.I., D.C.L., late Governor of Bombay, formerly Lieutenant-Governor of Bengal, and Finance Minister of India.

AT the Annual Soirée of the Baptist Missionary Society recently held in the Cannon Street Hotel, Sir RICHARD TEMPLE, Bart. (the Chairman), said :—" I have felt it my peculiar duty to be present on this occasion because, as Lieutenant-Governor of Bengal, I have been specially acquainted with the Baptist missions in that province. The names of Carey, and Ward, and Marshman, which you read about, are to me living memories, and not only to me, but to thousands of my fellow-countrymen in the East, and, what is more, to many millions of natives. These are memories of men who were the pioneers of civilisation and of humane refinement, the earliest propagators of Christian literature amongst the heathen. The results, indeed, of their work are to be counted among the peaceful glories of England and a portion of that national heritage which is splendid in the highest sense of the term. Again, the Serampore College, which you see mentioned in the earlier publications and in the later reports of this session, is to me a familiar sight—a place where I have distributed prizes, and where I have addressed meetings, not so great as this meeting, but still meetings inspired with equal enthusiasm. I have further thought it my duty to appear at the meeting, because I knew that of all the Protestant denominations in the East there is not one that, according to its means, its numbers, and its opportunities, does more than the Baptist denomination. Of all the Protestant denominations I have often said the Free Church of Scotland is equalled by few and surpassed by none; but there is one by which it is equalled at last, and that is the Baptist denomination. In reference to your

numbers and your wealth in this country, you must indeed be possessed with a real zeal for religion—for consider not only your stations in Asia and in the East, but also in every part of the world. Look at the map of the world, and you will see your stations dotted from hemisphere to hemisphere, from one quarter of the globe to another, with little bright spots which are indeed the focuses of religious light. I venture to say, too, that this meeting, which is so influentially and so numerously attended, is an earnest of the zeal which animates the community. I have seen many missionary meetings in all the chief cities of the North and West of England held on behalf of the Church of England and of other Protestant denominations, but nowhere have I seen a meeting which showed greater signs of real earnestness than the meeting I have the honour to address.

“Now, India presents the greatest of all fields for missionary exertion, greater even than China, for the reduction recently made in Chinese population statistics shows that India may be equal to China as regards numbers of population. Then, as regards our moral responsibilities before God and man, India is a country which of all others we are bound to enlighten with eternal truth. It is a happy thing that in India all the various Protestant denominations are acting together in brotherly sympathy. All their little difficulties about church organisation and the like are sunk before the heathen in the presence of the sovereign truths of the Gospel, and, happily, we may say that our spears are spiritual lances all pointed in one direction.

“I have just returned from a pilgrimage in Palestine; and, toiling laboriously, from sunrise to sunset, among the rocky paths of that mountainous region, I have seen the very landscape upon which the Divine eyes of the Saviour gazed, the very roads which His sacred feet trod, and the very rocks which re-echoed His words of more than mortal eloquence. And I ask you, my brother Christians, whether, of all the commands which He issued to us, there is any command more explicit than this, that we should preach the Gospel to all the world? If you believe in the Bible, if you are resolved to obey its ennobling dictates, then I ask you whether you are not bound, collectively and individually, to do your utmost to spread over the world, into its very utmost regions and among its most degraded tribes and classes, that light which emanated from Palestine? Look round and see whether there are any of the nations of the earth upon whom that responsibility more obviously and manifestly rests than upon the people of the United Kingdom. For remember we are proud of our empire, of our fleets, mercantile and naval, which cover the seas. We not only administer, in India, a vast empire directly, but over the Chinese empire we exercise

almost commercial supremacy. We take Asiatic Turkey under our protection; we have now spread our benign sway over Egypt. We dispute with other Powers the Valley of the Congo and the Island of Madagascar. We have establishments on the Niger. We take the South African tribes—the Zulus, Basutos, Kaffirs, the Bechuanas of the Transvaal frontier—under our protection. We establish a new East India Company, so to speak, in the Island of Borneo, and now we are inclined to anticipate the prospect of taking over New Guinea. We are extended over various islands in the Pacific Ocean. We are carrying communications right across North America from the Atlantic to the Pacific, which I have recently visited. We do all these things. You will have your own opinions, politically, as to whether all this is right or wrong, but it is done; and I ask you, do you believe that the act of Providence which permits us to do these things allows it merely for our national, our temporal, our secular aggrandisement? Can you believe it is permitted for any purpose but one—namely, the ultimate spread of the enlightenment of truth? And, as Christians, we believe that all ultimate truth must consist in religious truth. I press this argument not for the purpose of exciting imperial ideas in your mind, but merely for the purpose of enforcing upon your consciences the religious obligations under which you lie.

“Remember, too, that while we do these things, no doubt partly for our material benefit, or for the benefit, as we should say, of our labouring classes in this country—while we seek new fields for investment of capital, new markets for our manufactures, new communications for our commerce—we also, I am thankful to say, as a nation, remember that these imperial benefits carry with them imperial obligations. For certainly, wherever our influence extends, whether it be secured peacefully or in a warlike manner, there is no doubt as to the ultimate result for the good government and the worldly prosperity of the tribes or nations that come under our charge. And what is more, while the Government does its part in these matters, the Christian public never fails in doing its part—namely, in the spread of the truth which the Government, owing to its political obligations, is unable to spread. Therefore I say that, looking abroad over our foreign interests throughout the world, you also look upon growing and increasing fields for our missionary exertions. And remember that every island, every valley, every continent which we occupy politically we are bound to enlighten morally and spiritually. It should be a matter of thankfulness to us that, whereas you so often see in human history the grandest qualities of humanity devoted to profitless wars and to various political combinations, of which there is either no result or a disappointing

result, or in which among the actual results the harm preponderates over the good—yet in the British Empire you are thankful to find, from ordinary observation, that the results of our domination are, first, material progress and civilisation, and then moral and spiritual enlightenment. Therefore it is a matter of thankfulness to us to find that the British qualities, the valour and genius, the statecraft and policy, are, under Providence, overruled for the good of the human race. And of that good I venture to think, as a man of the world, as a politician, that one of the most potent instruments consists of these missionary exertions which we are here assembled to advocate and to encourage. I am not going to trouble you with statistics of the wonderful progress of missionary operations in the world. I would refer you, first, to the decennial report that was published ten years ago in India, and now to the still more interesting report recently published of the proceedings to the end of 1882. You will see from such reports a really mighty progress, to be measured by hundreds of thousands of persons gathered into the field of Christ. Progress such as that is found in India; and I know that these reports are true, that entire efficiency is secured in India from one end to the other for the missionary cause; and, further, I infer, with the utmost confidence, that similar results are also secured for you in China, in the West Indies, in Africa, in Australasia, and in whatever region may be reached by your missionaries.

“Very often, among Protestant denominations, doubts are cast upon the utility of missions, and many people, who ought to know better, come back from the East and bring disparaging reports. I am thankful to hear that these doubts do not exist among the Baptists, and that, at all events, our Baptist countrymen who come back from the East bring true reports. And these reports being true, I know myself that they must necessarily and inevitably be favourable. But may I remind you now of one or two points of a practical character which will confirm your faith and strengthen your resolve to do your duty? The religions in India—the old-established religions—are each of them waning and declining towards their ultimate fall; of that you may be sure. Buddhism is effete. Hindooism is gradually breaking up, like the clouds before the advancing sun. Mohammedanism, no doubt, will hold out much longer, for this reason—that it has a much more rational foundation than either Buddhism or Hindooism. Nowadays, the practice of Buddhism is a miserable superstition. I know that the humane and, comparatively, sound doctrine of the original belief of Buddha has become utterly overlaid by the most wretched, the most degrading superstition. Hindooism is still the religion of the million, no doubt

but only of the uneducated million. It is no longer the religion of the educated Hindoo. It is no longer the religion of those who have either theoretical enlightenment or practical knowledge. It is being gradually dissipated, like the mist, before the science of the nineteenth century—that science which is being freely distributed amongst the people through the agency of the Government. Caste, no doubt, still holds its rule over the masses of India. But with some it no longer exists as a religious institution; with them it is purely a political institution. It binds them with iron fetters still, no doubt, but these fetters are secular rather than religious. But what is the most important to you friends of missions, is this—that there is a large population of aborigines, a people who are outside caste, who do not belong to any old-established religions, who are not under the influence of bigoted and hereditary superstition. These aborigines offer a *tabula rasa*, by their minds and consciences, upon which the missionaries may operate. And, although they are humble people, no doubt, still they are brave, resolute, faithful, and truth-telling people. If they are attached, as they rapidly may be, to Christianity, they will form a nucleus round which British power and influence may gather. And remember that Hindooism, although it is dying, yet has force, and endeavours to proselytise amongst these people; and such tribes, if not converted to Christianity, may be perverted to Hindooism.

The character of your missionaries is everything, permit me to assure you everything that you could reasonably desire. I know people will say, Where is the genius of Carey and of Marshman now? Well, individual genius is an exceptional thing in all departments of public and of private life, as well as in missionary life; but I venture to say that in all probability the average of Protestant missionaries in India is improving year by year. I do not mean to say that there is greater zeal now than there was in the last generation. The piety of the present may not exceed the piety of the past. One important thing, however, is gained nowadays—namely, the technical, the professional training for the missionary work. Every denomination has now training colleges for the missionaries, and not only that, but there are missionaries of two kinds—those that have the superior training to argue dialectically with the principal classes of Hindoos, and those that have the practical and administrative training to look after the large and growing congregations in various parts of the empire. Let me assure you that the relations of the missionaries with the natives of India are most satisfactory. The missionaries are looked upon not only as angels of light, but as ministers of benevolence. When natives are in trouble or difficulty they send to the neighbouring missionary, and

in times of pestilence and famine it is the missionaries that have always marched in the very van of beneficence and of relief.

“The character of the native Christians is also, I venture to affirm, very satisfactory, and worthy of the care that has been bestowed upon them. For I say, and there are hundreds of magistrates and of merchants and other independent witnesses who will bear me out in my assertion, that the native Christians are thoroughly well behaved, and are all the better in every walk of life for the Christian education and training that they have received. You will ask, In what does this goodness consist? I say it consists in this: that they, without exception, educate their children, and that the children so educated receive enlightened education in the sharpest contrast to the morally unhealthy and the degrading education in which the heathen children are brought up. Remember that it is a difficult thing in any country, even in our European countries, to induce every man, even the poorest, to send his children to school. I declare that the native Christians in India, now to be numbered by hundreds of thousands—and, ere long, to be numbered by millions—send their children to school without any exception whatsoever. I venture to assert that in the attendance upon these churches the native Christian congregations are not surpassed in regularity of attendance by any congregations in Europe. You will also find statistically that the proportion of communicants is very considerable. You will further find that these native Christians are not, as some people will have told you, mere hangers-on upon the skirts of the missions, or only persons who live from hand to mouth. They are industrious peasant proprietors, owning their own little bits of land which they cultivate in their villages. They hold their Christian faith in hereditary tenure, as it were, from generation to generation. They have been often tried in times of mutiny and rebellion, but have never apostatised. Scandals arise occasionally in India as in other countries, but such scandals have never come from the native Christians. Take them all in all, these humble and unpretending people set an example worthy of consideration by their Christian brethren in Europe. They support their ministry, each and all. Though they are poor, yet they are industrious. They are people who never drink, who never run into any excess, who have their small savings. They have not the advantage of the organisation of friendly societies like we have in England, yet, nevertheless, every man saves a little; and of that little he gives to the support of his minister, to the building of his chapel, and to the organisation of his church in the broadest sense of the word. Remember, please, all this when measuring your opportunity and your responsibility. Likewise the system of State

education, as carried on by the Government, aids wondrously in India in enlightening the people ; the missionaries themselves following the example, or, perhaps, the Government are following their example, to educate largely. The fact that so many tens of thousands of natives who do not profess Christianity, nevertheless, without the slightest hesitation, intrust their children to the Christian missionaries, while all the time there are Government schools open to them, speaks volumes for the confidence our missionaries have inspired amongst the masses of the people. Remember that this education not only spreads amongst the great masses of the population, but it is working wonders among the upper and middle classes. It is leading men to look towards a religion of the monotheistic or theistic kind. It is leading them to abjure the faith of their fathers, if I may call it faith—I should say, the superstition of their fathers. It is leading men to open their consciences, their intellects, their faculties to the revelation of Divine truth. There is a sect called the Hindoo Theistic Reformers. I shall not trouble you with the vernacular names which this sect has in different parts of the country, but, as these operations now are extending among all the educated class, they constitute a most important moral and religious movement. And it is for you, my Christian brethren, to exert yourselves to attract that movement in the direction of Christianity. It is a difficult thing to attract it, because these people have considerable intellect. They are not easily reasoned with. They cannot possibly be talked over. They must be convinced by the power of Christian argument, and, we should say, by the still greater power of Divine grace.

“ While there is this vast spread of enlightenment amongst the men, the young men, and the boys, on the other hand the women and the girls of all ages, who once remained in darkness and in seclusion, are now gradually but rapidly emerging and striding into the light. For female education by the State has made not only a beginning, but a considerable progress. There are now thousands of girls' schools scattered over the country, attended by tens of thousands of female children, and within the next generation, no doubt, the great moral movement, the great instalment of progress to be expected, is the spread of female education, and that is a matter which ought to command the sympathies of every lady present. Remember it is a difficult thing to get schoolmistresses in India, because of the social prejudices, and because of the early age at which the girls are married. But there are, we grieve to think, large numbers of widows who, according to the Hindoo system, must lead a thoroughly miserable life without hope or occupation in the world, and for them the honoured profession of school-mistress opens an excellent career. But, ladies, especially ladies present,

I particularly commend to your increasing attention the cause of the Zenana Mission. The schools of which I have been speaking have been for the humbler kinds of girls; but the operations for which I venture to bespeak your best exertions, ladies, are those of the Zenana Missions, which are carried on, not in the villages, nor in the busy streets of the towns, but in the houses, in the apartments, of the middle classes and of the wealthy. It is most important that the enlightenment should spread among the upper classes of the women, in order that it may be the leaven which should affect the whole mass of female education throughout British India. But these benevolent operations in the inner apartments [of the women necessarily demand, I may say, a peculiarly delicate organisation—a sort of organisation which cannot be roughly attempted by us plain, practical administrators it requires all the gentle and patient thought which the educated women of England are peculiarly qualified to exercise. I am sure you cannot do better for the cause of Christianity than to continue these exertions on behalf of your Eastern sisters, in the full confidence that such educational enlightenment must be necessarily followed by the propagation of Christianity.

“I shall conclude by reminding you that, as patriotic people, you may be confident that the missions in India are doing a work which strengthens the imperial foundations of British power, and raises our national repute in the eyes of the many millions of people committed to our charge. You may be also confident, when I appeal for your pecuniary support, that the results are fully commensurate with the expenditure. As an old Finance Minister of India, I ought to know, if anybody does, when the money's worth is got by any operation; and myself having also administered provinces which contain, from first to last, 105,000,000 of British subjects—that is, nearly half British India—I say that, of all the departments I have ever administered, I never saw one more efficient than the missionary department, and of all the hundreds, indeed thousands, of officers I had under my command—European officers and gentlemen—I have never seen a better body of men than the Protestant missionaries. I say also that, of all the departments I have administered, I have never known one in which a more complete result was obtained than in the department—the grand department—which is represented by the Protestant missions. You may say that you ought to have not only statistics and reports to convince you, but that you ought to have corroboration of all the fine things that are told you. Now, for all the statistics that are published by the missionaries you have absolute official verification that the census of the native Christians of India is as trustworthy as the census of the Europeans of British India

itself, and all the main facts upon which you rely when you give your subscriptions to the missionary cause are as certain as any financial, or commercial, or political, or administrative fact whatever. As regards the evidence, you have that of some among the greatest administrators, the bravest soldiers, and the most skilful politicians that have ever adorned the annals of the East. I wish that some of them could be present upon this platform to bear witness of what they have seen and known. They are men accustomed to make responsible statements which shall command the trust of their countrymen, and even the reliance of the Government itself. They are not men likely to be misled by prejudice or by enthusiasm; on the contrary, they are cool, calculating men. I wish they were here to bear evidence to-night. They are far better men to bear such testimony than I; but, having, as I say, administered the finances of India for several years, having governed in succession some of her largest provinces, having also by fate been cast among the troubles and difficulties of almost every part of British India, from north to south, from east to west—I have thought it my duty, without claiming any credit whatever for myself, to stand before you and give you my personal testimony, and to add to that testimony whatever weight I could by presiding over your deliberations this evening."

IMPARTIAL TESTIMONIES TO THE BENEFITS OF MISSION WORK.

Speech by the Right Hon. W. E. BAXTER, M.P., Chairman of Annual Meeting of the Baptist Missionary Society in Exeter Hall, April 26th, 1883.

The CHAIRMAN said:—"On Thursday, April 26th, 1866, I had the honour of presiding at the annual meeting of the Baptist Missionary Society in this hall, and after an interval of seventeen years, during which, as Mr. Disraeli used to say, a great many things have happened, here I am again. Some of you may recollect that 1866 was the year in which took place the disturbances in Jamaica which excited both the religious and political world, and in which your denomination was more particularly interested. At present there is no equally absorbing theme on which I can address you; but the missionary work has been steadily going on all over the world, and it has begun of late to attract more attention on the part of thinkers and politicians outside the domain of the Christian societies. In the beginning, missionaries were opposed by the powers that be; then they were pook-pooked; afterwards they were sneered at as promoters of discord; but now men of the world have discovered that they are a real power, whose

influence it is necessary to take into account in reviewing the state of nations not yet civilised. I am a devourer of books of travel, and have made it a point for more than forty years to take note of everything that has been written by credible witnesses in nowise connected with any of the societies as to the effect and success of missionary operations among the heathen; and, as it is far more important that the general public should know what impartial travellers say about the missionaries than what they say about themselves, I ask you to allow me on this occasion to read a very few brief extracts, the publication and circulation of which may be of assistance to the good cause.

“Turning to the last volume of my commonplace book, I quote, first, from Mr. Margary’s journey in China:—‘People are apt to scoff at modern missionaries, with their comforts of house and home, but I have an opportunity here of seeing that they really do a vast deal of work, and diffuse a great deal of knowledge.’ Second, Mr. Parker Gillmore, in ‘The Great Thirst Land,’ writes regarding South Africa: ‘Some people say missionaries do no good. Before I came into the interior of this country I thought so too, but my belief is now exactly the reverse.’ Third, here is the testimony of Mr. Stonehewer Cooper, in ‘Coral Lands’: ‘I cannot agree with, perhaps, the majority of the missionaries in the Southern Seas; but, despite all differences of creed, I raise my hat in respectful homage when I think what these men have done. . . . I am no great admirer of the principles commonly attributed to Exeter Hall, but there can be no doubt of the enormous benefits which have followed the labours of Christian missionaries in the Pacific.’ Fourth, in his ‘Wanderings South and East,’ Mr. Walter Coote, F.R.G.S., says of Fiji: ‘To Wesleyan missionaries one must in great measure give the credit of this great change, and it would not be just to close this chapter without a word in praise of their great work. No one can deny them the highest admiration.’ The book, however, which has had the largest circulation amongst that portion of the upper class not likely to read the reports of societies is Miss Gordon Cumming’s charming account of her ‘Home in Fiji.’ ‘I often wish,’ she writes, ‘that some of the cavillers who are forever sneering at Christian missions could see something of their results in these isles. . . . Can you realise that there are nine hundred Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations, that the schools are well attended, and that the first sound which greets your ear at dawn and the last at night is that of hymn-singing and most fervent worship, rising from each dwelling at the hour of family prayer. . . . It is only forty years since the missionaries landed, and already they have won over to the new religion of peace and

love upwards of a hundred thousand ferocious cannibals.' A well-read and thoughtful young lady of my acquaintance had been reading this book, and I was much interested and amused when she told me, as something quite new, the marvellous changes that had taken place in the islands of the South Pacific; and this conversation proved to me—what I had long been convinced of—that the general literature, so to speak, of the question has been too much neglected by our missionary institutions, and that endeavours should be made to inform and interest in the work that portion of the enlightened public who do not attend meetings in Exeter Hall, and who have no opportunity of reading the reports of Christian agents abroad.

“Having myself visited the four quarters of the world, I have had some little knowledge and experience of what is going on, and I hope you will not think that I am detaining you too long while I say a word about India. I spent three months, the winter before last, and travelled more than six thousand miles, in that wonderful country; and one of my pleasantest recollections is of an afternoon in the garden of Lord Ripon's beautiful bungalow at Barrackpore, and looking across the Hooghly, where, directly opposite, are the once famous Baptist mission premises of Serampore, associated with the names of Carey and Marshman, and many events memorable in the history of missions. The last missionary meeting at which I presided was that of the Calcutta Auxiliary to the London Society, and on the evening previous to my departure from the capital of our Indian Empire I met upwards of a hundred native Christians, belonging to all sections of the Protestant Church, and listened to several speeches of such eloquence and power that it was no easy matter to gather up the thread of them and reply. Then I personally went to the idol-worship at Kali-Ghaut, and there beheld abominations of which I could not give this great assembly the faintest idea. The number of Government officials and other Europeans in India who underrate and minimise the effects of missionary enterprise is steadily decreasing; they are fast finding out that, although the avowed converts may be comparatively few, the sapping and mining process has been steadily going on, and that the whole fabric of heathen mythology—shaken to its foundation—may topple over any day. It is impossible to visit, as I did, the great schools and colleges established and most ably conducted all over the country by the various Christian societies without being impressed with the magnitude of the work that is going on, and the probability of a great religious revolution at no distant day. In the city of Calcutta, the Church of Scotland alone have 2,000 young people in their institution, and twenty-one of the youths educated there took the degree of B.A. at the last examination. The two greatest drawbacks on the Christian

side to the missionary work are, first, the proceedings of certain High Church dignitaries and their satellites, who treat other denominations as beyond the pale; and, second, the payment out of the State revenue—derived of course, principally from Hindoos and Mohammedans—of bishops, deans, and chaplains—a large proportion of whom have nothing to do with the soldiers, but preach to congregations of wealthy planters and merchants, who ought to be made to pay the salaries of their own clergymen. I was urged by influential deputations of Christians who do not participate in this spoliation, and of educated Hindoos and Mohammedans, to impress upon the British people how important it was to get quit of this ecclesiastical scandal, so injurious to the progress of Christianity, and so contrary to the spirit of the Queen's proclamation. You, living at home, can form but a small idea of the pleasure and profit to be derived from spending the winter in India. The invigorating air of the ocean between Aden and Bombay, always calm and placid in November and early March, the luxuriant tropical vegetation, the magnificent evergreen forest trees, the grand monuments of dynasties passed away—the Taj Mahal at Agra, the throne of the Great Mogul at Delhi—the worshipping myriads at early morning on the Ghauts of the Ganges at Benares, the appalling grandeur of the Himalayas as seen from Darjeeling, the soft beauty of the plains in the Presidency of Madras, the temples of Southern India, and the effect of railways and rapidly increasing trade combine to form scenes and studies which must delight every thoughtful man. We can hardly appreciate, far less exaggerate, the magnitude of England's task and responsibility in regard to her great Eastern dependency. There are hopeful signs, but there are terrible dangers. Be it ours to strengthen the hands of those who are working there for Him who is the King of Righteousness and the Prince of Peace. Nobly has the Baptist Missionary Society done its work in India and elsewhere. It is for you to look after its finances, to wipe off debt, to provide for enlarged support, and to let no cause for discouragement weigh down the energies of its agents at home and abroad."

The Congo Mission.—The Late Mr. W. H. Doke.

THE same mail that brought home the sad tidings of the death of Mr. Doke brought home a small rough pen-and-ink drawing of the unloading of the eight hundred packages of the Congo Mission steam-ship *Peace*, at "Underhill," or Wanga Wanga Station, sketched by the facile fingers of our devoted young missionary only a few days before he was taken home to his rest; and, feeling sure that all our readers would like to have a copy of this drawing, so graphic and instinct with life and energy, we have had it engraved, and present it with this number of the MISSIONARY HERALD to our friends.

With this drawing we also received the following letter, written by Mr. Doke just a fortnight before his death:—

"Underhill, Congo River, *January 31st*, 1883.

"DEAR MR. BAYNES,—If mercies past are prophecies of mercies future; if

'Each sweet Ebenezer we have in review
Confirms His good pleasure to help us quite through;'

then there is a happy and prosperous future before the *Peace*. So far, the hand that has protected and arranged has been little short of daily visible.

"The protection given to us and to our people on the voyage, by ocean and by river; the safety from accident to life or limb in landing our heavy cargo; and the health we have enjoyed, are marks, we take it, of a Father's care. But even more apparent, more assuredly Divine, has been the arrangement of the whole. We, who keenly felt the difficulties, keenly felt the help.

"The cargo did not trouble us at Liverpool; all was done without us; but when we reached Banana the work was ours, or rather it was God's. The Dutch Trading House, our friends, have boats of various tonnage—sailing ships and steamers. These carry stores and cargo. They may be anywhere along the Southern coast; but, wherever they are, they are generally busy and fully occupied; to use the agent's words, 'We might come fifty times and find no vessel disengaged.' So, then, when Mr. Grenfell hurried back from shore to say that the *Prins Hendrick*, their finest river-steamer, was in the river and at liberty, what could we feel but that the God who had given us the *Peace*, and had given us a following of over seventy persons to help us—women, men, and children—had given us also this means of transit for the whole.

"We were soon at work discharging; the *Prins Hendrick* was lashed beside us, and the cases were rapidly transhipped. But for this unusual event of the *Prins* being idle at Banana, the cases must have gone ashore, must have been broken up at once, and so must have caused a large amount of trouble. We were prepared for that, but the trouble had been none the less; and then the dangers against which one cannot guard—the overturning of the boats, the breaking of the goods, and consequent risk of heavy loss—these, that might have been so serious, were *nil*.

"The sun set upon our work, and rose upon it; and that morning, before the

heat, we had all our stores, all the *Peace*, and all our people safely on board the *Prins*.

"The voyage up to Underhill was prosperous and pleasant; for though, to a novice, the rocks and whirlpools of the wild, roaring river were by no means reassuring, and it was mechanics *versus* Nature all the way, still Nature was not always an opposing force, and the scenery outrivalled fairyland.

"Underhill was reached in less than a couple of days, and there again we saw the arranging hand; for the height of the river was such that the steamer could be anchored close beside the beach, planks could reach her from the land; boats were consequently unneeded, and the dangers of their use avoided.

"Underhill is a pretty little settlement—it soon became a lively one. The hills rang again with shouts, and the hill-side swarmed with movement; seventy left the ship, to meet seventy just arrived from the interior with Mr. Crudgington. Discharging was soon in full swing, the beach grew white with cases, and the stores were filling rapidly. Up the hill a busy number were erecting tents, for the thunder and the lightning warned us to prepare for night. Here and there the smoke of cooking fires was rising, and at the houses greetings and questions seemed to know no end. We had a crowd of helpers, willing helpers; not a slip occurred; and now the vessel's hold is empty, and our stores are overflowing.

"Like Israel, we have seen this great work which the Lord has done for us, and our hearts are glad with thankfulness and hope; we set up our Ebenezer and rejoice.

"A. H. Baynes, Esq."

Yours sincerely,

"W. H. DOKE.

Mr. Grenfell, writing under date of February 17th, from Underhill Station, says:—

"Up to the 7th of February our dear brother Doke had enjoyed exceptionally good health. On that day, feeling a little feverish, he retired to rest early, and on the following day he was again compelled to seek his bed very early, his temperature having risen to 102 degrees.

"Happily and providentially, Mr. Crudgington was on the spot, and, from his medical knowledge and training, was well able to advise and prescribe, but, notwithstanding every care and constant and most vigilant attention, every effort was unavailing; and every attempt, by medicines, tepid spongings, and vapour baths, to induce a remission proved unavailing, Mr. Doke's temperature never falling again below the fever limit, except for an hour or two.

"During the earlier stages of his illness, when he could converse, he expressed himself as joyously acquiescent to the Divine will, whatever might be in store for him, being always confident all would be well. He was perfectly certain in the well-grounded assurance that He who had been so good to him in the past would order all things for the best; and when the end drew near, and he was unable to converse, in feeble tones he managed just to say, 'All well; oh, so well!'—and thus our brother passed away on the very day that completed the third week after his arrival in Africa, and just as he was entering upon a career for which he was so specially qualified, and to which he had so thoroughly and unreservedly consecrated his life.

"The following day, the 15th of February, Mr. Crudgington, Mr. Butcher, and myself committed his remains to the grave, which had been prepared in the little

valley which bounds the mission compound on its northern side, and not far from the point where we cross the valley on our up-country journey.

"To know him was to love him; working and living with him, as I have done for many months past, I could not but admire him; his sterling worth, unobtrusive devotion, and deep-seated piety made me feel he was specially qualified for our work out here. But he has been called higher, and our hearts ache and our eyes are full."

His sun has gone down while it is yet day; we had hoped much from his work, for he was specially well fitted for difficult and technical toil; but all is well. In his own words:—

"It may be I may only be used for a short while to draw others into this noble undertaking; if so, I am more than content—long or short, it is honour and privilege to engage in it, be it only in ever so humble a way."

And once again, writing to Mr. Baynes soon after his appointment to the Congo Mission—

"My heart is very full. In the joy of giving myself up wholly to this service my one desire now is to *live Christ*; pray for me that I may *LIVE Christ*—yes, live Christ out on the Congo, far away from home and friends—and then death, come when it may, must be gain. Then shall I be satisfied when I awake in His likeness."

"HE BEING DEAD YET SPEAKETH."

"Good-bye till Then."

THE LAST WORDS OF MR. W. H. DOKE'S ADDRESS AT THE CONGO MISSION VALEDICTORY SERVICE, DECEMBER 5TH, 1882.

SO soon the earthly race for him is over;
 So soon has victory crowned a brave young life;
 So soon the Master's "home-call" has been given,
 And "death's bright angel" sent to end the strife.

But we had hoped for him long years of labour
 And loving service in God's harvest-field,
 That unto souls in heathen darkness lying
 A God of light and love should be revealed.
 Strange, to our earthly sight, so weak and human,
 The earnest voice is hushed for evermore;
 Strange that the willing feet and eager fingers
 Rest thus so early on a foreign shore.

Yet not in vain the faithful, loving lessons
 Which both by earnest word and life he gave;
 Strange that, in following his bright example,
 Others hereafter step o'er a new-made grave.

Our troubled, saddened hearts see but the shadow;
 We cannot trace as yet the rainbow light
 Shining above the clouds of disappointment;
 But God knows best, and His way *must* be right.

Farewell! beside the Congo's rushing river
 We leave him resting, ne'er to meet again
 Until the daybreak and the scattered shadows
 Herald the Resurrection morn—" Good-bye till then."

April, 1883.

H.

Reinforcement or Recall—Which shall it be?

THIS is the grave question that presents itself at the commencement of the new year.

The present financial position of the Mission forces this question into the forefront.

An actual debt of £2,910 7s. 8d. from last year, and a present permanent expenditure of more than £3,000 in excess of regular income, means that, unless a very large increase takes place in the receipts during the year current, the present debt will, on the 31st of March, 1884, have grown to a total of £6,000 at least, and, having regard to the additional expenditure involved in the *maintenance* of the many new brethren sent out during the last year, it may amount to a much larger total.

In this case *retrenchment* and *recall* may become an absolute necessity.

And yet, as we write these lines, the passionate, pleading cries for extension and enlargement are sounding in our ears from all quarters of the globe—India, China, Japan, Africa, all wide open to the Christian Church, and the command of the risen Lord, still peremptory, and obligatory upon the whole Church Catholic, and upon every individual Christian.

In many distant lands brave, faithful, heroic men have long been fighting the battles of the Lord, single-handed and in solitude.

These lonely toilers, uniting in one loud chorus of appeal, tell us, in words of pleading earnestness, of the grand and blessed prospects of Mission work to-day—of splendid opportunities passing by because they are not able to seize them—of a harvest waving golden at their very doors that they cannot gather; and, with weeping eyes and longing hearts, they urge the churches at home to send forth more labourers into the harvest.

And these pleadings and cryings come from no mere enthusiasts.

Needs that are words only at home are terrible and solemn realities in the lands far away. These grand opportunities coming and, alas! going, are ever present to the toilers on the field; and these men are not fanciful or visionary; these claims to them are absolute and solemnly real; they are God-created, and so at our peril only can they be neglected.

From brethren in the East, West, North, and South the cry rises up—"All lands are open, send us more labourers."

And the labourers are ready and waiting.

Never before in the history of the Mission were there so many promising, specially well equipped, and suitable young men offering themselves for mission work as to-day.

At the first meeting for business of the new Committee, last month, offers for mission service were received from

Two Candidates for the Congo Mission,

Two do. for the China Mission,

Two do. for the Indian Mission,

and there are several other suitable young men who are only waiting until the Committee have disposed of the cases now before them to offer their services immediately for this blessed work.

These brethren are longing to be sent forth. In the language of one of them—

“For years I have been preparing myself for this most blessed enterprise. It has been my one aim night and day, my one longing desire. Can it be—with the world wide open—toilers on all hands pleading and praying for ‘more labourers’—that the churches at home will decline to send the means to send out those who are waiting and longing and panting to go? Oh! do, I pray you, my dear Mr. Baynes, plead for us, and may the Lord incline the churches to find the funds.”

What is the Committee to say to these brethren? The answer must be given by the churches.

It surely cannot be that the utmost limit of giving for this blessed cause has been reached.

In many noble instances, doubtless, a loving self-sacrificing consecration has broken its alabaster box; but in how many other instances has the contribution been given “out of the abundance,” and never missed?

In the words of “*A Poor Widow*,” who sends two pounds, the proceeds of her hard-earned night needlework:—

“Oh! dear Mr. Baynes, if each individual Christian would, as in the *near sight* of the dear Lord who died for us, see what could be done without, what little comfort could be given up—for HIS SAKE—privation would become privilege, and even suffering would be sanctified.

“This little mite has been a real joy to me; and the Lord knows I have often suffered want to have the privilege of helping on, in ever so small a way, a work that I cannot help loving and praying for. Oh! it is so much more blessed to give than to receive.”

“Of a truth, I say unto you, that this poor widow hath cast in more than they all; for all these have of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had.”

Frequent and Systematic Giving.

BY THE REV. J. B. MEYERS.

THE growing expenditure of the Society occasioned by its extending operations, especially in India, China, and Africa, necessitates a serious consideration of the question how best a corresponding increase in its income may be secured.

Our present contributions, not taking into account those obtained in the Sunday-schools, are raised almost entirely by means of annual subscriptions and congregational collections. Are not these means capable of development and improvement? The annual subscribers represent but a very small per-centage of the church membership, and, of course, a still smaller per-centage of the denomination; whilst the annual collections afford, as far as individuals are concerned, a too infrequent and unreliable opportunity for contributing. It is certain that the number are comparatively few upon whom we can depend for subscriptions in one payment of "ten shillings and sixpence and upwards." It is also certain that, taking the aggregate of the churches, a large proportion of individuals are absent, from various causes, when the annual collections are made; and it is further certain that, of those who are present, the great majority could contribute, and most probably are not unwilling to contribute, monthly or quarterly what they now give annually were the custom of frequent giving recommended, and some suitable mode devised by which it might become practicable.

We are encouraged to believe that the disciples of Jesus Christ are becoming more and more sensible of their responsibility to their heathen fellow-creatures, and are, consequently, becoming increasingly concerned to promote their evangelisation. If we are correct in this belief, we think it is likely new methods will be demanded by which the quickened conscience may express its loyalty, and the enlarged heart its Christ-like pity, in a more constant and an ampler generosity. The annual giving, unless in its amount it be felt to cover the claims of the year, will not satisfy the heart of him who is often mourning over the spiritual state of the heathen, who daily prays for the coming of the Kingdom of Christ, and who believes that the last commission of the Saviour of men calls for loyal and loving service.

We have thought that, in the present financial circumstances of the Society, and with the missionary spirit spreading in the churches, it might be useful if a detailed description were given of certain methods for raising increased funds which, in some few instances, have been put into operation.

We wish particularly to call attention to what may be called, for the sake of distinction,

THE ENVELOPE SYSTEM,

originated some time ago by the congregation meeting in Myrtle Street, Liverpool. As other churches have recently adopted this method with very satisfactory results, we shall describe its working in detail.

A missionary treasurer and secretary having been appointed, the chapel is divided into sections, more or less according to size. Each section is placed under the superintendence of a collector, chosen, if possible, from those sitting in the section itself. The collectors are provided with books, in which are entered the numbers of the pews, the names and addresses of each seat-holder and of other attendants, according to their respective divisions. These books also contain columns ruled for each month in the year. The contributions are collected by means of small envelopes, varied in colour to denote the particular section to which they belong. Monthly giving being desired, these envelopes are placed in the pews on a certain Sunday in each month. Should there be any individuals who prefer to give less frequently, their envelopes are supplied at the appropriate intervals. The contributors, having enclosed their subscriptions, deposit their envelopes in the weekly offering boxes, or in boxes provided for the purpose. These boxes are cleared each Sunday. Once or twice a-month, as may be thought well, the secretary meets the collectors at the close of a week-evening service, handing over the envelopes unopened for them to enter the sums they contain in their books. The money may be paid in by the collectors monthly or quarterly, their books being initialed whenever payments are made. The treasurer remits to the Mission House four times in the year. In some instances receipts are given month by month to every subscriber, being enclosed in the new envelopes; in others, receipts are given once a-quarter, with a reminder of arrears, should there be any; others, again, deem receipts unnecessary.

In adopting this method the distribution of a circular, signed by the pastor and officers, explaining and commending it has been found of great service. With these circulars slips are issued, upon which subscribers may enter the sum they propose to give, and state how frequently—whether monthly, quarterly, half-yearly, or annually—they would prefer to give it. In commencing this method we would advise, wherever it is practicable, a general canvass at the homes of the congregation, such as that which has recently been made at Rochdale, in which particular case the circular distributed in the chapel intimated that a friend would call in a few days to ascertain what help could be rendered to the Society, the personal ca

being made simply for the purpose of advocating the claims of mission work and securing promises of aid, the contributions being ingathered by means of the envelopes placed in the pews.

To sustain an intelligent and fervent interest in the Mission, every regular subscriber, of whatever amount, is supplied with a copy of the **HERALD**.

We are confident that this method, worked by an energetic secretary and sympathetic collectors, would be found pleasant and easy in its operation, and most certainly would yield very considerable results. Such is the testimony of experience. "The response to our appeal," says the secretary of the Bloomsbury Auxiliary, "has been so hearty that, instead of 98 subscribers, we have now 234, and the total of ordinary subscriptions has increased seventy-seven per cent.; and, what is more important, the interest in mission work has been quickened to a remarkable degree." At Heath Street, Hampstead, where this system was begun some six months ago, the result promises to be equally satisfactory. The number of the subscribers has increased threefold, and it is expected some £80 additional contributions will be obtained. The secretary at Denmark Place, Camberwell, writes in the same strain: "We only started in December last, and during this time we have enrolled the names of upwards of sixty new subscribers, and several others have, by adopting the monthly giving, thus increased their gifts." This testimony is further confirmed by the missionary secretary of the West Street church, Rochdale. He says: "It is perhaps early to speak of the success of this plan, as it has been in operation with us only six months; but, so far, it has worked exceedingly well, and there is reason to hope that it will work even better another year, when it is seen how much can be done by the collecting of small sums regularly and frequently given. I doubt not, when the result is made known at the end of the year, that others will be stimulated to give in the same way."

We should be delighted and thankful if these very satisfactory recommendations should induce our churches generally to try this method. If information on any point be desired, we trust communication will be at once made with the Mission House, where assistance in introducing the system will be gladly rendered, and envelopes and collecting-books freely supplied.

Whilst we are especially desirous the plan we have thus described should become general, it is possible that local circumstances may render some other scheme more suitable. We would, therefore, call attention also to two other methods by which frequent and systematic contributions may be secured.

THE DISTRICT METHOD

has been adopted by several churches. This method divides the congregation, not into sections according to the seats occupied in the chapel, but into districts according to residence. One collector or, as may be preferred, two collectors are appointed to each district. After a circular, signed by the pastor and officers, has been distributed, and a statement has been made from the pulpit, a general canvass is made to secure promises of help; the collectors then call for the contributions monthly, or less frequently, as the subscribers may choose. If thought desirable, the small cash envelopes may be also used in working this plan, as is the case at Upper Holloway. At least once in three months the collectors should hand over their money to the secretary, so that as often it may be forwarded to the Mission House. If this scheme, or the one already described, is to prove successful, the smaller sums as well as the larger should be sought. We think there are many non-contributing individuals who would be prepared to give fourpence monthly—a penny per week—or more if there were friends who would be willing to call and receive their gifts. To those who may resolve to attempt this method of securing frequent and regular giving, books will be forwarded on application to the Secretaries of the Society.

The other plan to which we direct notice consists in the general circulation of

MISSIONARY BOXES.

To show with what good effect the use of these boxes may be attended, we may refer to what is now being done at Highgate Road Chapel. The plan adopted there is as follows:—

1. The boxes are definitely *family* boxes, and not intended to supersede or interfere with any existing annual subscriptions or any public collections at the chapel.

2. The boxes are numbered consecutively, and have on one side a short address to stimulate missionary zeal, and the suggestion *that the boxes should be placed on the breakfast-table every Lord's-day morning* to receive the family offerings for the work of God among the heathen (in accordance with 1 Cor. xvi. 2). This is a cardinal feature of the plan.

3. The boxes are called for *quarterly at the houses* of those who have taken them (unless they prefer to bring them to the chapel) by collectors appointed for that purpose, as soon after each quarter as possible, who give receipts for the amounts received.

4. The collectors hand in the total amount received from the boxes in their districts to the mission-box secretary, who initials their receipt-book

counterfoils, and gives out the names of any new families to be called upon with the view of getting more boxes taken.

We may add that at Toxteth Tabernacle, Liverpool, upwards of £60 of the contributions are raised by means of these boxes. We shall be glad to forward from the Mission House any number that may be required for use in Christian families.

In conclusion, we desire respectfully, but very earnestly, to commend the above methods to the serious consideration of the pastors and officers of the churches. We feel sure there is a widespread desire that the Society should go forward in its blessed work. We believe that many hearts would be sad were the Committee to be compelled to restrict its operations. Surely this must not be! But, unless methods of some kind be widely adopted for obtaining frequent and regular contributions—not simply from the few, but from the many, the smaller as well as the larger offerings—the retrenchment which would be so deeply lamented may become an absolute necessity. Should the debt with which the past year has just closed be repeated at the end of the present year, and so the £3,000 swell into £6,000, it will be a question for the Committee to consider whether its expenditure—in other words, its holy and beneficent work—must not be curtailed. We feel that a crisis has arisen in the history of our Mission, created, let it be remembered, by the very success with which its operations have been attended. For this crisis may the spirit of faith and self-sacrifice in our churches be more than equal!

J. B. MYERS.

Recent Intelligence.

On May the 5th, Miss Clayton, of Maidenhead, and Miss Allen, of Bristol, left London in the s.s. *Glen Glarry* for Shanghai, the former to be married to Mr. Sowerby, of Tai Yuen Fu; and the latter to Mr. Whiteright, of Tsing Chu Fu, North China.

We are thankful to announce the safe arrival in England of the Rev. Thomas Martin, of Barisal, and of the Rev. W. T. and Mrs. Price, of Dinapore.

The Rev. George and Mrs. Kerry, of Calcutta, have been called upon to sustain a very heavy trial in the death of their much loved son, Mr. Thomas Farranden Kerry, B.A., on March 26th, after some years of broken health.

By a life devoted to earnest, but ever unobtrusive, Christian service, and, to the last, by a spirit of joyful submission to the Divine will, he has left behind him a beautiful testimony to the depth and reality of his piety. Most affectionately do we commend the sorrow-stricken parents to the prayers and sympathies of the churches.

The Chronicle of the Baptist Union;

Being a Record of its Proceedings, including those of the

British and Irish Home Mission and Evangelistic Work.

JUNE, 1883.

THE ASSOCIATIONS.



IN accordance with the desire of the Council, as many Associations will be visited by representatives of the Union as may be practicable during their Annual Meetings. Since the Annual Session of the Union, the Rev. W. Woods has kindly visited the Norfolk Association, and the Rev. J. M. Murphy the Cambridgeshire Association. The Secretary has met the Committees of the Southern and Leicestershire Associations, and the Session of the Yorkshire Association. If the visit to Yorkshire may be taken as an earnest of the way in which the questions submitted by the Union will be taken up throughout the country, the interest of the churches in Home Mission work, both in England and Ireland, will be broadened and deepened. A statement respecting the various organisations of the Union was laid before the Assembly of Pastors and Delegates at Lindley, more particularly the "Resolutions of the Council on Rural Churches." The debate, which was opened at the morning sitting of May 15th, was resumed in the afternoon, and by an unanimous vote it was resolved to refer the details of any plan to be devised for the increase of the British and Irish Mission Funds to their incoming Committee. It has been arranged for the Secretary to meet that Committee within the present month. Equally cordial was the reception given to the statements of the Deputation in other places. These visitations will be continued through this month and part of July, and at the close we shall attempt an estimate of the practical issues which may be reasonably expected to result. It may be further stated that where the Secretary was unable personally to visit some of the Associations he has accepted invitations to visit their Committees as may be mutually convenient.

FINANCES.

Notwithstanding the generous reception of those who have represented the Council by the associations, no very large increase in subscriptions can be looked for as the fruit of such visits for some months to come. The secretary therefore, strongly and urgently presses again upon the notice of the churches the necessity for an immediate increase of the funds through the customary channels. Should legacies fall in—and the death of our late friend, Mr. James Harvey, will bring to the British and Irish Mission £200—they ought not to be drawn upon beyond a proper per-centage, to support existing methods of work. Let that be understood once for all. We must, therefore, secure £1,000 a-year additional in subscriptions and collections in order to maintain the present outlay. This is not difficult. The promises at Bloomsbury Chapel during the Annual Meeting—a list of which follows—show that there is money enough and willingness to give it when the friends of the Mission are satisfied that the work in hand demands it. If the conviction gains ground that the Council are resolved to carry on the Mission work, with a solemn determination to do their share in overtaking the need which the people suffer for lack of the Gospel—the Gospel in its purity and simplicity—there is no fear that the silver and gold will come. There will be enough to meet present demands, and any new appeals. There is no intention, no desire to criticise the past. The men of the past did their work, and did it faithfully. We have to face the exigencies of our own times, and to do as faithfully in our day as our fathers did in theirs the work the Lord may put into the hands of His servants. With changing times come changing modes of operation. But we can undertake new responsibilities only when we have secured an increase to the funds—such an increase as will save us from incurring liabilities we cannot discharge, and then justify us in entering on new fields. This we plead for. Notwithstanding the changes incident to the transfer of the Mission to the Council of the Union, there has been no diminution of support from the subscriptions and collections of the churches. We think there is a disposition in every direction to supply the means now that the want is shown. The exhaustion of the Legacy Fund leaves the Council no option, but to insist with earnestness on the necessity for an immediate increase in the receipts.

The following sums have been promised on condition that £500 are raised by the 30th September next :—

Mr. R. Cory, Cardiff	£50	0	0
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Mr. W. B. Rickett, London	25	0	0
Mr. Alf Curtis, Neath (ten years each)	10	10	0
Rev. H. Booth	10	0	0
Mr. L. Evans, London	5	0	0
Mr. Jos. Stanford, Eden Bridge	5	0	0
Rev. J. M. Stephens, B.A., Newcastle-on-Tyne	5	0	0
Mr. Jas. Clark, London	5	0	0
Mr. Thomas Pavitt, London	2	2	0
Rev. A. Tilly, Cardiff	2	2	0
Mr. J. W. Mason, London	1	1	0
Miss Karby, London	1	0	0
Mr. Jno. Carrington, London	1	0	0
Rev. W. Jackson, Waltham Abbey	1	0	0

AUGMENTATION FUND.

Applications are coming in as numerous as in former years up to the date at which we are writing. We expect, therefore, that we shall require as large an amount in voluntary contributions this as in any previous year. In addition to the generous gifts which Mr. Middlemore, of Birmingham, has made to this fund, he has proposed to give another £250 if £750 more can be raised to make an additional £1,000 to be invested as a permanent source of revenue. Already Mr. Middlemore has given £500, invested for the benefit of the fund. Part of the amount received as interest on deposit, and acknowledged in the last balance-sheet, was from his first generous donation. The second is also a deposit, and the two sums together will produce £25 for distribution next autumn.

ANNUITY FUND.

Since the Annual Meeting promises have been received which, together with the legacy of £200 bequeathed by the late treasurer, James Harvey, Esq., and the promised £1,000 from Mr. Briggs, of Rawdon, brings up the total on account of the new canvass for the Voluntary Fund to £5,396.

The sums promised are as follows :—

Mr. W. Middlemore, Birmingham	£1,000
Mr. W. Stead, J.P., Harrogate	1,000
Mr. A. Briggs, J.P., Rawdon	1,000
Rev. C. H. Spurgeon	500
Mr. Edward Rawlings	500
Mr. James Harvey (the late)	200
Mr. James Benham	150

A. J. H. (in Memoriam)	150
The Highgate Road Church	105
Mr. W. W. Baynes, J.P.,	100
Mr. W. R. Rickett	100
Mr. W. Thomas, Llanelly	100
Rev. S. H. and Mrs. Booth	100
Rev. J. and Mrs. Jenkyn Brown	100
Westbourne Park Church	100
Tottenham High Road Church	56
Mr. Walter Benham, B.A.,	25
Mr. B. Worsley Chandler	25
Mr. Henry T. Fletcher	25
Mr. G. S. Fowler	25
Mr. J. T. Olney	25
Mr. S. Thompson	10

£5,396

A meeting of a few friends was held in London, at the Mission House, on the 22nd ultimo, to confer as to the means of obtaining additional subscriptions in the London churches, and generally throughout the country. The list already published, and the expressions of sympathy evoked, are encouragements to a continuous prosecution of the new movement. The interests of the Fund render it imperative on all to do what they can to place it on a substantial basis, so as to secure for all beneficiaries who may become annuitants the full amount of £45 for pastors and £30 for widows and orphans. The second triennial report distinctly stated that if we maintained this rate for the present triennial period it must be on the understanding that we raised more money as a source of permanent income; otherwise, having resolved to capitalise £50,000 of the sums already received, we shall have to reduce the annuities for the following triennial period. It should be borne in mind that the whole of the money which has been subscribed is intact, and more than intact, because we are not at present paying to annuitants the amount of annual income by a considerable sum. We are, therefore, adding to invested amounts not only all the sums which are paid in redemption of promised contributions, but upwards of £600 of annual income. This statement may dispel certain misconceptions which are entertained by some. But the crucial time has

not come. The soundness of the estimate made by the actuary and accepted by the Council, will be tested when the number of annuitants increase. This must happen as years pass by. It is our duty, therefore, to prepare for such a contingency; and it would be contrary to the intention of all who aided in the establishment of this fund that any lesser annuities should be given in future years than have been distributed in the past and are being distributed during the present triennial term.

Arising out of the recent conference, is the intention to prepare a brief statement of facts respecting the Annuity Fund for wide distribution, in view of the canvass of the churches. And we appeal to such as have not received a deputation, nor in any way aided in the establishment of the Fund, at once to arrange with the President or the Secretary for a visit.

Home Work.

GATESHEAD.

The friends of this Home Mission will be glad to be reminded of the kind of work they have been engaged in promoting during several past years. The following resolution has been forwarded to the Council from Gateshead, and the statement which follows is from one well able to speak to the facts he records, having been instrumental in the establishment of the Church and the institutions connected with it.

On the motion of J. J. Gurney, Esq., seconded by W. H. Dunn, Esq., it was resolved that the following be sent to the Home Missionary Society in London:—

“That this meeting expresses its deep gratitude for the most liberal aid received from the funds of the Baptist Home Missionary Society during the six years ending last year, and desires to record that the origin and growth of the church, and its present prosperous condition, are largely owing to the substantial aid thus received.”

“Up till 1876 no Baptist church existed in Gateshead. Although various efforts had been attempted to originate a Baptist interest, the proximity of the town to Newcastle, the attachment of the Baptists in Gateshead to the churches in Newcastle, and the comparative poverty and fewness of the Baptists in the North of England, seemed to preclude the possibility of any successful scheme. In the above mentioned year the population of the town had reached the large number of 60,000; it was ill supplied with places of worship. The population consisted mainly of the working classes, a large proportion of whom went to no place of worship, and, moreover, some of the Baptists in the town, finding the distance too great to Newcastle, were identifying themselves with other denominations, and were thus reducing the ranks of those who were already sadly too few. It was then felt that for the sake of Christ's Kingdom, for the

welfare of the town, and to remove what was considered a reproach from the denomination, a resolute and earnest effort must be made to establish a Baptist Church.

“ Stimulated by the liberal offer of Mr. George Angus, of Newcastle, to give £500 towards the erection of a chapel, the Home Missionary Society offered £100 a year, and a few friends deeply interested in the work (through the Northern Association) promised another £100 for four years for the maintenance of a minister. Rev. A. L. Riley, then of Middleton in Teesdale, was asked to undertake the work, and in September, 1876, commenced his duties. He found a mission which had been in existence for nearly two years, and which was conducted by a few earnest workers under the superintendence of Mr. W. H. Dunn, and which had been, until Mr. Riley’s appointment, in connection with Bewick Street Baptist Church. There was also a Sunday School which had a history of nearly fifty years.

“ In April, 1877, the church was formed and consisted of 35 members.

“ Two or three months before that a site was bought at a cost of £1,000.

“ In December, 1877, the Lecture Hall was opened, and it was then possible for the first time to hold week-night meetings.

“ In June 1878 the chapel was opened.

“ Last year commodious galleries were erected. A most beautiful organ was also last year placed in the church, the gift of one of the deacons, Mr. William Matthew Angus. The chapel will seat nearly 900 people—it is by no means full, but there are good congregations. The schoolroom (which it is hoped to enlarge) will accommodate 300 children. There are four class rooms, deacons’, minister’s, and ladies’ vestries, and chapel-keeper’s house.

“ Altogether, there has been expended £7,000, of which there is owing £1,000 ; that is, since the church was formed, about £1,000 a-year has been raised for the Building Fund.

“ There are two Sunday-schools, and over 400 scholars, and a most successful mission which has been much blessed, and is energetically and successfully worked by about twenty members of the church.

“ Last year the church contributed to Foreign and Home Missions, Colleges, &c., £150.

“ Since the church was formed in 1877, 303 members have been admitted to the church, and the present membership is 253 ; and there are now a considerable number of inquirers.

“ The work has been quietly and steadily done. There has been no advertising, and no special evangelistic services (these are not deprecated where they seem to be necessary); but the ordinary ministry of the Word, the visitation by the minister, and the devotion of the people have been accepted by God and blessed.

“ There is no doubt that the successful work that has been done at Gateshead, under the blessing of God, is not a little owing to the generous help received from the Home Missionary Society. The help received from the Society—viz. : £100 a-year for four years, and £50 for two years—relieved the church from much anxiety, and enabled the few people who first gathered together to

pursue their work with freedom, earnestness, and life, which could not have been the case had they been at the first responsible for the support of their minister.

“Unquestionably, Gateshead has had exceptional advantages. The most generous help of Mr. George Angus, whose first gift of £500 assumed the noble proportions of £1,500, and the support of Bewick Street Church to the amount of another £1,000, are aids that few new efforts can look for; but, there are not a few places in the North of England, and many throughout the country, where efforts—though, perhaps, not on quite so large a scale as that attempted in Gateshead—should and could be made, and with every possibility of a successful issue. We could point to not a few places where that has been effected by a small expenditure of money yearly, through a long succession of years, with the most disheartening results. A large expenditure of money for a few years is much more likely, in many cases, to be a good investment than a small expenditure of money for a long period. We know a few towns in the North of England where such liberal action could and should be taken, and would point them out were we permitted.”

Subscriptions received at the Mission House from April 21st, 1883, to May 20th, 1883.

BAPTIST UNION GENERAL EXPENSES FUND.

South Stockton.....	0 10 0	Accrington, Rev. C. Williams (Special)...	3 3 0
Dorking	0 5 0	Chipperfield	0 5 0
Hackney, Mare Street	2 2 0	" Rev. S. Couling	0 10 0
Dawley	0 10 6	Horsforth	0 10 0
Bingley	0 10 0	Hillsley, Gloucestershire	0 5 0
March, Centenary Ch.	0 5 0	Wellington, Salop	0 10 0
Liverpool, Rev. D. Jones	0 10 0	Boscombe	0 10 0
Do., Rev. A. Matthews	0 10 0	Bradford, Tetley Street	1 0 0
Bessels Green, Rev. J. Cattell.....	0 10 0	Penzance, Rev. H. C. Leonard (Special)	1 1 0
East London Tabernacle	5 0 0	London, Dr. R. F. Weymouth	1 1 0
Birmingham, Great King Street.....	2 2 0	Hackleton	0 10 0
Rushden	1 0 0	Thaxted	0 10 0
Merriott, Rev. H. J. Tresidder	0 10 0	Regent's Park	2 2 0
Recoles	0 10 0	Rotherham	0 5 0
Woolwich, Parson's Hill	0 10 0	Northampton, Kettering Road	0 10 0
Deptford, Octavius Street.....	0 5 0	Brington	0 5 0
Lingfield, Dorman's Land	0 5 0	London, the late Mr. Jas. Harvey	5 0 0
Bristol, City Road	1 10 0	" Mr F. W. Cartwright	2 2 0
Bath, Manvers Street	0 10 0	Ealing, Haven Green.....	0 10 0
Great Grimsby, Victoria Ch.	0 5 0	Oatford Hill	0 10 0
Twickenham (additional)	0 10 0	Great Grimsby, Freeman Street	0 5 0
Crosby Garrett	0 10 0	Liverpool, Texteth Tabernacle	2 0 0
Brough	0 10 0	Prince's End	0 10 0
Ramsgate, Cavendish	0 10 0	Isleham, High Street.....	0 5 0
Olney	0 7 6		
Brompton, Onslow	0 10 6	Total	<u>£44 16 6</u>

ANNUITY FUND.

Caversham, Mr. E. West	0 10 0	London, A. J. H., "In Memoriam James Harvey"	30 0 0
Ryde, Isle of Wight, Rev. W. S. Davis..	2 0 0	London, Mr. G. S. Fowler	25 0 0
London, Mr. R. F. Weymouth, LL.D....	1 1 0	Total.....	<u>£56 11 0</u>
Leeds, Rev. G. Hill, M.A.....	8 0 0		

AUGMENTATION FUND.

Chipperfield, Rev. S. Couling	0 2 6	Haslemere, Rev. B. P. Pratten	1 0 0
Leicester, Mr. T. D. Paul	5 0 0	Total.....	<u>£7 3 6</u>
London, Mr. R. F. Weymouth, LL.D. ...	1 1 0		

BRITISH AND IRISH HOME MISSION AND EVANGELISTIC WORK.

LONDON AND VICINITY—		LONDON AND VICINITY—	
A Hampshire Friend	1 0 0	Leicester, Belvoir St. (Subs. & Dons.)	6 10 6
A Widow's Mite	2 2 0	" Victoria Road	2 12 0
Bloomsbury (Coll. at Public Meeting)	11 4 0	MONMOUTHSHIRE—	
Bow, Blackthorn St. (Moiety of Coll.)	2 0 0	Chepstow	1 4 6
City Temple (Coll. at Annual Sermon)	24 1 0	NORTHAMPTONSHIRE—	
Greenwich, South Street	5 8 6	Northampton, Kettering Rd. (Dor.)	0 10 0
Hackney, Mare Street	7 13 6	OXFORDSHIRE—	
Harvey, the late Mr. Jas. (Rural Chs.)	150 0 0	Oxford	
J. A. C.	0 10 0	Oversham—	
Ladbroke Grove	18 4 1	West, Mr. E. (Evan. Ser.)	2 2 0
Metropolitan Tabernacle (Moiety of		"	2 2 0
Collection)	30 15 0		4 4 0
Chalk Farm, Moore, Rev. J. H.	0 10 0	WARWICKSHIRE—	
Weymouth, Mr. R. F., LL.D.	2 2 0	Birmingham, King's Heath	1 10 0
Wilkin, Mr. M. H.	5 5 0	Henley-in-Arden, J. L. (Rural Chs.)	1 1 0
Wood Green (Collection)	2 8 3	WORCESTERSHIRE—	
BERKSHIRE—		Redditch	H 1 0 0
Reading, King's Road	I 1 0 0	YORKSHIRE—	
DEVONSHIRE—		Lindley, Peckett, Mr. F.	I 1 0 0
Teignmouth, Scammell, Rev. E. T. ...	0 7 6	WALES—	
GLOUCESTERSHIRE—		Neath, Curtis, Mrs. (Donation)	I 3 3 0
Gloucester	1 10 6	Wrexham, Chester Street	1 10 7
Lorghope (Collection)	0 17 0	SCOTLAND—	
Minchinhampton—		Glasgow, Frederick Street	I 2 2 0
Moiety of Collection	1 10 4	" John Street (Collection)	I 5 0 0
Subscriptions	0 19 6		
	2 9 10	IRELAND—	
HAMPSHIRE—		Cairndaisy	I 0 13 0
Broughton—		Dublin, Lower Abbey Street	I 20 0 0
Collection	3 1 0		
Subscriptions	3 0 0		
Donation	0 10 0		
	6 11 0	Total	<u>£327 19 9</u>

EDUCATION FUND.

CAMBRIDGE—		Mrs. Dear		0 3 0
Mr. B. Bird	0 10 0	Mr. Ridgley	0 5 0	
Mr. E. Brown	0 10 0	Mr. J. S. Smith	0 10 0	
Mr. G. E. Foster	1 1 0		1 3 0	
Mr. H. Gotobed	0 10 0	PENARTH—		
Mr. Lilley	1 0 0	Mr. D. Cornwell	0 10 6	
Mr. Nutter	1 0 0	HASLINGDEN—		
Mr. E. Smith	0 10 0	Mr. R. Hundle (2 years)	2 0 0	
Mr. J. Smith	1 0 0	TREHEBERT—		
	6 1 0	Rev. H. Rosser	0 10 6	
HUNTINGDON—		Total	<u>£10 5 0</u>	
Mr. Bradbury	0 5 0			

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by the Treasurer, Col. GRIFFIN, Seaton House, Adamson Road, N.W., and by the Secretary, SAMUEL HARRIS BOOTH, at the Mission House, 19, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.

THE
BAPTIST MAGAZINE.

JULY, 1883.

God's True Glory, and Man's Knowledge of it.*

BY THE REV. W. DALLINGER, LL.D., OF WESLEY COLLEGE, SHEFFIELD.

"O Lord our Lord, how excellent is Thy name in all the earth! who hast set Thy glory above the heavens."—PSALM viii. 1.



He will not venture to determine the period in the history of David when this lofty poem was composed. It is at least redolent of *memories* of a shepherd life, and the unutterable calm of an Eastern midnight, when "all the stars shine, and the immeasurable heavens break open to their highest;" and in this lies the nucleus of its grandeur.

In the opening sentence of the Psalm, there is a grammatical difficulty; it is contained in the expression, "who hast *set* Thy glory above the heavens." But the Authorised Version has evidently caught the spirit of the profoundest analysis. The Seventy render it more gorgeously: "For Thy magnificence is exalted above the heavens;" but, in both, the power of the poet's insight is preserved and presented, which is, that there is a glory in God too high for expression in matter; the essential sublimities of His nature are *above* the heavens. The heaven of heavens cannot *contain* Him.

Few were ever interpenetrated with a consciousness of the sublimity of Nature more deeply than David. But to-day our insight is immeasurably greater. The vastness, the beauty, the overwhelming majesty of Nature opened to modern thought defies competent expres-

* A Sermon preached in Wesley Memorial Chapel, Oxford, on Sunday morning, May 20th, 1883.

sion. Unnumbered worlds in tireless motion, a motion so beautiful that it is purest music—not to the ear, but to the soul;—suns, carrying their dependent orbs with awful swiftness through untravelled space;—and isolated universes of suns steered together through unchartered solitudes—firmament on firmament of star-suns—and out on the fringe of the very infinite, nebulae beyond, nebulae curdling amain into new orbs, on the dilating verge—these are but the faintest outlines of but a portion of that unspoken greatness which arrests and kindles the intellect to-day.

Then is not all this, in the sweep of its vastness, and the splendour of its detail, a fit portraiture of the infinite Himself? Has even He any splendours which *it* cannot utter?

Doubtless the universe proclaims the presence of an unsearchable Power. Perhaps its detail might lead us haltingly up to the grandeur of an intellectual Personality; but, if it could do this, it could do no more. The universe cannot of itself reveal the glory of its Author. Only the pale shadow of God's highest beauty flits among the stars. Luminous as they are, they need a higher light to make them indubitably declare the intellectual verity and grandeur of their source. But there is a glory of God that is higher than intellect. It is the moral splendour of His being.

The hues of the spirit cannot be displayed in the rainbow tints of sense. The subtleties of moral beauty matter has no power to utter. God's presence is expressed in nature, but not His character. The grandeur of His mind is there, but not unequivocally the beauties of His heart. It is a truth for ever profound, "His magnificence is exalted above the heavens."

I desire, then, to engage your minds with this line of thought. God's highest and supreme glory is moral; physical Nature cannot proclaim it; but, revealed with the light He has imparted to us from Himself, we can discover in the realm which discloses His intellect how profoundly He cares for His creatures. May we not, therefore, infer that His moral power is exercised for the moral welfare of man?

There are many points in the physical nature of man which, in some sense, link him with the brute. But the empire of Nature is his. All its forces, animate and inanimate, within the reach of his arm or of his intellect, are unresistingly tethered to his service.

But is he, in vital attributes, distinct from the realm he governs? All living organisms, all the highest and most differentiated brutes;

are at an impassable distance from the lowest men. What are the features of man's nature, as man, which are inalienably his ; of which the brute is no partaker, and which in no sense are shared by the realm of life below ?

Many such have been asserted, and the fiercest contests have been fought around them. Many have vanished, some still remain ; but I know of one which no vicissitudes can shake, no profundities of research can alter. It is that man alone *prays* to the Infinite Power that gave, and that sustains, his life.

It has been said that it is the glory of man that he is erect ; that his free brow fronts heaven. It may be so. But I aver that the distinguishing and imperial attitude of man is *on his knees*. It is the royal condition on which he wears the crown of Nature.

Prayer is universal. In every age, in every clime, savage or civilised, man willingly, or despite himself, has uttered, and does utter, his anticipations or his anguish in prayer. Curses themselves are but prayers inverted. In the written literature of the world's life, prayer is an imperishable factor. The great river of petition gathers up its waters from the sobbing rills and swelling rivulets of multiform prayer flowing out of every age and every clime. And it can never cease to flow. The act of prayer is immortal in the soul of man.

Painting, sculpture, music, poetry, can never perish while man perceives and loves the beautiful. And prayer, "uttered or unexpressed," can never cease to quiver in the soul while man is conscious for ever of an awful and uplifted Presence on which his very being is pillowed.

For the existence of such a Being I shall not attempt to argue. He cannot be found or demonstrated by reasoning. The methods of science and the positive philosophy are too coarse to find Him. We may penetrate into, and perceive the exquisite adaptations of, the physical universe ; but we cannot push our way to the splendid mystery of its *Cause*. The hard methods of induction are unsensitised to the subtle chemistry of the light that is above the heavens. The all encircling presence of "God" reacts to no method used in the thousand laboratories of science. You must come to the facts of Nature with your soul smitten into "florescence" by the light that is above the heavens, before God is indubitably seen.

Brethren, I speak from no cursory knowledge when I say that foremost amongst the noblest truth-seekers on this earth are the leaders

in the work and thought of science to-day. And can there be any nobler work? Is it not better to follow truth, though it lead to the grave of our hopes, than to be cushioned in lustful indolence upon the Delilah-lap of falsehood? Should any men under heaven believe in the grandeur of truth more than they who constitute the Christian Church? Do we not own her empire? Have we not circled her brow with the rarest crown and laid at her feet the whole empire of thought? Then, brethren, as truth-seekers, ask, What are the lessons to be derived from modern science? What can it teach us? It has laden the world with a glorious heritage; its facts have made our age luminous with intellectual beauty and promise. But, says the anxious onlooker, tossed on the troubled waters of doubt, swayed by the subtle and daring thought which distinguishes our times, what does your splendid array of facts tell us of God? What is disclosed by it concerning the Power from whom Nature sprang? The answer is calm as it is fearless, "Nothing. I can nowhere demonstrate His presence. The method I have employed has led me to truths of the loftiest order, and to mysteries of the profoundest kind. But to a scientific proof of a personal God I have nowhere come. Indeed, to my *method*, He is non-existent."

Such is the answer of the latest researches; and, need I say it is an answer which has shocked and roused to scorn the theological thought of the world? And yet it is profoundly true. It is the testimony of science to the unalterable power of the ancient question, "Canst thou by searching find out God? Canst thou find out the Almighty to perfection?" No. The physical method is incompetent for so sublime a work; and the masters of research avow it. Science could never have discovered for us an adorable Deity.

Then, may we not calmly ask, why should Theology retort upon this confessed incompetence, "Then you are an Atheist—an infidel—a materialist"? Such weapons, I am free to declare, are only forged in the armoury of pallid fear. They are not fashioned at the forge of charity, nor made to take form upon the ringing anvil of faith. And the fear is absolutely groundless. Science is proving the validity of your Holy Book. It *cannot* find out God. But that, even to the men that make the avowal, is no denial of His being; far otherwise. It is a simple declaration that, if you find the Infinite Father as a Unity, a Personality, an adorable Power, you must come upon Him by other means than these. And, brethren, is it not our very life-

work to establish and amplify this truth? Is not the very rock on which the pillars of Christianity are based: "No man"—in spite of the tireless inquest of the ages—"hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath revealed Him"?

Is not the completed Gospel—the Christ of history—the only true response to the despairing affirmation of the latest science, "We cannot find God"? And does not He, as the consummation of all that preceded, reply, "Ye cannot, but He has been authoritatively revealed to you; and I have come to disclose His character—I and My Father are one."

Depend upon it, if men could fathom the meaning of this universe, it would be the work of a finite mind. And if by the rigours of research we could in very deed scientifically demonstrate the nature of the Source of all things, and by our methods prove Him to be there, He would be not only finite, but physical. The demonstration would dethrone Him! The diadem of sovereignty would fall from His creature brow, and, verily, the universe would be godless.

It is true that, by the study of Nature, men have formulated a conception, and called it God. Spinoza's magnificent mind did this: but with what result? Simply that God and the Universe were one. The splendour of the heavens, the beauty of the earth, and the soul of man were not God's creatures; they are God Himself. Never did naked intellect struggle so grandly with matter to find its source as did this lonely Jew.

And there can be no other result. When the scientific student of Nature has reached the utmost verge of human knowledge, straining his eyes into the impenetrable darkness, he is compelled to exclaim, "It is above and beyond and around all this that the true mystery of the universe is hidden."

And yet, by a consent absolutely universal—a consent wide as the world, and far-reaching as history—man has in some form acknowledged and adored this unsearchable Power.

The philosophy of this fact I do not attempt. How the *Ego*—the I of human experience—reached the *Thou* of an infinite Personality, I may not consider. It is an indisputable fact. But I am bound to ask, What is it in this unsearchable Power that the noblest spirits of every age have bowed down to and adored? What is it that, in this age of thought and culture, impels enlightened Christendom to lift its

hands and bow its knees to the Unseen? Not an intellectual abstraction, filtered out of the facts of science. As well might you suppose that a tropical luxuriance could be called into life by moonlight on the Arctic hills. Go into Nature, and find, if you can, an object of adoration. You must make your own consciousness the foreground of the infinite perspective of your quest; but you must take with you the method of the sculptor, and from the rude block of your own intellectual life you may, as taught by the spirit of created things, cut into beauteous form the fair image they disclose; or take with you the method of the limner, and, with the splendours of heaven and earth for your palette, you may depict in form and colour a glorified abstraction. Look at it: Yes! its features are sublime. See how the forces of Nature have stamped themselves on the subtle pencilings. The swirl of suns, the onward roll of countless Universes—the awful energy in all things—this has depicted power—calm, resistless, insentient, defiant power. Can you worship that? No! You may tremble, but you cannot adore.

Look at the passionless splendour of your picture. You have been studying measureless activity—in invisible atoms and inaccessible suns. Everywhere you have seen the same impassible repose—the splendour of unconscious and eternal calm. Can you worship that? It awes you, but it does not bend your knees.

I can see traces in your mental picture that glow with evidence that you were awed by proofs of unsearchable wisdom, that you could find no limit to the greatness around you. Tints of benevolence gleam everywhere in your uplifted abstraction—though they are streaked and clouded; for dark hues of death and lurid shades of agony would flood your palette. Yet there stands, in its imperfect grandeur, the mind's picture of the godhead painted in the tints of Nature. Does it kindle you into adoration? Does it fire you with a spirit of self-surrender? Do you feel for it “the speechless awe that dares not move, and all the silent heaven of love”? No! a thousand times No!

Then what is it in the unseen Power that softens us into Adoration, and lifts us into Trust? Ah! it is something that is not found in pale planet or in fiery sun. It is something which light cannot reveal, and which all the forces of Nature would combine in vain to symbolise or disclose. *It is the moral grandeur of the Infinite Nature.* He is holiness, He is truth, He is spiritual beauty. His throne is justice, His arm is righteousness, and His heart is love.

It is this, and this only, that the soul of man can worship. But this is a magnificence above the heavens. Your Chemistries cannot find it; your Physics cannot formulate it; your Mathematics cannot symbolise it. Matter can take no form that will disclose it. In all the radiance of Nature this supernal light is lacking. It is a light above the firmament; it is a glory above the heavens; it is a beauty seen from far; the shimmer of that light in which He dwells, and which no man can approach unto.

And, Sirs, this, and only this, is the reason why the Almighty is thought of and known as ineffably happy—it is because He is Good. The enlargement of a quality to infinity does not alter its nature. In Creator, or in creature, it is not splendour of circumstance, not magnificence of surroundings, that make happiness. God is not happy because of any exterior condition. *God is good*, and thus He is happy. It is the soft radiance of this moral magnificence that kindles our emotion and bends our knees. How this inscrutable glory of the Almighty was first—in the far past—discovered to all the diverse branches of our race I know not. The morning rises on the night in forerunning streaks of purple; and in every age, amongst every people that were born to think, there have been noble spirits who have pillowed themselves upon a revealing God.

But the source and certainty of our knowledge is the Gospel—the life, the character, and the mission of Christ. He was the brightness of the Father's glory, the express image of His Person—the otherwise unutterable perfections of the Deity spoken in a human life. He and His Father were one. He was the *Word* which Nature could not articulate.

And in what was the revelation He brought to us sublime and alone? Was it the flash of omnipotent attributes—a hitherto unapproached dominion over law and force—that distinguished Him in His solitary greatness? No. Miracle there was—enough to attest His mission; but His work was to utter the otherwise unutterable mind of God. The invisible glories shining above, and to which the heavens and the earth were opaque, had taken form in His soul. He was illimitable in power—but it was the power of holiness and love. He was a King, but His empire was the spirit. His was the unsearchable splendour of character, “God manifest in the flesh”—the glory that is above the heavens revealed.

Brethren, I have dwelt long on this subject, for it has a power and

a meaning in it. But I must lead you away from it now, that, furnished with other thoughts, we may approach it with an added meaning. It was a rare insight that enabled David to proclaim it. Few seers have soared so high. But the delicate poise which kept his spirit high enough to see the glory that was above the heavens was broken; and he fell again to the more lurid lustre of suns and stars and universes. That strangely Divine insight could be but transient; and when it vanished, and the physical magnificence of the universe took its place, one may not wonder that he fell to the human thought, "What"—amid all this greatness—"is *man* that *Thou* art mindful of him?"

David had large and noble views of the physical universe. He was oppressed with its awful greatness. The minuteness of the earth and the meanness of man flashed vividly upon him. A speck in the measureless *all*—why should the ever-blessed One concern Himself with it? What is man in the immeasured complexities of this vast creation? This is intensely human. It is the poet, not the seer, that speaks. When Nature flings suggestions of the Infinite across the soul, this thought will come: the Almighty may concern Himself with moving universes, or with moulding of the plastic nebulæ into new realms of being; but the puny earth, and man—what are these, "that *He* should be mindful of them"?

But, brethren, knowing that the physical beauties around us are the product of a glorious Mind—learning it not first from Nature, but from God Himself—we may go to the "work of His fingers" to learn if He does lock Himself up with the vast—to see if He does scorn the little and the lowly.

Here and there, great and little, are nought to God; and they certainly have no true place in the moral aspect of material things. Down to the uttermost verge of littleness the perfection of matter is absolute. The minutest objects in Nature are those which are carved and chiselled with the most entrancing beauty. Nature's motes and atoms are more superbly finished than its masses. The lowliest living thing which must be magnified millions of times to be seen at all is as perfectly adapted to its sphere as a swallow or a man. The great Power that wrought Nature, wrought alike the lowliest and the most exalted; the least as well as the greatest.

No; let us turn from David to Christ in this matter—from the human poet, in a human mood, to the Divine Instructor. Stand by

the margin of that sheltered slope in Galilee, its verdure tinted with the hues of flowers; and listen, for it is Christ that speaks: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, shall He not, much more, clothe you?" Ah, that is a profounder insight! No suggestion of imperial splendours that cannot stoop to atoms, there. David's wonder is the flutter of a human feeling; Christ's assurance is the placid utterance of a Divine truth. God cares for lilies; God feeds the ravens; God watches the sparrows. But ye are more than these; ye are more than lilies, and better than sparrows. Then shall we dishonour God by daring to fear that He will not or cannot care for us?

Study the power of the lesson. Look at the beauty and the force of the illustration. Carry your imagination back to Solomon in his glory. He is robed and crowned and canopied with the richest and the rarest from the farthest land and most distant sea. How came that splendour there? Did earth and air and sky combine in unintelligent caprice to glorify the voluptuous monarch? "No," affirms common-sense, "it was the result of intelligence, wisdom, will, design, and work."

Then look upon the lily in its outer beauty and its inner life. Whence came it? Was it chance—the fortuitous concourse of atoms uniting with each other in their reckless onrush—that produced the lily and still preserves it? "No," said the Christ, "it is God." Then if God will care for the lily, will He not care for man? Because He is infinite, He cares for the flowers, the insects, the motes; then, dare we doubt that He has no care for, no interest in, no desire or purpose for the welfare and uplifting of man?

The answer of Christ is that He not only does care for man, but that His care is that of a Father. What may we infer from this? What is the essence of Fatherhood but the impartation of the parental nature to the child? What can it be but the giving of that which is purest and best in itself to its offspring?

What, then, is that which we are to consider as God's highest glory? What is that which is "best" in the unapproachable glories of God? Surely HIS CHARACTER, His moral beauty, His holiness, His truth, His justice.

Then, if He will use the infinite resources of His mind, His

intellectual nature, to form and "clothe" the lily, will He not, as a moral being, seek after the moral welfare of man, who is, like Himself, a moral being? Is it philosophy to suppose that God will use all the powers of His being for the benefit of the meanest things, and be heedless of the highest welfare of men? Can it be possible that He can have endowed us with power to commiserate the stricken, the helpless, the depraved, and yet He is Himself without pity, without compassion, without moral interest or consciousness? Shall He who wrought the capacity to love in us, be without love in Himself? Shall He who planted the eye, shall He not see?

Do we care more for our houses, our vineries, our pictures, than we do for our children? Have we more interest in our gold than in the beating heart of our first-born? A thousand times, No. Then can we think that God cares for the lilies and the ravens, and calls the stars by their names, and that He is heedless of, and without capacity to exercise pity towards, the yearning soul that cries out, "Father, help me, forgive me, ennoble me, make me more like Thyself"? Nay, He cares more for men than for motes or mountains, or for the great constellations themselves. For these, because He is mind, He has a mental interest. But for man, He, as a moral being, with a glory above the heavens, must feel a moral interest; and therefore it is but philosophy to expect that, as the eye is adjusted to light and light to the eye, so the moral and spiritual wants of the Soul would be met by its Creator, its Sustainer, and its Father that is in Heaven.

Our Prayers.

ART Thou not weary of our selfish prayers?
 For ever crying, "Help me! save me, Lord!"
 We stay fenced in by petty fears and cares,
 Nor hear the song outside, nor join its vast accord.
 Is not the need of other souls our need?
 After desire the helpful act must go,
 As the strong wind bears on the wingèd seed
 To some bare spot of earth, and leaves it there to grow.
 Still are we saying, "Teach us how to pray;"
 O, teach us how to *love*, and then our prayer
 Through other lives will find its upward way,
 As plants together seek and find sweet life and air.

The Suffolk Baptists of the Seventeenth and Eighteenth Centuries.

BY THE REV. T. M. MORRIS, IPSWICH.

No. II.



OF the Baptist congregation which formerly existed in WOODBRIDGE, very little information can be obtained. It may have stood in some kind of relationship to the church at Debach, which, according to Ivimey's list of associated churches, existed in the latter part of the seventeenth century. There can be no doubt that a Baptist congregation was then existent in Woodbridge, for about that time an endowment was made to the congregation of Seventh-day Baptists meeting in Mill Yard, Goodman's Fields, London, out of which they were ordered to pay £5 per annum to a congregation meeting at Woodbridge. Connected with this congregation, and probably pastor of it, was a man of some note—George Carlow, who published a small volume on the Sabbath question, "Truth defended," &c. (London, 1724). This plea for the Seventh-day Sabbath was reprinted at Stonington, Connecticut, in 1802 and at New York by the American Sabbatarian Tract Society in 1847 (18mo, pp. 168), under the title of "A Defence of the Sabbath in reply to Ward on the Fourth Commandment." The editors say, in their Preface:—"He was evidently a man of plain parts, not schooled in the rules of logic, but learned in the Scriptures. From that fountain of true wisdom, the Word of God, he had imbibed a spirit which gives pungency and heart-searching character to his writings, not often found in books of controversy." See Cox's "Literature of the Sabbatarian Question," vol. ii., p. 167. The following particulars I gather from an article in the *Suffolk Chronicle*, February 10th, 1866:—"On the 24th of March, 1738, died George Carlow, of Woodbridge, broker, aged seventy-six, who, by his will executed the day before his demise, gave twenty shillings to be distributed in bread, on his tomb, to the poor, every Candlemas Day, for ever. This distribution was for several years omitted, but revived on Candlemas Day, 1863, by Mr. John Grout, of the Bull Hotel, who occupies the premises on

which the annual rent-charge of 20s. is made, and where the tomb wherein Carlow's bones repose is erected. . . . It may be interesting to the curious to know something about Carlow's tomb. It is a large brick monument with two slabs. . . . The following is a copy of the inscriptions :—

“ First stone.

“ Here lieth ye body of GEORGE CARLOW, who departed this life on the 24th day of March, 1738, aged 76 years.

“ Wep for me Dear Friends no more
Because I am gone a little Before
But by a life of Piety Prepare Your Selves
to follow me.

“ Good Friends for Jesus' sake forbear
To move the Dust Intomb'd Here
Blessed be the man that spares these stones
Curs'd be he that removes my Bones.

“ Twenty shillings worth of bread is to be given on this stone to the poor of this town, on the 2nd day of February for ever.”

“ On the second stone, we read—

“ The covetous live poor to die rich. But what a mistake and missaying is it : to say such a man died worth so many thousands, when he left it all behind him : he had Been rich indeed, if in ye sense of ye Apostle, he had sent to Heaven afore-hand. It is probable he died the poorer for leaving so much behind him. And indeed no man dies rich, unless rich in grace, in faith, and good works while he lived : but ye rich depart as poor and naked as any and leave their wealth to others. 1 Tim., ch. vi., vv. 7, 8, 18, 19.”

How long this congregation of Baptists kept together we have no means of exactly determining. Mr. Browne quotes the following notice from the *Protestant Dissenters' Magazine* for 1797 :—“ June 6th, died at Woodbridge, in Suffolk, in a very advanced period of life, Mr. Ridley, Bookseller. . . . His father was pastor to a congregation of Sabbatarian Baptists, who formerly met in the Woodbridge, and were rather numerous. He was the last minister they had ; for after his death the congregation was soon broken up, by the death of several of the aged members, and by the survivors joining other societies. Mr. Ridley, the pastor, was a very singular man, and from the circumstances of wearing a long beard, and observing the seventh day of the week as the Sabbath, was called a Jew. The son united in worship with the Independent church in that place.”

The Baptist church at BILDESTONE is the oldest existing Baptist

church in the county of Suffolk; and, for many of the following particulars concerning it, I am indebted to Browne's "History of Congregationalism in Norfolk and Suffolk," and to communications from the church itself. That there was a Baptist church in Bildestone in 1724, and probably some time before, appears from the following entry in the Wattisfield church-book (Independent):—"April 22nd, 1724. Mr. Benjam. Smith, of Wingfield, desired his dismission, which was granted April 26th to the Baptist church at Bildestone, with a view, it should seem, to commence preacher." I do not think there is evidence to show—as Mr. Browne thinks—that this church became extinct before the present church was formed. However that may be, "In the year 1732 a few Christians from Bildeston, Kettlebaston, and Battisford agreed to meet periodically at those places for worship and mutual edification;" and the church-book contains the following record of the result:—"July 1st, 1737. The form and manner of ye constitution of ye church of Christ meeting at Bildeston and Battisford, with ye covenant whereby they entered into their holy fellowship as a spiritual body incorporate, to be known as a Particular Baptist church of Jesus Christ."

The Rev. S. Wood, formerly of Lavenham, in his diary, under date May 14th, 1738, says that he was present that day at the settlement of Mr. John Miller, "with the church at Bildeston and Battisford (being of the Antipædo Baptist persuasion). Mr. Savil, of Bury, began with prayer, who called the church to a public recognising of their call, and Mr. Miller to a public acceptance; which done, Mr. Miller read a confession of his faith (which he had formerly been requested to do by me, as not knowing he had been a pastor before; and having it in readiness, the other ministers, on the day, requested it might be read for their satisfaction, as well as for the benefit of others); then a Psalm was sung; after which Mr. Maling, of Lavenham, prayed; who, having concluded, I preached (from 1 Cor. xii. 4—7), at the same time giving an exhortation or charge to the pastor. That done, a Psalm was sung; Mr. Ford, of Sudbury, prayed; and Mr. Miller concluded."

Mr. Browne, in giving this extract, adds: "It is remarkable that all the ministers present, and taking part in the service, were Independents." Mr. Miller seems to have been pastor of the church from the time of its incorporation, July 1st, 1737, till 1744 or 5, as in the church-book, in the last-named year, it is stated that "by the sovereign

providence of God they had been in time past deprived by death of their late pastor, Mr. John Miller."

His successor was the Rev. Jos. Palmer, who was dismissed from the church in Little Wild Street, London, January 30th, 1745-6. He was ordained July 25th, 1746, and continued pastor till August 13th, 1775, when, in consequence of a long illness, he and the church mutually agreed to a separation.

There is no further entry in the church-book till May 17th, 1784, at which time a very important change was made in the constitution and practice of the church, which is distinctly set forth in a covenant and declaration of faith and practice, carefully entered in the church-book, and signed by ten persons, to which number the membership of the church was at that time reduced. After a recital of doctrines received, and an undertaking to watch over and admonish one another, we come to the following resolution:—"We also further declare that we are willing to admit into our church fellowship and communion all who are desirous of it, and are willing to give us such an account of their Christian faith and hope as shall satisfy us that they are partakers of the saving grace of God, and that their conversation is such as becometh the Gospel. And also all such as are recommended to us, from any of the churches of different denominations in those points, as sincere Christians in full communion with them. We therefore denominate ourselves a Protestant Catholic Church of Christ, desiring to live in Christian peace and love with all men, and to hold the communion of saints with all Protestant churches, and such as love the Lord Jesus in sincerity."

It cannot now be determined with any certainty what led to this important change in the constitution and practice of the church. The late Rev. John Cooper, of Wattisham, informed me, some years since, that in his early life he had seen documents, which were no longer within his reach, showing that during the pastorate of Mr. Palmer very considerable unpleasantness existed between him and his people, which resulted ultimately in the secession of some who formed the nucleus of the church at Wattisham, and of others who were transferred to the church at Woolverstone. The Bildestone church was thus so impoverished and weakened that its continued existence became a matter of doubt and uncertainty; and it was probably saved from extinction by the interposition of the Independents in that neighbourhood, who, it is likely, made it a condition of rendering assistance that the church should be

reconstituted on the broad and open basis set forth in the covenant and declaration of faith and practice already referred to. For some time the church at Bildestone was under the care of Independent ministers, and, during the pastorate of Mr. Owen, infant sprinkling was practised, though probably on the sole responsibility of the minister, and not as a church act.

Immediately after the signing of the covenant from which we have quoted, a unanimous call was issued to Mr. Owen, and two deacons were appointed, the attesting witnesses to these transactions being J. Lombard, pastor of a church at Sudbury, and W. Hickman, minister at Lavenham, both of them Independents. And at the ordination of Mr. Owen on August 3rd, 1784, it does not appear that any Baptist minister officiated. Mr. Owen resigned his pastorate June 27th, 1788, when he removed to Debenham. He was succeeded by the Rev. Thomas Hickman, who probably went to reside in Bildestone in the early part of the year 1779, though he was not ordained to the pastorate of the church till July 4th, 1792. "Having occasion to leave this kingdom for America, he resigned the pastoral care over the church March 2nd, 1794."

A Mr. Neilson, a Scotch minister, then preached at Bildestone; and after him Mr. William Hoddy, who was dismissed from the church at Wattisham, accepted the pastorate, and was ordained August 18th, 1795, only one Baptist minister taking part in the service. The *Evangelical Magazine* for 1795, p. 426, gives an account of Mr. Hoddy's settlement, and says:—"The Protestant Dissenting congregation at this place is of considerable standing, and has at different periods enjoyed the labours of Independent and Baptist ministers; their present pastor is of the latter persuasion, but joins in communion with the Independents." In the "church-book," under date February 5th, 1832, we meet with the following resolution:—"The church finds that the meeting-house was originally intended and put in trust for a Particular Baptist church; the practice having been contrary thereto for some years, it resolves to discontinue it, and to return to the original constitution." At this time there were only six Pædo-Baptists (all females) members of the church.

We come now to the church at **STOKE GREEN, IPSWICH.*** This

* For many of the facts here presented I am indebted to a small publication, entitled "History of the Baptist Church, Stoke Green, Ipswich," by Sarah Johnson Everett.

church was originally formed at Woolverstone, a village about five miles distant from Ipswich, on the Stoke side. It would seem that for many years prior to the formation of the church, regular services were maintained at Woolverstone as a branch of the church at Eld Lane Colchester. There is an entry in the Colchester church-book, dated October 29th, 1729, directing "Brother Rootsey [the minister] to go to Woolverstone, to break bread to that branch, for their furtherance and spiritual growth, once a quarter," while we find that Mr. Richard Starling (who died in 1752, and was assistant to Mr. Dunthorne, Mr. Rootsey's successor) supplied, when needful, at Colchester, Langham, and Woolverstone. These Baptists, who had been thus meeting for many years as a branch of the Eld Lane church, were formed into an independent church November 22nd, 1757, as appears from the following extract from minute-book under that date:—"We, whose names are as follow, being met together in the name of our Lord Jesus Christ, did, with fasting and prayer, give ourselves unto the Lord, and to one another in church fellowship, to walk together in the faith, order, ordinances, and unity of the Gospel; and likewise did at the same time make choice of and ordain our two brothers, Joseph Sage and Stephen Bruce, to the office of deacons." Then follow the names of eight men and four women, who had previously (November 2nd, 1757) desired and obtained leave from the church at Colchester to unite with the church under the pastoral care of Mr. Samuel Sowden. Mr. Sowden, who came originally from Cannon Street, Birmingham, seems to have been immediately dismissed to Woolverstone from Colchester, and on April 19th, 1758, was unanimously invited to take charge of the recently formed church, which invitation he accepted. He preached in a little house on the Berners estate, and used to baptize at the Cat House; the grandmother of the late Archdeacon Berners was accustomed to attend on these occasions, and she preserved for them the greatest order and decorum.

According to a circular letter in my possession, the elders and messengers of the several Baptist churches meeting at Wattisham, Claxton, Woolverstone, Shelfanger, and Great Yarmouth, in the counties of Suffolk and Norfolk, met in association at Woolverstone on Tuesday and Wednesday, 4th and 5th days of June, 1771. Appended to the circular letter for that year we have the Articles of Association, probably drawn up at that meeting, for we find that the 11th Article is:—"That these Articles of this Association be

transcribed into the church-book of each respective church, and be signed by their pastors and deacons and two or more of their members, in the name of the whole church." And we further find, in the Stoke Green church-book, under date May 22nd, 1772, the following record:—"The Articles of the Norfolk and Suffolk Association were signed by the pastor, deacons, and several members, on behalf of the church."

After a pastorate of about fifteen years and a-half, Mr. Sowden died April 9th, 1773. The church, shortly after this, experienced considerable difficulty through being deprived of its meeting-place in Woolverstone, and, as a family came out from Ipswich and one from Claydon, the question was raised as to whether they should make an effort to stay at Woolverstone, or remove to Ipswich. A piece of ground was thought of between the Rose Inn and the present Turret Green Chapel, and was partly engaged, but the Woolverstone friends were too strong to allow it. Stoke was ultimately decided on, and a row of cottages was purchased; the house nearest the road was used as a vestry, the centre cottages were converted into a chapel, and the house at the other end was set apart for the minister. The chapel was licensed for public worship November 27th, 1773.

When the church was formed it consisted only of twelve members in 1773 it had increased to forty-four. On February 1st, 1775, the Rev. George Hall was invited to the pastoral office, and accepted the invitation at the next church-meeting, March 1st, and was publicly ordained July 12th in the same year. Mr. Hall's ministry, which did not terminate till a short time prior to his death in 1810, was a very successful one, especially the latter portion of it. During his pastorate the church increased from a membership of forty-four at the commencement to 230 at the close. During that time the meeting-house was twice enlarged, and a considerable number of members were drafted off for the formation of churches in the neighbourhood. Mr. Hall was held in very high esteem for his piety, prudence, and zeal. He excelled, we are told, as a pastor, and there can be no doubt that his labours in Ipswich, extending over thirty-five years, laid the foundation for the subsequent and very gratifying extension of the Baptist denomination in that town and its neighbourhood. During Mr. Hall's pastorate the Stoke Green church appears to have become a well-ordered and organised community.

The church records were regularly kept, and some of them are of considerable interest. Though, after the building of the chapel, the public services were all held at Stoke, the church-meetings were still frequently held at Woolverstone, generally at the house of Mr. Thomas Ridley, occasionally at that of Mr. Last; and when there were candidates for baptism, the church, after the meeting, adjourned to the Orwell, and there baptized. Then for a time the church-meetings were held at Mr. Sage's, at Freston Tower (a farm-house adjoining, now pulled down), and the candidates were baptized in the Orwell at Freston Brook, till in 1799 a baptistery was made on the premises at Stoke, in the yard adjoining.

In April, 1777, a question was discussed at the quarterly Association of Baptist ministers, which was referred to it by the Stoke church. It was as to the conduct of a "country brother," who, it would seem, had gone out wild-fowl catching on the Sunday. The Association gave it as their opinion that "catching wild-fowl on the Sabbath is neither a work of necessity nor of mercy."

In 1779, we find it determined by the church to hold Sabbath afternoon service at two o'clock in the summer, and half-past one o'clock in the winter.

In December of that year we find that sister Mrs. Johnson was appointed by the church to act as deaconess.

During Mr. Hall's ministry eight brethren were formally set apart as preachers of the Word, having exercised their gifts to the satisfaction of the church mess:—John Hitchcock, Wattisham; Thomas Ridley, Bury St. Edmunds; John Thompson, Grundisburgh; John Keeble, London; James Fenn, Ottery; A. K. Cowell, Walton; Thomas Hoddy, Clare; James Smith, Ilford. The four first named I shall have to refer to more particularly in connection with the churches at Wattisham, Bury, and Grundisburgh and Ottery, all of which were formed in the last century.

LIFE AND FRUITFULNESS.

BE as a tree whose roots are in heaven, and which beareth fruit on earth. God will water it, and give the increase. Then shall your neighbours pluck thereof, and eat.

DR. HENRY MÜLLER.

Personal Reminiscences of Missionary Work in England and Ireland.

BY THE REV. C. KIRTLAND.

No. I.



I was in the gray dawn of a cold February morning in 1836 that I alighted from the Worcester coach, at the "George and Blue Boar,"* Holborn. I had come to London, at the request of Mr. David Nasmith—the founder and first secretary of the recently formed London City Mission—to be examined by the committee, in the hope of entering the service of that institution. Two or three days after my arrival, I had an interview with a few gentlemen in the Mission House, Red Lion Square, Holborn; and, notwithstanding my youthful appearance, extreme nervousness, and the sorry figure I made during a not very severe *viva voce* examination, I was accepted on probation. Before taking a district, I served a short apprenticeship under the senior missionary, John B——, in the parish of St. Giles. St. Giles's was then a very different place from what it is now. It consisted of a network of courts, alleys, and narrow, winding streets. Thieves' quarters abounded; receptacles for stolen goods were plentiful. It was the common resort of the most vicious and abandoned characters in that part of the metropolis. Boys and girls were systematically trained in the art of stealing from the person. Lessons were given by experts in shop-lifting and house-breaking. It was not uncommon to see children of tender age practising on each other. When Mr. B—— first went to the district, he was often relieved of his pocket-handkerchiefs. He then tried the expedient of stuffing his pockets with tracts; these also disappeared; but finding this an unprofitable business, they ceased henceforth to trouble the good man. Such was one side of life in the great city which Cowper calls—

"The fairest capital of all the world,
By riot and incontinence the worst."

John B—— was a model missionary. He was then past middle-

* The site is now occupied by the Inns of Court Hotel.

life, and, to young eyes, looked an oldish man ; but he had wonderful energy, and a keen appetite for his work. His power over the people whom he visited was remarkable. The most debased and hardened treated him with deference, and listened to him with respectful attention. In the "large upper room" where he held his meetings, crowds gathered to hear him, and, under his simple and earnest teaching, it was no uncommon thing to see profligate men and women weeping bitterly over their sins. This useful servant of Christ rescued, during the first year of his work, nearly fifty fallen women ; but his career was cut short by an accident that he met with while doing his Master's work. When about to descend a dark staircase, he lost his footing, and fell to the bottom. The wounded soldier was taken home, and shortly afterwards fell asleep in the Lord.

I was appointed to a district on the east side of Gray's Inn Lane, at the end next to Holborn. In those dingy and sunless courts and streets, a dense population herded together. In some houses, I found eleven and twelve families, many of them living in utter disregard of the common decencies of life. The most shameless abominations were practised, with scarcely any restraint. In small towns and villages, the repressive influence of Christian public opinion makes itself felt, whereas among compact masses of people, such as are found in all great centres of population, wickedness throws off its mask.

"In cities vice is hidden with most ease,
Or seen with least reproach."

I remember one Court that was entered from the Lane by a pair of large iron gates.* Before the establishment of the new Police, these gates were closed at nightfall, and then, as the hours wore on, wickedness ran riot. There were drinking, dancing, swearing, fighting, screaming without any check, while the iron gates set at defiance the then feeble guardians of public peace and order.

Some Christian workers in connection with the Hon. and Rev. B. W. Noel's church hired a room in this court, and tried to form a school for ragged children. I obtained the loan of this apartment for an evening meeting, and went from house to house to invite the people

* Spread Eagle Court, afterwards changed by the Earl of Shaftesbury—then Lord Ashley—to Tyndall's Buildings. A few months before the demolition of this part of the Lane, I paid a visit to the notorious Court, and saw the sockets into which the iron bolts dropped.

to attend. A tradesman in the Lane lent me a pair of brass candlesticks, and some one else supplied a couple of tallow dips; but, having no snuffers, the light became so dim that it did little more than make the darkness visible. The room was well filled, and people fairly attentive. Suddenly, some roughs put out the candles, and the place was thrown into confusion. Not a glimmer of light entered from the Court, and there was a general rush to the door, which was blocked by a crowd of people struggling to make their escape. I took the candlesticks, and made for the door, which I reached with some difficulty, and soon found myself in the Court. A warm-hearted Irish-woman congratulated me on my safety. "Shure it's yerself, me honey, that's escaped being kilt outright by being pitched down the cellar steps." In those days, a City missionary had to incur some personal risk. He spent five or six hours daily in contact with disease, filth, impure air, foul smells, and furious men and women, who sometimes threatened him with violence. As the district was about two miles from my lodgings, I sometimes had a frugal meal at a third or fourth rate eating-house in Leather Lane. And it was frugal enough, consisting of a basin of black soup, a potato, and half a slice of bread, for which the modest sum of fourpence was charged. But at that time, the pay of a City missionary—from £60 to £65 a-year—prevented him from patronising the more expensive dining-rooms in the neighbourhood. The proprietor of this soup-house did a large local business in cats'-meat. To his customers, the association was not of the most savoury kind; but he grew rich, and—during many years of industry—had saved about twenty thousand pounds. The health of some missionaries suffered considerably, and eminent physicians gave advice gratis, while druggists who had sympathy with our work provided medicine free of charge. I well remember being sent first to Dr. Conquest, and afterwards to Dr. James Risdon Bennett—now the venerable president of the R.C.P.

In my visits from house to house, I had to encounter phases of character to which—in my limited experience of life—I had been an utter stranger; and the effect on a young man who had been used to the simplicity of country life was most depressing. My soul was cast down within me, and I sometimes questioned my fitness for the work to which I had given myself. By degrees, however, I not only became reconciled to my position, but my heart warmed towards the people. Many received my visits kindly, and in a few months nearly

every house was open to me. One thing which gave me comfort was the conviction that I had not entered the service of the Mission for the sake of position, or from the hope of gain.

Thinking that some reliable facts and figures on the state of the district might be of service to the committee, I set about collecting information on several points of interest. The chief subjects of inquiry were the following:—Non-attendance at public worship; ditto Sunday and day schools; number of persons above a given age unable to read; families without the Holy Scriptures, either in whole or in part. My plan was to get the information indirectly, and, after leaving the room, enter it in my note-book. The canvass occupied about six weeks, and a week or two later my report was in the hands of the committee. The facts and figures thus collected and tabulated revealed an amount of ignorance and irreligion which surprised even those who were best acquainted with the neighbourhood, and helped to fix public attention on the religious and educational wants of the locality.

Plans for the mental improvement of the missionaries were adopted and carried out. Lectures on Theology and Ethics and the Christian Evidences were delivered at the Mission House. There were also classes for the study of the original languages of the Bible. It was at one of these that I got my first lessons in Hebrew. The class was conducted by a clergyman named Mortimer, in the vestry of a large chapel, in which the well-known William Huntingdon formerly preached.

As our Sunday work was mostly confined to the afternoons, the mornings and evenings were left free. The mornings were usually given to John Street, Bedford Row. John Harrington Evans was then in the fulness of his power and usefulness. I have a very vivid recollection of his magnificent baritone voice, finely formed bald head, and commanding appearance. He was a son of the Dean of Salisbury, and began his ministry in the Established Church. His Calvinism was very pronounced, but it was not of the hyper-school. Mr. Evans drew from almost every part of London, and in his large congregation the upper classes were fairly represented. By his own admirers, he was esteemed "a master in Israel."

This eminent servant of God once favoured me with a short interview. He showed much fatherly sympathy, and gave me sound advice.

On Sunday evenings, I sometimes walked from Somers Town to Craven Chapel, Regent Street, to hear Dr. Leifchild, who was then one of the most famous and useful preachers in London. In matter and style, the Doctor was a perfect contrast to the minister at John Street. Frank, genial, and hearty, he had the rare secret of making his hearers feel quite at home with him. You felt as though you could give him your full confidence, and tell him all that was in your heart. His oratory, though somewhat ornate, was powerful and effective. He fixed the attention of his hearers, and kept them in a state of expectancy to the end of the sermon. When he reached a climax, which he did at the close of every division, a feeling of relief was experienced by the large congregation. During the next half-minute there was a general movement throughout the chapel, with unrestrained coughing, and change of position; but when the preacher resumed his discourse, all was hushed, and perfect stillness prevailed in every part of the edifice. It is only in a few instances that I have seen a similar effect produced on congregations. Henry Melvill, James Parsons, Robert Vaughan, Hugh McNeile, John Harris, and a few others—not to mention living preachers—were masters of this art; for, in many, it was doubtless acquired. So great was the demand made on the attention of their hearers that the pent-up feelings escaped in the way I have described.

About the time to which I refer, the well-known prize essay on "Mammon" brought its gifted author, John Harris, prominently before the public; and in a very short time he took a place in the front rank of contemporary writers and preachers. In the fall of the same year, 1836, Mr. Harris accepted an invitation to preach on behalf of the City Mission. It was in the Old Poultry Chapel that he delivered his discourse on "The Christian Citizen." The place was crowded to excess. Ministers, tutors of colleges, students, and leading laymen listened with breathless attention to the young Independent minister from Epsom. The sermon was one of rare beauty, and power—"Orient pearls," though not "at random strung."

Mr. Jay, of Bath, usually preached at Surrey Chapel during a few weeks in every year. It was my privilege to hear this venerable man one Sunday evening. The sermon was on the New Birth. It was a model of simplicity, and yet he kept the subject above the level of commonplace utterances. If his quaint humour sometimes provoked a smile, his tenderness and pathos drew tears from his hearers. On

his own lines, Jay had no equal, and all attempted imitations were conspicuous and humiliating failures.

From Gray's Inn Lane to St. John's Chapel (Episcopal) was only a few minutes' walk. It was then occupied by Mr. Noel—at that time one of the leaders of the Low Church, or Evangelical section of the Establishment. On Sunday evenings, his church was crowded. Mr. Noel was a warm friend and an earnest advocate of the City Mission, and his occasional presence at the weekly meetings was both cheering and helpful to the brethren.

My connection with the Mission terminated at the end of the year. I liked the work, but not the place. Having been brought up in the country, I missed the green fields, the grassy slopes, the wild flowers and running brooks where, as a child, I had played with "the truant winds," and "dreamed away the sunny hours;" but I had made up my mind to remain in London, till the Lord should open another door. I had not long to wait. In the month of November, or the early part of December, Mr. Nasmith formed a mission at Norwich. He sent for me, and expressed a wish that I should go down and begin the work. His co-secretary, the Rev. Robert Ainslie, wished me to remain in London. Eventually, I accepted the invitation, and prepared to go east. But an unexpected event obliged us to postpone our journey more than a week from the time fixed for our departure.

Traditional Sayings of Christ.

No. I.



WHILE the Gospels are the full measure of our Lord's teachings known in the Apostolic age, and perhaps of what was designed by Providence for the instruction of after-times, some fragments of traditional sayings appear to contain true and original traits, and, as such, are invested with great interest. It may be acceptable to many who are not familiar with these, to make some reference to such as appear most authentic and striking, and seek to ascertain the lessons they convey. One of the most commonly quoted, and which appears to have as

strong a title to genuineness as any, is the following: "Show yourselves tried money-changers." This offers a pleasing study.

The custom of Christ to take common pursuits and ordinary circumstances, through which to enforce His teaching, we have all remarked. It would be very surprising, then, as this was His habit, should no reference have been made to money business. Throughout the world this is a matter of interest, and affords employment for multitudes. Hence we do find allusions. The parables of the talents, and pounds, also of the steward, are most conspicuous. The lessons intended would be most likely to be remembered, finding their illustration in such a sphere. The purported saying quoted is of this class. As though our Lord would urge, "As My disciples, exhibit, in matters of truth and life, the same spirit, though sanctified to nobler ends, as the money-changers do. Let it not be said that the children of this world are in their generation wiser than the children of light."

The office of money-changer was one much plied at Jerusalem. Partly, the business of such was to change foreign into home money; especially would this be so at the feasts, when a large number coming from distant places would require commodities; also they would supply the half-skekel, the usual contribution to the Temple, heathen coin often bearing some idol stamp upon it, which formed a disqualification. These men were shrewd, careful, wide-awake. In dealing with truth, we are to be as intelligent, vigilant, and experienced as they.

We are to *understand* the doctrine Christ taught, as the money-changer the coin with which he dealt. It were well, indeed, did all men do this. Much opposition would have been averted if objectors had only apprehended the truth; at least such as did not spring from evil and dark hearts might have been checked. The substitution of the innocent for the guilty in the Sacrifice of the Cross, the doctrine of Divine Sovereignty, and other teachings would not have been resisted by many, as they have been, had they been intelligently comprehended. The first would never have been called "incredible" or "immoral" if Christ's words had been weighed: "No man taketh My life from Me, I lay it down of Myself; I have power to lay it down, I have power to take it again;" nor the second, "grudgingly exclusive," when from the same lips came the bidding "Strive to enter in at the strait gate," and the assurance, "Whosoever cometh unto Me I will in no wise cast out." If the spirit of honest search were exercised, gainsaying

would often cease, and the truth be received in the love of it. Disciples, especially, should understand. How many deprive themselves of enlightenment, confirmation, comfort, through lack of this. They have feeble conviction of their claims as children, the amplitude of Divine resources, and the power of prayer, compared with what they might enjoy. Let them but apprehend their relation to God through His Son, the absoluteness of inspired assurances, and the fulness of Divine love, then richer fountains of holy feeling would rise within their hearts. "In understanding be men."

There would be implied, "*prove* the doctrine." The exchanger, for his own interest, would examine the coin and ring it on the counter. We may comprehend the meaning of what is taught, but is it Divine truth, as it represents itself to be? "Prove all things, hold fast that which is good." Various tests may be suggested. Is it in harmony with previous revelations of God? Does it commend itself to conscience and conviction? Is it *like* God, so far as we know Him? Does it satisfy wants? Is it available for emergencies? Can we live and die upon it? Adequately, impressively, does it respond to the test?

The Gospel is the completion and consummation of all that preceded. Christ came to fulfil as the flower fulfils the plant. In testifying it, the secrets of the heart are made manifest. It "became" God to be merciful and gracious. It is god-like to set the example, and appoint the motive of love. The truth fortifies in temptation, upholds in trial, gives solace in sorrow; we have content and hope as we trust. A document once held up in a law court to the light showed a water-mark date proving its falsity, for the paper had not been made at the time when it purported to be a legal instrument. There are many signs of false doctrine. The subtilty of man is evident. Does it answer to the test, "My thoughts are not as your thoughts"? Will it avail for all times? Is there a "divinity mighty within it that waxes not old"? Compare it with false religions, and the doctrine of Christ will bear all examination, and come forth verified from every fiery trial.

Value the doctrine, is another important point. Exchangers would not trifle with their money. It was a means of enrichment. If the truth is Divine, indispensable to highest interests, a means of comfort, satisfaction, joy, hope, should we not esteem it better than gold or silver? What mistake to barter it away for any offers of the world.

Men are too prone to over-estimate earthly treasure ; we can never over-value this. The treasure found in the field was worth all the man had, and more. The pearl of great price was worth more than all the other jewels the merchant man possessed.

Be watchful in the business of your life, is a further lesson. The money-changer needed circumspection. He might be cheated or robbed, betrayed into mistakes and losses, or find a furtive hand upon his table. He had to be firm and decided with the variety of customers who dealt with him. We have need to "watch." There are many devices of the enemy, taking each in special circumstances and difficulties, to rob us of our hope. If any man thinks there are no attempts to circumvent or despoil in his case, he has great reason to be suspicious. What false pleas are urged by sin. "Only once." "It will not be known." "No fear of penalty." How, without intention, a man may be overtaken by a fault, or unexpectedly assailed. Vigilance, discernment, firmness, the cultivation of all spiritual faculties and powers, are deeply necessary. Awake to the interests of truth, and self-interest in the highest sense. "Stand strong in the evil day, that having done all you may stand."

See that you change the gold of truth into the silver of daily faithfulness, may be added. Truth is not given merely for an intellectual repast or spiritual luxury, but that it may be useful and used, helpful to ourselves and to the world. Cromwell, once seeing some statues of the apostles made of silver, in one of the cathedrals, said, "Take them down, coin them, and let them go about doing good." So the excellency of truth is to become current in life. It is to give tone to disposition ; show itself in meekness, humility, kindness, cheerfulness, generosity. It is to teach us to give up for others, and to forgive, befriend, and aid. It inculcates forbearance and patience. Christ is to be in our thoughts, words, desires, life, no part untouched. Sometimes men forget this. The truth that teaches them to avoid gross sin is not regarded as that which directs to be gentle and self-restrained ; and truth that demands that plots of evil be resisted is not honoured in its requirements for devotion and faithfulness in all the little things of every day. But its fullest extent of application to life should be studied. No part of our being but may be refined and elevated by its ennobling influences. Give the full value in active life of Divine teaching, so shall a man "serve his generation according to the will of God."

"The law of thy mouth," said David, "is better to me than thousands of gold and silver." Have all such appreciation? And is the same application, diligence, thoughtfulness, and earnestness exhibited in connection with the truth as is exercised in the business of life? The only riches that we can be identified with, and that we can bear away with us, are the "durable riches of righteousness."

G. McMICHAEL, B.A.

Dr. Walter C. Smith's "North-Country Folk."*



FEW months ago we called attention to various volumes of poetry by Dr. Walter Smith, "The Bishop's Walk," "Olrig Grange," "Borland Hall," "Hilda among the Broken Gods," and "Raban," are admitted on all hands to be among the most thoughtful and brilliant productions of our recent literature, and to possess an altogether unique worth. They consist, for the most part, of dramatic pictures of our own age: an endeavour to pierce to the innermost heart of the strange and restless life that everywhere lies about us, and to unveil its real meaning. A dramatist, unlike a preacher, gives expression not to his own ideas and feelings, but to the ideas and feelings of others, however diverse from, and even opposed to, his own. He may, and indeed should, have very definite principles and methods of interpretation, in the light of which he contemplates the phenomena of life, but these he must not unduly obtrude. His art requires him to represent, without subjective colouring, the views and positions of others. This task Dr. Smith has ably and successfully accomplished. As a dramatic artist, setting vividly before us the world by which we are actually surrounded—in its intellectual unsettledness and eager questioning; in its intense passion and unsatisfied longing; in its error and sin—he has rendered service which few of his contemporaries have rivalled. He is primarily concerned with the interests and needs of the present day, and views them in the light of a Divine reason. His vision is unusually clear and penetrative, and he necessarily reports much as a seer, of which, as a thinker and, above

* "North-Country Folk." Poems by Walter C. Smith. Glasgow: James MacLehose & Sons. 1883.

all, as a Christian thinker, he strongly disapproves. To fail to make this distinction will lead to a misapprehension of his position, and detract from our enjoyment of his works. To our own mind it is evident that he is anxious not only to depict the ignorance and superstition, the confused thought and sullen scepticism of the age, to bring into strong relief its impotent longings and baffled aspirations, but to lead the way also to a purer faith and more perfect life. He does not invariably give such full and emphatic expression as some of us could desire to the distinctively evangelical elements of Christian truth, but his spirit is evangelical, and the Cross is at once the goal of his thought, the ideal of his life, and the aspiration of his endeavour.

Since our article was written Dr. Smith has published another volume. "North-Country Folk" is, like most of its predecessors, a study of present-day life. But it is not a novel in verse of the same kind as "Olig Grange" and "Hilda." It is rather a series of short and independent sketches of men and women that continually cross our path, at least in the northern part of the island. We have rarely, if ever, seen more decided evidences than this volume supplies of a power which is equally essential for the critic and the poet—the power to enter into the mind and heart of others, even of those who are at the furthest remove from ourselves. This keen penetration, allied on the one hand with broad generous sympathy, and on the other with effective word-painting, accounts for the deep impression which Dr. Smith's poems have made on the minds of thoughtful and earnest men in their conflict with error and sin, and their aspirations after the ideal good. It is helpful and exhilarating to come into contact with a writer who can move us at will to laughter or to tears, who can interpret so accurately the varied moods of nature and of man, arousing our admiration and reverence for all that is good and great, and our scorn for all that is base and mean. Few men can paint in more graphic colours the diversified forms of the seen and temporal, nor can any more effectively pierce through them to the underlying reality—the unseen and eternal. "North-Country Folk" will augment the author's well-earned fame, and establish a place for itself among the most memorable poems of our century.

The longer pieces are, if not novels, at any rate stories in verse, and many of them admit of amplification sufficient for a volume. The opening piece, "Wee Curly Pow," has a terribly sad and tragic side, and tells a tale of foul and cruel wrong, relieved by another tale of

love stronger than death, of suffering heroically and patiently borne by one who was suspected of grossest sin, and whose very nobleness gave occasion for the slanders that stung him. "Dr. Linkletter's Scholar" is in a different strain, but is not less effective. It abounds in powerful and exquisite pathos, and depicts with rare force and tenderness the disappointment and grief many a poor "dominie" has suffered at the hands of a brilliant and successful pupil, whose position he has practically made. The teacher's pride in his pupil and his work, his glowing enthusiasm, his keen delight in his pupil's honours at the University, and his subsequent triumph at the Bar, and the bitterness with which he is made to feel that

" Nobody likes in the hour of his pride
To have shabby old friends creeping up to his side "

—these points are expressed with a realistic power, and are lighted up with subtle philosophical reflections which remind us of some of George Eliot's best work. In "Dick Dalglish," again, we have a picture of a shrewd, sensible, and straightforward working man, whose cleverness and success do not make him ashamed of his position, or breed in him an ignoble and restless discontent. The humour of some of the stanzas is very enjoyable. For pathos, no poem in the volume is equal to "Lost and Won": a simple story of domestic life which is, alas! too common—trust and love betrayed, wounded, and chilled to death, through an absorbing selfishness and "love of gold." What tragedies may be acted before our very eyes, apart from all repulsive violent scenes and social crimes, and under a calm, unruffled surface! Each section of this short poem—Broken, Parted, Stricken, Humbled—is a volume in itself. What noble lines are these:—

" How could she give him her love,
And he so unworthy of it?
What were the great gods above
Thinking of where they sit,
When they sent her to fold him in it?

" Ah! the gods know what they do,
Whether giving or taking away:
They waste no life that is true;
They lose no game that they play,
And cast no blessing away.

For, as she lay there in death,
Lo ! for the first time he saw
All her meek love and her faith,
And then came great sorrow and awe
As its great beauty he saw.

" Ah, me, where now the visions of my youth,
The nobleness, the glory of its dreams :
Its purpose high, its eager search for truth,
Its hatred of the thing that only seems
And falsely gleams ?

" They are not false, those golden dreams of youth ;
But we are false to them and fall away
From their high purpose, following the smooth
World-lies that win us empty praise and pay,
And lead astray.

" They might have been, ah me ! they might have been ;
And, oh ! the sorrow to look back and know
They are not, and our life is poor and mean,
Achieving only loss and empty show
And shame and woe."

Among other powerful stories, told with bold realism, and, like the highest tragedy, purifying through fear, are "The Mad Earl," "Provost Chivas," and "Morgana." In some of the simpler pieces, such as "Mrs. Coventry," Dr. Smith exposes with manly outspokenness the deteriorating effect of the race for riches, and shows how intellect and heart are impoverished as we yield to the miserable passion. That simplicity of motive and even high spirituality may be maintained amid increasing riches, Mrs. Coventry's wise and wifely counsels to her husband amply prove. Many of her sayings are—simple, pithy, and inspired by a sweet reasonableness—worth immeasurably more than nuggets of gold. "The Parish Pastors" is a brilliant and life-like sketch of the three ministers of a northern fishing village of some five hundred souls—the Established Kirk, the Episcopalian, and the Cameronian. They are drawn with a keen but sympathetic and even tender hand, and if the rich and many-sided humour of the poem is here and there mixed with evident sarcasm, the sarcasm is not unkindly. The excellencies and defects of each are admirably portrayed, and, if ministers of other churches and places cannot gather from the portraiture much to bring their own work into more vital contact

with the complexed and often tangled life of their people, they must either be marvellously dull or marvellously perfect. Perhaps one of the most memorable sketches in the volume is that of "Miss Bella Japp"—a miniature portrait executed with high literary skill, and flavoured with quaint and delicate humour. She speaks to her young minister, and expresses her contempt for

"All mocking birds, who would be dumb
If they might eat their meat and do no more."

Is there not true wisdom in her advice—

"If you would reach
The hearts of others, listen first and hear
What your own heart is saying, and speak it clear
To all and each.

"Take not your words
From pulpit, platform, or from Parliament ;
Just take the Lord's—
The words which from His lips to you are sent,
Which few desire
But all believe, whether they will or no.

"Be strong and true ;
Hold up our sins that we may see them bare,
And hold up, too,
The Cross both to believe it and to share
Its pain and loss,
Should sorrow fill our cup unto the brim ;
For on the Cross
We see the glory as the eye grows dim,
Only we're fain to hand it on to Him
Who clasped it close."

Some of the pictures are from life, as, for instance, that of Professor Blackie in "Altnacraig," in which Dr. Smith pays a just and well-merited tribute to this fine old "Grecian Gaul"; and that of the late Dr. John Brown in the "In Memoriam" at the end—a picture as discriminating as it is generous, full of subtle and sympathetic insight, and glowing with pure and elevated feeling. But here we must reluctantly bring our notice of the volume to a close, or we shall exceed the limits assigned us. We have done no more than indicate a few of the main points of interest in one of the most notable books of the year, and tried to show what a wealth of refined and powerful

thought it will yield to an appreciative reader. Dr. Smith's pen has lost none of its cunning. His eye is yet undimmed; his vision is as clear, as far reaching, and as minute as ever. His rare power of psychological analysis, his ethical fervour, his genial humour combined with tender pathos, his artistic colouring, and his rich diversified melody are as conspicuous in this as in his preceding volumes. The minds of all his readers may roam at will through a nobler picture gallery, and among the typical character sketches of our day—not a few will be drawn from these "North-Country Folk." J. S.

"The Martyred Laud."



MOST earnest Protestants knew enough of the ecclesiastical proclivities of Bishop Benson to feel profound regret when he was raised to the archiepiscopal See of Canterbury. At the time of his promotion he said some very nice things, and talked very piously. We do not doubt that, in his way, he is a deeply devout man. But the same may be said of Dr. Pusey, and of Cardinal Manning; and yet both of these men have grievously misrepresented the Gospel of Christ, and have totally misunderstood the functions of the Christian ministry and the Christian Church. Dr. Benson, with all his excellence, is evidently on the wrong side of the line which separates the essential spirit and purposes of Protestantism from those of Popery. His sympathies go more or less extensively and fervently with the rapidly increasing party in the Church of England which would, though, perhaps, at present within certain limits, assimilate the Church of England to the Church of Rome. People in Cornwall are sufficiently well acquainted with this fact. It was pleasant to hear him speak, in his farewell to the Diocese of Truro, of "the noble, holy example" which he discerned in the career of the recently deceased Archbishop Tait, and of his own desire to imitate that prelate "in the holiness and sweetness of his charity;" but it was to be regretted that he had not cherished that same spirit sooner, and it is still more to be regretted that he seems less inclined to cherish it now. It is, however, quite in accordance with what we know of his antecedents, that he should recently have publicly congratulated himself upon sitting in the chair of "the martyred Laud," and that he should be accredited by the High Church papers with a determination to "tread in the footsteps" of that execrable ecclesiastical celebrity. For what conceivable reason can the new Archbishop have mentioned a name to which an almost unique infamy attaches, and that, too, in terms which imply an enthusiastic veneration? Is history false? Is it true, or is it not true, that Laud did everything in his power to uphold the Divine Right of Kings to rule as they please? Is it true, or is it

not true, that, whilst maintaining the alliance of Church and State, he sought with all his might to place the State at the feet of the Church? Is it true, or is it not true, that he made every possible effort to ruin the Reformation, and to re-Romanize the religion of his country? Is it true, or is it not true, that he was a brutal persecutor of all the godliest men and women of his time whom he could get within his grasp? These are the charges which history makes against him. Will Dr. Benson do for his reputation what Carlyle has done for that of Cromwell? Laud may be admitted to have been conscientious; but what man who has any regard for either civil or religious liberty can respect his *conscience*? We do not care to defend his execution, though the more we think of the innumerable barbarities he perpetrated, the less does his death on the block surprise us. The only sense in which he can be rightly styled "the martyred Laud," is that which implies that he was a martyr to his own obstinate and insatiable cruelty.

We can scarcely believe that, even if he had the opportunity, Dr. Benson would "tread in the footsteps" of the odious predecessor in the Archiepiscopate whose public life he, nevertheless, seems to admire, and for whose fate he seems to cherish a tender sympathy. But these complimentary allusions to one of the blackest names in our English history are significant of what liberty-loving people may expect, if extreme High Churchism should ever regain its former ascendancy in this land. The historically terrible dogmas of Apostolical Succession, of the authority of the Priesthood, of Sacramental Grace, of Auricular Confession, and of the superiority of the State-endowed clergy to all secular tribunals, are rapidly acquiring a dangerous popularity; and we fear that they have found an influential champion in the new Primate. Our hope is that the evil will be frustrated in its development by a timely separation of the Church from the State. The Liberation Society is working with energy, and, happily, also with success; but we agree with a writer in a recent number of the *Nonconformist and Independent* who contends that, whilst the Liberation Society should continue to receive the energetic support of all the friends of religious equality, "what the churches have to deal with is a more important matter—a vital religious principle requiring immediate action—viz., to stay the application of national funds which are being used for the purpose of destroying the *Protestant* faith of the nation." The Sacerdotal party is quietly, but surely, gaining the strength by which, if not speedily checked, it will carry everything before it. The checks at present administered are lamentably feeble. The Church Association is more or less busy, according as circumstances may seem to dictate; but its work is one from which Nonconformists are necessarily excluded. We have a Protestant Alliance; but of its operations we seldom hear. Able lectures by eminent Nonconformists are delivered now and then; but they are too few and far between. At present the Lion of "Romanism" occasions but comparatively little alarm; but the Jackal of "Anglicanism" is doing serious mischief, and the fable of the jackal's relation to the lion has a moral to which we do well that we take heed. It is time for the Protestantism of England to assert itself afresh from one end of the country to another, and to do so in tones which its enemies shall not be able either to mistake or to resist. We are not pleading for the forcible suppression of Sacerdotalist teachings; that would be neither possible nor right. But there should be in every

part of the land an intelligent and intelligible refutation of them, and an uncompromising protest against them; and for this mighty and momentous work some separate and suitable organisation should be formed, supported and carried forward by self-denial, by faith, and by prayer. This is one of the most imperative demands of our time; a demand which those who love the pure Christian truth and the full religious liberty which are bound up with a genuine Protestantism, cannot afford to ignore.

Correspondence.

“WHO WROTE THE EPISTLE TO THE HEBREWS?”

To the EDITOR of the BAPTIST MAGAZINE.



DEAR SIR,—I wish to submit one or two thoughts on a subject in your last two issues—viz., the authorship of the Epistle to the Hebrews.

I note the point that “the teaching of the Epistle is Pauline;” but, it may be asked, did the peculiar views of Paul originate with himself, or did he in any measure derive them from some one else? Taking into account Paul’s history and experience, it is not at all difficult to suppose that his views were, at least to some extent, derived from another.

In Acts vi. 29, we read that those of the synagogue of Cilicia, with others, disputed with Stephen. From the fact that Saul came from Cilicia, and from the active part he took in the persecution of Stephen, we can scarcely doubt that he was one of the disputants, and one of those who were not able to resist the wisdom and spirit with which Stephen spoke; and, if unable to resist, there must have been some measure of conviction, against which he would strive with all his might (so that he is fitly compared to an ox kicking against the goad). At his conversion all this opposition of his will was taken away, and it followed, as a natural result, that he now accepted the teaching of Stephen as truth—he became a convert to the faith he had endeavoured to destroy, and that was the faith Stephen had preached.

The intensity of Paul’s feelings about Stephen may be gathered from his words (Acts xxii. 20), and it is impossible to suppose he could forget the controversy he had held with him; and not only would Stephen’s ideas be remembered, but the burning words in which those ideas were clothed would, to a considerable extent, be indelibly impressed on the Apostle’s memory.

Now we have but little of Stephen’s utterances; but what we have seems to bear a remarkable relationship to the Epistle to the Hebrews. Supposing Stephen to commence his address in the Cilician synagogue with the words, “God, who at sundry times and in divers manners, spake in time past unto the fathers,” &c., would it not be very much like him to begin his defence before the Sanhedrim with the words, “The God of glory appeared unto our Father Abraham,” &c.

In his defence, Stephen is leading up to conclusions from a historical review ; a method that has a remarkable resemblance to that of the eleventh chapter of the Epistle. But what is more remarkable still, is the fact that, taking the whole scope of the first ten chapters—including the superiority of Christ to Moses, the end of the Levitical priesthood, and the abrogation of the rites and ceremonies of the law—we have exactly the teaching that was misrepresented in the accusations brought against Stephen—viz., “This man ceaseth not to speak blasphemous words against this holy place, and the law, for we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.” From these considerations it has appeared most probable to me that the Epistle to the Hebrews contains the stream of Stephen’s teaching, flowing through the channel of Paul’s mind and memory ; and, if so, several objections against Paul’s authorship are met :—

1. As to why Paul did not sign his name. Let it be borne in mind that Stephen’s doctrine was a departure not understood by the Hebrew Christians, and although they could revere his memory, they could not receive all he taught. Paul was no doubt deemed ultra in the same direction ; and therefore the Apostle’s name would have been no recommendation, but rather a stone of stumbling to the class of persons for whose special use the epistle was intended. And further, and more obviously, Paul could not begin with, “Paul, a servant of Jesus Christ, to the Hebrews,” and then give whole paragraphs from the speeches of Stephen, which some of his readers had heard from Stephen’s own lips.

2. As to why Paul, the Apostle to the Gentiles, wrote to the Jews, it may be answered, admitting the inspiration of the epistle, there was a Divine design in it. The time was at hand when the Temple should be destroyed. Thousands of Hebrew Christians were zealous for the law, and strict in the observance of Jewish ceremonies : what would these need when there was no temple, when all rites and ceremonies had vanished, and the nation scattered ? It is obvious that, when the catastrophe came, they would require the wider view of Christianity ; that is, Stephen’s view, of which Paul was the most prominent exponent. God knew this (even if Paul did not), and He used Paul as the most fitting instrument for giving that view as it is given in the Epistle.

3. As to the dissimilarities with Paul’s acknowledged compositions, are they not explained by the fact that much of the composition is Stephen’s ? Paul might be aided by the Holy Spirit in recalling Stephen’s words, as the evangelists were aided in recalling the words of the Master ; but if this were not the case, what more natural than that he should desire to clothe the wisdom of Stephen in Stephen’s own words as far as his memory would enable him ?

Dogmatism is out of the question in the case, but I submit for consideration whether there be any valid reason against my supposition—viz., that the Epistle to the Hebrews conveys, through Paul, the teachings of Stephen ; and that its special object was to prepare Hebrew Christians in Jerusalem, in Palestine, and everywhere for the impending overthrow of the Temple worship and the termination of the Jewish dispensation.—Believe me, yours faithfully,

Hammersmith, June, 1883.

W. W. PAGE.

The late Rev. Samuel Green.

THIS venerable servant of Christ has entered into his rest at a very advanced period of life. Few men of more sterling excellence have ever been known among us. A man of good intellectual powers, a persuasive preacher, a robust and fervent Christian, a generous friend, an indefatigable worker in every department of religious enterprise which was open to him, an ornament to the Church, and an honour to our denomination, he has "come to his grave in a full age, like as a shock of corn cometh in in his season." We hope that our August number will contain a Memoir from the pen of his gifted son—the worthy son of a worthy father—the Rev. Dr. S. G. Green, together with the beautiful and impressive address at his funeral, by the Rev. Dr. Todd.

The Rev. C. Kirtland.

ON Sunday, June 3rd, the Rev. C. Kirtland informed the church and congregation meeting in Battersea chapel, that, after nearly half-a-century of constant labour in the Lord's service, he felt the time approaching when he should relinquish the heavy responsibilities of the stated ministry and pastorate, and give the rest of his life and energy to preaching the Gospel without any pastoral charge; and that, in pursuance of a purpose long since formed, he would retire from the pastorate of Battersea Chapel at Christmas next, or as soon afterwards as his arrangements for the future would permit. He will then have completed the tenth year of his ministry in Battersea. It has been mainly owing to Mr. Kirtland's efforts that nearly eighteen hundred pounds of the heavy liabilities on the chapel have been paid off. The above announcement took the congregation by surprise, and there is a general feeling of regret at the prospect of Mr. Kirtland's early retirement.

Reviews.

BIBLICAL THEOLOGY OF THE NEW TESTAMENT. By Dr. Bernhard Weiss. Vol. II. Translated by Rev. James E. Duguid. THE LIFE OF CHRIST. By Dr. Bernhard Weiss. Translated by John Walter Hope, M.A. Vol. I. Edinburgh: T. and T. Clark, 38, George Street. 1883.

THE second volume of Dr. Weiss's Biblical theology continues his discussion of the doctrinal system of Paul, but is occupied for the most part with the early

apostolic doctrinal system in the Post-Pauline period. He examines very carefully (in his study he has evidently examined verse by verse and almost word by word) the whole of the Epistle to the Hebrews, the Epistles of Peter and Jude, the Epistles of John and the Apocalypse, and brings out in an orderly form the teaching of these various books on all the main subjects of the Christian faith. His method is strictly scientific and inductive, and he has made it his aim not to evolve a theology out of his own consciousness, but to deduce one from the plain and indisputable teachings of the Bible. We have been struck with his thoroughness of research and with the rigid impartiality of his spirit. He maintains on every point the calm and resolute attitude of the judge, and discards throughout the bias of the advocate or special pleader. A work written in such a spirit cannot meet with universal approval. Its conclusions are sure to be disputed by one party or another, but no work can be more really helpful to intelligent and earnest students. Dr. Weiss, though animated by no party spirit, is, in his own doctrinal beliefs, a theologian of the liberal evangelical school, and his researches tend strongly to confirm the harmony of those beliefs with the authoritative teaching of the New Testament, teaching which is indeed presented in various, but by no means in conflicting, forms. The apostles occupied, to some extent, different standpoints, and apprehended the truths revealed according to their individual characteristics; but diversity is not antagonism, and the unity of the New Testament is one of its most remarkable features. Another position Dr. Weiss has strongly established—the continuous and abiding power of Biblical theology, its absolute and exclusive authority; not so much on the ground of its extent and miraculous evidence; as on the higher ground of its adaptability to human need, its conformity to the law and order of the world, its power to civilise, to regenerate, and to perfect human life. However imperfect and erroneous our interpretations of Scripture may be, we shall find in it all that is essential, so that we cannot advance beyond it. Dr. Weiss has, by his profound knowledge and his reverent research, done much to aid a true interpretation of the apostolic writings, and has furnished one of the most pregnant and suggestive works in our own or any language. His "Life of Christ" will, if we may judge from the first volume, be in every sense a masterly book. The earlier part of it deals with such preliminary questions as confront every inquirer, those, namely, that relate to the sources of the Gospel history, the primitive tradition, the authorship and date of the evangelical narratives, especially of the fourth Gospel, the legendary and mythical theories, &c. The later part of the volume discusses the preparations for Christ's ministry, His birth and life on earth to the miracle at Cana. We have gone through these two sections with some care, and though we cannot recommend them as "light reading," we can bear grateful testimony to their vigour, their freshness, and their richly suggestive power. Their style is perhaps a little bald, and is certainly not free from complexity. There is no brilliant word-painting, no attempt at tender and graceful sentiment. If Dr. Weiss is a rhetorician, he must have exercised over himself a severe restraint. He is calm, resolute, rigidly scientific, weary of fruitless speculation and subjective criticisms. He is bent on discovering facts, and will not be led away by fancies, and, as far as is possible, he is bent on

reaching absolute historic truth. A work thus produced under "the daylight of the intellect" is sure to have a high value, and those who read it with thoroughness and candour, will find it one of the greatest and most helpful books of our age.

Dr. Weiss has carefully defined his position in the following paragraph of his dedication :—

"Between a supra-naturalism which believes in the actuality of an objective Divine revelation, and of miracles in the proper sense, and the standpoint which regards both as inadmissible, there can be as little historical mediation as between the conception of Christ as a mere man—although the greatest and most unattainable, who possessed clearer ideas of God and of Divine things, and lived a new and typical religious life—and the Christ worshipped by the Christian Church from the beginning as her Divine Mediator and Redeemer. In respect to this alternative there is, no doubt, as to my position, either in this book or in the others; I have never attempted to mediate between these opposites, because I am acquainted with their radical principles, and my scientific labours have only confirmed me afresh in joyous assurance of the faith which I did not gain from them, and to which no one can attain by scientific demonstration."

These are wise and weighty words. Science must recognise its necessary limitations, and not claim empire in a realm to which its methods are essentially foreign. In its own sphere it is supreme, and loyalty to its spirit leads to the evangelical faith. So, once more, Dr. Weiss has ably and triumphantly shown.

WHY ARE WE DISSENTERS? Three Lectures on the Principles of Nonconformity.

By Eustace R. Conder, D.D. Fourth Edition, Revised. John Snow & Co.,
2, Ivy Lane, Paternoster Row.

MANY persons are Nonconformists by accident rather than by conviction, and what is the frequent consequence? Let them form Church of England companionships; let them acquire a taste for artistic developments in the modes of worship—architecture, music, ceremony, and all that comes under the term "Ritualism"; let their notions of religion recede from the spiritual, and slide more completely under the spell of the sensuous; let them learn to crave a Church which, to their view, shall have an air of majesty in the centuries through which it has lived and flourished, in the dignitaries of which it can boast, in the sacramental privileges it offers, and in the pomp of the services it pays to God; and their Nonconformity will have but little chance of maintaining its ground. This is a shame and a scandal. If Dr. Conder's little book—which can be purchased for sixpence—were well circulated and well read, a better state of things would speedily ensue. He discusses, with his usual clearness, force, and conclusiveness, most of the great questions at issue. We hope this new edition of a valuable little work may soon be followed by another from the same able writer, and devoted to a popular refutation of the highly developed sacerdotalism which is so alarming a distinction of the English Church in our day, and which such large numbers of the English people are eagerly and blindly accepting.

ADONIRAM JUDSON, D.D. : his Life and Labours. By his son, Edward Judson, Hodder & Stoughton.

DR. JUDSON'S life has been written several times ; but the nine-shilling volume, of 601 pages, now supplied by his son, contains details and amplifications which are valuable beyond computation. No more wonderful career than his can be found in the history of modern Christian missions to the heathen. If ever a man was Divinely raised up, ordained, and prepared for immense and noble service in this uniquely beneficent and self-denying enterprise ; and if ever a man was Divinely sustained in the most exhausting toils and the most disheartening difficulties which such an enterprise, when carried on under the most unfavourable circumstances, can involve, that man was surely Adoniram Judson. He left the United States for the East in the spring of 1812, and died in the April of 1850. Through this whole period of eight and thirty years, his consecration to the work to which God had called him was distinguished by a wisdom which scarcely ever made a mistake, and by a sanctified ardour which never flagged. It is appalling to read of the perils he had to confront, and the privations he had to endure. He was thrice married, and each of his three wives—though they were in many respects unlike each other—was gifted with noble faculties, with refined and cultured tastes, and with lofty Christian principle ; and each was proud to share his dangers and afflictions with him. The first died at Amherst, when he was far away at the Court at Ava, assisting the British envoy in his endeavour to conclude a commercial treaty with the Burman King—an office which he accepted only on the understanding that “every effort would be made to secure a clause in the treaty granting religious liberty to the Burmans, so that the whole country would be thrown open to the Gospel”—an effort which the obstinacy of the King frustrated. The second died at St. Helena, on her voyage, accompanied by her husband, to America with the hope of recruiting her shattered health. The third survived him, but he had not the comfort of her presence and sympathy when death tore him away from the labours he so heroically loved. He had parted with her for a long sea-voyage, in the hope of rallying thereby from the prostration occasioned by dysentery and congestive fever, and in a week after embarkation he breathed his last, and his body was buried in the deep. Months afterwards, instead of rejoicing in his return, she had to receive the tidings of her terrible bereavement. The unwavering faith and meek submission with which these and all the other personal and domestic troubles of the great missionary were borne, furnish a rare, but so much the more impressive testimony to what God's grace can accomplish in the hearts of those who put their trust in Him.

We have not sufficient space for even the barest outline of the story which the son of the great missionary has told so fully and so powerfully in the volume before us. Those of our readers to whom such an outline would be serviceable will, we doubt not, find a much better one in the forthcoming Judson number of the series entitled “Baptist Worthies,” by Dr. Landels. But the volume itself should command a wide sale, and should be carefully read and studied. It contains a large amount of new and invaluable information, and every page is replete with interest. It also contains four portraits—two of Judson, one taken in his earlier, the other in his later life—one of his first wife, Ann Hasseltine, and another

of his third, Emily Chubbuck. There is no portrait of his second wife, Sarah Boardman, but there is an interesting fac-simile of her hand-writing, and also a fac-simile of the hand-writing of Judson himself, the latter in the following touching words :—"Mrs. H. H. Newton. From A. Judson. The wings of the Maulmain songstress are folded in St. Helena. New York, May 15th, 1846." Romance, even at its best, is tame and jejune, compared with this matter-of-fact narrative ; and Christianity must be true, for were it false, such a life could never have been lived, and such a narrative could never have been written.

OLD TESTAMENT REVISION. A Handbook for English Readers. By Alexander Roberts, D.D. Hodder & Stoughton.

DR. ROBERTS has shown himself to be well qualified to render the service contemplated in this Handbook by his "Companion to the Revised Version of the English New Testament." It is true, as he says, that "comparatively little requires to be said, or, indeed, can be said, respecting the text and manuscripts of the Old Testament—points which call for the utmost care in dealing with the New." Nevertheless, there is good occasion for such a work as the one before us which presents, "in easy, untechnical language, a considerable amount of information which may enable ordinary English readers to peruse with greater interest and intelligence the Scriptures of the Old Testament when these are set before them in the Revised Version." Accordingly we have exceedingly useful chapters on "The Language and Contents of the Old Testament," on "The Authorship and Date of the Pentateuch," on "The Prophets and the Hagiograph" (with suggested corrections of the Authorised Version), on "The Apocryphal Books," on "The Text of the Old Testament," on "The Septuagint and the Samaritan Pentateuch," on "Versions of the Old Testament later than the time of Christ," and on "English Versions of both Testaments." We have also valuable chapters on the constant use of the Septuagint by Christ and His Apostles, and on the Jewish Talmud and Targums. Dr. Roberts is on the orthodox and safe side in what we cannot but regard as the needless, uncalled-for, and vexatious controversy respecting the authorship and date of the Pentateuch ; and we are glad to have his twenty tersely-written and condensed pages of conclusive reasoning on that subject. Some of his suggested corrections of the translation seem to us to be admirable, though now and then they would no doubt surprise some readers, who will hardly take kindly, for instance, to the following alteration of the version of Psalm cxxvii. 2 :—

"It is vain for you to rise up early
And that ye lie down late ;
That ye eat the bread of sorrows ;
So giveth He it to His beloved sleeping."

Dr. Roberts takes the meaning to be, that "all the blessings for which others toil so hard are freely bestowed by the Lord upon His beloved, without effort on their part, and unexpectedly, as in a dream." The passage is confessedly obscure, and no possible rendering seems to make its meaning quite certain and its truth quite obvious. After all, it seems to us that Mrs. Browning's well-known and exquisite

poem embodies the spirit and teaching of the original as perfectly as this can be done by human words. We can more readily accept our author's rendering of the difficult passage at the commencement of Psalm xvi. He gives it thus: "Preserve me, O God, for in Thee do I put my trust. I have said unto the Lord, 'My prosperity is not above' [independent of] 'Thee.' To the saints [also] who are in the land [I have said the same], and to the noble, in whom is all my delight." Other happy translations might be quoted had we the requisite space. One of the most interesting parts of the book is that in which Dr. Roberts contends, with great earnestness and with no little show of reason, that the language spoken by Christ and His Apostles was neither Hebrew nor Aramaic, but Greek—a question to which the quotations in the New Testament from the Septuagint naturally give rise.

THE KING'S SON; or, A Memoir of Billy Bray. By F. W. Bourne. A New Illustrated Edition. London: Bible Christian Book Room, 26, Paternoster Row. Hamilton, Adams, & Co.

OUR old friend Billy Bray—of whom we used to hear many remarkable stories in Cornwall nearly thirty years ago—is here presented to us in a new and much more handsome dress than any in which we have before seen him; and we are happy to find that he is considerably stouter withal. Fourteen editions of his "Life" have been sold, and now we are favoured with another, greatly enlarged, illustrated, and in many ways improved. Billy Bray was a notable man in his day and among his own people. A very wicked young man, according to his own account, his conversion was a remarkable one, and he became an exemplary and widely useful servant of the Saviour, ever overflowing with faith, joy, and zeal. Totally without what is technically termed education, he had a warm and generous temperament, with a mind quick in its action and often quaint and grotesque in its developments; and God largely used him for the spread of religion and the salvation of souls in his native

county. Those who have not read his Memoir will do well to avail themselves of this new, enlarged, and beautiful edition of it.

SERMONS. *Preached in Twickenham Congregational Chapel.* By the Rev. George Walker, B.A. London: W. Speaight & Sons, Fetter Lane.

THE author has published these Sermons "in the hope that they may prove a help and a stimulus to some who are seeking to reduce the great principles of the Gospel to facts of daily life and experience." They are well fitted to answer this purpose—a purpose which every true Christian minister keeps constantly in view. Mr. Walker has wisely "shunned mere ornamentation," and has preferred "to speak simple words on great truths." The simplicity of his language, however, will not be taken for commonplaceness of thought. It is the utterance of a fresh and vigorous mind, which thinks for itself, and yet likes to think under the guidance of Scripture teaching. The Sermons are at once expository, reflective, and penetrative, and we are glad to find in them the more essential principles of evangelical truth, not controversially stated, but yet stated with sufficient

distinctness, and with a distinctively practical aim. Their subjects are, I. "Unlicensed Teachers; or, 'The Liberty of Prophesying'" (Mark ix. 38-40). II. "Christ walking on the Sea" (Matt. xiv. 22-33). III. "Christ, the Divine Worker" (John ix. 4). IV. and V. "Lazarus and Dives." VI. "The Power and Homeliness of Christ" (Mark v. 35-43). VII. "The Christian's Transfiguration" (2 Cor. iii. 18).

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THE CHRISTIAN CHURCH AND THE ABSTINENCE MOVEMENT. — THE ABSTAINING MAYORS AT THE GUILD-HALL. National Temperance Publication Depot, 337, Strand.

THESE two pamphlets are issued at a penny each, and their large circulation will promote the temperance movement. The first contains addresses by Samuel Bowly, Esq., The Very Rev. the Dean of Canterbury, Rev. Charles Garrett, Rev. J. A. Macfadyen, D.D., and Rev.

P. Chown. The second, by the Lord Mayor of London, and the Mayors of Birmingham, Leeds, Bradford, Bath, Rotherham, Crewe, Kendal, Grantham, St. Ives (Cornwall), and St. Ives (Hunts). Our temperance friends should scatter them far and wide.

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ALDERSYDE. A Border Story of Twenty Years Ago. By Annie B. Swan. With Six Original Illustrations. Edinburgh: Oliphant, Anderson, and Ferrier.

JOCK HALLIDAY: A Grassmarket Hero. Or Sketches of Life and Character in an Old City Parish. By Robina F. Hardy. Edinburgh: Oliphant, Anderson, and Ferrier.

JANET NESBIT, the heroine of "Aldersyde," is a strong-minded, tender-hearted, high-principled, much-endur-

ing Christian Scotch girl, with a sure insight into character—shrewd, sagacious, practical, and "unselfish to the core." Left motherless at fifteen, and fatherless ten years later, she submits with noble grace to a sad reversal of fortune, and passes, with high Christian dignity and usefulness, through a series of trying experiences which involve responsibilities from which any sensitive soul would naturally shrink, unsoured by disappointment and calamity, and a self-denying benefactress to the end. Many and various characters are grouped around her—some of them atrociously bad, some fairly good, and some not so good as they might have been. The plan of the story is clear and consistent, and, though not without elements of romance, never violates the laws of probability. The materials out of which it is constructed are suited to the time over which it ranges; the incidents it depicts include some pathetic, but just, retributions; and it ends as such a story ought to end. The moral tone of the work is thoroughly healthy, and its artistic merits place it considerably above the average of works of this order.

"Jock Halliday" is an interesting narrative of humble life in Edinburgh, and is addressed to young readers, apparently with a "Gospel Temperance" end in view. There is plenty of incident, and the course of the story shows how a very poor lad, of rough manners, but of generous impulses, may, by God's grace and under wise Christian influences, be prepared for a useful and happy career in the sphere of life he is best fitted to occupy.

JOHN BULL'S SISTERS. By One of Them-selves. Price Sixpence. Elliot Stock.

THIS pamphlet contains shrewd and useful advice—which, however, is not very skilfully arranged. Many lady-writers on social questions write better. Still, many of the women of England might profit by what this lady has written.

A DOG'S PROTEST AGAINST INTEMPERANCE. By the Rev. J. Marshall Morrell, Author of "Hints and Topics for Temperance Speakers." National Temperance Publication Depot, 337, Strand.

IF "Keeper" be a veritable, matter-of-fact dog, and not a mythical one, it may well be said of him that "he has more sense and has done more good than many a talking creature." Anyhow, Mr. Morrell's story might be repeated with excellent effect upon many a Temperance platform.

THE SCOTTISH BAPTIST MAGAZINE.

May. Price One Penny. Edinburgh: R. Symon, 8, St. James' Square.

"THE Scottish Baptist Magazine" might be profitably read by Baptists in other parts of the United Kingdom as well as in Scotland. We regret that we did not receive the May number in time for an earlier notice. It contains an ample account of, and interesting comments upon, the Spring Session of the Scotch Baptist Union at Dundee, together with a most judicious paper read on that occasion, by Mr. John Walcot, of Edinburgh, on "How to Win Souls for Christ." We have also a capital article, by Dr. Oliver Flett, on "The Gospel the One Remedy," and another equally good—the fourth of a series on "The Courtesies of Home Life," by Mr.

William Tolmie. Nor must we omit to mention a telling sermon by the Rev. Walter J. Mathams, entitled "A Word to the Weary Hearted," founded on Exodus xv. 22-7.

LONDON CONGREGATIONAL DIRECTORY AND CHURCH GUIDE. By Andrew Mearns, Secretary of the London Congregational Union. Price Sixpence. London: Alexander & Shephard, 21, Castle Street, Holborn.

THIS admirable compilation contains seventy-seven pages, crowded with facts respecting the London Congregational chapels, their accommodation, their times of service, their origin, their ministers (past and present), and other matters connected with them, which will not only be prized by our Congregationalist friends, but which numbers of other Christian denominations will find to be at once handy and useful. We wish a similar publication could be issued respecting our London Baptist chapels.

INDIA. In Two Parts. By the Rev. Edward Storrow, formerly of Calcutta. John Snow & Co., 2, Ivy Lane, Paternoster Row.

IN the first of these two parts, Mr. Storrow treats of the country, the people, the manners and customs, and the Hinduism of India; in the second, of the history of Christianity in India, the obstacles which impede its success, the forms of labour by which its propagation has to be carried on, and the results which missionary enterprise has so far achieved. The two parts are published separately at sixpence each, and each comprises forty-eighty well-filled pages of useful information which cannot be too widely disseminated. The

publication belongs to the "Outline Missionary Series," to which we have already more than once drawn the attention of our readers. Detailed and compact as Mr. Storrow's account is, he has made it thoroughly readable; and no Christian can read it without having his interest in the evangelisation of India deepened.

THE VOICE AND ITS ECHO. By Philip Reynolds. London: W. Wileman, 34, Bouverie Street, Fleet Street.

MR. REYNOLDS is the pastor of Providence Chapel, Upper-street, Islington; and "The Voice and its Echo," contains four Wednesday evening sermons delivered by him to his people in September last. They are suggested by the words, "I will say, It is my people; and they shall say, The Lord is my God," Zech. xiii. 9. When we say that the sermons are very much after Mr. Spurgeon's order, both as to spirit and form, we shall be understood to give them high praise, which we do not believe any of our readers who may obtain them will think undeserved.

THE OLD FASHIONED BOOK ON THE OLD FASHIONED RELIGION. With the Devil's Prayer and Confession of Faith. By an Old Fashioned Man. London: Passmore & Alabaster, Paternoster Buildings.

WE have not the slightest idea who the "Old Fashioned Man" is, but he has given to himself a very appropriate name. He cannot be expected to be young-fashioned at nearly fourscore years of age, and he evidently retains a strong liking for the old orthodoxy;

and herein we cordially sympathise with him. His little book is a dash at Unitarianism; and old as he is, he does not falter either in hand or foot. There is a good deal of quaintness in his style, and he is an adept at banter. Whether this latter characteristic will aid him much in convincing Unitarians of their error may perhaps be doubted; we fear it is likely rather to irritate them. Nevertheless the book may be useful in putting people on their guard against the Unitarian proselytism which is being carried on by means of tracts and other publications designed for popular distribution; and for this reason we can cordially commend it.

THE CONGREGATIONAL PSALMIST (First Section). Additional Tunes. Edited by Henry Allon, D.D. London: Hodder & Stoughton. Novello, Ewer, & Co.

THE CONGREGATIONAL PSALMIST (Third Section). Words of Anthems, &c. Edited by Henry Allon, D.D. Hodder & Stoughton. Novello, Ewer, & Co.

WE presume that most persons specially interested in Congregational psalmody are acquainted with the very superior collection of tunes, chants, &c., edited by Dr. Allon, whose name is a guarantee for music of a high order for Divine worship. He has now provided 149 additional tunes for the "First Section" of this elaborate publication, the demand for which has been created by the supplements to the various hymnals which have of late come into use, and which contain a very large number of hymns "peculiar in metre or in expression," and for which no existing collection of tunes had made

adequate provision. We have examined these "additional tunes" with considerable care, and have been delighted with the skill evinced in their composition and selection. Most of them are real gems of sacred song. They can be purchased in paper covers for eightpence, and in cloth for a shilling. Our friends may also be glad to learn that the "words of anthems, &c.," found in the "Third Section" of the "Congregational Psalmist" can be had for twopence.

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HOURS WITH THE BIBLE. By Cunningham Geikie, D.D. Hodder & Stoughton.

WE are happy to call the attention of our readers to Dr. Geikie's fifth volume of "Hours with the Bible," in which he fully sustains his high reputation as a safe interpreter and as a graphic re-writer of Old Testament history read "in the light of modern discovery and knowledge." The volume before us ranges over a period of about 100 years, from the close of the reign of Hezekiah to the eve of the conquest of Jerusalem by Nebuchadnezzar. The narrative is a thrilling one. All the prophets of the period and their teachings pass in review, and the whole course of events seems to move forward as before our very eyes. Such works as these, the fruit of diligent and reverential study and of untiring research, are of priceless service to mankind; and in the production of them Dr. Geikie has laid his generation and, probably, generations which shall follow, under an immense debt of gratitude.

PULPIT PRAYERS. By Eminent Preachers. Hodder & Stoughton.

A GOODLY-LOOKING volume, the third of the series entitled "The Clerical Library." Whether prayers for the pulpit should, as a rule, be composed beforehand, as sermons mostly are, and as these prayers generally appear to have been, we cannot now discuss. We do not know whether the practice is commonly adopted or not; but we have a strong feeling against it, though it might be difficult to express that feeling in a verbal and logical form which would not be open to a fair reply. It seems to us, however, that addresses to God should spring spontaneously from the soul at the moment of utterance. We do not mean that a preacher should not previously and prayerfully reflect upon what he knows, or may naturally judge, to be those needs of his people which should find vent in his public devotions as their accepted representative and mouthpiece. A minister cannot pray intelligently with his people without such reflection. But this is a different thing from that verbal preparation of "Pulpit Prayers," which it appears to be the design of this volume to assist. Either such prepared prayers must be read or spoken from memory; and in either case it seems to us that the heart cannot be sufficiently free before God, and the addresses to Him must become too formal and cold.

Who the "Eminent Preachers" represented in this volume are, we do not know. We have no clue to their names. There are altogether 102 prayers, which appear to have been obtained, in unequal numbers, from different sources. Sometimes we have fancied that we could detect the manner of Henry Ward Beecher, sometimes that

of Dr. Parker ; but the surmise may be wrong. Now and then we notice too much of what we should describe as *orating* to God. Nevertheless, many of the prayers are sufficiently simple, humble, and reverential ; and, rising from the heart, we should think they must carry a truly worshipping congregation along with them.

PHASES OF CHRISTIAN TRUTH : Sermons by A. J. Parry. Second Edition. London : Alexander and Shephard, 21, Castle Street, Holborn. 1883.

THE first edition of Mr. Parry's sermons was published by subscription, but now appeals to a wider circle. It is a volume which will be received by readers of this magazine with feelings of sincere and profound delight. We have long known Mr. Parry as an able, earnest, and persuasive preacher, thoroughly attached to the old Gospel, but capable of expressing its truths in forms tersely adapted to the needs of our own day. The majority of the sermons here published were delivered apparently in the ordinary course of the writer's ministry, and deal with questions of primary moment in Christian life and work. Others of them were delivered on public occasions to the students of some of our colleges and the associations of churches. The titles of several of the discourses will indicate the general character of the work—"Paul, the Model Minister," "Christianity a Spirit"—"The Diffusive Power of the Gospel"—"The Gospel Ministry : its Effects, its Motive Powers," &c.—"The New Covenant"—"The Sympathetic Saviour"—"The Christian Temple"—"Regeneration," &c. Though the sermons are not all of equal merit, they

are all good—vigorous in thought, graceful in style, and rich in illustration. Mr. Parry has the Welsh fervour in its purest and most effective form. His spirit is as reverent as his thoughts are fresh and telling, and it is evident, from the first page to the last of his volume, that he has gained efficiency in the pulpit by much hard and honest work in the study, inspired and sustained by living communion with the Christ whom it is his delight to make known.

MESSENGERS OF TRUTH. By Faith Chilton.

THE RED FLAG ; or, Danger on the Line. By Elys.

TRAPS. By Elys.

National Temperance Publication Depot, 337, Strand.

"MESSENGERS of Truth" is an interesting, effective, and useful story, presented under a thin veil of allegory. "Temperance," accompanied by her brother "Courage," and her two sisters, "Hope" and "Love," visit the village of "Stained-Beauty," and succeed in reforming not a few of its inhabitants to sobriety and godliness. "The Red Flag" and "Traps" are two short, taking stories (the former also allegorical), which may be read in a quarter of an hour, and both of which will be helpful in the same great cause of Temperance. In "The Red Flag," intoxicating drink is likened to a train starting at "Little Drop Station," and passing on through "Moderation Station," "Too Much Station," "Intoxication Station," and reaching its terminus at "The Drunkard's Grave." We like the story entitled "Traps" even more than either of the others.

FIRST STEPS TO TEMPERANCE. For Young Children in Schools, Families, or Bands of Hope. By the Author of "Miss Margaret's Stories," &c., &c.

PRESERVE THE CHILDREN. By the Rev. Charles Garrett (President of the Wesleyan Conference). National Temperance Publication Depot.

"PRESERVE THE CHILDREN" is the address delivered by Mr. Garrett at the United Kingdom Band of Hope Union's Annual Meeting in Exeter Hall last May. On temperance questions Mr. Garrett speaks with extraordinary force, and never misses his aim. This is one of his best addresses. "First Steps to Temperance" reveals its purpose in its title, and is well calculated to attain it.

BAPTIST WORTHIES. No. 4. Andrew Fuller. By William Landels, D.D. Baptist Tract and Book Society, Castle Street, Holborn.

No. 3 of this series, "John Bunyan," has not reached us. Perhaps we may have the pleasure of finding it in our next parcel. Dr. Landels has written of Andrew Fuller with the sympathy and admiration combined with the theological discrimination which might have been expected of him. The fact that Dr. Landels does not accept the whole of Fuller's theology, does not prevent him from appreciating the immense theological reform which that great man effected; while, for his intellectual powers, character, and vast and varied work, our brother has nothing but hearty and respectful praise.

Children.

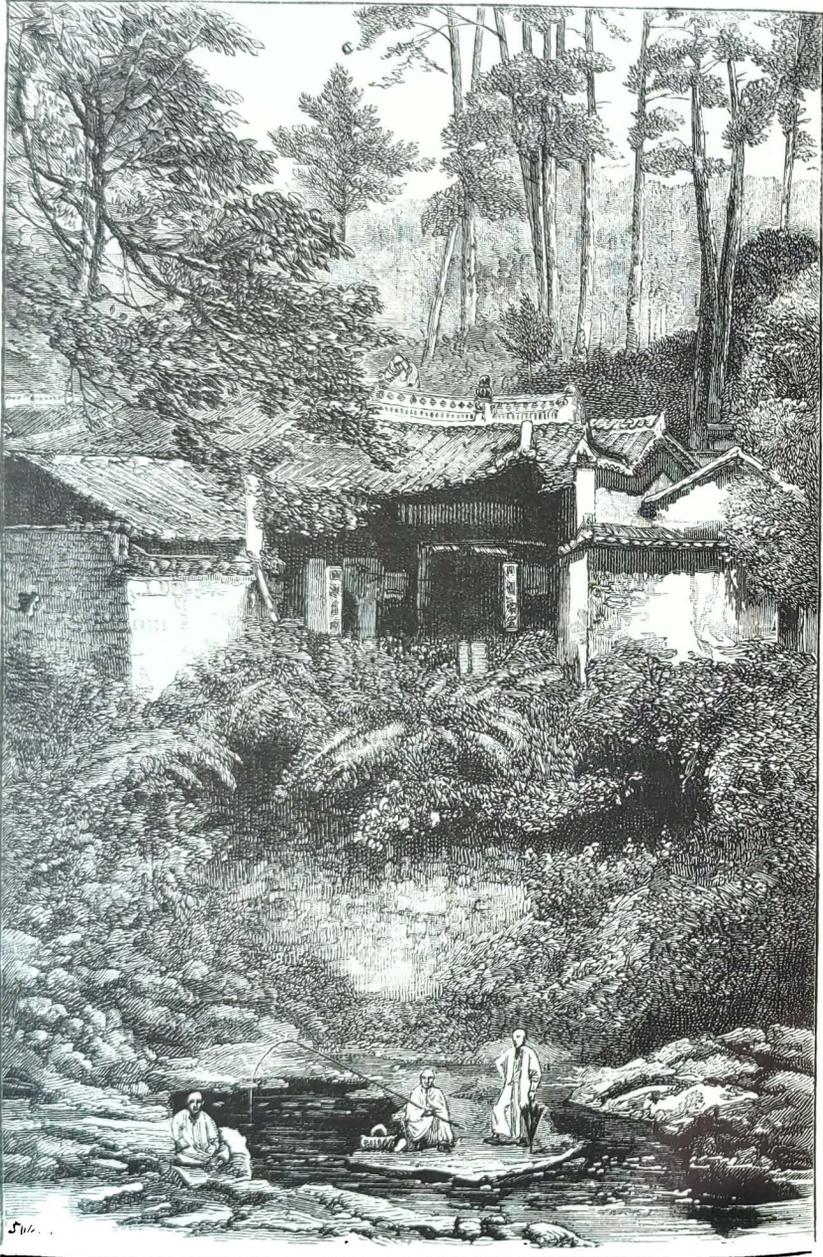
A DREARY place would be this earth
 Were there no little people in it ;
 The song of life would lose its mirth
 Were there no children to begin it ;

No little forms, like buds to grow,
 And make the admiring heart surrender ;
 No little hands, on breast and brow,
 To keep the thrilling love-chords tender.

No babe within our arms to leap,
 No little feet toward slumber tending ;
 No little knee in prayer to bend,
 Our loving lips the sweet words lending.

Life's song, indeed, would lose its charm,
 Were there no babies to begin it ;
 A doleful place this world would be,
 Were there no little people in it.

THE MISSIONARY HERALD,]
JULY 1, 1888. .



THE RESIDENCE OF CHU FU-TSZE.—(From a Photograph.)

THE MISSIONARY HERALD.

THE CONGO MISSION.

A CRY FOR MORE LABOURERS.

“THERE IS MUCH LAND STILL TO BE POSSESSED.”

“The door is opened wide into Central Africa. For years past Christians at home have been praying for this. I sometimes wonder if they expected the prayer would be answered so soon. Now God has sent the answer in a truly wonderful fashion, and the solemn responsibility of entering in and possessing this vast continent for Christ rests upon the whole Church catholic, and so, of course, upon every individual Christian.”—DAVID LIVINGSTONE.

THE following appeal has just arrived from the Congo. It tells its own pressing story, and we commend it most earnestly to the prayerful and prompt consideration of all our readers. What is the reply to be? Reinforcement or Recall, which?

“Liverpool Station, Stanley Pool,
“*March 23rd, 1883.*

“MY DEAR MR. BAYNES,—The sad news which has just reached us here has been already some time communicated to you by Crudgington and Grenfell, I suppose :—

DEATH OF MR. DOKE.

“Our youngest colleague and new brother, Doke, to whom we had just sent our letters of welcome, has, after only three weeks of life on the Congo, been called away to an early rest; or perhaps, as Bentley puts it, to a position in which he may be able to serve the Congo Mission even better than if he had remained amongst us here—who knows? The blow, being so entirely unexpected, is severely felt by us all. So wonder-

fully has our pioneer party been preserved among perils of all kinds for so long intact—many a one falling at our side, at our right hand, but it not coming nigh us, and this for three years and a-half—that it startles us all for our youngest and freshest to be taken away just on the threshold of his life-work. I did not know our brother Doke. So far apart are we placed, and so engrossing is our work, that many of my brethren I have not yet seen—Dixon, Weeks, Moolenaar, Hughes—although they have joined our ranks many months since. Grenfell has written me, however, of our new colleague, of his readiness for service of any kind, of his genial good temper and pleasant disposition, which would make him such a welcome brother and friend. For a time he

was to have helped our dear colleague Hughes at Baynesville; afterwards to have come up to Stanley Pool to assist Grenfell, with whom he was to be specially associated, in putting together our steamer *Peace*. But these were OUR plans; God's plans were not so, and 'He knows the way He taketh.'

"We feel deeply for those—the near and dear ones—of whom he took farewell a short time ago; probably a hopeful farewell, but knowing that he was going to a land of danger. The Lord very tenderly comfort and console them, and make their hearts content in their loss!

"NONE OF THESE THINGS MOVE US!

"I trust, my dear Mr. Baynes, that what has occurred will not have the slightest deterring effect on any who had thought of coming out to help us. It certainly will not with any who are worthy and fit. 'None of these things move me,' said the grand old apostle. Do we count our 'lives dear' unto us? Yes! so they are, and should be, but chiefly for the sake of others. But there are things we can count far more dear. 'He that saveth his life shall lose it, and he that loseth his life for My sake, the same shall find it.' Precious loss and to be envied, for He giveth life more abundantly. To have had a hand in the Reformation, was it not worth a martyr's stake? Livingstone, in his lonely wanderings, hungry and feverish; Pattison, living his life of constant peril among wild uncertain savages, to fall at last stricken with clubs and arrows—had they anything to regret? did they make a mistake? was it worth it? Aye! had it been only to have had a hand, however small, in the glorious work. Be it for twenty days or twenty years, as our Master, who knows best, shall see fit, 'here we are, if Thou will have us,

Lord,' only give us grace to be valiant, faithful, and true. Rather than damp any missionary enthusiasm among our young men in the old country, it should lead to a consecrated rivalry. Who is going to be chosen in Doke's place?

"STAND STILL, OR ADVANCE?"

"Specially suitable now will come this letter, which I have been wanting for some time to write to you, dear Mr. Baynes. Unless we are to stand still we must have some more men, and we should have them VERY SOON. Not alone because we have lost one of our brethren, and need his place filled, but because the *Peace* is out, and we do not want it to be a 'folly,' or a toy, or a workshop for amateur engineering. What's to be the result of all the trouble we have had in getting to Stanley Pool, and in forming our stations *en route*? We have passed through about 350 miles of sparsely-populated country; we have formed our stations one after the other at distances from sixty to one hundred miles (stages of five to eight days); we are at last at the entrance to a *thousand miles* of reach of river, whose banks swarm with men, women, and children, living in great towns; falls, cataracts, whirlpools all past; the magnificent river all open and free before us. Our enterprise will be one of the mistakes of the age if we finish here, and *we really cannot go forward without MORE MEN*. Look at our present distribution of forces:—

"*S. Salvador*.—Messrs. Dixon and Weeks.

"*Underhill*.—Mr. Crudgington, *alone*.

"*Baynesville*.—Messrs. Butcher and Hughes.

"*Wathen*.—Messrs. Hartland and Moolenaar.

"*Liverpool*.—Mr. Bentley and myself.

"*In charge of 'Peace'*.—Mr. Grenfell.

"In all, we number ten, but can only count *nine*, as Mr. Grenfell must always be in immediate attendance on the *Peace*. Our nine further reduces itself to *eight*, seeing that it is quite sure that at least one of our number will always be in England to recruit. (On Mr. Crudgington's return, Messrs. Hartland, Dixon, and others will most certainly need to go home, one after the other.) *Eight* men for *five* stations. Now, will any of our friends in England suggest that, in this recently-discovered and uncivilised country, we should be placed less than two at a station? If not, we are now at least *two short* for our present stations, and this, leaving out the possibility at any time of one of us falling at his post. *Two men, then, for a proper equipment of our stations as they exist to-day.*

"THE STEAMSHIP 'PEACE.'

"Again, besides having men to place in new up-river stations, there should always be a specially-selected, well-qualified, and senior man to be a colleague with Mr. Grenfell on board the *Peace*—one who shall be able to give plenty of time to the study of the ever-altering languages, Kiteke, Kujansi, Kimangala, &c., who shall come into close contact with the people, and be well acquainted with their customs, and likely to be able speedily to make sound friendships with them. Such a colleague associated with Mr. Grenfell (than whom we could wish no better or other to take care of our precious steamer, and who would not be able to spend much time on shore in the new countries before us) is most necessary to prevent disaster and catastrophes on the river where Stanley had, in self-defence, to fight his thirty-three battles. *One man more, then, for the 'Peace,'* and it must be a good man and a well-trying man.

"COME OVER AND HELP US.

"As to further stations beyond on the 1,000 miles of water-way before us there is room, of course, to plant twenty stations and locate forty men. What our reception will be among Bayansi, Bamangala, at Irebu, Ikengo, Aruwimi, at the mouths of the Ibari Nkutu, Ikelemba, or Mburu, or where we shall find it desirable to establish our stations, we cannot tell. Nor can we tell how soon or how long it will be before we shall feel it safe for one of our number to be left to live amongst these wild people. The African International Association expedition under Mr. Stanley has already two stations (at the mouth of the Ibari Nkutu and at Bolobo), and in a few weeks probably Mr. Stanley will be going up with a fleet of three small steamers and a steel whale boat and wooden gig to establish other stations. We may hope, however, that within six months after the launching of the *Peace* we shall be able to form two stations at distances apart of 100 to 200 miles. But, of course, if we have no men to occupy the stations, we cannot establish them; nor can we put new and untried men in our forward stations; they must have some previous experience. Given *four more men*, then, to place in two forward stations, and the total reinforcements needed are seven—*seven new brethren to enable us to go on with our work.* This is a calm, dispassionate calculation, and will show itself, I cannot doubt, evidently correct to you and to the Committee and to the churches.

"OUR RESPONSIBILITY IN THIS ENTERPRISE.

"I suppose when our own Society, the London Missionary Society, the Church Missionary Society, the American Board of Missions, and

other great societies accept heavy donations from wealthy and generous servants of Christ in England, for the carrying out of special programmes of missionary work, they do so advisedly, understanding to what they commit themselves; and having once committed themselves and taken their one, five, or ten thousand pounds, they feel themselves bound in honour to carry out the programme if possible—and in our case it seems possible, and we are pledged to try. Our dear brethren, our colleagues in such work, do not feel their burden of responsibility removed because they lose a Bishop Mackenzie, a Baxter, Southon, Dodgson, Smith, O'Neill, or Thompson. Wonderfully have we, in perhaps our slower and more carefully deliberate plan of working, been preserved during these few years, through much toil, hardship, and sickness; and if it comes to a discussion whether or not we shall have the reinforcements we ask for, we, of all other societies, should feel the onus of responsibility.

“THE DARK INTERIOR.

“As I look from my window up this mighty Congo river, Dover Cliffs and the picturesque hills surrounding Stanley Pool, and the cleft in the hills opposite, through which comes the great torrent of water; wearily tramping about among the head waters of which died our own brave Livingstone; the river flowing through Bangweolo and Moero; the Luapula, Lualaba, Ibari, Nzadi, Congo, Livingstone; and into which flows the Lukuga—no longer coquetting with geographers—I see a country extending further than from Calcutta to Bombay, and all in darkness, deep and drear. No missionary, not even a European, right away to the great

lakes. Wild, painted, cruel, superstitious savages in millions, and each one having within him the possibility of becoming a child of God—the God of whom no one has yet told him. Here is a work for us, brothers—a work grand and glorious, to suit any—the most enthusiastic amongst us. *Seven more men, then*, and we can try to carry it on; ‘Seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint,’ for ‘this business;’ men with plenty of common-sense, zeal, and determination; devoted and earnest; putting their hands to the plough, determined not to look back; genial and good-tempered, humble and yet ambitious; men who will lose themselves in their work; gentle, patient, long-suffering, with the refined courtesy recognised by black savages almost as much as by London society; men strong in body and in soul. *Seven!*

“THE URGENCY OF THE NEED.

“Let me, in finishing, just point out a few considerations as to why these men should be sent as soon as possible.

“First, we want these men soon, because they need to get in training for their posts—training in the language, training in understanding the natives, and in comprehending well the working of the Congo Mission; training also in taking care of themselves in this climate. When we were getting up the *Plymouth* to Isangila, and had two stations to look after—Isangila and Manyanga—there were only Bentley and I to do the work of three or four, Hartland being delayed at St. Salvador to train new men. When Liverpool station was to be built I had to spend nearly three months alone at Stanley Pool, Bentley being delayed to train new men at Manyanga. We cannot, as I have said before, locate new, untried men in

forward stations; and we want to get our new brethren at once, so that they can get used to Africa and our work.

"Secondly, as to the *Peace*. We must remember that we have only got one steamer, and that steamers, especially in Africa, get old, weak, and worn out. During the first few years the *Peace* will be in her prime, and on the first few years should come the heavy work of the steamer—long exploratory journeys to examine the country and people, and to choose good sites for our stations. Our *Peace* will have cost a largesum of money and trouble by the time we get her afloat here. We pray you to see to it that she does not lie almost idle during her first and best years because there are no pioneers to go forward in her.

"OUR STATIONS.

"After mature deliberation we have decided that it is necessary for a thoroughly experienced and reliable senior amongst us to manage our base station of Underhill. The position is a difficult one in many respects, and needs much experience and careful management. We have asked our dear colleague, Crudgington, to take Underhill, and by his agreeing to do so (though reluctantly for some reasons), we feel satisfied as to our base. One of our new brethren, Mr. Hughes, seems to be getting on so well at Baynesville, and to be developing the station so promisingly, that a senior brother is not needed there. As to Wathen Station (Manyanga), the people need a great deal of tact and management, and it is thought best that, at any rate for the present, our brother Hartland should stay there. For myself, although I shall be able (by leaving a brother in charge here) to take longer or shorter pioneer trips in the *Peace*, yet there is a certain amount of managing and

directing devolving upon me which makes it unadvisable that I should settle any higher up the river than Stanley Pool. Bentley and Grenfell, then, of our old party will be the nucleus of our pioneer party, although, of course, Grenfell, like myself, will be unable to "take" a forward station. Now, although some of our last reinforcements will be able to go far afield, yet some also of the new brethren which we now ask you to send us will also probably be placed in the advanced ranks, and they should, therefore, be out without loss of time.

"WHILE MEN SLEPT.

Then, again, Mr. Stanley has informed us that he was waited upon when in Paris by the directors of the Algerian Roman Jesuit Mission, the same which has made such determined efforts to overthrow the Church Missionary Society's work in Uganda. The Association with which Mr. Stanley is connected is chiefly supported by a Catholic King, albeit very liberal; and Mr. Stanley was, of course, obliged to promise them any assistance he could render. *Their intention is to establish one hundred or more miles beyond Stanley Pool, and that probably soon.* Now we have so far the inestimable advantage of being first on the ground, and so getting our foothold; but we must not let these Algerian Jesuits get before us.

"Here, then, my dear Mr. Baynes, in this letter, which I wish to be considered as specially important, I have calculated and pointed out our particular need of reinforcements, and have also shown you why these should be speedily sent. It comes to this—as Bentley says—we must either have the men or else the Congo Mission will fail, and you had better

recall us all and send us to some places along the coast, to India or to China, and sell the *Peace* to the highest bidder, returning Mr. Arthington's money. But this is of course not your intention; everything bids us go forward; our path was never so clear; and grievous and heavy would be your responsibility if, the door being so wide open, you did not enter in.

"In the *HERALD* for June, 1882, we are told that at the famous Bristol meetings in May, 'it was recognised that if the Congo Mission prospers at all, its demands on the resources of the Society will increase by rapid strides, and it was felt that whatever it demanded must be raised, and the

question of curtailment or abandonment not entertained.'

"I will ask you, therefore, dear Mr. Baynes, to bring this matter before the Committee and the churches at once, so that no time may be lost. You will probably receive it in May, and I trust that before the close of this year (1883) four out of the seven men required will be out, the other three to follow early in next year.

"The Lord speak on behalf of our beloved Congo Mission to many hearts in the old country, and send forth the needed labourers into His great, but neglected, harvest-field in Africa!

"With kind regards, my dear Mr. Baynes, I remain, yours very faithfully and affectionately,

"T. J. COMBER."

Cheering Tidings from Delhi.

THE following letter from Mr. Herbert J. Thomas will, we are sure, be read with thankfulness and hope:—

"MY DEAR MR. BAYNES,—I am sending a brief account of some services lately held in Delhi, which, I think, may be of interest to our friends at home, as they certainly are to us; for they mark a distinct epoch in the history of our mission here,—the attainment of a stage in the growth of a church so earnestly looked forward to by those who know anything of the struggles for existence which a church of believers has to endure, when formed amidst the hostility of Hindooism or Islam.

"THREE SELF-SUPPORTING NATIVE CHURCHES.

"Our Central Delhi Church is now independent altogether of the missionaries and mission funds, and

two sub-stations have taken a step towards that desirable end by choosing, unguided by any control or advice from us, their own pastors, who have just been solemnly ordained to their responsible posts.

"Our esteemed aged brother, John Bernard, was on Sunday, 25th February, recognised as pastor of the Central Delhi Church. This church numbers 215 members, and has, for some time past, been supporting John Bernard as an Evangelist, and now pays his entire salary as pastor; towards this object all the members of the church who are in the employ of the mission have, of their own accord, agreed to give one day's pay a month, besides their contributions to the collection on

each Lord's-day. Their first pastor, John Bernard, was a member of Mr. Smith's church, at Chataura, nearly forty years ago; since then, his varied experiences and trials have ripened him into the esteemed and beloved member, and now pastor, of the chief Delhi Church; his election was entirely the work of his brethren, and was unanimously made. His recognition took the place of the usual Sunday morning service in Chandi Chauk Chapel, when, also, four new deacons were formally set apart. After a hymn and prayer Mr. Guyton briefly announced the special design and importance of the meeting, after which, Ibrahim, the senior deacon, on behalf of the church, read a short statement of the circumstances leading to the election of their pastor. John Bernard then made a brief speech, in which he recounted the history of his connection with the Church of Christ, and reasons for accepting the position offered him by his brethren. Mr. Guyton then gave the charge, by reading passages from 1 Tim. and Titus, referring to the qualifications and duties of pastors, and enforcing them by a few pointed and eminently suitable words of counsel and exhortation; and then, in like manner, gave the charge to the newly elected deacons.

"VALEDICTORY ADDRESS BY REV.
J. SMITH.

"Mr. Smith gave an address to the members of the church, which was, as his words always are, full of earnestness and hopefulness; but this time with another characteristic, as being his last exhortation and entreaty to the congregation which, for twenty-five years, has been growing under his pastoral care. In fact, we all remarked the appropriateness of this last act of the 'Rev. James Smith, of Delhi,' in behalf of the people whom

he has been so largely instrumental in turning from darkness to light. More than once during the last few days he has alluded, with great feeling, to the fact that when he came into the city twenty-five years ago, after the Mutiny, only one Christian family was found; now he leaves one church alone of over two hundred members, under the pastoral care of one of his own converts, and other churches in the immediate neighbourhood numbering about three hundred members more. But Mr. Smith will soon be able to tell his own tale once more in England, brought up to this latest and most interesting chapter.

"SHAHDARA AND PURANA KILA.

"The services at Shahdara on Monday, and Purana Kila on Tuesday were very similar to that on the Sunday, with slight variation in detail. Mr. Carey has given an account of the Shahdara Church and its history, which appeared in the February number of the HERALD, so further particulars are unnecessary. The church, which has chosen Khushi Ram as its pastor, numbers thirty-three members. The brethren there have for some time past undertaken the cost of repairing their chapel, but have not hitherto been able to do anything towards their pastor's support. Khushi Ram is our school teacher in Shahdara, and, as such, has been paid by the mission, but, in the hopes of starting from the commencement upon the healthy plan of fostering self-support, Mr. Guyton suggested to the members at the recognition service to promise a small contribution at once, and they cheerfully agreed to give eight annas, or one shilling, a month forthwith, to be increased gradually as their church grows, until they have the honour of entire independence. One very interesting statement was made

by Mr. Smith at this service—that he commenced his labours in the Delhi district by preaching in the Shahdara Bazaar, and that his first converts in this mission were from this town, eleven being baptized in the year 1860.

“At Purana Kila, with its little community of thirty-four members, our young brother Raman was recognised pastor on the Tuesday. He has been a school teacher there, his support being contributed by the friends at West Croydon, but we hope that the members of his church, though very poor, will gradually be able to take this responsibility and honour upon themselves. Our young brother is a very active and disinterested worker, and of his own accord visits all the villages and hamlets round Purana Kila, regularly preaching the Gospel.

“REV. J. AND MRS. SMITH'S FAREWELL MEETING.

“One other meeting remains to be reported. The following Wednesday, 28th February, was the last day of Mr. and Mrs. Smith's missionary life in Delhi, and their farewell meeting was arranged for and carried out by the native brethren. It took place in our house, the Patandi Kothi, in the afternoon, and our big room was crowded with over 300 people. John Bernard, on behalf of the native church, presented Mr. Smith with a silver cup in a box, and an illuminated address, to which were affixed the names of the three pastors and deacons. This address contained an epitome of Mr. Smith's missionary labours in Cawnpore, Muttra, Chataura, and Delhi; and I subjoin a translation of the concluding sentences, which very aptly convey the feelings of those who have for so long looked upon Mr. and Mrs. Smith as their “ma, bap” (mother, father). Short addresses were

given by one or two brethren, and Mr. Guyton closed with the valedictory prayer. At the close the whole congregation adjourned to the compound, where the photograph of the group was taken, under considerable difficulties, by both Miss Isabel Angus and Mr. Guyton.

“*Translation of the latter part of the address.*

““And now our leader and guide, the Rev. James Smith, is going to England, and this is the day for saying farewell to him. Every one is greatly grieved and distressed because of this, and we are sad at heart and pained, for none of us desire to part with so loving and affectionate a friend, but would rather, in some way or other, hinder his project, and not let him go; but all such wishes are useless, and this is a case of powerlessness and helplessness, and nothing is heard except the sound of leave-taking; every one's mind is sad, and words of sorrow are on every one's tongue. This is true, that our beloved Sahib has so influenced every heart that all our life we shall never be able to forget this sorrow, because this parting of our Sahib from us is like taking out a priceless stone from a ring and leaving it empty.

““So now we pray this prayer to the Lord and true Protector for the Padri Sahib and Mem Sahiba, that the Lord will watch over you on your long journey, and take you to your native land in health and safety, and prolong your life, and give you strength and health of body, and the power of the Holy Spirit, and give His blessing to all your labours—Amen and amen. The Grace of our Lord Jesus Christ, the Love of God our Father, the Fellowship of the Holy Spirit, be with you and your family for ever—Amen.’

"OUR GREAT LOSS.

"To this prayer of our dear native brethren our whole mission staff in Delhi fervently say 'Amen!' To say Mr. Smith will be missed is saying but little; the Lord has blessed his efforts abundantly, and it is now for us who are still allowed to carry on the work to use faithfully the advantages left us by our honoured predecessor; and in the glorious triumph which it may be permitted us to see, and if not us then certainly our successors, our dear friends who are now leaving us will

surely share, as also will those at home, whose prayerful sympathy has been his and our support. 'Lift up your eyes and look upon the fields, for they are white already unto harvest; and he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together.'

"I remain,

"Dear Mr. Baynes,

"Yours very truly,

"HERBERT J. THOMAS.

"Delhi, March, 1883."

The Residence of Chu Fu-tsze.

(See *Frontispiece*.)

NEAR Kiukiang, on the river Yangtsze, is a spot among the hills which must possess an interest to all who become acquainted with the history of China, and with the lives of its great sages. Confucius and Mencius lived more than five centuries before Christ, and from time to time there were other men of vast intellect, well entitled to be called sages; but it was twelve centuries after Christ that gave to the nation the greatest of their philosophical successors. It is probable that Chu Fu-tsze deserves almost, if not quite, as much praise as Confucius himself; for not only did he have the works of the great master printed and largely distributed, with his own commentary upon them, but he wrote and published several important works; besides living a life of labour in the cause of learning and good government.

He was born A.D. 1130, his father being an officer of some eminence, and an excellent scholar. He very early gave evidence of the spirit of inquiry and study that were in him; and it was observed that when his schoolfellows were at play, he generally went off by himself to work out his problems. At the age of eighteen he took his first degree, and was appointed assistant-magistrate at a place called Tungan, in the Amoy district, when he was twenty-one. In the execution of his duties he was indefatigable, and was soon recognised as a great enemy of abuses.

The duties of every ya-men official, from the first secretary to the lowest underling, were written up on the office doors. He visited the schools and promoted the cleverest pupils without bribe or partiality. He

built colleges and founded libraries. Such zeal for the public good could not be hidden, and his opportunity soon came. The Emperor Hia-tsung, on his accession, issued an invitation to both officers and people to send in faithful representations of the state of the realm. Chu-tsze forwarded three celebrated memorials directed against the prominent abuses of the time, and suggesting remedies.

Even in the most degenerate days of China, devotion to literature is sure to lead to promotion, and Chu-tsze was made governor of Nanch'ang. Here he spent the happiest years of his life. About seven miles distant from Nanch'anfoo is a secluded valley known as "the Vale of the White Deer." Here, embosomed in venerable trees on the banks of a babbling rivulet, stands the college founded by this sage. A tree planted by his hand is shown to the learned, who make pilgrimages from east, west, north and south to do honour to the memory of the august teacher; and though the squalid buildings, the plastered walls, and the dilapidated roof may excite the sneer of a student fresh from the splendours of Oxford, it is impossible to view without interest and emotion the oldest collegiate foundation in the world, or to think meanly of a people who thus reverence from generation to generation the memory of learning and virtue.

Our engraving presents the edifice here mentioned. It is still used for educational purposes.

Mission Work in Rome.

IN a recent letter the Rev. James Wall writes from Rome:—

"Between the Capitoline and the Palatine hills and the Tiber, at the base of the Tarpeian rock, is one of the centres of Roman population. Somewhat separated from the other parts of the city, the people here have characteristics and traditions of their own. The centre of this region is the well-known theatre of Marcellus. From the *piazza* near, omnibuses and trams start for the Corso, St. Peter's, and St. Paul's, outside the gates. Country people come in great numbers and stand for hours in the hope of being hired. Factories, mills, and iron works are sending their smoke and dust over the temple of

Vesta and the Forum. In this densely populated part of the city I have long desired to open a room for the preaching of the Gospel, but for several years have failed to find a place. An opportunity of renting a room at last presented itself, and I embraced it. On the day I took possession I opened the room for preaching. It was instantly filled. A number of people had gathered round the door, and the roughest succeeded in entering first. We shut the doors, turned some boys out, and began to preach. The Gospel subdued the turbulent, and many were softened to tears. Twice during the week the place was filled, and a con-

siderable number gave their names for instruction in the classes. On the following Sunday there were forty scholars in the school, and now the congregations are as large as the place will hold, and almost as orderly as we could wish.

“In Trastevere, in the new hall, the congregations are excellent. In Lucina we have received eleven from the catechumen class, eight by baptism. From the statistics of *last quarter*, which I hope to send you in a few days, the attendances at all our meetings show a striking increase. At Lucina and Trastevere the attendances make a total of fifteen thousand four hundred and eleven. I believe we have a great and open door before us

just now in Rome. We have called all the people here to contribute and to help in the work, but the church is young and the converts are feeble, so that for some time we shall have to help them.

“Yours, dear Mr. Baynes,
 “Very affectionately,
 “JAMES WALL.”

Donations received for expenses of New Station in Rome.

	£	s.	d.
J. J. Smith, Esq., Watford	10	0	0
J. J. Colman, Esq., M.P., Norwich	10	0	0
Do., for Naples	10	0	0
Mrs. and Misses Kemp	25	0	0
Richard Cory, Esq.	20	0	0

In a still more recent letter, dated Rome, June 18th, Mr. Wall writes :—

OUR THIRD STATION IN ROME.

“This new station has been opened two months, so that we may now look back and form some idea of it as a centre for Christian work in this city. It is situated between the Capitoline and the Palatine hills, at the foot of the Tarpeian rock, on the way from the Forum to the Tiber. Under the Empire this part of the city was crowded with gladiators, fortune-tellers, chariot-drivers, fish-vendors, and oil-merchants. The population has peculiarities of its own; its own *piazza*, its own little theatre, its own accent, tradition, and even specialities in religion, derived from the temples of the *belabrum*, which included this district. San Nicolo occupies the site of the pagan temple of the *Pieta*. Sick children, who were formerly carried to the temple of Romulus, now go to San Teodoro on the same spot. The temple of Vesta has become the Madonna of the Sun, and the temple of Fortune is dedicated to the Egyptian Mary. Here Janus has his arch still;

the head of John the Baptist is still on the charger; the horse of St. George still tramples the dragon; and the *bocca della verita*—the mouth of truth—is still open to grab the hand of the false witness. The mental and moral state of these people, the lowest of the population, is almost desperate. One wonders how sin, sly and subtle as it is, could have brought its victims so far down the slope of obtuse ignorance and fetish superstition. Perhaps the Pope could explain this!

“Our room is a shop which opens on the street. It is not what we would choose, but it was the only place we could get within the reach of our means. When the doors are thrown open and the lamps lighted, people gather round the door. In the look of many you read the tale of want and vice and crime. Indeed, many of them are *ammoniti*, a kind of ticket-of-leave people. Rags, dirt, smoke, garlic, alcohol—they are all here. The men enter with their hats

on and their pipes lighted, their heavy shoes sounding on the wooden floor, and their tongues noisy in various dialects. Eighty or a hundred fill the room. They are nearly all men; the women will come after. As they have supped on bread and crude beans and lettuce, they have the pods and roots in their pockets. Should the preacher be dull many will leave before the service is over, not without a noise, perhaps letting fly a Parthian shot in the form of a cabbage-stalk. The influence of this on the preacher stimulates him to keep things from coming to such a pitch. In one meeting I had to descend from the table three times to invite disturbers to *come up higher*. They took the hint, whereas, in another meeting, a member gave a slap to a boy, and stones were thrown and the evangelist hooted. An inexperienced eye might see in this the hand and power of the priest, but such is not the case. This is the state of this class. The priest, indeed, is active, walking up and down the street; the bells of the parish church are sounding alarms; every now and then a spy comes to the door and looks round, or a mother rushes in and drags a child out by the hair; but the people inside, generally speaking, know little of religion. There is nothing to fear when the preacher has had a fair start, and Christ, in the Gospel, walks forth on the troubled waters. His voice is heard amid the tumult, and soon there is a great calm. It is a blessed

moment when the love of Jesus brings the quick tear to their eye. This is better than having the guards at the door!

“During the last two months 2,390 persons have come to the meetings in this room; many have given their names for instruction in the classes; and a Sunday-school has been opened, which, if we had good teachers, would soon be numerous.

“An important phase of this meeting is that many gather round the door and listen. To these, tracts are given, and words of truth spoken. As it is at the door of the meeting that the new-comer receives his first impression, in order that that impression may be a favourable one we try to put a competent worker there; hence the evangelists, when free, share this service with the members of the church.

“From these facts it is clear that great responsibility is laid upon us with regard to that densely populated and neglected part of Rome. The Master who gives the work will doubtless furnish the means wherewith to carry it on. Our more immediate need is that of a small harmonium. As this would not cost more than £15, I hope that some friend or some church will give you, dear Mr. Baynes, the pleasure of sending us one for Consolazione, as you kindly did so for Trastevere.

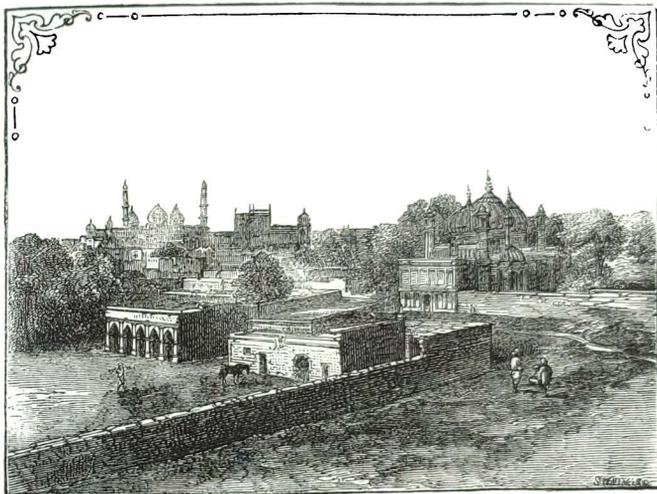
“Very affectionately yours,
“JAMES WALL.”

Views in the Delhi District.

WE are indebted to the kindness of Miss Isabel Angus for the three views, connected with the work of the mission in the Delhi district, we insert this month in THE MISSIONARY HERALD.

The first picture is the Mission-house Compound and stables, in Delhi.

Miss Angus writes: "This view was taken by Mr. Guyton from the roof



VIEW FROM THE ROOF OF THE DELHI ZENANA MISSION HOME.

(From a Photograph by Rev. R. F. Guyton).

of the Zenana Mission Home, which stands just opposite the mission-house in which Mr. Guyton now lives, and in which Mr. and Mrs. James Smith lived during the visit of Mr. Guyton to England. The little mosque adjoining the compound (or garden) is the private chapel of the Nawab of Patowdi, from whom the mission-house is rented.

"In the distance is seen the magnificent *Jumma Musjid*, the great Mohammedan mosque of Delhi, built of white marble and red sandstone."

Tidings from Norway.

MR. G. HUBERT, writing from Skien, under date May 28th, says:—

"MY DEAR MR. BAYNES,—I promised you in my last letter that I would give you a little information about the work of the Lord at this place when I sent you my next. This

promise I will try to fulfil now. The Lord hath done great things amongst us, therefore are we glad. Already from the very first day of this year I had an earnest that we should see

a great awakening. We had on the 1st of January a tea-meeting, and after the tables were cleared a public meeting, which lasted till after midnight, and several souls began to seek the Lord in earnest from that night. At the usual week of prayer, the first week in January, we united with the Methodist and the Free Church, holding meetings in three different chapels, the meetings becoming more interesting and better in all respects each night. We kept on together for a fortnight, and souls were saved every night, and our meetings were better attended afterwards than they had been before. In March a Swedish evangelist, who labours in the line of Moody, belonging to his church in Chicago, came to this place. He had meetings every night in the largest hall we have in this town. They were all over-crowded. One he had in our chapel which was crowded to excess, and many souls were brought over on the Lord's side; the most of them had gone under consecration for some time. At the same time an awakening began in our Sunday-school, and is still going on. The Lord's presence is still felt in our meetings to be with great power.

"A few weeks ago I had the pleasure of baptizing four dear souls converted at the week of prayer in the month of January. Yesterday I had one of the greatest privileges and pleasures I believe any one can enjoy on this side of heaven. I baptized fourteen

precious young lambs, and amongst that number were my own son Godfred, and two daughters, Kate and Mary—all three truly converted to God some weeks ago. Another brother had also two of his children, and a widow sister three—two sons and a daughter. Besides these fourteen baptized, a young brother excluded last year was restored and received again into the church. Many more are inquiring about the right way of the Lord, and our hope is that the work will keep progressing. At Posgrund, the nearest town to Skien, the Lord has also blessed our work. We hope soon to baptize some dear souls gained for the Lord there. At Langesund and at Ydegaard, a large mining district about thirty English miles from here, a glorious revival has taken place, and many are waiting for baptism. At all these three last-mentioned places we need houses of worship for Sunday-school work, &c. The dwelling-houses are all too small, and our need of places of worship is felt to be great. I wish some of our noble, generous, warm-hearted English brethren knew our situation, particularly in this crowded field of labour of mine, for they would readily and gladly, I think, come to my help with £1,000, for which sum I could get three chapels built. Now is the accepted time; never in all my life have my eyes seen such a revival in Norway as I have seen this year. To the Lord's name be all the glory, both now and for ever."

And under date of June 11th he further reports:—

"Yesterday one dear believer was baptized and added to the church here at Skien, and several more will soon follow. Last Friday I was down at Langesund, where I had the pleasure of baptizing four souls, who were

added to the little church there, and at Odegaarden several are waiting to be baptized. Everywhere souls are gathered into our churches. The Lord is doing great things, wherefore we are glad. I am sorry you are not

able to be with us at our Baptist Norwegian Union Conference gatherings at Fredrikshold, as I am sure of excellent good meetings. We have never before met under such encouraging circumstances; the reports from all the churches will be very bright and interesting, testifying of large additions. Oh, for more labourers! the fields are white unto harvest, but the reapers are, alas! few—very few—in numbers and far

between. Next year, if we live, I hope the conference will meet here at Skien, and I hope you may then be able to be with us; I should be exceedingly glad to see yourself for once in our beautiful old Norway. We must have you with us next year to see our work, and to stimulate us to greater things.

“With my kind regard,

“I remain yours truly,

“G. HUBERT.”

“The Lord Loveth a Cheerful Giver.”

WE desire to record with deep thankfulness the receipt of many recent gifts that appear to indicate a very special interest in the work and needs of the Mission.

A large collection of jewellery was accompanied with the following note:—
“This is a small gift to the Lord, to be acknowledged in the MISSIONARY HERALD; some is of little value, and some sterling. Half to be given to the Zenana Mission, and half to the General Fund of the Missionary Society. Joyfully given by one of His unworthy children.”

From “a friend in Colchester, in memory of a sainted father”—a gold chain.

From two friends “who desire to be unknown”—a pearl-mounted dressing-case.

From “a poor widow”—“a brooch and two old and much-valued rings.”

From “a Governess”—a small case of jewellery, with the earnest wish she could send more.

Two earrings, from one “who cannot wear gold while it can be turned into money, and so help to send the light of life into dark and heathen lands.”

£2 10s. and a brooch from a domestic servant, who writes:—“I cannot but send you the enclosed trifle, all my present savings; for surely, if God opens so wide all the doors of the world, as He seems just now to be doing in a marvellous way, it is our duty and privilege to give not only all we have, but all we are too. I read the MISSIONARY HERALD with deep and increasing joy; it seems, sometimes, as if it was a kind of continuation of the Acts of the Apostles.”

“A working man and his friends in Dumfries” for years past have sent us most constant and generous help; and now, again, we have just received a further sum of £6.

“A farmer’s son” sends us a gold chain for the Congo Mission, and writes:—
“I can well use a bit of braid to secure any watch, and shall feel all the happier because my chain has gone to help on the missionary cause, which seems to me so blessed that it is high honour to be allowed to help it on in even ever so little a way.”

We are also glad to report that the appeal for the cost of a specially constructed harmonium for Mr. Holman Bentley, of the Congo Mission, has been cordially responded to by a liberal lady-friend of the Mission, who desires

that her name should not be made public. While another devoted lady-supporter of the Society has undertaken to meet the cost of freight and transit to Africa.

Mr. J. Coxeter, of Highgate, who very generously offered to provide the cost, if not already secured, has kindly consented to transfer his promised help to the purchase of a similar instrument for Mrs. Collie, wife of the Rev. J. Collie, of Stacyville, Jamaica, who greatly needs such assistance in her Christian work amongst the schools in her district.

From friends at Brixham, in response to an appeal after a lecture on the Congo by Mr. Charles Wood, of Plymouth, we have received a box containing fifty-one shirts for the Congo Mission; and from Mr. Viccars, Jun., of De Montfort Square, Leicester, we have received a most welcome case of useful tools, of the value of ten guineas, for Mr. Grenfel, of the Congo Mission.

The Mission School, Farraknager.

(From a Photograph by Rev. R. F. Guyton.)



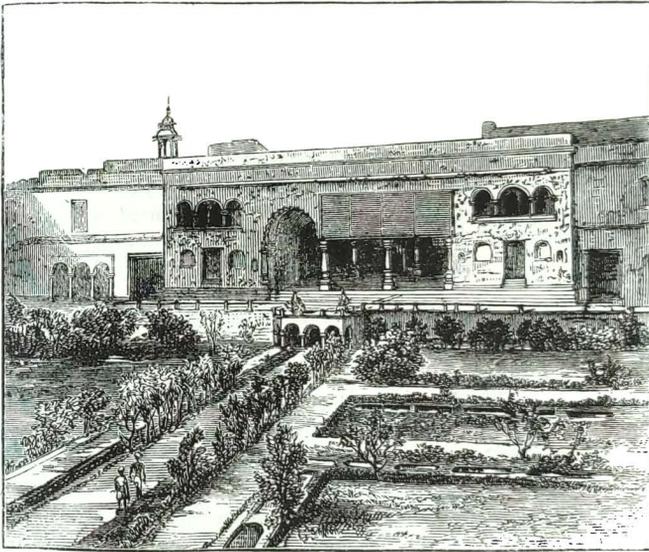
"THIS view," writes Miss Angus, "gives a good representation of the mission-school, near the old city wall, Farraknager. It was established last year, and numbers about twenty-five boys, chiefly of the weaver caste.

"The view was taken during a recent visit of Mr. Smith and Mr. Guyton to the school. A goodly number of people were gathered together listening to the former telling them of the love of Jesus and the wonderful 'old, old story'—an almost unknown theme to them, as there are but four native Christians in the whole city, numbering over 8,000 souls."

The Shish Mahal, or Glass Palace, Farraknager.

MISS ANGUS tells us about Farraknager—that it is situated about forty miles from Delhi, on the Rājputānā line of railway. It was a place of some importance before the Mutiny, but its Nawāb joined the insurrection against the British, and suffered death at their hands.

The *Shish Mahal*, the residence of the late Nawāb, is built in the usual Mohammedan style—a quadrangle, on one side of which are several large rooms. The centre—called a *dalān*—is open in front, and is supported on handsome pillars, and approached by two flights of steps; this is the reception-room. The walls of the *dalān* are covered with small pieces of



THE SHISH MAHAL, OR GLASS PALACE, FARRAKNAGER.

(From a Photograph by Rev. R. F. Guyton.)

looking-glass; hence the name, *Shish Mahal*—Glass Palace. The other three sides are composed of a number of small houses—the ordinary rooms of the members of the family, servants, &c. The women's apartments are behind, out of sight. The *Shish Mahal* is now used by the Government. In the *dalān* municipal business is conducted; the rooms to the left of the picture are used for the police court; those to the right for the Government boys' school; and on the fourth side, looking into the bazaar, is the *dāk bungalow*, or travellers' rest-house.

The Associations and the Mission.

AT very many of the recent Association gatherings we are thankful to note resolutions were unanimously passed commending to the churches more generous and systematic efforts on behalf of the Foreign Missionary Society. In the Kent and Sussex Associations it was determined, in addition to a resolution especially urging upon the churches the enlarged support of the Mission, that the subject of the next circular letter to the churches should be—

“FOREIGN MISSIONS, AND THE DUTY OF THE CHURCHES TOWARDS THE SAME IN THE PRESENT ERA OF MISSION HISTORY.”

At the meetings of the Southern Association the following resolution was unanimously passed :—

“That the churches of the Southern Association desire to express an augmented interest in the Baptist Foreign Missionary Society and its operations. They devoutly thank God for the tokens of blessing with which the labours of its missionaries are attended in different parts of the world, also for the number of able and devoted young men who are offering themselves for acceptance to the Society. They sincerely deplore the necessity on the part of the Missionary Committee of considering the question of ‘retrenchment and recall,’ and pledge themselves to renewed and enlarged effort, if possible, in preventing such a step.”

The Lancashire and Cheshire Association most cordially agreed to the following :—

“That this Association, in view of the many claims of the Baptist Missionary Society, and the multiplied opportunities for extending the kingdom of Christ in every part of the world, commends to the churches the importance and necessity, if the mission work is to be prosecuted vigorously, of more systematic efforts in behalf of the Society as suggested in articles on this subject in THE MISSIONARY HERALD for June.

Similar and equally hearty resolutions were passed by the Suffolk and Norfolk, the Oxfordshire, the Denbigh, Flint and Merioneth, and the Montgomery and Radnor Associations.

We are thankful to note, at the present time, these public expressions of sympathy with the Mission. We feel them to be particularly opportune in view of the special meeting of our Committee to be held this month, when a scheme, already approved by the Finance Sub-Committee, for raising the permanent income of the Society is to be submitted for adoption. We cannot but regard the heartiness with which the Associations are passing these resolutions as a hopeful indication of the like heartiness with which the churches will assist in carrying out the decisions at which the Committee may arrive.

The late Alexander McCumby, of Benares.

THE following details of the life and labours of our recently-departed missionary, the Rev. Alexander McCumby, of Benares, will, doubtless, be read with thankfulness and interest.

The Rev. W. J. Price, of Dinapore, N.W.P., now on a visit to England seeking restoration to health, writes :—

“MY DEAR MR. BAYNES,—According to my promise I send you a few jottings from memory regarding our brother, A. McCumby, Benares, India, whose death we have been suddenly called to mourn.

“You will bear with me while I say that to write about him as dead, whom but a short time ago I left so full of vigour, with whom I have lived, studied, travelled, and worked, is a task of inexpressible sadness. I would, indeed, rather be silent; yet, as something should be said of him at this time, and I am much indebted to him—particularly for valuable help in the study of Hindī, and, generally, for his fine example of steady, persistent toil—my silence would almost be guilty. I will, then, try to set down some things I remember concerning him; trusting that brethren whose acquaintance with our brother has been more lengthened than my own, may be led to supply a fuller account of his life. Mr. McCumby had been, as you are aware, a soldier. He was one of that noble band of missionary workers supplied by the army in India. His father was a Scotchman serving in one of the regiments of the East India Company, and he was born in the regiment in the year 1814. Brought up a soldier, while yet a mere boy, before he could shoulder a musket, he did duty as a bugler, and played in the regimental band. As he grew up to manhood, that liking for the study of languages which afterwards did him such good service

began to show itself; and he commenced the study of Urdu, Hindī, and even Persian, often denying himself in order to find money for books, and fees for the Moonshē and the Pundit. His acquaintance with the vernacular soon brought him to notice, and he was employed as translator to the regiment. While stationed at Dinapore he came under the influence of the Gospel as preached in the Baptist Chapel, and, having been led to repentance and faith in Christ, he was baptized by Mr. Lawrence, then our missionary at Dinapore, about the year 1838. In a garden at Deegah the old baptistery still stands in which McCumby, and many others before and after him, made profession of their faith. Not long after his conversion he was led to feel that it was his duty to preach to the natives. His ability was recognised by his brethren, and one of them paid the sum of £20 to obtain his discharge from the army. I have heard him say, with pardonable pride, that, with his discharge, he had a testimonial with the words upon it—‘A good soldier.’ About this time he was brought into connection with the Rev. W. Start, who had given not only his wealth, but his own life also, to the cause of Christ in India. Mr. Start took our brother by the hand, introduced him more fully to what was to be his life-work, and for upwards of forty years contributed to his support. Mr. Start, at his own charges, brought many missionaries to India, chiefly

rom Germany; and in the management of the missionary home in which these were first assembled, in training them in the language, and in initiating them into missionary life, he was as Mr. Start's right hand. While at Darjeeling, superintending the building of a mission-house, Mr. McCumby so far acquired Lepcha as to be able to preach in it, and to render help to Mr. Start in the translation of one or more of the Gospels into that tongue. Years afterwards the late Rev. John Parsons freely consulted him in literary efforts in Hindī, especially in his admirable translation—the Hindī New Testament. Other brethren, too, have been glad to avail themselves of Mr. McCumby's help—always freely rendered. Mr. Bate, of Allahabad, acknowledged, in a courteous letter, the assistance he had received from him in the shape of much valuable information for his excellent 'Hindī Dictionary.' To return from this digression. When, after many years of toil in India, Mr. Start was compelled to quit the country, Mr. McCumby went to reside with our missionary, Mr. Brice, at Dinapore, and, while assisting him in his business (Mr. Brice was a self-supporting missionary), he yet found time for the regular preaching of the Gospel. This he did chiefly in connection with our own mission, fraternising with our missionaries, and helping them in their work. When, therefore, about five years ago—Mr. Start having written to Mr. McCumby that he would like to see him connected with some Society—his name being brought forward, the Conference of Baptist Missionaries in Northern India unanimously recommended to the Home Committee that he should be taken on its staff. This was accordingly done; and thence, to the time of his death, he laboured, first at Allahabad, then at Benares, as

the accredited agent of our Society. It should be said, however, that on joining the Baptist Missionary Society he expressly stipulated that he should not be confined to one place, but allowed to freely itinerate wherever he chose. This was characteristic of him; he would never undertake a pastoral charge, or any work that might interfere with his liberty as an itinerant preacher. And perhaps no missionary has itinerated more than he did. I should say that most of the large towns of the North-West Provinces, as well as the places of pilgrimage, and the fairs have been visited by him. The opportunities of preaching at the large religious gatherings of the Hindoos he looked forward to, and made preparation for, with keen delight. For over forty years he had regularly preached at the Sonopore Mela—an immense gathering held annually at the confluence of the Ganges and the Gunduck, near Patna. He was most conscientious in the discharge of his duties; when prevented by some untoward circumstance from going out to preach, he would become very restless and uneasy, and I have heard him say, on retiring at night, 'I feel unhappy that I have been unable to preach to-day.'

"The results of our brother's work were naturally of a kind that did not manifest themselves to him. He was rather a sower than a reaper; yet there were a few gathered ears, a few instances of those who had become Christians through his instrumentality. His preaching, too, was rather destructive than constructive in its character. Most unsparingly did he denounce, and often with withering sarcasm, the absurdities of Hinduism and Mohammedanism. Vehement were his attacks upon these false systems. No quarter was ever given; each refuge of lies he held up to

contempt and ridicule. This line of procedure he would justify by the example of some of the prophets, particularly by that of Elijah on Carmel when he mocked the worshippers of Baal. It was on principle, therefore, that he acted in this matter; and, abounding in withering exposure as his addresses did, in fairness to him it must be said they yet held up Christ as the Saviour.

"I have listened to very many of his addresses, but I never remember one that did not mention Christ as the sinner's friend and substitute.

"And there is very much to be said in defence of preaching like our brother's. The rubbish of old superstitions must be removed to make room for the foundations of the Gospel—the land must be cleared of gnarled roots and stony rocks of error to make way for the seed of truth. The Sun of Righteousness shines, but the veil is on their hearts—the blinded eye needs a surgical operation ere it can receive the light. Happy is that teacher who knows how to combine the two—the destructive and the constructive—in his preaching; who aims at destroying only what stands in the way of truth; who takes away the vile and base, that he may give what is of real worth.

"But I must somewhat abruptly close with a few words about our brother's death. He had been to the Ajudhya Mela, and there was taken with cholera. Returning from the Mela with the disease still on him, he yet went about his work.

"As late as Friday evening he was engaged in teaching some Ze-

nana workers, and on Saturday was out and about. That evening, however, alarming symptoms showed themselves, and, after suffering patiently borne, he passed away between 5 and 6 a.m. on Monday, April 23rd. A friend writes: 'In his illness he was exceedingly calm, said he was prepared either to live or die, as the Lord pleased; that his trust was in the precious Saviour to whom he had given himself in youth, and had done what he could to preach Him to sinners. Afterwards, he asked for his will to be made out, and signed it with a firm hand. Theo, hour after hour, as he grew worse, he continued patient as a little child, now and again asking, 'Is the end near?' When the end came, he quietly passed away to the presence of the Saviour he had known so long.' Through the long night, from 9 p.m. Sunday to 6 a.m. Monday, Mr. Etherington had watched with him alone. On Monday evening the funeral took place. It was attended by all the missionaries and by many of their wives, as well as by a considerable number of Christian friends.

"So ended the earthly course of Alexander McCumby, a man of transparently simple, truthful, honest character, faithful in the use of the talents entrusted to him. Doubtless he has already heard the glad words of welcome—'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

"Yours sincerely,

"W. J. PRICE.

"May 28th, 1883."

The second sketch is written by the Rev. Thomas Evans, of Monghyr, and is as follows:—

"THE LATE ALEXANDER McCUMBY, OF BENARES.

"Our devoted and faithful brother, McCumby, who had attained to the

good age of about seventy years, has laboured most devoutly in the Gospel

in India for nearly half a century. But at last the call came to *go home*. He had just returned from his favourite work at Ajudhya Mela, where, it would seem, he contracted the germs of the fell disease, cholera; and yesterday morning, after a brief but terrible struggle with the 'late enemy,' he passed away calmly at 5.25.

"Just such a death as our dear brother wished—short and decisive. He died, we may say, *in harness*; to the last faithful to his beloved work of *preaching Christ to the Hindoos*.

"He was a soldier's son, and himself a soldier boy when converted to God, some fifty years ago. He at once felt a strong desire to be a missionary; saved all his money to buy, and all his spare time to study, books, both in the Hindī and Persian. He was taken up by that noble-hearted Christian, Mr. Start, as one of his agents to preach Christ in India, but of late years he has been the agent of the Baptist Missionary Society.

"Mr. McCumby was a *wonderful man*, in more senses than one. He stood alone as to his unrivalled *eloquence* in the vernaculars of the N.W., and has well been called 'the Spurgeon of India, in Hindī.' He hit the Hindoos *hard, very hard*, and he spared not the false prophet. His power to expose the folly of idolatry, and to put down the pretensions of

Mohammed was unique; and though he could cut so deeply, yet the people liked to hear him, for he did it *so well* that there was no way of escape. In his death we have lost a champion to assail the foe, and a brave heart to raise up the Cross of Christ.

"He was wonderful in his *energy and activity*, and few *young men* could work as he did for the Master. A man of about seventy, he stood as straight as an arrow, and walked with a firm and quick step; could preach in the open air, at the top of his voice, for an hour right off, and continue this several times a day.

"He was wonderful for his *unselfishness*. He might have been rich; but no, he either would take nothing for his work, or what he had he gave away freely. Indeed, he was one in a thousand among his compeers, and I fear India will be long before she is blest with a second McCumby.

"The servants go, but, thank God, the *Master* remains, and this is our comfort. 'Lo, I am with you always.' May He raise up men good and true to fill up the broken ranks in the mission bands in India; and may those of us who are still in the field be up and doing, and more faithful to follow the noble example of those who have *done well* and who have gone home to 'inherit the promise.'

THOS. EVANS.

"Monghyr, April 24th, 1833."

An old and generous friend of the Mission asks that the following may be inserted in the HERALD:—"In the *Times* of May 5th, this year, a leader commenting on the missionary meetings, &c., being held at Exeter Hall, says, 'For a considerable expanse of the earth's surface, the missionary station affords the sole educational and civilising centre which, in the nature of things, is attainable. A permanent decay in the fruitfulness of the collections summarised at Exeter Hall, would mean the extinction of the solitary rays of brotherly kindness which break the darkness over wide spaces abandoned else to native darkness.' I think this testimony, from *such a quarter*, is worth preserving."

The Chronicle of the Baptist Union ;

Being a Record of its Proceedings, including those of the

British and Irish Home Mission and Evangelistic Work.

JULY, 1883.

England.



LAST month we published the resolution passed by the church at Gateshead under the pastoral care of the Rev. A. F. Riley, thanking the Executive of the Home Mission for the help extended to them during the several years from the commencement of the movement in that town until they had become self-supporting. It is our privilege this month to report similar statements from two other churches, which have been largely helped from this Fund under similar circumstances, and with like results as at Gateshead.

FAVERSHAM.

The following letter details the progress of the church at Faversham, which is now independent of the Mission Funds, and will very shortly have paid off the debt upon the chapel, free to pursue unencumbered the work of the Lord :—

“ For some fifteen years the Home Mission has most willingly and liberally assisted our church in this town. Happily, alike for it and us, our connection of dependence is about to cease, and it is with feelings of unfeigned gratitude that I write a brief line of acknowledgment for the long-continued help which has been so generously rendered to us.

“ We have had no easy task, but a measure of success has been given which calls forth our deep thankfulness to God, for though, as yet, not strong, we are now in a position to go alone. Our church was formed November, 1867; it comprised twelve members, including its first pastor, the Rev. A. Bax. Since then 165 have been united with us; our present membership is eighty. In 1872 this chapel was erected at the cost of something over £2,000 but a heavy

debt remained, which made our struggle the harder. We have reduced it to £200, and, I am glad to say, this sum is promised, so that by June of this year we shall be free of a load which has burdened us. This progress is not so great as many churches can record, but I think you will agree with me in saying it is enough to occasion heartfelt praise to Him whom we rejoice to serve.

“I have said our ‘connection of dependence’ is about to cease; be assured, however, we shall continue to be united by doing all in our power to show *practical* sympathy for the Mission which has aided us in our time of great need.”

REDDITCH.

At a Public Meeting, held at Redditch on Monday evening, April 9th, the following resolution was passed with great cordiality:—

“The church and congregation, worshipping in Ipsley Street, desire to record their grateful acknowledgment to the committee of the British and Irish Mission of the Baptist Union for the generous and long-continued help which they have given for the establishment of a Baptist church in this town, where it was so greatly needed; and are thankful also in being able to say that, through the goodness of God to them and the success which has followed the preaching of the Gospel in this place, they shall be able to support the institutions of the Church without the further help of the Mission.”

Facts like these justify the hope that the members of our denomination will supply the means by which to carry on like work in the future. This is impossible, unless the funds of the Mission are increased. The income, apart from legacies, has not been equal to the expenditure by at least £1,000 a-year for many years past. It is for this amount of increase for which we still most earnestly plead, because the exhaustion of the legacy fund leaves the Council with no reserve on which to draw, as was the custom in former years. Should other legacies fall in, of which there is no immediate prospect, the Council do not consider that a chronic deficiency in resources from collections and subscriptions should be met by such bequests.

THE ASSOCIATIONS AND THE BAPTIST UNION.

At the request of the Council, the Secretary visited several associations at their annual meetings, in order to lay the state of the Mission funds

before the Ministers and Delegates of the churches. The results of such visits, so far, are seen in the resolutions which follow :—

At Lindley, on 15th May, 1883, the Yorkshire Association resolved :—

“That the question of the better support of the Union funds by our churches be referred to the attention of the committee, and they be authorised to take such steps as may be necessary or desirable in this matter.”

This was followed by the resolution of the Committee of the Yorkshire Association at Leeds, 13th June, 1883 :—

“That a joint circular be issued from Mr. Booth and our secretaries, stating the nature and claims of the various funds of the Baptist Union. The circulars to be issued through the various district secretaries, who shall be urgently requested to aid the appeal.”

At Exeter, on 12th June, 1883, the Western and Devon Association resolved :—

“That this meeting, having full sympathy with the suggestions of Mr. Booth recommends each church to endeavour to raise funds at once, by collections or by the appointment of collectors, or otherwise, that our associations may contribute their quota towards the required amount.”

At Preston, on 14th June, 1883, the Committee of the Lancashire and Cheshire Association resolved and reported their resolution to the assembly, to the effect

“That steps should immediately be taken to increase the funds of the Association’s Home-mission from £700 to at least £1,000 a year ; and that one-half of such increase should be given to the Council of the Baptist Union for their Home-mission work.” The Revs. C. Williams and Robert Lewis were appointed, with the help of the district associations, to carry this into effect. It was also resolved “That this association, in response to the appeal made by Rev. S. H. Booth, commends the education fund and the British and Irish Missions to the sympathy and support of the churches.”

Mr. J. Houghton, of Liverpool, promised £100 in support of the fund, provided the work was carried on in a way that commended itself to the churches. The secretary of the Baptist Union (who was present) considered the proviso a proper one, and accepted the challenge.

At Chesham, on 31st May, the Buckinghamshire Association resolved :—

“That this meeting cordially approves of the proposal made to help the smaller churches, and recommends that immediate action be taken in unison with the Baptist Union.”

The Southern Association resolved :—

“ That the Delegates of the churches in the Southern Association thank the council of the Baptist Union for the interest it has manifested in the welfare of the cause in rural districts, and pledge themselves, as far as is practicable, to carry out the resolutions embodied in the circular recently issued as to the grouping and affiliating of smaller churches and preaching-stations. They rejoice to know that the evangelistic services conducted under the auspices of the Union have resulted in great and, they trust, lasting good to the churches visited.”

Resolutions embodying the same sympathetic and practical spirit were adopted at the annual meetings of the Oxfordshire Association at Stow-on-the-Wold, on 28th May, by the Monmouthshire (English) Association at Newport, on the 5th June, and by the Wilts and East Somerset Association at Bratton, on the 7th June.

Arrangements are already made for the secretary to meet the Midland and the Glamorgan and Carmarthen (English) Associations, and the committees of the Herts, Cambridge, Bucks, and Worcestershire Associations, and also the local conferences of the General Baptist Associations.

At the meetings already held there was an evident intention to maintain the various funds under the control of the Council, and especially to raise the income of the British and Irish Mission fund to a level at which it would be possible to extend and consolidate the work it has in hand.

There cannot be a doubt, on a review of the foregoing proceedings, that in a reasonable time, whatever money may be required for judicious changes and equally judicious extension of the work, both in England and Ireland, means will be forthcoming. But the interval to be bridged over occasions the Council great anxiety. At present there have been but few additions to the promises made at Bloomsbury Chapel to raise a special fund of £500, with which to meet present emergencies. About £120 was then promised, of which Mr. R. Cory, Jun., of Cardiff, offered £50. The appeal is earnestly made for the whole of that sum. Estimates will soon have to be framed for another financial year, and it will occasion deep regret if the Council have to retrench.

Such reductions would be a necessity and a duty, to which all would consent were it clearly the intention of the denomination that the Council should relegate all Home Mission work to the various associations now engaged in it ; but this is not the intention of the body. The visits recently paid to the associations demonstrate that. The claim of the less wealthy

on the larger and more influential districts has been cheerfully recognised ; and, but for the pressing necessities of the hour, owing, we repeat chiefly, not to the fallure in interest of the general Home Mission work of the Council, but to the exhaustion of the legacy fund, the necessary means for future work would be raised by the churches.

The following extracts from an appeal issued by the Treasurer, Colonel Griffin, on May 28th, impresses on those who may have money in hand for the Mission Fund at once to remit it.

“On June 30th we must meet obligations somewhat over £1,100. Our balance in hand is only £600. There are, however, unpaid subscriptions and collections from churches, now *overdue*, of, say, £350 ; also a futher sum of about £260 due as contributions from May 20th to end of June.”

Ireland.

The necessity for an appeal on behalf of the funds for carrying on the work in Ireland, is equally pressing with that, on account of the work, in England, if not greater. The proportion of legacies which have hitherto been left to the work in Ireland, bears but a small proportion to those bequeathed for work in this country. This statement is made to remind the churches which are accustomed to subscribe only to the Irish part of the Baptist Union Home Mission, that they must largely increase their subscriptions, if the work in that island is to be maintained. About £500 a-year extra is required to meet present expenditure. Of the insufficient resources placed at the disposal of the Council, a considerable proportion is in arrears, occasioning embarrassment of a very serious kind, as the extracts from the Treasurer's letter we have given above show.

TENT WORK.

Extracts from correspondents indicate that the tent work has progressed during the time in which it has been in operation this summer as favourably as heretofore. Several of our pastors from England have been helping in these services : Revs. F. J. Benskin, J. R. Cox, W. Pettman, D. Russell, and F. M. Smith.

Mr. Cox writes respecting Lurgan :—

“ On the Sunday morning there were about thirty persons present in the mission-room. We held a meeting at four o'clock in the tent, which was well filled, with an attentive audience. I preached again in the evening at eight o'clock to another congregation, which filled the tent, and there were many persons outside and round the sides of the tent listening. The attention was most marked. Many of the hearers were not in the habit of attending the places of worship in the town, judging from their clothes and general appearance, and from the testimony of the friends who knew them. We have had good meetings all through the past week ; the tent has been two-thirds full, and some nights more so, varying according to the state of the weather, which, for the most of the time, has been very cold. Those who know the people say that some of the worst drunkards in the town have been in attendance at all the meetings. Myself and Brother Simpson have conversed with some of them, and they seem much moved. Last Sunday the congregations were again very good, and one feature in the attendance is the number of men that are present ; they largely preponderate. The good Spirit is evidently at work. We have seen and conversed with several very interesting cases, and some of these have confessed to faith in Christ.”

A friend writes :—

“ Yesterday, being at Lurgan, I had some conversation with our brother J. R. Cox in reference to the tent work.

“ Last Sabbath was the third since it was opened there, and am happy to write you that the meetings from the first have been a success.

“ The weather has been unpropitious, but many have met together every night under the canvas roof, and on each service of the Lord's-day the tent has been fairly filled, while we have reason, from attendance, attention, and after testimony, to believe that God has blessed the preaching of the Word. Our brethren Cox and Simpson, have been gladly listened to. The Gospel of the grace of God has found an entrance into the hearts of many, some of whom have given clear statements that the Word has been to them the ‘ demonstration of the Spirit and of power.’ We met on Monday noon with a few who were willing to spare about twenty minutes from their meal time to unite in prayer.”

Mr. Benskin, who, with Mr. Pettman, followed Mr. Cox at Lurgan, writes :—

“ We have had *crowded* services to-day, and the people are very anxious for us to stay here instead of going to Dublin.”

Arrangements could not be altered, although the people pressed for it, and our brethren, Revs. F. J. Benskin and W. Pettman, went to Dublin, and they will be followed in that city by Revs. D. Russell and F. M. Smith.

Subscriptions received at the Mission House from May 21st, 1883, to June 20th, 1883.

BAPTIST UNION GENERAL EXPENSES FUND.

Huntingdon	1 1 0	Bethel Bassaleg.....	0 10 0
Yorkshire Association	5 0 0	Tabor, Brymnawr	0 1 0
Birmingham, Rev. J. J. Brown	5 0 0	Llanhiddel	0 1 0
London, Rev. J. B. Myers	0 5 0	Siloam, Cwmbrau	0 1 0
Bristol, Old King Street.....	2 2 0	Salem, Blaia.....	0 2 6
Coalville, Ashby Road	0 5 0	St. Mellons	0 5 0
Coloford, Rev. T. Nicholson	0 5 0	St. Brides	0 2 6
Chipping Norton	1 0 0	Jerusalem, Rhymney	0 2 0
Oxfordshire Association.....	2 2 0	Noddfa, Abersychau	0 1 0
Towcester	1 0 0	Abercarn (Welsh)	0 5 0
Soham	1 0 0	Brynhyfryd	0 5 0
Stantonbury	0 10 0	Risca (English)	0 2 6
On account Reynolds' Investment, per Mr. S. R. Pattison	215 12 10	Ebenezer, Lantarnam	0 1 0
Loughton	0 10 6	Tirzah	0 2 6
Devonshire Association	5 0 0	Calvary, Brymnawr	0 4 0
Eastbourne.....	0 10 6	Newbridge (English)	0 5 0
Monmouth Welsh Association Churches -		Abertillery	0 2 6
Llanwenarth	0 5 0	Abercarn (English)	0 5 0
Blaina Gwant	0 2 6	Tirzah, Gawn	0 2 0
Tabernacle, Pontypool.....	0 2 6	Bethlehem, Nantyglo	0 1 0
Glasgoed	0 1 0	Hope, Cross Keys	0 2 6
Horeb, Blaenavon	0 5 0		5 12 6
Castle Town.....	0 10 0	Carmarthen, Lammas Street	0 5 0
Beulah	0 5 0	Gloucester and Hereford Association	4 0 0
Ebenezer, Blaenavon	0 2 6	Chesham, Lower Church	1 0 0
Nebo, Ebbw Vale	0 2 6	Ipswich, Turret Green	2 2 0
Pisgah	0 2 6	Southern Association	2 2 0
Peniel, Rhymney	0 2 6	Beaulieu, Rev. J. B. Burt.....	0 10 6
Twyngwyn	0 2 0		
Hermon, Nantyglo	0 5 0	Total.....	<u>£236 15 10</u>

ANNUITY FUND.

Lockwood, Rev. J. Barker	10 0 0
Devizes, Rev. I. Birt, B.A.....	1 0 0
Westbourne Grove, Miss Reeves	1 0 0
Chipping Norton, Mr. J. F. Maddox	5 0 0
Halifax, Mr. J. Asquith	10 0 0
Total	<u>£27 0 0</u>

AUGMENTATION FUND.

Histon, Mr. S. Chivers.....	10 0 0
Southport, Hoghton Street	3 3 0
Total	<u>13 3 0</u>

BRITISH AND IRISH HOME MISSION AND EVANGELISTIC WORK.

LONDON AND VICINITY—		CUMBERLAND—	
Banister, Mr. H. O.....	3 3 0	Whitehaven, Jackson, Mr. J. A.....	1 1 0
Cluck, Mr. S. (Don. Rural Obs.).....	40 0 0		
Conerrev, Mr. G. T.	1 1 0	DEVONSHIRE—	
R. K.	0 10 0	Barnstap's, Boutport Street	
Myers, Rev. J. B.	0 5 0	(Collection)	I 6 13 0
Rawlings, Mr. E.	5 5 0	Ditto (Subscriptions).....	I 2 17 6
Stiff, Mr. Jas.	2 0 0		9 10 6
Acton, Carrington, Mr. Jno. (Special)	1 0 0	Dawlish, Bigwood, Mrs. (Don.)	1 0 0
Bow, Sunday School	3 0 0	Plymouth, Mutley	I 1 10 0
Bloomsbury	5 2 7		
Crouch Hill, Dowson, Rev. H.	0 10 6	DURHAM—	
Upper Norwood (Collection).....	10 13 0	G.therston, Bainbridge, Mr. P.	0 10 0
BERKSHIRE—			
Newbury, Taylor, Mr.	0 5 0	ESSEX—	
Reading, King's Road	I 6 7 6	Romford, Templeton, Mr. J.	1 1 0

GLoucestershire—		SURREY—	
‡ Bristol, Old King Street.....	2 6 6	Sutton, Hepburn, Mrs.	2 2 0
Obeltenham, a Friend.....	<i>Irish Tent</i> 0 10 0	SUSSEX—	
Chipping Bodbury, Foxwell, Mr. A. J.	0 10 0	Eastbourne, Ceylon Place.....	0 10 0
Gloucester and Hereford Association.....	27 10 0	WARWICKSHIRE—	
Woodchester (Collection)	2 16 5	Birmingham, Muntz, Mr. G. F.	3 0 0
HAMPSHIRE—		WILTSHIRE—	
Beaulieu, Burt, Rev. J. B.	1 1 0	Devizes, Anstie, Mr. E. B.	<i>I</i> 2 2 0
Southern Association (on account) ..	<i>II</i> 100 0 0	YORKSHIRE—	
HERTFORDSHIRE—		Bradford, Girlington.....	<i>I</i> 3 2 0
Rickmansworth, Powell, Rev. A.	0 5 0	" Watson, Mr. W.	<i>I</i> 1 1 0
Waford, Beechen Grove ...	<i>I</i> 5 8 0	Halifax, Fawcett, Mr. Jno. (Rural Chs) ..	1 0 0
Ditto	<i>B & I</i> 1 6 0	Rawdon, Briggs, Mr. A., J.P.	<i>I</i> 2 0 0
	6 14 0	Scarborough, Acworth, Rev. Dr.	1 1 0
KENT—		WALES—	
Sittingbourne (Collection)	6 0 0	Neath, Curtis, Mr. A. (Special)	10 10 0
LANCASHIRE—		IRELAND—	
Heaton Mersey, Brown, Mr. H., M.D.	2 2 0	Ballymena	<i>I</i> 1 7 6
Kirkham, Catterall, Mr. R.	5 0 0	Carrickfergus, Hilditch, Miss	<i>I</i> 1 0 0
Over Darwen, Snape, Mr. W., J. P.	1 0 0	Grange	<i>I</i> 1 17 0
MONMOUTHSHIRE—		CHANNEL ISLES—	
Abergavenny, Williams, Mrs. (Don.) ..	<i>I</i> 0 10 0	Jersey, St. Helier.....	<i>II</i> 17 10 0
Pontrhydryn	3 0 0	Total	<u>£307 8 4</u>
STAFFORDSHIRE—			
Cradley Heath (Collection)	1 5 4		
Coseley, Greenway, Mr. W. P. (Don. Rural Obs.).....	5 0 0		

EDUCATION FUND.

LONDON AND VICINITY—		HUNTINGDONSHIRE—	
Parry, Mr. J. C.	1 0 0	St. Ives, Ulph, Mr.	0 5 0
CAMBRIDGESHIRE—		" Parker, Mr.	0 5 0
Cambridge, Foster, Mr. F.	1 1 0		0 10 0
" Poster, Mr. J. E.	0 10 6	MONMOUTHSHIRE—	
	1 11 6	Newport, Lance, Rev. J. W.	0 5 0
HAMPSHIRE—		NORTHAMPTONSHIRE—	
Beaulieu, Burt, Rev. J. B.	1 1 0	Towcester, Ridgway, Mr. T.	5 0 0
HERTFORDSHIRE—		WALES—	
Ludlow, Lang, Mr.	0 2 6	Llanely, Jennings, Mr. Jno.	0 10 0
		Total	<u>£10 0 0</u>

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by the Treasurer, Col. GRIFFIN, Seaton House, Adamson Road, N.W., and by the Secretary, SAMUEL HARRIS BOOTH, at the Mission House, 19, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.

THE
BAPTIST MAGAZINE.

AUGUST, 1883.

The Late Rev. Samuel Green.

BY THE REV. S. G. GREEN, D.D.



ONE of the oldest ministers of our denomination has passed away. On the 25th of May last, the Rev. Samuel Green, "late of Walworth," as his contemporaries would style him to the end, laid down the burden of life, in the eighty-seventh year of his age.

Mr. Green, born October 12th, 1796, was the second son of Samuel Green, of Nuneaton, then a non-commissioned officer in the Warwickshire Militia, a sturdy Christian soldier. The wife, in the language of her son, was distinguished for "her deep piety, her affectionate disposition, and her sound sense." In the troublous times at the close of the last century the Militia had been called to active duty to guard our coasts. It was at Liverpool that, through the teaching of the Rev. Samuel Medley, Samuel Green the elder was led to embrace Baptist views. At Folkestone, some time afterwards, he was baptized. Soon he began to exercise his gifts in speaking at soldiers' prayer-meetings conducted by a pious sergeant. At Norwich, where the company was subsequently stationed, this sergeant had engaged to visit East Dereham to conduct the Sunday's services for an invalided pastor, but was prevented from some cause. The Rev. Mark Wilks, to whom Mr. Green had already become known, met him in the street and suddenly accosted him: "Corporal Green, you must go and preach at Dereham." He consented, applied for leave of absence, and went. The novelty of a preaching soldier drew a large crowd, but deeper feelings than mere

curiosity were stirred. The result was that on the pastor's decease the corporal was invited to the vacant post. His discharge was obtained, though not without difficulty, as war seemed imminent, and steady, God-fearing soldiers were scarce. Mr. Green brought his young wife from Nuneaton, their native place, to Dereham, with two children, Samuel being the younger. At the time of his father's removal to Dereham he was about a year old. His mother was soon taken by death from the little family, after the birth of a third child; and the training of the children fell to a stepmother, whose gentleness served to counterbalance the sterner character of the father. Life at Dereham was at first a hard struggle for all. The minister's stipend was fixed at £20 per annum, and he had to add to his resources by school-keeping. After a while the school greatly prospered, the family became easier in circumstances, and the sons were enabled to obtain without cost or difficulty the rudiments of a good education.

Samuel, especially, soon developed an ardent love of knowledge, combined with a strong and energetic nature which rendered him impatient of restraint; and, with like-minded youthful associates, he seemed for a while to be proof against religious impression. At this crisis he was removed from home to learn the business of cabinet-making, in which, as home-made study tables and book-cases with many an ingenious contrivance afterwards proved, the youth became no mean proficient. His spiritual history may best be told in his own words, spoken at his ordination some years afterwards:—

“Carefully educated in the principles of the Christian religion beneath the paternal roof, I very early imbibed those sentiments of respect and esteem for the people of God which ultimately induced me to cast in my lot amongst them. But the example of evil associates in a great measure stifled these sentiments, and, my own depraved inclination hurrying me forward in a sinful career, almost all hope of their re-appearance and good effect was extinguished, till, in the course of Divine Providence, I was removed to a distance from home. Here Christian friends, concerned for my best interests, kindly watched over my progress, kept me as much as possible from the way of sinners, and frequently made such appeals to my conscience as renewed and strengthened the impressions I had formerly received. The smothered flame, having acquired unconquerable power, burst forth with fresh ardour, and, while I was constrained to acknowledge myself vile, I felt that saints were truly the excellent of the earth, and wished myself like them. The ministry of my highly esteemed friend, the Rev. J. Abbott, of Wymondham, in Norfolk, was instrumental in deepening my conviction of personal guilt, and leading me to Jesus Christ, the Saviour of sinners, whom I began to feel precious as a Deliverer from ruin about the middle of 1814. In September

of the same year I joined the Baptist church at East Dereham, under the pastoral care of my father, by whom I was sent out to preach in the villages in the neighbourhood."

The Rev. Joseph Kinghorn, of Norwich, was attracted by the zeal and intelligence of the young disciple, and gave him lessons in the original languages of Scripture and in theology. A happy preparatory time of training was thus spent, vividly recalled last summer, when Mr. Green, re-visiting East Dereham after an absence of many years, preached what proved to be his last sermon, from 1 John i. 3, where his first juvenile attempts had been made nearly seventy years before.

In January, 1816, having been solemnly called by the church to the ministry, he was admitted to Stepney College, then under the presidency of Dr. Newman, with Mr. Solomon Young, and afterwards Dr. F. A. Cox, as tutor. Here he spent nearly four years of studious activity, having brought with him to the college, thanks to his father and to Mr. Kinghorn, so good a stock of knowledge, and being, withal, so grave and serious, that his fellow-students were wont to call him "the Doctor." He gained the esteem of all, and the life-long friendship of some who have all preceded him to the unseen world, one of the most intimate and trusted being the late Samuel Brawn, of Loughton.

In October, 1819, Mr. Green was invited to visit Falmouth, to supply the church left vacant by the resignation of the Rev. Richard Pryce, and, after what appears to us a long probation, was unanimously called to the pastoral office in the January following. His ordination took place May 17th, 1820, so that at the time of his death he had just completed his sixty-third year of official connection with our denomination as one of its ministers. His stay at Falmouth was memorable for the beginning of the long and endeared friendship with Rev. F. (now Dr.) Trestrail, Mr. Green's own "son in the faith."

In March, 1822, Mr. Green was married to Miss Eliza Lepard, with whom he had a happy union of more than fifty-seven years. She died Christmas, 1879.

Difficulties arose at Falmouth, chiefly from his state of health, which rendered it impossible for the pastor to perform the full duty required of him, including the crossing of the wide Falmouth Harbour to a service at Flushing on Sunday afternoons. He resigned early in

1824, and removed for a time to Faringdon, in Berkshire, a settlement avowedly only temporary, and about the beginning of 1825 he accepted the call to the oversight of a church at Thrapstone, in Northamptonshire. That church, though connected with the Baptist denomination by its ministry, was constituted on the Union principle—all who gave evidence of loving the Lord Jesus Christ in sincerity being equally eligible to membership. Few churches had then attained to this catholicity—it was after Mr. Green's own heart; and the little church at Thrapstone, at this time and long afterwards, occupied a very leading position in the county through the intelligence and energy of its members. To this influence its minister contributed. He was indefatigable as preacher and pastor; continually taking long walks into neighbouring villages, holding constant services in the week, preaching three times every Sunday, and during part of his residence at Thrapstone conducting the education of his three elder sons with that of some half-dozen boarders. During part of this time his constitution was apparently very frail, and once his hold on life seemed nearly gone—so nearly, indeed, that lying on his bed in the pastor's house adjoining the chapel, one sultry summer's evening, with all the windows open, he heard, with some amazement, though with no dismay, an exhortation to his people as to their conduct in the approaching event of their pastor's decease! But he rallied again and became strong. As an adviser he was in constant request, from his sagacity and disinterestedness; in public affairs, when occasion seemed to call, he took a lively interest. He believed in Christianity as a great power for the reform of society, and in the church as God's witness for truth, justice, and freedom in every department of human thought and action. Hence he did not shrink from politics—sometimes taking an active part; especially in the stirring elections that preceded and that followed the passing of the first Reform Bill; but it was into the great anti-slavery agitation that he threw all the fervour and power of his soul. At the same time, he was pre-eminently the preacher of the Gospel—intensely Evangelical and orthodox in the moderate Calvinistic sense, when such orthodoxy was more difficult to maintain than now. The influence of the late Andrew Fuller was naturally felt very strongly in his own county, and Thrapstone is but nine or ten miles from Kettering. Yet on many sides it provoked a bitter antagonism, and those ministers did a great work for their generation who kept alive the memory of the

great theologian, and in the face of an often obtrusive and intolerant hyper-Calvinism proclaimed the Gospel as "worthy of all acceptance." Among this band of Evangelical yet liberal teachers of the churches my father held not the least distinguished place.

The call to higher service seemed to come in the year 1834, when the church at Lion Street, Walworth—in the declining health of its pastor, Rev. John Chin—was looking for an associate and successor. At Mr. Chin's earnest request, Mr. Green was sent for, and, after spending some Sundays at Walworth, was elected to the co-pastorate. His designation took place October 22, 1834. It is affecting to read the names of the ministers who came together to welcome their brother to the metropolis. There was Dr. Newman, now venerable with age, his old tutor at Stepney; George Clayton, his neighbour at Walworth; Dr. Cox, Dr. Hoby, Eustace Carey, William Groser, with Messrs. Pritchard, Steane, Cramp, Dyer, Stevenson, and others—all gone before, save one, perhaps the youngest then of the group, Rev. Charles Room, who still survives in an honoured old age.

Mr. Green's ministry at Lion Street was undoubtedly the most fruitful part of his career. Yet it had its grave difficulties. He had come to a Strict Communion Baptist church, imbued with the teachings of a theology less liberal than his own. There were even those at the outset who objected to anything like a general call to sinners to repent and believe. But these, as was natural, soon sought more congenial teachings elsewhere. The throwing open of the Lord's table, not perhaps directly the work of the pastor, but the inevitable result of a ministry like his, could not but be a painful shock to some who adhered conscientiously to the old usage, and the church was much tried for a time by criticism and secession. But he held on his way amid much sympathy and encouragement from the more thoughtful members of the church. He had noble-hearted deacons to sustain him, among whom the name of the Watsons, father and son, held ever a foremost place in his regard; and he attracted to himself a number of young men on whom, not in vain, he impressed the grand lessons of sincerity, simplicity, and faithfulness. He had no art to attract save by the power and majesty of the truth itself, nor did he ever make the attempt. The men in whose minds and hearts he found a true response to his teachings gratefully own an influence that has made them strong for life, giving them clear discernment of the truth,

and fearlessness in maintaining it, whether men will hear or whether they will forbear. Mr. Green never had the gifts that attract the crowd, but maintained throughout his ministry a uniform course of steady, wise Scriptural instruction, combined with the steadfast and energetic maintenance of high principle in every department, social, political, and religious. Strong convictions, clear judgment, and resolute will combined to render him strenuous and uncompromising in all that he believed to involve the principles of justice, truth, and freedom. He was outspoken, perhaps to a fault: if a thing was true, why should it not be said? if right, why should it not be done? Mere policy was abhorrent to him, whether in church life or in politics; and those who have to allow for the cross-currents of feeling, and the subtle play of motives that influence men in practical matters, would occasionally think him too straightforward and direct. Some deemed him stern and harsh—a great mistake. Few natures could be more deeply, tenderly sympathetic, as was proved in those rare outbursts of feeling which broke through the veil of habitual reserve, as well as by many an act of brotherly help, known to few or none but the recipients. As a teacher of Scriptural truth, interpreted according to the methods of Evangelical theology, with a hearty adoption of what is known as “moderate Calvinism,” he was greatly helpful in shaping the best thoughts of many, especially among the young; and there are elderly men scattered almost all over the world who look back to the Sundays at Lion Street as the time when their convictions of truth became clear and deep, and their characters received an impress of manliness and strength, with a hatred of all pretence, and a constant sense of the greatness of the spiritual and eternal.

The importance of Sunday-school instruction was appreciated by Mr. Green and his coadjutors at a time when many were indifferent, and when old methods had scarcely begun to be superseded by the results of intelligence and of quickened sympathy. “The schools,” writes one who well knew the facts, “were organised under his ministry into models. His young men were trained to thoughtful and diligent service. The tradition is still sustained; and it is to-day one of the best working churches in South London, holding its own even nearly next door to Mr. Spurgeon’s Tabernacle.”*

* *The Christian Leader*, Glasgow (edited by the Rev. W. H. Wylie), June 7th, 1883.

With so assured a grasp upon the cardinal verities of the Christian faith, it might perhaps be supposed that in Mr. Green's ministry there would be little tolerance for the doubter. And, indeed, he always spoke in the pulpit as one who *believed* with all his heart and soul. He would often say to young students, "Do not *preach* your doubts, even if you cannot resolve them. Tell what you know, and, with regard to the rest, wait for further light." This was his conduct also. So strong, indeed, were his affirmations that many thought him dogmatic; so clear were the outlines of his belief that he often seemed to allow nothing for those gradations by which the sphere of certainty melts into the vaster realm of mystery beyond. Sometimes his manner would overawe young students, especially if he suspected that they were contenting themselves with ill-defined beliefs or in any way fencing with the truth. And yet, where he found honesty and seriousness even in the doubter, his dealings were most considerate and tender. Instances could be given in which those who had been led astray from what he believed to be the truth, and who were disowned or neglected by their brethren of a sounder faith, found in Mr. Green a sympathising friend, staunch to the last, and in some happy instances helpful in leading back to the clearer light. To those, especially, who suffered undeservedly from injustice or misunderstanding he delighted to show himself a faithful friend.

At an early period after entering on the Walworth pastorate, Mr. Green began to employ his pen in the service of Sunday-school teachers and of Biblical students. His first work was the "Biblical and Theological Dictionary," published by Mr. Snow about 1841—a work, at that time, almost alone in the amount of valuable and accurate information that it contained in a small space. "For years," says a writer already quoted, "this Dictionary was the text-book of Sunday-school teachers in England. Nor was it wholly despised by ministers themselves; while elder scholars found it an apt interpreter and illuminator of facts and phrases otherwise only half-understood." Two or three years later, the monthly issue of the *Notes on Scripture Lessons*, by the Sunday-School Union, was set on foot, and it may not be generally known that these were prepared by Mr. Green for more than five-and-twenty years. A small committee of the Union met stately at an early hour in the morning to revise the lesson with Mr. Green, and many members of this little company from year to year have been heard to speak of the

breakfast meetings thus held as among the most instructive and inspiring of Bible-classes. The result is in the first twenty-five volumes of the *Notes*, presenting a mass of sound exposition and appropriate application such as had never before been prepared for the use of Sunday-school teachers; and, though in later years the work has been carried on by other minds and hands, the series still retains the impress of its earliest writer's knowledge, skill, and devoutness.

In addition to this literary work, Mr. Green still found time for many public duties. For a few years he held the secretaryship of the Baptist Irish Society; he was for some time the secretary of Stepney College, and one of the most constant and efficient—sometimes, we must add, the most dreaded—of its examiners. He also rendered important service for many years on the Baptist Missionary Committee, where his integrity and sound sense, as well as his ardent sympathy with mission work, rendered him a valuable adviser. For several years he had been an honorary member of the Committee, and, as long as strength permitted, he was among its most regular attendants. His attachment to the denomination and its institutions was unabated to the end. No adherent was ever more loyal, though none had less of the spirit of the partisan.

Other societies and popular movements engaged much of his sympathy, and in particular the Anti-State Church Association, now the Liberation Society. He had been a Liberationist from the first. The writer of these lines well remembers how, fifty years ago, soon after the passing of the Reform Bill, Mr. Green prepared a petition to Parliament for the separation of Church and State, and carried it to some of the leading members of the Thrapstone church, being disappointed and dismayed that he could not obtain their signatures. For long years afterwards that petition lay in his desk unsigned, except by himself. It was to be expected, then, that, when the crusade for disestablishment really begun, he should throw himself into it with ardour, often, in its early days, undertaking journeys on its behalf. Against the Corn Laws he had protested when pastor of a country congregation, incurring much obloquy from surrounding farmers. Once the word went through the villages round about Thrapstone that Mr. Green had said "wheat ought to be 5s. a bushel!" to the serious detriment of his popularity. Accordingly, he hailed the agitation when, at a much later day, it came within

the range of "practical politics," although he did not take any prominent part in the movement. But it was in the opposition, a little later, to the education clauses of Sir James Graham's Factory Bill that he threw all his ardour, adopting then the theory, from which he never afterwards swerved, that the education of the people lay beyond the proper sphere of Government. Even the Education Bill of 1870 did not in the least shake his conviction upon that point.

In the year 1849 Mr. Green thought it right to retire from the charge of the church at Lion Street. The congregation had never rallied from the shock caused by the secession of those whom the theological and ecclesiastical liberalism of the pastor had driven away, and he had not the popular gifts that could rally a considerable following to an unsavoury bye-street in London. There was also an undoubted distraction in his public engagements and his literary work, interfering with the routine of pastoral duty. The resources of the place declined, and the pastor saw how this fact affected the deacons. To the intense grief of the few, therefore, and yet with the sad acquiescence of the church in general, he gave in his resignation, removing in the year following to the North of London, where, for a time, he ministered, as the coadjutor of the Rev. J. Cox, to the church in Wellington Road, Shacklewell. This arrangement, however, was but temporary, and about the year 1854 Mr. Green retired finally from pastoral work. He was still busy with his pen in the service of Sunday-school teachers. About this time, also, he wrote "The Domestic Worshipper," which has been greatly prized by many as a manual of family prayer. He continued to preach occasionally, especially to weak churches and for his poorer brethren; but he felt—often with a sorrow that his strong, yet sensitive, nature mostly endured in silence, but could not wholly conceal—that the work to which he had consecrated his life, and which he still ardently loved, was not for him. Those who knew him best marvelled most at the fortitude with which, for weary years, he endured this great trial, as well as at the frank and ungrudging sympathy with which he still rejoiced in the success of his brethren. If he complained, it was only to his God; no word of bitterness or murmuring seemed ever to escape him. If he was not wanted in one post of service, there were others; and he was prepared to be and to do what God might appoint. The position was, in many respects, a hard one. Life was more of a

struggle to him than many suspected, and the secular employments to which he was fain to betake himself were, to a great extent, disappointing. Still, he was brave and hopeful, sustained as he was by the sympathy and help of his devoted wife, by the loyalty and generous care of many friends, and by the filial attachment of those who, knowing him best, honoured him most. In 1855 the family had removed to Hammersmith, and there Mr. Green spent the long evening of his life in comparative retirement. Associating himself with the church under the pastoral care successively of Dr. Læchman, of the Rev. Philip Bailhache, and of the Rev. W. Page, he rendered effectual service for many years as one of its deacons and as the treasurer of its missionary fund. In the public institutions of the Baptist denomination his interest was undiminished to the last; and at all public gatherings his venerable presence was familiar.

The last institution of our body with which he was connected was the Society for the Education of Ministers' Children, of which he was for many years the secretary, and which, on his retirement, was merged in the Baptist Union. When he resigned this charge he felt that his work was truly done. Yet, though he had long passed fourscore years, his mental faculties remained clear and bright. His interest in current events seemed undiminished; the great movements in the political and ecclesiastical world, so far as these seemed to involve the principles of righteousness and freedom, were eagerly discussed by him. Few who heard the public prayers offered by him at this period of his life—notably at the Sunday-school Centenary, once or twice at the annual Mission prayer-meeting, and at the gatherings of the London Baptist Association—will forget their pathetic simplicity and fervour. The aged saint was ready for his home above. Yet he could calmly wait God's time, and death to him was no more than the passing from one habitation to another. It needed no special preparation; he was always ready.

It was on the 1st of May in this year that, through the immediate effect of some sudden chill, he was laid upon his death-bed. For more than three weeks he lingered, clear in thought and occasional utterance to the very last. Without disease, but from old age alone, he died, in the grand Bible phrase, "full of days." Tended by watchful affection, calm and restful, with no anxiety for his own future, but much loving thought of those whom he was to leave behind, and an interest manifested to the last day of life in the Church and its

Missions, he passed away, "looking for the mercy of the Lord Jesus Christ, unto eternal life."

He died on the 25th May, aged eighty-six years and seven months. At the funeral solemnity many friends spontaneously gathered, to show their esteem and affection. An appropriate and beautiful address, which we are glad to give in these pages, was delivered by the Rev. Dr. Todd, of Sydenham.

Five of Mr. Green's children survive, three sons and two daughters, with many grand-children and great-grand-children. His eldest son and his eldest grandson, both of whom bear his name of Samuel, are in the ministry; the former being one of the secretaries of the Religious Tract Society, and the latter classical and Hebrew tutor at Regent's Park College.

A Portrait of a Good Man.

*An Address delivered at the Funeral of the late REV. SAMUEL GREEN,
on May 29th.*

BY THE REV. J. W. TODD, D.D.



BELOVED BRETHREN AND FRIENDS,—Once more in our changeful life we are gathered round an open grave to deposit in it the mortal body of one long known amongst us and lovingly revered. The attitude which we occupy, and the event which assembles us in this scene of devotion, cannot but awaken solemn thoughts and stir the deepest feelings of all hearts. A sense of loss is present to us all, and pervades every mind; and the tenderest sympathies of our nature gather round those from whom a father has been taken away. For no matter at what stage "the last enemy" assails and overcomes those who are linked up with us in life—whether in infancy or youth, in the vigour of maturity, or when they have, like our patriarchal friend, become "old men and full of years"—their removal is a wrench to our nature, and mingles its measure of bitterness with the portion of our cup. Hence we find that some of the devoutest, greatest, best of "the sons of God" have bemoaned their dead in most pathetic strain and been blameless; and even the Saviour Himself is found shedding tears of sorrow and of sympathy with those who gathered round "the grave to weep there." In the light of His stainless and matchless life we feel that we are not called on to steel ourselves to the level of

some Spartan or Stoical standard, but are free to indulge emotions of sadness and grief that are as natural and sinless as are the sensitive quiver and anguish of a wounded nerve. For the great and loving God and Father of us all has so fashioned us and fitted us for fellowship, so endowed us with affinities which intertwine themselves around others, and so conditioned us in life, as to challenge the culture of all the tenderest ties that interlace and bind us in friendships and family relations. These cannot be disturbed without discomfort, or disrupted without entailing sore distress. But to those who have in themselves a good hope, and are well assured concerning such as are removed from their sight, the sorrow that is occasioned by their departure, and the sadness that is felt when they are gone, are grandly counteracted; and hearts that are sorely wounded by the strokes of mortality are marvellously "closed and bound up and mollified as with ointment." To the godly who mourn for the good that has been taken away there come thoughts and considerations, like angels, to strengthen them. And concerning our departed friend, around whose remains we are gathered, and whose memory we shall ever fondly cherish, the richest and strongest consolations abound. For his unwonted length of life, and the manner in which he maintained it, furnish the finest illustration of the reality and power of his faith, and finally strengthen our assurance that "an entrance has been ministered unto him abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ."

1. Four years before the present century had dawned our friend had begun his course. The second son of a Norfolk minister, long since "passed into the skies," his youthful years were spent amidst the nurturing influences and simple surroundings of a country Christian home. From his earliest days he seems to have manifested no ordinary measure of mental activity and power, together with that physical energy and force of character which combined to mark him out in after-life as a man amongst men. A nature such as his needed special nurture and grace to bring it "under law unto God." Nor was the requisite influence withheld, but given in such measure as to bring his entire being into willing and loving obedience unto Christ. Thus his decision, as well as his open avowal of discipleship, made at an early date, was not—as we can easily understand—the mere outcome of momentary impulse, or the effect of evanescent excitement; for it was not in him to enter upon any course or take any step which did not commend itself to his vigorous understanding, and command the un-

qualified approbation of his judgment and conscience; but, having satisfied himself of the rightness and goodness of any line of action, he entered upon it with alacrity, and prosecuted it "without wavering" or "shadow of turning." Hence in this spirit—which enters into the sub-stratum of all strong characters—and having given himself unto the Lord and then unto His people, our friend felt himself impelled—inwardly constrained by the love of Christ—to consecrate all his powers to "the work of the ministry"—a work which he fondly loved and faithfully prosecuted by the space of considerably more than sixty years, preaching last summer his final sermon in East Dereham—the very place where, nigh seventy years before, he had made his first attempt to unfold "the glorious Gospel of the Blessed God."

2. His preparation for the work of the ministry was conducted by the Rev. Joseph Kinghorn, of Norwich, and, still more comprehensively, by Dr. Newman, in Stepney College, which he entered in 1816. At the end of his fourth year he was called by the Baptist church, Falmouth, where he was ordained on the 17th of May, 1820—making just three-score and three years of ministerial life, including his pastorate at Falmouth, and Thrapston, and Walworth. His work in each of these spheres had its peculiar difficulties—difficulties arising partly from the doctrines held and the discipline or established order of the churches in the days that preceded the powerful influence and writings of Andrew Fuller and Robert Hall. But our friend's wisdom and ability, guided by that Spirit of Light and Life whose aid he ever sought, rendered him equal to the demands of his day, and enabled him to do a work that preserves his memory fresh and fragrant amongst those for whom and their fathers "he spared not himself." It would be presumption in me to speak of his attainments and scholarship. To do so adequately demands equality or superiority. We attempt nothing more than an outline sketch of his activity and varied toil.

3. Having received by inheritance a vigorous mind lodged in a powerfully sound physique, which, by his early self-surrender unto God, had been "preserved in sanctification and honour," he was made for energetic action and untiring effort—eminently fitted to "endure hardness as a good soldier of Jesus Christ." Nor did he lean upon the accidents of birth or native endowment, but assiduously cultivated his powers, widened his range of knowledge by "giving attendance unto reading," and fully equipped himself for the demands of his mission in "the ministry of the Word." Hence the marked and

memorable style of his pulpit efforts, and the impulse which he quickened in minds of more than common power.

4. Had his grasp of thought been less strong and himself content with a more superficial search into the subjects which he sought to illustrate and apply, his pulpit ministrations—which were ever of a high order—might have been more popular and secured the sympathies of a larger audience. But to men of thought, intent on getting down beneath the surface and earnestly desirous of reaching the core of God's deep and wide truth, that they might be "rooted and grounded in their faith" and able to "render a reason for their hope," our friend's ministry was felt to be that of "a master in Israel." For he fed them "not with milk," but "with strong meat." Hence the vigorous men that gathered round him and were moulded by him, some of whom have long taken rank with the foremost in our ministry, and others are as standard-bearers amongst us.

5. But the press as well as the pulpit was laid under tribute by the untiring activity and energy of our friend. Long before "Kitto's Encyclopædia," or "Smith's Dictionary," and kindred works had been formulated, "Green's Biblical and Theological Dictionary" was placed in the hands and met the needs of the teachers in our schools and the more thoughtful and active-minded in our churches. His "Weekly Notes on the Scripture Lessons of the Sunday-School Union"—a work which he did single-handed for more than twenty-five years—constitute a series of volumes, a storehouse of thought and knowledge, eminently helpful to the thousands who are the best helps and the hope of our churches. These volumes also serve to mark the ability and industry and sanctified attainments of our sainted friend. By these and kindred productions of his pen "he, being dead, still speaketh."

6. Nor was it in the pulpit or by means of the press alone that he manifested his vigour and made his power felt. In private his guidance and aid were often in demand, and always definite and helpful. In committees connected with our Home and Foreign Missions, as secretary of our London College and Irish Society and education organisation for the benefit of our pastors' children, our friend occupied a foremost place and did important service. He was prominent also in the councils and on the platforms of other and undenominational enterprises which he helped to initiate and establish. My earliest recollections of him enable me to picture him as he stood

forth, in the fullness and maturity of his grand manhood, some forty years since, shoulder to shoulder with men like Charles Stovel and John Burnett, J. H. Hinton and Dr. Thomas Price, J. M. Hare and Dr. Cox—all men of marked fidelity to conscience and mighty in their united force, as they strove, in conjunction of Knibb and Miall and others of their order, to obtain liberty for the slave, political emancipation, with untaxed knowledge and food, for the masses, and religious equality for all. These are questions which have come to the front and found favour in the sight of our rulers since that day. At that date they were frowned upon, or spoken of only “with bated breath.” But they were openly avowed and earnestly advocated by our friend, whose fidelity to truth and leal-hearted love of God ever rendered him a man eminently “strong and of a good courage.”

7. To the eye of a stranger, or to those who saw him only occasionally and at distant dates, his aspect and bearing may have seemed stern and his strength rugged as some granite peak that lifts its head in bold defiance of the lightnings and the tempest. But closer contact cleared away all impressions of cold and hard austerity, and revealed a nature essentially genial and full of the warmest and tenderest sympathy. Firm and unflinching in his grasp of great principles and in his adhesion to all “the cardinal verities of the Christian system,” he was marvellously tolerant of those who honestly differed from him in faith and practice. Accustomed to reason out his own way to logical issues, he clung vigorously to the conclusions which he reached, because they amounted to convictions; but he was ever ready to hear and weigh whatever might be fairly advanced in opposition; and, when he saw or felt its force, and was satisfied as to its soundness, he was frank and manly in his admission of an error or a mistake. For the showy or the pretentious, even when endorsed by a long array of great names, he manifested no regard, and never hesitated to express his aversion and unbelief. But for the real and the right-intentioned he ever cherished and exhibited the warmest sympathy—the sympathy of one who loved the truth and delighted to walk in the light thereof. As with principles so with persons he was wont to deal. For the morally dishonest and tortuous and shuffling he had no mercy, but for such as had fallen in the hour of their sore temptation, or been led astray by some fatal seduction, and sought strength and guidance to get back into their lost path or position, he had and exemplified a compassion that was womanly in its tenderness

and Christlike in its helpfulness, and told on wounded hearts with wonderfully healing power. In affirming this "I speak that which I know, and testify that which I have seen."

8. A life-course like that of our loved friend—lengthened out to well-nigh fourscore and ten years—could not but bring many a great and sore trial. And he had his, in his family, in his social circle, and in the churches to whom he was called to minister. We have known him in seasons when the weight and pressure of a great burden have bowed him down, and when sorrow of heart has strained and taxed all the forces of his faith and hope—and more than once have we heard from his own lips the tale of trial; but never once have we heard the breathings of doubt or the mutterings or a murmur of distrust. Things that would have disturbed the equanimity of inferior natures left his spirit calm and grandly trustful in the wisdom and love of Him who fixes the bounds of our habitation and assigns us the conditions of our lot. He knew whom he believed—nurtured all his inner nature by daily study of the Word—acted and "endured as seeing Him that is Invisible." And when the Providence of God brought trial or broke in upon him and disturbed his quiet resting-place, he accepted it, not without emotion, but with childlike acquiescence in the appointments of a Higher Will whose wisdom he dared not question and whose matchless love he could not doubt.

9. A life thus lived—in leal-hearted and loving trust—a trust which anchored his soul in all seasons and rendered him steadfast, immovable, and grandly strong in the Lord his God—could not but close in all that Divine calm which comes of "the full assurance of faith." And nothing could surpass the peace which filled the heart and mind of our loved friend when he felt that the time of his departure had come. Mercifully spared all that pain which often comes to terminate a strong man's career, and with no effusive raptures on the one hand or flutterings of fear on the other, he laid him down like a child and "waited patiently for the Lord." To the last, thought and expression continued clear and strong. Full of assurance as to his own safety, he said to his loved and honoured son, "Christ is all my salvation and all my desire;" and, like a patriarch blessing his children, his last words were "Adieu! God be with you." Having thus spoken he sank to rest, as one that is weary and worn falls asleep upon his pillow. "He had fought the good fight; he had kept the faith; he had finished his course, and he was ready to depart." "Mark the

perfect man and behold the upright; for the end of that man is peace."

10. Such a life—so long and busy and full of blessed light at eventide—cannot be looked upon as closed, but must be regarded as continued amid other and happier conditions and in a higher sphere. God, who gave him and kept him and richly consecrated him for His service, has taken him hence, as when a fond mother enfolds her infant in her bosom; and He does not leave us in "ignorance as to them that are asleep." Much is mantled from us, mercifully veiled from our view; but enough is known to sustain our faith and strengthen our hope and stimulate us to become more earnest "followers of all those who, through faith and patience, are now in possession of the promises."

Let us think of our departed friend as set free from all that hampered or hindered him—as no longer seeing through a glass darkly—but enlarged in all his powers, and in fullest and freest fellowship "with the spirits of the just made perfect, with Jesus the Mediator of the new covenant, and with God the Judge of all." And let us think of him with all his emancipated and grandly ennobled faculties offering uninterrupted adoration and service unto Him that sitteth upon the Throne. Nor can such thoughts of him and his sphere and state fail to bring us solace and strength, stimulus and inspiration. Fellowship with him and others like-minded was pleasant to us here, and in their society our souls have glowed with fervour and gathered fresh strength. If, when we have come into their company, we have caught the spirit of devotion and have been borne on its wings to the confines of a better world, what must it be to enter there and stand associated with that countless multitude who are without fault before the Throne of God! To that let us lift our hearts with ever-growing ardour, and let us be "stedfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord." "Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy—to the only wise God our Saviour, be glory and majesty, dominion and power, now and ever. Amen."

Christian Fellowship.

BY THE REV. J. BIGWOOD.

CHAPTER I.—ITS NATURE.



BELIEVE in the Holy Ghost ; the holy Catholic Church ; the Communion of Saints." So runs the Creed called the Apostles' Creed, the earliest creed of the Church of Christ possessed by us—a creed of FACTS, not doctrines ; a model creed, worthy of the Holy Catholic Church in every age. According to this creed the communion of saints is a fact, as much a fact as the existence of the Holy Ghost or the Holy Catholic Church—a fact which we can neither create nor destroy, although, perhaps, a small proportion only of those who repeat the Creed know what is meant by the communion of saints. This communion of saints is identical with Christian fellowship—that "fellowship in the Gospel" of which Paul speaks in his Epistle to the Philippians, and that "fellowship one with another" mentioned in John's Epistle. It means the close union of the disciples of Christ arising out of their close union with God and Christ—a union everywhere assumed in the New Testament Scriptures, and referred to by Jesus in His memorable prayer, "That they all may be one, as Thou, Father, art in Me, and I in Thee; that they also may be one in Us—that they may be one, even as We are one: I in them and Thou in Me—that they may be made perfect in one."

The meaning of the word *κοινωνία*, translated sometimes fellowship and sometimes communion, is participation or partnership. Fellowship and communion are among the English words that have nearly, or quite, lost their original signification, of which *let* (formerly meaning *hinder*), *prevent* (formerly meaning *come before*), and *martyr* (formerly meaning simply *witness*) are illustrations. So the English words fellowship and communion have come to mean intercourse or converse, instead of participation, their original and Scriptural meaning. The kindred word *κοινωνος* signifies partaker or partner—*e.g.*, 2 Pet. i. 4: "Whereby are given unto us exceeding great and precious

promises, that by these ye might be *partakers* of the Divine nature ;” and Luke v. 10: “And so was also James and John the sons of Zebedee, which were *partners* with Simon.” The leading idea of the word is “having in common with another”; hence “the common [*κοινος*] salvation”—*i.e.*, the salvation common to all believers. So 2 Cor. vi. 14: “What communion [or, what in common] hath light with darkness?”

The word *κοινωνια* is translated fellowship in the following passages:—

1 Cor. i. 9: “God is faithful by whom ye were called unto the *fellowship* of His Son Jesus Christ our Lord”—*i.e.*, into the participation or possession of Jesus Christ. Reminding us of Heb. iii. 14: “For we are made partakers of Christ.”

2 Cor. viii. 4: “The *fellowship* of the ministering to the saints”—*i.e.*, participation in ministering.

Eph. iii. 9: “And to make all men see what is the *fellowship* of the mystery”—*i.e.*, the joint heirship or participation by the Gentiles of the mystery.

1 John i. 3, 5, 6, 7: “That which we have seen and heard declare we unto you, that ye also may have *fellowship* with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as He is in the light, we have fellowship one with another”—*i.e.*, we have participation with the Father and the Son in that eternal life which was with the Father, and was manifested by the Son (vers. 1, 2). They are life and light, and we are joint partakers with them of the life and light, and walk together, not in darkness, but in light, unless we lie and do not the truth—*i.e.*, if we are Christians.

Κοινωνια is translated communion 2 Cor. xiii. 14; but it has the same meaning: “The *communion* of the Holy Ghost”—*i.e.*, participation or indwelling of the Holy Ghost.

So also 1 Cor. x. 16, 17: “The cup of blessing which we bless, is it not the *communion* of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body, for we are all partakers of that one bread”—*i.e.*, as we are partakers of the one cup and the one loaf, so we all partake of the one blood and body. The Lord’s Supper may

well be called communion, as true Christians therein partake spiritually of the body and blood of Christ.

From these quotations, then, it appears that Christian fellowship, or the communion of saints, is the participation, by Christians, of the Father, the Son, and the Holy Ghost; of the body and blood of Christ; of the light and life which are in Christ; that, if Christians, we are crucified and risen with Christ; we have fellowship with Him in His death and resurrection; our life is hid with Christ in God; God, by His Spirit, dwells in us; we partake of all the glories and blessings of Christ's Kingdom, and are raised to sit with Him in the heavenlies in the enjoyment of all spiritual blessings; we are one in the Father and the Son, as the Father is in the Son and the Son in the Father. Such is Christian fellowship as presented in the New Testament.

Out of this fellowship of Christians with God in Christ arises their fellowship with one another. They are joint members of Christ, and therefore members one of another. They have a joint participation of the Father, the Son, and the Holy Ghost, and also of the Kingdom of heaven. They are FELLOWS. They have one body, one spirit, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all, even as they are called in one hope of their calling. They constitute a spiritual community in which all are equal, all are one. They have a common, mutual, equal interest in every blessing of the Christian dispensation. They are one body, one family, and are all brethren; one household, at the head of which is Christ; one Kingdom, Christ their King and they His subjects; one city, and all fellow-citizens, with equal rights and immunities. The Church of God is a *real commune*, in which there are common privileges, common inheritances, common hopes, common joys, common duties, in which all are equal and all are one.

Hence the close union of all real Christians. They need not to be exhorted to unity; they are one. United in Christ their Head, they are united to one another. They constitute one body, and therefore are members one of another. They have common aims, desires, and feelings, as well as common possessions, hopes, and joys. They are united in matters of the highest import, which absorb their souls, their affections, and their thoughts; and therefore are bound by the closest ties. They have a common life, hid with Christ in God, and are animated by one Spirit, who dwells in them. Hence of necessity they

have common sympathies and fellow-feeling, and are partakers of each other's joys and sorrows.

In accordance with this is the formula of Christian baptism. Christians are commanded by Christ to be baptized into the name of the Father, and of the Son, and of the Holy Ghost, or into the fellowship of the Father, Son, and Holy Ghost. Thus they are furnished with everything necessary for their Christian life and godliness, and prepared for their conflicts, trials, and duties in this present evil world. They become partakers of all blessings and joys. They find the Kingdom of heaven to be righteousness, and peace, and joy in the Holy Ghost. God is theirs, their Father and their portion. All things with God are theirs. All God's attributes and perfections are virtually theirs. His knowledge, power, and wisdom are in constant exercise for their good, their protection, and their salvation. When heart and flesh fail, God is the strength of their heart and their portion for ever. Christ is theirs, their Friend, their Saviour, their Brother. They are partakers of His grace, His life, His light, His strength; they feed daily on His body, and daily drink His blood, and find them meat indeed, and drink indeed, to their souls. Their Beloved is theirs and they are His, and He is constantly with them, present, though unseen, and in them. He is their Husband, Shepherd, Redeemer, Captain, and King. They partake of Christ, of His Kingdom, and of His glory. They reign with Him, and in Him are kings and priests unto God.

But, further, they are partakers of Christ's spirit, His image, His mind, His temper, His character. Christ is formed in them, and they grow up into Him in all things. This is their perfection, their glory. United with Christ, they delight to do the will of the Father; it is their meat and drink to glorify God. They have the self-sacrifice, the unselfishness, the complete indifference to self, the benevolence, the tenderness, the compassion of Christ—with Him they are crucified to the world and to sin, and with Him they are raised again to newness of life. They have fellowship with Christ in HIS WORK and with His sufferings. With Him they share the burden of a ruined world. They look with pity on downcast humanity, sigh for human woes, and travail in birth for men's souls. They have sympathy with Christ in His regard for man, as man, apart from all conventional distinctions; in His tears for a perishing world; and in His sacrifice, even to the death of the Cross, for human redemption. They rejoice in their

sufferings for men, filling up in their flesh what is behind of the afflictions of Christ for His body's sake, which is the Church.

The Holy Spirit is theirs, dwells in them, enlightening them, taking of the things of Christ, and revealing them to them ; making them to know all things—*i.e.*, all things about Christ, who is the image of God—so that they need not that any man should teach them ; writing God's law in their hearts, and His truth in their inward parts ; helping them in all their trials, temptations, and sufferings ; sustaining them in tribulation ; and making intercession for them amid their groanings, which cannot be uttered ; and sealing them unto the day of redemption. All this is involved in Christian fellowship ; and if we do not realise, in some degree at least, these blessings our Christianity is simply a name. We are not in fellowship with Christ ; we walk in darkness, and know not the truth.

Such, then, is Christian fellowship ; such the glorious union with Christ and one another into which Christians are brought. They are joint partakers of God and Christ. They are one, as God and Christ are one. This close union with God, and participation of God, we cannot comprehend. It is high, we cannot attain unto it. That God should enter into such close association with fallen men, and that men should be raised to such glory, seems impossible. Such a revelation of love and glory we can scarcely bear. But it is revealed. This joint fellowship of God and Christ is a fact, if the Bible is true ; and, if Christians, we have realised this fellowship. We know that we are the temple of God, and that Christ dwelleth in us except we be reprobates.

“Behold the Man.”

LIKE us a man, He trod on earthly soil,
He bore each pang, and strove in weary toil,
He spake with human words, with pity sighed,
Like us He mourned, and feared, and wept, and died.

Yet all Thy fullness, Father, dwelt in Him,
In whom no shadow made the glory dim ;
Such strength, O God ! from Him to us derive,
And make, by life from Him, our death alive.

JOHN STIRLING.

Personal Reminiscences of Missionary Work in England and Ireland.

BY THE REV. C. KIRTLAND.

No. II.



HE unexpected event which postponed our departure for NORWICH was the memorable snow-storm which began on Christmas Eve, 1836. An old newspaper has the following reference to it:—"Of remarkable snowfalls of the present century, the principal were those of the years 1812, 1814, 1820, and 1836. The most violent of these occurred on the 24th and 25th of December, 1836. After it had been snowing heavily for two days, a great gale sprang up, and caused drifts of twenty, thirty, and even fifty feet in depth." London was isolated; communication with the provinces cut off. During several days scarcely a mail coach left St. Martin's-le-Grand. A whole week passed before the roads were opened, and all this time we were prisoners in our lodgings. The first day on which the Norwich coach resumed its journeys we left Somers Town at four in the morning, and the next morning at half-past one we reached the Norfolk Hotel in the old city, after being nearly twenty-four hours on the box, in the teeth of a bitter, pitiless east wind. Let those who grumble at "crawling trains" mark the contrast, and they will cease to contend that "the former days were better than these." There are still some ancient people who heave a sigh over the departed glories of the "road," but let them imagine the England of to-day thrown back on the modes of travelling which prevailed fifty years ago, and they would see how impossible life would be under the new social conditions which have grown up during the last half-century.

Two or three days after we reached NORWICH the frost suddenly broke up, and with the rapid thaw came that great outbreak of influenza which swept like a plague over the land. Scarcely a family escaped; whole households were struck down. In the house in which we lodged every inmate was prostrate, and ours was not an exceptional case. Business was partially suspended: shops un-

opened, shutters not taken down, the postman's knock and the milkman's ring unanswered. Morning, noon, and night such medical men as escaped the epidemic were rushing to and fro, giving such relief as they were able. But the influenza passed away, and, in a week or two, I was well enough to begin my work. The union of all Evangelical bodies in the Mission was an encouraging sign. From clergymen and Nonconformist ministers the new missionary received words of welcome. I began work in the hamlet of Pockthorpe, which was then regarded as one of the most immoral and ignorant quarters of the city and its suburbs. Although NORWICH had thirty-six churches and many Nonconformist places of worship, in Pockthorpe there was neither school, nor church, nor chapel. The newly formed Christian Instruction Society was beginning to penetrate this neglected region. At one end stood the barracks, which helped to lower the moral tone of the locality. The sanitary condition of the place was frightful. There was no system of drainage. The narrow street sloped on each side into the middle, along which ran an open sewer, and into this all the refuse was thrown. It was much the same in some other parts of the city that were selected for missionary work. On the whole, my visits were well received—the meetings for worship and exhortation were numerous attended, and sinners were brought to Christ. The active co-operation of Christian people, and the occasional attendance at the public services of persons in good position, strengthened my hands. In calling to mind the assistance given me by several self-denying ladies, I have often thought of the Apostle's grateful recognition of the services of "those women which laboured with me in the Gospel." With the exception of two, all these excellent women have gone to their rest and reward.

Among the NORWICH weavers, infidelity of a coarse and vulgar type prevailed. This was associated with extreme political opinions, and, in not a few persons, with openly expressed sympathy in favour of violent and revolutionary changes. It was a favourite maxim with these men that "they, who by their labour created the wealth, had the sole right to it." In the back slums of the city there were thousands on whom the churches exerted no influence. They were avowedly "without God," and many gloried in their shame; but, although these men often abused me, not one ever raised a hand against my person.

As an illustration of the callous state of feeling with which a

missionary had to contend, I mention the following fact:—One Sunday afternoon I called to see a man whose wife had died the day before. He was upstairs, and alone with the corpse. While I was talking with him he rose up, saying he had to leave the room, but would return in a few minutes. After waiting a considerable time I went to the door, and found it had been locked on the outside. I was left alone with death! Having opened the window, I explained my position to some persons in the road; the man was searched for, but could not be found. After further delay, a ladder was raised against the window. My mode of escape afforded considerable amusement to the spectators. It was very well understood that the man's object was "to have a spree with the parson."

About that time, NORWICH was visited by a notorious Atheist lecturer, named Richard Carlile. One fine afternoon in the month of August, 1837, he appeared in the spacious Market Place, and, having expounded what he called his system of "Mythological Christianity," publicly challenged a controversy. The Rev. John Green, of Orford Hill Chapel, took up the gauntlet, and, after a few passages of arms, it was arranged that the discussion should be resumed in St. Andrew's Hall. On the evenings of August 24th and 28th, the noble edifice was filled by excited audiences. The attack was opened by the Infidel, but he was soon compelled to act on the defensive. He made a gallant fight, but his opponent carried too many guns. His science—"falsely so called"—utterly failed him. He was driven in succession from every stronghold, and, before the close of the second night's debate, it was felt that Historical Christianity had been triumphantly vindicated by Mr. Green. The question was asked—"What has Evangelical truth gained by this discussion?" The erudition of Mr. Green, his perfect acquaintance with, and masterly handling of, the subject in all its aspects, the clearness and force of his arguments, and the devout and courteous spirit which pervaded his utterances made a profound impression on all thoughtful minds. The study of the Christian evidences was taken up with new zeal, and not a few young men were confirmed in their belief of the Gospel of Jesus Christ.

I may here mention a very remarkable escape which my wife and child had during our stay in NORWICH. The mother, with the child in her arms, was crossing a street, when they were run into by a horse and cart that were going down the hill at a rapid rate. One

wheel struck my wife, and the child was thrown under the horse's feet. Spectators were horrified, and concluded that both were killed. The horse remained quite still, and they were speedily rescued. Strange to say, my wife was able to walk home; and, although the umbrella she held in her hand was trodden into holes, the child escaped with only a slight scratch on one leg from one of the horse's shoes. A few weeks afterwards, our second child was born, but the accident left no unfavourable result behind. At the time it occurred I was visiting more than a mile from the spot, when suddenly the thought flashed on my mind that something had happened to my wife and child. I paused for a moment—a confused image of something (I cannot describe it) passed before me—and I resumed my work. I simply relate the fact.

In closing my NORWICH Reminiscences, it will not be out of place to make a passing allusion to some distinguished persons of world-wide reputation, whose names and works survive them. Joseph John Gurney, and Thomas Fowell Buxton represented a race of Christian philanthropists, that has long since passed away. They were both warm supporters of the City Mission, and their example attracted to it strong sympathy and liberal support. The tall and stately presence of these great men instantly rivetted attention. I knew Mr., afterwards Sir, T. F. Buxton only by sight, but with Mr. Gurney I had the honour of a slight personal acquaintance. He received me in the bank parlour, and the gentle, benignant expression of his face, the interest he expressed in my work, and the few kind and solemn words which he uttered have never been effaced from my mind. He presented me with a copy of his works.

Mrs. Amelia Opie was then a resident in Norwich. She was the widow of John Opie, R.A., and had gathered some literary laurels by her "Simple Tales," "Tales of Real Life," "Tales of the Heart," and other works. One morning I carried a note of introduction to this venerable lady. There was a natural grace and freedom in her manner which soon put me at my ease. Her benevolent face and tall, commanding figure showed to advantage in the plain, antique Quaker dress of the period. Although close upon sixty, she was still handsome. After making sundry inquiries, religious and otherwise, concerning the condition of the people among whom I laboured, she extended her hand, and dismissed me with the Friends' benediction—"Fare thee well."

As I look across the wide interval of nearly half a century, I think of good men who at that time were a power in the city. The familiar forms of John Alexander, William Brock, James Puntis, John Green, with others of less note though not less worthy, come back like a pleasant dream of the past; but not one of them is left to recall the exciting memories of those days. The stately columns are broken, the tuneful harps are silent, the labourers have all "entered into rest," "and their works do follow them."

I remained in NORWICH till the mission staff had increased from one to six, when I accepted an invitation from the BAPTIST HOME MISSION to labour in a distant part of the country.

Impressions of a German Lutheran Clergyman in Mr. Spurgeon's Tabernacle.

[The following article is translated from a work entitled "Englische Bilder in deutscher Beleuchtung" ("English Pictures in a German Light"), by Pastor Funcke, of Bremen—a well-known clergyman and author who visited England last summer.]

AVE you heard Spurgeon yet?" "Of course you will hear Spurgeon?" "You must certainly hear Spurgeon." "You may think yourself lucky: he is just returned from Scotland—you will find him quite fresh." Such words came to my ears even during the first days of my stay in London; and such exclamations, inquiries, and recommendations were by no means only made by earnest Christians, but also by persons who were quite strangers to religious life. Mr. Spurgeon is everywhere a "phenomenon," of whom every intelligent being must take due notice. In London everything is gigantic. In the largest city in the world, every possible thing is on the largest scale—larger than can be found anywhere else. Art collections and beer breweries; transactions on the Exchange, and trade in the fish market; the greatest riches in their proudest splendour, and the most unspeakable, almost incredible, misery, close together—everything

here seems more enormous than elsewhere. London is a compendium of the world; all forces and influences pulsating throughout the human race meet here, and are moulded into strange shapes. Also sin and vice of every kind are found here in horrible and monstrous forms. But we may say, also, of the Christian agencies and preparations for combating evil and spreading the Gospel, that nowhere on earth are they so grand as here. One needs only to pay a visit to the gigantic houses of the Bible Society, the Tract Society, and the London City Mission in order to understand this.

But in London, also, is found that preacher of the Gospel who has now through a long line of years preached, Sunday after Sunday, to the largest congregation that meets regularly anywhere, and which shows no perceptible diminution. As Mr. Spurgeon speaks every Sunday morning and evening to 6,000 or 7,000 souls; and, as he does not preach only on Sunday, but, as a rule, 250 times in a year, it will be no exaggeration to say that (reckoning by single heads) he proclaims the Gospel in the course of a year to a million and a-half. Well, be it one million or be it two, at all events it seemed to me right and important to see and hear that man who, so far at any rate as the number of his hearers is concerned, has no equal on earth.

So I made up my mind, and, on a beautiful August Sunday morning, I found myself on my journey to Mr. Spurgeon. For a journey it really is from Bromley, where I was staying, to the Tabernacle. I had to resolve, as it were, to break the English Sunday in order to celebrate an English Sunday! At the railway station there was death-like stillness; scarcely six persons got into the train. The good-natured railway porter, who already knew me, and always took a fatherly care of the foreigner, looked inquiringly, and almost with pity, on the German pastor. I was not too proud to explain to this man why I used the train on Sunday, as I would not offend his sense of right. Even the English locomotive, usually so rapid, seemed not to like to strain its lungs to-day. At length we reached London Bridge; but whereas our journey, according to the time-table, ought to take twenty-five minutes, we were just as many minutes too late. At eleven o'clock I left the train, and I knew that at eleven o'clock service began at the Tabernacle, which was about twenty minutes' distance. I took the only hansom which was expecting fares to-day. I only needed to say "To Spurgeon;" the noble charioteer winked at me intelligently, and, quick as an arrow,

the vehicle shot to the Tabernacle, which lies in the southern part of London not far from the Thames.

There we were at last ! A large stone building, somewhat like a theatre, without a tower, but with a pillared portico, was before me. It is built of stone and iron ; and a slight idea of its size may be formed when I tell that it cost £30,000, and that not a penny has been "wasted" in artistic decoration. £30,000, it is true, is a considerable sum, but it was brought together in a very short time by voluntary gifts.

The sound of mighty singing met me ; but, alas ! there stood hundreds of people who had come, like myself, too late, and, as it seemed, were asking in vain for admission. I knew already that hundreds and even thousands of people are frequently obliged to go away because there is no room ; and I felt very sad at the thought of having lost my quiet Sunday, and yet not finding Mr. Spurgeon. There stood near me a gentleman with a very kind face, and, with such miserable English as was at my command, I told him my trouble. He understood me, but shrugged his shoulders. However, when I said I was a clergyman from Germany, the scene was at once altered. In England it is still a recommendation for an educated man if he is able to introduce himself as a clergyman, and in more than one case I obtained respectful assistance because I was a pastor. I was once with a friend in the East End of London, and wanted, among other things, to have a look at one of those shameful places which are called opium-taverns, compared with which the lowest gin-shops are admirable institutions. We went to the police-station and inquired. The inspector told us it was too dangerous to go there, as the neighbourhood was swarming with the worst roughs. However, upon my telling him I was a clergyman, he at once, with the utmost readiness, gave us a gigantic policeman to be at once our guide and our protector. In Germany things are different. There, numbers of people, and that by no means only among the Socialists, but also among the upper classes, consider "pastors" the most superfluous pieces of furniture in the universe, as idlers who steal the time God has given us, and who cost a lot of money which could be much better employed in making roads, and so on. How often I have read in black and white that it was a great pity for *me* to have become a pastor, just as if in this calling a man got spoiled and every mental power wasted. It is true one might mention a number of Evangelical German clergy-

men whose names shine brightly side by side with the best names of the nation, and who have started numberless works of Christian love, without which the world would hold no longer together. It can also be proved that from our pastors' houses many of the greatest minds of our nation have come forth. But of what use is this? Public opinion is not in our favour. It may be that our clerical pride would grow too rank if we pastors were treated as respectfully in Germany as is the case in England. But I beg pardon for this digression! On that Sunday morning, before Mr. Spurgeon's Tabernacle, it may be well understood how agreeable it was to me that my clerical character had so magic an influence. For the gentleman whom I have mentioned declared at once, "You must and shall get a place, even if nobody else gets one." He inquired whether Mr. Spurgeon had friends in Germany, and was delighted to hear that his writings are translated into German, and very much read. He now spoke for me to one of the elders or pew-openers. The latter was very sorry not to be able to give me a seat, as they were all taken long ago. But he conducted me through a side door to one of the galleries, which rise in terrace form. My standing-place was not far from the platform of the preacher, and, when I sat down on the step behind me, I had also a seat. And to have one was very desirable, as the service lasted an hour and a-half.

There I stood at last in the midst of that vast assembly of which I had so often heard. It is said that six thousand people can sit comfortably in the Tabernacle. If so, there must have been at least seven thousand assembled, for there were many hundreds standing like myself, and hundreds more who had very uncomfortable seats. Thus Mr. Spurgeon could easily believe, what he has frequently remarked in his sermons, that there were still left seven thousand who had not bowed their knees to Baal. It is, indeed, refreshing to a preacher's heart to see so many thousands at once before his eyes; and on the hearers it makes a powerful impression to see so large an assembly gathered together for the worship of God. It thrilled through me when these thousands now rose, and sang a hymn so that the doors and iron pillars of the building seemed to quiver. The fact that the congregation stood contributed, doubtless, not a little to the powerful effect of the singing. I have found this in most English churches, and it is certainly practical to stand while singing; the lungs are then freer. At prayer, they kneel in many English

churches, or they sit with the body bowed forward, covering their eyes with their hands, and there is something to be said both for and against this practice. It is worthy of imitation that Mr. Spurgeon read aloud with great solemnity each verse which was to be sung. Not that the people had no hymn-books: they all had them probably except myself. But possibly some could not read, and, at any rate, all learned what they were singing by the preacher reading the words. They understood and felt the sense before beginning to sing, and thus sang not one word after the other, but in accordance with the spirit of the entire verse, and this gave the singing more warmth than it would otherwise have had.

However, I greatly missed the organ. There is something very bald when no voluntary is played whilst the congregation is gathering, and no after-piece while they are leaving the house of God. The singing was certainly powerful, but the precentor, who stood by the preacher's side, seemed to think it necessary to make up for the want of the organ by loud bellowing. Of course, in this temple of the Baptists, there is no thought of painted windows, altar pictures, or any other decorations. Instead of that, there is to be seen a mighty baptistery (for baptism by immersion), but this, too, was without artistic or symbolical ornament. Everything is arranged with sole regard to the practical requirement that many people may be able to sit and hear. I am glad to remark here that the said baptistery was the only thing that reminded me that I was among the Baptists. No word in the sermon pointed to this fact: it was perfectly catholic and undenominational. The acoustic qualities of the gigantic building are admirable; and we had no impression that the preacher, who spoke from a platform instead of a pulpit, strained himself in order to be understood by the thousands present.

(To be continued.)

Adamus Exul.

SHALL I be glad so many months are done, •
And I not fallen yet beneath the sod?—
Ah, not if, while that distance I have run,
Measured that distance has but been from God.

HENRY S. SUTTON.

Evolution.



HE President of the Royal Society took occasion, on the delivery by him of the Rede Lecture last month, in the Cambridge Senate-house, before a crowded audience to dilate in his usual eloquent manner on the evolution of animals as the true theory of the creation of their various forms. He chose for the subject of his remarks the well-known shell of the Nautilus. He traced the animal of the Nautilus from the egg, which contained a small particle "in which resided a potentiality capable of developing itself through the stages he had roughly indicated, until it became not only a machine of the highest order from a physiological point of view, but a very remarkable work of art." He then inquires into the coming into existence of the species, as distinct from the individual, and affirms that the different species had arisen, "in virtue of inherent properties" by "small successive differences." He considers that he proves this by stating that, in the very earliest rocks in which there occur the remains of creatures like the Nautilus, the form is straight (the *Orthoceras*); afterwards, in rocks of a little later date, come the slightly curved form *Cyrtoceras*; the shell began to grow spiral; later still, "the septa (divisions in the shell) began to be 'a little wavy,' and the whirls began to overlap one another, and this process was continued in later forms down to the present day." So that the causes which were at work from the first to form the individual Nautilus, operated to differentiate the species from time to time in a similar manner. This is evolution—the evolution which is to displace creation. Now, waiving the inherent difficulties of the theory which arise from its gratuitous assumptions, I would just point out that the whole fabric has no foundation, for the simple reason that *the same early rocks which exhibit the straight forms also contain the curved ones.* A reference to the most recent general work on the subject—Prof. Alleyne Nicholson's "Ancient Life-History of the Earth," p. 114—will show that, so far from its being the fact that before the Upper Silurian age "there were no Nautili," in the words of Prof. Nicholson, "the Lower Silurian rocks have yielded the remains of many others (Cephalopods) besides *Orthoceras*;" and he

enumerates three other genera with curved or hooked shells, and also "true Nautili, with the spiral shell, closely resembling the existing pearly Nautilus."

I may add that, in the primordial fauna of America, there are registered, on their first appearance, 37 species of Orthoceras and 7 of Cyrtoceras; and that the whole Silurian system of rocks contains 704 of the former and 317 of the latter (Biggs's "Thesaurus"), both occupying the ocean at the same time, and keeping wholly distinct, from stage to stage, through countless generations. In the Lower Silurian, according to the same faithful recorder, 36 species of Cyrtoceras and 128 of Orthoceras subsisted together. Mr. Etheridge, the palæontological chief at the British Museum of Natural History, in his anniversary address as President of the Geological Society in 1881 (p. 65), says:—"Cyrtoceras præcox (a curved form), which occurs at Llanerch, is the earliest known Cephalopod in the British rocks," and he adds that the first Orthoceras (the straight form) occurs in the beds of Garth—*beds of subsequent date*.

The Jupiter of the Royal Society must certainly have been nodding when he selected the Nautilus as his link in the chain of self-derivative life. If the two forms which he claims as successive actually, as I have shown, started at the same time, and were contemporaneous, then, so far as the chosen illustration is concerned, the argument is naught, and the Rede Lecture a soap-bubble.

S. R. P.

"In Painfulness and Weariness."



THOU who, from my childhood's dawn, hast led my trembling feet,
 Hast been my shelter from the storm, my shade in noontide heat,
 Still in Thy gentle leading let me ever find repose,
 My heart saying ever o'er and o'er, "My Heavenly Father knows"—
 Knows all the toils and dangers that beset my path each hour,
 Knows when I am most weak and most in fierce temptation's power,
 Knows all my joy and sorrow, all my frailty and my sin,
 And yet has opened wide His heart, and bade me enter in.
 Dark shades are creeping round me now; the light of day is gone;
 And the stars are from my vision fading—fading one by one,
 Till scarce a single ray is left to cheer the gathering gloom,
 And I am faint and weary, and, perchance, yet far from home.
 What can I do but trust the word which Thou hast said to me—
 "Fear not, My child, thy Father's grace sufficient is for thee."

I pause a while and meditate upon the changeful past.
 "Experience worketh Hope," whereon no "shame" can e'er be cast.
 Before my eyes the vanished years stand out in clearest view.
 In early youth life's future way shone bright with rosy hue.
 'Twas sweet to pass through spacious fields waving with golden grain,
 To wander o'er the gleaming mead, or down the shady lane,
 To laugh and sing with the glad at heart, to dream of love and peace,
 And have no thought from day to day that such delights could cease.
 But "brightest things are soonest o'er," and those rich, halcyon years
 Went quickly out for sadder times, as April smiles for tears.

I've threaded many a lonely vale ; trod many a sandy plain ;
 Crossed many a treacherous river ; even dared the ocean main ;
 I've shrunk in speechless agony from many a serpent's bite ;
 And many a frowning foe I've met in stern and deadly fight :
 But each new trouble showed me that Thy care was o'er me still,
 And Thy loving covenant-word to me, Thy child, Thou didst fulfil.
 Such memories are mine ; they now afresh within me glow ;
 Safe thus far, sure, with spirit calmed, I onward yet may go.

Sometimes in desert places I have found an Elim sweet
 Where I would fain have stayed to drink and heal my wounded feet ;
 But some fresh call has urged me on to climb the mountain's crest,
 And leave behind the scene of beauty and the place of rest.
 Dejected—loth so soon to quit clear streams and pastures green,
 And take again the pilgrim's staff for paths I had not seen,
 E'en then—with thought of dangers, known or unknown, ever near,
 Bright glimpses through the cloud-rifts have dispelled my rising fear,
 Emboldened me to grapple with the hardships of the way,
 And raised my aspirations high above life's chequered day.
 But best of all my comforts, Lord, Thy hand and voice I own ;
 In dreariest times I've never wandered friendless and alone.
 The darkness and the light, O Lord, are both alike to Thee ;
 And in the darkness and the light Thou'st ever been with me.

So now, though trials still await, I will not be dismayed ;
 Each added trouble, as it comes, will surely be allayed.
 Portentous clouds may gather thick to scare me with their frown :
 But Nature's God and mine will make them pour rich blessings down.
 The way Thou hast marked out for me would not have been my choice ;
 And thankless, trustless murmurings have met Thy gentle voice.
 Oft have I searched around to find some easier, brighter road,
 And in my foolish quest have missed some good Thou hadst bestowed.
 But now my chastened heart is fixed to trust Thee evermore,
 To yield to Thy wise leading e'en through trials sad and sore,
 Sure that Thy soothing, succouring grace shall never, never cease
 Till Thou hast placed me in the Heaven of Thy Eternal Peace.

June, 1883.

MARIE WHETSTONE.

Reviews.

SERMONS AND ADDRESSES. By the late George Gould. Together with a Memoir by his Son, George P. Gould, M.A. London : Jarrold & Sons, 3, Paternoster Buildings.

ALAS ! this volume—for which we have been anxiously looking for a whole month past—reaches us at too late an hour for more than the briefest announcement in our present issue. We have hardly had time to glance over its 432 pages before being required to despatch the last sheets of “copy” to the printers. We have seen enough, however, of those pages to discover that a leisurely and thoughtful perusal of them will in no wise disappoint the high hopes with which we have anticipated their appearance. The volume, which is very tastefully printed and bound, is published at 7s. 6d., and is adorned with two photographs—one of Mr. Gould, and the other of the Pulpit End of St. Mary’s Chapel, Norwich, the scene of his lofty ministry for nearly thirty-three years. A more adequate notice must be reserved for our September number, though our readers should not wait for our more unrestrained words of praise before taking up for themselves the precious legacy from our departed brother which his son, with a well-trained pen and with true filial regard, has made available.

MEMOIR OF SIR CHARLES REED. By his Son, Charles E. B. Reed, M.A., &c.
ESSAYS : I. Classical ; II. Modern. By F. W. H. Myers.
DOCTOR CLAUDIUS : a True Story. By F. Marion Crawford. London : Macmillan & Co. 1883.

WE have classed these volumes together because they form part of the very valuable series which Messrs. Macmillan are now issuing under the title of “The 4s. 6d. Series.” The works thus far published belong to various departments of literature—to history, biography, fiction, and criticism—and are all of the very highest order. The “Memoir of Sir Charles Reed” records the life of a man whom many of us knew well, and whose name was probably familiar to all our readers. The part he played in the formation and progress of the Sunday-School Union would alone have won for him a distinguished place in our esteem. There are few large towns in England where the Sunday-School Union Conferences were not brightened by his genial presence and aided by his judicious counsels. Scarcely less important was the work he accomplished—first as Vice-Chairman, and afterwards as Chairman, of the London School Board. There were points in the education controversy in which we did not agree with him, but it cannot be denied that he contributed very materially to the settlement of some of the most vexed questions which that controversy raised. Sir Charles Reed’s high Christian character and unwearied zeal, his educational and philanthropic labours, his beautiful domestic life, his integrity, his honour and perseverance in his business relations are graphically and sympathetically described, and the result is a memoir

which cannot fail to be stimulating and helpful to all who appreciate moral and spiritual excellence, and desire for themselves and others the attainment of the highest and the best.

Mr. Myers' Essays offer a tempting field for a reviewer, and dispose him more than most books to rebel against the inexorable "limits of our space." They are the most instructive and charming critiques which for a long time past have fallen into our hands. From the first page to the last they are the work of a man who has a true genius for criticism, whose subtilty of insight, many-sided sympathies, and vigour and sincerity of thought, qualify him for the discharge of a task which was never of greater importance than it is to-day. Mr. Myers' style is scarcely less graceful than Mr. Matthew Arnold's, but he has a far greater breadth of thought, and his pages are not disfigured by such expressions of haughty contempt and ignorant self-complacency as abound in those well-known emanations of "sweetness and light." The Classical Essays are on Greek Oracles, Virgil, and Marcus Aurelius Antoninus. These subjects are not, perhaps, for popular reading, and yet Mr. Myers has thrown around them a singular charm. The essay on Greek Oracles tells us substantially all that can be known on a question of first moment both on historical and theological grounds, and offers the best explanation of these strange phenomena which has yet been given. Of Virgil, Mr. Myers is an enthusiastic admirer. He seems to have entered more fully than any other scholar of our age into the innermost heart of the Roman poet, and to have discerned more clearly his peculiar excellences. He brings out with special distinctness the moral and religious aspects of his teaching, and shows how many were the elements which led the patristic writers and the mystics of a later date to recognise in him a kindred spirit. The whole question of Virgil's relation to Christianity, and of the prophetic character of the Fourth Eclogue, is ably dealt with, and Mr. Myers has no difficulty in illustrating his words that "Virgil's poems lie at the watershed of religions. Filled as they are with Roman rites and Roman traditions, they contain also another element, gentler, holier, till then almost unknown. A change has passed over them like the change which passes over a Norwegian midnight when the rose of evening becomes silently the rose of dawn." The Modern Essays embrace such themes as Giuseppe Mazzini, George Sand, Victor Hugo, Ernest Renan, Archbishop Trench's Poems, George Eliot, Arthur Penrhyn Stanley, Rossetti and the Religion of Beauty. There may perhaps be finer criticisms of George Sand and of Victor Hugo in our language, but, if so, we have not seen them. We are glad that the merits of Archbishop Trench's poetry have been so cordially acknowledged, and indicated with such fine discrimination. It has often been to us a matter of surprise that these profoundly meditative and richly consolatory poems are not more widely known than they are. They contain much of that which is best in Wordsworth, illumined by a brighter and more active Christian faith. The criticism of Renan is, for the most part, philosophically sound, but we have an impression that, if the essay had been written after and not before the appearance of the "Recollections" of Renan's childhood and youth, it would have given a less favourable idea of his personal character. **The great Frenchman's vanity and conceit, his effeminacy and sentimentality, his distortion and melodrama, are simply pitiable, and prove**

him unfit for the greatest of the tasks he has so audaciously endeavoured to fulfil. The essay on Rossetti admirably avoids "the falsehood of extremes." Nor do we know of a more valid and comprehensive estimate of George Eliot, who was by a long way the greatest of recent novelists. We have space only for one paragraph, which, however, will illumine and interpret much else.

"I remember how, at Cambridge, I walked with her once in the Fellows' Garden of Trinity, on an evening of rainy May; and she, stirred somewhat beyond her wont, and taking as her text the three words which have been used so often as the inspiring trumpet-calls of men, the words *God, Immortality, Duty*, pronounced with terrible earnestness how inconceivable was the *first*, how unbelievable the *second*, and yet how peremptory and absolute the *third*. Never, perhaps, have sterner accents affirmed the sovereignty of impersonal and unrecompensing Law. I listened, and night fell; her grave, majestic countenance turned towards me like a Sibil's in the gloom; it was as though she withdrew from my grasp, one by one, the two scrolls of promise and left me the third scroll only, awful with inevitable fates. And when we stood at length and parted, amid that columnar circuit of the forest trees, beneath the last twilight of starless skies, I seemed to be gazing, like Titus at Jerusalem, on vacant seas and empty halls—on a sanctuary with no Presence to hallow it, and heaven left lonely of a God."

There is an infinite pathos in this loss of Christian faith. Apart from her gloomy Positivism how immeasurably greater would George Eliot have been, and how much more beneficent her work!

To "Doctor Claudius," a book of whose intellectual calibre George Eliot would not have been ashamed, we can devote but a few sentences. It is, in some respects, a more decided and brilliant success than the author's previous volume, "Mr. Isaacs." The characters are vividly drawn, and stand out with bold distinctness. The incidents of the story are skilfully contrived, and never oppress us with a sense of unnaturalness. It is refreshing to come in contact with a man so indifferent to wealth and its immunities as Doctor Claudius. His readings with the Countess Margaret afford scope for subtle literary criticism and masculine philosophical reflection. The writer employs fiction as the instrument of a high moral purpose, and his discussion of the various topics which turn up in conversation is singularly able. Fascinating as is the story in itself, of which it would be unwise to give even an outline, the value of the book lies in its graphic portraiture of character, in its keen psychological analysis, and in its moral suggestiveness. The didactic element is prominent, but is never wearisome. The writer evidently possesses powers of an uncommonly high order, and we shall probably yet receive other and still more gratifying results from them.

ECHOES FROM THE WELSH HILLS; or, Reminiscences of the Preachers and People of Wales. By the Rev. David Davies, Weston-super-Mare. Illustrated by T. H. Thomas, R.C.A. London: Alexander & Shephard, 21, Castle Street, Holborn.

JUST two years ago we noticed, in laudatory terms, a volume of sermons by Mr. Davies, presuming that that volume was his first publication, but hoping that it

would not be his last. Our hope is fulfilled in the singularly interesting volume before us. Mr. Davies displays, to an unusual degree, all the best temperamental, intellectual, and spiritual characteristics of the Welsh mind. His heart is large; his imagination is vivid, vigorous, and refined; his humour is quick, pure, and genial; he can think closely, and can express his thoughts in clear, terse, and impressive language; and his spiritual tone is pervaded by a richly Evangelical faith, hope, and gladness. This new publication is unique. It has a distinct and easily recognisable unity of purpose; yet it is deliciously discursive, and every fresh page leaves in the mind of the reader a thirst for the pages which follow—a thirst, too, which even the latest pages fail to satiate. "These," he says, "are but very few of the many echoes which have reached my ears. This book has been closed, not because the old friends have given up talking in the smithy, or the life of the villagers has ceased to be interesting, but because I dare not allow the work to become more bulky." Probably a book of 460 pages is bulky enough; but we have enjoyed these "Echoes" so much that we should be very grateful for another and equally large collection of a similar kind, and we have no doubt that every reader of the present collection would promptly make the same acknowledgment. Mr. Davies conducts us to a little village, the name of which he does not venture to give, because (he says) it "would be more than a match for any of my English readers to pronounce, and even when pronounced would still remain an inexplicable mystery." But he has described it in such a way as to create in the minds of his English readers a wish to visit it.

"The everlasting hills surround and caress in their mighty yet tender embrace this little hamlet. All round the scores of humble homesteads of which it consists, excepting at one narrow outlet, an amphitheatre of hills rises gracefully towards the sky to catch every gleam of sunshine and every changeful shade of passing clouds. In early summer the slopes are adorned with patches of ripening corn, and with rich pasture land where sheep flock the verdant fields, and where cattle graze the fresh green herbage or browse on the tender shoots of the luxuriant hedgerows. The village reposing peacefully in the hollow seems half asleep to the busy townsman who chances to pass by. The greater part of the small population are at work in the fields, only an occasional house wife on her way to or from the well carrying the pitcher on her head, her hands meanwhile busily engaged in knitting, or an honest peasant taking a horse to the smithy to be shod, or a knot or two of children at play, may, as a rule, be seen during the busy hours of the day, while only the distant low of the cattle on the neighbouring slopes, or the harmonious sounds from the village anvil, break upon the stillness which reigns around. One traces but little of the rush of life in this secluded hamlet, but finds much of its sacred hush. There is here none of the crowding and elbowing which so mar human existence in our large towns, and there is almost as little of that burning enthusiasm which expresses itself often in the more honourable activities of our commercial centres. Here, each one has his niche, and is happy; ambition does not distract, and, as a rule, does not inspire. To one wearied out of all patience with the persistent and almost cruel din of town life, there is something indescribably sweet and soothing in the whole scene. It is such a place as any one longing to go for a short time out of *man's* world into *God's* delights to find. It is one of the many *unknown* Bethans of earth, a fit resting-place for wearied men, and home of contented ones; where love and simplicity delight to dwell, but where few of the world's ambitions linger."

A few pages farther on we read of the parish church and the public-house.

"For generations the closest relationship continued to exist between these two institutions. The Declaration of Charles the First, further confirmed by the cordial assent and blessing of so pious and distinguished a dignitary as Archbishop Laud, concerning lawful sports to be used on Sundays and upon holy days, was most religiously observed for very many years in this parish by all who attended church, from the parson downward. Thus, as the house of God closed, the other house opposite opened to receive the bulk of the congregation, who, by common consent, looked upon what was to follow as by far the most interesting part of the day's proceedings. To them, tortured as they had been by having to listen to an English clergyman who knew next to nothing of the Welsh language, reading a sermon about which he knew still less, a convivial glass and a spirited game of football were a welcome relief. A good kick was the same in both languages, and few could beat the parson at that."

Two of the village pedagogues—one the successor of the other—figure amusingly before us. The first was a Waterloo hero, and "a soldier every inch." An "old boy" thus describes him :—

"He was a battered fragment of a fine specimen of humanity, a tempest-tossed brother, the greater part of whom consisted of timber, put together and repaired gratuitously by a patriotic carpenter of the neighbourhood. At school the first lesson, as a rule, which he gave to a new boy in mental and moral philosophy was a box in the ears, and, if a boy happened to be rather more earthly than the rest, he was made to stand upon as little of earth as possible—on one leg—thus affording a better opportunity for the upper regions to reflect and consider."

Among other photographs of this redoubtable soldier-pedagogue preserved by Mr. Davies, the one which follows is particularly enjoyable :—

"Never did he appear to such advantage in their [his pupils'] estimation as when teaching them to throw expression into their recitations ; he used to stand erect in the middle of the school-room, his head all but touching the rafters, and, suiting the action to the word, repeated his favourite couplet from 'The Lady of the Lake' :

'Come on, come all ! this rock shall fly
From its firm base as soon as I.'

The boys were lost in admiration. How he brandished his cane and planted his wooden leg upon the stone floor ! They were not at all surprised that Napoleon the Great was beaten on the field of Waterloo by their master and the Duke of Wellington."

His successor, Llewellyn Pugh—eccentric, but a man of considerable information and culture, with a University training for "holy orders"—was a native of the hamlet, and settled down to schoolmaster life in it because he had more of the home-feeling there than he could find anywhere else. His talents had not adequate scope, but he did good work, and was well respected.

"The boys knew he could do magnificent flourishes—not like the old schoolmaster, with the cane in imitation of Fitzjames, but—with his quill. The swans he drew with one flourish of the hand are still shown in old copy-books, and curiosity wonders how many of our schoolmasters could do that to-day.

"One feature of Llewellyn Pugh's instruction, which had a great charm over the boys, was his aptness in teaching what very frequently is the driest study, the memory of which many years after has a strange fustiness about it—viz., mathematics. In his

hand it became quite fascinating. He indulged very freely in experiments. He would, for instance, take a birch-broom, and ask the older scholars, 'Boys, how many cubic inches of wood are there in this broom?' Naturally enough they would suggest that, as there were so many twigs tied together, no one could find the solid measure. To which he would say in a tone of strange misgiving, 'Oh, indeed!' and, having told one of their number to fetch the school-room bucket, place it on the doorstep, and fill it with water, he would quietly dip the top of the broom into the water, and, as quietly taking it up again, would bid them measure the number of cubic inches of water which had been displaced. When this was done, he would add with a nod of triumph, '*That*, then, is the number of cubic inches in the top of the broom; you see, boys, that you must *think* in mathematics.'

The pages from which these extracts are taken are introductory to the "Echoes," to the varied and charming music of which we must leave our readers. The talks of the villagers at the smithy about the characteristic preachers of the Principality, the tit-bits, gems, and larger quotations from their sermons which the many conversations produce from tenacious memories and appreciative hearts, the pictures we have of great field services, and the vivid illustrations supplied to us of almost every phase of Welsh life combine to invest the book with a power of fascination which comparatively few books possess. Not only do we meet afresh with the more celebrated preachers, but we also make the acquaintance of others known well enough and deeply endeared to Wales, but scarcely heard of in England. Amongst these we came unexpectedly, but gladly, upon Mr. Parry, of Swansea, whose "Phases of Christian Truth" received a short but warm-hearted recognition in our last number, and who is thus pleasantly introduced:—

"'Besides,' said John Vaughan, 'those who are partakers of His sorrows are those who shall be partakers of His joys, and those who know "the fellowship of His sufferings" are those who shall "know Him and the power of His resurrection."' It was so with the woman of whom Mr. Parry spoke yesterday morning. They who were nearest the cross, and were first at the grave and longest to remain there, were the first to rejoice in a risen Lord.'"

A considerable part of Mr. Parry's sermon is remembered, recited, and chatted over; and, when his "Phases of Christian Truth" came to hand, we were glad to find that same very beautiful sermon included in the volume. It is entitled "Love's Tribute," and is founded upon the first four verses of the sixteenth chapter of Mark's Gospel.

The table of contents will suggest to our readers some idea of the character of these "Echoes," and of the delight with which they are sure to be listened to. It is as follows:—"The Village—The Parish Church—The Village School—The Smithy—Anniversary Services at Horeb—After-meeting at the Smithy—A Talk about Olden Times—The Dawn of the Welsh Reformation—The Rise of Welsh Nonconformity—John Vaughan and his Bible-class—The Great Revival—Mary Jones and her Bible—Hugh Roberts in 'the Cloud'—Some of Caleb's Reminiscences—The Association—A Ministerial Chat—The Harvest Field." Mr. Davies has reprinted the valuable essay contributed many years ago to the *Homilist* by the Rev. Kilsby Jones, "The Characteristics of Welsh Preaching," as the introductory chapter of a considerable Appendix which contains selections from sermons by several of the ablest living Welsh preachers, as well as a few from

those of some of the pulpit celebrities who have passed away. We tender to Mr. Davies our warmest thanks for this exceedingly entertaining and instructive book.

THE PULPIT COMMENTARY. *Jeremiah*. Vol. I. Kegan Paul, Trench, & Co.

IN this volume good scholarship, industrious and careful research, and devout, earnest, and patient study have been lavishly expended on the writings and utterances of "the weeping prophet." It covers the first twenty-nine chapters. We presume the succeeding volume will include the "Lamentations." The specifically expository part of the work has been assigned to the Rev. T. K. Cheyne, M.A., Rector of Tendring, and late Fellow of Balliol College, whom we take to be also the author of the eighteen prefatory pages, which contain a condensed account of the life and mission of the prophet, and which deal with sundry other important matters relating to the book which bears his name. Of course Mr. Cheyne has had to face the well-known difficulties connected with the order in which the several prophecies and sets of prophecies have come down to us. He has done so in a spirit as free from the rash criticism which has unhappily become fashionable as could be desired. He considers that "the collection which formed the nucleus of the present book may be conjectured to have been as follows:—Ch. i. 1, 2; i. 4—ix. 22; x. 17—xii. 6; xxv.; xlv. 1—xlix. 33; xxvi.; xxxvi.; xlv." "These," he says, "were, perhaps, the contents of the roll referred to in ch. xxxvi.—if at least, with the great majority of commentators, we give a strict interpretation to ver. 2 of that chapter, in which the command is given to write in the roll 'all the words that I have spoken unto thee . . . from the days of Josiah, even unto this day.'" This lapse of twenty-three years "obviously excludes the possibility," thinks Mr. Cheyne, "of an exact reproduction of the early discourses, even if the main outlines were, by God's blessing upon a tenacious memory, faithfully reported." Mr. Cheyne develops the evidences of the gradual enlargement of the Book under one editorship or another, and concedes that "an important addition in the narrative style has been made to it by one of its editors," the reference here being to the last chapter. This concession—which certainly could not be easily withheld—leads to the further remark that "it is not *a priori* inconceivable that the book should also contain passages in the prophetic style not written by Jeremiah himself. The passages respecting which the greatest doubt exists are ch. x. 1-16 and ch. l. li. (the longest and one of the least original of all the prophecies)." On the first of these two passages, Mr. Cheyne observes:—

"Whoever wrote the prophecy in vers. 1-16 of this chapter, it was not Jeremiah; but, of course, as the passage forms part of a canonical book, its claims to the character of a Scripture remain the same as if it were the work of our prophet. It is obvious at the very outset that it interrupts the connection; vers. 17-25 stand in no relation to vers. 1-16, but attach themselves most naturally to the concluding verses of ch. ix. The author tells us himself, as clearly as he can, that the people whom he addresses are free as yet (or, at any rate, have freed themselves) from the guilt of idolatry, and consequently cannot be the same as those who are so severely chastised for their polytheism in ch. vii. 17, 18, 30, 31. The style, too, is, on the whole, very different

from that of the writer of the preceding chapters (see the details in the introduction to this passage in the Commentary of Naegelsbach). But how can we account for such an insertion? Only by the view already mentioned (supported by a large number of facts throughout the prophetic literature), that the prophecies were edited and here and there supplemented by the 'sons of the prophets' (if the term may be applied in a new sense)—*i.e.*, by persons providentially raised up for this purpose, and endowed at least with a younger son's portion of the prophetic spirit."

It will be seen, therefore, that Mr. Cheyne has no disposition to minister to the spirit of "negative criticism." Quoting from a recent work of his own, he observes:—

"The editors of the Scriptures were inspired; there is no maintaining the authority of the Bible without this postulate. True, we must allow a distinction in degrees of inspiration, as the Jewish doctors themselves saw, though it was some time before they clearly formulated their view. I am glad to notice that one so free from the suspicion of rationalism or Romanism as Rudolf Stier adopts the Jewish distinction, remarking that even the lowest grade of inspiration (*b'ruakh hakkodesh*) remains one of faith's mysteries ('The Prophecies of Isaiah,' ii. 205)."

We must find space for one profoundly interesting paragraph from the Introduction. Mr. Cheyne says:—

"There is yet another important feature for the student to notice in Jeremiah—the diminishing emphasis on the advent of the Messiah—*i.e.*, of the great ideal victorious King, through whom the whole world was to be brought into subjection to Jehovah. Though still found—at the end of a passage on the bad kings Jehoiakim and Jehoiachin (ch. xxxiii. 5), and in the promises given shortly before the fall of Jerusalem (ch. xxx. 9, 21; xxxiii. 15)—the personal Messiah is no longer the centre of prophecy as in Isaiah and Micah. In Zephaniah he is not mentioned at all. It seems as if, in the decline of the State, royalty had ceased to be an adequate symbol for the great Personage to whom all prophecy points. Every one remembers that, in the last twenty-seven chapters of Isaiah, the great Deliverer is spoken of, not as a King, but as a persuasive Teacher, reviled by his own countrymen, and exposed to suffering and death, but in and through his sufferings atoning for and justifying all those who believed in him. Jeremiah does not allude to this great Servant of Jehovah in words, but his revelation of a new and spiritual covenant requires the prophecy of the Servant for its explanation. How is the law of the Lord to be written in the hearts of a rebellious and depraved humanity? How, except by the atoning death of the humble, but after his death royally exalted, Saviour? Jeremiah prepared the way for the coming of Christ partly by his putting out of sight the too dazzling regal conception which prevented men from realising the deeper evangelical truths summed up in the prophecy of the 'Servant of the Lord.' It ought to be added (and this is another respect in which Jeremiah is a remarkable waymark in the Old Testament dispensation) that he prepared the way of Christ by his own typical life. He stood alone, with few friends and no family joys to console him (ch. xvi. 2). His country was hastening to its ruin, at a crisis which strikingly reminds us of the times of the Saviour. He lifted up a warning voice, but the natural guides of the people drowned it by their blind opposition. In his utter self-abnegation, too, he reminds us of the Lord, in whose human nature a strong feminine element cannot be mistaken. Doubtless he had a less balanced mind, for we are speaking of him in relation to the unique, incomparable One. But there are moments in the life of Jesus when the lyrical

note is as clearly marked as in the utterances of Jeremiah. The prophet weeping over Zion (ch. ix. 1 ; xiii. 17 ; xiv. 17) is an adumbration of the sacred tears in Luke xix. 41 ; and the suggestions of the life of Jeremiah in the great prophetic life of Christ (Isa. liii.) are so distinct as to have induced Saadyab the Jew (tenth century A.D.) and Bunsen the Christian to suppose that the original reference was simply and solely to the prophet. It is strange that the most esteemed Christian writers should have dwelt so little on this typical character of Jeremiah ; but it is one proof of the richness of the Old Testament that so striking a type should have been reserved for later and less conventional students."

We have been much interested in Mr. Cheyne's expository suggestions, as also in his frequent modifications of the translation in the A.V. ; and we doubt not that he will be found to have contributed to a clearer understanding of the prophet's words. The leading homilies are from the pen of the Rev. W. F. Adeney, M.A., whose work betokens freshness as well as carefulness of thought ; whilst a large number of independent homilies—many of which are characterised by great fullness and ability in their treatment of the respective passages—are contributed by the Revs. D. Young, B.A., S. Conway, B.A., J. Waite, B.A., and A. F. Muir, M.A. There are 542 homilies in all. The "Pulpit Commentary" is intended to be a great repository of facts, principles, reasonings, suggestions, and interpretations of Scripture which preachers may be able to turn to a useful account ; and we cannot well imagine how any work of the kind could answer its purpose better.

A HANDBOOK OF REVEALED THEOLOGY. By the Rev. John Stock, LL.D. With a Prefatory Recommendation by the Rev. C. H. Spurgeon. Fourth Edition. Sixth Thousand, carefully Revised. Elliot Stock, 62, Paternoster Row.

THE fact that this work is in its fourth edition and its sixth thousand is ample proof of its popularity. We have not minutely compared the present issue with former ones ; but we have no difficulty in taking it for granted that the revision has been followed by improvement where improvement was desirable. Dr. Stock may be implicitly trusted for his "orthodoxy." He is no admirer of "new-fangled notions ;" on the contrary, he shares Mr. Spurgeon's aversion to them. There is so much of the old-fashioned soundness in his theology that the great preacher of the Metropolitan Tabernacle was sure to honour it with his unstinted and hearty approval, and his order of five hundred copies for the use of his students at the Pastors' College is characteristic not only of his generosity, but also of his zeal for what he has accepted as the truest doctrinal form of the Christian faith. How far the majority of the younger ministers of our time are prepared to go with Dr. Stock we will not venture to say. Now and then we meet with startling evidences of the fact that some of them are by no means satisfied with the orthodoxy of half a century or even of a quarter of a century ago, and are doing their best to put some other "doxy" in its place. We hope that "negativism" is less prevalent amongst Baptists than we know it to be elsewhere, and shall be glad if, by God's blessing, Dr. Stock and Mr. Spurgeon

together can largely help to keep back the evil thing. We know very well that the science of theology, like all other sciences, is an "open" one; but we are in a poor plight if, in the last quarter of the nineteenth century, the main principles of the science have yet to be settled and formulated.

GENESIS THE THIRD: HISTORY, NOT FABLE. Being the Merchants' Lecture for March, 1883, delivered at the Weigh House Chapel. By Edward White. London: T. Fisher Unwin, 17, Holborn Viaduct.

THE delivery of these discourses at the Weigh House Chapel just before the final surrender of that venerable building to the railway authorities for demolition invests them with a pathetic interest. The walls of the Weigh House have rung to many a noble and eloquent utterance on behalf of "the faith once delivered to the saints," and it was fitting that the testimony to Christianity to which the beloved old temple has been so long and so honourably consecrated should be closed by such words of weight and power as Mr. White is well able to speak. Scarcely any Christian teacher more eligible in most respects for the delivery of the Merchants' Lecture on this last occasion from so historically sacred a pulpit could have been chosen. We make this statement with a full recognition of the importance which belongs to Mr. White's position as the chief master of that school of thought which teaches that human immortality is dependent upon spiritual union with Christ by faith. We have not been able as yet to assent to those interpretations of Scripture by which that teaching is sustained; and to us its representation of the Gospel amounts to a serious heresy. Nevertheless, we know that Mr. White can say a great deal about the Christian faith which is as true and as momentous to us as it is to him; and, if we were only to give our respect and confidence to theologians with whom we agree on all important points, we are afraid that our fellowship would be reduced to very disheartening proportions. Mr. White is an intelligent, honest, fearless, uncompromising opponent of the rationalistic and latitudinarian ways of thinking which are in vogue; and for his bold championship of faith as against Doubt and Agnosticism we highly and heartily honour him. These four lectures deal with a question about which many vague ideas have all along been floating about in the public mind— notions which it was high time for some brave but cautious and discriminative thinker to seize upon, to define, and, we will even say, to explode. Mr. White has performed the task in a truly masterly style. His object is to establish "the historical character of the Mosaic account of the creation, and specially of the fall, of man." The origin of the human race, and its degeneration through the seductions of "the serpent," as set forth in the third chapter of Genesis, is the theme to which the discussion is confined. He opposes the notion in some scientific circles from which Christian faith is excluded, that the narrative in that chapter is "one of many similar fables of the early world—the truth being that there was no first man, and no fall of man, but a gradual rise from the animal level up to humanity, through the ages of an immeasurably distant past." He also opposes the notion in other scientific circles from which Christianity is *not* altogether excluded, that the narrative is "an allegory wholly destitute of historical reality, but setting

forth in pictorial form the early struggles of man with the lower forces of nature, and the ascension of the spirit, through discipline and temptation, to the heights of faith in God." The second of these theories is, of course, by far the less hurtful of the two, inasmuch as it is compatible with the belief that the writer of the narrative was Divinely inspired, and that "the early struggles of man with the lower forces of nature" issued in such a failure on his part as provided full scope for the great plan of Redemption revealed in the Gospel. Mr. White, however, is but little, if at all, more disposed to consider the story as allegorical than he is to reject it as fabulous. He believes that it was intended to be *literally* interpreted, using the term in its ordinary sense, and that, taken as literal history, it is capable of as good a vindication as any other history which has established its claim to public confidence; and we gladly affirm that he has put the argument on his own side, and has met the arguments which are or may be arrayed against it from the opposite side, with extraordinary force. His method is thus stated:—

"Our general object will be to show, first, the place which the narrative of Eden occupies in the Bible; secondly—assuming, on the strength of evidence to be briefly indicated, that nothing is known, on a scientific basis of certainty, to compel disbelief in the recent origin of the existing human race—to show that, when the supernatural history of revelation is taken as a whole, and considered in its organic unity, there is nothing in this early narrative—not even the incident of the Serpent-Tempter—inconsistent with its historic credibility; and, lastly, the object will be to show that this narrative, itself, contains numerous marks of a truly Divine solution of many mysteries of human life, both as to its origin and to its destiny."

In the second lecture, which is one of remarkable power, it is shown, first, that the science which discredits the Edenic story is false, and that true science has nothing to urge which is inconsistent with faith. This part of the author's task is performed with conspicuous ability; but we have been still more impressed by the second half of the lecture, in which the story is vindicated from the charge of "childishness." Mr. White maintains that, so far from being "childish," it "presents a succession of the sublimest ideas of which the human mind is capable. The expression of them," he says, "is indeed *childlike*, in the simplest language, language suitable to the childhood of the world; but there is nothing *childish*, nothing unworthy of the faith of the manliest intelligence, and nothing unworthy of the Infinite Lord of Nature dealing with mankind in its beginnings." This estimate is elaborately justified. We select the points.

"1. Here, then, first of all, we find the sublimest possible conception of man's original. Man is Deiform, the image of the Infinite Being on earth, the direct creation of the Eternal Mind and Will. He is formed of the dust of the ground . . . as the last link in a series of animal lives. . . . But he does not spring from the earth as they did. He is specially fashioned by an Almighty Hand; God is represented as moulding him, working out in living art the eternal idea; and then breathing into him, by direct afflatus of Divinity, the breath of life. . . .

"2. An equal splendour and originality characterises the relation of the creation of woman. . . . Man was not 'a beast of the field,' no 'beast's heart was given to him;' therefore no modified anthropoid or simian could serve as his wife. For a modified gorilla, a modified simian would have served well enough. But Adam was of Divine original,

'made in God's image,' and therefore Eve, in her glory and beauty, is the direct work of the Supreme Sculptor, Painter, Poet, and Life-giver; fashioning out of Adam himself the woman who should be one with him in life and love for ever and ever. Here is the strongest possible denial of the bestial origin of humanity. He could not pair with the lower races, for his origin was directly from the sacred fount of Deity. He was 'the Son of God.'

"The building up of the frame of Eve out of materials of bone and flesh taken from the entranced form of Adam is only a specific difference under the general principle that living beings descend from each other, under the plastic agency of God; and in this case the form of the action was specially fitted to lay the foundation of spiritual marriage, the only true human marriage, in the consciousness of their deep unity in Him. It is God who 'joins together' man and woman in a unity which is no mere partnership or trading company with limited liability, but a unity consecrated by the bonds of God's Spirit, and which, therefore, 'no man may put asunder.' . . .

"3. Next, observe that the man and woman thus formed are designed for immortal life. Those who speak so confidently of the absence of the idea of immortality in the Old Testament must have failed to note its earliest pages. So long as Adam abstained from the forbidden tree, he is free to take of the tree of life, the effect of which is to cause him to 'live for ever.' . . .

"4. But if man is not 'a beast of the field,' and if a 'beast's heart is not given him,' neither is he here represented as an automaton. He is free, and is placed at once under the necessity of choosing between good and evil, between truth and falsehood, right and wrong, God and self, in immediate trial. This trial is ultimately to determine whether the higher or the lower nature shall rule, the spiritual nature which unites man with the Infinite God, or the lower nature which unites man only with the creation by the attractions of sense and passion. . . . It was a test which brought out the whole strength of the two counter-attractions by which their being was drawn in two opposite directions—towards God the Infinite, or away from Him. . . . And the lower attraction was supplemented by the permitted assistance of a living tempter, enforcing the seductions of the inanimate object. . . . What is there ridiculous in such a trial? It precisely resembles in its essence the trial to which every man in the world is exposed—the trial of faith and fidelity to God, to right, to duty, as against created forces of seduction."

The third lecture discusses the sentences pronounced on the Man, the Woman, and the Serpent-Tempter. Mr. White finds, or thinks he finds, conditional immortality in the narrative, and takes the "death" appointed as the penalty for disobedience to be nothing less than extinction of being. We have no space for the refutation of this interpretation, and must content ourselves with saying that it is not at all necessary to the completeness of Mr. White's theory of the strictly historical character of the narrative. His observations on the Serpent-Tempter are ingenious and telling, especially those which relate to the curse recorded in the 14th verse of the chapter in question.

"Among the nine orders of reptiles, one order alone—that of Serpents—is, and always has been, through all past ages, wingless, finless, footless. The germs of hinder legs are concealed in some few kinds of serpents, as in the boa-constrictor, enough to show their relationship with the eight other orders of limbed reptiles, which fill up the space between fishes and birds. . . . Would it be irrational to take the words of the Supreme

Judge thus, speaking first to the Serpent, but more profoundly to the evil power which had sunk so low as to employ this reptile form? 'Because thou hast done this, thou art cursed above all cattle, and above every beast of the field. Upon thy belly *hast thou gone* from the days of old, the one undeveloped, crawling, limbless reptile among all the kindred orders above thee and beneath thee! And on thy belly *shalt thou go* all the days of thy life, so long as the world shall last; no higher development awaits thee, no evolution into a nobler type; but still carrying the marks, in thy unborn hinder limbs, of a better kinship, thou shalt go on hissing, crawling, poisoning the world, hateful and hated, striking man's heel, yet punished by his enmity, until the time comes when thou shalt be added to the already extinct orders of reptiles, and the "woman's Seed," destined to endless duration, shall bruise thee out of the creation.'"

The last lecture, on the conflict between good and evil, is one of great brilliance; but we must not attempt an abstract. Leaving out of view the observations which bear upon the meaning to be attached to the terms "life" and "death," we have in these lectures a piece of Scripture exposition in the light of science and of history which is of the highest value, and which ought to silence such random and supercilious words as those which Mr. White quotes at the beginning:—

"If the allegory of Eden is a Divine presentation of certain perennial facts of human nature, which man's conscience attests and man's reason owns at this hour, then Paul's elaborate argumentation with his countrymen will have infinitely better ground to rest upon than if he bases it upon the hypothesis, at which conscience stands aghast, and by which reason is utterly revolted, that, because a miraculously talking reptile persuaded an inconceivably constituted woman to eat an actual apple, men, women, and children, in the nineteenth century, are guilty and accursed in the sight of God."

THE TREASURY: a Companion Tune Book to "Psalms and Hymns for School and Home;" with Additional Tunes, Chants, &c. Compiled and Edited by Joseph B. Mead. London: Haddon & Co., Bouverie Street, Fleet Street.

Probably no better selection could have been made for the "Psalms and Hymns for School and Home," to which they are intended to be sung. The two volumes should always be found together.

WE are gratified with the opportunity of adding our hearty commendation of this collection to the one which, if we remember rightly, we read in the *Freeman* a few weeks ago. It contains a large number of good melodies well harmonised for youthful hearts and voices. There are tunes here and there in the volume for which we have no great liking; but this is no proof of their unfitness for a considerable proportion of the class of singers for whom the selection has been compiled.

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

THE June number of this excellent magazine opens with a brilliant discourse by Dr. Bersier, of Paris, on "The Widow's Mite; or, the Unreserved Gift." This is followed by seven sermons in outline, more or less full, by various preachers, and by a well-written discourse on "The Ephesian Chancellor; or, Tumult and Official Calm" (Acts xix.), by the Editor. To the Clerical Symposium—"In what Sense,

and within what Limits, is the Bible to be regarded as the Word of God?"—Dr. Stanley Leathes contributes a lengthy paper which seems to us to place the Divine authority of the Scriptures on the substantially right basis. In the Expository section, Dr. Payne Smith takes Dan. iii. 24-30 ("The Three Jewish Martyrs"); Dr. Dieffenbach, Matt. ix. 35-38, x. 1-10 ("Continuing Christ's Work"); and Dr. W. L. Alexander, Zech. x. ("Israel's Full Salvation"). In the Miscellaneous section, Dr. Rainy concludes his able essay on "Preaching." The magazine retains its freshness and vigour, and preachers are sure to find both pleasure and advantage in the regular perusal of it.

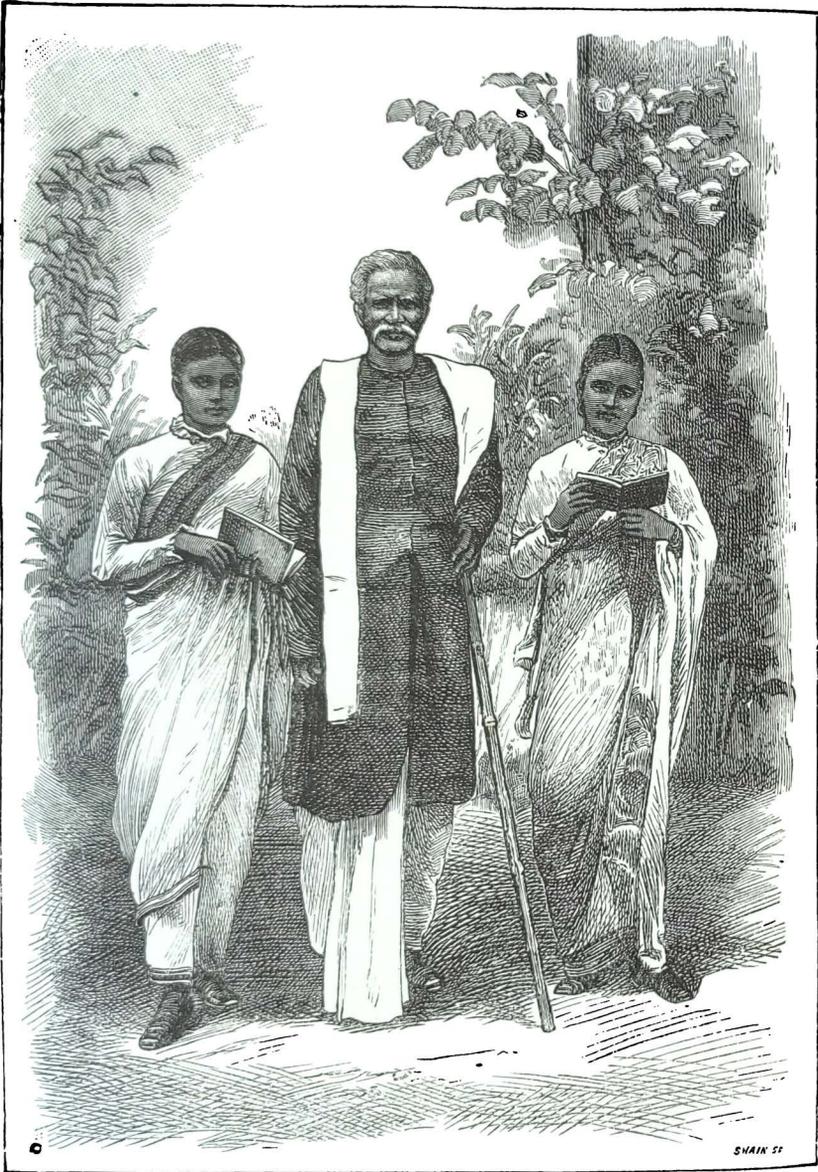
ANIMALS: their Past and Future. By G. H. Pember, M.A. Hodder & Stoughton.

IN this beautifully printed sixpenny pamphlet, Mr. Pember invites us to a study of the animal creation in the light of Scripture teaching. He seems to us to put a too literal meaning into some passages which are usually understood to be strictly poetical; but he shows conclusively enough that animals occupy a much higher place in the plan of creation and of Providence than that which is usually assigned them, and that, therefore, they claim a much kindlier consideration from man than that which they commonly receive. His remarks are worthy of thoughtful attention.

* * * Notices of the following publications (received too late for August) will appear in September:—"The Supre-

macy of Man," by John Pulsford (Hamilton, Adams, & Co.); "Preaching by the Churches," by Charles Stanford, D.D.; "Baptist Worthies (William Carey)," by William Landels, D.D.; "The Homiletic Magazine" for July (Nisbet & Co.); "The Gospel of St. Mark, with Introduction, Maps, and Notes, for Bible Classes and Senior Sabbath Scholars," by T. M. Lindsay, D.D. (Blackie & Son, Old Bailey); "Christ's Example about Baptism contrasted with His Disciples' confounding thereof, and the Lord's Rebukes to them in Consequence," by James Johnstone, Theologian, Electrician, and Engineer (Edinburgh: James Gemmell); "To Whom Shall We Go? a Sermon on Behalf of the London Missionary Society," by Rev. E. E. Jenkins, M.A. (Hamilton, Adams, & Co.); "Church Life in London: an Address," by Edward White (London: Warren, Hall, & Lovett, 88, Camden Road); "Man's Great Debt—The Great Creditor: His Mode of Dealing with It: an Inquiry," by Barton Hill—Matt. xviii. 24 (Elliot Stock); "Brotherhood, Fellowship, and Acting Together: Further Practical Reflections in Rhyme" (Elliot Stock); "Moravian Missions," by Dr. A. C. Thompson (Hodder & Stoughton); "Blackwood's Educational Series," Edited by Professor Meiklejohn, "Historical Reader" (Blackwood & Sons); "Little Glory's Mission," "Found at Last," and "Unspoken Addresses," by Mrs. G. S. Reaney (Hodder & Stoughton); "The Water-Drinking Hercules, the Templar Sage, and the Temperance Premier," by Rev. R. Whittleton (Elliot Stock); "Eudokia: the Angels' Song," by Theophilus, A.M. (Elliot Stock).

[THE MISSIONARY HERALD
AUGUST 1, 1883.



JOHN SIRCAR AND HIS TWO DAUGHTERS.—(From a Photograph by the
Rev. G. H. Rouse, M.A.)—(See p. 284.)

THE MISSIONARY HERALD.

Africa for Christ.

THE CONGO MISSION.

THE DEATH OF THE REV. JOHN HARTLAND.

"Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit."—JOHN xii. 24.

IN this enterprise of winning Africa for Christ there must be, I know, my dear Mr. Baynes, much of what the world calls loss and sacrifice, and it may be that many will fall in the blessed work of foundation building only; but what of this? To have any share in this noblest of all toil, however humble or obscure, be it only hewing wood or drawing water, is, surely, honour and privilege any servant of Christ must court and long for. I desire to go to this work feeling yet more intensely day by day, as the days pass on, that to live is Christ, and to die, gain; and if He should ordain for me early death, after a few years of humble, obscure, pioneering work only—well, it must all be right; for it means early and complete satisfaction. 'Then shall I be satisfied, when I awake in Thy likeness.'

So wrote John Hartland only a few weeks before he left home and fatherland four years ago for Central Africa. Prophetic words, for so He the All-wise and All-loving Father has ordained that, after a few years of faithful, earnest, self-sacrificing "*pioneer work*" and "*foundation building*," His servant should be called HOME, and to-day he is rejoicing in the full satisfaction of complete likeness to Christ. "Even so, Father, for so it seemeth good in Thy sight."

"Captain and Saviour of the host
Of Christian chivalry,
We bless Thee for our comrade true,
Now summoned up to Thee.

* * * * *

“ We bless Thee for his every step
 In faithful following Thee,
 And for his good fight fought so well,
 And crowned with victory.
 * * * * *

“ We bless Thee that his humble love
 Hath met with such regard ;
 We bless Thee for his blessedness,
 And for his rich reward.”
 * * * * *

The following letter from Mr. Comber to Mrs. Hartland, dated “ Baynesville Station, Congo River, May 13th,” gives the deeply touching details of our dear brother’s illness and death :—

“ MY DEAR MRS. HARTLAND,—
 However I am to write to you and tell you the news, I know not. I can only look up to our tenderest Parent, our loving Father, and earnestly pray that He will help me in writing, and help you—for, oh ! you need it so sorely—in reading.

“ Our dear friend Mr. Baynes will just go and break to you the sad tidings. First, somewhat loth and reluctant, but at last satisfied, glad, and even triumphant, he passed away to his rest and reward last night.

“ It is now Sunday evening. On Thursday evening I arrived here, unexpected by any one, having hastened down on hearing that he was very, very ill, and that all hope of his recovery was gone. A fearful attack of dysentery struck him down directly on arrival here from Manyanga in the boat, about three weeks ago.

“ Hughes did for him all he could do, and almost directly Butcher arrived from Underhill, and, a day or two later, Grenfell. The poor boy’s illness made such awfully rapid strides, however, that, as far back as a fortnight ago, little hope of recovery was felt by him or by his anxious comrades. Letters to you all, dictated at this time, are sent on by one whose gentle nursing and unremitting attention called forth many a grateful word from our dear John—our brother Butcher.

“ OUR MEETING AT BAYNESVILLE.

“ When I arrived here on Thursday night, after a hurried journey down from Stanley Pool, I found him terribly weak and exhausted. All day long they had been expecting his passing away. It may be that my coming roused him up, for he still lingered, and that for two days and two nights more. Right up to the last he was *conscious*, except for occasional short wanderings, and conscious, too, *without being in much pain*. This made us very thankful.

“ At first, as I say, he was very reluctant to go and to leave all his work and his dear ones. ‘ Poor Gwennie ! poor mother ! ’ said he, constantly. ‘ Oh, it does seem so hard. Only four years of rough pioneering work, and all preparatory ; so little of the real missionary work yet. Oh, I can’t understand it.’

“ PRECIOUS WORDS.

“ During all day Friday, and during half of the following night, I was constantly talking to him and sitting by his side. And, oh, what talks we had ! What glorious words he spoke ! His reluctance entirely disappeared, and he was only anxious to depart. Words of faith, trustfulness, and peace did he speak. ‘ Whether He wants you to serve Him here longer, or wishes you to go to His service in heaven, you’re satisfied and willing, aren’t you, John ? ’

'Oh, yes; it's all right now; I'm so glad, and to be with Christ is far better. I do want to see Him and be with Him. I'm so glad.' And then towards midday, as every hour I thought would be his last, with my hands clasped in his, we seemed to go so near to the boundary line. And some such solemn words were spoken, some of them almost too solemn to speak about: 'Oh, John,' said I, 'perhaps in an hour you will be there, you will see the Saviour, and beat His feet; oh, John!' 'Oh, Tom!' was all, at the moment, he said, with a voice full of solemnity and earnest feeling; presently afterwards, 'I shall be like Him, for I shall see Him as He is. It's all right; it must be right.' 'Yes, John, Jesus is faithful and trustworthy.' 'Oh, yes; if Jesus stands, I stand; if He falls only, I fall. Oh, Christ! simply to Thy cross I cling. My trust, my hope is in Thee.'

"At times he would look into the darkness of the valley with a little dread. 'Oh, I don't know what it's like. I do hope Satan will not come and torment me with doubts. Jesus, hold me tight; hold me with Thy powerful hand.' And Jesus did hold him tightly all the time.

"OLD MEMORIES.

"Much did we talk of our very dear work together at the Camden Road children's service, and of the rich blessings we ourselves obtained while trying to bless and help the dear little ones; and once, when I said to him, 'John, when you are in heaven, you'll, if possible, help us still; and perhaps, as Holman says, be better able to help us there than you are here.' 'Oh, yes, I shall be always interceding for you all, and also for our dear young friends at Camden.' And so passed the last day but one, happy, holy communings, with sometimes throbbing hearts and burning tears as awful and blessed things were realised, and the heavenly

home seemed so close. Sometimes he wished me to read or sing to him. 'Sing "Rock of ages" or "Jesus, Lover of my soul."' Every hour we were expecting the Master to come and call for him.

"COME, LORD JESUS.

"Saturday morning dawned and found us still watching and waiting. As full daylight came, I blew out the candles and flung open the windows. 'The light of another day, John. How little, yesterday, we expected this. Perhaps He is intending to keep you here. Whether you go or stay—or whether, if you go, He takes you quickly, or leaves you lingering and waiting—you believe He will do the best, don't you, John?' 'Ah, yes. He knows best. Just as He wills.' But the day was spent in weary waiting, and his heart's desire seemed to be, 'Come, Lord Jesus.' Parting directions about certain matters were given; loving thoughts always reverting to his dear home, and especially to his mother and Gwennie; and occasionally singing a hymn or speaking some of the gracious, blessed words of the Master and Saviour—we waited. He was full of peace, rest, and glad hope, listening for the Saviour's voice—we, his grieving colleagues, were also waiting and expectant. At the close of the afternoon he occasionally wandered, but a word or pressure of the hand always recalled him.

"DON'T HOLD ME BACK.

"Just about six o'clock he opened his eyes with a look of surprise and awe, and, raising his hand up, kept it pointing upwards. His breath became more and more feeble and gasping, and for half-an-hour he said nothing, and I thought he would pass away thus. But just before quarter to seven he opened his eyes, fully and feeling, 'the time was at hand,' he struggled over to the other side of the bed, and, looking up, cried out: 'Christ

is all in all; Christ is all in all. Let me go, my friends. Don't hold me back. Let me go, Tom. I must go. I want to go to Him. Simply to Thy cross I cling.. Let me go.' His struggles ceased. I put my hand to his pulse. Dear John had gone. He was with his Saviour. Oh, my dear Mrs. Hartland, the dear Lord comfort and help us all—especially, tenderly, you, his mother, Gwennie Thomas, who had given her love to him and her heart and life to Africa, his sisters, his father. I can only plead for you all. I know how dear he was to you all. For us of the Congo Mission, we have lost not only a dear and loved colleague—and you know how much we love each other—but one of our old, long-tried, and experienced brothers.

“BROTHERS IN TOIL.

“For myself, as you know, our friendship was eight years old. Hand-in-hand we worked for the dear children at Camden. Glorious work, and hand-in-hand we worked for the redemption of the ‘Dark Continent,’ the time—the set time—to ‘favour’ whom is come. Let my last end be like his.

“How thankful am I, how thankful was he, my dear John, how thankful I think will you be, that his oldest colleague and friend in Africa ‘happened’ (so we say) to come down and was able to spend these last days with him. How much he spoke of this peculiar arrangement of God's good providence.

“And then, how thankful must we all be that, in our loving Father's goodness, our dear old John did not die untended and uncared for, far away from all his colleagues—as it might have been; but we four were with him, and were able to soothe and cheer him. I would that you had heard all he said

about his colleagues' unwearied and gentle tending, as, day after day, for three weeks (I only arrived towards the last), with gentleness and strength they nursed and tended him. ‘He has the strength of a giant and a hand of velvet,’ said he of one. Your dear boy, dying in this far-away land, had gentle, tender nursing. This will be a little comforting to you.

“HE DOETH ALL THINGS WELL.

“Had I been here, too, from the beginning, or dear Harry Crudgington, we could not have done more for him medically than did Grenfell and the others, whose treatment was the best possible. But the violence of the disease, and the hurried disorganisation, were terrible; the latter with special mortification, so that very quickly acute pain was subdued. But oh! his mental, spiritual condition; what a glorious end! What a blessed death!

“Oh, my dear Mrs. Hartland, may He who is able to do all things bind up your hearts, which must be breaking, and soften your sorrows. ‘Mother, Gwennie, all of them, will soon be with me,’ said he once. ‘Yes, dear old fellow,’ said I, ‘those of us who live longest will soon be there.’ Let this letter be for all of you, including Gwen Thomas. I did not want to make it so long, but the details are so blessedly comforting to us that I think you would like to have them.

“The enclosed *lines* (his own) he would like to have on his memorial card.

“Earnestly praying for you all—for you, Mr. Hartland—for Miss Thomas, Lily, and Alice, and with kind love,

“I remain,

“Yours in sincerest sympathy,

“TOM J. COMBER.”

LINES WRITTEN BY MR. HARTLAND BEFORE HE LEFT ENGLAND,
AND REFERRED TO IN MR. COMBER'S LETTER.

"I shall be satisfied when I awake with THY likeness."

To be with Christ is "far better"
Than on earth afar to roam;
And death's angel is His messenger,
Calling His loved one home.

To be "like Him," 'tis the fullness
Of His promises and grace.
I shall catch my Saviour's image
When I "see" His lovely face.

'Tis not *dying*, this transition
From earth's long and painful strife,
To be *with* and *like* my Saviour:
It is entering into Life.

Mr. Grenfell, writing under the same date, says:—

"MY DEAR MR. BAYNES,—It is scarcely three months since I wrote you the sad tidings of the departure of our dear Brother Doke, and now I have again to be the messenger of similar sad tidings.

"This time it is not one of those recently added to our numbers whom we have to mourn, but one of those who for four years has stood the heat and borne the burden of our arduous Congo Mission work.

"Our dear Brother Hartland, whose loss we now deplore after the toil of a long period of pioneering, was just entering upon what he considered to be his life-work in settling down at Manyanga to engage in the more directly missionary efforts incident to station life.

"HOPE AND ANXIETY.

"On the 21st ult. I wrote you of my intention to proceed up country, and was enabled to start on the 27th. On my second day's journey I received the news of Mr. Hartland's serious illness, and pushed on as fast as possible, arriving here on the 1st inst.,

to find our brother in a dangerous state. But I was very hopeful that, with God's good blessing and by our doing our utmost, he would yet recover. Messrs. Butcher and Hughes had then carefully nursed him through ten days of the severest form of dysentery, and, when I arrived, the worst symptoms were apparently yielding to the remedial measures which had been taken, and the crisis seemed to be safely passed.

"However, on the 3rd inst., other unfavourable complications developed themselves, and these for a couple of days seriously shook our hopes. But our patient, continuing to take plenty of nourishment, and having a brave, strong heart, seemed to rally again, and we were all buoyed up with the hope of ultimate recovery.

"THE MASTER IS COME, AND
CALLETH FOR THREE.

"On the 10th, however, we were reluctantly compelled to abandon all hope, and it fell to our lot to break the tidings to our brother, who was full of expectation of being able to do

something more in the Master's service.

"I shan't easily forget his look as he gazed at us and said, 'Well, I am not afraid to die. My trust is in Jesus. Whosoever believeth in Him hath everlasting life.' A little while later, he said, 'After four years' preparation, and just as I am about to enter upon mission work proper, it seems strange for me to realise that my work is done; but He knows best.'

"Late in the evening of the same day we were greatly comforted by the unexpected arrival of Mr. Comber from Stanley Pool. This was most opportune, that Hartland's closest colleague and fellow-worker in the old country as well as on the Congo should be with him in his last hour.

"During the following two days they held much brotherly, cheering converse together; and last evening, when the parting-time came, he who went forward went joyously down into what so many fear as the darksome river of Death, saying, as he went, 'Don't keep me; don't keep me! I want to be with Him. Don't hold me back! Simply to Thy cross I cling.'

"EVEN SO, FATHER.

"Mr. Comber is writing a letter

with full details to Mrs. Hartland. This he leaves open for your perusal. But, as time will not allow of his writing to you also, he wishes me to send a note begging that you will arrange as you see best for the gentle breaking of the news.

"We know good Mrs. Hartland's kind and sympathetic heart will almost break down under the heavy blow, and she will feel it all the more keenly that she was so soon anticipating her son's, her only son's, return; and for her sake we ask the favour of your doing the utmost to lighten the blow.

"I feel that I cannot write more, my dear Mr. Baynes. In this, as in all, we can only acquiesce—'Even so, Father, for it seemeth good in Thy sight.' Our hearts are sad at having lost so good and dear a brother, and that there is another breach in our ranks; but we rejoice in the same assurance which buoyed up so valiantly him who is gone before—the assurance of everlasting life through Christ.

"With sincerest regard, my dear Sir,

"Very faithfully yours,

"GEORGE GRENFELL."

FAREWELL WORDS FROM A FAR LAND.

Written after reading Mr. Grenfell's Letter on the Death of Mr. Hartland.

"DON'T keep me, friends, I want to be
 With Him" for whom I crossed the sea;
 Left home beloved, and brethren dear,
 His name to speak, His cross to rear,
 On these dark shores, outstretched around,
 Where none have raised "the joyful sound."

“Don’t keep me”—I had thought awhile
 To serve, with His approving smile,
 And win some trophies for His crown
 Ere yet I laid the banner down
 And sank beneath the sands to rest—
 Strange, “strange it seems, but He knows best.”

“Hold me not back”—for voices sweet
 My listening ear already greet;
 And forms I see, as though they wait
 To bear me gladsome through the gate,
 Thine first, to whom my soul takes wing,
 While “simply to Thy cross I cling.”

“Hold me not back”—let dying speech
 From Congo’s shore far homeward reach,
 And many a youthful heart beat high,
 Like him to live, like him to die;
 True life-word this, on Duty’s track,
 At God’s high call, “Hold *me* not back!”

J. TRITON.

Bloomfield, Upper Norwood.

Mr. Butcher, writing under the same date from Bayneston, May] 13th, says:—

“MY DEAR MR. BAYNES,—On the 25th ult., whilst at our camp at the Luvu River, I received a note from Mr. Hughes, asking me to hurry on to Bayneston, as Mr. Hartland was very ill. In less than half-an-hour I was on my way to Banza Manteka.

“BLESSED MEMORIES.

“For the first hour I expected to fall, on account of my still being in fever, having had an attack the previous evening and passing a sleepless night. With the fever still on me, I commenced my journey, filled with anxiety, at 1.30, thus going forth in the full heat of the day. Thanks

to our heavenly Father, I was mercifully spared, and the weakness and fever passed off, permitting me to reach Banza Manteka that night. The next day, after a hard walk, I arrived at Bayneston at 2.30 p.m., to find our dear Brother Hartland suffering from a very painful and severe attack of dysentery, looking very haggard and wan. After many days of most exoruciating pain, he became almost free from suffering, and gently passed to his eternal reward. He retained his consciousness to the last, often talking of his work, his boys, sending messages of comfort and cheer to his loved ones and friends. Towards

the end he panted to be gone, and most triumphantly did he go down into the valley and on to his Saviour and his rest.

“THE FULL ASSURANCE OF FAITH.

“It was with very deep sorrow that we witnessed the departure of our Brother Doke, but now our cup of sorrow is more than full, for to-day we gazed upon another grave. The dear Congo (San Salvador) boys who twined the floral wreath, and who tearfully bore his body to the grave, felt very much was gone from them. Who shall say what was the ‘heart-break’ of his fellow-labourers, as, with blinding tears and in faltering accents, they bade him farewell who so recently was full of hope and joy in the work of our blessed Lord and Master? Yet there came a chastened joy and a quiet peace with memory of his unfaltering faith. His was the ‘full assurance of faith.’ The night prior to his death he said to me, ‘I can’t shout, or sing hymns, I’m too weak; but I *know* in whom I have believed, and my trust is alone in Jesus.’

“He died with his comrades near him, to accompany him as far as possible, and then he passed on to the higher and more perfect service of the King.

“TO LOVE CHRIST.

“Henceforth, my dear Mr. Baynes, our work will be more sacred and holy, for now our two Congo missionaries are in the ‘great cloud of witnesses.’ We shall have peculiar help, for they surely are our ministering spirits. Oh, for more consecrating grace, more faith, and a simpler trust in the inexhaustible resources of our Father’s love. Yee, though the breach be wide in our little company, our Father, God, will thrust others into the work, and good and glory will come out of it. May He be near, very near, to those who feel most our brother’s departure; and may we all be sanctified and ready for our call to come home, where there is no more death.

“Yours affectionately,

“H. W. BUTCHER.”

Camden Road Chapel Sunday-school and Mr. Hartland.

A CORRESPONDENT, connected with Camden Road Chapel Sunday-school, sends us the following:—

“In April, 1874, John Hartland joined our staff of workers in the Sunday-school, and took charge of a junior class of boys. It soon became evident that, however diffident he might feel on account of his own youth and inexperience, his heart was in his work amongst his scholars. When the attendance of teachers was marked in the officers’ register soon after the commencement of morning or afternoon school, it was scarcely necessary to look at the chair in class No. 14 on the boys’ side. The teacher was sure to be in his place, and early;—a proof of the earnestness and thoroughness which afterwards stood him in good stead when he took his share, so manfully and well, of the pioneering work of the Congo Mission.

“By no means inclined to push himself forward, Mr. Hartland did not neglect the opportunity of training himself for addressing others by taking part in our school exercises. We found him an intelligent and considerate fellow-worker, and he quickly gained the confidence, as well as the regard and friendship, of all whom he met Sunday after Sunday.

“As he warmed into his work amongst children, a strong force of character began to develop itself. Not only were his class-lessons carefully prepared, but it soon became known that ‘Hartland can give a capital address.’ Before he left us for Africa he had made his mark as an effective speaker, whether to the young or to adults, and, in case of emergency, he could be trusted to take any class in the school, from the most advanced ‘senior’ to the more numerous and restless ‘infants,’ with many of whom he was to become a great favourite.

“He joined Mr. Comber in conducting on a week-evening a children’s service in connection with our Sunday-school, and the almost brotherly affection which sprang up between the two young men brightened the lives of both in the distant field of labour from which, in the providence of the All-Wise, the one has been taken whilst the other is left to look forward, through his sorrow, to a lasting re-union in the ‘Home over there.’

“Many times in Africa, we learn from letters, the two comrades recalled to each other’s memory the children’s service at Camden Road—the words spoken, the prayers offered, the questions asked and answered, the daily reading of God’s Word encouraged, the visits to the children’s homes, in which the names of ‘Comber’ and ‘Hartland’ were fast becoming household words, and, not least, the letters written and received—all in a spirit of cheerful Christian kindness which has borne much fruit amongst our scholars. Even the youngest child could see in the spirit and life of both the workers for Christ that there was no gloom in religion.

“Those who, as children, attended the weekly meetings, and enjoyed them, will be glad to know that John Hartland himself, when the shadow of death was approaching, said of these children’s services, ‘They were the happiest time of my life.’

“After Mr. Comber had gone to Africa to commence direct missionary work in an unexplored region, Mr. Hartland continued the services at Camden Road, and became more and more valuable and helpful in every department of Sunday-school labour; but in his heart he was longing to follow his friend, and, side by side with him, to face the dangers and share the toils of the new enterprise of the Baptist Missionary Society. He prayed that God would open up his way, if His will permitted. Meanwhile, steadily and conscientiously discharging the duties nearest to him at home, he waited patiently for the fulfilment of his heart’s desire.

"It came. God willed that he should give his services, and then his life, to the Congo Mission. When Mr. Comber visited England to report progress and obtain fresh help, Mr. Hartland, to the intense joy of both, was accepted by the Society as one of his colleagues to return with him to South-West Africa.

"The farewell words of the young missionary were spoken earnestly and hopefully. Many tokens of good-will were pressed upon him by children, as well as by older well-wishers; and many prayers were offered that it might continue to be well with him and his companions when they reached their destination in the Dark Continent which has cost the Christian Church so many a noble life.

"'It is well' with our friend now, though not as we would have had it. Camden Road felt it an honour that another of her sons should be placed in the front rank of Christ's army. The Sunday-school regarded the teacher whom it lost as promoted in the Master's service. The School Missionary Association exerted itself as gladly for him as it continued to do for Mr. Comber. The scholars were attentive and eager to listen whenever the superintendent announced that he had a letter from Mr. Hartland to read from the platform. Not a few letters from very youthful correspondents found their way to Banana, and San Salvador, and Baynesville. Vividly remembering our steady helper, our pleasant companion, our quiet, thoughtful counsellor, our true friend, many of us were gladly looking forward to seeing him again before the close of the present year.

"It was not to be. God has called, in early life, His faithful servant to Himself. It is the will of the Lord that the meeting again shall be not here, but hereafter. His will be done.

"The missionary life of John Hartland is known to all readers of the HERALD. On hearing, at Camden Road, of his dangerous illness, we prayed that his life might be spared; but we bow, in faith, to the wisdom that has decided to close thus early the young Christian's term of work on earth.

"After the news arrived that all was over, the teachers and scholars of Camden Road joined in a simple memorial service. The hymn was sung with evident feeling:—

'Faith can sing through days of sorrow,
 All, all is well.
 On our Father's love relying,
 Jesus every need supplying,
 Or in living, or in dying,
 All must be well!'

And again heart and voice joined in the well-known lines, which brought

before us that last evening hour in the African mission-house, when the brothers in Christ clasped hands in the very presence of the Master beckoning to His follower:—

‘Hold Thou Thy cross before my closing eyes;
Shine through the gloom, and point me to the skies.’

“Warm prayers were offered for the Congo missionaries, already stricken, who will feel this fresh and severe loss most keenly, and for the bereaved family and friends at home.”

“A short address on John Hartland’s connection with our school, and his work for Christ at home and abroad, was listened to with interest and sympathy.”

“For himself we cannot grieve. As soon as he had given his heart to the Master, for him to live was Christ, and for him to die has been gain.”

“In his last letter to me, written about two months before the fatal illness, our friend says of a New Year’s card for 1883 which I had sent him: ‘Its cheering motto is most certainly an appropriate one for us out in Africa.’ The motto was:—

‘Thou wilt show me the path of life.’

“Little did we know how significant, or how comforting, those words would be before the new year was old. By the path that God appointed and the Redeemer trod, forgiven, accepted, blessed, and made a blessing through the atoning merits of Him who is Himself the Way, John Hartland has passed before us into the life that is eternal in God’s presence; and the loving son and brother, the earnest teacher, the devoted Christian missionary, has gone to receive the promised welcome from the King of Kings, our Father in Heaven—

‘Well done, good and faithful servant.’”

The following extracts from letters written by Mr. Hartland to Miss Thomas will be read with peculiar interest, as revealing something of his inner life and experiences:—

“22nd September.—Shall we ever meet again? I do so hope so, but I am surrounded by so many dangers that I almost fail in faith, and fear that the long dream of my later life will never be realised. But we are in His hands, and must not fear nor be

afraid. He will act kindly, lovingly, and wisely.

‘Terrors and deaths around me fly,
But without Thee I cannot die,
Not a single shaft can hit
Till the *God of love* sees fit.’

So I can and do trust Him.”

"22nd January.—It seems so hard to be building, steering, studying, and enduring sickness, while there is so much to be done, if we could only get at it. But, whatever it be, it is work for Christ, and looking at it in that light all is altered.

"We are laying the foundation of a great mission, and our Master is helping us wonderfully in His work. It may not be in our time that the great house shall be built of living stones to His glory, but it *shall* be built. There is not much to show now—just a little ground broken up, just a little influence gained here and there. But the harvest home *is* coming, and we shall rejoice that our labour is not in vain in the Lord. Do not come out expecting to do a great work for God, or you will be disappointed; come to take just the work He gives you, and do it faithfully, because it is *His*, and He may, seeing you faithful in least things, make you a doer of mighty works, to the joy of your own heart and the glory of His great name.

"We do indeed need time for quiet reading and prayer, and yet we can often get but little. Cut off from the means of grace, so often slighted because so common in England. Often alone, with no pastor's voice to cheer us to well-doing, to counsel us in difficulty, to warn us from wrong paths, and to stir up our hearts; with no communion of saints, no prayer-meeting, nothing that you happy people in England enjoy, in a climate where the temptation to spend all spare time in rest is almost too strong to be resisted, we do need most sorely time for communion with our Lord—and yet who of His servants have fewer opportunities? From before daylight to dark, all our time is full, and when we retire to rest it is often to fall asleep over the sacred page."

"7th January.—Death is awful, looked at in some aspects, especially a violent death; yet, when met face to face, it seems to lose its terrors. But, if God wills it, I don't want to die just yet, for my work's sake; I seem only just girding on my armour. The dear Lord make us both able to live for His glory, and prepare us to go to Him whenever He pleases to call us. Oh! it will be glorious to be found 'faithful unto death, to have fought a good fight, to have finished our course, to have kept the faith, and to fall at last tranquilly into the arms of our loving Redeemer and Captain, through whom alone we shall have gained the victory. May He grant us this death of the righteous!"

"25th February.—Speaking of Mr. Doke's death. How strange are the ways of our God!—one so young and promising, who had given his life so unreservedly to the Master's work, and seemed so adapted to serve Him long and well, who was looking so hopefully forward to commencing that work, out down just as he was about to enter what he hoped would have been his life-work. It pleased the Lord to take the life rather than the service of His servant; but no—to change his field of labour from the distant corner of the vineyard to His own presence, where His servants serve Him, they see His face, and His name is upon their foreheads.

"2nd April.—The only hope for some time here is in the children. I have two native boys here, and hope to get more in time, and so to influence the people; but it will be slow work for a long time to come. But it is what the Lord has given me to do, and I accept it from Him, and do it for His sake, though it is not the work I should prefer. But this station is necessary for us to reach the populous

districts in the far interior ; so I am contented to work here, knowing that I am serving my Master here, and, though my station at present is more like a transport than a mission-station, I am, in my appointed way, helping on the subjugation of Africa to Christ.

“ There is much cause for sadness out here. The people seem so hopelessly heathen ; good influences seem to have no power to soften their hard hearts. Then their wicked, horrible customs are enough to sadden the gayest heart that thought on them. But, though often sad and disappointed, I am never miserable. I came out hoping to preach, and teach, and convert ; and I have had to build, and travel, and endure weariness. Hardship I expected, and have

had a full measure ; work and danger I anticipated, and have not been disappointed. But the success I longed for seems far off still. Oh ! I underestimated the work. Rank weeds, luxuriant roots of evil, abound in the hearts of Africa's sons as vegetation abounds and flourishes in her forests. And so deeply are they rooted in the hearts of the people that you might as soon try to rend the mightiest boabab from its firm hold on the soil as to uproot the evil in the people's hearts. God's wind, God's rain, and God's rivers do the first, and only God's grace can do the second. But so slowly do God's powers work, one gets impatient, disappointed, cast down. Will His Kingdom ever come? we cry.”

At the Quarterly Meeting of the Mission Committee on the 15th of last month, the following resolutions were unanimously passed, and at the same time the sorrow-stricken family and friends of the dear brother now at rest were commended in special prayer to the blessing and care of Almighty God by the Rev. H. STOWELL BROWN, of Liverpool :—

I. “ Resolved, that the Committee desire to bow in humble submission to the Divine will that has permitted this further heavy loss to fall upon the Congo Mission, and to magnify the Divine grace exhibited in the devoted life and sanctified consecration of their departed brother, whose sun ‘ has gone down while it was yet day.’ They affectionately commend to the special grace and sympathy of the Divine Father the heavily afflicted parents and family of their beloved brother, and pray earnestly that they may be abundantly supported and upheld in this season of sore trial ; and especially would they also remember one who looked joyfully forward to years of companionship and toil with the devoted labourer so early called to higher service and reward, beseeching for her Divine help and comfort in her grief and loneliness, lightened by the well-assured conviction of a happy re-union in the everlasting home.”

II. “ That, in view of this further loss, the Committee are deeply impressed with the pressing importance of sending out, at the earliest practicable moment, such reinforcements as the work of the Mission on the Congo imperatively demands ; and they trust that specially well

qualified brethren may be raised up by the Lord of the harvest who shall be found ready and anxious to fill the places now rendered vacant by the translation of devoted toilers to higher service and reward."

Subsequently, at the same meeting, two young brethren were unanimously accepted for Congo Mission work, and will, we trust, very shortly sail for the Dark Continent—Mr. Sidney Comber, of the Edinburgh Medical Mission College (brother to Mr. T. J. Comber, of Stanley Pool), and Mr. Wm. Ross, of the Bristol Baptist College, both these brethren having been specially preparing for the work of the Congo Mission for some time past.

The Barisal Mission.

JOHN SIRCAR AND HIS DAUGHTERS.

(See *Frontispiece*.)

THE Rev. Thomas Martin, of Barisal, whose safe arrival in this country we had the pleasure of reporting in last month's HERALD, writes:—

"On my way to Calcutta, in December last, to attend the great Decennial Missionary Conference, our devoted native brother John Sircar wrote an epitome of his life, which I intended reading to the brethren of our own Conference had there been time. I was unable, however, to carry out my intention. Mr. Rouse then suggested that I should send it to you, with a photograph of John. He therefore photographed John and his two daughters together, and I now forward you a translation of the epitome and a copy of the photograph, thinking that perhaps you may be able to make some use of them for the MISSIONARY HERALD.

"John has been a most faithful and devoted Christian worker ever since the days of Mack, and I earnestly hope his work is not yet done.

"Yours very sincerely,

"To A. H. Baynes, Esq."

"THOS. MARTIN.

"EPITOME OF MY LIFE, BY JOHN SIRCAR.

"I thank my Saviour, the Lord Jesus Christ. Through the abundance of His great mercy and love, having been called and chosen, what little efforts I have made in this field with His chosen servants, these I relate with a glad heart to the brethren.

"For a little while I proclaimed the name of the Lord in different places with the brethren, the preachers of Serampore—as, for instance, at the

fairs of Chokda, Tribenee, Khorda, Gongiságor, at the festival of the car of Mahesh, in villages, and in different parts of the town of Serampore.

"In January, 1833, having been appointed by the Committee at Serampore, I went with Mr. Lish to Chirapunju. Having arrived there, I first of all established a school. Mr. Lish composed a book in the Khasiya language by means of English characters. I was wont to teach this book to twelve or fourteen Khasiya youths, and to preach occasionally in the bazaar. Many of the Khasiyas understood Bengali and could speak Hindi. And all the servants of the Europeans who resided in that place were wont to hear the Word of the Lord. In this way I laboured in that place for eight or nine months. Through misfortune I was not able to remain many days in that place. My wife having been attacked by a painful disease, and ordered away by the doctor, I was obliged to come to Serampore. For the purpose of securing good medical attendance it was necessary to place my wife with Mrs. Wilson. Mrs. Wilson manifested very great compassion towards me, and had my wife attended by many very excellent doctors, but she obtained not the least relief. Consequently, it was necessary for me to live at Serampore. On account of the poverty of the mission, the managers appointed me as a teacher to teach Bengali in the girls' school. I taught the girls one part of the day, and the other part of the day I preached. In this way two years were spent. In the year 1836, having been appointed to mission work under the direction of Mr. Parry, I preached the Gospel at Kodomdee, Buridangar, Malgaju, Kalmari, in the district of Jessore, and in other places where there were very small churches, and in markets, bazaars, and villages. And I watched

over all the churches. Having established a Sunday-school at Buridanga I taught a few Christians. Some of these were appointed to the office of preachers, and were sent by Mr. Parry to Barisal. In consequence of my health being impaired, through living a long time in a place where the water was brackish, it became necessary for me to go to Jessore and dwell there. Afterwards, in consequence of Mr. Barivo's dismissal, the responsibility of superintending the churches at Barisal was placed upon Mr. Parry. In the year 1846 I was sent by Mr. Parry to Barisal. A few months after this, Mr. Page, being ordered by the Committee, came to Barisal, and I began to work along with him. In this way I have continued to work in the Lord's field with Mr. Sale, Mr. Martin, Mr. Bate, Mr. Ellis, Mr. McKenna, and other European brethren. On account of the mercy and favour of God being with me, I have done the Lord's work for fifty years. In 1862, I went to Furreedpore to establish a station there for the South Australian Baptist Missionary Society, which was formed a little before that time. I laboured in that field for nearly a year, but my health failing, owing to over-work, I was obliged to come back to Barisal. Thank God, the Mission has made great progress since.

"I have purposed to speak a word, to the brethren here present, of the wonderful design of the Lord. Remembering His marvellous dealings, I give exceeding thanks for His boundless mercy. Beloved brethren, it appears the Lord appointed me—an unlearned man—to work among an uncivilised and ignorant people; for I have all along worked in His field; first among a mountainous and uncivilised people; then among the people of the jungle; and, lastly, among the ignorant people of the *beel*. I suppose, if I had lived

among the learned and wise, His glory would not have been promoted, and none would have respected me. Up to this time the fruit which I have obtained in His field of labour is not on account of any excellency of mine, but I have obtained it through the boundless mercy and compassion of my worthy Saviour. Blessed be His holy name!

“Now, I have no strength for preaching in markets, bazaars, fairs, and such places; nevertheless, I am bound, as it were, by the cords of love to the Christians of the place in which

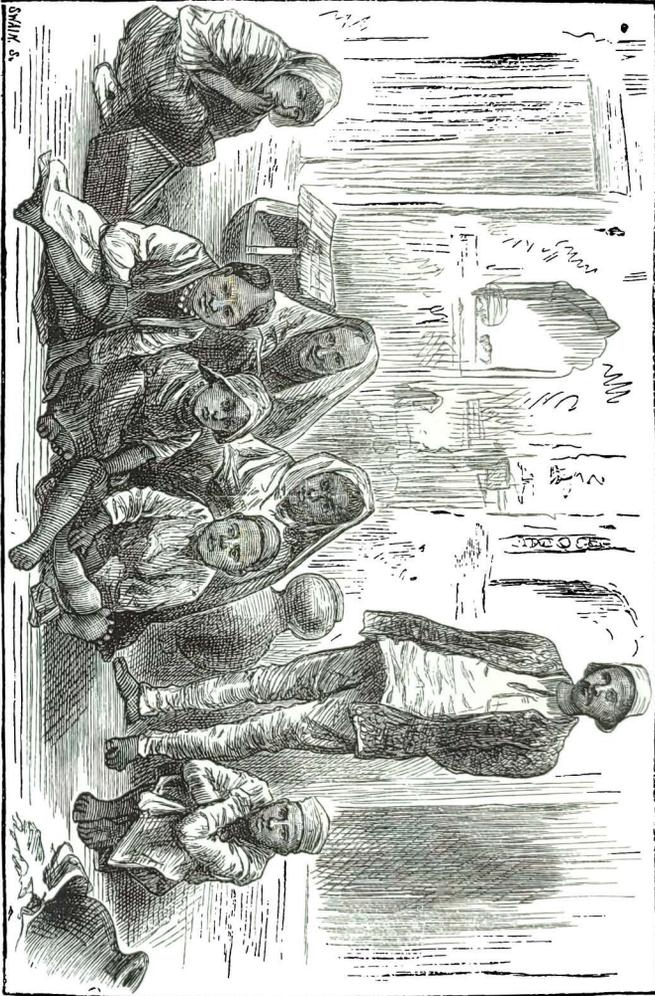
I am living at the present time; and, if it be the Lord's will, I shall work in His field, remaining among them, until the end of my days. When I first came to Barisal there were six or seven hundred Christians there. I bless the Lord, there are now five thousand Christians, more or less. This is my request to the respected brethren, that they will praise the Lord for His great mercy. *I am now waiting for the heavenly rest.*

“JOHN SIRCAR.

“December 14th, 1882.”

A Chumar Basti, Delhi.

MISS ANGUS, of Delhi, sends us a photograph of one of the Chumar bastis (or group of leather-workers' dwellings), and writes:—“The women and children in it are all pretty regular attendants at our services here, and it is a basti which Miss Thorn often goes into. It will give you an idea of the houses, people, and their clothes. Standing up is a man in one of the padded cotton coats worn in cold weather. The women were working at slippers when I took them, and in the foreground to the left, between two children, is one of the cradle-shaped straw baskets in which they keep their materials. Just behind is a straw frame on which they sift the grain—one of the ‘fans’ mentioned in Scripture—and just above that on the wall is one of the queer devices, made by spotting with their fingers, with which they decorate their walls. The niches are used as shelves for all sorts of things and for little lamps, and just behind the girl's head are two of the common red-earthenware water-jugs. Mr. Guyton is specially delighted with the charming specimen of a shaved head in the foreground. The fashions of shaving heads here are numerous; this one is supposed to keep the top of the head cool. Next to him is a small boy (well known at our meetings on account of his liveliness), wearing one of the little quilted caps common here.”



CHUMAR BASTI, DELHI.—(From a Photograph by Miss Isabel M. Angus.)

THE MISSIONARY HERALD,]
AUGUST 1, 1888

Tidings from China.

LETTERS FROM THE MISSES KEMP, OF ROCHDALE.

ALL our readers will, we are sure, be glad to hear that Miss Kemp and Miss Florence Kemp arrived at Tai Yuen Fu, province of Shansi, China, on the 31st March, just five months after leaving England. They landed at Shanghai, December 9th, where they met with a very kind welcome from Mr. Dabziel and other friends. The next day they worshipped with the Baptist church meeting in the Masonic Hall under the pastoral care of Mr. Judd. Mr. Hudson Taylor, of the China Inland Mission, preached, and afterwards invited them to accompany him up the Yangtse River that they might see a little of the various mission stations along its banks. This offer was gladly accepted, and on the 13th they left Shanghai, stopping first at Nankin, where they were kindly received by Mr. and Mrs. Hayes, of the American Mission. They reached Ganking, their farthest point, on the 10th. The cold here was intense, the thermometer below freezing-point in their bedrooms, and a piercing wind outside so strong as to prevent their walking out. They left Ganking on Christmas Day in a native boat, and arrived at Chi Chan Fu on the 29th. The following extracts from their letters may prove interesting:—

“This city, with its half-ruined wall, overgrown with ivy, and its gray pagoda, with bushes and magpie's nest at the top, is very picturesque. Wild geese abound. Our cook bought one for 5½d., but it was thin, and he said, ‘One always has to eat bitterness at a new place, for they never fail to take you in.’ However, we got a fat and tender one for 6d., and 4lb. of good fish for 3d. another day. Passing Nankin, where we spent a very interesting Sunday at the American Mission, we reached Yangchan, January 10th. Here we visited two temples. One consists of two stories, and contains 10,000 idols. The ceiling and rafters are covered with gilt images. There are two small rooms in which are sleeping Buddhas, life-size, in curtained beds; with rows of attendant deities, eight feet high, and very ugly, standing in the principal room. The missionary and his wife had only just arrived here, and nothing was unpacked. Doors placed on trestles soon made us very sufficient bedsteads,

and we are getting used to the hardness. We left Shanghai, by steamer, January 17th, and reached Chefoo on 26th. Six weeks were spent at Chefoo studying the language, and waiting for the frost to break up and the river to become navigable.

“*March 9th.* — Left Chefoo by steamer in company with another lady and Mrs. Baller, who kindly undertakes to escort and arrange everything for us. *13th.* — Reached Tientsin, where we got a small native boat to take us up the Peiho. Our progress was very slow, owing to contrary winds and the necessity of mooring every night close to a village and gunboats for fear of robbers. At Paoting-fu we left the river, and continued our journey in small covered waggons capable of holding one person. We travelled every day from dawn to dark, halting about two hours in the middle of the day for food and rest. Our drivers usually entered the towns too much in the style of Jehu, landing us in the yard of the inn with sore sides and bruised heads.

At Hwai-lu we changed our mode of conveyance, as we began to ascend the mountains. We took it in turns to walk or ride in a litter. We hoped to have hired a mule; but the people here think, if a lady rides a mule that is not her own, it is sure to die young, so the best we could manage was to get a ride on a donkey now and then. On the second day we got quite up into the mountains to the 'heavenly gates,' of which there are five. They are at the top of a ridge, and have a very extensive view on both sides. In these parts people often live in caves in the hillside. I thought they must be very melancholy abodes; but one night we slept in one, and found it really rather nice—the brown earth walls perfectly smooth, and the room lofty, and arched at the top. The day before we reached Tai Yuen, Mr. Baller and I got off our donkeys at the foot of a steep hill—the others were far ahead, in the litter—when presently, just as the road went down into a kind of Valley of the Shadow of Death, with banks on each side thirty or forty feet high, we saw a wolf on the bank above us—not the pleasantest sight when the shades of evening were gathering fast, and no one within sight or hearing. Happily, it slunk away, and, soon after, the pleasant sound of the mule bells greeted our ears. Just as we came up with them, a long string of camels loomed out of the darkness, and we had to climb up the steep bank to avoid them. They often go in strings of 150, but are only allowed to travel by night because they take up so much room on the narrow roads.

"*March 31st, Tai Yuen.*—We each sleep in our own abode, which will perhaps surprise you, as we can have no communication in the night; but it is necessary for the safety of our possessions, as this place is full of

thieves, who pay almost nightly visits to Dr. Schofield. The night before our arrival, they got into the operating-room, and stole, among other things, the surgical instruments. Dr. Schofield sent for the chief detective, *alias* head thief, and told him, if he did not find the stolen property in three days, he would go to the Yamen (chief magistrate's official residence). Upon this, the man fell upon his knees and begged for more time, as application to the Yamen meant a beating for him. Dr. Schofield asked which was worse, that he should be beaten, or many hundred people's sufferings go unrelieved; but he granted him five days. The stolen goods not being restored, Dr. Schofield went to the Yamen, the detective was beaten, and two things were brought back. The detective is appointed to his official post because he is head thief; and, when thieves come from other parts to pursue their trade in this city, they go to him to be registered, pay him a fee, and agree to give him a portion of what they steal. If they do not steal enough, he beats them; and he himself is beaten if, when complaints are made, he does not recover what has been stolen. If we had any doubts about coming to China before we left home, we could certainly have none now. The need is inexpressibly great, and doors are open on every hand. Miss Field, of the American Baptist Mission, Swatow, has laboured seventeen years in China, and has travelled with respectable native women in the interior, where no man dare venture. She has been greatly blessed, and missionaries of all shades of opinion join in praising her work. Our Chinese teacher comes nearly every day at ten, and stays till four. He is rather high and mighty, but, we believe, a very good teacher."

“The Lord Loveth a Cheerful Giver.”

THE following letter from Marcus Martin, Esq., is one of several communications received in response to Mr. Comber's appeal in the last issue of the HERALD :—

“Lincoln's Inn, 2nd July, 1883.

“MY DEAR MR. BAYNES,—I have read with much interest Mr. Comber's letter in the July HERALD, and I feel very much how necessary it is to prosecute the Congo Mission vigorously, *and at once*, if it is to be done to any purpose.

“I send you a cheque for £20 towards this object, and I heartily wish that it were in my power, consistently with other claims, to send you twenty times as much.

“Yours faithfully,

“MARCUS MARTIN.

“A. H. Baynes, Esq.”

Mrs. Kemp, of Rochdale, writes :—“With this I send my annual gift of £50 for the Congo Mission, and hope you are by this time able to see a very decided increase in the subscriptions.”

“Two Domestic Servants” at Sunbury send half a guinea, and write :—“The enclosed small united offering is in answer to Mr. Comber pleading for seven more of our brethren at home to be sent out to the Congo Mission. May all who love our Master be stirred up to give, to meet the needs even before our brothers are chosen. There must be some who love Christ enough to go. If our poor brothers and sisters each give a little, and the rich ones of their abundance, surely this will be done.”

A young lady at Trowbridge writes :—“I have heard with deep sorrow of our loss on the Congo ; it is quite a blow to our Mission there. I also read Mr. Comber's bright, earnest letter in the HERALD for July. I am afraid the next will be very different. I send you some lace for the Congo Mission. It is real Maltese lace, and, I believe, worth half a sovereign ; and three shillings from my scholars, my brothers, and myself. I am trying and praying to raise a missionary spirit both in my class (a Bible-class of young girls) and my own brothers, who are all young ; and sometimes I think the Society will have one or two of them when they are grown up. I am sure there is nothing I should like better. I try, by talking to them about the mission-field, showing them pictures, and telling them of the noble lives of missionaries, such as Livingstone and Moffat, &c., to interest them. Will you allow me to congratulate you on the interesting way in which the HERALD is got up and illustrated ? I read it to my scholars, and sometimes lend it to them. Do you not think, if teachers would lay aside their regular lessons once a month, and take the trouble to get up a mission lesson and talk about foreign lands with their scholars, they would raise an interest which would result in gifts which would return in rich blessings to the Church *at home* ? The boys and girls want to breathe a missionary air, so to speak—that is, to feel, from their earliest years, that they are first to give their own selves to the Lord, and then go up and down the world winning souls for Christ.”

And her sister writes also :—“I enclose five shillings for the Congo Mission, with best wishes and prayers for the success of our dear brethren who are nobly

labouring for Christ's sake in Central Africa. The money I send is part of a £2 prize I received a short time ago for answering some Bible questions. I had promised to give the greater part to God, and would send some more, but other mission-fields have claims too, so I have only sent a small part of my prize for the Congo. I do love the mission cause, and hope to be a Zenana missionary some day, if possible; but I must wait a while, as I am not yet sixteen."

Mr. T. T. Taylor, of Coleford, Gloucestershire, writes:—"I enclose cheque for £2 10s., £1 for the Congo Mission, and the balance to be applied as you may think best.

"The enclosed is the dying gift of our very dear daughter, Lucy Taylor, who passed to 'eternal rest' on the 8th of this month, aged nineteen years.

"It may be pleasing to you to know her interest in our missions was very much increased by the account of the early death of Mr. Doke, and by my telling her of his 'good-bye' to friends just before leaving our shores.

"While sitting by her bedside, about nine days before her death, she asked me for her savings-bank book, and disposed of her little savings, amounting to about £10, giving about a fourth to the Baptist Missionary Society. I need not tell you what she did with the rest; but, as I knew we must lose her soon, I felt very glad and thankful it was in her heart to give liberally from her little store for the extension of her dear Saviour's Kingdom, whom she loved, and in whose presence she now is."

One who takes a deep interest in the work of the Society writes:—"I have just been reading in the HERALD that Mr. Wall wants a harmonium for his new station in Rome. I shall be very glad to give it, in memory of my dear wife, with whom I visited Rome, and, among other objects of interest there, Mr. Wall's mission work."

Many other cheering and sympathetic communications might be mentioned, specially the gift of £300, towards the liquidation of the debt, from Col. and Mrs. Croll, of Reigate, in pursuance of a generous promise made a few months ago.

For all these most welcome indications of a deepening interest in the work of the Mission we thank God and take courage.

We are glad to report the safe arrival in England, of Mr. and Mrs. Fuller from Cameroons, West Africa, and of Mr. and Mrs. W. K. Landels, from Naples.

At the quarterly meeting of the Mission Committee, on the 18th of last month, Mr. Teichmann, of Regent's Park College, was accepted for mission work in India; and the Rev. J. Turner, late of the China Inland Mission, for mission work in North China.

At the same meeting, Mr. James Balfour, M.A., of Edinburgh, was appointed to the post of classical tutor in the Calabar College, Kingston, Jamaica. Mr. Balfour anticipates leaving England for Jamaica early in September.

The Chronicle of the Baptist Union;

Being a Record of its Proceedings, including those of the

British and Irish Home Mission and Evangelistic Work.

AUGUST, 1883.

BAPTIST UNION.



ARRANGEMENTS for the Autumnal Session are nearly completed. The session will be held at Leicester, from 1st to 4th of October inclusive. On Monday, October 1st, there will be a public reception by the Mayor of Leicester. Tuesday, the 2nd of October, will be devoted to the Baptist Missionary Society, of whose arrangements particulars will be given in the *Missionary Herald*. On Wednesday, the 3rd of October, there will be public worship in Dover Street Chapel, at 7.30 a.m., at which service a sermon will be preached by the Rev. H. Platten, of Birmingham. At 10.0, the first session of the Union will be held, in Belvoir Street Chapel, commencing with a prayer-meeting, at which the Rev. J. Thew will preside. At this session the President's Address will be delivered, and a paper will be read on "The Changes which are passing over Religious Thought, and the Spirit in which they should be dealt with." At 6.30 p.m. there will be an adjourned session of the Union, at which the Rev. W. C. Upton, of Beverley, will read a paper on "Christians not in Church Fellowship," and the Rev. W. R. Skerry, of London, on "Church Life and Discipline." During the same evening public worship will be held, and sermons as preached, follows:—

Melbourne Hall—Rev. A. G. Brown, of London.

Charles Street—Rev. W. Cuff, of London.

Emanuel—Rev. James Owen, of Swansea.

Carley Street—Rev. H. E. Stone, of Nottingham.

On Thursday, October 4th, the closing session of the Union will be held in Victoria Road Church. At 10.0 there will be a prayer-meeting, at which the Rev. J. G. Greenhough, M.A., will preside. The President will make a statement respecting the Annuity Fund; and Colonel Griffin, or the Secretary of the Union, a short statement on the work of the British and Irish Home Mission. On this subject, T. Radford Hope, Esq., will also speak. Wm. Payne, Esq., of Clapton, will read a paper on "Church Finance, and how best to develop the Resources of the

Churches," and Dr. Stanford will deliver an address on "Family Religion." After the reading of the several papers mentioned, there will be ample time for discussion.

On that evening two public meetings will be held—one for working-men, at which Alderman Chambers will preside, and the speakers will be W. P. Lookhart, Esq. (of Liverpool), the Rev. Arthur Mursell (of Birmingham), and the Rev. Charles Williams (of Acoorington); the other, for the advocacy of denominational principles, at which H. M. Bompas, Esq., Q.C., will preside, and the speakers be the Rev. Professor T. Goadby, B.A. (of Nottingham College), the Rev. Wm. Medley, M.A. (of Rawdon College), and the Rev. T. V. Tymms, of Clapton.

ANNUITY FUND.

The difficulties attending the renewal of the canvass for this Fund are not readily removed. We have much pleasure in announcing the donation of another £50 from the Hymn-Book Fund of the General Baptist Association. Conferences have been arranged with the several local sections of the General Baptist churches, but, as these will not be held for some time, no immediate results are possible. The proposal to engage more of the churches and of the friends in that Association has been received with generous cordiality, and an assurance of help proportionate to the means at their disposal. The Council look forward to the autumn and winter as the time when plans will be carried through for visiting various churches in the Union; and such as are willing to receive the President, or some other representative of the Council, are invited to communicate with the Secretary.

AUGMENTATION FUND.

The list of applications is complete. There are 160 applications subject to the decision of the Committee. This means that the Council require £1,600 of voluntary contributions to enable them to give £10 to each beneficiary, in addition to the £10 already paid into the Treasurer's hands from each contributing church. Those who are interested in this Fund will remember that a donation of £10 entitles the donor to recommend one church for each such gift, and that a like privilege is accorded to two donors of £5 each. These rules apply equally to personal subscribers, churches, and associations. The distribution should take place at the end of November, and friends are earnestly requested to forward their contributions as soon as practicable. The Committee meet during the Autumnal Session to decide on the cases to be accepted as beneficiaries.

British and Irish Home Mission.

ENGLAND.

The Council have decided on grants for the year ending the 30th of September, 1884, to the extent of between £1,100 and £1,200. The exact amount cannot be given, because the grants in one or two cases depend on information or inquiries not yet complete. Grants were made to churches in the Cambridge, Gloucester and Hereford, Kent and Sussex, Midland, Monmouth (English), Northampton, Northern, Notts, Derby and Lincoln, Southern, Surrey and Middlesex, and Western Associations, and to the Bromley and Poplar Tabernacle. To meet these grants the Council confidently look to the churches to supply whatever money is required. The state of the finances shows that there must be an increase in receipts at the current rates for the English department of the Home Mission work of at least £500 to meet the liabilities still remaining up to the 30th of September this year, and those accruing to the 30th September, 1884.

The visit of the Secretary to several of the leading Associations encourages and justifies the hope that the income of the Mission will be largely augmented during the next few months. The resolutions which have been adopted, by a unanimous vote in each instance, to take effective steps to increase the contributions to the Fund will bear fruit in due time, and the Council earnestly entreat the churches not to lose sight of this matter in any coming arrangements for gathering in subscriptions and making collections. One practical means for giving effect to these resolutions would be for each church to appoint a Corresponding Secretary with whom the Secretary could communicate.

JERSEY.

The following extract from a letter from the Rev. H. Wallace will be interesting :—

“I have the satisfaction of saying that the Lord is manifestly at work in our midst, and is giving us much joy by blessing His Word as taught and preached here. Some few months ago I determined to hold a prayer-meeting after each Sunday evening’s service, to be followed by an after-meeting for anxious inquirers.

“In response to these invitations, a considerable number of persons have sought an interest in our supplications, and as many as twenty have just recently professed to find peace with God by faith in Christ; and, what is better, are justifying their profession by walking in newness of life.

“Seven of these new converts have been publicly baptized, with other believers, and received into church fellowship. Yet others have made application for baptism, and there is every prospect of far greater success.

“The spirit of earnest prayer is being poured upon the church in large measure, and the one desire of the brethren is to see greater things than these.

“In order that these new converts may shortly become efficient workers for Christ, I have instituted two weekly Bible-classes, the one for juniors, the other

for adults ; both are well attended, and all who meet are evidently earnest seekers after truth.

“ Our Sunday-school numbers about one hundred scholars, and this number would doubtless be considerably increased had we a larger school-room ; as it is, we are obliged to utilise the chapel, which again is far too small for our present requirements, but we believe that the larger premises will come by-and-by, as the minds of the people are now becoming exercised about the matter.

“ We have an excellent superintendent, and no lack of willing and suitable teachers. The school-work, moreover, is receiving its share in the present revival, and some of the scholars are coming forward to confess Christ.

“ The members of our Tract and Benevolent Society are also doing good service for the Master among our neighbours, some nine or ten of them taking suitable tracts from door to door, speaking a word where they can, and relieving, as far as funds will allow, the necessities of the distressed.

“ We have also two brethren who preach, filling up gaps when called for, and making for themselves opportunities for service wherever they can. They generally preach on the Sunday evening, after the service, on the pier, and I doubt not are the means of much good to those who hear them.

“ To conclude, it is with peculiar gratitude to God that I can report the church to be thoroughly alive and in earnest in every department of labour.”

LONGHOPE, GLOUCESTERSHIRE.

The Rev. C. L. Gordon has sent an interesting letter referring to the conditions under which our churches exist in rural districts. In it he says :—

“ To those that dwell in our rural districts, the glad tidings of salvation through the person and work of the Lord Jesus Christ are made known, not only in the chapel, Sunday-school, and stations, but also in their homes. By the Word printed in the tract or sermon, and where opportunity is afforded, the people are addressed by the living voice on the great theme of redemption, so that few can say, ‘ Lord, no man cared for my soul.’ The reception accorded to the messengers, living or printed, varies. Even in the desert there are some bright spots. So, also, there are scattered amongst the many godless and careless souls some believing spirits, whose faith reveals itself in works which at once attest the mighty power of God’s Spirit. One cannot, however, but regret that these redeeming features in the moral landscape are so few, for we cannot but admit that the many are only too well satisfied to live without God until the fear of death overtakes them, when they seek to crowd the work of a lifetime into its few remaining minutes.

“ Here, as elsewhere, baptismal regeneration, sacramental superstition, and clerical assumption have to be witnessed against. The advocates of these errors not only teach them, but they have gifts to bestow which cannot but produce their natural effect on a people accustomed to consider temporal as the highest good. If, therefore, the progress is slow and the result small, so that the expenditure seems out of proportion to the success achieved, is there not a cause, and should not allowances be made for the strong counteracting influences ? I think that sometimes, as in navigation, the under-set is forgotten. We have many difficulties to contend against here, for this church is no exception to the rule ; yet, though one of the least amongst the thousands of Judah, it has not existed in vain. From it the Word of the Lord has gone forth with power. Dead souls have been quickened, and have proved, by the newness of their lives, that they have not

IRELAND.

The Committee resolved to leave the examination of the estimates for Ireland, and to continue the payments at the present rate, if necessary, until after the report had been received from the deputation about to visit the stations in that part of the mission.

GRANGE, CO. ANTRIM.

Of the evangelistic work in the district where the Rev. H. Phillips is labouring, he has sent the following particulars :—

“There are some things in connection with our work which fill us with hope and encouragement for the future ; the Lord is working in the hearts of some of the young people, and drawing them to Himself by the cords of His love ; some of these are from the Sabbath-school, and show that labour is not in vain in this department of the Lord’s vineyard. Some have been received into the church on a profession of faith ; one by restoration, and others are waiting. May the Lord add many more to the number who shall be our joy and crown of rejoicing in Christ. We celebrated yesterday the fourth anniversary of our settlement at Grange by a *soirée* and public meeting afterwards, addressed by two Presbyterian ministers and Brethren Scilley and Whiteside, and such was the crowd gathered in and around the meeting-house that we feared it would be impossible to hold the meeting ; but, after a little delay, we got fairly started, and very excellent and stirring addresses were delivered by the brethren, which I trust will be effectual in leading God’s people to more entire consecration and turning sinners to the Saviour.

“We were well-nigh overpowered by the unbounded kindness of friends who had come from all parts, and from all the surrounding congregations, to show their interest in the work in which we are engaged. May God reward their kindness, and give them all an interest in the Atonement !

“The evangelistic part of our work still yields us much encouragement, and shows an unabated interest on the part of the hearers ; and although our district is so large as to involve a travel of nearly 2,000 miles per annum, and we are sometimes weary with the lateness of the hour at night as well as the labour of speaking in a closely packed cottage with not the best of ventilation, God has graciously continued our health, and enabled us to find pleasure in our work. Oh, that God would stir up His people, everywhere, to pray for this mission as well as contribute towards it !”

TENT-WORK IN IRELAND.

GRANGE AND LURGAN.

The following letters speak for themselves, and show that, in places where Protestantism has considerable hold of the people, large numbers and also mixed congregations to a certain extent can be gathered to hear the Word of God.

The Rev. John Dickson writes :—

“I went to Grange on Saturday, the 9th inst., and remained with Mr. Phillips till the following Friday. The tent-work then was being carried on with considerable spirit, and with some tokens of Divine approval also. I preached every evening during my stay to good congregations. On Sunday evening, the tent was packed to its utmost capacity, and about one hundred people had to remain outside

during the service. The attendance on the week-evenings did not quite fill the tent, but was very steady and encouraging. Many seemed deeply impressed by the preaching, and some were spoken to individually. Mr. Phillips and his son have thrown themselves heartily into the work. On Monday, the 18th inst., I went to Lurgan and remained till the 22nd, preaching in the tent there each evening. The attendance during my stay was not very encouraging, but at the same time good has been done there by the tent services; and there are some really promising fruits as the result. A number of persons at Lurgan are waiting to be baptized."

BELFAST.

In this centre of Ireland's commercial life, one of the large tents has been in use for a month. The Rev. T. W. Medhurst, of Landport, has generously given his vacation to the work, and has preached in the tent, or in the Victoria Road Church, or in St. George's Hall every night in each week except Saturday, and twice or three times each Sunday.

His own letters to the weekly papers have given many details of his work, and the following will supplement the information already published:—

"If the attendance at the tent last night is to be accepted as an indication, we have done the right thing in removing it to the other end of the town. The tent was packed long before the time announced for the commencement of the service, and a large number of persons were unable to get even standing room; while some hundreds heard the sermon who were outside. Mr. Usher took part in the service, and I hope that our next fortnight's work will be as successful as the services were last year, and even more so. The whole of yesterday's services were most encouraging."

As the Secretary of the Union has been in Belfast, and has been at St. George's Hall, and at the tent also, he can add his testimony to the earnestness of the brethren who are trying to bring their message home to those who gather to listen to them. On the evening of the Lord's-day to which he refers, there were 800 people in St. George's Hall, and as many within and outside of the tent at a later hour. The tent had been pitched in an unfavourable spot at first, when comparatively few attended. But this state of things immediately changed for large gatherings when it was removed to the spot on which the tent was set up last year. The persons attending were, with exceptions, such as are accustomed to public worship. Most were provided with books; all joined in singing; and the speakers were listened to with all the marked attention, not only of interested, but of instructed hearers. There were some who were not so; yet the character of the service touched them, evidently, and the impression on the observer was that lasting results for good would abide in many hearts.

DUBLIN AND MOATE.

As at Belfast, the tent at Dublin—the one purchased this summer by

the generous gifts of friends in Scotland—was pitched in the heart of the Roman Catholic population. The Revs. F. J. Benskin, of Reading, and W. Pettman, of Herne Bay, followed by the Revs. D. Russell, of Edmonton, and F. M. Smith, of Hornsey Rise, London, were the evangelists. The attempt to reach the people was not very successful at first. At the last, however, there was a decided improvement in the numbers. Should the tent at a future time return to Dublin, the experience now gained may be turned to practical use.

The first extract is from a letter from Dr. Eceles, and that which follows is from Mr. Russell, which not only describes the closing scenes in Dublin, but carries on the narrative to Moate, Co. Westmeath. At this latter place the work has been suddenly stopped. The determined attitude of the people obliged one of the resident magistrates to order the tent to be taken down. A telegram from London, advising the brethren to act under police direction, and with great prudence and moderation, had been anticipated by them, and the Council commend the wise discretion of these brethren. The deputation will be at Athlone before this CHRONICLE appears, and will determine what is to be done with the tent during the remainder of the season.

“For the first three or four nights the tent was filled with a class so low that the evangelists in charge, though not new to their general work, felt that they had entered on a scene of labour entirely novel to them. But soon we detected the priests stealthily moving about—one was actually seen in the tent—and we soon gathered that they had vetoed the presence even of children at the services. I have seen a mother rush unceremoniously into the tent, seize upon a child, heartily cuff it, and drive it home before her, with strong language about being in the ‘company of swaddlers.’ Frequently, when people were noticed going up to the tent, some bystander would call out, ‘I’ll tell Father ——.’ The effect of this was always seen. Even if the person addressed went on, there was a momentary pause after this remark. In many cases the party addressed would turn back. By the action of the priests, and the weather, and some other disadvantageous matters, our attendance was reduced somewhat. But after a time it began steadily to increase. The conduct of the people, too, underwent a great change. It was quiet, and almost devotional.”

“On the Thursday evening we had the largest congregation, and the work seemed to be telling, for the people of the locality were present in considerable numbers, and we felt somewhat sad in having to tell them the next evening would close the mission. On the Friday evening the young men were busy taking down the tent, and so we assembled the people in a large room of the house at the entrance to the grounds. This house is an interesting relic of departed greatness, being at one time the residence of the Lord Chancellor, but is now used on Sundays for ragged-school purposes. In the large room we had a crowded congregation of poor people, and the atmosphere was very trying, but the people were very attentive. When we bade them farewell, many expressed their regret, and told how much benefit they had derived from the services, and

some will, without a doubt, have to bless God through eternity for the Gospel message delivered to them during the mission. We left, feeling thankful to God that we had been permitted to see some result of our labours, and that, notwithstanding untoward circumstances, the closing services were stamped with the impress of success.

"On Saturday, July 7th, we went to Moate and found in Mr. Ryan a most zealous coadjutor. He is working a very trying field with the greatest energy and tact, gathering little knots of people in several centres over a very wide area, and, having the interests of souls at heart, is being used of God to do a very useful and important work. Until the tent arrived, we held services in the Wesleyan chapel at Moate. At other times we visited some of the outlying stations, and addressed the people who assembled together. The tent arrived, and was immediately denounced by the Roman Catholic population, who abound in the town. On Wednesday evening we had our first service in the tent, and, notwithstanding the downpour of rain, we had a congregation of about fifty people. The next evening we were disturbed by an assembly of youths, who congregated in an adjoining field, and continued yelling and shouting all the time we were in the tent. The climax of disturbance was reached on the Friday evening, when a bell-man was sent round the town calling the people together, not to listen to the preaching, but to prevent, if possible, the service being held. The result was an assembly of five hundred enraged men, who, but for the timely presence of a few police, would have put into execution the threat to demolish the tent, and inflict personal injury upon ourselves. We were told the constables had to draw their swords to prevent the mob breaking into the field. We were escorted home by the police, and followed most of the way by the crowd, who continued yelling in the most fearful manner, and uttering maledictions of the bitterest character against us. All through the town women stood at their doors joining in the outcry, and jeering at us in the most scornful manner. The sub-inspector of police expressed his fears about what the issue might be, and got a detachment of men from another town to strengthen his force. Mr. Ryan got a protection order for the tent from the resident magistrate. He also received information that a band of music was engaged to come from Clara on the Sunday with a company of roughs; also that all the district for miles round was moved, so there was all the appearance of a fearful riot on the Sunday. Under these circumstances, we reluctantly abandoned the tent services, and gave information as widely as we could that the services would be held in the chapel on the Sunday. We therefore conducted services there at the usual hours on Sunday, and were unmolested. At the close of the afternoon service, several said they had been aroused from carnal security, and intended to come out boldly on the Lord's side. There is hope that good will come out of this, and that some will be born, as it were, in the fire.

"We had been very careful to avoid saying anything that might be construed into an offence by the Romanists; but, true to tradition, Popery showed itself bitterly intolerant where it is in the ascendant. The saddest feature of all was the alliance of some nominal Protestants with the Romanists."

Subscriptions in aid of the British and Irish Baptist Home Mission will be thankfully received by the Treasurer, Col. GRIFFIN, Seaton House, Adamson Road, N.W., and by the Secretary, SAMUEL HARRIS BOOTH, at the Mission House, 19, Castle Street, Holborn, London, E.C. Contributions can also be paid at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street.

THE
BAPTIST MAGAZINE.

SEPTEMBER, 1883.

Praise.



RAISE ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and for evermore." Truly, God gives to us many occasions for praise. How pleasant it is to get away for a while from the noise and turmoil of our busy town-life into the grand freedoms, the holy quietudes, and the genial companionships of Nature—to breathe her invigorating atmosphere—to realise the loveliness in which she arrays herself—to listen to her wondrous music! How pleasant it is to bask in the sunshine, to see the fruits and flowers thriving beneath the gentle rain, to retire into the forest shade, to stand on the hill-top and survey the various landscape, to stroll through some romantic dingle, to wander along by the margin of the winding river, to listen to the blithe and tuneful birds, to watch the lark as he mounts heavenward, pouring out his full-throated, full-hearted song as he soars, and soaring on strong and unwearied pinion as he sings! How pleasant it is to walk through the golden corn as it responds so peacefully to the fanning of the summer breeze, to loll upon some moss-covered or heather-covered rock, and look out upon the dear old ocean, resting, "like a cradled child," beneath the smile of the sky, or waking up to the sublime fury of battle at the bidding of the storm! How pleasant it is to take the companionship of the moon, and walk with her, in glorious freedom, along the highway of the starry firmament! I hope no reader of these lines is unacquainted with the sacred ecstasy which comes to the heart when we thus

mingle with Nature's glories. But whence have those glories sprung? From the mighty hand of God. Why has He thrown them so plentifully around us? For our enjoyment. Nature does not exist, and shine, and smile, and sing, and open up her wealthy treasury for her own sake. Nature is God's great, splendid gift to man. "Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

But when contemplating the beneficence of God, a Christian likes, after all, to turn to the far brighter and more enrapturing manifestations of it which He has given to us in the "wonderful work" of redemption. There are beauties in Christ, the Saviour of sinners, with which Nature's fairness can bear no comparison, and there are joys to flow into the believing heart from the heart of Christ, compared with which the joys inspired by Nature are poor and worthless. If any man could revel amid the splendours of the material universe, surely John Milton could do so; and yet, when he was blind, and his enemies taunted and reproached him as being the victim of a Divine judgment, he could reply to them in these triumphant, majestic words: "There is, as the Apostle has remarked, a way to strength through weakness. Let me, then, be the most feeble creature alive, as long as that feebleness serves to invigorate the energies of my rational and immortal spirit; as long as, in that obscurity in which I am enveloped, the light of the Divine presence more clearly shines, then, in proportion as I am weak, I shall be invincibly strong, and in proportion as I am blind, I shall more clearly see. Oh, that I may be thus perfected by feebleness, and irradiated by obscurity. And, indeed, in my blindness, I enjoy in no inconsiderable degree the favour of the Deity, who regards me with more tenderness and compassion as I am able to behold nothing but Himself. Alas, for him who insults me, who maligns and merits public execration. For the Divine law not only shields me from injury, but almost renders me too sacred to attack; not, indeed, so much from the privation of my sight, as from the overshadowing of those heavenly wings which seem to have occasioned this obscurity; and which, when occasioned, He is wont to illuminate with an interior light, more precious and more pure." Many a blind Christian has been able to sing with an emphasis of gladness:—

"Yea, in His looks a glory stands,
The noblest labour of Thine hands;
The pleasing lustre of His eyes
Outshines the wonders of the skies."

You may be deaf to

“The rich stream of music as it winds along,
Deep, majestic, smooth, and strong.”

The loving tones of husband, wife, child, brother, sister, friend, may sound in vain for you; but you may have an inner ear into which the voice of Jesus can penetrate, and that voice will be the sweetest music which your heart can feel. When God would “commend His love toward us,” He does it—not in the shining of the sun, nor in the falling of the refreshing rain, nor in the fanning breezes, nor in the golden corn; He does it, not in the marvellous opulence and beauty of the earth, nor in the thrilling harmonies of the material universe;—in all these He calls us to behold how good He is; but when he would “commend His goodness to us,” He takes us to the manger in Bethlehem’s stable, to the shores of Genneseret, to the villages and hill-sides of Galilee, to the quiet home of Martha and her sister and Lazarus at Bethany, to the garden of Gethsemane, to the Cross, to the Mount of Ascension, to the upper chamber in Jerusalem where the Spirit was poured out from on high, to the place of Priestly Intercession in heaven, to the deathbed of the Christian, to the land of light and blessedness where God gathers His redeemed ones around Him. And when you have looked upon such great sights as these, and have, in your measure, understood them, you will break out with an apostle’s rapture, and will want room and voice to sing, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!” “Now unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever.”

It is not to be forgotten that the providing of Redemption does not necessarily involve the actual enjoyment of it. The very depravity which makes it needful stands in the way. But God has aggrandized His goodness to our view by arranging that wonderful system of agencies by which human souls are drawn to the Saviour. Let no man dream or fear that Christ has shed His blood in vain. Over against that suspicion, it is enough to place the prophecy of the “multitude which no man can number” destined at last to dwell in the realms of heavenly blessedness. Jesus Himself said: “I, if I be lifted up from the earth, will draw all men unto Me;” and He is to “see of the travail of His soul and be satisfied.” Only Redemption

on a very wide scale would satisfy the Love which led Him to the Cross. Having given Himself to die for men, He gives His spirit to convince them of sin, to bring them to repentance, to unite them to the Cross, to "tie them in willing homage to the prerogatives of His eternal throne," and to inspire them with the gladness of a full salvation. Moreover, He so arranges His Providence that it shall answer the purposes of His grace. How empty He makes the world, that we may not rest in it. How attractive He makes the Cross, that we may embrace it! He shatters our idols that we may learn to say, "The Lord is my portion." He suffers the sandy foundation on which we build our happiness to give way, that we may learn to say, "The Lord is my Rock, and there is no unrighteousness in Him." He permits the "moth and rust" to "corrupt" our "earthly treasures," or "thieves" to "break through and steal" them, that we may learn to "lay up for ourselves treasures in heaven, where neither moth nor rust corrupt, and where thieves cannot break through and steal." Thus, even the severities of Providence are true to the goodness of God in the redemption of His people. He sometimes chides them in order the better to fit them for His smile—chastens those whom He loves, that the chastening may "work for them the peaceable fruits of righteousness;" puts them into the furnace, not because He likes to see them burn, but because He desires to make them pure.

"Often the clouds of deepest woe
So sweet a message bear,
Dark though they seem, 'twere hard to find
A frown of anger there.

"Kind, loving is the hand that strikes,
However keen the smart,
If sorrow's discipline can chase
One evil from the heart."

So sang Caroline Fry. But surely many of us might well say with another hymnist—

"We praise Thee oft for hours of bliss,
For days of quiet rest;
But oh, how seldom do we feel
That pain and tears are best!

"We praise Thee for the shining sun,
For kind and gladsome ways;
When shall we learn, O Lord, to sing
Through weary nights and days?"

Only a shallow mind, or a perverted heart, would set down the sorrow that is in the world as an argument against the infinite goodness of God, when the first rational thought about the matter is that, if God were not infinitely good, the sorrow would be immeasurably greater. We sometimes bemoan our lot; we are discontented; we want our circumstances to be other than they are; and, because we cannot have things "according to our mind," we murmur against the Divine Controller of our life. Let us be ashamed of such ungrateful folly. Instead of moaning, and wailing, and sighing, and saying, "*I am the man that hath seen afflictions,*" we ought rather to sing, "*The lines have fallen unto me in pleasant places; yea, I have a goodly heritage.*" "*It is of the Lord's mercies that we are not consumed.*" "*He hath not dealt with us after our sins; nor rewarded us according to our iniquities.*" You have lost your best beloved one; but do not weep rebellious or despairing tears, for, because God is good,

"All are not taken! there are left behind
 Living beloveds, tender looks to bring,
 And make the daylight still a happy thing,
 And tender voices, to make soft the wind."

You are poor; but, because God is good, you are not yet shorn of everything but your misery, and, if you will consider, you will find that you have many enjoyments every day. Your business does not thrive to your satisfaction. Panics, bad-debts, competition, dishonest methods of trading, stand in your way; and you writhe under these disadvantages. But remember that if God were not good, none of your schemes would have answered—none of your investments would have brought a return. You are at work for Christ, and those for whom you labour take little notice of you, or notice you only to thwart your efforts; and you are inclined to say, "*I will not make mention of Him, nor speak any more in His name.*" Whereas it is the goodness of God that permits you to connect yourself with the great Christian enterprise—that before now men have gone by thousands to the stake because they were gloriously constrained to testify the Gospel of the grace of God—and that you have the apostolic assurance that, being "*steadfast, unmovable, always abounding in the work of the Lord,* your labour shall not be in vain in the Lord." You are tortured by relentless scepticisms, puzzled almost to madness by "the riddle of

the world," crying: "Where is wisdom, and where is the place of understanding?" and dismayed as the depth saith "It is not in me," and as the sea saith "It is not in me," and as all created things confess their impotence to solve the mystery. But remember that God Himself has been good enough to give the highest, truest, best answer which your cry can ever have: "Behold, the fear of the Lord, that is wisdom; and to depart from evil, that is understanding." "Praise ye the Lord! O give thanks unto the Lord; for He is good; for His mercy endureth for ever."

It is worth while to recall the fact that men *can* praise the Lord. You look on the beautiful flowers, and enjoy their fragrance; you quaff with eagerness the fresh country air; you listen to the warbling birds; you watch the changing of the clouds through all their fantastic but graceful shapes; and you say, "How nobly do all these things honour the God that made them!" Yet, they know not what they do. If they could but feel the ecstasy of conscious praise, how much nobler still would their praise become! Man *can* praise the Lord, with a clear intellect and a loving heart—knowing the *propriety* as well as the rapture of the praise. It is all very well to write poetry about the songs of the lark, the symphonies of the nightingale, the mystic murmur of the brook, the humming of the bees, the gigantic psalm which the ocean sings; but much of this is only, though rightly, in the imagination of the poet. And the truest use to which we can put the anthems which Nature sings to the Lord, is to accept them as themes and inspirations for anthems of our own; for *we* can sing, not the song of a blind but beautiful instinct, but "with the spirit and with the understanding also."

Some Christians have great delight in praise. It is the habit of their life. If they have their friends about them, they are sure to want "one of the songs of Zion." If they are busy with the duties of the day, they are sure to sing at their work. They know that God is always near to them, smiling upon them, and blessing them. They have a thousand mercies to think of, and they have their ready and cheery song for each. They are not without trials any more than others are; but they are always thankful that things are no worse with them, and can still sing, even with the pain or the gloom upon them,

"Sweet affliction! sweet affliction,
That brings Jesus to my soul!"

The writer knew a lady who was long under the power of a disease which involved excruciating and almost incessant agony, and from which death was the only possible deliverance. One day her sister said to her: "Would that I could help you." She replied energetically, "You *can* help me, Julia." "How can I help you, my dear?" "You can sing to me." "What shall I sing?" "Sing my favourite hymn, 'Awake, my soul, in joyful lays.'" The Christianity that can give a song such as this in a time of distress so dire, might well convince a sceptic that it is something better than a fable. Alas! most of us are apt to look on the dark side of things only, when the dark side happens to be the nearest—forgetting that "there is a silver lining to every cloud." Let us take our harps down from the willows.

"The road may be rough, but it cannot be long ;

Let us smooth it with hope, and cheer it with song."

"Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and for evermore."

The Suffolk Baptists of the Seventeenth and Eighteenth Centuries

BY THE REV. T. M. MORRIS, IPSWICH.

No. III.



NATTISHAM.—In the church book of Stoke Green, under date April 6th, 1761, we have the following entry:—
"After repeated trial of our brother Hitchcock's gifts for the sacred work of the ministry, the church being met together did solemnly, unanimously, and verbally judge and declare him one entrusted of God with ministerial gifts; and that it was the incumbent duty of the church to give him all proper encouragement, and accordingly did by solemn fasting and prayer, April 6th, 1761, unanimously send him forth with free liberty, as a gifted brother of the church, to use and improve his ministerial talents, for the honour and interest of Christ, and the edification of His

body—the church—as the Word of God directs, and the providence of God affords opportunity.” About this time, Mr. Hitchcock, resident in that neighbourhood, began to preach at Wattisham, and it was probably with a view to the more regular exercise of his ministry there that he was set apart as a preacher of the Gospel, by the church at Stoke Green.

For the following particulars as to the origin of the church at Wattisham I am indebted to a letter received some years ago from the Rev. John Cooper, who was at the time pastor of the Baptist church in that village. He writes:—“From documents which I have seen, but which are not now in my possession, I learn that, about the middle of the eighteenth century, disputes arose in the church at Bildeston, chiefly between the pastor (Mr. Palmer) and Mr. John Hitchcock, of Ringshall, and some few others, then members of that church. These disputes led to the withdrawal of those persons from the church at Bildeston, who united with that at Woolverstone (at what precise date I do not remember, probably about 1760). The following I extract from our old church book, commenced 1763:— ‘Whereas, in the course of Divine Providence, some persons at or near Buxhall and Nedging, to the number of about twenty-eight, had, at different times, been added to the church of Christ at Woolverstone; and as the Lord Jesus Christ had raised up among us one of our brethren to preach the Gospel to us, who had some time stood related to us as a gifted brother; and as the Lord (the Spirit) was accompanying his ministrations and making them of use to conviction, conversion, and spiritual edification, on those encouraging circumstances on the one hand, and our distances from Woolverstone on the other, we unanimously requested our dismissal in order to incorporate as a distinct church. After the church at Woolverstone had duly considered our case, they deputed the pastor and four of the brethren to visit us with our dismissal, signed at their church meeting.’ When follows a long and cordial letter of dismissal, signed on behalf of the whole church by Samuel Sowden, pastor, two deacons, and five of the members, which letter is dated February 27th, 1763. The narrative in the church book thus continues:—‘At the same time the above grant was published (by Mr. Sowden, pastor,) being on the 1st day of March, 1763; we, whose names are as follows, being met together in the name of our Lord Jesus Christ, did, with fasting and prayer, give ourselves unto the Lord, and to one another

in church fellowship, to walk together in the faith, order, and ordinances, and unity of the Gospel. And likewise we did at the same time, unanimously call our brother, John Hitchcock, to stand in the relation or capacity of a gifted brother, to be the mouth of the church, to continue his public ministry among us, till we may be directed, after deliberation, to make further progress in obedience to Christ as King in Zion. And, also, at the same time, we made choice of, and ordained, our two brothers, Wincoll Grimwood and Isaac Johnson, to the office of deacons.' Then follow the names of the twenty-eight persons thus 'embodied.'

"The first minute of the church is 'June 3rd, 1763. We made choice of and ordained our two sisters, Frances Cooper and Mary Mayor, to the sacred office of deaconesses.' Then follows a memorandum:—'We, the church aforesaid, through the good hand of our God upon us, and by his granting us assistance, were enabled to build and accommodate a place for the public worship of God at Wattisham, where we met for that purpose, for the first time, on Lord's-day, June 12th, 1763.'

"Immediately after this entry, we have recorded the choice of the first pastor:—'July 19th, 1763. We, the church of Christ, meeting at Wattisham, did call our brother John Hitchcock to the sacred office of pastor of this church, at which time he publicly declared his acceptance thereof; and we did immediately, cordially, and unanimously ordain him our pastor in the bonds of the Gospel.' Mr. John Hitchcock was pastor of the church nearly thirty-seven years, being removed by death February 21st, 1800."

In the report of the proceedings of the Suffolk and Norfolk Association, meeting June, 1771, at Woolverstone, Wattisham is named as one of the associated churches, the others being Claxton, Woolverstone, Worstead, Shelfanger, and Great Yarmouth; and Messrs. Hitchcock and Sowden were appointed to preach at the next meeting of the association at Worstead. But in the report of the proceedings of the association, meeting at Claxton, 1794, we are told that "Brother Cole read a letter from the church at Wattisham informing us that they had withdrawn from the association." I have not been able to ascertain the cause of withdrawal, but I find that the Wattisham church was received again into association in June, 1803. The later history of this church does not come within the limits assigned to these papers.

WEST ROW, MILDENHALL.—The date of the formation of this church

is given in Browne's History of Congregationalism as 1787, but I have not been able to obtain any information as to its origin or earlier history. The church book does not carry us back beyond the year 1805. In the report of the proceedings of the Suffolk and Norfolk Association, which met at East Dereham, Norfolk, Tuesday and Wednesday, 5th and 6th days of June, 1798, we find the following entry:—"N.B. —The church at West Row, Mildenhall, was received into the association. Agreed, that the next association, God willing, at West Row, Mildenhall, the first Tuesday and Wednesday in June; Brethren Green and Upton to preach; in case of failure, Brother Beard. To put up at Mr. Brooke's, farmer." From the report of the year 1799, we gather that the association met at West Row as arranged; that there was a meeting-house, in which they assembled, and that the church then consisted of nineteen members. From the facts that the church at West Row offered to entertain the association immediately after having been received into it, and that it was in possession of a meeting-house large enough for the association to assemble in, we may fairly conclude that the church had been in existence some time prior to 1798.

STOWMARKET.—The Baptist cause in this town existed for some time as a branch of the Baptist church at Diss, Norfolk, though it appears, from their first church book (kindly lent me), that they, from the first, kept a separate record of their proceedings, and enjoyed a considerable degree of independence. The first entry is under date December 13th, 1795:—"Branch of Diss Church, Norfolk, began under the direction of Charles Farmary, pastor, at Stowmarket, Suffolk, by whom the ordinance of the Lord's Supper was administered, in a room appointed for the worship of God, belonging to William Rust, to the following members, denominated Particular Baptists." Under date January 31st, 1796, we read, "Brother William Rust, being fully approved by the church, was called to the work of the ministry, likewise called to preach to the branch of Diss church formed at Stowmarket." This Mr. Rust, who had been previously connected with the Church of England, but had been led to adopt Baptist views, preached to the people for about fourteen months with much acceptance and success, many being baptized and added to the little community, the ordinance of baptism being administered at a place in the neighbourhood called Battisford, or Basford Tye. We have the following entry in reference to Mr. Rust's decease:—"William

Rust, minister, died on the 6th February, 1797, after a sickness of about fourteen days; was interred in the meeting-house on the 10th, having preached to the people about fourteen months. His funeral sermon was preached to a very large auditory by the pastor of the church on the 19th inst., from Ps. xii. 1."

Mr. Farmary, immediately after this, wrote to Mr. Jabez Brown, who was then, and for twenty-eight years had been, pastor of the Baptist church, Great Yarmouth, telling him of what had taken place at Stowmarket, Mr. Brown having, a few weeks before, written to Mr. Farmary and informed him of his intention to leave Yarmouth. On hearing from Mr. Brown that he would be willing to visit Stowmarket, he communicated this fact to the friends there, and their church-book thus records the result:—"We would here note with thankfulness, the loving-kindness of God, appearing to us at the time of our late minister's death. We heard of Mr. Jabez Brown's intention to leave Yarmouth as soon as God should open a door for him in providence. We gave him a call. He made us a visit, accepted our call at Lady-day last, 1797.

"On July 4th, 1797, we embodied as a distinct society, having full leave and liberty from our brethren at Diss, signified in a letter inserting our names, signed by the pastor and deacons, and others of the members in behalf of the whole church; and Mr. Brown was ordained a pastor over us in the presence of a large auditory. N.B.—With joy we record the goodness of God to us that day; the Lord blessed us abundantly, and graciously sanctioned what was then done with His presence."

In the church-book of Diss we have the following entry:—"July 4th, 1797, sixty-seven of our brethren and sisters (agreeable to their request, and by the free consent of the church) were given up in order to be embodied as a distinct church at Stowmarket. The same day Father Brown was ordained by them as their pastor. Two sermons were preached, one by Father Hitchcock, by way of congratulating his brother Brown on his new connection. The other sermon by our pastor to the people. It was a good day, and much of the presence of the Lord was enjoyed. The persons given up are distinguished in the book as dismissed to Stowmarket. The first sermon was from Is. xl. 12, and the other, Eph. v. 17."

In the report of the proceedings of the Suffolk and Norfolk Association, published June, 1798, we have reference to this same event:—

“N.B.—The church at Diss, in the last year, cheerfully resigned sixty-seven of her members to form a church of themselves at Stowmarket.”

The ordinance of baptism was for some time administered in the river, some considerable distance from the village, the friends at Stowmarket enjoying the accommodation afforded by a farmhouse in the neighbourhood of Battisford. This arrangement, however, proved inconvenient, and we meet with the following note in the church book:—“The journey to Basford Tye, in order to baptize, being too great a fatigue for our people by reason of the distance from their respective dwellings, we determined upon making a baptistry in the meeting-house, which was completed and used for the first time on the 22nd of April, 1799.” The church seems to have enjoyed prosperity under the care of Mr. Brown, of whom we read:—“He was our beloved, successful, and useful pastor till his death, which happened on Lord’s-day, November 28th, 1819, in the eighty-fourth year of his age, and in the twenty-second year of his pastoral charge over us. The church more than doubled its membership during his pastorate, there being 66 members at the time of his settlement, and 142 at the time of his death.”

Christian Fellowship.

BY THE REV. J. BIGWOOD.

CHAPTER II.—ITS DEVELOPMENTS IN APOSTOLIC TIMES.



IT is natural that those who have been brought into such close union with the Father, with Christ, and with one another, should desire to cultivate close association and friendship. Their realisation of their fellowship would thus be helped, and the duties and engagements, and also the happiness springing out of this fellowship, would thus be promoted. They would naturally become communities in the several towns or cities in which they lived; would unite in the love-feast and supper,

emphatically called communion or fellowship; would meet together for prayer and praise, mutual growth in knowledge, and mutual edification; and would also co-operate in efforts for the extension of the knowledge and Kingdom of Christ. Hence Christian churches or brotherhoods followed the preaching of the Gospel, and the union of the members of such churches came eventually to be called "fellowship." We have an illustration of this close association in Jerusalem immediately after the day of Pentecost. Anything more beautiful than the account of the first Christian church, found in the second chapter of the Acts, can scarcely be conceived. "Then they that gladly received the Word were baptized, and the same day there were added unto them about three thousand souls. And they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. . . . And all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men as every man had need. And they, continuing daily with one accord in the Temple, and breaking bread from house to house ["at home," R. V.], did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." The first Christian community formed, as it were, one family. Their new faith triumphed over all personal and public feelings. They felt themselves bound together by a new tie, stronger than any they had ever before known; and so closely united were they in faith and hope and love that they no longer regarded their possessions as their own, but continued together in one fellowship, community, or partnership, and had all things common. Not that they formally renounced their proprietorship of earthly goods or possessions, but, impelled by brotherly love and desire of Christian association, they surrendered their property, and sold their possessions and goods, and entrusted the proceeds to the Apostles, who dispensed to the believers as every one had need. This surrender was not compulsory, but voluntary; not commanded, but the outcome of love to those into close union with whom their faith in a common Messiah had brought them. Although they numbered at least three thousand souls, they were like one family, and all other relations were subordinated to this one new and great relation. Daily they assembled in the Temple and also at their abodes, their numbers compelling them to meet in different com-

panies, but in unbroken fellowship. They thus, rich and poor, merging all distinctions of rank or position, partook together of their daily meal, at the close of which, it would seem, daily, following the example of Jesus at the Passover, they commemorated the Last Supper of Christ and their own union as Christians. At such meetings they would be helped by the teaching of the Apostles and united prayers. The simple, unostentatious piety of the church at Jerusalem, and its remarkable unselfishness and brotherly love, exerted, as might be expected, a marvellous influence on outsiders, won their favour, and caused a daily increase of the church.

It is noticeable that these Christians continued to attend the Temple services, and there is no intimation of any design of forming an organized ecclesiastical institution or church, as we understand the term "church" in the present day. The Apostles seem to have been at first the sole directors of the community and its only teachers. In course of time elders were appointed; when and how we are not informed. They are first mentioned in Acts x. 30. They are there mentioned as then existing, about ten or eleven years after the day of Pentecost, but there is no record of their appointment. They were probably instituted after the model of the synagogue, on which the order of the New Testament Church seems to have been somewhat based. In the sixth chapter of the Acts it is recorded that seven men were appointed—men full of faith and of the Holy Ghost, selected by the brethren from among themselves to preside over the daily ministration, a murmuring of the Hellenists having arisen against the Hebrews because their widows were neglected. Up to this time this ministration would seem to have been presided over by the Apostles, who, feeling that it interfered with their more important work, requested the church to seek out others for this special duty. It is possible that these men were elders, as the management of the church funds was one principal part of the work of the elders. Some have supposed that these men, or others holding a similar office, are meant by the *deacons* referred to in Phil. i. 1 and 1 Tim. ii. 8-13. It is true that, in later times, those who helped the elders in distributing church funds were called "deacons," and that these deacons had no share, by virtue of their office, in the government of the church; but it is noticeable that the persons appointed to relieve the Apostles from the daily ministration *are not called deacons*. They were simply appointed over a special business, possibly a temporary

appointment, in order that the Apostles might give themselves entirely to the ministry—literally deaconship (*διακονια*)—of the Word. In nearly every case the word *διακονος*, or deacon, in the New Testament is translated MINISTER, and refers to the Apostles or preachers of the Gospel—*e.g.*, 2 Cor. iii. 6: “Who also has made us able *ministers* [deacons] of the new covenant;” 1 Cor. iii. 5: “Who then, is Paul, and who is Apollos, but *ministers* [deacons], by whom ye believed?” Eph. iii. 7: “Whereof I was made a minister; [deacon];” 1 Tim. iv. 6: “If thou [Timothy] put the brethren in remembrance of these things, thou shalt be a good *minister* [deacon] of Jesus Christ nourished up in the words of faith and of good doctrine, whereunto thou hast attained.” Any service of God was a *διακονια*, and all who served God in the church were deacons or deaconesses, and did not necessarily, if at all, hold what is technically called *office* in the church. In 1 Tim. ii. 10, “Let them serve,” would be a much better translation of the Greek, which is only one word, than “Let them use the office of a deacon.” So also in 1 Tim. ii. 13, “They that have served,” would be a much preferable translation of the one Greek word to “They that have used the office of a deacon.” It is the same word that Jesus used when He said, “The Son of Man came not to be ministered to, but to *minister*.” When Titus was left in Crete to set in order the things that were wanting, he was instructed to ordain elders; but in the instructions deacons are not mentioned. It may, therefore, fairly be inferred that elders were regularly appointed church officers, and necessary to the order of the church, but that deacons did not hold any official position. In the twelfth chapter of the First Epistle to the Corinthians, in the reference to the spiritual gifts, it is written (v. 5), “And there are diversities of administrations [ministrations, R. V.] [*διακονιων*] but the same Lord.” Any *ministration*, then, was a *διακονια*, and in some cases the ministrations were associated with the gifts of the Holy Ghost. When the disciples at Antioch determined to send relief unto the brethren that dwelt in Judæa, they sent it to the *elders*, not the deacons, by the hands of Barnabas and Saul.

As the Gospel spread, and Gentile churches were formed, elders were appointed over each church, as at Ephesus, Philippi, &c., &c., and were deemed essential to a church's completeness, as we may gather from Tit. i. 5, already referred to. The elders seem to have been the presidents of the churches. Their duty was to watch over

the general order of the church, to maintain its purity, to watch for souls as those who must give an account, to be pastors or shepherds, to provide for the widows and orphans, to administer the church funds, and to have the oversight of all matters of administration. Each church in the New Testament age was a community or fellowship, not having all things common, or throwing all their property into a common fund; but, bound by the closest spiritual ties, they realised their close union with one another; they constituted a brotherhood, a commune, and out of their property, as able, contributed to a common fund, out of which the poor, the widow, the orphan, and all who needed were helped and, if necessary, maintained. The amount of money raised in each community must have been exceedingly great, and the feeling of brotherhood inducing it must have been immensely strong. The Christian communities sprang up in the midst of poverty. The Gospel attracted the poor; many became outcasts because of their religion; and many were compelled by Christian discipline to give up employments deemed sinful. In times of persecution the brethren in prison had to be fed, and those whose property had been confiscated had to be supported. Strangers passing through the Christian communities claimed and enjoyed hospitality, and many a refugee, driven from country to country on account of his religion, found a hearty welcome and hospitality in the community. In the New Testament hospitality is enjoined emphatically as a Christian virtue, and specially enforced in apostolic writings. "Brother" then was not a mere name without meaning; it expressed a reality; it indicated the closest union, the deepest sympathy, and self-sacrificing love. Of the funds of the community the elders had the charge. To the elders the disciples of Antioch sent their contributions for the poor saints of Judæa. The administration of these funds, and the care of widows, orphans, and the poor generally, formed one grand function of the elder or bishop.

The elders were also, some of them, teachers. Those who administered well were to be accounted worthy of double honour, especially those who laboured in word and doctrine. It was deemed desirable that an elder should be *apt to teach*, if necessary; but there were teachers that were not elders, such as, in the church at Antioch, Barnabas and Simeon (called Niger), and Lucius of Cyrene, and Manaen, who had been brought up with Herod and Saul. The Holy Spirit dwelt in the New Testament churches, and imparted spiritual

gifts to the respective members. In the meetings of the church all the gifted brethren were at liberty to speak; these gifts were imparted to the brethren for the profit of the whole church, and were freely used, that all might partake of the benefit. The elders on such occasions presided, that all things might be done decently and in order. Prophecyings were not prohibited, nor restrained, nor despised, and a perfect equality in all matters was enjoyed by all the members under the presidency of the elders. Either a special revelation was made by the Spirit, or, more probably, the natural powers and knowledge of the brethren were employed and directed by the Spirit. This much is certain—that the indwelling of the Spirit in the church, in all its members, was a fact recognised in New Testament times; that a participation of the Spirit was regarded as involved in Christian fellowship; and also that the Spirit was allowed free play in early Christian assemblies, and to give freely, as He would, to each one for the benefit of the whole community.

So also with regard to baptism and the Lord's Supper. It was open to any, as opportunity arose, to baptize and to preside at the Lord's Supper. During the first two centuries, at any rate, no exclusive powers as to preaching, or baptism, or the Lord's Supper, were possessed by the elders. As long as the churches consisted of true Christians they were all spiritual, all brethren, all equally kings and priests unto God. They were all on a level as Christian brethren, and all taught of God, and able to exhort one another in psalms and hymns and spiritual songs. The distinctions among Christians, indicated in the New Testament, were not based upon *office*, but upon *varieties of spiritual power*. They were given by the Spirit—some Apostles, some teachers, and so forth. Those who had gifts of ruling, or of teaching, or of exhortation, or of giving, were all possessed of the same Spirit, and were members one of another. When the church became less spiritual, office became a substitute for the Spirit, and organization for life.

The meetings of the New Testament Church were of a very simple kind. In Jerusalem, immediately after the day of Pentecost, the disciples met *daily* for prayers and the Lord's Supper, in connection with which was a social meal. So did also the Gentile churches at first. The fundamental idea of Christianity was the worship of God in spirit and truth—a worship confined to neither time nor place, but embracing all the actions of the whole life. It was a worship asso-

ciated neither with sacred places nor holy days. Every day was a Sabbath, every act was worship. Fellowship in devotion was regarded by the early Christians as a means of promoting their holiness and strengthening their spiritual life, and was daily sought. So also the Lord's Supper; and when eventually the first day of the week came to be called the Lord's-day, and on that day the disciples habitually met together to break bread, the day did not assume a peculiarly sacred character, and meetings on other days of the week were also held. At their meetings they were accustomed to combine mutual prayer, praise, reading of the Scriptures, and exhortation. Outsiders were not excluded from their meetings, but they were not invited to them, and meetings bearing any resemblance to our mixed gatherings for public worship were unknown. That unbelievers could unite in the worship of God, or share in the communion of saints, would have seemed an impossible thing to New Testament Christians. To the heathen they would preach the Gospel whenever and wherever they had opportunity. All the members of the New Testament Church that were able felt themselves called upon to preach the Gospel. They regarded the command of Christ to go and preach the Gospel as given to all the brethren; and the promise, "I am with you," as given to the whole Church as much as to the Apostles or rulers. Hence, when persecution arose at Jerusalem, the Apostles remained, but the disciples went everywhere preaching the Word. God gave some Evangelists, as well as Apostles, and these, called by God, needed not human authority to make known Christ.

There is no evidence that the elders received any fixed payment for the work performed by them. If they needed it, they would receive support from the church funds. They generally pursued their regular secular calling; and their daily business of life would not be interfered with. The evangelists, if they felt themselves impelled to consecrate their whole lives to preaching the Gospel, might cast themselves upon the kindness of those to whom they made known the Gospel, and those who were taught might feel impelled to communicate temporal things to those that taught; but neither eldership nor preaching the Gospel was a profession, nor was it deemed beneath the dignity of an evangelist or elder, or even an Apostle, to work with his hands for his daily bread. It was not until the fourth century that the clergy formed a class civilly distinct from the laity.

Thus, then, it appears that in New Testament times the Christians

in one town and neighbourhood constituted one church or community; that over each community elders or bishops were appointed, who were the administrators of the decrees of the community; that all Christians stood on the same footing, and were possessed of equal rights; that teaching was not confined to the elders, but all who had spiritual gifts took part in the conduct of the meetings of the church; that the elders were engaged generally in some secular occupation; that they did not constitute a clergy or class distinct from the laity, but all Christians were God's priests, God's clergy, and, as opportunity offered, preached the Gospel; and that this was the case as long as the church retained its purity and spiritual character.

Personal Reminiscences of Missionary Work in England and Ireland.

BY THE REV. C. KIRTLAND.

No. III.



NOW enter on a new chapter of my Reminiscences. After leaving Norwich, I spent eight years in Nottinghamshire. My first station was at a large village near Nottingham, exactly opposite Clifton Grove, of classic memories, at the foot of which

“The murmuring Trent is scarcely heard to flow.”

The chapel to which I was appointed was small, but it was too large for the congregation that met within its walls. In the village there was a select circle of godly and intelligent Christian people, with whom I had much pleasant intercourse; but the scope for real missionary work was limited. The ground had been pre-occupied, and the additions to our congregations came chiefly from other places of worship. My Sunday work consisted of morning and evening services, and an afternoon meeting in a village about four miles distant. Three or four services were held in different places during the week. There is no part of my public life on which I reflect with

less satisfaction, than on the short time I spent in this village. It may have been a salutary discipline for me, and a needful preparation for future work, but the direct spiritual results were disappointing.

At that time the great City Mission movement had not extended to Nottingham. I mentioned the subject of a Town Mission to some Christian men of influence. The suggestion met with encouragement. Conferences were held, and Mr. Nasmith came, by invitation, to form a mission. I well remember one of these preliminary meetings at the house of the late Mr. Herbert. Mrs. Herbert was a younger sister of Jane Taylor, author of the "Contributions of Q.Q." Another sister (Ann) was the wife of the Rev. Joseph Gilbert, Independent minister of Friar Lane Chapel, Nottingham, and the author of a treatise on the "Atonement." Mr. Nasmith was the guest of Samuel Smith, Esq., banker. His excellent wife, Lady Lucy Smith, entered very heartily into the movement. Lady Lucy "was full of good works and alms deeds that she did." Her ladyship had a chapel in connection with the family mansion at Wilford, which was supplied by ministers of different denominations from various parts of the country, whom she paid and entertained during their visits. Lady Lucy was very pronounced in her theological views, and very choice in the selection of her preachers. The trumpet must give no uncertain sound. Toplady, Romaine, John Newton, Harrington Evans, and others of the same school were her models; and a preacher who had not the true ring was not favoured with a second invitation. A Town Mission was formed, and funds for the support of four agents were quickly subscribed.

The Missionary Committee removed me to Newark, where I laboured for six years, first as an evangelist, and afterwards as evangelist and mission-pastor. At that time the Baptist cause was in a low and feeble condition. It had suffered from internal dissensions, and other causes which need not be mentioned. But there had been left a small remnant of godly, praying people, who clung to the place, and whose spirit often called to mind the familiar couplet:—

"Her dust and ruins that remain
Are precious in our eyes."

In a few months there were signs of a new life, and tokens of the Divine blessing. In addition to the usual Sunday services, I preached in the afternoon at a village station, ten miles distant, a swift-footed

horse taking me there, and bringing me back in time for the evening service. The week was occupied with Bible-classes, village meetings, and other religious services. The improvement was gradual. At the close of my first year, thirty-nine persons had found peace with God, and there were others who were on the threshold of the strait gate. I have a battered metal teapot which some of those young friends gave me, and which I keep as a memento of their strong affection. It bears the following inscription:—"A token of esteem from the young men inquirers, September 3, 1841."

I will now refer to a very remarkable movement which took place soon after the close of my first year's work in Newark. The Home Mission sent an Evangelist to hold in our chapel a series of services for the revival and extension of religion. In many of our churches, especially in the north of England, the honoured name of *Thomas Pulsford* was a household word. He was the father of eminent men—John Pulsford, author of "Quiet Hours," and Dr. Wm. Pulsford. Mr. Pulsford, senior, was a man of exalted piety and rare devotedness. During six successive weeks the Evangelist preached every morning and evening, Saturday mornings excepted. From Monday till Friday the morning service opened punctually at five o'clock, and, after the first few days, both morning and evening meetings were crowded. The preacher was calm, deliberate, and almost unimpassioned; but a wonderful power attended the Word—a living energy seemed to accompany almost every sentence. Such was the effect produced, that it was not uncommon to see half the congregation in tears. One evening, after a sermon on "The barren fig-tree," there was a rush of anxious persons to the vestry. About a hundred remained to ask the great question—"What must I do to be saved?" There were the husbands, wives, and children of many prayers. As the members of the church looked on that scene, many wept for joy. Every day I received letters asking that public prayer might be offered for the families and friends of the writers. The movement soon became the talk and wonder of the town. People whose ideal of religion was a cold and colourless creed and lifeless forms of worship, declared we had "all gone mad." Many flocked in from the villages to see the "strange sight." And the movement had the effect of largely increasing the attendance at other places of worship.

Those times were as the days of heaven upon earth. Believers

dwelt on the delectable mountains, where they walked in the light of the Lord.

The new converts were all anxious to receive baptism, and by the end of the fourth week from the beginning of the services, between thirty and forty made a public profession of their faith in Jesus Christ. There were sober-minded persons who thought the step premature, but the special Evangelist was, for the time, first in command, and he encouraged an early profession, as having the sanction of Christ and His Apostles.

At the expiration of six weeks the tide had reached its flood, and during the next two or three months the interest was pretty well maintained. During twelve weeks from the beginning of the movement, ninety-eight persons were baptized, and many more followed in the next few months. But when the tide began to turn the ebb was rapid and long. Then came bitter days of reaction and trouble. The love of many waxed cold, and there was soon a visible falling away. We heard of young converts playing at cards, going to balls, races, and pleasure-fairs. I well remember one dark night going to chapel during a violent thunderstorm. A vivid flash of lightning revealed the figure of a tall man reeling about as though he were drunk. The next moment the apparition disappeared in the deep and sudden gloom. But I had seen enough to fill my soul with anguish. The tall figure was that of a revival convert of high promise, out of whom the demon of drunkenness had been cast. But the evil spirit returned to its former habitation, and finding the house empty, swept and garnished, entered in, and the last state of that man was worse than the first. At almost every church-meeting for many months, sentence of excommunication had to be passed on backsliders. It was a noticeable fact, that very few of those who were brought in during the year preceding the revival, gave us any cause for anxiety. I have often asked myself the question, How was it that a movement so extraordinary, and, for a time, so full of promise, turned out—so far as permanent results were concerned—a comparative failure? I shall not here discuss the philosophy of revivals. If a week of special services can be justified, why not two, four, or any number of weeks, so long as the interest is maintained, and other duties are not neglected? Some thought that our chief mistake was the premature admission to church-fellowship of persons who had been suddenly plunged into a state of intense religious anxiety; that time

ought to have been given to test the work ; the conditions of religious life at the time, it was thought, were so abnormal, the excitement so extreme, the contagion of religious emotions so great, that more than ordinary caution was required to prevent us from accepting as real, that which might be only superficial and ephemeral. So, many reasoned. It is no new thing for us to be "wise after the event." There were many who remained steadfast, and some continue to this day—now "in the sere and yellow leaf"—walking in the fear of the Lord, and bringing forth fruit in old age. I mention one case. When the excitement was at its height, a young soldier came to visit his mother—"a widow indeed"—"well reported of for good works." He was brought to the meetings ; there he heard, believed, and was baptized. He went with his regiment to India. After a time he left the army, crossed over to Ceylon, where he engaged in coffee-planting ; and, having acquired a competency, returned to England. Shortly after his arrival, he found me out at the mission-house in John Street, Bedford Row, and became a yearly subscriber to the British and Irish Missions of two guineas. There were others who were "not of them that draw back unto perdition." Where are now those anxious, weeping crowds that filled the little chapel during the revival services ? At the end of forty-two years, there is only a small remnant left to recall the memories of those pleasant and stirring autumn weeks of Eighteen Hundred and Forty-one.

" Thus star by star declines
Till all are passed away,
As morning high and higher shines
To pure and perfect day :
Nor sink those stars in empty night—
They hide themselves in heaven's own light."

There is one incident which, though of no interest to the general reader, may possibly afford solace to some young and ardent brother who is suffering disappointment through the failure of his plans and expectations of future missionary work. While at Newark, I had an intense desire to preach Christ to the heathen in distant lands. It was the dream of years. Day and night the subject filled my mind. During an informal correspondence which I had with the Secretary of our Mission—Dr. Angus—that gentleman was good enough to

give me a word or two of encouragement. The late Rev. J. M. Phillippo, of Spanish Town, Jamaica, urged me, both in private conversation and by letter, to devote myself to the work. The Rev. Joshua Russell, of Melksham—Secretary to the Jubilee Fund—paid us a visit, and introduced the subject, suggesting Western Africa as a suitable field of labour. But I lacked the courage to make a formal application to the Committee. Influential friends, however—without my knowledge—wrote on my behalf. Nothing came of it. The half-opened door was closed; and the joyful anticipations in which I had indulged, ended in bitter disappointment.

“What are our joys but dreams? and what our hopes
But goodly shadows in the summer cloud?
There’s not a wind that blows, but bears with it
Some rainbow promise.”

I had to learn, by many hard lessons, that our little lives—though fraught with great results—are controlled and determined, even in their most minute details, by our All-wise and Condescending Father in heaven. And as the blank pages have been gradually filled with the records of many years, I see clearly that “He hath done all things well.” Slender as may have been my qualifications for any public Christian work, they were better fitted for home than for foreign service.

Towards the end of the sixth year of my work in Newark I quitted the service of the Home Mission, and settled at Sabden, North Lancashire, not thinking that, nineteen years later, I should renew my connection with the Society, but in another capacity.

“KEEP THY HEART WITH ALL DILIGENCE.”

“THE world never harms a Christian so long as he keeps it out of his heart. Temptation is never dangerous until it has an inside accomplice. Sin within betrays the heart to the outside assailant.”

The Shadow of a Cross.*



HE Spring-time smiled upon me, and the flowers
 Of Nature's rearing raised their sunny heads,
 As if to welcome the long, joyous days.
 In rural spots the golden furze shone forth,
 And wild anemones hung graceful down.

But thoughts may come and go when none of these
 Around one's path are flung. At eventide—
 While looking from my casement—near, I saw
The shadow of a cross; and solemn thoughts
 Were wafted through the air into my heart.
 They seemed to say to me: "Take up thy cross
 From day to day, and follow Christ thy Lord.
 Thine is the *shadow* of a cross, compared
 With *that* He meekly bore for thee on earth.
 To thy weak heart, indeed, it seems no shadow!
 Full oft it weighs thee down, and makes thee cry,
 'Father, if possible, remove the cross!'
 Yet meekly bear it, as did He. Calm strength
 Will come, as by an angel, from God's throne.
 Christ's favoured servants feared when the great cloud
 O'ershadowed them; and yet what tongue can tell
 The enrapturing truths that dawned upon their souls,
 As there, baptized in dazzling clouds of light,
 They heard the voice: 'THIS IS MY SON! HEAR HIM!'
 The wondrous scene foretold both cross and crown.
 Then fear not. Though the shadow of thy cross
 Should lengthen down into the night of death,
 Heaven hath no cross, and thus can never have
 Its shadow! There for aye 'the crown of life'
 Doth deck each conqueror's brow."

Penzance.

H. H.

* Written on seeing the shadow of a cross thrown from St. Paul's Church, Penzance, on a house opposite.

Impressions of a German Lutheran Clergyman in Mr. Spurgeon's Tabernacle.

(Continued from page 367.)



UT now let us look at the man himself. He stood in a simple coat, without gown, bands, or any other clerical insignia. On that morning he looked in perfect health, but I was told that for some years he had suffered much.

His sermon, too, bore witness, in more than one passage, that he, too, must have experienced what St. Paul writes:—"Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh." And verily, if Paul needed such a humiliation to be kept from self-exaltation, is it not needed also by the English preacher whose success in proclaiming the Gospel has no parallel in our times?

On first seeing Mr. Spurgeon I was at once reminded of the late Christopher Blumhardt, of Bad Boll.* On more careful examination, however, I found a considerable difference between the simple, benevolent, meditative, mystical Swabian, and the bold, free, practical Englishman. In the sturdy, broad figure, the florid, round face, with the honest eyes, and winning, warm, unformal manners, the two are much alike. But whilst the meditative German was quite filled with thoughts of the second advent of our Lord, and of the restoration of all things, the Englishman desires at once, in this very hour, to bring the lost and wavering souls to decision, and to sing "Hallelujah" over their salvation.

Mr. Spurgeon is the type of a man of noble heart-winning nature. One still recognised in him the self-taught man who has been trained, not by doctors, professors, philosophers, or rhetoricians, but directly by the hand of God, like John the Baptist of old in the wilderness. One recognises easily the man who once spoke on an overturned tub to the people who had gathered round him on a barren heath. He speaks exactly as he feels; and he can confidently express himself

* A well-known clergyman who, by the instrumentality of prayer, performed many cures, cast out demons, &c.—THE TRANSLATOR.

thus, because his courage is founded upon a humility full of faith, Christian heroism, and sanctified self-consciousness—"by the grace of God I am what I am," shines through his entire being. "Every inch a man," somebody has said of him; and the impression I received of him is in harmony with this praise. We receive the calming impression that this man, if need were, would at any moment lay down his head on the block for the Gospel he preaches. It is hard to imagine a more decided contrast than between Mr. Spurgeon and the High Church priests whom I saw in Westminster Abbey, in St. Paul's Cathedral, and elsewhere. These were continually changing their dress, their position, their bearing, and even the tone of their voice. There everything is pomp and ceremony. Choristers, candles carried to and fro, processions, long-winded litanies, and glorious music, played the main part. All ears were bent on the music, while hearts were apparently little touched by the read sermon. These clerical brethren of the High Church reminded me but too much of Roman Catholics in bearing, training, and ritual.* With Mr. Spurgeon and other Dissenters whom I heard, one might have wished a little less freedom of speech. But, in his case, my final impression was that this man is as God has made him, and that there is not an atom of an actor in him, which is saying much. He is a preacher by the grace of God, and has become what he is by God's own original creation. He needs no gown or bands, though they would do him no harm. As to his outward manner, he would speak for five minutes scarcely moving head, hand, or foot. Then he would lay both hands quietly on the balustrade of his platform, or put his right hand into his bosom, or cross both arms over his chest, or behind him. But then, again, his whole frame would rise as if in holy struggle. It was like a fervent wrestling with God and with mankind. He would then lift both hands imploringly to heaven, as if he would constrain God to descend, and then again turn to his congregation with a touching

* To avoid misunderstanding, I remark, however, that at present these ritualistic priests are a minority in the Church of England. God grant it may continue so, otherwise the English nation would soon fall away into Romanism and Popery. In most churches of the "Church of England" the service is almost as simple as that of the Reformed Churches of Germany and Switzerland, with the difference only that in the whole English State-Church the Liturgy over-rules the entire service.—THE AUTHOR.

persuasive tone which moved and thrilled every heart. I need scarcely add that, in all this, his clear, sonorous, ringing voice was a great advantage to him.

The 40th Psalm was his text on that morning. Unfortunately, much was lost to so bad an English scholar as myself. For all that, the sermon greatly edified me. Even now it echoes, not in my ears only, but in my heart, how he pronounced the words three times, "Oh, Lord, make haste to help me" (verse 13). This is, of course, not the place to give an outline of the sermon. Before these lines are printed, it may possibly have been published in German. But until that Sunday I never understood the vast influence of this man. It was then clear to me that his sermons require not so much to be read as to be heard, and to be heard, too, in this grand stirring congregation.

An infinite pity for the sins of the people; a deep longing to lift out of ruin every soul that comes within the sound of his voice; these are his characteristics. I had already read many of Mr. Spurgeon's sermons. Even at the risk of offending some of his friends, I must confess that, though I found most of them good, they were, neither in form nor thought, better than many printed German sermons which do not, by far, find so much acceptance among the German people. But now, when I heard this man and saw him personally, the influence he wields was revealed to me; and I understood how it is that tens of thousands have the highest confidence in him personally; I understood how, Sunday after Sunday, thousands and thousands are attracted by his magic power from all ends and corners of gigantic London.

And here, perhaps, some of my dear brethren in the ministry will ask me whether Mr. Spurgeon carefully studies his sermons, writes them out, and commits them to memory. On this point I have not been able to ascertain anything certain or reliable; nevertheless, I will guarantee that this man works thoroughly, not only on his knees, but also with brain and pen, and does not rely on sudden inspiration, or on his happy genius. All he said was evidently thoroughly thought out. He never hesitated a moment over what he wanted to say, and never uttered an imperfect sentence. Yet he had so mastered his subject, that he was evidently lifted above his manuscript, and the sermon flowed forth like a full stream new-born from its source; and this is, I think, the object at which every clerical and secular speaker should aim.

However, I must say a word about the character of the congregation and the impression it made upon me. The thousands I saw before me were evidently from all ranks of society, and there were certainly as many men as women. Though the middle-classes prevailed, I also saw some people so degraded, physically and morally, that one could not find the like in all Germany. On the other hand, I saw gentlemen and ladies with powdered and pig-tailed footmen sitting behind them. Some negroes were also present; and I recognised a Chinaman and a Hindoo, whom I fancied I had seen the previous day in the Home for Orientals. In the gallery there sat a troop of splendid soldiers, whose white puggarees, bound to their helmets, indicated that they were about to sail for Egypt. For some of them this was, perhaps, the last public worship on earth; who can tell how many of them lie buried in the desert sand? Yonder, in the aisles of the area, several seamen, in their becoming costume, have taken their stand. Perhaps it is the first time for years that they are able to praise God in this great congregation. It is evident by their bearing that they are not accustomed to appear in such a place. Those two young women with their babies yonder have to leave the Tabernacle, because the little ones protest too violently against the preacher. More than one lady is led out deadly pale and almost fainting. I only wondered that this was not more frequently the case, for the air in the building on that sultry day was nearly stifling. It was not very edifying, moreover, that hundreds of fans were continually in motion to cool the air, and that not only in the hands of ladies! This made a very restless and disturbing impression; one got quite nervous from it. Too many of those present tried to improve the air by the musk which they carried with them. This is a lamentable fancy of the English; even the cabmen chew little pills of musk, so as not to smell of beer and gin. And from those who sat in front of me in the Tabernacle, there proceeded a smell of musk which was nearly overpowering.

From all this it might be concluded that the congregation made no very edifying impression on me. That is both true and false; it is necessary to discriminate. Doubtless, hundreds had only come from curiosity. Mr. Spurgeon belongs, as I have already said, to the remarkable sights of London; and numberless strangers are advised to see and hear him as a curiosity. Many hear him as one hears a celebrated violin player or reciter, and, therefore, without any

prayerful thirst for eternal truth; and these are, of course, not reverential hearers. To me, it was both amusing and melancholy to find, some days later, in the celebrated wax-work cabinet of Madame Tussaud, the figure of Charles Haddon Spurgeon, not far from Arabi Pacha, who was just then the terror of the English; not far from Cetewayo, who was at that time in London for the purpose of receiving his kingdom back again, and also to see with his own eyes the superior power of the English; not far, too, from the figures of Stanley and Livingstone, and from those of Kaiser Wilhelm and Prince Bismarck, stood the much-admired image of the Baptist preacher, exactly as he stands on his platform; and it attracted the attention of the spectators no less than the others. Now, it is clear that the many who had come to hear Spurgeon's sermon without a worshipping spirit, just as they go to a theatre, and who were busy with their lorgnettes and opera-glasses; some writing, some, as it seemed to me, even drawing, others counting the audience—that these elements, I say, detracted from the solemnity of the impression. By far the largest number, however, I must say, listened with rapt attention to the words of the speaker. In many faces I saw the deepest emotion; and many a tear fell from the eyes of those near me. Instinctively I felt certain that many of these men and women were receiving holy impulses whose wave-circles would reach the shores of the eternal world. Never shall I forget the kind face of the plain man who sat next to me, and who looked out the text and reached me his Bible. While doing so, he put his finger on the first word of the Psalm, and said, with an unspeakably happy tone, "The Lord inclined unto me." With this he looked into my eyes in such a way that I joyfully felt that he thought me one of those who knew what the Psalm means.

It did me good to see how friendly and cordial the people were with each other, and how, after the sermon, many shook hands, as if they wanted to form a bond of friendship over that which they had heard. It is also worthy of imitation that nearly all brought, besides their hymn books, a small Bible, and used it diligently. I observed, too, that they generally found the place in a few seconds, and by this one could see that they were much at home in the Word of God. The hymn-book contained mainly Psalms. Other hymns were there, too, but they rarely reach the beauty, power, majesty, and solemnity of our German hymns. The English hymns are, for the most part, too sentimental, and move in a very limited circle of thought.

At half-past twelve the service came to an end. It ended unexpectedly, so far as I was concerned, for I looked for a concluding hymn. This was omitted, and the omission seemed to me a mistake. The congregation ought to have the last word. But perhaps these are matters of taste.

From an elevated point of view outside I watched the surging human sea dispersing in all directions. Who can tell how many seeds of eternal truth had found their soil in the hearts of those thousands? "The day will make it clear." Soon, however, I was again sitting beneath the beautiful silent trees of Bromley. I read over the 40th Psalm, and resolved to preach from it on one of my first Sundays at Bremen. This I have done; and, if the sermon was edifying, our friend Spurgeon certainly deserves a share of the gratitude of my congregation.

Strange People.

BY PROF. MAX MÜLLER.



NOT far from our house, and opposite the old church with the golden cross, stood a large building, larger yet than the church, and with many towers. These looked old and gray too—they had no golden cross, but stone eagles were perched on their tops, and a large white-and-blue flag waved from the highest tower just over the lofty doorway, where the stone steps led up, and where on either side a mounted soldier kept guard. The house had many windows, and behind the windows one saw red silk curtains with golden tassels, and in the courtyard stood rows of linden-trees; they shaded the gray walls in summer with their green foliage, and strewed the turf with their white, fragrant blossoms. Many a time had I gazed up at them, and in the evening, when the linden-trees exhaled their sweetness, and the windows were lighted, I saw many forms moving hither and thither like shadows, and music sounded from above, and carriages drove up, from which ladies and gentlemen stepped forth and hastened up the stairs. They all looked so beautiful and good, and the men had stars on their breast, and the women had fresh flowers in their hair—and I often thought, Why dost thou not also go in?

Now one day my father took me by the hand, and said, "We will go up to the castle. You must be very good, though, and polite when the Princess speaks with you, and must kiss her hand."

I was about six years old, and felt glad—as glad as one only can be at six years of age. I had had so many quiet thoughts about the shadows which at evening I saw at the lighted windows, and had heard at home so much good of the Prince and Princess—how they were so gracious, and brought help and comfort to the poor and sick, and how they had been chosen by God's mercy to protect the good and punish the wicked. And so I had long since pictured to myself how it must be in the castle, and the Prince and Princess seemed like old acquaintances to me, whom I knew as well as I did my nut-cracker and my leaden soldiers.

My heart beat as I ascended the long flight of steps with my father and, while he was still telling me that I must call the Prince and Princess "Your Highness," the folding doors flew open, and I saw before me a stately lady with shining eyes. She seemed to advance towards me and reach me her hand. Her face wore an expression I had long known, and a faint smile stole over her lips. I could contain myself no longer, and while my father still stood at the door, and, I knew not why, was bowing deeply, my heart leaped into my throat, and I ran towards the beautiful lady and threw my arms about her and kissed her as I did my mother. The beautiful, stately lady seemed not displeased, and stroked my hair, and smiled. But my father took my hand and drew me away, and said I was very naughty, and he would never bring me there again. Then I grew quite confused, and the blood rushed into my cheeks, for I felt that my father did me wrong. I looked at the Princess that she should defend me, but her face wore an expression of mild seriousness. Then I looked at the gentlemen and ladies who were in the room, and thought that they would stand by me. But, as I looked, I saw that they were all laughing. The tears came into my eyes, and I ran away through the door, down the stairs, past the lindens in the courtyard towards home, till I came to my mother, and threw myself into her arms, and sobbed and wept.

"And what has happened to you?" said she.

"Ah, mother," I cried, "I was with the Princess, and she was so good and so beautiful, so just like you, my dear mother, that I had to throw my arms about her, and kiss her."

"Well," said my mother, "you should not have done that, for those are strange people, and lords and ladies."

"And what are strange people?" said I. "May I not, then, love all people who look at me with their kind sweet eyes?"

"You may love them, my son," answered my mother, "but you may not show it."

"Is it something wrong, then," I asked, "that I should love people? And why may I not show it?"

"Well, you are right," said she; "but you must do as your father says, and when you grow older you will understand why you may not embrace all beautiful women with sweet kind eyes."

That was a sad day. My father came home and maintained that I had been naughty. In the evening my mother put me to bed, and I said my prayers, but I could not sleep, and kept thinking, What are *strange people* whom we may not love?

* * * * *

Poor human heart! So, even in the springtime are thy leaves broken, and the feathers torn from thy wings! When the morning-red of life opens the secret chalice of the soul, all within is fragrant with love. We learn to stand and to walk, to speak and to read; but love no one teaches us. It belongs to us as does life; yes, they say, that is the deepest principle of our being. As the heavenly bodies attract and incline to each other, and are held together by the eternal law of gravitation, so do heavenly souls incline to and attract each other, and are held together by the eternal law of love. A flower cannot bloom without sunshine, and man cannot live without love. Must not the heart of the child break with fear when the first cold breath of this strange world sweeps over it? Did there not shine upon him, from a mother's and a father's eye, the warm sunlight of love, like a mild reflex of Divine light and Divine love? And the love which then awakens in the child—it is the purest and the deepest love. It is the love which embraces the entire world; which glows where it meets the light of two sincere human eyes; which exults where it hears human voices. It is the old immeasurable love; a deep well, which no plummet has yet fathomed—a source of inexhaustible riches. He who knows it, knows also that in love there is no measure, no more and no less, but that he who loves can only love with all his heart, with all his soul, with all his strength, with all his mind.

But oh, how little there remains of this love even before a half of our life's journey is achieved! Even the child learns that there are *strange people*, and ceases to be a child. The well of love is covered, and with the years it becomes choked. Our eyes sparkle no more, but gravely and coldly we pass each other on the noisy streets. We scarcely greet, for we know how sharply it cuts into the soul when a greeting remains unanswered, and how it hurts to part from those whom we have once greeted, and whose hand we have pressed. The wings of the soul lose almost all their feathers—the leaves of the flower are almost all broken and fade—and of the exhaustless well of love there remain to us but a few drops to cool our tongue, so that we faint not. These drops we still call love. But it is no more the pure, free, child-love. It is love with fear and pain—glowing ardour—burning passion—love that consumes itself, like rain-drops on the hot sand—love that desires, not love that gives itself—love that asks, “Wilt thou be mine?” not love that says, “I must be thine!” A selfish, desperate love! And this is the love of which poets sing, and in which youths and maidens believe—a fire that flickers and flames, but does not warm, and leaves nothing behind but smoke and ashes. We have all once believed that these rockets are sunbeams of eternal love. But the brighter the glow, the darker the night that follows.

And then, when all about us grows dark, when we feel a great loneliness, when, right and left, all people pass by us without recognition, then sometimes an old, forgotten feeling rises in our breast, and we know not what it is, for it is neither love nor friendship. “Dost thou not know me?” one would say to every one that passes by coldly and indifferently. Then do we feel that man is nearer to man than brother to brother, father to son, friend to friend. And, like an old holy legend, it rings through our soul, that the *strange people* are our neighbours. And why is it that we must pass them by silently? We know not, and must submit thereto. When two trains rush past each other, and you see a familiar face that would greet you, try to stretch out your hand and grasp the hand of the friend who flies past you, and you will, perhaps, understand why man here below passes man silently.

Said an old sage, “I saw the splinters of a wrecked ship floating on the sea. But a few meet and hold together for a time. Then comes a storm, and drives them to the east and west, and here below they meet no more. So it is with man. But the great shipwreck has no one seen.”—*From “German Love,” by Prof. Max Müller.*

“Conserbatism in Worship and Belief.”



PAPER with the above title was read at the annual meeting of the Midland Baptist Association, held in Leamington on the 25th and 26th of June, by the Rev. H. Collings, of Providence Chapel, Coseley. The tone and character of that paper seem to have given great offence to a large number of those who heard it ; and, judging from the apparently full newspaper report which has been sent to us, we cannot affect surprise at the condemnation it has provoked. It is not our intention to subject it to detailed criticism ; for we cannot account it worthy of that amount of respect. We have no liking for the self-imposed occupation of heresy-hunting, and we would willingly allow some measure of freedom to young ministers among us who may show signs of impatience with old ways of thinking. Such impatience is a common and, we suppose, a natural characteristic of youth. Probably it was, in part, this spirit of wise tolerance that induced most of the ministers and delegates, of any superior standing, who were present on the occasion to refrain from protesting against Mr. Collings' gratuitously offensive remarks ; a decision which may be commended, if their silence be not misinterpreted by Mr. Collings himself and by other foes of the “orthodoxy” which he has presumed to denounce. What special qualification he has for sitting in public judgment upon the doctrines and practices which our churches have adopted, we are unable to discern. Lord Randolph Churchill is said to have an ambition to play over again the part of the late Lord Beaconsfield ; perhaps Mr. Collings may desire a similar fame to that which was achieved by the late George Dawson. We suspect, however, that in both cases the requisite *genius* will be found to be lacking. Mr. Collings can sneer, indeed, to perfection ; but we do not conclude from his paper that he can do anything else particularly well. He seems to be chiefly remarkable for his antipathy to all *past* theologies and forms of worship, for the simple reason that men once earnestly accepted them ; and to all *present* theologies and forms of worship, for the simple reason that men earnestly accept them now. What he has to offer in the place of what he would sweep away, he is either too proud, or too sagacious, or too limited in resources, to tell us. He is a sort of Nihilist in the Church, with this difference, that, instead of working mischief secretly, he allows—shall we say invites?—his victims to look on while he fixes his box, lights his fuse, and fires off the explosive matter which he has compounded. He does not, in so many terms, condemn “the old Book,” “the old Gospel,” “the old theology,” “the old prayers, hymns, and tunes ;” he reserves his condemnation for the antiquated people for whom these old things retain their charm—a condemnation which logically implies that the old things which they prefer are not worth the preference. He seems to think that the newest things have the best chance of being the truest, and that the truest things of to-day will have ceased to be the truest to-morrow, inasmuch as things newer still will have by that time started into being. No doubt, as he says, orthodoxy was intolerant in former days ; so was

every other "doxy" in as far as it had the power to be so. The tables, however, are being rapidly turned, and orthodoxy is now compelled to take its taste of persecution. As for poor Mr. Spurgeon—"that 'guide, philosopher, friend,' theologymonger, sermon-maker for all hapless, helpless, belated, benighted, lazy, ignorant students—save the mark!—and ministers"—he is "the chief of sinners," chiefly, it would appear, because he is a Puritan of the Puritans! If Mr. Collings be not too self-confident to learn, he will think differently about all these matters by the time he is twenty years older. He will not complain of severity in the few lines we have ventured to write respecting him; they are gentleness itself compared with the onslaught by which they have been suggested. Why should we be angry? The old things of which "orthodoxy" is so "conservative" are not dead yet, and it will require a stronger man than our young assailant to slay them.

Reviews.

SERMONS AND ADDRESSES. By the late George Gould. With a Memoir by his Son, G. P. Gould, M.A. London: Jarrold & Sons, 3, Paternoster Buildings.

LAST month we briefly announced the publication of this volume, a more complete and careful perusal of which enables us now to give it the hearty commendation we naturally expected it would deserve. More than a quarter of the volume is occupied by the memoir, which, however, does not contain a single superfluous record, or a single reminiscence or reflection which might, with propriety, have been omitted. We may be thankful that Mr. Gould was blest with a son characterised by intellectual powers resembling his own, and animated by the high conscientiousness in the use of those powers, together with the fervent attachment to evangelical truth, which he uniformly displayed. Such qualities were requisite for the production of a suitable memoir; and the result of their pensive but willing consecration to the task is one by which Mr. Gould's many friends must be gratified. We can well understand the fine filial feeling which found expression in the prefatory words:—

"I have studiously endeavoured to write with impartiality, and to merge, as far as possible, the son in the biographer. If I shall seem not to have succeeded in this, I can rely with confidence upon the indulgence of those readers who can appreciate the difficulty of my task. To me it has been a labour of love, but a labour not without its attendant pain, to prepare this book. I would that I could have brought to my work more of experience, and more of power worthily to pourtray him to whose dear memory I am conscious I must do injustice, even while I seek to do it honour."

The memoir thus modestly introduced is a deeply interesting one. The principal facts embodied in it were recorded in our pages shortly after Mr. Gould's death, and need not be re-stated here. They set our lamented brother before us in the vigour and versatility of his mind, in the breadth and solidity of his acquirements, in the strength and exaltation of his moral and religious character,

and in all the noble heart-qualities which gave him weight and influence as a man, as a citizen, and as a Christian minister.

The sermons are twelve in number, and are of unequal length. Some of them are highly elaborated, and others are evidently little more than outlines of what he intended them to be in the pulpit. The first was preached in Bloomsbury Chapel in 1865 on behalf of the Baptist Missionary Society. It had for its subject "The Christian Campaign" (2 Cor. x. 3—6), and appeared in the May number of the Baptist Magazine of that year. It occupies some forty pages of the volume, and yet no thoughtful and appreciative reader will think that a single paragraph, or even a single sentence, could well be spared. The same remark may be made respecting the equally long, and, in some respects, still nobler discourse which follows it, on "Christian Fellowship," which was adroitly adapted to the Norwich Missionary Anniversary of 1867, and which ought henceforth to rank amongst the master-pieces of our sermon literature. It is founded on 1 John i. 5-7, and opens thus :—

"It frequently happens that a fact known to a group of friends equally interested in it makes a lasting impression upon only one of their number, and determines thenceforward the object of his life. A special power seems to accompany it into his understanding, and with the mysteriousness, promptness, and diffusiveness of life to penetrate every faculty of his soul, and subdue to its control all the elements of his being—all the conditions of his influence amongst men. Its hold upon him does not degrade him into slavery, but rather exalts him into a sphere in which he realises the most perfect liberty. By service constantly and cheerfully rendered to it, he becomes master of the opportunities life gives to assert its value and to diffuse its advantages ; whilst the tendency of accurate knowledge on any subject being to show the connection of all cognate facts and truths, enables him to turn to account what other men would think to have no relation to his purpose, and thus more readily and gracefully to overcome all opposition.

"It seems strange that no allusion is to be found in the writings of the Apostles who were the personal friends of our Lord on earth to His mediatorial prayer on the Mount of Olives, save in the case of the disciple whom Jesus loved. We might have expected that *such* a prayer—offered at *such* a time—and having exclusive reference to them and to the results of their work in the world—would have captivated their hearts, and defined the range of all their sympathies. But no ! Whether sorrow made them oblivious, or ambition pre-occupied their minds and made them speculate upon the Kingdom which—notwithstanding all He had also said about their being hated of all men for His Name's sake—their Master had 'appointed unto' them, as His Father had appointed unto Himself, that they might eat and drink at His table in His kingdom, and sit on thrones, judging the twelve tribes of Israel ; or curiosity was busy in anticipating the strange events which they had been forewarned were about to occur that very night ;—not one of them recalls a phrase, a thought of the sublimest prayer that ever rose from earth to heaven, save John. But it seemed to live and breathe in him from that moment forward. A unity with God and His Son was revealed to his faith as not merely possible, but contemplated as the issue of the work of Jesus ; and his heart was informed of a fellowship with all who believed already, or 'should believe,' on Jesus, so intimate, and tender, and loving, that earth could not supply any analogy to it, nor the union of unfallen spirits before the throne be fit to resemble it, and the unity of God could be its only parallel and counterpart. As he mused, the light became more resplendent within his soul ! His eye darted as with the wings of the morning

through the coming ages, and gladdened by the sight of a fellowship 'made perfect in one,' drooped only when dazzled by the glory of Him whom no man hath seen, nor can see, but which he could assure himself shall yet be seen, and shared by the faithful, throughout eternity. And so the words with which we are all familiar sound like strains of music once heard but never forgotten—echoes which every breath of wind fanned into new life within him—and which no one could think of as originating in his own efforts to reproduce the thoughts he remembered:—'Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given me; for Thou lovedst Me before the foundation of the world.' Life became altogether new to him from the moment he caught these words, for they were, of a truth, 'spirit and life;' and the purpose of his heart was, thenceforth, fixed to teach the unity of the Godhead as it had been illustrated by the manifestation of Christ among men, and to show how all the doctrines of Jesus were adapted to secure the fellowship of them that believe on His Name, not only with the Father and the Son, but with each other also. 'That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ.'

Having announced and defined his theme, the preacher gives full expression to the wonder occasioned by the fact "that, from being treated as a heretical sect amongst the Jews, the Christians of the Apostolic age, though drawn together by the same grace, made one with each other in Christ Himself, and 'reconciled unto God in one body by the Cross,' split into factions, and wasted their strength in strifes and debates"—a "catastrophe" against which "every provision seems to have been made." The observations on this subject lead to an impressive paragraph on the state and prospects of Christendom to-day.

"The reflection that, for nearly 1,800 years, these words (of the text) have been rehearsed in the ears of successive generations of Christians with only such results as we now see in Christendom, is correction of all sanguine expectations as to the immediate future. The state of our own country—certainly not the worst representation of the spirit in which the teachings of the Gospel are held by various classes of men, or of the effect produced upon the public mind by Christianity as thus commended by its disciples—is lamentable evidence that we have much to learn on this subject. The estrangement of Christians from one another, instead of startling us into thought by its incongruity with the genius of the Gospel, is popularly regarded as a matter of course. But the consequences are frightful to think of. We are losing the benefit of the gifts which God is bestowing upon those who walk not with us, and are addicting ourselves to schools of thought, which may give definiteness to the few things we study, but which do not invigorate us by their comprehensive range of teaching, or by the spirit of love which they foster in our hearts. We can speak to one another on questions of infinite moment, or of controversial importance, only through the press, and lose, in consequence, the magical power of the voice when tremulous with emotion, or firm as the basis of our convictions, or persuasive with the eloquence of love. How can we know each other thus? Could the mastery of speech make our compositions as perfect images of our

mental states as photography secures of our physical appearance, we should still be justified in saying that even then we could not be fully known to our neighbours, nor could we be thoroughly acquainted with them. And the mischief does not end there. The religious knowledge which exists in our social sects is all but stagnant. Our congregations do not care for a patient and exhaustive analysis of the mind of the Spirit. The men of business who are wearied by the bustle and excitement of daily occupation, eschew, as unsuitable to a day of rest, hard thinking upon the true grace of God wherein we stand, and contentedly assume that an assent to the things most commonly believed amongst is all the homage which they should pay to truth. The lovers of light and sensational literature cannot conceive of the possibility of so reading the Bible in relation to these days, as to discover adaptations to our wants which can burst upon the soul with the novelty and force of new revelations from heaven. They are satisfied with knowing 'the first principles of the oracles of God,' and do not pretend to go on unto perfection. Now, though I do not mean to assert that this stagnation of religious knowledge is entirely to be attributed to the estrangement in which Christians of various sects live in this country, I do say that it is intensified and perpetuated thereby. And, as the immediate consequence of our personal equanimity in the midst of the light of revelation, we can see how feeble is the apprehension we have of the grace of our Lord Jesus Christ in dying to redeem us from all iniquity, and to purify us unto Himself as a peculiar people, zealous of good works. Where are the men who 'thus judge'—not in their closets only, but in their houses of business, on the exchange, in the news-room, in social life—'that if one died for all, then all died, and that He died for all that they which live should not live unto themselves, but unto Him that died for them and rose again'? Where is the congregation of the upright, whose members live in the constant remembrance that they are not their own? Who of us can appeal from our own consciences to God who trieth the heart, 'For me to live is Christ, and to die is gain?' What do we know of the constraint which the love of Christ put upon Paul? We do but babble about the love that passeth knowledge, when Paul felt words too poor to utter its grandeur, and to declare its glory; and our most rapturous joys in connection with our salvation are as evanescent as our conception of its sublimity is vague and indeterminate. No wonder that we have such a slight impression of the evil of sin in our own hearts and the mischief it is disseminating throughout the world. We do not linger at the Cross long enough to allow the evidence of more than a vulgar agony to infiltrate into our souls. We are amazed at the spectacle of an expiring God, but do not strain our eyes in the deepening gloom to see our own sins laid upon Him, until, in very intensity of contrition and gratitude, we crucify the old man which is corrupt in every evil lust. To how many is sin an inconvenience, a misfortune, a calamity, instead of the abominable thing which God hateth, and which we should loathe with unutterable abhorrence? Yet, when the grace of Jesus is not esteemed aright, the evil of sin may be admitted in words, but is never adequately felt in the heart, and the check upon its propagation, which consciousness of its essential evil implies, is withdrawn in the same degree. Hence the defective sanctification of not a few who are old and well-stricken in years. Hence, too, the worldliness of many more who do not follow the Lord fully. Hence, also, the mistaken notion with which multitudes assume the responsibilities of the Christian profession, as if the breaking off from their old sins were enough for God and man, and they were not to count themselves 'dead indeed' unto sin, but alive unto God through Jesus Christ our Lord.' For whatever lowers the appreciation we have of the blood of Jesus as it is sprinkled by the Holy Ghost on our consciences, must also lessen our sense of the demerit, the heinousness, the treasonableness of sin in ourselves and

others. Indeed, it may be laid down as an axiom in Christian science that the moral condition of man can be understood only by means of the sacrifice of the Son of God as a propitiation for the sins of the world. The school which rejects that sacrifice has never been conspicuous for its denunciation of sin, or for its efforts to beseech men to be reconciled to God. . . . But you, brethren, have learnt a different lesson, and have pondered, mayhap, the saying, 'the soul that sinneth it shall die' at the Cross; since *there* God hath demonstrated His unwillingness 'that any should perish,' and His willingness that 'all should be saved.' Yet, who of us has so studied the condition of man 'without Christ, without God, without hope in the world,' as to have shared the profound sorrow of saints in the olden time? . . . And as in a great degree fostering erroneous conclusions as to their imminent danger—or generating evanescent surmises as to the final judgement of God—or simulating, in spasmodic efforts, a zeal which should never know weariness in the service of God—the want of 'fellowship' amongst Christians must be condemned and deplored. If we dwelt in love with one another as God hath loved us, we must needs be 'able to comprehend'—as we do *not* at present—'the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, being filled unto the fulness of God.' Our various histories would but illustrate the all-embracing grace of the Gospel, and perpetually remind us that the wider the test, the ampler is the proof that it is 'the blood of Jesus Christ, God's Son that cleanseth from all sin.' And as our consciences became pure through the cleansing of that blood, and our 'walk' more and more 'in the light,' men would believe that 'God sent his Son into the world, not to condemn the world, but that the world through Him should be saved.' Our fellowship would daily become more perfect, and more completely answer its predestined uses; whilst it would impart new animation to our hope of being glorified together with Christ."

These quotations are long, but we have made them because they suitably illustrate the breadth and comprehensiveness with which Mr. Gould was wont to survey a subject, and the felicity of diction which he could easily command for the expression of the thoughts it suggested to him. Mr. Gould proceeds to discuss the method in which this "fellowship"—the "pressing want of the Church"—"is to be secured." Creeds, confessions, and organisations, he reminds us, have been tried, and have failed. Moreover,

"Churches are not designed to *produce* fellowship, but rather to make it manifest when, by other means, it has been produced; and their highest use in this respect, is to guard against the tendency to merge the fellowship of all saints with each other, in a narrow, denominational policy. They were instituted by Christ to make us men in our knowledge, our sympathies, and our unselfishness, and not to shrivel us into pigmies that huddle together for warmth in some hole in the earth."

Civil rulers, with their Acts of Uniformity, can render no help; "they have merely demonstrated their folly in forging mechanical bands for the souls of their subjects." On the other hand, "some Christians, with almost equal fatality, have suggested the substitution of an undenominational brotherhood for our existing Churches." With what result? Only to show "the practical working of such a scheme," as it has "long been displayed, in the most bitterly sectarian of the sects into which we are divided."

For a solution of this problem Mr. Gould sends us back to the last of the Apostles ; and the solution is found in the words : " If we walk in the light as Jesus is in the light, we have fellowship one with another, and the blood of Jesus . . . God's Son cleanseth us from all sin." To the exposition of this truth the remainder of the sermon is devoted, and every page of it is luminous. It is drawn from " the functions of light," which (1) " manifests objects and their mutual relations," (2) " fosters and serves to develop life in its various organisms," and (3) " is ever preparing living things and beings to display its influence on a perpetually increasing scale." " If," then, " we walk in the light," these things are characteristic of us : (1) " consciousness of, and delight in, our new relation to God ;" (2) " accurate perception of, and assent to, our obligations ;" and (3) " cordial receptivity of the influences disclosed to us by the light." Under this last head the preacher well remarks :—

" Our relation to our fellow-Christians is made manifest in Christ, and it is part of His plan to make us serve one another. We must not, therefore, turn aside from the course which He has illumined, because of the association, which is unavoidable, with individuals who would be intolerable to us if they were not ' called to be saints.' Every one we meet with may teach us some lesson, if we are but willing to receive it, and it is our privilege to know that the most obnoxious, as well the most pleasant incidents in life are made to work together for good to them that love God. To ' walk in the light ' will always tax our self-control ; will call for perpetual watchfulness against thinking of ourselves above that which we ought to think ; will inculcate humility by training us in the habit of preferring in honour others to ourselves ; and will teach us that there is no power so great as love to overcome the jealousy, the spitefulness, the pride, the envy, in which our intercourse may involve us. Happy is he who is more anxious to get rid of his personal defects than to excuse them by the glaring faults of others !"

We must resist the temptation to epitomise or to describe the other sermons in this volume—most of which are, as to length, within the ordinary sermon limits, and some of which are short. Their topics are : " The Honour which Cometh from God," " Blessings Cursed," " Children of the Kingdom," " Joy in our King," " The Condition of the Final Award," " Deliverance from the World," " Ministerial Responsibility," " The Dispensation of the Spirit," " Fulness in Christ," " Truth in Prayer." To these are appended three invaluable " Addresses," on " The Early English Baptists," " The Sacrament of the Lord's Supper," and " The Limits and Aims of Ministerial Work." The first was delivered to St. Mary's Literary Class, February 9th, 1881 ; the second was read at the Autumnal Session of the Baptist Union, held at Cardiff, October 10th, 1867, and is an " Examination of the Theory of Sacerdotal Functions in the Administration of the Sacrament of the Lord's Supper, recently put forth by the Lord Bishop of Salisbury ;" and the third was delivered to former Students of Bristol College, September 3rd, 1878. The sermons on " Fulness in Christ" and " Truth in Prayer," closed Mr. Gould's long, laborious, and eminently useful ministerial career. For these fitting memorials of his princely intellect, his uncompromising integrity, his devout heart, and his noble life, his countless friends throughout the land, and in other lands, will be deeply grateful.

"TO WHOM SHALL WE GO?" A Sermon preached in the City Temple on Wednesday, May 9th, 1883, in behalf of the London Missionary Society. By Rev. E. E. Jenkins, M.A. London: Hamilton, Adams, & Co.

WE have here a great sermon—great in the truest and best sense of the word. A lady once said to a friend of ours: "You *should* have heard Mr. — yesterday morning. It was a *great* sermon; at least it was *greatly delivered*." Many sermons which are not great are "greatly delivered," and many which are truly great are not delivered in a manner befitting their greatness. We did not hear the sermon before us, but we have "sat under" some of the pulpit deliverances of Mr. Jenkins, and we know that he does not spoil the effect of the matter of his preaching by the manner of it; on the contrary, his manner gives his matter the best possible human chance of finding its way into, and taking full possession of, the understandings and hearts of those to whom he speaks. The symmetry and beauty of the structure of this sermon are charming. It is built of solid materials throughout, and there is not an imperfect stone, or a defective piece of woodwork, or a mistaken bit of ornamentation in any part of it. It is founded, as the title indicates, upon John vi. 66—69, and is addressed to the peculiar mood of our age in relation to Christianity, which he describes as "an unstable mood of thought regarding Christ." He says:—

"This is now the prevailing tone of the world; and no trial can befall the Church which is so fraught with danger. Hostility is a positive temper; we can define it and provide against it. Its effect upon the Church is seldom baneful, for it drives the flock into the securer retreats of the fold. Suffering for righteousness' sake, moreover, is an appointed instrument of purity and strength. But an unstable mood of thought regarding Christ, surrounding a Church that lives by faith in Christ, is the pestilence that brings death by infecting with noiseless contagion the elements of life. It is not merely that its footsteps cannot be discerned, but its favourite haunt is the bud, the spring-opening of the mind; and its symptoms are so misleading, that some of its worst types simulate health, vigour, and freedom. But that which most of all betrays its wasting power is its early assimilation to faith. The unstable mood is one of the incipient forms of incipient faith, and, therefore, of elementary discipleship; and its ravages are seen when, perverted by some passion or sentiment of selfishness, it puts back or destroys the growth of faith. It is answerable for the loss of thousands of our youth, and for the wide failure of initial stages of Christian profession, as foreseen by the penetration of the parable of the sower. . . . This particular mood of mind regarding Christ may be traced in that class of current literature in which religion finds unconscious expression; where the writer has a simple literary aim, and his reference to a Christian doctrine or a Christian work is an incidental illustration or reminiscence, indicating no bias whatever. The manner in which this casual touch escapes a modern writer is very different from that which distinguished the style of similar allusions fifty years ago. *Then* the stroke was firm, as if the public mind were pervaded by an impression of the Divine authority of the Scriptures and by a reverence for Christian ideas. *Now* the way in which a New Testament doctrine is cited, or a Christian work noticed, shows that the writer does not regard the religion of Jesus Christ as among the things 'which are most surely believed among us.' It seems as if there were a gradual going away from it. To an eye that does not look steadfastly at the sign there is nothing alarming; it may mean little more than a question of style and taste; but no

Christian thinker can study it without the gravest concern, without suspecting that he finds herein a loosening of that religious faith which, in the form of sentiment, has been wont to command the public opinion of this country; and he knows that if the miraculous inspiration of Christian doctrine depart from human belief, every institution that rests upon it is doomed."

Mr. Jenkins rightly reminds us that "the immediate future of the Church, the future of the next fifty years, will take its character, whether of triumph or failure, from us, not from our enemies.

"If, against the unstable mood of thought regarding Christ which now surrounds us, we, the followers of Jesus, present indissoluble stability; if we sharply recall to their allegiance to the Great Teacher those disciples who have not been seduced, I will not even say shaken, but distracted, by modern controversy; if by the help of the Master's appeal we can bring into a closer phalanx of unity 'all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours,' we shall wrest the next fifty years from the grasp of our enemies, and we, and not they, 'shall reign upon the earth.'"

Going away from Christ means that we must "choose to *drift*," or "to prosecute a new *search*."

"To drift would mean, in our case, a reckless submission to the involuntary moods of despair; in other words, that experience having made us ashamed of our Christian hope, that having been compelled to surrender Christian doctrine to the new tests of science, we cut ourselves from the last strand of faith, and consent to be swept along in such currents of physical and intellectual change as the irresistible course of Nature may determine for us."

Is the other alternative preferable? "To prosecute a new search would imply that Jesus has failed us;" and if that be so, "to whom or where shall we go for words of life?" Other religions are surveyed in the light of modern discovery; with what result? "Modern research leaves the question of a future religion for the world in this position, it must be *the Christian faith*, or *no faith*." From this point the preacher, in eloquent and convincing words, pushes home the claims of Christianity upon the acceptance of men. Accepted by the world, it will save the world; rejected by the world, the world will be lost.

"We are offered a philosophy which as yet has constructed nothing; we possess a faith which has been attested by the history of centuries, whose divinity is verified by the only civilisation which is living, and which creates 'all things new.' We set the experience of two thousand years against the speculations of yesterday; against the uncertain teachings of an ever-shifting hypothesis we set words of eternal life, which, in the beginning, joined themselves to human speech, and have come down to us on the language of men, until they are fast becoming a spreading and deepening river of life; and judging from the districts over which it has rolled, which were once desert, and are now crowded with life and waving with produce, we make bold to predict that 'everything shall live whithersoever the river cometh.'"

BROTHERHOOD, FELLOWSHIP, AND ACTING TOGETHER. Further Practical Reflections in Rhyme. A Sequel to "New Covenant Ordinances and Order." Compositus, Compascinus. Elliot Stock.

WE have not seen the work to which the one before us is "a Sequel;" but we can only say of the "Sequel" that it is a wide wilderness of doggerel. Is it meant for a burlesque? We can hardly suppose so; and yet, on any other supposition, we can hardly imagine that one person in a million, taking it in hand, could possibly read it through. Two stanzas, taken at random, will suffice for a sample.

"Love in ascendant, how and what,
She who care's tribute paid,
And she at JESUS' feet who sat,
Conjoint, exhibited.

"John the affectionate, combine
With longing, labouring Paul,
Add fervid Peter to be trine,
Yet is there told not all."

Surely here is told enough!

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MORAVIAN MISSIONS. Twelve Lectures.

By Augustus C. Thompson, D.D.,
Author of "The Better Land,"
"Morning Hours in Patmos," "The
Mercy Seat," &c. Hodder &
Stoughton.

ALTHOUGH very much has been written and published concerning the Bohemian and Moravian Brethren—very much more, indeed, than we were aware of until Dr. Thompson's book came into our hands—yet we question whether these remarkable people and their history are half as widely known in this country as they ought to be. Bost's account of them—a translation of which was issued by the Religious Tract Society as far back as 1834—sets

forth their origin, progress, and work in a form well adapted for popular use. Nine years earlier a history of them appeared, in two volumes, from the pen of John Holmes; and Dr. William Brown, of the Scottish Missionary Society, devoted to their mission labours nearly 250 pages of his great work, in three volumes, entitled "A History of the Propagation of Christianity among the Heathen since the Reformation," which appeared in 1854. A vast amount of detailed information respecting them is scattered about in religious literature of a miscellaneous kind—some of it very valuable, and much of it, no doubt, comparatively worthless. The United Brethren, however, are, and have all along been, a people concerning whom it is good to read; who have maintained a high and, in most respects, healthy spiritual tone; and who have, under God, done a very extensive work of evangelisation in many parts of the world. The history of Moravian Missions has not been related, so far as we know, by any one writer so fully and so graphically as by Dr. A. C. Thompson in the noble volume before us. He has, by diligent research and by a careful use of all necessary sifting processes, made himself master of all the trustworthy facts, and has presented them in their own proper living force and grandeur to his readers. He has narrated over again the life of Count Zinzendorf, one of the most devoted, energetic, intrepid, much-enduring, self-sacrificing, strong-minded, and noble-hearted heroes the Church of Christ has ever had either in ancient or modern times. Nine of the lectures recount the missionary labours of the Society in the West Indies, in South and Central America, in Greenland and Labrador, among the North American

Indians, in South Africa, and in Australia. The first lecture describes the origin and growth of the Society, and the last enables us to form a definite idea of its modes of life, and of the spirit by which it is animated. The series was delivered in 1877-1880 at the Theological Seminary, Andover, and in 1882 to the Theological department of the Boston University. Christian readers in England have reason very warmly to thank Messrs. Hodder & Stoughton for having placed the volume within their reach. After reading it, we say, as the author himself said respecting the works he had had to consult in its preparation, "A perusal . . . can hardly fail to foster the sentiment of Count Zinzendorf: 'The whole earth is the Lord's; men's souls are His; I am a debtor to all.'"

BLACKWOOD'S EDUCATIONAL SERIES.
 Edited by Professor Meiklejohn.
Historical Reader, Books 1, 2, and 3.
 London and Edinburgh: Blackwood
 & Sons.

THE first of these three volumes gives the history of Britain and England from before Christ to 1154 A.D., for Standard IV. The second, for Standard V., carries the history of England forward from 1154 A.D. to 1603 A.D. The third, for Standards VI. and VII., proceeds from the last-mentioned date to the present time. All the main facts are stated in terse, condensed, but thoroughly intelligible language, and every facility is given to the memory; while many patriotic lays—some well known, and others less so—illustrative of the leading characters and events are appropriately introduced. Industrious and painstaking pupils in our schools

will be delighted with these "Reading Books for all Standards" which the eminent publishers and their accomplished coadjutor, Professor Meiklejohn, are providing for them, "specially suited," as they are, "to meet the requirements of the New Code and the instructions to H.M. Inspectors," and "copiously illustrated," as they are, "with maps and woodcuts." The paper, printing, and binding are all simply perfect, and, with ordinary care, will last almost any length of time. Another fact to be mentioned in favour of these admirable works is that, considering the style, at once tasteful and substantial, in which they are got up, they are remarkably cheap.

LITTLE GLORY'S MISSION. By Mrs. G. S. Reaney.

FOUND AT LAST. By Mrs. G. S. Reaney.

UNSPOKEN ADDRESSES. By Mrs. G. S. Reaney. Hodder & Stoughton.

MRS. REANEY has a well-established and well-deserved reputation as a writer for young persons. She possesses the knack of telling simple stories with great attractiveness and power, and can convey moral lessons and spiritual truths to the class of readers whom she addresses in a style well fitted to secure their attention and their assent. Her popularity is great, and she uses it, with exemplary industry and zeal, solely for the public good. These three little books have all the graces of simplicity, naturalness, purity of tone, and geniality of spirit which have won for their author an abiding place in the hearts of thousands, and which, if she be spared, will extend her usefulness more and more widely year by year.

THE WATER-DRINKING HERCULES, THE TEMPLAR SAGE, AND THE TEMPERANCE PREMIER; or, Samson, Samuel, and Daniel in the Van of the Temperance Army. By Rev. R. Whittleton. Elliot Stock.

IN this vigorous lecture Mr. Whittleton has worked out a capital idea in capital style. The Rev. Charles Garrett says that "it covers the whole ground well, and the arguments seem to be irresistible." Freshness of method in expounding and enforcing the claims of Temperance is not yet exhausted. In Mr Whittleton the good cause has an able champion.

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EUDOKIA: the Angels' Song. A Vindication of the New Testament (English and Greek) of our Blessed Lord and Saviour Jesus Christ as affected by the Work of the Bible Revision Company, 1870, in its Two Respective Publications, 1881, 1882, and shown fully in the Parallel New Testament, A.V. 1611, R.V. 1881. By Theophilus, A.M. of Glasgow University. Elliot Stock.

THAT the work of the New Testament Company of Revisers has been done to perfection few, we imagine, would be inclined to contend; but that it has been done so badly as this author endeavours to show fewer still, we think, will be induced to admit. He says that the Revised Version "is found, upon careful examination, to be wonderfully like the Popish Douay or Rhemish New Testament in English, rendered from the Roman or Latin Vulgate, *only out-doing* that Version in retaining all its corruptions, in importing into the text many changes of a most doubtful character, and in casting

out many precious scriptures without cause or reason shown." A sweeping charge this, which the author has failed to substantiate. Very much of his reasoning is based, not upon scholarly investigation and research, but upon sheer theological bias and unchecked sentimental prejudice. The author seems to think that nearly all that is most vital to Christianity has disappeared from the New Testament in the form in which the Revisers have handed it to us, whilst much that is hostile to Christianity has been introduced! If this statement should awaken the sceptical curiosity of our readers, they had better see how far it is justified by examining "Eudokia" for themselves. Its perusal has afforded us neither pleasure nor profit.

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PREACHING BY THE CHURCHES. An Address to the Churches of the London Baptist Association, June 26th, 1883. By Charles Stanford, D.D. London: Alexander & Shephard, 21, Castle Street, Holborn.

ANOTHER of Dr. Stanford's pithy, pungent, beautiful, well-illustrated, and intensely earnest addresses, which should be read by all the members of our churches from one end of the land to the other.

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CHURCH LIFE IN LONDON. An Address at the Annual Meeting of the London Congregational Union, March 9th, 1833. By Edward White. London: Printed by Warren, Hall, & Lovitt, 88, Camden Road, N.W.

MR. WHITE'S address might fitly and usefully accompany the address by Dr. Stanford noticed above. It inpres-

sively suggests the true Church ideal, and the respects in which existing churches fail to reach it; and every sentence is fitted to tell wholesomely upon the convictions, aspirations, and practical life of all Christian readers.

MAN'S GREAT DEBT. The Great Creditor: His Mode of Dealing with it. An Inquiry. By Barton Dell. Elliot Stock.

AN extremely thoughtful book, to some extent heterodox in its teaching, but reverent and mild in its tone. "Man's great debt" is that of obedience to God; a debt which he has failed to pay. The question is as to how "the Great Creditor" deals with it—whether by free forgiveness, or on the basis of a "satisfaction" rendered to Him on behalf of the "debtor" by Jesus Christ. The author's reasoning is intended to show that these two alternatives must be kept rigidly apart—that they cannot mingle in [a plan of salvation. He maintains that forgiveness excludes the idea of "satisfaction," and that "satisfaction" excludes the idea of forgiveness. His position may be indicated by a sentence quoted from a page near the end of the book:—"The payment of man's Great Debt is irrevocably decreed, or it is not. If it must be paid, some one must satisfy the creditor. If paid, it is not forgiven. If forgiven, payment is surrendered—forever." The hard logic of such language is undoubtedly plausible; but the Word of God, to the teaching of which we should be ready to defer on this, as on all other moral and religious questions, is immeasurably deeper and broader than human logic; and that teaching, on the question which our author has undertaken to discuss, may

be comprised in the words, "*God, for Christ's sake, hath forgiven you.*"

SCRIPTURE BAPTISM. A New and Beautiful Engraving of a Baptism in the Open Air. Manchester: J. Nettleton, 3, Strutt Street.

MR. NETTLETON has produced a very interesting picture of a River Baptism, done in a fair style of art, and nicely engraved on enamelled paper. The scenery is romantic, and the grouping of the figures on the banks is good. There is an appropriate border, with Scripture texts, and quotations in favour of immersion from Dr. Doddridge, Richard Baxter, Dean Stanley, and John Wesley. It would grace our Baptist homes.

CLARKE'S COMMENTARY. Parts 26, 27, 28. London: Ward, Lock, & Co., Salisbury Square.

THIS new edition of Dr. Adam Clarke's great Commentary, under the editorship of the Rev. Thornley Smith, is rapidly proceeding to its completion. We last noticed it in our April number, and intimated that the New Testament had been entered upon. We have since received the three parts mentioned above, which conduct the student to the close of the Fourth Gospel. To each of the Gospels, in addition to the "Introductions" by the learned author, the editor has supplied "Prefatory Notices" suggested by more recent research and criticism, which will be found to throw some valuable light upon terms and passages here and there. The work ought to command a large sale.

CHRIST'S EXAMPLE ABOUT BAPTISM ;
 contrasted with His Disciples' confounding thereof, and the Lord's Rebukes to them in Consequence.
 By James Johnstone, Theologian, Electrician, and Engineer. Edinburgh : James Gemmell.

THE "Electrician and Engineer" may be a "Theologian," but the theology of this odd-looking little book from his pen is of a very questionable kind. His object seems to be to show that our Lord never enjoined water-baptism at all, but only the baptism of the Spirit, and that His teaching on the subject of baptism was utterly misunderstood even by His apostles ! The reasoning is sometimes clever, but often cloudy, and generally inconclusive.

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**THE INFLUENCE OF NONCONFORMITY
 UPON THE LIFE OF THE NATION.**

By the Rev. W. T. Rosevear. London : Alexander & Shephard, 21, Castle Street, Holborn.

AN elaborate speech delivered at the Annual Meeting of the Worcestershire Association, held at Alcester in June last. Mr. Rosevear was requested to publish it, and, as the request was a wise one, we are glad that it has been acceded to. Mr. Rosevear is not only widely known as one of the ablest ministers of our denomination, but also as an intelligent and zealous Nonconformist. He does not stand aloof from

the Church of England without feeling himself to have the most impregnable grounds for doing so. His Nonconformity, without even the slightest dash of bitterness, has all the elements of strength which come from wide and impartial reading, from patient and conscientious study, and from perfectly definite and intense conviction. The speech before us is essentially historical in its spirit, and the main facts, with the inferences they supply, are brought forward with all the vigour of insight and of eloquence which we have long been accustomed to expect from its author whenever he takes a great subject in hand. He evidently has a special liking for his theme, and no true-hearted Nonconformist can read what he has said upon it without a renewed feeling that the Nonconformity to which he adheres is an element in the life and prosperity of the nation to be proud of, and one for which he is more than ever constrained to give God thanks.

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THE GOSPEL OF MARK : with Introduction, Maps, and Notes for Bible-Classes and Senior Sabbath Scholars.
 By T. M. Lindsay, D.D. London : Blackie & Son, Old Bailey.

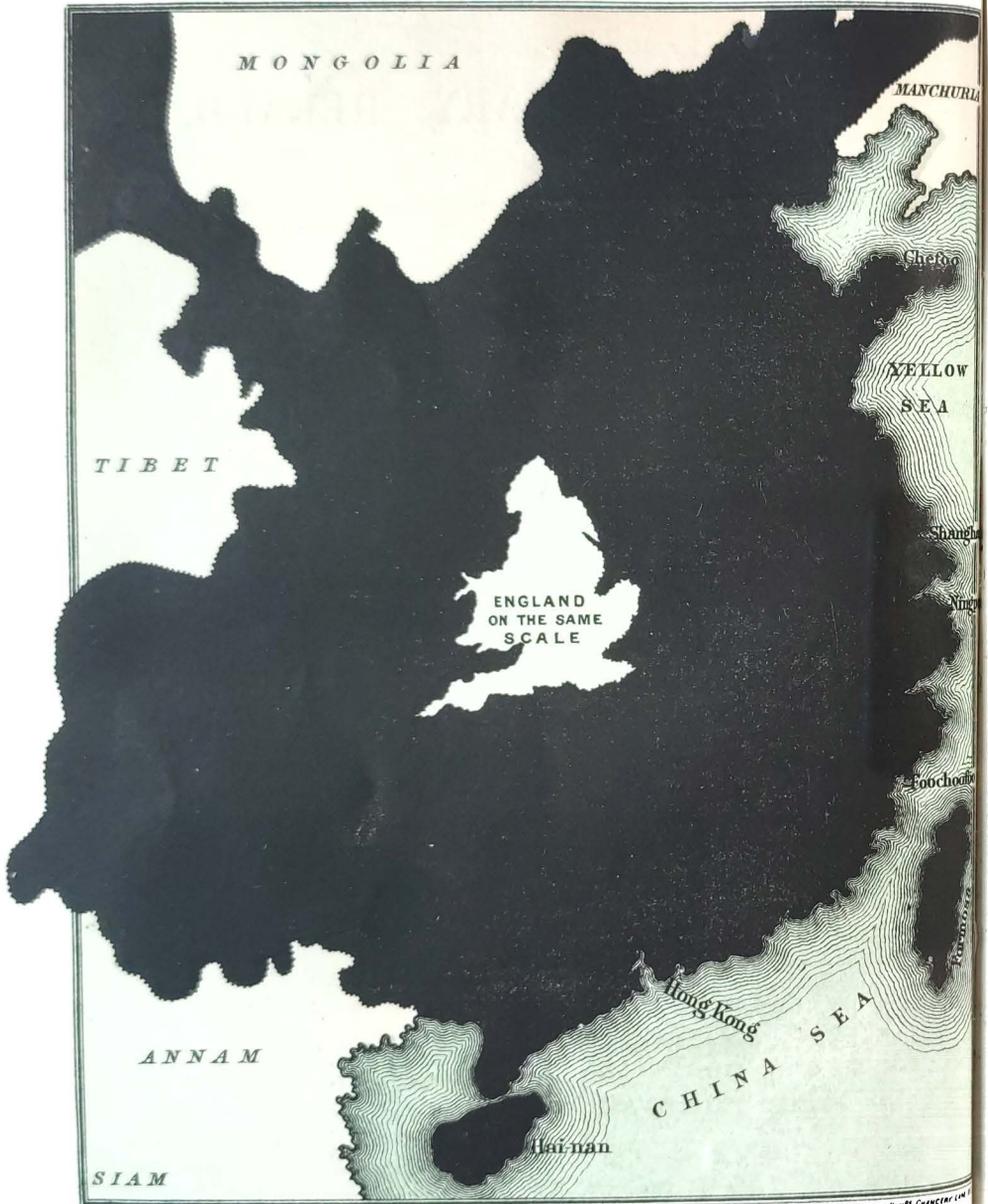
AN admirable little guide to the study of Mark's Gospel, which members of Bible-Classes and Senior Sabbath Scholars will do well carefully to consult.

MAP OF CHINA PROPER.

Area of the Territory colored black. 1,300,000 Square Miles.

Population " " " 360,000,000.

Missionaries of Baptist Missionary Society, 6.



J. CHISHOLM LITH. 21, SOUTHAMPTON BLVD. CHANCERY LANE

Area of England, sq. miles, 58,320.

Population of England, 22,712,266.

Baptist ministers, 1,885.

Baptist Evangelists, 3,247.

THE MISSIONARY HERALD.

Our Mission in China.

AN APPEAL FOR MEN AND MEANS.

“There is much land still to be possessed.”

WITH an area of one million three hundred thousand square miles, China “may be regarded as the greatest compact country in the world.” Its seaboard is two thousand five hundred miles long, its waters are studded with innumerable islands, and its Emperor loves to call himself “the Sovereign of the Ten Thousand Isles.” Eighteen vast provinces, with every variety of climate and production, constitute its political divisions; four thousand walled cities form the capitals of its departments and counties, and ten thousands of towns and villages swarm with four hundred millions of inhabitants.

Four hundred millions of human beings in China—and more than nine-tenths of them unreached by the Gospel.

The whole empire accessible to the missionary—a population ten times larger than that of the United States, one-third more than all the countries in Europe combined, and twice as many as are found on the four continents of Africa, North and South America, and Oceanica—thirty-three thousand of the people passing away every day! Well has it been said of the population of this vast empire:—

“Put them in rank joining hands, and they will girdle the whole globe ten times. Make them an army and let them move at the rate of thirty miles a day, week after week and month after month, and they will not all pass you in twenty-three years. Constitute them pilgrims and let them journey every day and every night, under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp, tramp, of the heavy, pressing, throbbing throng for twelve long years and eight long months.”

One-third of the human race—every third person who lives and breathes

upon this earth, who toils under the sun, sleeps under God's stars, or sighs and suffers beneath the heavens—are Chinese.

Is it surprising that our handful of brethren in China, in the actual presence of these vast masses of heathens, should constantly cry out—“Pray ye therefore the Lord of the Harvest that He will thrust forth labourers into His harvest”?

What wonder that one of them should write:—

“My only surprise is that the students in our colleges as they come forth do not enlist in this blessed service *en masse*, and that even the pulpits of our wealthiest city churches, and the professors' chairs of our best colleges, are not deserted, at least by their younger incumbents, in the overpowering desire and purpose to have a share in this sublime work. But, alas! either we missionaries are enthusiasts, seeing only delusive visions, or some people at home are blind, for it is certain we do not see things with the same eyes.”

In the whole population of this vast empire it is estimated there are fifty thousand Christians, or one Christian to eight thousand heathen. Of this immense mass of human beings thirty-three thousand die every day. Bury all the people of London in three months, and the rest of mankind would start aghast at the terrible event; yet we read with carelessness the statement that four times that number every year die in China.

Work done for China will certainly tell on the future of the world's history. The Chinese are an enterprising, hardy people. They are colonising Manchuria and Mongolia on the north, the islands of the Pacific and Indian Oceans, and they have made settlements on the shores of North and South America.

Christianised China has a noble history before her, and must become a mighty factor in the great political, social, and religious movements of coming generations. Whoever is permitted to bear the humblest part in securing her conversion, though his name and work may find no place on the historic page, yet he will surely send his influence down through the channels of human life, and do much to shape the destiny of the whole human family.

For years and years past there has been coming to the Committee and the churches across Asia a sustained and ever urgent appeal from China for more labourers.

Some of our brethren there have for long periods been fighting the Church's battle single-handed and in solitude, and during these years of lonely self-sacrificing toil, God has been giving His blessing to their endeavours in a very especial manner.

No less than forty-two Christian churches have been formed in the

province of Shantung alone, all of them self-supporting, and having their own native pastors; containing, in the aggregate, more than 800 members.

With a view to inform the members of the Committee, the Rev. A. G. Jones, of Tsing Chu Fu (now in this country), drew up recently, on his own behalf, and that of his brethren on the field, an elaborate report, presenting the claims and needs of the China Mission. The careful consideration of this report, and subsequent conferences at several deeply-interesting interviews with Mr. Jones, have produced a very deep conviction in the minds of the Committee that it is their duty to attempt a new departure in connection with this field of labour, the claims of which appear so urgent and pressing as to admit of no further delay.

And, first, in looking at this important question, it will be well to bear in mind that the Chinese Empire is no longer an unknown or untraversed land. The country can now be explored from north to south, and the minds of high and low are opening to inquiry and approach. The great iceberg of the nation may be said to be thawing. Of the vastness of the field and the dignity of this work there can be no question. Of the present and future importance of the Chinese people amongst the nations there can be no doubt—no matter in what aspect the question is regarded. It is a field to which we cannot be indifferent, even if we would. It is, alas! a country for which in itself there is NO HOPE, or which mere reforms without true Christianity can do virtually little or NOTHING.

In the second place, it may be asserted without any hesitation, with regard to the work of our missionaries in this empire, that the period of experiment and early weakness is past, our brethren being no longer misunderstood or contemned as they once were. They are now familiar with the country and its climate, the institutions, customs, and feelings of the people, with their language, beliefs, and idiosyncrasies. They have frequently travelled over and know well their fields of labour. They have preached the everlasting Gospel to not a few of the people, and gathered out churches of earnest men and women who are suffering for their faith, and active for the good of others. They have given aid to the sick and suffering, and in famine-relief they have been first and foremost. Native evangelists have been sent out, and a tract, half as large as England, has been the field of their journeyings. Friendly intercourse with the natives has been established. Books and tracts of all kinds and sizes have been issued. Knowledge and experience have been gained. In a word—God be thanked—our Mission has been a true success! It is His doing, and

surely it is marvellous in our eyes. It is what our fathers and we have prayed for, and, lo! it has come to pass in our day!

Consuls, merchants, and travellers all bear the same witness,—“China is moving at last.” On all hands our missionaries tell us of opportunities which they cannot seize, and of a harvest at their very doors that they cannot gather.

To such a task for years the Baptist Missionary Society delegated *one* missionary only; then, for a few more years, *two*; and at length, at the close of last year, the number was increased to *six*.

Six brethren for two vast provinces and three central stations, six hundred miles apart! Is it to be wondered that they should write, with “streaming eyes” :—

“We have sufficient work just here for *sixty* instead of *six*, and then, alas! it will be years before reinforcements can enter fully into the work, so the sooner they come the better. The whole empire is longing for deliverance and awakening from the death in which it now is. Our prayer constantly is: ‘May the Lord raise the dead!’ China needs the best men, for there is no man too good for China; indeed, we are none of us half good enough.”

Here is no mere religious fancy—no dream of enthusiasm or romance. *The needs that are words in England are realities in China.* These opportunities that are coming—and, alas, going—are facts that are staring our Missionaries in the face. Is it nothing to us? They speak not of matters impracticable, future or far off, but of what are feasible, present, and near their very doors; not fanciful or visionary extensions that have no warrant in common sense, but claims absolute and undeniable, of God’s own creating, around them; not the desultory occupation of unlimited territory, but the effective working of what they have around them in their own districts.

One of the missionaries on the field writes :—

“Shall we hand over our mission fields to others who *will* occupy them more effectively; or shall we leave Sü Chen to the Jesuits, who have come there now, after having wrecked Christianity in China by their perfidy? Shall we recall our brethren from those outposts that were occupied ‘in peril, toil, and pain?’ Shall we send the inquirer back into the darkness and abandon the half-enlightened to his idolatry?—at a stroke, evacuate whole departments and leave them destitute of a Gospel witness? Shall we say to the suffering, ‘Go away;’ or to the ignorant child, ‘I cannot teach you;’ or those who come not to us, shall we not go to them? For, after all, this is what it comes to: denial of the Light of Life to benighted man, and practically telling him, ‘You must die in your sins;’ and who can tell the eternal import of that to *him*, or the effect on *you* now in saying it?”

As the result of prolonged deliberations and repeated interviews with their brother, Mr. Jones, the following resolutions were presented by the

Eastern Sub-Committee to the quarterly meeting of the Committee on July the 18th, and by that meeting adopted, with a very deep conviction of their gravity and responsibility :—

“ a. That, in the unanimous judgment of the Quarterly Committee, the present position of the Society’s work in China imperatively demands increased attention, and a large addition of Missionary Labourers.

“ b. That, while painfully conscious that the present income of the Society is altogether inadequate to meet the demands of any INCREASED expenditure, the year just closed having left a heavy debt due to the Treasurer, the Committee nevertheless feel strongly convinced that the time has now arrived when a very decided effort should be made to reinforce the *China Mission, the wise consolidation of which, in view of present exigencies and the whole situation, APPEARS PEREMPTORY AND ABSOLUTELY NECESSARY.* The Committee, therefore, resolve that the suggested reinforcements urged so persistently by all the brethren at work in China, by letters, and in the person of their devoted and trusted colleague, Mr. Jones, be cordially sanctioned, in the confident hope that the numerous churches and friends not yet deeply interested in the China Mission will generously uphold and support the Committee in undertaking such very responsible and important forward steps.

“ c. That, in the judgment of the Committee, the FOURTEEN ADDITIONAL MISSIONARIES so earnestly appealed for by the brethren on the field is not a larger number than the work in China generally demands. Subject to the ADEQUACY OF THE FUNDS, therefore, the Committee resolve that during the next three or four years reinforcements to this extent shall be sent forth to China if possible.

“ d. The Committee further resolve that, at an early date, a clear statement of the position, needs, and claims of the China Mission be published in the pages of the MISSIONARY HERALD, and circulated throughout the churches, together with a special appeal pointing out the wonderful openings that to-day exist in China for the proclamation of the Gospel, the remarkable success already vouchsafed to the toilers on the field, and the urgent, beseeching cry for ‘*more labourers.*’ ”

Of course these large reinforcements will involve a heavy expenditure, which will be increasing, over a term of two or three years, up to an additional permanent expenditure of, say, nearly *seven thousand pounds per annum for China.*

With a view to acting upon these resolutions at an early date, most earnestly and urgently do the Committee of the Mission appeal to their friends and the churches to provide the large sum needed for the outfit and passage expenses of the proposed reinforcements, and so to increase their regular annual contributions as to meet the annual cost of the maintenance of the new brethren when they are placed on the field. Are there not one hundred persons among the Baptists of England who can give one pound per week for China, or one thousand persons who will give two shillings per week?

The need is urgent. The Committee think they are now plainly called upon to *Go Forward*, and, in confident expectation that the churches will contribute the needful funds, they make this earnest appeal for immediate help. All through the various stages of the China Mission enterprise, prayer has been so specially and wonderfully answered that the Committee feel, in the view of the work in the interior now being opened up, that He whose work it is will lead His children to provide the money so urgently needed. They therefore issue this statement, earnestly entreating the churches to make this matter a subject of special and importunate supplication.

And to this end, should we not all seek a deeper and more abiding sense of our individual responsibility as the servants of Christ, remembering always that each individual Christian has received the Gospel in trust to be communicated to all mankind; that He who said to His followers, "If ye love Me, keep My commandments," has relieved no disciple from responsibility as to the individual application of His last commission, "Go ye into all the world, and preach the Gospel to every creature;" that our duty and high privilege is to see that, as speedily as possible, to every creature is borne the glad message—"God was in Christ reconciling the world unto Himself, not imputing their trespass unto them," *and hath committed unto us the word of reconciliation?*

Well may every disciple bow his head in lowly gratitude, as from the outstretched hands, once uplifted for his redemption upon the Cross, now uplifted in blessing, he receives the great command, with the great promise annexed, "Lo, I am with you always," and then rises up for his life-work, an ambassador for Christ, to bear the message to the uttermost ends of the earth.

If, as John Foster tersely expresses it, "power to the last particle is duty," should we not well and seriously consider the immense power, and *therefore the immense responsibility*, which has been placed upon our highly favoured nation, to be pre-eminently a missionary people? Who knoweth whether "we are come to the kingdom for such a time as this"? What if it should be true of us in this nineteenth century, as it was of the ancient Jews in the first century, that we have our one grand foreign missionary opportunity! What if it should be true of us, as it was of them, that our existence, as a nation, depends upon the manner in which we execute this sacred trust!

Alas! what if it should be true also of us that we know not "the day of our visitation," and that, endeavouring in the self-seeking of our own pride to exalt our own Jerusalem, and refusing to carry the good tidings promptly

to others, we prove ourselves destitute of the essential life of Christianity, and so lose everything, our own Jerusalem included! The God of our Father teach us, as He taught them, the broader and wiser lesson, that "there is no way in which we can so powerfully aid the cause of God in our own land as by doubling and quadrupling our sacrifices for the salvation of distant lands"!

China Evangelised.

YE armies of the living God,
 His sacramental host!
 Where hallowed footstep never trod,
 Take your appointed post.

Though China's sons, like Midian's, fill
 As grasshoppers the vale,
 The sword of GOD and Gideon still
 To conquer cannot fail.

Truth error's legions must o'erwhelm,
 And China's thickest wall
 (The wall of darkness round her realm)
 At your loud summons fall.

Though few, and small, and weak your bands,
 Strong in your Captain's strength,
 Go to the conquest of all lands,
 All must be His at length!

The closest sealed between the poles
 Is opened to your toils,
 Where thrice a hundred million souls
 Are offered you for spoils.

Those spoils at His victorious feet
 You shall rejoice to lay,
 And lay yourselves, as trophies meet
 On His great Judgment-day.

1853.

MONTGOMERY.

We are indebted to the Rev. H. C. Leonard, M.A., for the above.

Mr. Leonard writes:—There are nineteen verses in Montgomery's hymn. These six make a hymn of singable length, which might find a corner in the HERALD.

In Memoriam.

Robert Moffat, D.D.

BORN DECEMBER 21ST, 1795; DIED AUGUST 9TH, 1883.

DR. ROBERT MOFFAT, who was yesterday laid in the grave, has left an abiding name as a pioneer of modern missionary work in South Africa. He was born in 1795, a year memorable as that of the foundation of the London Missionary Society, and in 1816 he entered on his career as one of the Society's missionaries. His first purpose was to proceed to the South Seas, but his final choice was the vast and as yet unexplored field of the central region of South Africa. His chief work was among the Bechuanas. His picture of what they were when he first knew them would hardly now be recognised, so entirely have they changed, under the new influences which Moffat was among the first to bring to bear upon them. He found them mere savages, idol-worshippers, constantly at war among themselves and with their neighbours, ignorant of the arts of agriculture, and in the utterly degraded state for which we must seek a counterpart now in the more distant tribes whom the message of civilisation has not yet reached. It was Moffat's mission to civilise as well as to instruct, to free those with whom he was brought in contact from the curse under which they seemed to lie, to raise them to a higher life, and so to fit them to become recipients of the sacred message of good tidings which it was his main ultimate purpose to announce. His success within the limited field to which he confined himself—a field which has been now far overpassed by the subsequent labours of other devoted men, most notably by those of his own son-in-law, David Livingstone—was very marked. His first care was to make himself thoroughly master of the language of those to whom he was sent. For fifty years, he has declared, he had been accustomed to speak the Bechuana tongue; he reduced it to written characters, and, as an agent of the British and Foreign Bible Society, translated the Scriptures into it. The Bechuanas, under Moffat's guidance, became new men. Mission work grew and spread among them; what Moffat had begun to do was taken up by other hands; a permanent body of native pastors was created from among the Bechuanas themselves, and the whole region was raised out of the savage state in which Moffat had found it, and became in no small degree civilised as well as Christianised. To effect this and to

make it possible for others to effect it was the chief business of Moffat's working life. He went out to South Africa in 1816. He left it finally in 1870. During that long interval the dark continent was attacked and explored in all directions. Scientific travellers and missionary travellers were busy pushing their way into regions to which Moffat had never penetrated. It is Moffat's honour to have been among the first in the field ; to have laid, as it were, the stepping-stones by which his successors have been able to outstrip him ; to have borne the burden and heat of the day in early missionary work, and at once to have given an example of devotion to his noble cause and to have furnished proof that the ground was not barren, and that even in South Africa the good seed might be trusted to spring up and to bring forth abundant fruit.

It is the fashion in some quarters to scoff at missionaries, to receive their reports with incredulity, to look at them at best as no more than harmless enthusiasts, proper subjects for pity, if not for ridicule. The records of missionary work in South Africa must be a blank page to those by whom such ideas are entertained. We owe it to our missionaries that the whole region has been opened up. Apart from their special service as preachers, they have done important work as pioneers of civilisation, as geographers, as contributors to philological research. Of those who have taken part in this, Moffat's name is not the best known. Moffat, it may be said, has laboured, and other men have entered into his labour. Livingstone has come after him, and has gone beyond him, and has linked his memory for ever with the records of the South African church. Speke and Stanley have become household names where Moffat has been unknown or has been forgotten. In his own simple words, it never occurred to him, while working among the Bechuanas, that he should obtain the applause of men. His one care was for those among whom he had cast his lot. He was an enthusiast, of course—a man would be worth little for missionary enterprise if he were not this at all events. But he was an enthusiast with a clear sense of the right means to employ for the accomplishment of his unselfish task. He had a message to deliver of love and of peace, and he must prepare men to receive it by instructing them in the arts of peace. The progress of South Africa has been mainly due to men of Moffat's stamp. In him, as in David Livingstone, it is hard to say which character has predominated, that of the missionary proper or that of the teacher and guide. Certain it is that, apart from the special stimulus they felt as proclaimers of the Gospel message, they would never have thrown themselves as they did into the work to which their lives were consecrated. It was by no zeal for the spread of civilisation on its own account that they passed weary

years labouring and teaching among savage tribes, amid dangers of every kind, amid privations of which they themselves made light, but which only a sense of their high spiritual mission could have prompted them to face and undergo. One part of Moffat's work has been to prepare the way for others. He has given, so far, what promises to be a lasting stimulus. It is another question whether his own work will endure. He welcomed the annexation of the Transvaal by this country as the commencement of an era of blessing for South Africa. He saw in this the only possible guarantee for the safety of the Bechuanas from the greed and tyranny of the Boers. He has lived to see the Transvaal handed back, freed from English control, and sending forth once again the old swarms of adventurers to rob and plunder in Bechuanaland, bidding fair to undo his work, and to force the entire region back again into sheer barbarism. It would seem, indeed, that it is only by the agency of such men as Moffat and his like that the contact of the white and black races can be anything but a curse to the blacks. Even the arts of civilisation are of little avail by themselves. In some parts of the world their chief result has been to furnish the savage with means of enjoyment which have proved fatal to him. In others, the black man has been looked upon as fair prey. He has been forced into contact with a race superior to his own, not that he may learn from them, but that he may serve them, not that he may be raised to their level, but that he may be brought down to something even lower than before. It is the missionary alone who seeks nothing for himself. He has chosen an unselfish life. If honour comes to him, it is by no choice of his own, but as the unsought tribute which others, as it were, force upon him. Robert Moffat has died in the fulness both of years and of honours. His work has been to lay the foundations of the Church in the central regions of South Africa. As far as his influence and that of his coadjutors and successors has extended, it has brought with it unmixed good. His name will be remembered while the South African Church endures, and his example will remain with us as a stimulus to others and as an abiding proof of what a Christian missionary can be and can do.—From the *Times* of August 17th, 1883.

MAPS.—Since issuing our map of Central Africa, we have published a sectional one, on a very large scale, showing our stations at Cameroons and Victoria, and also another of the Eastern Hemisphere.

The former is 5 feet 6 inches by 4 feet in size, and can be forwarded post-free for eight shillings and sixpence. The latter is 6 feet by 6 feet; the price, post-free, ten shillings.

We have copies of the map of Central Africa still in stock. Should there be sufficient demand, it is intended to continue these useful publications.



The Soory Baptist Chapel.

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

THE Soory chapel is just what a native—perhaps *any*—chapel should be—suited in all respects to the people who have to worship in it. It is about 60 feet long by about 14 feet wide. Surrounded by a verandah, which adds much to its coolness in hot weather; the walls laterite, mixed with clay; the floor of solid masonry; the roof of wood and bamboo frame, thatched in with rice straw,—the building seems well adapted to a station where the heat, during part of the year, is intense even for Bengal. The external appearance is simple and neat, the whitewashed walls contrasting pleasantly than otherwise with the tarred doors and window-frames. White ants in Soory are omniverous; but they are unable to digest coal-tar, and retire in disgust when the swarthy refection is offered for their acceptance. Buildings like this, however, though economical of construction, are exposed to dangers of their own. Of these, storms are one and fire the other. Where the wind blows—as in the nor'-westers of Beerbhoom it is occasionally said to do—with a pressure of eight pounds to the square inch, it must be evident that no mere *katcha* building can be regarded as altogether safe. More than once, the fine old trees which shade the mission compound have saved the chapel from both storm and fire.

The Soory chapel was built ten years ago by the efforts, and during the incumbency, of the Rev. W. A. Hobbs. Its cost was a little short of £120. The missionary gave liberally himself, as also did our retired missionary, the Rev. F. T. Reed. The people contributed in various ways £35—a large sum for them, the smallness of their means and numbers considered. The balance was made up by the gifts of friends in the station and out of it. Mr. Hobbs states that the entire money was collected before any service was held. When Mr. Hobbs took charge of the mission, there was a good deal of internecine feud in the church, which it was found difficult to allay. A larger chapel being manifestly needed, the missionary resolved upon trying the “expulsive power of a new affection,” and set the people to building it. This seems to have succeeded. It is only just to our Soory brethren to say that they are never behind-hand with money for repairing the chapel, and for other necessary expenses. And *katcha* buildings in Beerbhoom, at the present time, are expensive to keep in repair. Not only is rice straw increasingly in demand for various purposes, including export fodder for cattle, but it is the poorest of thatching material possible, and is quickly destroyed by rain.

Many happy services has the writer, in the past four years, been privileged to hold, or attend, in this chapel. A quarter of a century ago, also, he worshipped for a short time in the old chapel. He thinks with affectionate respect of members of the Soory church much known to him—Israelites indeed—now passed away, who worship no longer midst toils and turmoils of earth, or in temples made with hands. And seeing what it is to “save a soul from death,” and how precious in the sight of Christ are even the least of those who have been redeemed by His precious blood, the retrospect of even a short period of the Beerbhoom Mission furnishes ample testimony that the work of the servants of the Lord has not been in vain in the Lord.

Soory, 1883.

A. McKENNA.

The Late Rev. Ed. Hewett, of Jamaica.

THE following letter corrects two errors in the minute published in last month's issue of the MISSIONARY HERALD relating to the late Rev. Ed. Hewett:—

“6, Rumsey Road, Stockwell, S.W., 9th August, 1883.

“MY DEAR SIR,—My attention has been called to the kindly and sympathetic minute adopted at the quarterly meeting of the Missionary Committee, on the 18th ult., with reference to my revered uncle, the late

Edward Hewett, of Jamaica; and I have been requested, as the representative of the English branch of the family, to point out to you two inaccuracies of fact in it, both of which are quite pardonable—one of them, however, being rather serious.

“1. My uncle, Edward Hewett, was the son of the late *John* Hewett, of Swaffham, not of *Jesse* Hewett. *Jesse* Hewett, of Tewkesbury (my father), was Edward Hewett’s elder brother.

“2. My uncle, Edward Hewett, was twice married. His first wife was *Eliza* Stower, my mother’s sister—(the two brothers married two sisters)—a woman of singular graces of person, mind, and manner, who is still affectionately and admiringly remembered by those who knew her. They were married by Mr. Stovel, at Prescott Street Chapel, February 5th, 1842, and immediately afterwards sailed for Jamaica, where the first Mrs. Edward Hewett died in 1846. She was an intimate friend of my dear bereaved aunt, *Esthranna* (then Miss Burchell, now Mrs. Edward Hewett).

“Perhaps you will be so good as to have the minute corrected in accordance with these facts. The record being a permanent, one may almost say an historical, one, it is a matter to which the family, for obvious reasons, attach some importance. We should be obliged also if you would either publish this letter in the next issue of the *MISSIONARY HERALD*, or insert a paragraph correcting the misapprehension to which the minute must give rise.

“I am, my dear Sir, faithfully yours,

“A. H. Baynes, Esq.”

“T. S. HEWETT.

A Mela at Brindabun, near Agra, India, N.W.P.

BY THE REV. DANIEL JONES, OF AGRA.

THE following account has recently been received from the Rev. Daniel Jones, of Agra, and will doubtless be read with interest:—

“For some time I had been looking forward to going to this mela. Last year I had been successful in the sale of a good number of Scripture portions and other books, and I wished to do more in this way; as, in common with many others, I have a firm belief in great good being done by the distribution of God’s Word and the spread of true knowledge. And we need to be fully alive to the importance of supplying the people with pure literature, especially as we find that the desire to learn is so rapidly increasing.

“THE HOLI FESTIVAL.

“The mela at Brindabun is held in connection with and at the close of the great ‘Holi’ festival. Nothing can be much farther from our ideas of what is *holy* than the abominations practised in the name of religion at this festival. It is a very significant sign of the times that many of the natives of India are sick and tired of these abominations, and have gone so far as to petition, in some places, the magistrate of the station to put a stop to the obscene songs sung along the

streets at this season. It would appear, from a very strong letter on this subject by an 'Educated Hindu' in a leading daily paper just to hand, that, though this festival is celebrated more or less throughout all India, North-west India surpasses all other parts in filthy and vicious song-singing at this time. We are told most distinctly that all this obscenity has no support whatever in the 'Shastras,' but has grown to its present dreadful dimensions through the exertions of certain 'lewd fellows of the baser sort.' I will very briefly state the origin of this festival; it will, I have no doubt, prove interesting, though sadly so, to our friends.

"THE ORIGIN OF THE FESTIVAL.

"Some many years ago there lived a monster king named Harin Kashgap, who had a sister named Doonda. She was an 'ogress'—a destroyer of children—and was greatly feared by the people. The king, who was a faithful devotee of the god 'Shiv,' had a son named Prahlád. This son, in a very wonderful manner, became a worshipper of Rám, to whom the king was greatly averse. The boy Prahlád, while at school one day broke his ink-bottle, and set off to the village potter to get a new one. The potter, who was at the time praying to Rám, was startled at seeing the king's son, and, when asked why, gave as his reason this reply: 'Seeing that I am praying to Rám, and that your father has given strict orders that all should pray to Shiv only, on pain of death, I was afraid lest you would expose me.' 'What are you praying to Rám for?' The potter explained that he had found out, when too late, what a great mistake he had made. His vessels were all ready to be put into the kiln

to be baked or tempered, but, without knowing to him, a cat had deposited two kittens in one of the pots. All had been put in the kiln, and now the old cat had come and was calling to her young ones; and they, as Prahlád could also hear, were calling out in reply. This was what the potter was praying for—that, seeing he could not save them, that Rám would do so. Prahlád is greatly struck with this, and tells the potter to send for him when the pots should be taken out, and he promised that if the kittens came out alive he would believe Rám to be the true god and not Shiv. Accordingly, after three days, the potter sent for the king's son, and he came. The fire was now out, and the vessels ready were being taken out; but in the centre of the oven were five vessels, still as they were when put in, and one in the centre of these five in which the kittens were quite alive and playing about quite unhurt. This was enough. A firm believer in Rám, the king's son goes to school and at once begins to erase the name of 'Shiv' from the boys' slates and to write 'Rám' instead. For this he is severely beaten; so much so, that the Pandit fears to beat him more, and runs off to tell the king the tale of his son's conduct. The king orders him to be brought, and placing him on his knee, inquires of him what he has been taught at school. 'That Rám alone is true, and that "Shiv" is false,' was the reply. The father, in great anger, throws him down, and gives orders that his hands be tied behind his back, and that he be thrown down a steep hill and thus destroyed. He is bound and thrown down, but the cords break and he is unhurt. The father next orders that he be torn by a wild elephant. The elephant is brought; but, when coming near to the boy, sees a tiger only, and

is so frightened that it runs away. So with several other elephants. The order is then given that he be bitten to death by serpents. This likewise fails. The father, not knowing what it would end in, gave orders that the boy be buried alive. This was done; but what was the horror of the king, on going home, to find his son at home already, and playing about. At this the king seriously began to contemplate putting an end to his own life, because of the disgrace brought upon his house by this unworthy son.

“THE KING’S SISTER.

“But now appears his sister on the scene. She graphically describes the attempts and failures to put the king’s son to death, but suggests a plan which *she* feels sure will succeed. She advises the king to erect a great pile of wood, on which she proposes to sit, with the boy Prahlád tightly clasped in her arms; the pile is to be fired, she is to escape, and the boy, of course, burned. The pile is erected and fired, and, of course, the boy is *not* burned, but the ugly old destroyer of children is; and the people were *so delighted* they began to shout and sing for joy, and to abuse the female demon, and to throw the ashes in the air. This is the origin of the ‘Holi’ festival. The great piles are annually burned, but long ere this the abuse in the songs sung is directed against all females, and the dust and filth thrown about is out of all proportion with what was done at first; and yet, compared with what was openly done here in Agra before the days of the mutiny, the place is a paradise! What could it have been *then*?

“SHRINES OF KRISHNA.

“It was a great privilege to be permitted to witness for God in the

midst of so much wickedness; to be able to stand up, just a few only, in the midst of the many thousands devoted to sensuous pleasure, and to cry aloud in the name of the ‘Lord God of Hosts.’ This place, ‘Brindabun,’ is the scene of the exploits of the god ‘Krishna,’ and is a noted place of pilgrimage. A very large number of Bengalee men and women come here on pilgrimage, and many have no greater ambition than to live and die at Brindabun. Muttra, Gokul, Brindabun, and Goverdlaui, are noted places of pilgrimage in connection with the worship of the god Krishna. Three native brethren and myself left Agra one evening at six o’clock, and arrived at Muttra by rail at nine. We had then six miles more to travel by horse conveyance. We took carriages, and put thereon a small tent, one good-sized box of books, and other luggage, and set off. Alas! when about half-way on our journey, we found that our poles for the tent were left behind. One man was sent back, and we pushed on, arriving at our destination at 11.30 p.m. I had the small tent spread out under a tree, in the form of a mattress, and soon fell asleep. About 2 a.m. the man with the poles arrived; our tent was soon up, and we were soon asleep again; got up by six o’clock. We had promise of a warm time, as the tent was very small and thin.

“AT OUR WORK.

“We set out, and find that we are in good time for the work we have come to do. We passed on, looking for a place at which to make a stand. By and by, we came upon a place where a man sat with a cock near his side, and people coming and going to make offerings. I made inquiries as to the meaning of this, and was told

that the 'Holi' was now 'cooling' down; that the people who came there first *worshipped* the cock, then gave some offerings of grain to feed it therewith, and then gave to the man seated there—who, by-the-bye, was a very low-caste man—a few pice, that he might offer up the cock as a sacrifice, they believing that all their sins and evil doings were transferred to this sacrifice. Mentioning this to a friend, he called our attention to the Grecian mythology, to the cock as sacred to Æsculapius, and ordered to be offered up by Socrates just before he died, because he had vowed to do so. Whether there is any real connection between the two we cannot say; but it is very probable that many of the gods and goddesses, and many of the practices of the idolaters of India, have a very close resemblance to that of the idolaters of many ages ago.

"A PERSONAL APPEAL.

"I was greatly moved at seeing the poor people thus giving something, as they thought, to God; and I was enabled to lift up my voice with considerable feeling, and tell them all what it was that God wanted them all to give, repeating the words, 'My son, give me *thy heart*.' These words were very well received, and numbers of people were set thinking and talking about this matter as they were walking along the streets. We soon came upon a place where we made a stand, and sang and preached. We were made to feel that we were near a stronghold of the enemy. Men were assembled from various parts, some who did not know much about us, others who were bitterly opposed to our teaching, and so we found our ground attacked, and we were not allowed to go unchallenged. We

made a stand at a silversmith's shop, where we continued for some time. We returned to our tent for breakfast, and during the middle of the day found the heat to be very great, and our small tent but a poor shelter. In the evening we again set out, and just as we made a stand I was saluted in English by what appeared to me to be a poor beggar. He spoke English *well*; had, he said, studied in a college in Bengal; quoted at length from some of the English poets; brought forth as arguments some logical axioms, and repeated several passages from Hamilton's *Metaphysics*. I felt great pity for him; asked him why he had come hither. He said he had lost his wife—his beautiful wife—who was all the world to him, some time ago, and the world then became a blank to him, and now he had forsaken the world. And then he would break forth into Hindi or Sanskrit or Urdu poetry. I listened to him for some time, and a great crowd thus came together, and we then preached the Gospel. After this, during the mela, I gave this very interesting and intelligent, but misguided, man a Gospel. God grant that he may find *the truth*.

"JOY IN THE WORK.

"The next morning we were again at our post, when one, in a very angry manner, spoke of Christ as *not* spotless, as we maintained He was. But it was cheering, on the other hand, to hear a Babu or Hindu speak out before the crowd in defence of Christ—that he was a 'Mahatma' ('great and noble'), but that we needed first to become clean and holy before we could become possessed of His spirit. In the afternoon we opened our box of books, and were greatly encouraged in our sales; our hearts were rejoiced,

as we felt that we should do well. Our brother Hari Rám was preaching and I was selling books, when we were covered with the coloured powder (abeer) which was suddenly thrown over us. We went on with our work. The next day was one of great rejoicing. We disposed of some complete New Testaments and other large portions, and many single gospels and other books. God gave His smiles, and we felt we had much seed sown, that we needed to pray God to watch over and bless. Thank God that His Word is going forth into distant homes. One of our Zenana workers told me, a few days ago, that she had seen one of the gospels that I had sold in one of the houses that she had visited, and the woman told her that her husband had bought it at the mela, and was very wishful that she should learn to read it. It was a cheering sign to see the number of eager young boys, with bright faces, coming to buy, and, in some cases, the mothers coming to buy for their sons. The next day, which was the last day of the mela, we got rid of all our Scripture portions, and were glad. We had done something towards bringing down this stronghold of the enemy.

“A SAD SIGHT.

“It was saddening, as we looked each day at the processions from the temple to the pleasure-garden of the god, whither they bore him each day. We were very struck, when reading the 7th verse in 46th of Isaiah, ‘they bear him upon the shoulder,’ &c.; this is what they did here every day. One day, the great ‘Rath,’ or car, was taken out, much in appearance like the car of Jagannath, very huge, and with much difficulty moved along. Still, one of the men with us—a Hindu—thought that it moved of itself. No

one dare throw himself beneath the wheels, as of yore; but, when the car had been pulled on for a distance, many fell on the ground and rubbed their foreheads on the tracks of the wheels, and covered their faces with the dust over which the wheels had passed. It is really astonishing how frantic and furious these people can become, who are generally so quiet and apathetic. There was, to finish up with, a grand display of fireworks, all at the expense of the great Baubee of Muttra, who is very rich; and it is a question as to whether this mela would be so well attended, if he did not lavish so much of his money on it. But there is so much of the ‘*tumáshá*’ in it—that is, show; so much of what we find in fairs at home. We firmly believe that many come to these places simply to see the ‘*tumáshá*,’ or show. Of course the god was carried with great blowing of horns and beating of drums, preceded by elephants, camels, and horses, all richly caparisoned with gold and silver coverings, and accompanied by a number of soldiers and a band of music, belonging to the Bhurt-pore Maharajah, in order that he might also see the sight. How full of meaning are the words: ‘that the Kingdom of God cometh not with observation,’ not with the pomp and show so essential to the existence of these humanly erected systems.

“SOMETHING FOR CHRIST.

“We came away, thankful for having been permitted to do ‘*something* for Christ.’ On the way home we had a very pleasant time, improved in numerous conversations with several at the railway-stations here and there, and in singing ‘Bhajans for the benefit of our fellow-passengers, who listened well. We were also able to speak of the Saviour Christ

to a railway carriage-full of people. We had thus a precious time of seed sowing. At home we continued our open-air Sabbath-evening meetings near our new chapel. Last Sabbath evening we had a large crowd of people, and then we get Hindoos and Mahomedans to come in and listen.

I am glad to be able to report a new school-house as nearly ready, which kind friends in *Agra* have enabled us to build, which will seat about two hundred boys.

Dear friends, pray for God's blessing to rest upon our work for Him in *Agra*.
DANIEL JONES.

Baman Gachi School, Howrah.

THE Rev. Charles Jordan, of Howrah, writes:—

“I have now the pleasure to send you some photographs of our four schools at Howrah. Their names are as follows:—Rankristopore School; Baman Gachi School; Sikia Para School; Tresidder, Howrah, School.”

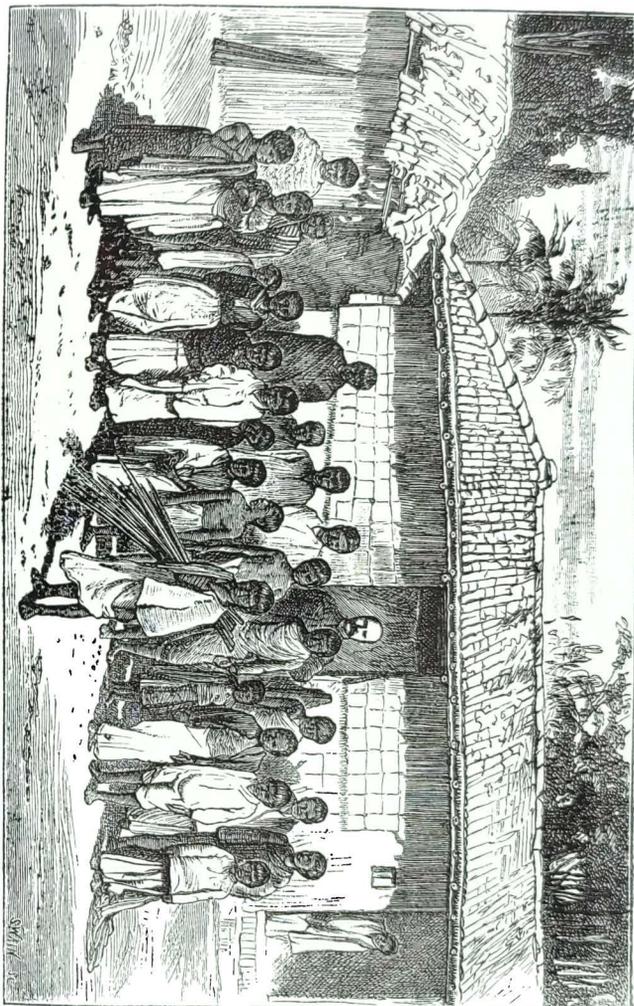
We give our readers, this month, an engraving of the second school mentioned by Mr. Jordan—the *Baman School*. Of this Mr. Jordan writes:—

“This school was established, many years ago, by the venerable Mr. Morgan, who laboured at Howrah for such a long season. It is a good school, and the boys do well; they all join my Sunday-school on Sunday mornings. The ‘*Tresidder School*’ is a Hindi school, built on the Howrah mission-house premises. Soon after I began work in Howrah I found there were some thousands of people living here who had migrated from the North-West, and spoke Hindi, with more than two thousand children who also spoke Hindi, and not a single Hindi school for them—not even a heathen school. I therefore felt impelled to make some suitable provision.”

House and Store for the Congo Mission.

BY the last African mail steamer from Liverpool for the Congo River, the Committee sent out a complete wooden house and store, for the use of the Congo Mission, at Underhill Station, prepared by Mr. W. Hawkins, builder, of Beresford Street, Walworth, from drawings and specifications drawn up by Mr. Crudgington.

The house will be erected on iron columns let into the ground, resting on a foundation of solid masonry, and leaving from four to six feet of space between the ground and the floor, in order to secure free passage for air and freedom from damp. Mr. Crudgington expects to have the house put up and ready for occupation in about three months from the date of its discharge at Banana.



BAKAN GACHI SCHOOL, HOWRAH.—(From a Photograph by Rev. G. H. Rouse, M.A.)

THE MISSIONARY HERALD,]
- SEPT. 1, 1893

The 1883 Leicester Autumnal Missionary Meetings.

WE desire to call the particular attention of our readers to the following announcement of the approaching Autumnal Missionary Services in Leicester, and to ask for their special prayers that these gatherings may be rich in blessing and memorable in result.

The Leicester friends have done all that kindness and wisdom can prompt to make the meetings a success, and have spared neither time nor trouble in the various arrangements now so nearly completed.

His worship the Mayor (F. HEWETT, Esq.) has intimated his intention of receiving the various friends visiting Leicester in connection with the Missionary and Union gatherings at a public reception on the Monday evening (October 1st), and has also most kindly undertaken to preside at the Public Missionary Meeting on the Tuesday evening.

We cannot refrain from most cordially thanking all the Leicester friends charged with the various arrangements for the meetings, specially the pastors of the Baptist churches in the town, for their considerate attention and their thoughtful kindness. May a rich blessing from on high attend all the forthcoming engagements.

Monday Evening, October 1st.

A PUBLIC RECEPTION

by His Worship the MAYOR OF LEICESTER.

Tuesday, October 2nd.

MISSIONARY SERMON TO YOUNG MEN

in CHARLES STREET CHAPEL, at half-past seven o'clock A.M.

Preacher : The Rev. R. HENRY ROBERTS, B.A., Notting Hill, London.

At Nine o'clock,

A PUBLIC MISSIONARY BREAKFAST,

on behalf of

The CHINA MISSION,

In the TEMPERANCE HALL, GRANBY STREET.

Chairman : ALEXANDER McARTHUR, Esq., M.P.

Speakers : Revs. J. J. BROWN, Birmingham; R. GLOVER, Bristol; and
A. G. JONES, of Tsing Chu Fu, North China.

Tickets for this meeting—price one shilling and sixpence each—may be obtained of the Local Secretaries, Leicester, or of the General Secretary of the Mission at 19, Castle Street, Holborn, London.

Twelve o'clock, noon.

THE AUTUMNAL MISSIONARY SERMON

IN VICTORIA ROAD CHAPEL.

Preacher : The Rev. HENRY ALLON, D.D.,
Union Chapel, Islington, London.

Seven o'clock, evening.

A PUBLIC MISSIONARY MEETING

IN THE TEMPERANCE HALL, GRANBY STREET.

Chairman : His Worship the MAYOR OF LEICESTER, F. HEWETT, Esq.
Speakers : The Rev. JAMES SMITH, of Delhi, on "Indian Missions";
The Rev. J. J. TURNER, of Pei Yang Fu, on "China Missions"; and
The Rev. J. J. FULLER, of Cameroons, on "African Missions."

Collections on behalf of the Missionary Society will be taken up after each service.

"The Lord Loveth a Cheerful Giver."

A VERY generous lady friend in the West of England, when sending a contribution of £20 13s. 11d. to the Society, writes:—"Oh! what a HERALD, dear Mr. Baynes, you have sent us this month. I read some extracts to my women's Bible-class yesterday; and one good woman said to me afterwards, 'Now that dear young man's death will do more than his life. Yes, and for the Africans, too, when they get to understand it.' I thought her spirit very nice, and hope her words may come true. We feel very much for you. These shocks, and the painful work they entail in connection with the bereaved families, must be deeply trying. May the good Lord sustain you! If these events do not move our churches to do more, I shall be ready to despair of any blessing coming to them in their home work."

From Walworth Road Chapel, Mrs. W. E. Beal, the devoted treasurer of the Mission Auxiliary, writes, sending £28 2s. 6d.:—"MY DEAR MR. BAYNES,—At the close of our July missionary prayer-meeting, after reading the MISSIONARY HERALD, it was proposed that we should make a special effort for the Congo Mission, and collect from a few friends during the month £25 and send you, as a small, but sincere, expression of our deep interest in the Congo enterprise and sympathy with you in its present difficulties. We have exceeded that amount somewhat, and I have much pleasure in sending you £28 2s. 6d. from Walworth Road Chapel Auxiliary."

The Rev. John Bloomfield, of Gloucester, writes:—"My good friend 'the Gloucestershire Working Man' last Monday evening once again brought me his year's contribution of £14 10s. for our beloved Mission, and I can assure you it is a great joy to send this sum on to you."

Mr. J. Jenkins, of Argoed, Mon., writes:—"Having the pleasure of reading your very interesting and beautiful MISSIONARY HERALD monthly, I believe the more that the churches know about the Society and the missionary labours the more they will give towards its support. I beg to thank the Committee for their very wise determination in sending out the HERALD more freely to the churches in hope that it will bring good and abundant fruit. Knowing that the expense of printing and circulating must fall rather heavily on the Society. I beg to enclose you a cheque for five pounds towards the expenses; also five pounds towards the debt."

A friend at Frome writes:—"I send the enclosed £2 8s. 3d. to the Missionary Society as the last gift from my precious mother, who was taken home in April last, being the contents of her purse at that time. She always took a vivid interest in the good cause. Quite near the close of her life, making the remark that she wished she could let her gifts to it reach the point of actual self-denial, she asked me what I could suggest she should 'do without' for its sake."

A lady at North Walsham, sending £5, writes:—"I feel deeply interested in the cause of missions, so, as the Lord, in His great mercy, has spared me to the age of ninety, I wish to help in sending out young men to help in bringing the heathen to Christ, so I enclose £5 to be used where most needed. I read the HERALD with the utmost pleasure. May the Lord bless you and enable you to work in His vineyard for a long time to come!"

A young lady in South Devon writes:—"Please put the £1 enclosed to the account of our Congo Mission—10s. from myself and 10s. given me for the purpose by a friend much interested therein—as a token of our deep sympathy at this time of loss and sorrow. I felt deeply grieved to hear of Mr. Hartland's death, and most warmly sympathetic for all whom it will affect so keenly—for his family and all friends to whom he was personally and *peculiarly* dear, may God Himself cheer and sustain them; for the mission of which he was such a devoted member; and for you, and all who with you bear the anxiety and responsibility of the mission at home. For him, of course, 'twas all joy, and I assure you, dear Sir, my tears—tears of joy, as well as deep sorrow—fell thick upon the pages of the HERALD as I read the soul-inspiring record of the mighty power of the love of Christ manifested in the closing scene of His devoted servant's life. It was my joy and privilege to attend the meeting held in Myrtle Street Chapel, Liverpool, in the spring of 1879—the evening before Messrs. Comber, Crudgington, Hartland, and Bentley sailed for Africa. I felt it to be a hallowed season, and well remember the few well-chosen and modestly expressed words in which our deceased brother spoke of his hope of glorifying Christ in Africa, and being faithful, if needs be, unto death. I have prayed constantly for the little band since then, and watched the progress of their work with an interest deeper than I can express. I feel we can only magnify the grace given to our dear brother gone home, and to his equally devoted comrades left, and trust Him, by this dark dispensation of His *love*, to quicken the hearts and hasten the steps of all to whom the Congo Mission is, for *His* sake, dear.

"I long to be able to send more help, and esteem it a privilege to want some things I might otherwise possess to send you what I do.

"I think the remarks of 'a young lady at Trowbridge' about seeking to

infuse a missionary spirit into our classes very important. How shall the youths and maidens be interested if their teachers do not seek to make them conversant with the doings of our missionary brethren?

"It was to seek to rouse such an interest in the very small school where I take a class of girls and young women that I sent to you for missionary boxes last spring. I find the girls *are* now much interested. No effort of the kind had been made before, and, though they are *all* poor—the children of agricultural labourers—I am much pleased to note how the box is remembered. That their interest may be increasingly sustained, I now get the *Juvenile Missionary Herald* for them.

"Excuse such a long note. I write in the hope that some others may be led to think it is worth while to introduce the subject of our missions where they have not been introduced before. Even if the monetary gain is small, the fact of an intelligent interest being awakened will be a great thing."

From Wedmore a friend writes:—"I have enclosed a small sum contributed by myself and class for the Congo Mission; it seems such a trifle, scarcely worth sending. Yet even that amount has caused some real self-denial, seeing we have our school mission boxes, and also one at home; but we thought we might make a little extra effort for so grand and good a cause. We find the MISSIONARY HERALD so full of interest, and anxiously look forward to it each month. Although we have sorrowed at the loss of our two dear brethren, Doke and Hartland, yet we have abundant cause to rejoice at the bright testimony they have left behind. I think if only more would read the HERALD, their interest would be so great, and their hearts would feel so stirred up to help onward this grand and glorious mission, that we should all be surprised."

To our true friend, Mr. William Olney, of the Metropolitan Tabernacle, who, a fortnight ago, greatly cheered our hearts by bringing us the noble contribution of £500 from "*A Friend*" for the *Congo Mission*, we are most devoutly grateful. We do indeed thank God, and take courage.

Recent Intelligence.

We are glad to report the safe arrival in Shanghai of Miss Allen and Miss Clayton; and the marriage of the former to Mr. Whitewright, of Tsing Chu Fu, and of the latter to Mr. Sowerby, of Tai Yuen Fu, on Saturday, June the 23rd.

Mr. and Mrs. Crudgington left Rotterdam, on August 11th, in the direct steamer belonging to the Dutch Congo Trading Company, on their return to Underhill, Congo River.

Mr. A. Balfour, M.A., of Edinburgh, will, D.V., leave for Jamaica by the mail steamer *Moselle*, leaving Southampton on the 17th inst., to take up the duties of the important post of classical tutor in the Calabar College, Kingston.

The Chronicle of the Baptist Union;

Being a Record of its Proceedings, including those of the

British and Irish Home Mission and Evangelistic Work.

SEPTEMBER, 1883.

Baptist Union.



WE have much pleasure in repeating the notice of the arrangements for the Autumnal Session. The session will be held at Leicester, from 1st to 4th of October inclusive. On Monday, October 1st, there will be a public reception by the Mayor of Leicester. Tuesday, the 2nd of October, will be devoted to the Baptist Missionary Society, of whose arrangements particulars will be given in the *Missionary Herald*. On Wednesday, the 3rd of October, there will be public worship in Dover Street Chapel, at 7.30 a.m., at which service a sermon will be preached by the Rev. H. Platten, of Birmingham. At 10.0, the first session of the Union will be held, in Belvoir Street Chapel, commencing with a prayer-meeting, at which the Rev. J. Thew will preside. At this session the President's Address will be delivered, and a paper will be read on "The Changes which are passing over Religious Thought, and the Spirit in which they should be dealt with." A discussion will follow, introduced by the Rev. J. Stuart, of Watford, followed by the Rev. R. Glover, V.P., of Bristol. At 6.30 p.m. there will be an adjourned session of the Union, at which the Rev. W. C. Upton, of Beverley, will read a paper on "Christians not in Church Fellowship," and the Rev. W. R. Skerry, of London, on "Church Life and Discipline." Discussion will follow on these two papers, opened by the Rev. S. G. Green, D.D., of London, followed by the Rev. W. R. Stevenson, M.A., of Nottingham. During the same evening public worship will be held, and sermons preached, as follows:—

Melbourne Hall—Rev. A. G. Brown, of London.

Charles Street—Rev. W. Cuff, of London.

Emanuel—Rev. James Owen, of Swansea.

Carley Street—Rev. H. E. Stone, of Nottingham.

On Thursday, October 4th, the closing session of the Union will be held in Victoria Road Church. At 10.0 there will be a prayer-meeting, at which the Rev. J. G. Greenhough, M.A., will preside. The President will make a statement respecting the Annuity Fund; and Colonel Griffin, or the Secretary of the Union, a short statement on the work of the British and Irish Home Mission. On this subject, T. Radford Hope,

Esq., will also speak. Wm. Payne, Esq., of Clapton, will read a paper on "Church Finance, and how best to develop the Resources of the Churches." Discussion will be commenced by J. Brooke, Esq., J.P., of Lindley, to be followed, we hope, by the Rev. Ed. Medley, B.A., of Derby Road, Nottingham; and Dr. Stanford will deliver an address on "Family Religion." After the reading of the several papers mentioned, there will be ample time for discussion.

On that evening two public meetings will be held—one for working-men, at which Alderman Chambers will preside, and the speakers will be W. P. Lockhart, Esq. (of Liverpool), the Rev. Arthur Mursell (of Birmingham), and the Rev. Charles Williams (of Accrington); the other, for the advocacy of denominational principles, at which H. M. Bompas, Esq., Q.C., will preside, and the speakers be the Rev. Professor T. Goadby, B.A. (of Nottingham College), the Rev. Wm. Medley, M.A. (of Rawdon College), and the Rev. T. V. Tymms, of Clapton.

APPEAL TO THE CHURCHES TO APPOINT LOCAL SECRETARIES TO THE BAPTIST UNION.

The following are extracts from a circular addressed to the pastors and deacons of our churches, respecting the appointment of local secretaries to undertake the collection of subscriptions and to conduct correspondence with the Secretary of the Union in respect to all such matters as are not already efficiently in hand :—

"During the conferences I have had the pleasure of holding with various associations lately, one suggestion of a practical kind was received with favour, with a view to increasing more especially the income of our British and Irish Mission—viz., that each church affiliated to the Baptist Union appoint a secretary, through whom most of the business of a routine kind might be conducted bearing on this matter, and who would collect and pay to each church treasurer the subscriptions for this particular fund, and, as the case might be, for any other of the funds which the Council of the Baptist Union controls.

"In many instances the Annuity Fund and the Augmentation Fund, and also the British and Irish Mission Fund, are under the care of different friends. With these generous helpers we are already in correspondence, and with such arrangements we have no intention of interfering. We thank them for their kind help, and can only express the hope that they will continue their help."

The Secretary of the Union is very anxious on the question of funds. At present they show no elasticity whatever. These are early days in which to look for much money result from the conferences he has recently held with the Associations. At the same time he repeats, with deepening seriousness, the warning he has given again and again, since the March of last year, that unless there is an increase of income to the Home Mission Fund, including the English and Irish branches of the work, of £1,000 a-year, there must be a corresponding diminution of expenditure.

Education Fund.

The following is an extract from a circular lately issued by the Secretary, to which the earnest attention of the friends of this Society is urgently requested :—

“Owing to the shortness of funds the Committee were unable, at their last meeting, to accept more than ten cases out of thirty-two. Most, if not all, of which were worthy of the help we have been accustomed to render. From the knowledge I have of the circumstances of the pastors who have sought our help, I have no hesitation in saying that our income ought to be more than maintained—that it should be augmented by at least £200 a year.”

British and Irish Home Mission.**IRELAND.**

The following letters will be read with interest :—

The first is from the Rev. T. W. Medhurst, of Landport, who was at Belfast last year also.— The present letter refers to his work this autumn in the same town :—

“I have much enjoyed the work in which I have been engaged, and gather from the testimony of my friends that the work has been appreciated and blessed. The enclosed letter is one of several I have received, testifying of good that has been done. Mr. Usher tells of several persons with whom he has conversed, who profess to have found Christ at the tent services. Mr. Mateer also tells of a number of persons whom he believes have been truly converted to God, and some of whom have applied for baptism and membership with the Church at Regent Street. I was greatly encouraged, meeting with a considerable number of friends who told me they had found Christ as their Saviour at the meetings I held in the previous year ; proving that the work was not spasmodic, but lasting in its effects.

“A mistake had been made in pitching the tent at the Duncairn end of the town, the population there consisting mainly either of those who attend places of worship, or of Roman Catholics, who will not attend Protestant services. One woman, a Roman Catholic, was in the tent one evening, but she was followed to her home after the service by a number of angry women (her Roman Catholic neighbours), who threatened what they would do to her if she attended any more of the tent meetings.

“On the removal of the tent to the other end of the town—we were fortunate in being able to rent the same field in which the tent had been pitched the previous year—the aspect of affairs was at once changed. Here we were in the midst of a large population of nominal Protestants, the larger portion of whom were respectable poor people, chiefly labouring men and their families—a class of people who need the Gospel, and who are willing to hear it when it is preached to them simply and earnestly. Nightly the tent was filled with hearers, and on the Sunday nights large numbers were unable to get inside the tent, so we took down the canvass sides, and the people stood outside the tent and listened with respectful attention while we told them ‘the old, old story of Jesus and His love.’ At the closing meeting the tent was crowded, and many stood outside. The people crowded round us at the close, and, as we shook

hands with them, they begged us to 'be sure and come back again.' This we readily promised to do if requested by the Committee of the Baptist Union another year. In addition to the services held each night in the tent, I preached twice for Brother Mateer at Regent Street Church, and four times at the St. George's Hall, to audiences numbering about 800 on each occasion. I also preached twice at Great Victoria Street Church for our brother, Usher; and also assisted him at a large open-air gathering, where we preached from the steps of the Exchange Buildings. Here the crowd, which speedily gathered when we commenced singing, stood and listened to the story of the Cross for upwards of an hour, with marked attention, and, at the close of the services, eagerly accepted the tracts which we distributed among them.

"In all, I preached thirty-three times. At none of the services was there any excitement. The people came together to hear the Gospel preached, and the services were conducted in the same manner as they would have been had they been held in our own chapel at home.

"The friends expressed themselves as being more pleased with this month's services, than with the month's services we held in the year previously. There seemed to be more solidity in the meetings, and many more professed to have found Christ as their Saviour.

"I am fully persuaded that these tent services are greatly needed in Ireland. I am sure the subscribers to the evangelistic work of our Irish Mission, if they had been present at the services, would have been convinced that their money was being expended in the right direction.

"You will be glad to know that your agent, Rev. E. T. Mateer, is labouring most energetically in Belfast, and that many are confessing Christ in baptism as the result of his labours. In addition to his pastoral labours at Regent Street, he preaches regularly, on the afternoon and evening of each Lord's-day, to large audiences at the St. George's Hall in the High Street. The Rev. W. Usher is also labouring earnestly at Great Victoria Street, and is also preaching the Gospel, each Sunday afternoon, in the open air, when considerable numbers assemble, and souls are being won for Christ. Our brethren have hard and uphill work to do, and right earnestly are they doing it. Their difficulties are many, but they are facing them with holy courage and self-denying efforts. The Lord crown their labours with his abundant blessing."

The second letter is from the Rev. J. Lewitt, of Worcester:—

"As directed by you, I found my way to Mr. Phillips' at Kilnock, and commenced preaching on Sunday, July 19th. In the morning I took the service at the chapel at Grange, where I found a good congregation; and in the evening I preached in the tent at Kilnock Town to several hundred people, the tent being packed with hearers, and many standing outside. Here I continued till Friday, preaching every evening to interested congregations, and, with Brother Phillips, holding enquirers' meetings every night after the services. On Sunday evening I held the last service, and was efficiently and kindly assisted by Mr. Kelly, an Independent Home missionary, and our valued Brother Whiteside from Ballymena. It was a season that will long be remembered. Hours before the time the people streamed in from every quarter, many coming several miles to be present. So great was the throng that the canvas side had to be lifted, and our voices reached to hundreds outside. For three hours the people sat unmoved, and at the close of that long period, a meeting for testimony was held, and more than

thirty declared that they had found peace with God during the services now closing, after eleven weeks' duration. Of these about seventeen were Presbyterians, several more were Episcopalians, some were from among 'brethren,' and the rest Brother Phillips' own people. One delightful part of the work has been that two and three have been converted in families; all were apparently attendants on public worship, but formalists to the last degree. I bear glad witness to the tact, energy, and industry of Brother Phillips in the work, and to the usefulness of his son in conducting the singing.

"As the tent from Belfast could not be removed till after I had left Kilnock, I had a little interval of rest, and on Friday, August 3rd, went to Newtownards to conduct services there. Here I found a little company of believers, recently formed into a church by Mr. McKinlay, of Belfast, who have taken a hall, and meet regularly for worship. I was assisted in the tent by Brother Duffin, of Derryneil, whose state of health rendered it impossible for him to take much part in the work, and also by our Brothers McKinlay and Usher, of Belfast, who, on two or three evenings, came to our aid. Most gratefully do I record the goodness of God to me at Newtownards, where the tent services were greatly appreciated by all classes, as shown by the increasing congregation, to the last evening of my stay there. Though on the Sunday it rained hard, the people came in undiminished numbers, and the pouring rain made it necessary for trenches to be dug to drain the water from the tent. The number was not lessened so great was the desire to hear the Gospel, and they stirred not though the violence of the wind made us sometimes apprehensive that our frail sanctuary would be blown down. On Tuesday, August 12th, the weather brightened, and I shall never forget this my last service at Newtownards. Nearly 500 persons were present and eagerly listened to a discourse on 'The Wedding Garment,' and, as I bade 'farewell' to the audience, feelings were manifested which showed that God had blessed the work. On expressions of personal regard and thankfulness I will not dwell, while the repeated requests that I would come again comforted me much. But for circumstances I could not control I would have acceded to the request of the Secretary, to stay another week and preach 'the unsearchable riches of Christ,' for it was truly a joy to see such interest manifested in 'the good news of God.

"There are several features of this work in Ireland to which I might refer, but to one only will I direct attention. I went with no new Gospel, I attempted nothing peculiar in text or treatment; my themes were—repentance, faith, Sonship—the difficulties of an early religious course—and 'the great love wherewith He has loved us,' as revealed and applied by the Spirit in Regeneration. 'The old, old story' was all I told and *the people came in crowds to listen*. Surely this work in Ireland must be continued if not extended, and, if I mistake not, the mission of our Society in Ireland to a still greater degree must lie in this direction. May God guide the council still more resolutely 'to enter this open door.'"

VISIT OF THE DEPUTATION TO IRELAND.

Donegal, 21st August, 1853.

MY DEAR COLONEL GRIFFIN,—I have thought it would be pleasant to you to have a short general account of the visit which Mr. Hope and I

paid to the mission stations of the Baptist Union in Ireland. This is not intended to entrench on the report which the members of the Deputation will have to present to the council of the Union under whose direction the visit was undertaken. I was present at St. George's Hall, and at the tent service in Belfast, on Sunday the 22nd of July; and I met Mr. Hope in Dublin on Monday the 23rd of July, where he spent the Sunday. We steadily, each day, carried out the programme we had adopted, until we separated in Belfast on Thursday the 16th of August—Mr. Hope leaving for London, and I remaining for a few days' rest previously to my own return to England.

The plan we pursued was to hold, where practicable, a conference at each mission station in Ireland with the pastor and the members of the church. We visited in turn: Dublin, Waterford, Moate near Athlone, Banbridge, Tandragee, Lisnagleer, Donaghmore, Carrickfergus, Grange, Clough, Ballymena, Ballymoney, Newtownards, Conlig, Derryneil, and Belfast. Mr. Hope also visited Lurgan, and on Sunday, August the 5th, he was at Tubbermore and I at Ballymena. On August 12th, Mr. Hope worshipped with the congregations at Great Victoria Street and Regent Street, Belfast, and attended the open-air service on the steps of the custom-house, while I returned to Moate to be present at the opening of the chapel which we purchased last autumn. Our official visit closed with the meetings of the Irish Baptist Association on the 14th and 15th of August, in Belfast.

We also visited Cork, Limerick, and Galway to collect information which might be of service to the Council in future modes of action.

As you are aware, our special object in visiting Ireland was to inquire into the state of the Mission generally, paying particular regard to the efforts which the churches might be making to spread the Gospel, and to their ability to do more than they have been accustomed to do for the support of the mission, which has hitherto so largely depended on the English churches. I think our plan of procedure was so far justified by the selection of topics discussed, and the results of the discussion, on the part of the delegates of the churches when they met in association in Belfast. Before the association was held we had visited each church, and when the representatives assembled in Belfast they were in possession of all the information we had to give, and promptly took up the matters we had already laid before them in their separate meetings. On the first day of the association, Mr. McKinlay, the president, gave an address on the position and duties of the Baptists in Ireland; and on the following day a paper was read by Mr. Ryan, of Moate, on the work in which the Baptist churches in Ireland are engaged, with a special relation to its difficulties ^{and}

encouragements. The question of money was then taken in hand, and the following sums are promised in excess of the subscriptions we now receive from the Irish churches, amounting to about £100, viz:—Dublin, £20 ; Victoria Street, Belfast, £10 ; Banbridge, £10 ; Donaghmore (Lisnagleer), £10 ; Grange, £10 ; Tandragee, £10 ; Waterford, £10 ; Carrickfergus, £5 ; Coleraine, £5 ; Moate (Athlone), £5 ; Regent's Street, Belfast, £5.

As to the £10 which stands against the church at Waterford, this sum was mentioned to the Deputation when at Waterford. The churches at Ballymena and Derrynell promised to increase their subscriptions without specifying an amount.

On Wednesday afternoon there was a conference between the representatives of the Irish Churches and the Deputation. Various brethren were present, among whom were Mr. Scilley, of Coleraine ; Mr. Usher, of Victoria Street, Belfast ; Mr. Lewitt, of Worcester ; and Mr. Hardin, of Montacute ; who were specially invited to meet those who were more immediately connected with the Mission. The subjects treated of, were the best means for extending the mission within those counties in Ireland where our Roman Catholic fellow-countrymen are the preponderating majority ; the increase of existing congregations, and, especially in Ulster, the growth and consolidation of Sunday-schools.

There is no department of Christian work which calls for more earnest consideration on the part of the churches of Ireland than that of Sunday-schools. Relatively to the size of the congregations there may not be much to be said ; but in comparison with the wider question of moving the inert or actively antagonistic forces opposed to the advance of evangelical religion, the field in which Sunday-schools might operate is wide indeed. I should not like to say that more in this direction ought to have been done, because I might, by implication at least, unjustly charge failure in duty on brethren who have slender means at their command, and who have to contend in some cases with a *vis inertia* in the churches themselves ; but there can be no question as to the duty, both theirs and ours, in the future. These schools must be fostered with all the care, and must command every resource, of which the Irish churches are capable. In some of the stations this responsibility is recognised, and the churches reap the natural fruit. This is not so with all, and, in my judgment, this may be regarded as a fair test of a healthy or decaying church—the zeal and self-devotion manifested in striving to bring the children and young people of Ireland to Christ.

Two or three general facts were clearly stated by the Deputation at each of the many interviews they held with the churches. The exhaustion of

the Legacy Fund, due to the insufficiency of congregational collections and personal subscriptions to meet the normal expenditure of former years, was stated to be a source of serious perplexity to the Council in their anxiety to maintain that expenditure for the future ; and that, unless a strong case could be presented to the churches in England for increasing their usual gifts to the mission, it would be impossible to raise the additional amount necessary for balancing the account under the present rate of expenditure. The principle was also discussed, as one on which the Council would no doubt act in the future, that as in England, so in Ireland, help would be given with a view to evangelistic work by all churches aided by the Mission Fund. This view of the case grew in importance as the Deputation proceeded in their inquiry. We were very much struck with the general tendency, common to all denominations in Ireland, to rest content with merely caring for those who avowedly belong to each communion. There is, however, a healthful change visible in many directions. The disestablishment of the Irish Episcopal Church has awakened spiritual life in that sect, particularly in the South and West ; and the large religious Protestant bodies in the North are doing honourable service in the cause of truth and righteousness in many ways. In this revival our own churches are sharing ; some at least, but not all.

Some churches contribute little to the Mission, because of the extreme poverty of all, except a few, of the members. Whether such churches will ever become self-supporting depends, perhaps, on causes beyond our control. I have not been in Ireland long enough to discover how far we might, as a denomination, fairly look for support from those who are returned as Baptists in the Irish census, but who are not to be found in our churches. I merely note the poverty of our church members, and their consequent inability unaided to support their own pastors. Whether it may be possible to apply in their case the principle which we are seeking to apply in our rural churches in England, will be matter for discussion. I may say that we shall have certain changes in this direction.

There was an episode in our journey to which I must refer. We were at Moate and Rahue on Sunday, the 29th July, and, as the opening services of the chapel at Moate were to be held on that day fortnight, I yielded to the kind request of the friends, and returned for Sunday, the 12th August. I did this for two reasons—firstly, because it was at Moate the tent services were so rudely interrupted, and I considered that the friends who had borne so well the storm of local opposition deserved all the help it was in my power to render, as representing the Council of the Union ; and, secondly, because the accession to the little church of the

Johnson family, who have been the means of preparing, in a substantial manner, the chapel which we purchased of the Wesleyans in the fall of last year, for the opening this month, demanded some recognition from us. It was a pleasant Sabbath, so far as the services were concerned; but the rain poured down for the whole of that day, as it does rain *sometimes* in Ireland. The cost of the chapel was, as you are aware, £90, and the repairs and alterations, including reflooring and largely repairing, will be £50 more. The Mission Fund have been already charged with the former, but the greater part of the latter sum has been raised by the friends at Moate. I have before me the subscription list, which, for information, will be printed at the end of the CHRONICLE. (See page 80).

I should like to say a word about the tent services at Moate. It appears to me that our friends, Messrs. Russell and Smith, acted with commendable prudence when, on the interposition of the police, and the representations made to them by the authorities, they and those who were with them took down the tent. It is a matter of personal accountability to the Saviour, whether or not a servant of His is required to lay down his life for the sake of the Gospel, but it cannot be his duty to imperil the lives of others, as our brethren would have done had they persevered in their design. Besides, it seems to me that the honours of martyrdom are forbidden to the bravest and the feeblest alike, so soon as the police are told off for their protection; and I cannot but conclude that the Council will consider the brethren in question as wisely advised in their retreat from such a formidable and dangerous opposition. Other measures may be adopted for bringing the Gospel to the people in that district, of which I need not now speak, should they, when proposed, commend themselves to our constituency, and the necessary means be forthcoming.

Of the tent services in other parts I cannot speak too highly. Mr. Lewitt, of Worcester, has preached with singular acceptance in the street at Newtownards. This was the tent which was purchased by the contributions of our friends in South Wales. The work is being now continued by Mr. Hardin, of Montacute, but the tent will soon be removed to Lurgan and Omagh. We hope Mr. Tilly, of Cardiff, will preach during a month of services in those places, and in connection with the tent which Miss Tilly was so active in procuring for the Mission. Mr. Wainwright, of Stockton-on-Tees, will take up the work with the other larger tent—that which was at Moate. This tent was purchased by the contributions of our friends in Scotland; and it is with great regret, to my own mind, that an effort to carry the Gospel by these means into the heart of the Roman Catholic population of West Meath has, for a time, to be abandoned. The third tent is being used by Mr. Dickson in the neighbourhood of Donagh-

more ; and I bear willing testimony to the earnestness with which many of the brethren in Ireland have taken up this department of labour.

But, Mr. Treasurer, I am concerned as to where we are to look for the money with which to continue these services. As I write, I have no intelligence of any *increase* in our subscriptions. It would greatly help us at this crisis if the proposal of Mr. Cory, made at the annual meeting, were acted upon, and some of our wealthier friends would complete the subscription list for raising the £500 we require in order to balance our accounts for the meetings at Leicester. I have said so much on this point that I fear my words will fall on ears weary of the sound.

Let me, in concluding this letter, add that, so far as Mr. Hope and I could judge, there was not a single point which came before the conference, and some of them materially affected the future conduct of the Irish Mission, in which we did not carry with us the assent of the brethren. Of course, I refer to all matters of general interest, and not to such as are properly reserved for the Council. Nor should I be true to my mind and heart if I did not, for Mr. Hope and myself, acknowledge, as I do most gratefully, the courtesy and kindness with which we were everywhere received.—I am, dear Mr. Treasurer, yours very truly,

SAMUEL HARRIS BOOTH.

Subscriptions received at the Mission House from June 21st, 1883, to August 20th, 1883.

BAPTIST UNION GENERAL EXPENSES FUND.

Ashton-on-Mersey	0 10 0	Northampton, Princes Street	0 10 0
Boroughbridge	0 10 0	London, Curtis, Mr. J. A.	0 5 0
Southwell	0 5 0	Castle Donington	0 5 0
Market Drayton	0 10 0	South Shields, Strachan, Mr. J., J.P. ...	2 2 0
Milton, Northampton	0 5 0	Trowbridge, Back Street	1 1 0
Hunslet, Leeds	0 10 0	Southsea, Neobard, Rev. J.	0 10 0
Harlow, Potter Street	0 10 0	Polemoor	0 5 0
Nantwich	0 5 0	Allerton	0 7 6
Shipston-on-Stour	0 10 6	Highgate, Southwood Lane	0 5 0
Grantham, Wharf Road	0 10 0	Bramley, Zion	1 1 0
Newcastle-on-Tyne, Bradburn, Mr. Jno.	1 0 0	London, Bacon, Mr. J. P.	0 10 0
Barnsley	1 0 0	Stony Stratford	0 10 0
Glamorganshire Association	6 0 0	Birchcliffe	0 10 0
Taunton, Fivehead	0 10 0	Chalk Farm, Berkley Road	0 10 6
Northern Association	3 3 0	Lewisham, Harvey, Mr. W. C.	0 5 4
Pembrokeshire Association, Churches in	7 1 6	Golcar, Huddersfield	1 0 0
London, Brown, Rev. J. Alex.	1 1 0	Newbury	0 10 0
Newtown, Mont., Thorne, Rev. G.	1 1 0	Loughborough, Woodgate	0 5 0
Beeston, Notts	0 5 0	Sutton in Craven, Archer, Rev. W. E. ...	0 10 0
Belvedere, Farren, Mr. Jas.	0 10 0	" " " "	1 1 0
Great Messenden	0 5 0	Nantyglo, Morgan, Mr. E.	1 0 0
Sheepshed, Charley Way	0 10 0	York	0 5 0
Battersea Rise, Bolingbroke Hall	1 1 0	Walgrave	0 2 6
Avening, near Stroud	0 5 0	Thornbury	53 10 6
Llandudno, Marks, Mr. T. F.	0 10 6	Lancashire and Cheshire Association ...	1 1 0
Leeds, Bilbrough, Mr. J. B.	0 10 6	Burnley, Hurlley, Mr. R. J.	2 0 0
Corsham	0 5 0	Suffolk and Norfolk Association	2 0 0
Forest Gate, Woodgrange Ob.	1 1 0		
Caversham, West, Mr. E.	1 1 0		
Huddersfield, Brooke, Mr. J.	1 0 0		
		Total	<u>£103 7 0</u>

STAFFORDSHIRE—		SCOTLAND—	
Coseley, Lewis, Mr. E. W. (Don., Rural Churches)	5 0 0	Aberdeen, Barker, Mr. A. C.	I 1 0 0
		Granttown-on-Spey	I 0 7 6
		Lochee (Coll., Tent)	I 2 5 0
SUSSEX—		IRELAND—	
Brighton, Queen Sq.	2 0 0	Athlone	I 8 0 6
		Aughavey	I 2 3 3
WARWICKSHIRE—		Belfast, A Friend (Tent)	I 0 5 0
Birmingham, per Mr. F. Ewen	6 19 6	Cairndaisey	I 0 13 0
" Avery, Mrs. T.	2 0 0	Carrickfergus ("A Sister in the Lord")	I 0 2 0
" Butler, Miss.	0 10 6	Clough	I 5 0 0
		Conlig	I 0 13 8
YORKSHIRE—		Donaghmore	I 7 10 0
Yorks Association (Rural Churches)...	50 0 0	Lurgan (Collection at Tent)	I 4 15 8
Bradford, Hallfield	6 6 8	Newtownards	I 2 15 6
Halifax, Trinity Road	I 6 5 0	Waterford (Rents)	I 27 5 0
Hebden Bridge	8 17 6	Proceeds of Sale of Old Tent, per Rev. J. Dixon	0 14 6
		Proceeds of Sale of Books, per Mr. G. Rook	0 4 2
WALES—		Legacy, Harvey, The late Mr. Jas. ...	20) 0 0
Cardiff, Canton Chapel	I 8 5 1	Total	\$585 10 0
Neath, Orchard Place	I 8 0 0		
Swansea, Matthias, Rev. T. D.	0 5 0		

EDUCATION FUND.

Plymouth, Windeatt, Mr. C. A.	1 0 0
Walthamstow, Bacon, Mr. J. P.	1 1 0
London, Flint, Mr. F. L.	0 10 6
" Benham, Mr. Jas.	3 3 0
" Angus, Rev. J., D.D.	1 1 0
	<u>6 15 6</u>

MOATE CHAPEL REPAIRS FUND.

(See letter to Treasurer, page 77.)

Johnson, Mr. G.	2 0 0	Greene, Mr. R.	1 0 0
" Mrs.	1 0 0	" Mr. B.	1 0 0
" Mr. J. C.	1 0 0	" Mr. Alfred, Collected by	2 19 8
" Miss	1 0 0	Grant from Chapel Collections	1 10 0
Wakefield, Mrs.	3 0 0	Three Helpers	0 6 0
La Touche, Mr. J.	4 0 0	A Friend in the North	0 10 0
Greene, Mr. B. J.	1 0 0		
" Mrs.	1 0 0		
			<u>£21 5 8</u>

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

THE
BAPTIST MAGAZINE.

OCTOBER, 1883.

Robert Moffat.



HIS veteran Christian missionary passed to his rest on the 9th of August last, almost within four months of the close of his eighty-eighth year. Fifty-four years of this long life were consecrated to the great work among the South African heathen for which he had so enlightened as well as so intense a passion ; and when compelled at length to retire from it, he said that had he a thousand lives he would willingly live them all in the same good and holy cause. He takes rank with the noblest and most self-sacrificing missionaries who have devoted themselves to the propagation of Christianity in any age.

He was born on the 21st of December, 1795, at Ormiston, East Lothian. His childhood passed at Carron Shore, near the great Carron Ironworks, where his father held a Customs appointment. His first educational experience is best described in his own words:—

“ I remember well being sent to the parish school to learn the A B C. Wully Mitchell, as he was called, was a scholar, and this he knew ; but he was one who could use well the rod and the biting tawes. At that time the only first school-book was the Shorter Catechism. On the first page there were the Roman and Italic characters, double letters, and the figures from one to ten. When these were knocked into us, the leaves were turned over, and plump went the young pupil into the first question, ‘What is the chief end of man?’ smiling with pleasure at having got through the first labyrinth. After having gone through the course of reading, writing, &c., I was removed to the village school. The master was paralytic in his left side ; but well do I remember that to us boys his right side possessed a power quite terrible.”

To escape from some hardships from severe treatment of which he was at this time the subject, he ran away from home, and hid himself in a vessel which was about to sail for the east coast of Scotland. The captain took a liking to him, and on the return of the vessel, interceded for his father's forgiveness, and afterwards took him, as a ship-boy, on several voyages. A seafaring life, however, was not to his taste, and he came back to resume his education at a superior school at Falkirk. At fourteen he was apprenticed to a gardener, having already acquired some knowledge of botany and horticulture; and at the end of his apprenticeship term (three years) he obtained congenial employment in the gardens of Lord Moray at Donibristle House. At this point we may extract the following facts from one of the London evening papers:—

“There is living at Colinswell, near Burntisland, a retired gardener, named John Roxburgh, who in his youth worked alongside of the late distinguished missionary in the gardens at Donibristle, and who has some interesting personal reminiscences of him. Mr. Roxburgh believes that Moffat served out his time with his uncle in the gardens at Hopetoun, on the opposite shore of the Forth, and entered the service of the Earl of Moray at Donibristle as a journeyman. He lived with his fellow-workman in the bothy there, only occasionally going home to Inverkeithing. Moffat whiled away the evening hours by practising the fiddle, and contributed greatly to the amusement of his companions by his performances on that instrument, of which he was very fond. The same informant states that Moffat was an excellent swimmer, and embraced the opportunity of bathing which the proximity of the gardens to the sea-shore afforded. He mentions an instance, of which he was witness, of Moffat's bravery in saving the life of a person who was in imminent danger of drowning. On the alarm being given, Moffat, who was working close at hand, rushed into the sea, and by the exercise of his swimming powers, and at great personal risk, effected a rescue. The anxiety felt by his mother that her son, on leaving this district for the south, should promise to read a portion of the Scriptures daily, and her pleading with him on the way to the boat at Queensferry, are still fresh in Mr. Roxburgh's recollection. The promise reluctantly given was conscientiously fulfilled, and the good habit contributed, as he afterwards admitted, in turning his life to noble aims.”

After a while he removed to High Leigh, a few miles from Warrington, where he still pursued his occupation as a gardener. One day when at Warrington he saw a placard which contained the announcement of a missionary meeting which had been recently held. It reminded him of “his mother's talk about missions and missionaries,” and awoke within him a desire to be devoted to missionary work. We soon find him in Manchester, and an attendant on

the ministry of the Rev. William Roby—a change of circumstance which he declared to be the most momentous in his life, as it gave a turn to all his subsequent course. Here he spent part of the day in the neighbouring nursery gardens of his future father-in-law, and the other part in Mr. Roby's Missionary College. He was thence transferred to the Missionary College at Gosport, and in 1816 was solemnly set apart to missionary work at Surrey Chapel, under the auspices of the London Missionary Society, with Africa for his destination. In the ordination service he had eight companions, one of whom was John Williams, the "Martyr of Erromanga." Before starting for the Cape, he does not appear to have had any understanding with the authorities of the Society as to what amount of pecuniary support he was to receive. Probably this was a matter about which he never thought of enquiring; his mind was wholly absorbed in the difficult but entrancing enterprise which he had undertaken. Five brethren went out with him, and he states the "salary and allowance" thus:—"For a single missionary, £18 7s.; for a wife, £5 5s.; for building a house, £6 3s.; and when we started, one year's salary in advance." We are further informed that "in London there had been dealt out to him a mattress and camp-stool, tool-chest, £10 to buy books, and £5 to buy shoes and other odds and ends." He set sail for Cape Town on the 31st of October, having been appointed to Namaqualand, the region in which the once ferocious Africaner now held a chieftainship. Previously to this time Africaner had come under the influence of Christianity. His change of character and life was gradual. Some parts of it are thus described by Dr. Moffat in connection with an account of the death of this remarkable man:—

"Many had been the refreshing hours we had spent together, sitting or walking, tracing the operations of the word and Spirit on his mind, which seemed to have been first excited under the ministry of Christian Albrecht. Subsequent to that period his thoughts were frequently occupied while looking around him, and surveying the 'handy-works' of God, and asking the question, 'Are these the productions of some great Being?—how is it that His name and character have been lost among the Namaquas, and the knowledge of Him confined to so few?—has that knowledge only lately come to the world?—how is it that He does not address mankind in oral language?' His mind had received an impetus, not from the light of nature, bright as her page appears to one even partially illumined by the voice of revelation, but from what he had heard from the missionary. The torch of Divine truth, which had just begun to irradiate with its yet feeble

rays his intellectual powers, had been by his own violence removed far beyond his reach, and he was thus left to grope like one in the dark. In trying to grasp the often indistinct rays of light which would occasionally flit across his partially awakened understanding, he became the more bewildered, especially when he thought of the spirit of the Gospel message, 'Good-will to man.' He often wondered whether the book he saw some of the farmers use said anything on the subject; and then he would conclude that if they worshipped any such Being, he must be one of a very different character from that God of love to whom the missionaries directed the attention of the Namaquas. It was at a period when Africaner's judgment appeared to be wavering, and when he was about to dismiss for ever from his thoughts the graver subjects of revelation, death, and immortality, that he had a rather remarkable dream, which gave his mind a bias it never afterwards forsook. He supposed that he was at the base of a steep and rugged mountain, over which he must pass by a path leading along an almost perpendicular precipice to the summit. On the left of the path, the fearful declivity presented one furnace of fire and smoke, mingled with lightning. As he looked round to flee from a sight which made his whole frame tremble, one appeared out of those murky regions, whose voice, like thunder, said there was no escape but by the narrow path. He attempted to ascend thereby, but felt the reflected heat from the precipice (to which he was obliged to cling) more intense than that from the burning pit beneath. When ready to sink with mental and physical agony, he cast his eyes upwards beyond the burning gulf, and saw a person stand on a green mount, on which the sun appeared to shine with peculiar brilliancy. This individual drew near to the ridge of the precipice, and beckoned him to advance. Shielding the side of his face with his hands, he ascended, through heat and smoke such as he would have thought no human frame could endure. He at last reached the long-desired spot, which became increasingly bright, and when about to address the stranger, he awoke.

"On asking him what was his interpretation of the dream, he replied, that it haunted his mind for a long time, like a poisonous thorn in the flesh, and he could bear to reflect on it only when, as he said with great simplicity, 'I thought the path was the narrow road leading from destruction to safety, from hell to heaven; the stranger I supposed to be that Saviour of whom I had heard, and long were my thoughts occupied in trying to discover when and how I was to pass along the burning path;' adding, with tears in his eyes, 'Thank God, I have passed.'" (*Moffat's "Missionary Labours and Scenes in South Africa."*)

On reaching Cape Town, Mr. Moffat wished to proceed at once to his appointed sphere of labour; but doubts as to the genuineness of Africaner's conversion were so prevalent that the authorities refused to permit him to do so, and he had to wait for a period of some eight months. He arrived at Africaner's kraal in the January of 1818. His description of the perils and fatigues of the journey is full of exciting interest. Circumstances did not look promising on his arrival. Differences had arisen between his predecessor, Mr.

Ebner, and the people, and Africaner was "out of sorts." After an hour's waiting, however, the chief came to the new missionary, gave him welcome, hoped he might long remain, and ordered a number of women immediately to build him a house.

"Hottentot houses (he says) are at best not very comfortable. I lived nearly six months in this native hut, which very frequently required tightening and fastening after a storm. When the sun shone it was unbearably hot ; when the rain fell I came in for a share of it ; when the wind blew I had frequently to decamp to escape the dust ; and in addition to these little inconveniences, any hungry cur of a dog that wished a night's lodging would force itself through the frail wall, and not unfrequently deprive me of my anticipated meal for the coming day ; and I have more than once found a serpent coiled up in a corner. Nor were these all the contingencies of such a dwelling, for as the cattle belonging to the village had no fold, but strolled about, I have been compelled to start up from a sound sleep, and try to defend myself and my dwelling from being crushed to pieces by the rage of two bulls which had met to fight a nocturnal duel."

Mr. Moffat soon had to encounter a grave difficulty. Titus Africaner, brother of the chief, was "an inveterate enemy of missionaries," and, in company with others, presented himself before the house of Mr. Ebner, and, "loading him with the most abusive epithets, and in the most opprobrious language, ordered him to leave, threatening to lay violent hands upon him." Mr. Moffat obtained an interview with the chief, and begged him, as a Christian brother, to interpose ; but he was "cool and reserved," and would only promise to prevent Mr. Ebner from being assaulted. The next step was to try to induce Mr. Ebner to "desist from disputing with a man in a rage," and to entreat Titus to "refer the case to the chief," to which Titus calmly replied, "I hope *you* will not interfere." The quarrel subsided towards evening, by which time Mr. Ebner had made up his mind to quit the country. Mr. Moffat naturally felt that such a commencement of his missionary work was by no means an auspicious one.

"Here I was, left alone with a people suspicious in the extreme ; jealous of their rights, which they had obtained at the point of the sword ; and the best of whom Mr. E. described as a sharp thorn. I had no friend and brother with whom I could participate in the communion of saints, none to whom I could look for counsel and advice. A barren and miserable country ; a small salary, about £25 per annum. No grain, and consequently no bread, and no prospect of getting any, from the want of water to cultivate the ground ; and destitute of the means of sending to the colony. These circumstances led to great searchings of heart, to see, if I had hitherto aimed at doing and suffering the will of Him in whose

service I had embarked. Satisfied that I had not run unsest, and having, in the intricate and somewhat obscure course I had come, heard the still small voice, saying, 'This is the way, walk ye in it,' I was wont to pour out my soul among the granite rocks surrounding this station, now in sorrow, and then in joy; and more than once I took my violin, once belonging to Christian Albrecht, and reclining upon one of the huge masses, have, in the stillness of the evening, played and sung the well-known hymn, a favourite of my mother's,

'Awake, my soul, in joyful lays
To sing thy great Redeemer's praise,' &c."

The faith and hope of such a servant of Christ were not likely to break down; nor did they, though they were afterwards many a time tested with far greater severity. It soon became evident that Africaner's kraal was not a suitable locality for the establishment of a missionary station, and Mr. Moffat, with a view to the discovery of better quarters, travelled away to Damara-land, where fountains of water were said to abound. He recorded in the incidents of this journey in his "Missionary Labours and Scenes in South Africa," published nearly a quarter of a century later; and these incidents comprise adventures and experiences of the most thrilling description. No opportunity of making known the Gospel was neglected. The expedition, however, failed in regard to the specific purpose for which it was undertaken. Soon after his return, he learned that Africaner had been invited by the Griqua chiefs to remove, with his people, to their country away to the east of the desert, and he requested Mr. Moffat to make a journey of exploration thither, and to bring back a report. Possible political difficulties caused Mr. Moffat to hesitate, but as the people were urgent, and as the journey might further the interests of the mission, he consented. The account of this expedition also is replete with multifarious and oftentimes appalling adventure. Africaner was satisfied with the report presented to him on Mr. Moffat's return, but resolved to defer his removal for a time.

"My labours were resumed, but the drought was severe, and great hunger prevailed in the place. The means of grace, however, were well attended, and a delightful unction of the Spirit realised, especially in our Sabbath convocations; and so strong was the attachment of the people that, although I was contemplating visit to the Cape, I dared not mention the subject."

To be continued.)

Christian Fellowship.*

BY THE REV. J. BIGWOOD.

CHAPTER III.—SUBSEQUENT CHANGES.



HE constitution of the New Testament Church, as thus sketched out, accords with the very essence of Christianity and was the natural—indeed, the only natural—outcome of the Christian fellowship above described. The disciples of Christ were one, having joint and common participation of Father, Son, and Holy Ghost. They had one common Father, to whom they all had equally free access; they all trusted in one Christ, their common Lord and Master, and therefore had no dominion over one another; they were all partakers of one Spirit, dwelling in their midst, distributing His gifts to them severally, the gifts bestowed on each being for the benefit of all. They all stood in *equally immediate* relationship to Father, Son, and Holy Spirit, and did not depend on the prophetic or priestly office for the propagation and development of the Kingdom of God. An order of priests and prophets, the medium of prayer and intercourse with God, and the source of Divine knowledge and all spiritual blessings, would have no place in a community in which Christ Himself was the one Priest and Prophet for all, making them a priestly and spiritual race; in which there was one heavenly King, Guide, and Teacher, through whom all were taught of God; one Oracle in the heart of all—the voice of the Spirit proceeding from the Father; in which all were members of one heavenly kingdom, and furnished with the powers of the world above—all without distinction of rank or privilege. In this community all were consecrated to God; all were kings and priests, to make their lives one continual priesthood, their bodies a living sacrifice; and thus to present to God continually a reasonable and spiritual worship. The advancement of the Kingdom of Christ, the extension of Christianity, the good of the community, was the duty, not of one class, but of all—of each individual. They had common privileges, common blessings and joys, and common duties. In such a community there was no room for the distinction between

* [I have not hesitated in these papers to make free use of Neander's "Planting of the Church," Neander's "Church History," and the Bampton Lecture on "The Organization of the Early Christian Churches," by the Rev. Edwin Hatch, M.A.—J.B.]

spiritual and secular. Their religion was a life—a life in Christ, in whom they had become dead to the world—and, animated by the Spirit of God, they were enabled in all things, whether they ate or whether they drank, to do all to the glory of God. Under such circumstances the edification of the church or the development and advancement of the active life of the community was the common work of all; and in their church gatherings all, guided and capacitated by the Spirit of God dwelling in them, and imparting gifts according to their peculiar nature, could minister to their mutual comfort and growth (*c.f.* Rom. xii., 1 Cor. xii.—xiii., Eph. iv., portions of the New Testament Scriptures which cannot be too carefully studied by the inquirer into the constitution and worship of the New Testament Church). For such a community it is evident that *the headship of one individual* would be utterly unfitted. He would soon become a centre in the room of Christ, and also check the free development of the life of the church, and prevent the consciousness of mutual independence as well as dependence and individual responsibility. How difficult, if not impossible, to find an individual capable of guiding the affairs of the community and possessing the confidence of all! How much easier to find several heads of families, whose united qualifications might inspire confidence and fit them for the work! The spirit of Christianity calls for mutual help and common counsel and prayer. Hence the beauty, the suitableness, of the simple constitution of the New Testament Church. A body of elders—men of good report, not novices, known and approved by the community—to preside over and direct the affairs and worship of the church; possessed of no authority, but simply to advise and carry out the resolutions of the community; at the same time, like good shepherds, watching over the flock, and labouring among them as necessary in word and doctrine; men of the same order as themselves, sharing in their daily temptations and difficulties, and therefore knowing, by their own experience, how to meet the requirements of the community.

The Church of Christ, as thus sketched out, presents as striking a contrast to the Church of Christ in the present day as can well be conceived. There is scarcely a single point of resemblance. To trace its progress from the one condition to the other, and the causes influencing it, would be an interesting and not difficult task. Slow and scarcely perceptible at first were its onward steps, but more and

more rapid as they proceeded, until at length the beautifully simple brotherhood of the New Testament age culminated in a huge ecclesiastico-political organisation, devoid of spiritual life and incurably corrupt. The distinguishing features of New Testament Christianity were purity, mutual affection, and brotherly kindness in an age of vice, corruption, and selfishness. Not that all the Christians of that age were perfect; but holiness was enjoined and exhibited by the Apostles, the maintenance of strict Christian discipline was the chief work of the elders, and a Holy Christ was the centre of union and the ensample to the flock. To promote their piety, and to aid one another in resisting temptation, they were wont to meet for mutual prayer and exhortation, and commemoration of the death of Christ as a sacrifice for sin. Repentance towards God and faith in the Lord Jesus Christ were the subject of apostolic teaching and the basis of church fellowship. Indications of party spirit, of ambition, and of ungodliness were apparent in the earliest days of the church, even among the disciples of Christ in His lifetime, and by Him emphatically condemned; but the condemnation of such, and instructions to leaders and people to maintain a godly life, form the substance of the apostolic and canonical Scriptures. Philosophizing teachers soon appeared, but at once to be discouraged and condemned. The "sound doctrine" of the New Testament Scriptures was the healthful teaching of morality, of a religion that should pervade the life of its professors and influence them in all its relations and duties (*c.f.* Tit. ii.). The early church was emphatically, in spite of all its imperfections, a holy church. Its spiritual life, its manifestation of a brotherly love such as the world had never witnessed, its consecration to God, were the weapons of its warfare with heathenism and the secret of its triumphs—triumphs such as have never been equalled in any subsequent period.

The first noticeable change in the constitution of the Church of Christ was the distinction between bishops and presbyters, and the gradual development of monarchico-episcopal church government. Originally the names "presbyter" and "bishop" were synonymous, the former name being of Jewish, the latter of Gentile, origin. Then the presiding elder, *primus inter pares*, monopolized the title of bishop; but as late as the third century the presbyters constituted a council without whom the bishop could transact no business of importance. But eventually, after many struggles, the bishops obtained superior power in the guidance of the church.

In the early days of Christianity faith in Jesus, in a living Person, and a changed life resulting therefrom, was the basis of union and Christian fellowship. United to one common Saviour, they were united to one another, and all were brethren. They had one faith—Christ the Saviour, Lord, and Example. A speculative theology gradually took the place of a living faith. A fixed rule of doctrine was then deemed desirable. Doctrine came to be regarded as of more importance than Christian life, and to the presbyters was entrusted the teaching of Christian morality, and to the bishop the custody of the Christian faith.

In the early days of Christianity the mere membership of a Christian church was a presumptive evidence of piety and spiritual life; but gradually infant baptism obtained, and Christianity became a fashionable religion. Many grew up professedly Christian, and others became members of Christian communities devoid of spiritual life. Persecution revived, and many apostatized. After the persecution many of the *lapsed*, as they were called, sought re-admission into the church. It was frequently difficult to get the church together. The presbyters admitted the *lapsed* without consulting the community; contentions ensued. It was contended that none should be readmitted without the knowledge and approval of the bishop, and eventually the right of re-admitting penitents became inherent in the episcopate; but out of this controversy respecting the lapsed arose the rule that there should be only one bishop in a community.

In connection with the rise of the episcopate was the theory that the Church of Christ was a pure theocracy; that in our Lord's lifetime He Himself had been the visible Head of the Kingdom of Heaven, His Apostles had been His ministers, and His disciples the new people of God; and that, after His death, the bishops sat in the Lord's place, the presbyters were in the place of the Apostles, and the people were bound to honour and obey them. Gradually another theory took its place—viz., that, as the bishop had become the custodian of apostolic doctrine, the bishops, not the presbyters, took the Apostles' place. When the bishops became the centre of discipline as well as doctrine, it was argued that they had succeeded to the Apostles' powers of binding and loosing, and of conferring spiritual gifts at confirmation and ordination. Hence the rise of the notion of apostolical succession.

At the same time the influence of Judaism led to the idea of

a Christian priesthood, and sacerdotalism in the church obtained. The universal priestly character of Christians, springing out of the relation of all to Christ, the source of the Divine life, was repressed, and the presbyters came to be called priests, and the bishop (even by Tertullian) *summus sacerdos*, the chief priest. In connection with this, the original free constitution of the communities became also changed. The ministry became AN ORDER, and gradually the priestly character of the Christian was ignored; and the teaching in the church assemblies, and the administration of baptism and the Lord's Supper, or Eucharist, as it came to be called, were confined to the bishops and presbyters. Then the clergy separated themselves from the ordinary business of life, and became a distinct class. Then, as the idea of the priestly character of every Christian was obscured, that of the priestly consecration to God of every Christian was obscured also, and the piety of the people relaxed. A conventional holiness then sprang up. A higher religious life was required in the clergy than in the laity—that is, *external* religious life—a substitute for the inner life of consecration to God, which at first was deemed an essential part of Christianity, and expected in every Christian.

When Christianity became the religion of the State the power and position of the clergy changed. They were now granted the same immunities and privileges as the heathen priesthood and the members of the liberal professions. They were freed from the ordinary public burdens and exempted from the ordinary jurisdiction of the civil courts, which recognized the right of Christian associations to frame and enforce their own laws, and made compulsory the decisions of the representative assembly of a province in all matters in which the clergy were concerned. The clergy thus became a class *civilly* distinct from the rest of the community. Up to this time the clergy, even after they received an allowance from the funds of the communities, were accustomed to supplement their income by trade, or farming, or handicraft. There was no incongruity or disgrace in a bishop's working with his own hands or selling goods in the open market. In business, as in other matters, they were expected to be ensamples to the flock. But now the State allowed the churches to hold property, and they soon became rich. The church became a kind of universal legatee, and it became necessary to enact that ecclesiastics should not even visit the houses of widows and wards. Constantine endowed some churches with

revenues chargeable upon the lands of the municipalities, and, in some cases, gave to churches the valuable revenues and buildings of heathen temples. The clergy now became a class, not only civilly distinct from the rest of the community, but also possessed of social independence. With the growth of the power and dignity of the clergy was a corresponding decline in the power and position of the laity. Little by little the unofficial members of the communities were excluded from the performance of all ecclesiastical functions. At first a layman might not preach if a bishop were present, and, finally, not at all. At first the vote of a layman was taken in cases of discipline; but, finally, laymen had no vote in the ecclesiastical tribunals. In the early days of Christianity the different communities held friendly intercourse, met in friendly counsel, conferred on different subjects, and recorded their opinion, but claimed no authority. But now, after Christianity was recognized by the State, such conferences or councils multiplied, and their decisions in all matters of doctrine and discipline were made binding, and the formation of new associations by dissidents was ultimately prohibited. The churches were thus, by the help of the State, consolidated into one grand confederation, which preserved its power when the power of the State passed away, and, indeed, became the only powerful organization in the civilised world. It was now regarded as the Kingdom of God, the visible Church of Christ, the only visible Church; the City of God, the body of Christ, the Holy Catholic Church, and all outside this confederation were regarded as outside the Church of Christ. The church had now reached the height of its earthly glory. It was one grand organization, with a priesthood that might vie with the old Jewish priesthood, and possessed of undefined and unlimited power. The clerical office had become a profession, and the clergy found their place among the aristocracy of the earth. The church was now ripe, not, however, for fruitfulness, but for decay; powerful, not for good, but for evil. It became, and that speedily, the hotbed of vice and corruption. Very soon the mediæval priesthood and laws of celibacy, asceticism, and monasticism appeared, and the foundation was laid for all the evils and vices which at last evoked the Reformation. The church now presented a body from which the spirit had departed; a dominant hierarchy, instead of a loving brotherhood; a ritual, instead of a worship; a creed, instead of Christ; a grand organization devoid of life, instead of the living

temple, the habitation of the living God. It had reached the summit of human ambition, the pinnacle of human power and glory; but the spirit of godliness and brotherly kindness, the life of faith and hope and love, which were both the strength and the beauty of the Pentecostal Church, had passed away with its simplicity. The glory of the Lord had departed. "Ichabod" was written on its walls. It had become the abode of every unclean thing.

After the Reformation other churches sprang up. In our own country, churches, established and non-established, have had their rise, each in its turn struggling after purity and spiritual life, but without returning to the simplicity of constitution by which the New Testament Church was distinguished. They simply cut off some branches, more or less, of the corrupt tree, and retained the germs of the evils which were the ruin of the mediæval church. They all make a creed, in addition to repentance and faith in Christ, the basis of fellowship, substitute organization for life, and a clerical order for the priesthood of the whole community. They all aim at large earthly organizations, as synods, unions, councils, and hundreds, which are calculated to repress the development of the individual Christian life and authority, and, as they grow in strength, to breed evils and corruptions, destructive eventually of the organizations themselves. Notwithstanding all the teachings of ecclesiastical history, men, yea, Christian men, are struggling to erect vast ecclesiastical Babels, instead of simply labouring to pervade the inner life of society with the leaven of the Kingdom of heaven. And yet it is to be hoped, yea, believed, that there are some earnest Christ-loving souls who covet the return of the communion of the early days of Christianity; when there was no formal confederation of churches, but, in the language of Tertullian, "the communication of peace, the appellation of brotherhood, the token of hospitality, and the tradition of a single creed;" who feel that the true communion of saints is not found in externals, is not the result of external bonds and laws, but is an inward, hearty, spiritual communion of kindred souls with one another and with God; something more Divine, essential, and real than any outcome of external organization; a communion of thought, feeling, and affection among those for whom the Saviour prays "that they may be one, as Thou, Father, art in Me, and I in Thee; that they also may be one in Us, even as We are one."

The Voluntary Choir.



HOUGH a woe is prophesied to those of whom all men speak well, yet we are not aware that any special blessing is to fall to the lot of those of whom everyone speaks ill. Few will attempt to controvert the assertion that the Voluntary Choir is the best abused, if by no means the least used, section of our Nonconformist Churches.

Ask the minister what he thinks of his choir. Recollections flit through his mind of favourite hymns sung to inappropriate and unknown tunes; of a solemn sermon whose effect was anti-climaxed by the wild rush of a popular sacred melody; of a pathetic minor heralding the announcement of his text,—“Let us make a joyful noise to the rock of our salvation;” of Chard’s rollicking chant produced in response to his gentle request for quiet music to the Forty-Second Psalm; and of tunes full of weird and darkly mysterious harmonic progressions performed by the choir with scientific accuracy, while the congregation stood dumb, some glowering at the organist, some simply apathetic, all offering a splendid wayside for the fowls of the air. In his large-hearted charity he will not accuse those who, like himself, lay their gifts on God’s altar, but says slowly and thoughtfully: “Sir, it is difficult for any body of persons to project themselves into perfect sympathy with the moods of a single individual.” With that incontrovertible remark he deftly changes the subject.

Ask the deacons what they think of their choir. They will look knowing, and probably reply that the musical temperament is particularly sensitive; that though they do not believe in paying to have God’s praises sung, the members of the choir are a little difficult to deal with, not easily pleased; find the desks too high or too low, the gas too bright, or the light too dim; dislike the tune-book in use as too commonplace or too heavy; loudly pleading for a change, but divided in opinion as to what the substitute should be; some going so far as to say that no psalmody could be worth listening to unless from “Hymns Ancient and Modern,” while others will hint that an occasional “Sankey” would wonderfully brighten the service.

Ask the congregation what they think of the choir. All have

charges to bring against it, all criticise it; and the more profound the ignorance of the art of music, the more confidently and unhesitatingly is the criticism offered. "What were you all about this morning?" was said to a member of a choir after a soft and pathetic rendering of the matchless hymn, "O sacred Head once wounded!" "I thought there was going to be a regular breakdown in that third hymn, and I had a mind to come and help you myself." The old people complain of new tunes, and retain their seats in token of displeasure when such are announced; the very young shrug their shoulders and are disdainfully silent as St. Ann's or St. Stephen's is sung. On wet Sundays it is declared no bass is to be heard, on fine Sundays we are told the bass drowns the treble. If the tenors blend well with the other parts, sarcastic enquiries are made as to their existence, and if they pursue a decided and individual line of their own, the Congregational dictum is, "They ought really to be asked to leave the choir; nobody else can be heard while they are singing." So it is with the trebles; they are either offensively obtrusive, or absurdly weak; and the altos are either too prominent or inaudible. And so on, *ad nauseam*.

Ask the organist what are his views of a voluntary choir. He will give a furtive glance round and tell you confidentially that he prefers a despotic monarchy to a republic; that a choir of boys will, after suasion in both kinds, do what is right in his eyes; but that a voluntary choir of ladies and gentlemen only illustrate the Latin proverb, "Quot homines, tot sententiæ;" that one likes a verse now and then to be sung unaccompanied by the organ; that another, with a lively sense of the tendency of many voices to flatten, declines to put in an appearance when that experiment shall be made. One likes single chants; another, less advanced, votes them monotonous and wearisome. One would fain coquette a little with Mother Church, and even goes so far as to suggest dividing the choir and singing in antiphon; while another can barely tolerate a chanted Psalm. Some like hymns and their accompanying tunes to be wedded without chance of a divorce; others would perpetually send out such hymns as "All people that on earth do dwell" on foraging excursions through the tune-book in search of new pasture. And as for their attendance, the organist will report that the only regularity in it is the regularity of irregularity; that on a fine Sunday he may have a choir of twenty-four, and on a wet Sunday there may be a sixth part of that number present. As regards the weekly practice of psalmody, he

considers it of little appreciable effect, for after he has drilled perhaps the twelve members present in the hymus, carefully noting all the points of expression, on the following Sunday half-a-dozen others will come into the choir, and from mere thoughtlessness override the rest, and stamp out completely the marks of thoughtful preparation.

Ask the choir themselves, as individuals, their views of themselves as a body corporate. Now the shafts of criticism cease to rebound harmlessly from the breasts at which they are aimed. Sped on their way by intimate knowledge instead of ignorance, they reach their mark, they rankle, being dipped in the poison of a little personal jealousy—a far more active irritant than a spirit of indiscriminate fault-finding. The rank and file declare the more prominent members to be lacking in culture and delicacy of refinement; they, in their turn, consider seven-eighths of the choir to be useless lumber, and agitate for a quartette where it is practicable. Several complain that the leading treble makes her voice too prominent, and that, leading the van at the commencement of each verse, she is found at the close bringing up the rear. Naturally, this is not popular; it annoys the purists by destroying the precision of attack and cessation, and gives the unmusical listener the impression that the choir are too tardy in beginning and too hasty in leaving off—an imputation which no one can be expected to bear with meekness. The baritones are restive under the superior weight of the heavy basses, and the basses think that baritone voices don't *tell* in a choir. Etc., etc., etc.

Is this an exaggerated view of the state of things in the choir? Hardly. The writer of this sketch, for many years a member of an average voluntary choir, has seen the possessor of a gentlemanly little tenor voice injured in some of his most delicate sensibilities when an individual with a fine sonorous bass, of ten-man power, takes the vacant chair beside him, saying, "There are so many basses here this morning, I'm going to sing tenor." The effect is simply cruel; but it is a voluntary choir, and if a man is not paid to sing bass, who says he may not sing *treble* if he can? Sometimes singing birds of passage alight in a choir with letters of recommendation from sister churches, sing with more or less effect for two or three months, and then migrate to a warmer moral atmosphere, giving as the private reason for their departure that nobody noticed them. It is a voluntary choir; why should they stay if they don't like it? Then, again, as regularly as the month of August comes round, recurs the *Hegira* of civilised

society. Schools and colleges rise from their studies, and pupils, teachers, and heads of families take flight to the Continent, the seaside, or the country, as taste or pocket dictates. The choir departs in due course, and the organist is left nearly unsupported.

“All these things are against us!” cries voluntarism. It is so; and a cure or even mitigation of these various evils is hard to find, and requires, on the part of all concerned, patience, and a quiet sacrifice of pet idiosyncrasies. The voluntary principle is the right one; let that truth be firmly upheld. To preach the Word of God in such a manner as to build up the saints in their most holy faith, and arrest the careless sinner; to encourage the timid and check the presumptuous; to lead the devotions of a congregation so that each member shall find his own deepest need laid before the Father; to guide with discretion the affairs of a church, with a gentle tightening of the rein here, a touch of the spur there, and a wise oversight everywhere—this is the engrossing work of a lifetime, and demands as a recompense freedom from all the harassments of pecuniary cares. To attain such skill on the organ as shall enable a man to *persuade* a large congregation, giving support to the wavering, precision to the vague, and a firm restraint to the lawless, requires years of patient study, and musical gifts accorded to few. These, too, demand substantial recognition on the part of those who reap benefit from them, and such recognition should include consideration and respect.

But the choir do their work simply as an act of worship to God. No surpassing gifts, no years of absorbing study are necessary to fit them for their part. A fair amount of vocal power, a knowledge of elementary music, including ability to read readily at sight, and above all a willingness to be guided by the choir-master in things little as well as things great,—these are all that are indispensable to make a good and useful member of a choir; and we maintain that a choir composed of such materials as these need no paid stars to show them the way. Regular attendance at practices and the habit of singing with one another would soon give them all the confidence and precision necessary; and the feeling that the trifling gifts of their voice, their time, and their labour are offerings acceptable to God would give an untold sweetness to any small sacrifice involved. But we do think that those who offer to the Lord that which costs them somewhat should be spared the shafts of congregational criticism as to the quality and quantity of that offering. As the choir generally include

the most musical section of the congregation, and are under the leadership of unquestioned talent, it is more than possible that they are on a higher level than their critics; at all events, they are their fellow-worshippers, and they arrogate to themselves no position of superiority, so that the choir might with equal fairness criticise the singing of the congregation. We cannot without a sense of shame criticise a brother's prayers; why should that brother criticise with complacency his brother's singing? Decidedly, unpaid singers are not fair subjects for captious carping. Then, the very genius of our Nonconformist worship is *simplicity*. We assemble ourselves together for united worship, not to listen to musical performances or oratorical displays; and we venture to say that 500 voices uniting with one accord to sing "Our God, our help in ages past," to the good old St. Ann's, is more likely to pierce straight to the throne of Him for whom praise waits in Zion, than the most splendidly elaborated anthem, performed with perfect taste and exquisite vocalisation by a carefully trained choir. Is that praise? Is that worship? Possibly it is to fifty appreciative listeners, who hardly like to join, lest they should spoil the effect; but what is it to Hodge and Betsy, standing wearily till it is over, and they may sit down again? If we Nonconformists desire performances of sacred music, let us try and organise such in our own drawing-rooms, or look for them in the Albert Hall or Crystal Palace, but do not let us try to turn our chapels into concert-rooms, nor our weekly assemblies for worship into musical performances. We shall not *permanently* attract the young by so doing. They will soon discover that the cathedral or Ritualistic church produces a far finer thing, and our principles will have been set aside to no purpose; and indeed success itself purchased at such a cost would turn out to be mere Dead Sea Fruit.

But it will be truthfully objected that if we confine our psalmody to such hymn-tunes as all can join in we shall soon be reduced to a very dead-level of monotony. About forty tunes in each ordinary metre, and perhaps three in each peculiar metre, would form the average congregational stock, and these would recur with distressing frequency. Might not the choir be allowed one hymn out of the usual five, to give them an opportunity of introducing a tune which should have been carefully practised, so as to be sung with perfect boldness and confidence? This tune repeated every Sunday for, say, six weeks, would, at the end of that time, have become familiar to

every one ; and from the very beginning those who could not join in singing would still have the words of holy joy or prayer or penitence to be filling their souls, while others were uttering them aloud.

To the writer it seems as if many of the evils before referred to would be obviated if every voluntary choir would form itself into a musical society, to be governed by fixed rules, and superintended by a president. Even a secretary, a treasurer, and a librarian might find scope for work appertaining to those offices. Might not attendance at the practice become more regular if absentees were called upon to pay a small fine ? Would not members who were necessarily absent or unpunctual be willing to consent to such a regulation if the sacrificial penny went towards a fund for procuring fresh music for practice ? Members of the congregation not singing in the choir might enrol themselves as members of this society, and hold themselves ready to do occasional Sunday duty for those who were ill or absent from the neighbourhood ; and in this case the choir proper might be called upon to hold themselves responsible for providing substitutes in case of necessary absence. These small restraints would stimulate members to regularity. It would be absolutely incumbent on the choir-master to have no fear of man or woman before his eyes ; he must be as ready to rebuke a pretty and high-spirited girl for violation of any of the musical canons as he would a meek dunce who was only just beginning to try harmonies. And all—musicians and amateurs, proud and poor in spirit, old and young, rich and poor—must, beyond a question, be ready to submit absolutely to the dictum of the choir-master, who would, in his turn, cultivate pleasant relations with the minister, and consult his taste wherever possible, being well aware how much the force and beauty of a sermon depend on calm, unfretted nerves and a perfectly tranquil spirit in the preacher. For so earnest and useful an organisation as this would be, the minister himself would be glad to make the little additional effort necessary for preparing a list of the Sunday hymns in time for the preliminary practice. These would be thoroughly prepared, any special little nicety carefully looked into, and, as the weekly festival of the Christian church came round, each member would be in his place, calm and confident, and ready to enter heart and soul into the holy exercises of the day.

These suggestions are thrown out with diffidence, under the pressure of a strong feeling that much needs to be changed in our Noncon-

formist church choirs, the very name of which seems at present to be a synonym for discordant harmonies. Discords are, indeed, the very soul and charm of music, but they all wait for their due resolution into pure and perfect consonance.

L. M. D.

Illustrations from a Preacher's Note-Book.

(Continued from page 220.)

46. The need of Spiritual Vigour.



WHEN blight or mildew comes to a garden, the plants that suffer first and most are those which have been badly cared for, and are, in consequence, weak and sickly. It is not often that hardy and vigorous plants are attacked or injured. If we fail to use the means which are needful for sustaining our souls in spiritual health and soundness we shall be very liable to the blighting influences of evil. It is only by being careful to maintain a vigorous spiritual life that we can hope to keep ourselves "unspotted from the world."

47. Prosperity and Adversity.

Some people could not endure prosperity. Its hot sun would enervate them—would take all energy out of them, and scorch up every possibility of strong growth, of high achievement. They are like certain plants which live and thrive in the bleak and chilly north, but whose hardihood and beauty the sunny south would quickly kill. Give such people wealth and luxury, and they would become dull and unaspiring; every germ and juice of good in them would become dried up, and their character would be without colour or fragrance, whilst their life would be a mere stagnation, never advancing into bloom or fruit. Give them, on the contrary, toil and hardship, and they will grow by these things out of all inertness and sluggishness; every force and faculty in them will be called forth into activity; they will keep themselves sweet and pure by motion, as running brooks do; and they will rise step by step into manliness of the finest, noblest order. Instead, therefore, of murmuring because

our lines have not fallen in more pleasant places, and we have not a goodlier heritage. let us be cheered by the thought that God knows what is best for us, and that by the present poverty and arduousness of our life He may be drawing out the best parts of our nature, and leading us upward into a richness and fulness of being which a more prosperous and pleasant course could never aid us in attaining.

48. *Individual efforts to do Good.*

The joy of doing good is one of the richest delights which the human heart can know ; and yet, in its fulness, this joy is not often realised even by those who are the readiest to respond to the calls of the needy and the distressed. And for this simple reason, that the good they do is not done directly with their own hands, but indirectly through the hands of others. It is not so much in the sending of charity to the poor, of instruction to the ignorant, and of condolence to the sorrowing, that the gladness of a real benevolence consists, as in that personal contact with men—that manifestation of a living sympathy, and a loving trust, which draws out their affections, and binds them to ourselves in the bonds of a grateful, trustful dependence. Those who cultivate their own gardens get a vast deal more genuine enjoyment out of them than those who merely employ gardeners to do the work. The day-labourer who, in his spare moments, attends to his small parterre, and from a few seeds trains to their perfection only rows of pinks and pansies, gains unquestionably a much finer, purer pleasure than the millionaire who bestows no individual care upon his flower-beds and his conservatories, but simply contents himself with looking upon the results which others have been paid to bring about. There is always a peculiar satisfaction in witnessing the products of our own care and pains. That which we employ others to do for us may, when it is finished, give us joy ; but the joy will be very largely increased if we do the work ourselves, so that, at every stage of its course, at every development of its progress—as well as in its final, completed result—we can watch the workings of our own energy, skill, and patience. Every Christian who wishes to share in the joy of Christ must learn, like Him, to “go about doing good.” He must not be content with giving to charitable institutions—however munificently ; or with supplying funds for the relief of the needy—however liberally ; or with providing means for

enlightening the ignorant, and reclaiming the sinful—however extensively. All these are good, as far as they go, and cannot be done without; but besides, and beyond, all these, he must himself come near to men in the exhibition of a tender, loving spirit, and do what in him lies to clear away the hindrances which stand upon their path, to make less painful the burdens which weigh upon their spirits; to guide and lift them to a loftier plane of life; to train them into spiritual comeliness, and strength, and good. Only so can he reap the full reward of Christian labour; only so can he enter into the rare blessedness of fellowship with Him who said: "My meat is to do the will of Him that sent Me, and to finish His work."

49. *Material things not to be clung to.*

Set in the midst of material objects, the Christian will naturally enough attach himself to these; but his attachment will be in no sense necessary or vital. He will no more depend upon them for sustenance than the seaweed depends upon the rock to which it clings. The seaweed, unlike the land-plant, derives no support from the stones on which it grows; to these it fastens only mechanically, drawing its nourishment exclusively from the air and water which surround it. What food can material things afford to the spiritual nature of man? They may be of use to him in a limited and external sense; he may hold on to them for the sake of physical convenience and comfort; but so far as his inner and truer life is concerned, they are of no avail; for *that* he has to rely on things which are altogether different in their character. That which is spiritual can be maintained and strengthened only by that which is spiritual.

50. *The insufficiency of mere external goodness.*

No amount of mere external goodness can alter or improve a sinful heart. You may cover brick with plaster until it looks like costly stone, but it is brick still; you may paint wood to resemble marble but it is wood still. And so you may overlay a depraved heart with a fine religious exterior, but it is a depraved heart still; and, however it may deceive men, it does not deceive God. He sees the false beneath the true, the bad below the good, and values us, not at what

we seem to be, but at what we really are, and will judge and deal with us accordingly.

51. *The Piety of the Humble useful.*

We are told that in the prairies of South America there grows a flower that always inclines in the same direction. The traveller may lose his way while crossing one of those prairies, and he may have neither compass nor chart by which to steer his course; but, turning to this lowly flower, he will find a guide on which he can implicitly rely; for no matter how heavily the rains may descend, or how violently the winds may blow, its leaves and petals invariably droop towards the north. If, whilst we live, we subserve a purpose analogous to that of this humble flower, we shall not have lived in vain. And such a purpose we can unquestionably subserve. We may feel ourselves unfitted for any prominent or active service in behalf of our fellowmen; but we can, each one of us, however humble and inconspicuous, point out the direction in which, for safety, for happiness, and for honour, some weary and bewildered travellers over the plain of life are wishing to go. Many a man, longing for a higher good than this world could supply him with, has found the way to the Fountain of all good by simply seeing the Godward piety of lowly men and women around him. If we live to God, if we turn to Him in faith and love and prayer and service, as the prairie-flower turns towards the north, some seeing our good works, our comely life, will be led to "glorify our Father who is in Heaven"—to glorify Him, not only by acknowledging Him to be the source of all that is beautiful and blessed in life, but also, and chiefly, by consecrating themselves to Him as their Father and their King.

51. *The Manifolness of Christian Service.*

Every Christian is bound to make known God's truth to men. Not that every Christian is called to enter a pulpit and speak therein as God's ambassador to men. For such work as that thousands of earnest-hearted Christians are evidently unfitted alike by nature, by training, and by grace. Preaching—in the conventional sense of the term—is only one of many ways in which the truth of God may be proclaimed to men. In the physical world God has many servants

doing His will, and these serve Him in manifold ways. Birds sing, stars shine, flowers bloom, oceans roll, rivers flow—each of these natural objects has a different form of service, but in essence the service is the same in all, namely, to glorify their Maker by ministering to his creature, man. So we, differing from one another in mental character, and social station, and outward circumstances, have to serve God in a variety of modes ; but whatever the mode, the end is the same—to make known God's truth to our fellowmen. Given a heart touched by the Spirit of God and filled with the fire of His word, and in each, and every sphere of life there will be found an opportunity of doing His will among men. Wilberforce found it in the hall of legislature, Florence Nightingale in an hospital, Sarah Martin in the prison-cells at Norwich, Hannah More in a drawing-room. We may find it anywhere, everywhere. Parents may find it amongst their children, tradesmen in their daily contact with men, labourers in the field and in the workshop, women in the cottages of the poor and in the parlours of the rich, little children in the playground and in the school-room. God has no exclusive class of servants, and He insists on no stereotyped form of service. He simply puts before us the duty of doing His pleasure, and leaves us to adopt the methods which are most suited to our own gifts and most in consonance with the circumstances in which our lot is placed.

B. WILKINSON, F.G.S.

THE HOP-PICKERS' MISSION.

WE regret that a communication from the Rev. J. Burnham, on the claims and needs of this Mission, reached us too late for our September number. That communication is now out of date, but Mr. Burnham informs us that a larger number of "pickers" than usual have gone to the district this year, and that "the needs of these thousands are appalling, the more so as the funds have fallen off." We presume that the nature and purposes of the Mission are known to our readers. The subscription list is still open, and contributions may be sent to Rev. J. Burnham, 24, Keston Road, East Dulwich Road, London, S.E.

Personal Reminiscences of Missionary Work in England and Ireland.

BY THE REV. C. KIRTLAND.

No. IV.

FIRST VISITS TO IRELAND.



IVE pleasant and not unfruitful years were spent in connection with the church at Sabden, North Lancashire. In this peaceful and picturesque valley, reposing under the sheltering ramparts of lofty hills, the late Mr. Cobden began his illustrious career. During his occasional visits he sometimes occupied a seat in the old square family pew of his friend and partner, the late Mr. Geo. Foster. Kindred spirits were these eminent men, although, in public matters, they often worked on different lines. The elders of the village were proud of recalling the efforts of Cobden and his public-spirited partners to advance popular education in the valley; and sometimes alluded with considerable gusto to the nervous hesitation and timidity of the future Hercules of free trade in his early efforts at public speaking. A friend informs me, on the authority of one who was present at a meeting of twelve or fourteen persons in a small room belonging to the old print-works, that "when Mr. Cobden was asked to say something, he consented, on condition that he should be allowed to sit during the time he spoke, as his nerves were so weak."

In 1851 I entered on my long and happy pastorate at Canterbury. A few years before my settlement a City Mission had been formed, and through its solitary agent was doing a good work. In a city of less than 20,000 inhabitants, having a vast cathedral, with its daily services, its heavy staff of ecclesiastics, and princely revenues; its thirteen or fourteen parish churches, and six Nonconformist places of worship, there ought not to have been any necessity for an Institution outside the religious bodies to do their work. But the churches had neglected their true mission, and the work which should have been undertaken by individual Christians had to be done by deputy. The result of

inquiries similar to those which I had made in London, showed a lamentable amount of ignorance and irreligion. Over-crowding of houses, neglect of public worship, non-attendance at school, scarcity of the Holy Scriptures, drunkenness, and other forms of immorality, were very prevalent. And on certain classes, the presence of a large military force had a pernicious influence.

I had scarcely completed my second year in Canterbury, when an opportunity was offered me of gratifying my old love for missionary work. Some influential gentlemen connected with the Evangelical Alliance projected a month's evangelistic work in Ireland. The movement was popular. Funds came in freely, and in the early part of September about one hundred ministers of different denominations met in Dublin. After spending a day or two in conference and prayer, we left the capital in twos, and sped away to our different fields of labour. But it soon became evident that a grave error had been committed. The committee had sounded a trumpet before us, and its echoes were repeated from Cape Clear to the Giant's Causeway. The priests were on the alert. They marshalled their forces, and prepared to give the Protestant invaders a warm reception. Their mode of action was characteristic of themselves. Instead of meeting us with the weapon of fair argument, they denounced us from their altars as "Soupers" and "Swadlers;" told the "Boys" to be prepared for the heretics; thus inflaming the minds of a naturally excitable people, and tacitly sanctioning the brutal outrages of lawless and violent mobs. Our appearance in villages and towns was often the signal for uproar. When we stood up to sing, crowds gathered round us, and, after listening a short time, began to shout, and hurl at us such missiles as came to hand, until we had to close the service, but not without leaving behind us some precious seeds of Gospel truth. One day I walked into an empty church at Tullamore, King's County, and while looking at a large painting above the altar, a tall, powerful woman, with a savage expression of countenance, matted hair, and face begrimed with dirt, came in, and exclaimed, with much vehemence, "If ye'd cross yer brow wid this holy water ye'd be Christian as long as ye live." I made no reply. My silence so exasperated her that she seized me by the shoulders and tried to force me from the church. I declined her attentions, and soon released myself from her grasp. As I was leaving the church, she shouted, "To-morrow is market-day, and then, bedad, we'll ball ye

off." I didn't wait for the balling off, but went to Clara—a town nigh at hand—where, under the protection of a friendly Quaker and his pious daughters, my companion and myself had fair opportunities of proclaiming the good tidings in the open air, to numerous congregations. In some places, the violence of the people was such that I had to put myself under the protection of the constabulary. During two days in King's County I was escorted from place to place between armed men. In connection with our work there were some stirring incidents, and some providential escapes. Turf, mud, and stones, were laid under tribute; but our hats and coats usually fared the worst. One afternoon we mounted a butcher's block in the market-square of Mountrath, and began to sing. In a short time a large crowd was on the spot, and for some time we obtained an attentive hearing. We had been preaching about twenty minutes, when our voices were drowned by the discordant shouts and rough music of a large mob. While we were vainly contending for silence, a singular accident diverted the attention of the crowd. We had been drinking tea with a Quaker in the market-place, a few yards from the rude platform on which we then stood. His house was large, with a long frontage facing the square. While the uproar was at its height, nearly the whole of the slates on the roof fell into the road with a deafening crash. We had just left the spot. The rough music was silenced. The report was heard in every part of the town, and there was a general rush to the square. As will be seen presently, we were held responsible for what had happened. Fearing a breach of the peace, we left, and went by a back lane towards our lodgings. When we had reached within a hundred yards or so of the house, the mob met us, and began to pelt us with turf, stones, and mud. Our first impulse was to take shelter in some respectable house; but we pushed through the crowd, and presently reached our lodgings pretty well bespattered with mud. On the way we passed a priest, but, instead of interposing on the side of order, he seemed rather to relish the fun. Some of the aforesaid roughs came to the door and demanded that we should be given up to the people. "Ye see what the Protestant divils have done to the Quaker's house, and if ye harbor them ye won't have a roof over yer head in the morning." The courageous Biddy McCarthy at once refused to turn the "gintlemen" on the street, and, after giving the men the length of an Irishwoman's tongue, slammed the door upon them. Shortly afterwards, an officer of the constabulary came in and

strictly charged us not to leave the house until morning. After reading and prayer we retired, and slept in the chamber of peace, "whose window opened towards the sun rising." The next morning we were escorted to the railway—distant from the town three miles—by armed men. The accident to the roof of the Quaker's house was quickly noised abroad, and proved to be a good advertisement of our work. It was ascribed to the exercise of power that we had derived from a questionable source. At Maryborough—which we visited a few days later—we found the following absurd story in circulation:—"Last Friday, two devils entered the town of Mountrath. They had iron feet, and eyes in their foreheads. They entered the house of one P——, a grocer, and, after eating and drinking at his table rewarded him by blowing the roof of his big house into the air. They were seen ascending in the smoke and dust."

A witty remark, or question from our hearers, sometimes brought down on us a storm of ridicule. During an open-air service at Kilbeggan, I asked the question, "What think ye of Christ?" In a moment, a small boy cried out, in a shrill voice, "An' pray, what think ye of His blessed Mother?" The small boy was greeted with a hearty cheer. The Angel's salutation, "Blessed art thou among women," would be regarded as a lame reply by those who place the Mother above the Son. In every Roman Catholic village there is an individual who is known as "the priest's man." The work of this person is to worm himself into the confidence of every family, get possession of domestic secrets, ascertain whether anyone has received a Protestant Bible or tract, or has listened to heretical teaching, and then report to the priest, who promptly denounces the offender, by name, from the altar. "The priest's man" is usually the lowest, most notorious, and most unprincipled fellow in the community; but he serves the purpose of his employer. While we were speaking on one occasion in the open air, one of these men, named Pat B——, accosted me thus: "Thou son of the divil! just the image of thee fayther—eyes, nose, mouth, face—how came he to let thee slip out of his hands?" Pat was simply reminded that he must have a very close acquaintance with the person in question to enable him to identify one of his children. The repartee pleased the hearers, and, for once, Pat was silenced.

Popery has always been opposed to free thought. At Roscrea in Tipperary—a town of 8,000 persons—I sought in vain for a book-

seller's shop. At last I found, in a general store, about twenty-five volumes of third or fourth class novels. In Maryborough a similar state of things existed. In one street, about 200 yards long, I counted thirteen spirit-shops. I went from store to store, and asked for books, and at last discovered, on a side-shelf in a draper's shop, from thirty to forty volumes of tales. From more recent personal inquiries, I have ascertained that there is still the same dearth of a sound and healthy literature. Some years after the events which I am now relating, I was taking a car-journey across King's County. During an hour's halt at Clara—the place of my encounter with Pat B——,—I got into conversation with a group of idlers at the corner of a street. "What is the population of Clara?" "About a thousand." "How many places of worship are there in the town?" "Three; a Catholic and a Protestant church, and a Quaker's meeting-house." "Is there a library or reading-room?" "Yes, both; but they are supported chiefly by the Quakers." "What books do you get in them?" "We have newspapers, books of travel, history, and fiction; the *Edinburgh, Quarterly, and Cornhill.*" One man remarked: "I was a member, but am not now. I joined that I might submit the names of books to our priest, to see if they were such as a true Catholic might safely read." "Why couldn't you form your own opinion?" "Ah then, its but little time the likes of us has for inquiries such as yer honour recommends. And there is another thing. Catholics have no will of their own. They are bound hand and foot to the teaching of the Church." This was a frank admission, and he tried to justify the bondage on the ground that it relieved them of all responsibility. I quoted Scripture—"Prove all things." "Let every man be fully persuaded in his own mind." "I don't believe that," was the curt reply. The horse and car being ready, I resumed my journey with a sad heart.

In England, the Mission of the Hundred provoked both censure and ridicule. That there were mistakes cannot be denied, but the chief error consisted in giving such wide publicity to it beforehand. In many places the Gospel was preached to hundreds who had never heard it before, and tens of thousands of books and tracts were sown broadcast over the land. In spite of fierce opposition, we had many opportunities of proclaiming the glad tidings for fifteen or twenty minutes with little or no interruption. The disturbance generally proceeded from a few "lewd fellows of the baser sort;" then the

multitudes took the contagion and rose up against us. But the truth had gone forth, and we left it with Him who said, "My Word shall not return unto Me void." So fully persuaded was I that the hand of the Lord had been with us, that, twelve months later, my companion in labour and I went over the same ground again, and the Lord set before us an "open door." As before, there were many adversaries. On our return from the second visit, we were welcomed at a large meeting held in Freemasons' Hall, under the presidency of R. C. L. Bevan, Esq., who, in common with other gentlemen, expressed the pleasure he had felt in listening to our narratives.

In closing this chapter of my *Reminiscences*, I may observe that, apart from the direct spiritual results of our work, there were others that should not be overlooked. The attention of Christian people on this side of the Channel was drawn to the benighted condition of the sister island; and its priest-ridden millions were brought before the Throne of Grace more frequently and earnestly than before. I have a strong conviction that the great awakening which took place a few years later was—in part at least—a result of the Mission of the Hundred. To that wonderful movement I shall refer in my next paper.

Hope.

THERE is no vale, however low,
But opens to the sky;
 And through the deepest night of woe,
 Faith reads the stars on high.

 There is no rugged pillow-stone
 Upon life's desert plain,
 But has a Bethel of its own
 Where angels come again.

 There is no bitter Marah spring,
 But finds its healing near;
 And joy and gladness sit and sing
 Where sorrow dropped a tear.

 There is no cloud, however dark,
 But has its heaven-wrought bow;
 And hope sings upward, like the lark,
 "There's life beyond, we know."

There is no wave of troubled sea,
But lifts us nearer land ;
He makes the storm a calm for me,
And hides me in his Hand !

And as I watch, and hope, and wait,
Life's brighter, better things
Reach forward to the pearly gate
Where angels fold their wings.

Our Autumnal Meetings.

UR denominational gatherings are to take place somewhat earlier in the month of October this year than usual. By the time the present number of our magazine passes into the hands of its readers the brethren will be assembling. A large attendance may be anticipated, and we pray that God's blessing may rest on all the proceedings. The Leicester churches will show their wonted enthusiasm and hospitality, and the Christian friends of other denominations will be glad, as is usual on such occasions, to second their endeavours to give a hearty reception to the ministers, delegates, and other visitors. Leicester rendered the same generous service to the denomination fourteen years ago, when the late Dr. Brock was President of the Union ; it is singular that an honoured successor of his at Bloomsbury, the Rev. J. P. Chown, should this year have to fill the place he then occupied. On the former occasion the Rev. J. P. Mursell was present, in the enjoyment of a good measure of the intellectual vigour which was consecrated for so many years to the service of God, and which secured for him a foremost place, for about half a century, not only in the wonderfully prosperous town of his public ministry, but also among the churches at large. He is still, at eighty-four years of age, among the living ; but alas ! not only is his general health greatly enfeebled, but his princely intellect is darkly overshadowed. During our denominational week, many a pensive thought will turn to his home, and many a prayer will rise to heaven on his behalf. Since the last Leicester gathering, his noble son, James—one of our most beloved and useful ministers—has been removed by death, and Leicester itself has lost two eminent ministerial brethren, who had much to do with the efficiency of the arrangements—Mr. Lomas and Dr. Haycroft. Happily, their places are well supplied. The programme of the meetings is an attractive one, and, we doubt not, good work will be done.

Correspondence.

To the EDITOR of the BAPTIST MAGAZINE.

“CONSERVATISM IN WORSHIP AND BELIEF.”

SIR,—In the September number of this Magazine you inserted a notice of a paper on the above subject, which was read at Leamington, in June last, by the Rev. H. Collings. Your remarks would convey, to a casual reader, an erroneous impression of the character and tendency of the paper, and thus do a great injustice to its author. I was present when the paper was read, and, having been previously requested to take part in the discussion, I was also favoured with a sight of it beforehand. I am sure that if you had heard that discussion, and more particularly if you could have listened to Mr. Collings' reply at its close, you would not have so written as to lead your readers to suppose either that he advocated “heresy” or even advanced any startling or outrageous views. I feel confident that nothing was farther from his intention, and that he had not the faintest notion of proclaiming a revolt against everything established and revered, like the Nihilist to whom you unjustly and ungenerously compare him.

The paper was aimed at the obstinate conservatism which is only too common in our churches, and which induces many of our brethren to wilfully refuse to seek or receive new truth or increased light in respect of anything savouring of doctrine. To enforce his remarks, Mr. Collings certainly instanced what physicians would call “well-marked” cases of the evil which he was attacking, but he never assailed, or even questioned, any doctrine held by the churches. He aimed his blows at a particular attitude of mental blindness which is frequently met with, and which is the undoubted cause of much evil and hindrance to our work. He referred to the results of recent scientific inquiry and Biblical criticism, and complained that the body of church-members distinctly refuse to receive these new lights, and will not even look at what they have to reveal. Not a word was said by him in disapproval or disparagement of any who, after candid examination of these novelties, come to the conclusion to discard them; but he inveighed strongly against those who insist that the last word has long since been said in faith and doctrine, and that it is impossible that anything can be known beyond what the Church accepted some centuries ago. In the matter of the smaller details of public worship, Mr. Collings did indeed express, to some extent, his own opinion as to the most advantageous methods of interesting a congregation; but even this was of a perfectly harmless nature, and in no sense revolutionary. I have taken the liberty of describing the line adopted by Mr. Collings because he has been grievously misinterpreted here and elsewhere, and, if not set right, this may be detrimental to him. The church to which he ministers in peace and with acceptance would scarcely recognise their pastor in the guise of an incendiary—a spiritual Guy Fawkes—as you have depicted him.

As to the subject of the paper, I am glad it was brought before our association. In a town like this, where atheism and infidelity are active and increasing, and where, only last Sunday, I had the not uncommon experience of a Sunday scholar, fourteen years old, boldly impugning the authority of the Scriptures, and prepared to challenge his teacher with some of the arguments and objections used by infidel writers, I feel very strongly that if the Gospel of Christ is to have a fair chance, it must not be hampered by any form of presenting truth which has lost its force for the present generation. In the course of the remarks I made after Mr. Collings had read his paper, I tried to show that conservatism and liberalism are not distinct entities to be supported or attacked, but are tendencies of mind which should, in a well-balanced character, work simultaneously in the shaping of man's view. It is natural for men to hold what they already possess; it is also natural to reach forward for some new acquisition; and the two tendencies are not mutually destructive, but may and do exist together. Consequently, if either preponderate to the exclusion of the other, it is a sign of mental deformity, and this, I fear, is true of a multitude of our members.

I also attempted to lay stress on a point which seems to me to lie at the root of the whole subject—namely, that these currents of opinion in men's minds do not, and, indeed, cannot affect the eternal and immutable principles of truth. We are called upon at every stage to exercise our judgment as to what is absolutely true and righteous, and, therefore, justly demanding conservation; and what is the offspring of a morbid desire, either to cherish dross and worthless elements, or to make radical and fanciful changes without sufficient reason. This is often difficult, because self-interest, indolence, and indifference conspire to prevent us from investigating and deciding upon many questions of vital importance. But it is none the less our duty to seek boldly and frankly behind and underneath these natural tendencies, with all their exaggerations and foibles, for the fundamental principles of things—principles which are so unfailingly true, as to give us firm ground on which to stand, and to furnish efficient criteria in all the emergencies of life. We are also called upon to distinguish between what is and what is not capable of progress, and to judge as to what things can be promoted or retarded by our own effort. For instance, we cannot alter or affect the law of gravitation, which is universal, or the truth of a mathematical proposition like Euclid I. 47, which is absolutely demonstrable. Now, if we apply these rules, we find that *doctrine* means simply *learning*—that is, our learning, or knowledge, of the truth. The truth itself—the subject of the doctrine—is unchangeable. But doctrine—our knowledge of the truth at a given time—is peculiarly susceptible of enlargement and progress, because it is always exactly commensurate with our intelligence and receptive power, which are in their nature progressive. A man's doctrine will always correspond in size and character with his general intelligence, whether large or small, broad or narrow. Therefore, while we can neither improve nor damage the Christian religion *per se*, we may improve our knowledge and apprehension of it—that is, our doctrine—and also our capacity to receive the messages which it has to convey. We cannot alter the truth, but we may alter our own relation to it, and we may affect the extent or character of its influence upon us. What is orthodoxy? Simply the prevalent belief or view

for the time being of an age or a class. It has no permanency apart from the truth with which it is held. Mark the progress of orthodoxy as shown in the very different opinions held by the Fathers, the Schoolmen, the Reformers, and the Puritans. Even the various sects of to-day set up different standards, and a tenet which is cherished by one denomination of Christians as the centre of its life, is rejected ignominiously by another. And yet the truth itself remains the same, and without possibility of change. The prevalent agitation of belief is only as the casting-off of an old garment, and will but make way for a fuller and more certain knowledge of the truth. There are certain facts of human nature which are incontrovertible. Any true religion must, if God be consistent with Himself, harmonise with those facts, and herein lies the weakness of the more extreme statements of Calvinism. Rather should Christians welcome everything which helps them to a thorough understanding and appreciation of the truth, whether it be the Christian revelation, the inquiries of science, or aught else. We need not fear lest men should rest satisfied with science alone. Facts must form the foundation, but cannot form the superstructure. We need not only knowledge of things tangible, but also love and sympathy, warm hearts and brotherly affection, without which the hunger of our souls cannot be appeased. But the actual facts must not be belied or dismissed from the calculation. We must not mislead people by a false or conventional use of certain phrases and dogmatic statements.

The same principles apply to worship. What is its underlying purpose? To refresh men's spirits by communion at once with God and the brethren. Worship will be profitable just so far as it serves this purpose. There is no power or consecration in any form for its own sake and apart from this. Use, then, the form which you find best helps this great purpose. It need not, and indeed will not, be the same for every congregation. If it loses its power and is worn out, get another. The purpose of a knife is to cut, and if it has no edge it is useless.

The great need of the day is for Christians to be willing to search for and investigate truth. The Church has many foes, and needs to try the edge of her weapons. Like David, she dare not trust to unproved armour. The Christian life, like that of the race, is progressive, and we may naturally expect to see the old truth' in new lights and with more perfect vision. We must not fear the encounter of truth and error. Milton says, "Truth is as impossible to be soiled by any outward touch as the sunbeam." If the Christian faith is as true and perfect as we believe, it cannot need to fear examination, and will only be strengthened by a free and intelligent criticism, which cannot but result in a stronger grasp of all that is good and true, even though it involve the sacrifice and destruction of some weak, untrue, or unessential thing which we have previously cherished.—I am, Sir, your obedient servant,

Birmingham, Sept. 8, 1883.

ISAAC BRADLEY.

[We gladly insert Mr. Bradley's letter, and should have still more gladly done so had he more fully succeeded in putting a satisfactory construction on Mr. Collings's paper. Before writing about it, we gave that paper a frequently repeated perusal, in the hope that our impression of its "character and tendency" might be modified; but the hope was disappointed. We could not describe it in terms of

milder disapproval than those we adopted in our short notice. If Mr. Collings had simply advocated openness of mind to new light on theological questions, and had done so in the spirit which happily marks the sentences with which Mr. Bradley has favoured us on that subject, we do not suppose that his observations would have been misunderstood or seriously objected to. True, Mr. Bradley speaks of an "obstinate conservatism which is only too common in our churches, and which induces many of our brethren wilfully to refuse to seek or receive new truth or increased light in respect of anything savouring of doctrine;" whereas, we must say that, with opportunities of considerably wide observation, we have not detected much of this obstinate and wilful conservatism. Our impression is that the prevalent tendency is rather in the opposite direction. Of course there are parrot-talkers in the church; but they are not, proportionately, more numerous than in societies political and scientific. We have not said that Mr. Collings "advocates heresy," if by that expression it be meant that he has publicly committed himself to any form of heretical doctrine; but he has certainly given to the heretical spirit an amount of patronage which is by no means consistent with adherence to orthodox views. Moreover, the paper is characterised by a flippancy and a contemptuousness of tone towards good men who are at least as worthy of respect as himself, which so young a minister ought to be the last to exhibit. He unfairly selects the worst specimens of the "conservatism" he ridicules which observation or report may have enabled him to accumulate, caricatures them, and, at least by implication, suggests that they are typical of the orthodox community as a whole. There is scarcely a sentence which indicates any idea on his part that his picture, to be truthful, requires a great deal of the darker colour to be taken out of it, and colours of a brighter hue to be introduced in their stead.

We are not concerned to defend a blind "orthodoxism." Undoubtedly theology is an open science, just as every other science is, and must be until it has attained to absolute perfection. But whilst the religious faith of the world cannot—must not—be stationary, surely there ought by this time to be some solid theological principles which future discoveries shall not supersede. Man is in a poor plight religiously considered, if he is to be "ever learning, yet never able to come to the knowledge of the truth." If Mr. Collings means just as much as this, and no more, his paper is certainly not a felicitous instrument for making his meaning known.—ED. B. M.]

"A Real Poem."

"If we can but keep alive a spiritual meaning in every little action, we shall have no need to write poetry; our life will be a real poem."

CHARLES KINGSLEY.

Reviews.

THE SUPREMACY OF MAN: A Suggestive Inquiry respecting the Philosophy and Theology of the Future. By John Pulsford. A New and Revised Edition. London: Hamilton, Adams, & Co.

To what extent the writings of John Pulsford attract the popular mind we have no means of knowing; but from what we are able to judge of the popular taste, we suspect that they have fewer readers than they deserve. For devout, earnest, and free-minded students, who like to be conducted into new regions of thought, they have an irresistible charm. The author is no mere retailer, in verbally modified form, of other men's ideas; in every sentence he is seen to have thought with conscientious care for himself, and his utterances are those of a mind at once so powerful, and so scrupulous in the exercise of its power, that it can well afford to be independent. He does not fritter away his strength upon superficial or ephemeral themes; he delights calmly and patiently to master as completely as may be the great problems of the universe. He is not the slave of any set of received ideas; without diverging from them arbitrarily and for the mere sake of divergence, without even any lack of the spirit of deference which is due to them, he feels that they can only become true to him in the degree in which he can verify them by such tests as his honest judgment can approve. He is not a philosopher wearing the badges of any separate school of philosophy; but he is a philosopher nevertheless. We know of no theological school to which, taking his teaching as a whole, he can be said to belong; but he is none the less on that account a theologian, with principles which are clearly defined to his own view, and which he can forcibly present to the view of his readers. His intellect is intuitional rather than logical in its operations, though his ratiocinative powers indulge themselves on occasion in by no means ineffective displays. He is gifted with a fine imagination, and has no slight measure of the true poetic spirit. Considering that his thoughts often move far beyond the common range, his language is remarkably free from obscurity to intelligent readers who are willing patiently to follow him. He has some idiosyncrasies of mind and of temperament which ally him to the Mystics; and yet he has, so far as we can discern, no contempt for the practical obligations which belong to the life we have to live in the flesh. Without accepting his teaching as a whole, we have no hesitation in describing him as a *genius* to whom much of the illumination of the Spirit of Christ has been given.

This book of his, "The Supremacy of Man," is not a new one, but is a revised edition of a work which was offered to the public some time ago. We wish that, for the benefit of such readers of ours as may not have met with it, we could give an adequate representation of the many healthful, noble, and stimulating principles and reflections it contains. But it is an octavo volume of nearly 300

pages, crowded with thought ; and our space is very limited. It opens with a short "Address to the Reader" which supplies some intimation of the aims which the author has had before him. He says:—

"The object which this series of papers keeps in view is to show that Nature, Scripture, and Man are but different manifestations and approximate expressions of the same Eternal Unity, of which Unity Humanity is the most complete realisation. . . . It is the character of the First Energy which makes the crowning result. Man is the Primal Unity bearing testimony of Itself. If the First Cause were not Personal, neither would the last effect be. But if the universe consummates itself in a thinking personal unity, then clearly it is an evolution from One Personal Intelligence. And that it does thus consummate itself is within the range of every man's personal observation. If the observer is taken captive by the superficialities of the universe, by its size, by its countless facts, he is groping in darkness, not knowing whence he came, nor whither he is going. The Central Life and Light not being active in him, he cannot penetrate to the Centre ; he is therefore necessarily subject, sometimes as a plaything, and sometimes as a slave, to the forces of the creation. On the contrary, the man who is open to Inspiration from the Centre perceives the unity which underlies Nature's innumerable particulars—becomes conscious of the rhythm of all things, and partakes of the earnestness and joy of the Creator. He is a mirror of the First Cause, and turns the loving, reverential face of a child to the all-loving, worshipful Face of the Father of men and the Source of all being. He has solved the Sphinx's riddle, and is not appalled by Nature's magnitude, nor distracted by the multiplicity of her objects.

"The guide who became confused by the details of the city, the palace, or the grounds which he was showing you, would certainly not be your guide a second time. 'The man has lost his senses,' you would say. The trusty guide must hold himself erect and entire in all museums and bazaars, in dockyards and palaces, royal mews and kennels, gardens botanical and gardens zoological—yea, before all that is in the heavens and the earth. The man who does not know himself to be Nature's Head and superior will only lead you into a maze, and then leave you. Servilely, he will exclaim, 'Look at these wonderful particulars, and, lo ! here are more wonderful particulars.' 'Yes,' you reply, 'but I am inquiring for the unity and philosophy of all particulars.' He smiles, but is dumb. Without any clue he holds on his way, plunging more and more deeply into the labyrinth. You part ; and in the moment of turning from him, a voice penetrates to your inmost soul, crying, 'Man, *know thyself*.'

"And immediately another Teacher stands before you, to whom man is as much greater than Nature, as to the former Nature was greater than man. He is Himself supremely Human and supremely devoted to men. He says at once, 'The universe exists for man, and apart from him has neither meaning nor end.' What though millions of suns exist in infinite space, illuminating and quickening untold millions of earths ? Whoever perceives the law which prevails in one planet is acquainted with the law of the universe. If, under one sun, man is the unity in which all the ministries of Nature terminate, and the intellect which they address, then you may be sure that man is everywhere the person whom the universe keeps in view and honours. Quantities of sunlight, quantities of atmosphere, quantities of water and of land, with their beast, bird, and fish tenantry, are very broken and diffuse manifestations of the Creator ; but man is the offspring of His unity. By the law of his being and birthright *man is at the Centre*, for the Centre is in him. For him, therefore, to search for the secret of Nature in Nature, rather than in himself, is to leave the only temple where the light

shines in its unity, for the dim environs where only remote and broken beams are to be met with.

“Unhesitatingly we assign to man a rank above all created things. ‘Thou madest *him* to have *dominion over the works of Thy hands*. Thou has set all things *under his feet*.’ In other words, the lowest things in man are higher than the highest in creation. For *in him* are embodied the intelligence, manifoldness, and unity of the Divine Nature; and nowhere but in him.”

The work is divided into four parts, or “books,” in the first of which the author discourses of “God and the Creation.” God is Personal.

“Goodness, wisdom, power, law are no more possible without a person than thoughts without a thinker. If you are to have the attributes and abilities of the horse, you must first have the horse. You cannot have human qualities and powers apart from a man. Nor without God could there be universal laws; and, therefore, no authoritative morals. Personality, law, operation must have a Fountain Head. The eternal ground of things could no more be set in motion apart from the Eternal Ego, or Person, than the Eternal ‘I am’ could exist without His own eternal ground or being. If you divide these, neither is possible. These two are One. To deny the unity of these is to deny the possibility of creation. . . . The denial of a personal God is not only the denial of everything, but the denial of the possibility of there being anything.”

On the “threefold distinction in God,” we have the following suggestive remarks :—

“Whether we call the distinction by the term Trinity or not, a threefold distinction in God is just as inevitable as His existence. The ground of a thing and its manifestation are surely distinct. The ground of everything is the hiddenness which underlies its form or manifestation. Neither can be without the other: Whether you call the ground or hiddenness of God the Father or not, God of necessity must have His own ground or hiddenness. And whether you call the Form, Brightness and Glory of God, the Son or not, God must have in Himself both ground and manifestation. But everything that exists has not only its own ground and manifestation, but also its quality, or qualities, and an influence, or operation, according to its qualities. And of necessity there must be, both from the hidden ground of God and from His manifestation, a proceeding influence and spirit of operation. Now, whether you call this third distinction the Holy Spirit or not, you will grant that there must be such a distinction in the Divine Nature. For the best of reasons, therefore—namely, that it cannot be otherwise—the Scriptures and the Church teach that our One God is in Himself Essence, Form, and Influence—that is, Father, Son, and Holy Spirit. If you make this threefold distinction grotesque and self-contradictory the folly is your own, and neither chargeable to the nature of the case nor to the Scriptures. The Father, or first distinction of God, is unsearchable, inconceivable; but in the second distinction of His nature—in His Son—He is manifested, brought out to view; while in the third distinction, or the Holy Spirit, we have the communicativeness of God, or the possibility of fellowship between Him and His creatures.”

The phrase “the only begotten Son which is in the bosom of the Father” is thus illustrated :—

“Without question, every possible idea of God must include Essence and Form. There must be Invisibility behind the Visibility to account for the same. And if the Invisibility

is to be both objective and operative it must have its Organ. What were the boundless ether, if it were not gathered up and expressed in its own sun? And how could the sun have a universality of operation, unless it were in the bosom of the ether, and ministered unto by the ether, as its visible convergency and organ?"

But does not this idea of "Form" impute limitation to God? To "the sensuous intellect, *which is enslaved to the physical idea of form,*" it must seem to do so. But

"the idea of form as applicable to a natural substance, and the idea of form as applicable to God, must be as distinct as God is distinct from the matter of the universe. It may help some persons towards an elevation of their idea of form, by reflecting that even material things are not so much limited by their forms as by their qualities. To assert that the sun has a form of his own, is no denial of the omnipresence of his light throughout the solar system. The form of the sun limits its presence in no other way than it is limited by its qualities. Suppose the sphere of light proceeding from the sun were a conscious spirit, having vision and thought, and proceeding from an intelligent being, and suppose that this emanative intelligence, instead of carrying physical heat, carried spiritual heat—namely, love in its bosom; and suppose the irradiated intelligence and love to be absolutely universal, these universally operative powers would in no way be inconsistent with a central form. So far from 'the Form of God' being a denial of His Omnipresence, when properly understood it rather accounts for it and makes it an intelligible possibility. . . . The Form of God is the fulcrum of infinite qualities, the Organ of His illimitable perfections."

With equal facility the author shows the distinction between "the Form of God" and "the Spirit of God":—

"The properties of a given form, as, for example, the sun's form, may be distributed and operative over the whole earth, and over the whole of Jupiter and Saturn; but these effluent properties are very distinct from the solar form. And to believe in a universal Spirit of God, and not in the Person and Form of God, is as if one should believe in daylight, and not believe in the orb whence daylight proceeds. Day is simply the robe worn by a certain orb. And as there could be no such thing as a sun's robe, or a solar day, without a sun, learn how absurd it is to talk of a universal force, or presence of God, apart from the Person and Form of God."

Having, after this manner, discoursed of God, the author takes his view of Creation, and advances at once to the position that "if man, in his essential being, is not of the substance of matter, but of the substance of spirit, then there must be a higher world which begins where sensuous observation ends."

"But in crossing the boundary of phenomenal nature, be cautious, lest, instead of entering the world of purer forms, you are decoyed into the metaphysical inane. Many transcendentalists, so-called, never apprehend the Higher world of real substance and true form, but are taken captive in the meshes of a mere thought-system. They have given up phenomenal nature as a sphere of final wisdom, but they have arrived nowhere. They are infatuated with wordy conceits and definitions, but they are far enough from the higher cosmos. . . . Let no one beguile you with his philosophy unless he be a seer of things. Why should you be befooled? Phenomenal nature is but a universe of lower forms, suggesting to us the universe of higher forms. It is cloud-land indeed, but cloud-land is a creation from more substantial land. The cherubic, living veil of visible nature

is an unmistakable sign that it hides 'the holy of holies.' In ascending the ladder of Divine order, we shall never see Nature outraged. In phenomena we see her mirror, in the kingdom of the real we shall see her face. What we call the temporal world, and our own temporal nature, are strictly eternal powers, projected and working in temporal forms. We shall not exchange the earth for a no-world, but for a higher human home."

Over all the "forms" which constitute the universe, from the lowest and rudest to the purest and highest, there "reigns and shines the infinitely perfect, all-forming Form. 'Behold a ladder set up on the earth, and the top of it reached to the heavens, and behold the angels of God ascending and descending on it. And behold the Lord stood above it' (Gen. xxviii. 12, 13). 'Above the firmament that was over their heads was the likeness of a throne, and upon the likeness of the throne was the likeness as the appearance of *Man above upon it*' (Ezek. i. 26)." Our Lord called Himself "the Son of Man;" not, however, because He was born man on this earth.

"Undoubtedly He is humanity's Son; but in this sense He is rather 'the seed of the woman,' 'born of woman,' than of man. Put these two things together—that He never called Mary His mother, and yet that He habitually called Himself 'the Son of Man'—and we can scarcely suppose that the title simply refers to His assumption of our flesh. Rather was He not made 'flesh of our flesh' because He *was* the Son of Man? Grant that He is the Absolute Man, and it becomes admirably fit that He should be the Saviour of man. On the other hand, if the First-born Son of God be not Supremely Human, and the first instance of the human form, there can only be a general, and by no means an harmonic, relation between God and man.

"Consider further, that if the title, 'Son of Man,' were only applicable to His assumed humanity, He could not have said, 'He that came down from heaven *is the Son of Man which is in heaven.*' And surely no one will contend that He made reference to His outward and visible nature which He had derived from Mary, when he enquired of His disciples, 'Whom do men say that I, the Son of Man, am?' For it was on this occasion that Peter answered, 'Thou art the Christ the Son of the living God.' And Jesus answered and said unto him, 'Blessed art thou, Simon, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' Most clearly, under the title of 'the Son of Man,' He alluded to His Divine Sonship from the Father, and in the Father, in virtue of which He was still in heaven. This is also abundantly clear from such passages as the following:—'Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you.' It is certain that He did not allude in these words to the flesh and blood of His visible humanity. For He reproved this grossness of understanding in the Jews who were about Him, saying, 'The flesh profiteth nothing. It is the spirit that quickeneth. The words that I speak unto you, they are spirit and they are life.' 'I am the bread which came down from heaven.' Many of His disciples said: 'This is a hard saying; who can hear it?' When Jesus knew that His disciples murmured at it, He said unto them, 'Doth this offend you? What, and if you shall see the Son of Man ascend up *where He was before?*'"

From such words Mr. Pulsford infers that "the hidden secret in the bosom of the Father is Potential Humanity." "The outbirth," he says, "of all the powers,

principles, virtues, and possibilities of Godhead in their appropriate manifestation and form, as the organ of creation and the rule of judgment, is 'the Son of Man.' 'As the Father hath life in Himself, so hath He given to the Son to have life in Himself, and hath given Him authority to execute judgment also, *because He is the Son of Man.*'"

"Observe, Life itself in its hidden eternal Source is the Father; Life itself in its hidden Eternal Form is 'the Son of Man.' Quite naturally, therefore, as the Beginning and Head of humanity, 'His delights are with the sons of men.' He is universal King, Lawgiver, Teacher, and Redeemer of men, 'because He is the Son of Man.' The less human, the less Divine; the more human, the more Divine. The true blood and spirit of humanity are not from Adam or any fleshly form of our nature, but from that One and Only Divine Man—'the Lord from heaven.' Our ancestors, by corrupting the blood and spirit of humanity, brought upon the Son of Man His sore travail. The degeneracy of the race is His humiliation. Whatever reproach He may suffer, He will be numbered with transgressors, that through His straitness He may break their bonds and restore the integrity of their nature. He must redeem men, 'because He is the Son of Man.' On the other hand, men must abjure their hereditary nature as the spurious-human, and receive, by generation from Him, the Divine-human. Such, indeed, is the force of the sublime paradox: 'Whosoever will save his life shall lose it; but whosoever will lose his life for My sake (for true Humanity's sake) the same shall save it.' By repudiating in the day of his grief and repentance his corrupt and vain human form, fallen man is apprehended of his original Divine human form, and an interior process of transfiguration commences."

Shallow minds and minds wedded to certain modes of theological thought will probably turn away from this sort of writing as so much jargon, or something worse. Perhaps they would not be either intellectually or spiritually any the poorer, if they were to try with some earnestness to master the teaching it is intended to convey. So far as we can see, it does but place some very old truths in a new and clearer light. The author proceeds to some profoundly interesting enquiries respecting the degeneration of humanity and the diffusion of evil, and then to the Great Remedial Process, which he describes as "the Original Plan carried out." And here we have to say that the doctrine of a "Forensic Atonement" finds no place in our author's scheme. That doctrine is not so much as hinted at, so far as we have discovered. Mr. Pulsford repudiated it so far back as the year 1846, in the second of his series of Tracts entitled "Orthodoxy Examined." We regret its absence from the volume before us. It appears to us to be clearly taught in the Scriptures, and so far from being out of harmony with his general view of the Gospel, we cannot but think that it would have given greater completeness to that view. In the second "Book" we have a large expansion of the idea that "God and His Creation are centred and expounded in Man." Other aspects of the same idea are presented, mostly in dialogue form, in the third "Book" under the title "The Playground of all the Forces; wherein, as in a Mirror, the Beginning and End are alike seen." The last "Book" treats of "The Final Home, and the Fruit-gathering," and contains some of the richest and most inspiring of the thoughts with which the volume abounds. We have marked several

passages of great literary and spiritual beauty for quotation ; but these must be reserved for a future number.

SERMONS ON CHRISTIAN LIFE AND TRUTH. By JOHN BURTON.
Hamilton, Adams, & Co.

MR. BURTON is a retired minister of the Wesleyan connection. Some fifteen years ago we had rather frequent opportunities of hearing him, and so high was our appreciation of his pulpit power, that we were careful not to lose one of them. Though a preacher different, in many respects, from the late Dr. Punshon, it was often a wonder to us that he had not, at least, an equal fame. Probably, however, his reputation was even greater amongst those members of the Wesleyan body to whom a brilliant rhetoric is an attraction secondary to that of original, profound, and comprehensive thought. We do not mean to insinuate that Dr. Punshon was not, in the best sense of the word, a thinker ; but his special power lay in the charming expression which he could give to thought of the quite average kind. Mr. Burton possesses in a high degree, and does not disdain to use, the strictly oratorical power ; but his style is different from Dr. Punshon's, and, to our minds, not a whit less captivating, whilst he brings to his themes a breadth of survey and a depth and clearness of insight which are characteristic of that order of mind which we call "genius." Old and familiar subjects acquire a new fascination when he takes them in hand. We see them in new lights and new relations. They supply teachings which we have not before detected in them—teachings which the preacher has not arbitrarily or surreptitiously put into them, but which he has sagaciously evolved from them by a process so natural and easy that it seems as though any other Christian student of ordinary ability ought to have done it with equal fulness and accuracy. Fresh as his thinking is, its acceptableness and its effect are never marred by the least obscurity. He does not perplex the hearer or the reader with ambiguities or vaguenesses of language. His style is as clear as the light of a cloudless day, and what we may term the thought-scenery on which, through the medium of it, he invites us to look is replete with every variety of interest. Moreover, his sermons glow with a warm rich life. This was our impression when we listened to him years ago, and it has been renewed and deepened by the noble collection of discourses before us. The fine, vigorous, healthy spiritual tone of the book is an additional and still more important element in its excellence. We feel, as we read, that the religious life of such a preacher can have nothing of the merely professional or conventional about it, but must be evermore fresh and real from the Divine Source of Life. He accurately reads the character of the times, and knows how to speak a word in season. For the most part free from theological controversy, these sermons are saturated with the spirit of the Gospel of the Grace of God.

In our desire to justify this high praise, we are bewildered by the wealth of the resources from which it is our privilege to draw. The volume contains eighteen sermons, every one of which shines brightly with the qualities we have mentioned. In the first, entitled, "The first true type of the Religious Man" (Gen.

xvii. 1-3), after developing with great beauty and impressiveness two points—viz., 1. The Simplicity of Christian Duty ; and 2. The Sanctity of the Christian Life—he indulges in some appropriate reflections, the first of which relates to “the contrast between this view of ancient piety and that which obtains among ourselves” :—

“Religion, in greatly too much of its modern conventional practice, is little more than a senseless formalism, an idea swathed in tradition, or melted into inanity by rapid and unspiritual ceremonies. With not a few, it is a pompous parade of stereotyped words, into which no ideas whatever seem to have entered. The psalm, the prayer, the whole pretentious ritualism, however artistic and imposing to the senses, is little more than a glittering chain-work of dead unmeaning mechanism, empty of all intelligent thought. It is a ‘form of godliness without its power.’ There are others, again, to whom Religion is altogether an affair of knowledge. It belongs to the intellect, because it is supposed to deal with the grandest objects ; or to the imagination, because it unfolds the highest beauty ; or to the emotions, because it stirs the hopes and kindles the fears potential within us. In either case, it is a mere spasm of the natural man, a galvanic twitch of the sensibilities, rather than a grand energizing power wrought into the soul by the Spirit of Truth. And last of all, one of the commonest and most fatal forms of our modern religion is that which thinks of it as a relief, a solace, a refuge to which we can betake ourselves, when the holdfasts of life are all giving way—a sort of spiritual ‘Life-boat’ into which we hope by a desperate, convulsive effort to leap when the vessel is foundering in the surges of death. The end comes to us all when the gilded scaffolding of life crumbles, and the sheer nakedness of the soul for the decisive future stares us in the face. Then Christ is sought not for Himself, but for the loaves and fishes. We seek Him, or think we do, not because of what He is, but of our need of Him in the bitter extremity of death. It is the mean attempt of the cowardly sinner to sneak from perdition when the pleasures of sin are ended.”

In correction of these mistakes, we have a fine setting forth of Religion as a supernatural thing—“in its beginning, as in all its after methods of progress, the offspring of a divine influence working directly within and upon the moral nature of the man.” We see, in the instance of Nicodemus, “the severity with which” our Lord “sets aside the position postulated by the intellect, and strikes down direct upon the underlying necessities that belong to the heart.” The confession of Nicodemus was a “noble” one ; it was that of “an ingenuous and philosophical apologist.” Christ’s rejoinder

“is His rejoinder still to every one who, on the strength of his concessions to the mission of Christ, seeks to evade the necessity of submitting to his personal claims. That Kingdom in its conceptual form, is not a secretion of the brain ; it is not a philosophy of miracles or of morals, but a supernatural life wrought in the soul by the Spirit of God. . . . Mere incrustations of outward decency or defilement leave the core radically the same. And if this be so, the admission to the Kingdom of God is fenced round with conditions to which all must submit. We cannot dodge round the gate of the New Birth, or climb up some other way. We must be supernaturally born into it, in whatever school we may have been trained, or in whatever shining garments of morality we may be adorned.”

The words, “Abram fell on his face ; and God talked with him” suggest the following observations :—

“These venerable patriarchs, who sat in the door of their tents and communed in

this close and familiar way with God, those grand old Chaldean shepherds, over whose rapt meditations and patient scanning of the heavens the glittering pomp of a Syrian sky threw its evening splendours, saw more of God, I think, and were nearer to him than we moderns. To their unsophisticated sense God was a personal and conscious reality. They saw Him in the fleecy clouds; they heard Him in the whispering winds; they felt Him in every pulse of their innermost heart. They walked with God. All nature was a parable, each star a letter spelling out the mystery of His Name or reminding them of His presence. Everything was full of God. The heavens were vocal; the earth was not silent; the mountains shook; the floods clapped their hands; the bushes burnt with fire; every blade of grass, every blushing flower was a hymn of praise. And these men, as they trod this young green earth, roofed with its silent stars, felt as if they were 'walking down the ghostly aisles' of God's immediate dwelling-place, and they reverently uncovered the head and worshipped.

"It is hardly so with us. A remorseless science has robbed us of the whole of this beautiful apocalypse of a Father's presence in His works. It has emptied a whole vocabulary of Old Testament teaching of its rich and plaintive music, and, in place thereof, has set us down face to face with inexorable physical laws. We are supposed, indeed, to stand in a vaster presence than those ancients ever imagined; to be familiar with immanent and awful forces of which they never dreamed; but, then, they are forces divorced from personality, unconscious, unsympathetic, knowing nothing and caring nothing about men. The heavens above us and the earth beneath us, the great wide universe itself with all its play of wise and orderly movement, is but a vast 'out-door Infinity,' a cold empty orphanage, a stupendous engine-house and manufactory, where 'dead masses of material swing under the impulse of mechanical law,' but with no intelligent oversight of a Father to originate or control them. We believe in a God, but then He is too remote, too abstract to care for ephemerals like ourselves. There is a Providence, such as it is, but it is employed chiefly in driving the engine of Nature. We pray; but then, to pray to a God expecting Him to give us the things we ask is, we are told, like praying for the sun to rise at midnight. There is a future of the human race, but we know nothing of what it is or where. Man has a history, full of gloom and glory; he is of few days and full of trouble; 'he cometh forth like a flower and is cut down;' he has strange thoughts, great powers, wild ambitions; he speculates on himself, on nature, on God; he takes the universe into his grasp, and sifts through its tangled mysteries the light of his keen analytical science; and then he dies, with the fires of his genius all aflame within him, and all that is left of him is the urn that contains his ashes."

Mr. Burton turns away from these agnosticisms, and revels in the grandeur of the Religious Life as the Bible portrays it. His delight in it is eloquently expressed in the closing sentences of the sermon:—

"What are we to think of a being who in this way can walk with God, of the Abrahams, the Enochs, the Noahs of our Christian age? If I could show you a man walking our streets possessed of the secret of sending a telegram beyond the sun and getting an answer back, would you not stop to look reverently upon him? But that is the Christian man in fellowship with God. He walks the earth an embodied inspiration. He may create a language, or found a kingdom; he may build temples, and make poems, and enact laws, and light up by his discoveries new worlds in space; but his grand distinction is that he is a creature capable of communion with God. He can

speak to God. God can—He does—veritably commune with him. To walk with the good and excellent of the earth, to commune with nature when the summer flowers lift up their face to the beaming heavens, or the skies flash with evening splendour, to walk with the imperial dead as we commune with their undying thoughts—that is a heritage of joyous-distinction beyond the purchase of all material wealth. But to *walk with God*, to be inspired, to be lifted up and glorified by the thoughts of the living God streaming through us, making all life clear and beautiful and strong, that is the summit on which the greatness of humanity culminates. To the man who is really alive and responsive to such a communion, what distinctions on earth can be compared with it? And when all earthly distinctions are dropping from us, when earthly friends are failing us, when mortal ties are all sundering around us, when the world is cold or hostile to us, when there is none to understand or sympathise with us, when we are alone, or in sorrow, sick, or dying—then to feel as Jesus felt, and to feel it in all its lofty might and grandeur, ‘I am not alone, because the Father is with me,’ that is to set its peerless climax on the majesty of man.”

Our extracts have so far been taken from the first sermon. We may quote some timely and weighty words from the seventh, on the question of the Philippian jailor, “What must I do to be saved?”

“By whomsoever this question is understandingly asked, in whatsoever circumstances it comes to be regarded as a stern reality and not a fiction or a dream, it is one of the most imposing and impressive questions which the mind of man in its moments of deepest solicitude can originate, or his lips can utter.

“And it is none the less imposing or impressive in that nowhere outside of its record in this Book is an answer to be found. ‘The depth saith, It is not in me; and the sea saith, It is not in me. It cannot be gotten for gold, neither shall silver be told for the price thereof.’ This magnificent material universe, with the music of its marching systems, has not a whisper to it. Those calm, grand laws, which move so orderly, and strike down so unpitifully the man who transgresses them, know nothing of mercy. Our schools of philosophy fumble blindly at the question of man’s origin, or lose themselves in seeking to fathom the abyss of the Godhead, but they know nothing of salvation. The science that so patiently scans the heavens and the earth, and makes the smallest atom and the remotest star tell the secret of their birth, has not a word of pity for guilty men. It can take the red fire out of the lightning flash, but it knows nothing of the redder fire that burns in the justice of God against sin. It can track the wandering comet through the wilderness of space, but it cannot open a pathway through the grave, or light up the gloom of death’s deep midnight with the hope of a life beyond. It sweeps with eagle eye the vast and glorious outposts of the ‘heaven of heavens,’ but the beacon-fires of a lost world’s hope, as they flash out in the Cross of Redemption—these it does not discover. ‘Nature,’ it has been said, ‘holds the secret of our woe and its relief.’ Does she? Then the secret, whether in crypt or catacomb or jewelled zone, baffles our keenest research. Then ‘*Mécanique céleste*’ is the march of an imperial intellect through a universe of worlds; but Laplace found no God, and no Christ, and no redemption in Nature. No: that grand and terrible question—the first, in all probability, in which the anguish of the human spirit got vent in language five thousand years ago, and the last that will freeze the blood or fire the brain to madness when the world is in flames—has but one answer, one solution, one relief. Can I submit to receive it? And if I cannot, what then? What if I refuse to kneel at the Cross of Redemption? ‘What must I do to be saved?’ I cannot appeal to the ancient religions, or to the gorgeous myths of naturalism,

or to any of the conflicting schools or jarring creeds, or to the changing systems of men. God in Himself is 'the Great Unknown'; Nature is a fathomless mystery; I myself am a distraction; my fellow-men are a despair. Oh, tell me where, as a burdened, terrified sinner, I am to fly for relief, if I cannot, will not, fly to the Christ of Christianity! 'Oh, wretched man that I am! who shall deliver me from the body of this death?'

Here, alas! We must halt. Gladly would we refer to other sermons, for the purpose of showing what complete, substantial, and beautiful structures they are, luminous with evangelical truth, and pervaded with vitalising and refreshing airs from heaven; but we have already encroached upon our limited space. Every page of the 450 is a page of Light and Life.

THE HOMILETIC MAGAZINE. July, August, and September. Nisbet & Co., 21, Berners Street.

WE regret that our hearty recommendation of this magazine, based on the July and August numbers, was "crowded out." The September number is to hand, and we can speak of the three, as we have spoken of all their predecessors, in terms of high praise. Each number opens with a full sermon; the first of three by the Bishop of Liverpool on "The Breath of Praise (Ps. c. 6); the second by Dr. H. Bonar, on "The Church's Present and Future" (1 Peter v. 10); the third by the Rev. James G. Lourie, M.A., of Mount Stirling, Illinois, on "The Attractive Power of Christ" (John xii. 32). The three numbers together contain twenty-two full outlines of sermons by seventeen different preachers, several of whom are men of pulpit celebrity. The editor (the Rev. Fredk. Hastings) contributes three capital papers on "Obscure Scripture Characters"—Adonibezek, Rizpah, and Barabbas. The "Expository Section" is rich in contributions from such writers as the Dean of Canterbury, Dr. Grosart, Dr. W. S. Alexander, Dr. Pope, Dr. Luthardt, and Dr. Keogh. There is a very sensible and useful paper in the July

number by a clergyman, the Rev. W. Burnet, M.A., on "The Imprecations in the Psalms," and another in August on "The Jewish Kabbala," by the Rev. O. T. T. Drake. The question, "In what sense, and within what limits, is the Bible regarded as the Word of God?" continues to be discussed in the "Clerical Symposium." Of the three papers on this important subject which are before us, we consider the one contributed by Principal Cairns to be the soundest. The Rev. A. Mackennal, M.A., draws what seems to us to be a needless and dangerous distinction between regarding the Bible as the Word of God, and as *containing* the Word of God. The distinction is a growingly popular one; but the Rev. J. Page Hopps (Unitarian) points out the serious consequences of admitting it. This shilling monthly should be a great boon to preachers and students for the ministry.

BAPTIST WORTHIES. By William Landels, D.D. No. 6, Robert Hall; No. 7, Adoniram Judson. Baptist Tract Society, Castle Street, Holborn.

HE who can discourse, with due appreciation, of two such different celebrities as Robert Hall and Dr. Judson, must

be no common man. But Dr. Landels has the qualifications requisite for the task; and he has discharged it very satisfactorily in these two parts of the admirable and useful series of Baptist Portraits, which he is now issuing. He surveys with admiring eye the intellectual stature and brilliance, the learning, and the fine culture of Hall; fittingly describes his marvellous eloquence; and delights in the simplicity and strength of his character, and the fervour of his piety, giving him his due place as a Christian instructor rather than as an evangelist. With equal facility, and, if possible, with a still intenser sympathy, he traces the great, the heroic, the truly apostolic career of Judson, with its stupendous trials and its brilliant triumphs, in the benighted land where he laboured for wellnigh forty years, and holds him up as a splendid example of intrepid and unflagging consecration to the spread of that clear and experimental knowledge of Christ and Him crucified by which the world is to be redeemed.

THE LIFE OF GEORGE WHITEFIELD:
A Light Rising in Obscurity. By J.
R. Andrews. Morgan & Scott.

A VERY cheap reprint of the five-shilling edition of the life of the great preacher and evangelist, produced by the author some years ago, which is still in circulation. With this reprint we have only one fault to find. The table of contents has been omitted; an omission which has not contributed much to the cheapness of the book, but which has impaired its value as a book of reference. Nevertheless, Whitefield's great work shines out brightly from its pages; a work simply stupendous when viewed in the light of its results, and of the

difficulties in the face of which he had to prosecute it.

PROCEEDINGS OF THE SOCIETY FOR
PSYCHICAL RESEARCH. Vol. I.,
Part II. April, 1883. London:
Trübner & Co., Ludgate Hill.

IF we were to attempt to follow the various papers comprised in this publication, we should soon be out of our depth. We do not object to the researches on which the Society is intent, provided they be honestly, intelligently, and cautiously pursued; but they seem to us to be more open to deception and mistake than those of any other science.

THE NUMBER "SEVEN" IN SCRIPTURE.
Compiled by S. A. Blackwood, C.B.
Morgan and Scott.

THOSE who are inclined, with Mr. Blackwood, to attach some Divine significance or purpose to the very frequent recurrence of the number "Seven" and its multiples in Scripture, will find this work valuable for reference. We ourselves had no idea, till we looked over the pages before us, that this number figured so largely, and in such a variety of connections, in the sacred volume. Mr. Blackwood has put the results of considerable research into a very manageable and intelligible compass.

THE ROLL CALL; or, Erasure Column
of our Baptist Year Books. By the
Rev. W. March, of Todmorden.
London: E. Marlborough & Co.

WE have here the Circular Letter to the Churches, read before the pastors and delegates of the 114th Association of

General Baptists, held at Bradford in June last. It contains "important facts, confessions, suggestions, and tabulated statistics." The facts are startling and the suggestions are wise. Such an address should be read and pondered by all the pastors and members of our churches. It can be obtained for three-halfpence by post, and a dozen copies will be sent post free for 1s. 6d.

THE TRUTH ON ALBANIA AND THE ALBANIANS, Historical and Critical. By Wassa Effendi, an Albanian Christian Functionary. Translation by Edward Saint John Fairman, M.R.A.S., &c. London: National Press Agency, 106, Shoe Lane, Fleet Street.

A VERY useful pamphlet on a subject of present and pressing interest.

THE PRESENT TRUTH. A Collection of Sermons preached at the Metropolitan Tabernacle. By C. H. Spurgeon. Passmore & Alabaster, Paternoster Buildings.

To recommend people to read a book by Mr. Spurgeon would be almost as superfluous as to advise them to avail themselves of the sunshine. Of course this new Collection of Sermons preached by him will command an immense sale, and will be eagerly welcomed on all hands. The inexhaustibleness of Mr. Spurgeon's mental and spiritual resources as a preacher of the Gospel seems to us little short of a miracle. We have here eighteen Sermons delivered on Sunday and Thursday evenings; and they are full of wise,

sagacious, brave, but loving speech on the greatest and most practical subjects which can occupy the mind, the conscience, and the heart of man.

THE PREACHER'S ANALYST: a Monthly Homiletical Magazine. Price Fourpence. Elliot Stock.

WE wish to keep this very excellent periodical before the attention of our ministerial brethren and lay preachers. It will furnish them with excellent topics for the pulpit, and will set their minds on useful tracks of thought respecting them.

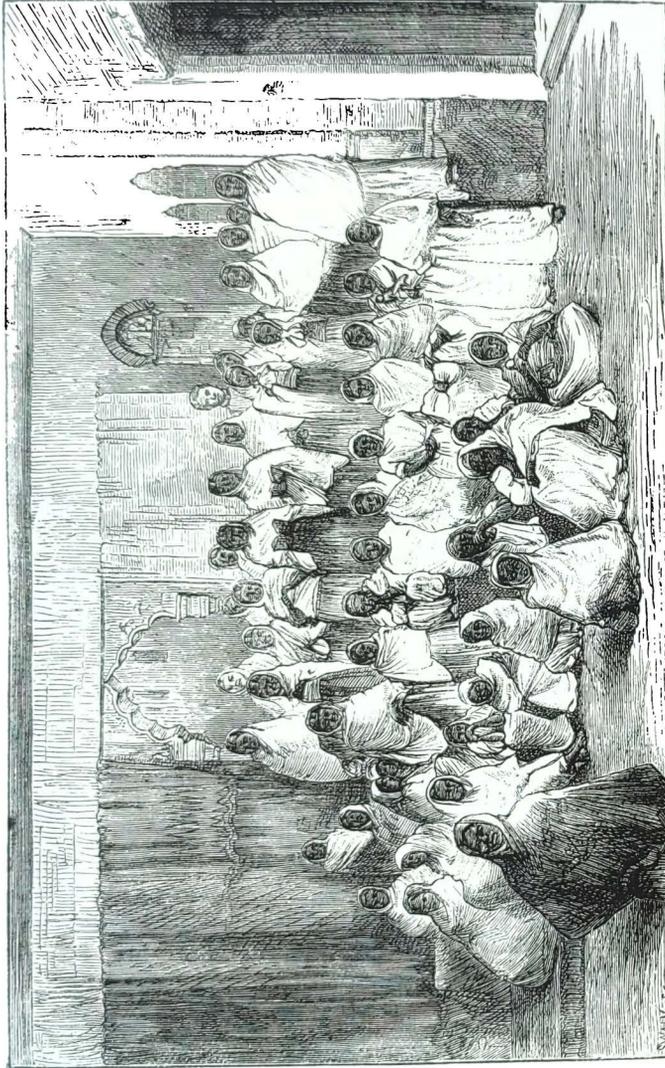
EVANGEL ECHOES: a Collection of Psalms, Solos, and Songs. Compiled and Used by Messrs. Fullerton and Smith. Passmore & Alabaster, Paternoster Buildings.

THESE "Echoes" are widely known, and, for Evangelistic use, deservedly popular. Music and words are published at a shilling; words alone at various prices from a penny to eighteen pence.

666, **THE NUMBER OF ANTI-CHRIST, IN THE NAMES "GLADSTONE," "LATEINOS," "TEITAN," &c.** By J. E. Νελσον. Robert Banks, Racquet Court, Fleet Street.

MANY pranks have been perpetrated on the mystic number "666" in the Apocalypse. This author is responsible for another, which he sells for three-pence to as many as may have curiosity enough to buy it. It has not destroyed our faith in Mr. Gladstone, and we should pity the imbecility of any reader upon whom it could produce that effect.

THE MISSIONARY HERALD,
OCT. 1, 1883.



NATIVE CHRISTIAN GIRLS' SCHOOL, DELHI, CONDUCTED BY MISS ANNA WELLS.—(From a Photograph by Rev. R. F. Gaylor.)

THE MISSIONARY HERALD.

Native Christian Girls' Boarding School, Delhi.

BY REV. JAMES SMITH, OF DELHI.

IT would be difficult to over-estimate the value of female education and Christian training in India. The women are the stronghold of idolatry, and for the most part are steeped in superstition; they live in continual dread of the influence of witchcraft and the evil eye; hence men who profess by the use of charms and incantations to counteract the effects of magic and the supposed fatal results of malicious cursing exercise great power over them. When we remember the influence of mothers, and that every man of respectability is trained in this deteriorating atmosphere, we cannot be surprised at the general absence of manliness and almost universally low state of morality. Another obstacle to healthy development in India is the inferior position appointed for women both in society and the family. It is a truth few will dispute, that all true progress in everything that exalteth a nation must be retarded, if not entirely stopped, when the mothers and daughters are treated as inferior beings. If the fountain be poisoned, the streams must convey the taint wherever they flow. Woman's power for good or evil needs no proving.

Mohammed, in making polygamy, female degradation, and domestic slavery vital parts of his religious, social, and political creed, more than counteracted the good effects of the one truth that lay at the foundation of all his early successes. Nay, more, he thus planted the seeds of destruction in the wonderful system he inaugurated. Mohammedanism must eventually succumb to the luxurious and enervating influence of the Zenana. So long as the people have to fight for their position, the effects are modified; but no sooner are they thrown on their own resources for existence and pleasure than they become absorbed in the luxuries of the harem; the deterioration of bravery and administrative power rapidly follows, and the end is a second childhood, rendering them an easy prey to every enemy.

Whether we look at Hindooism, or its rival and enemy, Mohammedanism, the same necessity for female enlightenment presses itself on our attention, and more than justifies the existence of Zenana missions and female education societies.

Christian women of England, to you I appeal—you especially to whom God has given wealth, leisure, and ability. The salvation of India is delayed by the lack of your services. Your presence in every town in goodly numbers would quadruple the power of the missionaries and fill your own heart with joy. Not only may you carry sunshine into many a rich woman's gilded cage, but be the means of breathing new healthy life into one of the largest kingdoms in the world.

The Delhi female boarding-school—a photograph of which accompanies this paper—is under the able direction of Miss Anna Wells. The institution has been matured by years of growth and the patient labours of several Christian ladies. Mrs. Parsons and Mrs. James Smith, missionaries' wives, were the earliest labourers in this interesting field of female labour. Miss Page, Miss Fryer (now Mrs. Bray, of Swansea), and especially Mrs. Campagnac did good service in the school. It now contains, with some day scholars, about sixty pupils. More than twenty have been married and settled in life, some as teachers' wives and some as Zenana teachers. A new school-house is in course of erection, and we have no doubt it will continue to be a source of strength and blessing to the native churches of the Delhi district. Further, we have here the nucleus of a first-class training institution. All our Zenana missions in the North-west, from Patna to Delhi, need qualified school-mistresses and native Zenana teachers, and we trust Miss Wells will be long spared to carry on and develop this important work. She can confer no greater favour on the brave ladies who are seeking to elevate their long-enslaved Eastern sisters than by supplying them with true native helpers, trained in the establishment over which she so ably presides.

JAMES SMITH.

The Congo Mission.

“Lift up your eyes and look on the fields, for they are white already to harvest.”

OUR most recent news from the Congo is from the Rev. W. Holman Bentley, dated Stanley Pool, July 17th. Mr. Bentley writes:—

“Our friends at home will surely be thankful to know that, in spite of difficulties, deaths, and a mere handful of men, our gracious Master is still blessing us, and all things are prospering and progressing vastly more than we could reasonably have anticipated.

"I am anxiously thinking what will be the effect of our two recent losses by death at home ?

"HOW LONG ARE WE TO GO ON THUS TERRIBLY SHORT-HANDED ?

"The strain out here just now is *great*, VERY GREAT, TOO GREAT.

"I have been here ALONE eleven weeks, with far more to do than is really possible.

"Mr. Comber is away on a long journey, visiting all the stations of the Congo Mission from here to San Salvador, where Mr. Weeks is *quite alone* ; Mr. Dixon *alone at Underhill* ; Mr. Hughes *alone at Baynesville* ; Mr. Butcher and Mr. Moolneaar, with their energies sorely taxed and absorbed at Wathen, our progress and prosperity is at a terrible cost to us. Must this high strain, which now seems to be the normal state of the Congo Mission, always last ?

"We begin now to feel that we can scarcely dare hope that with the present financial difficulties of the Society and the unaccountable—I really fear to use the proper adjective—difficulty of finding men, a sufficient number of suitable men will be speedily added to bring up this Mission to its proper working strength.

"'Yes,' you say, 'we must have patience,' my dear Mr. Baynes. Yes, of course, we must have patience ; but patience means just now

Waste money,

Waste time,

Waste strength,

Waste life-energy,

Waste influence,

Lost opportunities,

and the loss also of many valuable advantages.

"Delay at this stage will surely cost us vastly more than we reckon. *Reinforcements we must have if the work is to PROGRESS. Reinforcements soon.* I pray you, dear Mr. Baynes, to push forward this matter with all your might."

Under date of "Underhill Station, July 3rd," the Rev. T. J. Comber sends us a long and deeply interesting letter, from which we extract the following :—

"Underhill Baptist Missionary Society,

"Congo River,

"July 3rd, 1883.

"MY DEAR MR. BAYNES,—At last I am able to send you an account (though from my not being very well in health, it will probably be a poor

one) of my visit throughout the stations of our Congo Mission. There were many little matters to arrange, our brother Grenfell to see, my boy to return to San Salvador, &c., &c., and it was necessary that I should undertake this journey of 500 miles and more, al-

though it has proved to be a very tiring one. It has, however, been a great pleasure to see my brethren, and to find out how things were prospering with them. Some of these brethren—Messrs. Hughes, Weeks, and Moolenaar I had not before seen, and I was delighted to at last meet them.

“DEATH OF MR. HARTLAND.

“As you know, I was only just in time to meet one on his death-bed; our dear Brother Hartland passed away triumphantly to his rest and reward, with his hand locked in that of his old friend and fellow-worker in England and in Congo. Dear Hartland! his hand, by faith, placed in that of a better friend than any of us could be to him—in that of his Saviour—he went joyfully. May we all, at the last, feel as he did—‘Christ is all in all.’ Mr. Grenfell wrote to you of this; to me fell the difficult task of writing to poor Mrs. Hartland.

“MR. BENTLEY ALONE AT STANLEY POOL.

“Bentley, I left alone at Arthington, Stanley Pool, working hard with his half-a-dozen boys, studying Kiteke and Kiyansi, building, healing, visiting, &c., &c. His last letter reports him well, and all going well with him. For this I earnestly thank God. Many Bawumbu boys are already under instruction, and Bateke boys on the eve of entering the Mission. All is at peace, both with Stanley’s party and with the natives.

“MOVEMENTS OF THE MISSIONARIES.

“Our brother Mr. Butcher has gone up to Wathen Station, Mr. Moolenaar having come down to help Mr. Hughes at Bayneston. The natives are quiet and well behaved; they carry for us to Stanley Pool, and are on much

better terms with white men than they used to be. There have been so many changes at this Wathen station. Bentley, Hartland, Moolenaar, and myself all having spent some portion of our time there, and we have as yet not been able to get a school there. This will, however, I am sure, come in time. The people are very different to what they were, and our mission there has undoubtedly had a great influence for good in the whole neighbourhood. As we feared, the *Plymouth* is not equal to all the work now that our steamer *Peace* is en route; so we determined to establish communications and send caravans overland along the South bank. For this purpose I returned to Wathen from Bayneston, and came down overland, taking with me thirty natives, chiefly from Ndunga, opposite Manyanga. Other caravans have been running on this road since, although it is by no means a good one.

“Our dear brother Hughes is working away well at Bayneston, where he has a very good influence among the people all round, and has a most promising school, some ten boys boarding with him in the house.

“WORK AT SAN SALVADOR.

“When we left San Salvador (Bentley and I), in June 1881, we left our esteemed brother Hartland in charge, and feeling deeply the importance of the place as a mission station and the hopefulness of work there, we promised that the first two brethren of our reinforcements should go to San Salvador. Accordingly, brethren Dixon and Weeks, the first to come out, went immediately there; and, after a time, when they had got well into the work, Hartland left them and came to join us on the river. This was in the spring of last year. During Hartland’s time at San Salvador alone, and with our new

brethren, with the exception of one or two times of darkness and difficulty, the work there flourished. Then, and since, there has been *steady and strongly-marked progress*. Not only do we hold our own, but we have gained considerable ground there. In a letter to you, published in February's HERALD, our brother Dixon says: 'God is wonderfully blessing our labours in Congo, and opening up the surrounding districts far and near to our influence.'

"And now, my dear Mr. Baynes, I have, after two years' absence, so that I am in a position to make comparisons and form ideas, just paid a visit to San Salvador. Our brother Weeks was alone there, Dixon being down here. He had left San Salvador to come up to consult with us at Stanley Pool, and on arrival here found Grenfell far from well, and so released him to take a trip up to Bayneston and Wathen in the *Plymouth*, and is now taking his place while Grenfell has gone to Stanley Pool. His assistance here has been very great, and we have been thankful that he was able to stay here for a month or two.

"SAN SALVADOR TO-DAY.

"Mr. Weeks then was alone, and of course had his hands full. The school, our best work, was flourishing splendidly, and there were *forty boys* (of which twenty were boarders) under training, besides the number—nearly

ten—who are with us on the river. Sunday services had an average attendance of seventy or eighty adults, besides perhaps sixty children. The king was much the same as usual in his relations with us, and without doubt is at heart our great friend and helper. But best of all was to find the pick of Congo, the *élite*, the finest boys and men, all on our side—not passively, but with much *esprit* and earnestness. Not one of these, whose support is the great test of the feelings of San Salvador people, had *swerved*. Our staunch friends, Alvaro, Matoko, Henrique, Miguel, Manteng, Corneta, Kavungu, Malevu, &c., who had so strongly supported us at the first, were still staunch and true. They love us all, and especially is our dear brother Weeks beloved by them all, particularly by the boys.

"Several (some half-a-dozen) are in the position of catechumens, or of members of inquirers' class. The Lord being gracious to our work, I hope that soon—perhaps this year—some of our dear boys may put on the Lord by baptism, and be actually upon church roll. But of this we are very careful. If trusting in Jesus as our Saviour, and trying to keep His Commandments is to be a *Christian*, some in San Salvador, and two or three of our boys on the river here, are, I think, Christians. Let us thank God and take courage.

Through the kindness of the Rev. J. Penny, of Buckingham Chapel, Clifton, Bristol, we are also able to give the following extracts from a recent letter from the Rev. H. W. Butcher, of Bayneston Station. Mr. Butcher writes:—

"How quickly the days and months have flown, so that now more than a year has passed since I came to this country. My anticipations in some measure have been realised, but my no-

tions with respect to the character of a Congo missionary's work were, at the best, but very crude. At first I felt the loss of the fellowship of God's people very keenly; especially was it trying to my-

self, on account of my being alone for the major part of my sojourn here; yet God has been very close, and I have been strengthened by the exercise of prayer.

PERSONAL EXPERIENCES.

“God has been very good to me. I have enjoyed splendid health and spirits; taking everything into consideration, I can heartily say ‘the lines have fallen to me in pleasant places.’ There has been plenty of hard work. A man here should have a very large stock of patience, must rely on his own judgment a good deal, and not expect any props to lean on; if he has wit and tact, he will find them of immense service. *Above all, he must be an enthusiast, must be convinced in the possibilities of the people.* He will see them at first as little higher than the brute creation; but, as he gets to understand them better, and gets to lose sight of the repulsiveness that at first shocks his nerves, he will find many hidden gems, and many points of contact in common. He must have large faith in what God can do, and is waiting to do, when the ‘set time’ shall come. I do not feel at all discouraged, especially when I consider the progress that has already been made on the broad lines of a pioneering mission.

THE PROGRESS MADE.

“I think I say advisedly, the ‘progress that has already been made.’ I have an idea that many people at home are beginning to ask for results, and may say, This mission has been in existence four years, many hundreds of pounds have been spent, noble and devoted lives have been sacrificed. What is the outcome?”

“Let me tell you somewhat of it.

“1st. Stations have been formed in a country for a considerable distance

where the only road has been about twelve inches in breadth, leading over mountainous tracts of rank grass land, through woods, over streams, and large rivers, when the only *modus operandi* has been the extremely tedious and unsatisfactory carriage on men’s heads.

“2nd. Native suspicion, and even, in many cases, hostile oppositions have been overcome. A spirit of friendly intercourse has been created, and now we enjoy *the almost unlimited confidence of the people*; for along the missionary route to the south side of the Congo, the missionary white-man’s word is his bond. Moreover, there is a marked advance made in the respect they appear to have for their own personal appearance, and they are becoming more cleanly in their habits and habitations.

“3rd. At San Salvador and Baynes-ton direct evangelistic missionary work is being done. Schools have been established, and fair progress has been made both in Fyoto and English. From the former place itinerant evangelistic work has been done for many miles around the district, and at all the stations medical work is being carried on.

“4th. The language has received every attention. If we have not ‘rushed into print’ it is that we should have something worth printing when we commence, instead of a single dialect, and that in a most faulty state.

“My dear friend, these seem to me to be good signs of progress. This is no set formula, got up for correspondence, but just a few of the signs lying on the surface that appear most patent to myself, and have been suggested whilst penning this; all this you will already have become acquainted with, but perhaps an informal reiteration may be an added emphasis. The Congo people, from what I can judge of them, are easily

worked upon through their emotions, in 'palavers' they get very excited, and I have often traced strong parental affection. May God help His truth to enter into their hearts through these channels.

WEAKNESS OF THE MISSION STAFF.

"Mr. Bentley is alone at the Pool, Messrs. Comber and Grenfell are at Manyanga, they are both expected here this week; on their arrival I go up to Manyanga to take charge, Mr. Moolenaar comes down here to stay with Mr. Hughes, consequently I shall be alone. Mr. Dixon is alone at Underhill, and Mr. Weeks is alone at San Salvador; you know that Mr. Crudgington is in England. Poor Mr. Doke's death you will have heard about. Mr. John Hartland's death is so recent. Only a week yesterday we put his

earthly remains in the grave. He had come down with the boat, took fever here, which was followed up by a terrible attack of dysentery to which he succumbed on the 12th inst., after three weeks of most acute suffering. His death was marked by the most beautiful and peaceful trust in Jesus, and, in his death-throe, he said to Mr. Comber, 'Don't hold me, Tom, let me go; Christ is all and in all—is all.' And so he passed from his work to his rest. Four years of toil and exposure seems a short life's work; but time is not always the measure of work done. John was grandly faithful to his trust, and had worked hard and well. A serious breach has been made in our ranks; we are but eight on the field now, and four of us will have to hold on for a *time single-handed*."

A Cry from the Land of the Rising Sun.

THE fact that Japan is rising into new life, and aspiring to emulate the civilisation of Western nations, has been often referred to, and is generally accepted as one of the striking events of to-day. There is no doubt that she has caught the inspiration of modern ideas, and has set out in earnest with new aims and new ambitions in the pursuit of reforms and improvements, and has made some real progress; but it must not be inferred that the work of her political and social regeneration has been accomplished. A vast work remains to be done before she can be counted as one of the enlightened nations, with institutions built on Christian principles, and civil government guaranteeing the rights and liberties of all the people. As yet the improvement is with the few, while the many jog along the beaten path of toil and poverty in which their ancestors existed and died.

It might be supposed, from what has been written of the progress of this country since her ports were opened to foreign trade, that her people have cast off the superstition of ages, broken their idols, and abandoned their temples, but this is not the case. The multitudes are living after their

old customs. Day after day the temples are thronged with worshippers, and idols are openly sought unto by hundreds of thousands.

In the higher ranks, with the loss of faith in Buddhism and Shintoism, a powerful tendency manifests itself to rate Christianity with the ancient superstitions which have fallen into contempt through the newly awakened consciousness of the vanity of idols.

In the midst of this unleavened mass the seed of the Gospel has been planted, and a handful of devoted and faithful men and women are to-day toiling in the field.

The masses of the people are poor. They struggle to live. Social life is at the lowest ebb. Home life is scarcely a name. Privacy in the home is unknown. The Gospel alone can reach them and bring to them the needed respect for their persons, and the ideas of home and comfort, and righteousness and purity. With the light of a pure Christianity driving away the darkness and superstition of the people, and a government that protects and does not oppress, this land of the Rising Sun may yet become the fairest and richest in all Asia, and rival the best and purest in the Western World.

In a letter received by the last mail, our *one solitary worker in Japan*, Mr. White, says:—

“You will be glad to hear we have seven or eight candidates for baptism. On all hands the work here is deeply interesting.

“Yesterday a man came in from Taira, a place I visited a year and a-half ago. He earnestly implored me to go to his town and open up Christian work there; but, with the pressing overburdening work upon my hands here in Tokio, I was compelled to say *no!* to this beseeching brother, and he went back with a sad and heavy heart.

“It is, indeed, my dear Mr. Baynes, hard—yes, *hard* indeed, to say NO, when doors are opened wide before you, and your brethren stand with outstretched arms longing for you.

“Yes, *we do need help*—men and women—to enter in and occupy these fields *already white unto harvest*.

“Remember, please, what I have often said—two years at least must be

spent in preparation before a missionary can do anything efficiently in evangelical *vernacular work*.

“Every mail that comes, I long and look for the news that a colleague is coming.

“I can but write as I have often written before. I am often discouraged at what seems like a lack of interest shown by the churches and friends at home in this part of the vast mission field. Nearly six years ago I commenced the mission here in Japan; is it not time I had a colleague?

“May Jesus, the Divine Lord of missions, constrain the churches to give of their means, so that this, together with the whole of the vast field of the world, shall be filled with labourers.

“This has been my cry for years past; still I must plead and appeal; I cannot help doing so. Will the churches at home always turn a deaf

ear? Would my poor words could secure a response; but the Lord knows all, and I wait on Him.

"My wife is writing to you by this mail, asking you to send lady missionaries to help her in her sphere of work. Do, dear brother, respond to our appeal, and send the needed help at once. Will not the ladies of whom you wrote come and help us? We are praying earnestly that they may be led to do so. There *is* a work for

them here—a noble, a glorious work. We ourselves feel that we can never estimate the great privilege of working for Christ here in Japan. One has well said, 'It is good to be in Japan in the vernal season of the regeneration of an empire, and to have an opportunity to cast a few seeds into the giant virgin furrows of reform, never before as promising as now, in this the far East.'"

A Letter from Mrs. White on Woman's Work in Japan.

"MY DEAR MR. BAYNES,— Some little time prior to my marriage with Mr. White, he showed me a letter just received from you in which you made some inquiries respecting woman's work in this land. For three years I was engaged in mission work under the American Baptist Missionary Union, and was associated with Miss Kidder, of the same Society, in the girls' boarding-school at Suruga Dai, Tokio. During that time I had many opportunities of seeing into the hearts and homes of this people, and of realising, in a higher degree than ever before, the greatness of my calling. I found the girls to be loving, gentle, polite, and exceedingly anxious to learn; and although those years were years of care, anxiety, and new experiences, I look back on them with pleasure, knowing that I was a help to more than one of my little sisters in this land of the 'Rising Sun.'

"MY FIRST MEETING.

"The first Thursday of last December I held my first women's meeting, in connection with my husband's work, at the Honjio Baptist Church. All the women members, numbering

five (*i.e.*, living in Tokio), were present; and while the meeting was very interesting, yet, as we were almost strangers, they felt a little shy, I suppose, and did not at first take any active part. After we had become better acquainted, however, all have worked diligently, and from week to week I have seen spiritual growth and fervent zeal on the part of each one. Since the New Year, three women have been led to believe on the Lord Jesus Christ, and, indirectly, two men. Two months ago one of the women was bitterly persecuted by her husband for expressing a desire to attend one of our meetings. *She was so severely beaten that she could not be seen by her friends for some days*, and her husband thought she would say no more about Christianity; but as soon as she recovered she came to our meeting, and has attended nearly every week since. Yesterday she attended the Sunday service. As I was walking home from last Thursday's meeting I could not help comparing it with the first. There were twelve women and two men present, and all but three had something to say as touching their own experience of the Saviour's love, and a prayer to offer. I am very anxious

indeed to do some visiting from house to house ; but as the warm weather has come on, and there being considerable sickness, I think I shall have to wait till fall.

“THE CONDITION OF WOMEN IN JAPAN.

“In regard to the social condition of Japanese women, it is very difficult to give any accurate description. Although we frequently visit them in their homes, yet we only see the surface part of their lives, while we are conscious that there lies hidden much which is unknown to any but their own people ; for I believe that no single foreigner has ever yet penetrated into the inner sanctuary of Japanese domestic life. When invited to their homes, considerable laughing and talking is done by the members of the family ; still, one cannot help the impression that much of it is the natural frivolity so characteristic of this people, and not the expression of real joy.

“While the condition of women in Japan is not so degraded, perhaps, as those of India, yet we see so much that fills our hearts with sadness and makes us yearn to help them.

“MARRIAGE IN JAPAN.

“Every girl is supposed to marry at about fifteen years of age ; and it generally happens that her future husband is a person whom she has not known or ever seen, and chosen by her parents because of his family or position. Should she manifest any difference of opinion to her parents, she is liable to be charged with the most heinous sin known to this people—that of disobedience to parents—and consequently runs the risk of being turned away from her home. When a girl marries, she invariably goes to live with her husband’s family, where, in many instances, she finds her life to be one of servitude to her

new relations, and oftentimes indignities are heaped upon her which are absolutely unmentionable.

“Many times—in fact, I know of several cases—where the wife, after a number of years of hard toil in trying to bring up her children in the way she deems proper, and in trying to do all she can to please her husband, is turned out in the streets, or sent off in the country, with or without a few dollars, because she does not seem pleased when her husband brings a concubine or two into the family. I have a Japanese friend who searched for days for a Christian place of worship, and when asked why she searched so diligently, replied that she had heard that the broken-hearted and distressed could find peace if they became Christians, and she begged to be taught the heavenly way. Her husband had turned her out of doors, after having lived with him sixteen years, because she disliked his concubine.

“THE HARVEST PLENTIFUL.

“This, of course, is the dark side of the picture, but I feel I ought to mention it while I am speaking of the condition of Japanese women, as it is a fact which goes to show how much the moral and ennobling influence of the Gospel of Christ is needed in the homes of Japan to-day. The facilities for work in this land are numerous. Of course a knowledge of the language is indispensable to the carrying on of any form of evangelical work. This acquired, and one can enter upon any method. If school work is desired the way is open. If direct evangelistic work is preferred, that way also is open. There is no difficulty in the way of visiting the people in their homes ; indeed, they are always pleased to receive a foreign guest. Doors are thrown open all

around, and what is needed is only true self-sacrifice on the part of some at home to come and enter these wide doors of usefulness. The Church's future glory, and the glory of her Divine Lord, from a human point of view, seems to be now hanging upon the great opportunity which our heavenly Father has placed before

her. I greatly need women helpers to assist me, and my husband needs help at once. Will you please lay the great need to heart, and send the asked for aid? Pray for us and for our work, and believe me to be,

"Yours very sincerely,

"EVA J. M. WHITE.

"Tokio, Japan, August, 1883."

Account of a Conference at Askor, Barisal.

BY THE REV. T. R. EDWARDS.

A SHORT time ago at Askor, one of the largest of our native churches in Backergunge, a conference was held of which the accompanying engraving is an illustration. The peculiarity of this conference consisted in that it was attended by Mussulmans and Hindoos as well as Christians.

It was started last year by the pastor of the church, who, I am glad to say, is very much respected by the people generally. At that meeting some hundreds of Mussulmans and Hindoos were present. Like the present conference, it was held in the open air, and addresses were given, without the slightest opposition, on Christianity. Afterwards the best means for promoting the welfare of the country came under discussion, and it was resolved to establish schools.

As the result of that conference two or three schools were started, and kept going through the year.

Besides this, other matters for the general welfare were discussed, and in conclusion it was resolved to hold the conference from year to year.

This year the conference was held a little earlier than the appointed time. It was because I went to Askor and lived there some time in the chapel, and the native Christians thought it well to hold it while I was present. Notices were sent round accordingly, but the warning was short, and only about a hundred came. The conference was opened and closed by prayer, and the addresses on Christianity were listened to with the most marked attention. The people were so pleased and so enthusiastic that they determined there and then to hold another conference the following week, and they begged me to be present. I had decided to leave before that time, but the Hindoos and Mussulmans were so pressing

that I consented to stay. During that week notices of the conference were carried by Mussulmans, Hindoos, and Christians far and wide.

The day fixed upon most unfortunately turned out a very unfavourable one. The sky was black, with threatening clouds. I can safely say that hundreds of people were prevented from coming. As it was, between 250 and 300 came.

It is of these the picture was taken. The people all sat down on mats in the open air. According to custom, *betel nut* and *pan leaf* were given them to chew. Tobacco was also furnished to them, which they smoked in their hookahs.

The majority of them were Hindoos and Mussulmans. There was present, too, a young landholder, who made a very good speech. At the request of the pastor, Mohesh, who presided, I opened the conference with prayer. Then speeches were given by Mohesh, Oulai, another preacher, and myself on Christianity. The people listened most attentively, and did not attempt any kind of opposition. When asked if they had any objection to make, they answered, "Are we learned in the Shasters that we can refute the arguments you have advanced?"

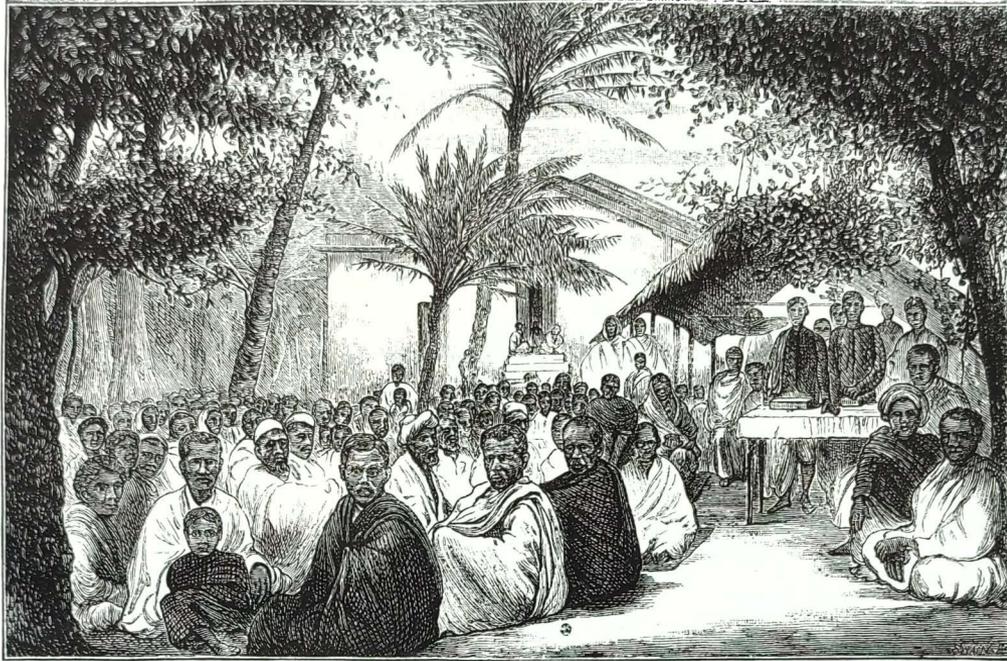
At this juncture the rain, long threatening, began to come down, and we were obliged to make a rush into the commodious chapel which you see at the back of the picture.

The chapel was crowded to excess, and it took some time before order could be restored and business resumed.

Then came forward a petition which had been drawn up to send to the Governor-General of India about almost the unbearable oppression and injustice of the landlords.

Such a list of wrongs it would be difficult to describe. If I were to tell you all you would think me guilty of exaggeration. But I assure you the poor tenants are a most oppressed and down-trodden race.

If a landlord celebrates a marriage (and marriages come often enough with their large families), he compels the poor tenants to bear all the expense. If the landlord has incurred heavy expenses in a lawsuit, he levies them on his tenants. If a landlord celebrates a Hindoo festival (of which there is a great number), he makes his tenants furnish all the eatables and pay and the expenses. If the landlord has need of work being done in his mansion, he forces his tenants to come and work without pay. If a landlord sees good fruit on his tenant's trees or good fish in his tank, he commands them to supply him, and, if not, he sends and takes them by force. If the tenant should refuse to comply with these illegal cesses, he is enticed to the landlord's court, and there beaten and fined heavily. If



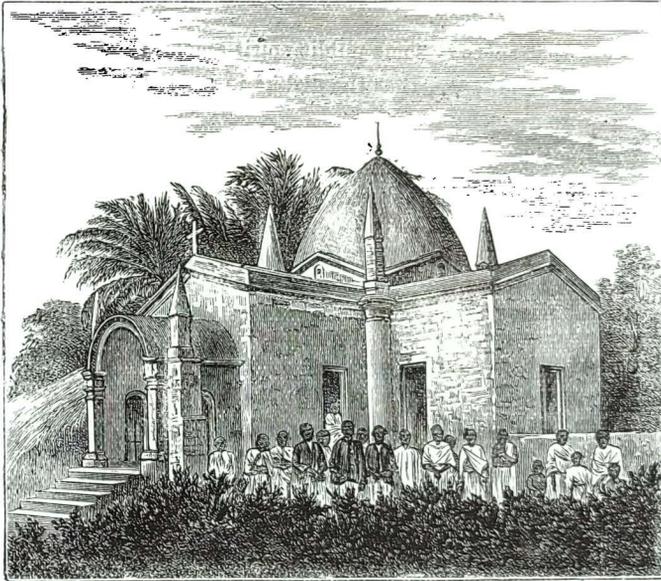
CONFERENCE OF NATIVE CHRISTIANS AT ASKOR, BARISAL, EAST BENGAL.—(From a Photograph by Rev. T. R. Edwards.)

THE MISSIONARY HERALD, }
OCT. 1, 1888. }

the landlord is displeased with any tenant, he institutes a false lawsuit for a large sum of money in his name, and carries the day with a multitude of paid false witnesses, and eventually ruins the poor man and drives him from his homestead. If the tenant pays his rent, the landlord will never give a good receipt, and, alas! in too many cases compels the tenant to pay over again.

The landlord is ever trying to increase the rent, and in a hundred other ways to oppress the poor tenant.

These and other things were all written in the memorial, and were all adopted unanimously by the assembly. The young landlord answered, in



THE NATIVE CHAPEL AT ASKOR, BARISAL, EAST BENGAL.
(From a Photograph by Rev. T. R. Edwards.)

reply to a question I put to him as to what he thought of the memorial, that, although it was against his personal interests, yet it was not against the feelings of his heart.

After this I told the conference of the new Rent Bill the Government is seeking to pass in favour of the tenants. They were much cheered by this, but their faces seemed to indicate that they feared nothing could deliver them from the oppression of their cruel masters.

I then advised them to be united and to resist unitedly all illegal cesses as if they were united no landlord could prevail against them. The laws

were all in their favour, and it only required them to be true to one another, and act in strict accordance with the law themselves.

Disunion, and their readiness to give false evidence against their neighbours for the sake of getting a few rupees, are the causes of much of their oppression. The landlords often find in them the materials for oppression in their disunion and avarice.

I then told them that Christians suffered much less than they did because they were united, and consequently the landlords feared them. This I said was a result of Christianity, which always promoted a feeling of brotherhood.

As it was now late, the conference was brought to a close. It had lasted from three to seven o'clock.

They show that there is some public spirit among these poor oppressed people, and they show, too, that the dislike to intercourse with Christians has passed quite away.

But it has not passed away because Christians have relaxed their zeal, but because the people see more of the beneficial influences of Christianity, and are more convinced of its truth.

I cannot tell you how highly I think of the good conferences of this kind may do.

And I am thankful to state that, in going about amongst the Hindoos and Mussulmans from house to house, this opinion is fully borne out.

The leaven is working round about and in many of our Backergunge churches, and, by the blessing of God, will permeate in time the whole country.

Pray, dear brethren, that the mighty Spirit may work yet more and more through the church at Askor, to the salvation of many, many souls.

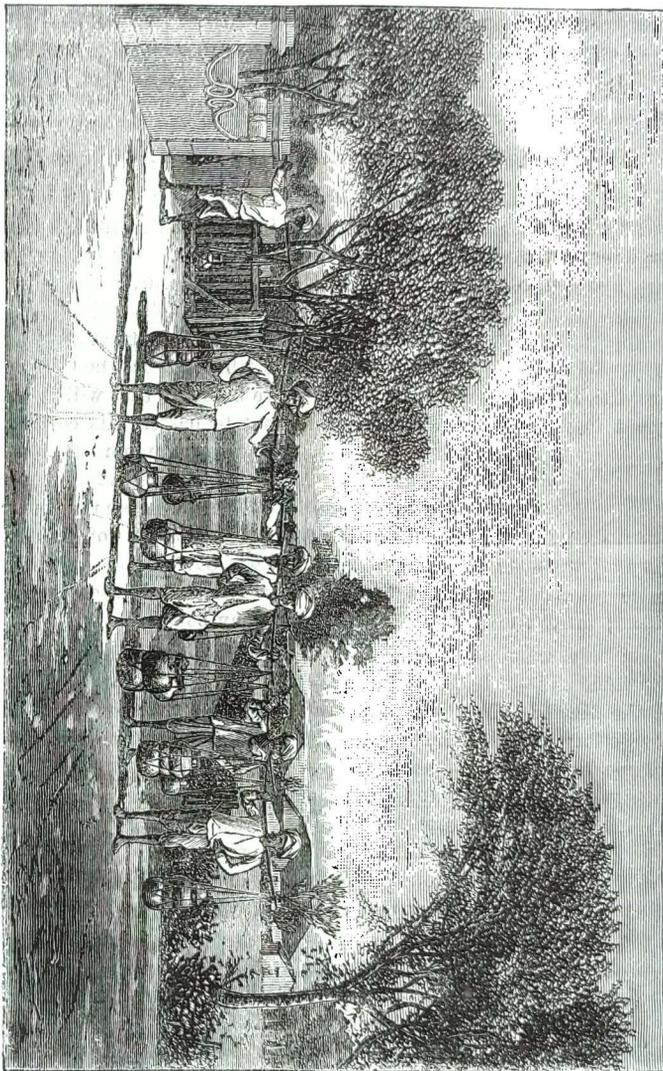
Barisal.

Gowlis, or Indian Milkmen.

HINDOO society is formed of various castes, designated after their trades or professions—tailor caste, shoemaker caste, goldsmith caste, &c. These barriers are so strong that a man born in one of these castes never thinks of carrying on any other trade than that practised by his father. This is the case among strict Hindoos. The gowlis form a caste of their own, and supply buffaloes' and cows' milk, butter, &c., which to so many are real necessities of life. A large proportion of Hindoos, being vegetarians, use milk, curds, &c., in great quantities.

These gowlis, like many of the native dealers, are fond of cheating, and often water the milk ; so that when pure milk is necessary, as in the case of young children and those who are sick, the precaution is used of having

GOWLIS, OR INDIAN MILKMEN.—(From a Photograph.)



the cow brought to the house and milked in one's presence. The milk is carried for sale in brazen vessels suspended by strings to a cross-bar resting on the shoulders. The gowlis are Lingâytes, or worshippers of Mahadeo, by religion.

A. D.

Poona.

“The Lord Loveth a Cheerful Giver.”

DURING the past month many fresh proofs have reached us indicating deepened interest and sympathy in the work of the Society, and a very earnest desire to help it on by self-denial and consecrated giving.

A lady at Eastbourne writes:—“I send you £40; of this, £30 is for the Congo Mission and £10 for the China Mission. I should be glad if you would insert in the next issue of the MISSIONARY HERALD the following thoughts:—

“TO CHRISTIANS THAT HAVE MONEY.

“You buy shares in a building society; why not buy a share in the New Jerusalem? This is a permanent society, for it is a city that hath foundations; whose builder and maker is God. Your money is not your own; it is your Master’s. Are you, like the good steward, putting it out, so that when He comes He can receive His own with interest? Give—not a shilling—a pound, but give as you would invest money. Lay up for yourselves treasures in heaven, money that you cannot lose; no, not even at death. Oh that the Church would lay her wealth at the feet of Christ. May there be many that will break boxes of ointment very costly, not for His death, but to hasten His coming. The Gospel has to be preached to every nation. The poor give more than the rich. It is not what we give, *but what we have left*. Our religion, to a large extent, is, I fear, selfish. Do we not sit and hear more sermons than we can remember, when the heathen are dying for lack of knowledge? And were we not heathen once? Where should we have been had we been left without the knowledge of God? Christ, who was rich for our sake, became poor. Let us, following His example, do the same; make ourselves poor, that others may be made rich.”

A young lady, when sending a silver locket, writes:—“I am sorry that its monetary value will not be great, but such as it is please use it for the advancement of the Master’s Kingdom. I am not giving this away entirely because I think the Society wants funds, but partly because I am not sure whether it is right for me to wear it, and most because I have been earnestly longing for some time to do more for the cause of Missions.”

“A Friend” sends £5, and wishes to be unknown. Another friend sends £3; and an old subscriber, in remitting this sum, writes:—“I read with deepest interest the many noble and touching instances of rare self-denial recorded in the HERALD, but I am confident that no case of self-denial can be greater than is associated with this gift of £3.”

Mr. Henry Ashwell, of Nottingham, sends £100 for the Congo Mission, and a “Scotch Stonemason” £2. Mr. Joseph Gould, of Bristol, forwards a gold ring which a lady desires should be sold for the benefit of the India Mission; while a “Junior Clerk” at Yeovil sends £2 out of his first year’s salary.

A lady in Surrey writes, when sending a contribution of ten shillings:—“It is with great pleasure I send ten shillings in response to the appeal for China in this month’s HERALD. It is but a trifle only, ‘sands make the mountains,’ and if the readers all give willingly, according to their means, there will soon be enough to send out the additional workers to that dark land. If only Christians would be more courageous and venture to give more, they would

find, to their surprise, how they actually gained, not only in the intense joy of helping in God's work, but in the value of the remaining money. At one time I thought a seventh was a good proportion to return to God, but now a third seems all too little, and, instead of being cramped the remainder goes farther than formerly. Surely every individual who reads the appeal will respond promptly, either by giving themselves or their money, and praying with increased earnestness for our perishing brothers and sisters in China. All who heard Mr. Jones's clear and instructive description of the Chinese which he gave in Exeter Hall this spring must have a more intelligent and greatly increased interest in this great and noble people, whose very qualities make their spiritual darkness the more saddening. I earnestly trust that contributions will pour in till the treasury is filled."

A "Poor Widow Woman" forwards five shillings in stamps, and writes:—"This is, indeed, but a mite; how I wish I could send more. The Master, however, knows that even this small trifle has been six months in accumulating. It has been saved in pence out of my wages as a charwoman, and every time I could manage to save a few pence I have had a thrill of joy as I put them into a little box I keep for the Mission money. Next to my Bible I love to read the MISSIONARY HERALD, and I long for the month to be gone so that I may have a fresh copy and read of the wonders God is doing in foreign lands."

Valedictory Services.

DURING the past month several deeply interesting valedictory services have been held in connection with the departure of missionaries for their various fields of labour.

On Wednesday evening, September 5th, at Counterslip Chapel, Bristol, a crowded meeting was held to take leave of Mr. William Ross, of Bristol College, proceeding to the Congo River. Mr. George H. Leonard, J.P., of Clifton, presided, and the Revs. G. D. Evans, Dr. Culross, J. Penny, George Gould, M.A., Richard Glover, William Ross, Mr. A. H. Baynes, and others took part in the service, which those who were present felt to be "a time of refreshing," a season of hallowed and quickened impulse.

On the following Wednesday, the 12th September, a large number of friends assembled in Charlotte Street Chapel, Edinburgh, under the chairmanship of the pastor of the church, the Rev. Owen D. Campbell, M.A., to say farewell and God speed to Mr. James Balfour, M.A., of the Edinburgh University, proceeding to take up his appointment in Jamaica as classical tutor at the Calabar College, Kingston. The Revs. Dr. Landels, O. D. Campbell, M.A., J. P. Clark, M.A., W. Grant, James Balfour, M.A., Mr. A. H. Baynes, and others took part in the meeting, which throughout

was characterised by deep interest and an ardent sympathy with the work of the Society.

On the Sunday evening following, a service was held in Park Road Chapel, Peckham, to take leave of Mr. Sidney Comber, M.B., accepted for mission service on the Congo River. Mr. Knee, the pastor of the church, Mr. Sidney Comber, and Mr. A. H. Baynes delivered addresses specially bearing upon the principles and objects of mission work, and the wonderful openings that present themselves in Central Africa to-day for the labours of Christian missionaries.

On Friday evening, in the library of the Mission House, Castle Street, a crowded meeting was held to commend to the special blessing and protection of God all the missionary labourers about to leave England for distant fields of labour, under the chairmanship of the Treasurer of the Society.

The missionaries to the East, the Rev. J. H. and Mrs. Anderson, proceeding to Barisal, and Mr. Alfred Teichmann, to Calcutta, expect to embark in the s.s. *Rewa* on the 17th October.

The brethren for the West, the Rev. William and Mrs. Williams, returning to Trinidad, and Mr. James Balfour, M.A., proceeding to Kingston, Jamaica, left England on the 29th and the 17th ult. respectively.

The new missionaries to the Congo Mission, Messrs. Sidney Comber, M.B., and Mr. William Ross, of Bristol College, left Liverpool on the 19th ult., in the African mail steamship *Senegal*.

Mr. Tritton, in addressing the the meeting, said: "Occasions like these afford the opportunity of uniting in acts of Christian fellowship which may not perhaps be repeated till long years have run their course—possibly not till the communion shall be complete in nobler scenes above. Together we magnify the grace of God in those to whom we now bid adieu—the grace that called them to Himself, gave them to His Church, consecrated them to His service, appointed them their sphere of work. Together, also, we are able on such occasions to assure our friends of our deep sympathy with them in the sacrifices that they are making, in the ties they must sever, in the shadows that may dim the present in the hopes and anticipations that shine out beyond. Our departing friends will carry with them from this room, not only the expression of our warm sympathies, but also our earnest desires, as proved by the fervour of our supplications, that our God may supply all their needs according to His riches in glory by Christ Jesus. One word as to the value of these valedictory services to us who abide at home. If I may judge from my own experience, they are most helpful. Weary, down-hearted, depressed, it

may be, because of the greatness of the need or the paucity of appropriate instruments—men full of the Holy Ghost and power—it is here that impressions revive of the deep, Divine reality of our cause. And so this place becomes to us a sanctuary of God.”

Mr. Baynes then described the various fields of labour to be occupied by the brethren, and, after addresses from the missionaries, they were commended in special prayer to the special care and guidance of Almighty God by the Rev. J. P. Chown, of Bloomsbury Chapel.

An old and very generous friend of the Mission, writing to the Secretary with regard to this gathering, says: “The meeting in the library on Friday evening was indeed a season long to be remembered. I thank God for such noble young brethren as Balfour, Ross, Teichmann, and Comber—men full of promise and of power. The Lord is not only opening up doors ‘wide and many’ in all parts of the world, but He is thrusting out labourers to enter in. Surely, under such soul-inspiring influences, the churches will rise to the needs of this blessed enterprise, and do something more really commensurate with the claims of the work and the commands of Christ. There is wealth enough ay—and more than enough—to meet all the needs of our noble Missionary Society in our churches. We only need to catch more of His spirit who, though rich, for us became poor, and to rise to the lofty privilege and sublime honour of being fellow-workers with Him in the redemption of a lost world.”

Tidings from China.

WE are indebted to Miss Kemp, of Tai Yuen Fu, for the following interesting notes:—

“A CHINESE WEDDING.

“We laid aside our books, and donned our silk attire, and went across to the school to see the wedding of one of the girls and a boy of nineteen (a convert of Mr. Richard’s)—a most youthful-looking bridegroom. The happy couple, looking extremely shy and embarrassed, sat in two high-backed arm-chairs in front of Mr. Richard. The girls of the school, attired in white san-tsis (loose kind of jacket) trimmed with blue, sat on

forms behind them, and the rest of the company were ranged round the room. The service was very simple—prayer, a hymn, and Paul’s exhortation to husbands and wives in the Epistle to the Ephesians, followed by the questions put on similar occasions in England. When the service was over there was deep bowing all round, with clasped hands, and the bride and bridegroom took their departure. We, the missionary community, were then regaled with tea and cakes before returning home.

"WASTE PAPER.

"Pekin.—We were interested to hear the story of one of the native Christians here. It seems he required a considerable amount of paper for wrapping up parcels, and found that

the cheapest he could buy were Christian tracts. Presently, out of curiosity, he began to read these, which led to his conversion apart altogether from any other instrumentality."

Recent Intelligence.

The Rev. Alfred Powell, the Secretary of the Bible Translation Society, asks us to acknowledge, with cordial thanks, the receipt of £50 from an anonymous donor for the Society.

We gladly give insertion to the following letter from the Rev. J. H. Anderson, who will be leaving England for the East during the current month, and we earnestly hope some generous friend will supply our brother with the needful help:—

"MY DEAR BROTHER BAYNES,—As we go about in India, visiting the churches and preaching to the heathen, numbers come to us to ask for medicines, or for medical treatment. The poor people in the villages there have not doctors such as we have here, and multitudes die of fevers and cholera, or they suffer much from stomachic and other complaints. I want to be able to help them. I can treat many of the more common ailments from which the natives suffer. Mrs. Anderson has become much more skilful than I in this matter, and has a strong desire to relieve the sufferings of the poor sick people who will come to us. Our more intelligent native brethren who go about preaching would be most happy to assist in such a work also.

"We are going to the great district of Barisal, and shall, I trust, have great scope for this kind of usefulness; but we want a good stock of medicine, either allopathic or homœopathic, and I shall be very glad if some of our friends in England will furnish us with a good supply that we could take out with us next month, or which could be sent after us to the mission field.

"If, by inserting this in the HERALD, or by laying the matter before some of your friends, you can secure for us the medicines we need, you will gladden the heart of, dear brother, yours affectionately,
J. H. ANDERSON."

The Rev. A. De Cruz, our Missionary at Chittagong, writes:—"I have the growing conviction that a magic lantern and slides would prove largely helpful in my native work here. This mode of preaching the Gospel is very acceptable to the people, and, with the Holy Spirit's blessing, we may hope would result in their conversion. Could you secure for me a lantern with a good assortment of Bible slides?"

Will some friend, or friends, help our brothers in this matter?

The Chronicle of the Baptist Union;

Being a Record of its Proceedings, including those of the

British and Irish Home Mission and Evangelistic Work.

OCTOBER, 1883.

Autumnal Session.

AS the CHRONICLE is going to press, the arrangements for the Autumnal Session at Leicester are complete. Reports of the proceedings will soon appear in the public press. To those reports we refer our friends.

Colportage Work in England.

During the year now closing, of the British and Irish Home Mission Fund, there have been seven colporteurs engaged, each of whom has been partially aided from the funds of the Baptist Union. Six have been employed in the Southern Association; one in the Gloucester and Hereford Association. Of those engaged under the direction of the Southern Association, the Secretary, the Rev. J. Hasler, writes:—

“The Southern Association has for several years past devoted a large part of its funds to the maintenance of colportage. Occupying districts that are to a great extent rural, with small villages, scattered hamlets, and isolated cottages, it has found this agency eminently adapted for doing home mission work. Beyond its fitness for this work in such districts, it has the additional recommendation of being a comparatively cheap agency, each colporteur costing the association £40 per annum.

“Five colporteurs are now employed, occupying the following districts:—West Medina (Isle of Wight), Downton, Salisbury, Poole, and Lymington. For a time the association had seven colporteurs at work—two other districts having been occupied, Andover and Grately. These, however, have been relinquished, not because of unsatisfactory results—far otherwise—but owing entirely to want of funds; several local contributors, whose gifts were liberal in their measure, having removed from those districts. The confidence early acquired as to the fitness and value of this agency for rural populations, grows with the experience of each succeeding year. A few facts taken from the last yearly statements of the colporteurs may serve to justify this confidence, as well as to show some of the varied forms of home mission work which this agency presents.

“ In one district, fifteen cases of religious awakening through the reading of a small book entitled ‘Glimpses of Glory’ and Mr. Spurgeon’s sermons are reported. Mr. Fullerton’s ‘Waymarks to Wanderers,’ and his magazine, ‘The Postman,’ have been instrumental to conversion in three other instances.’ ‘A young man who for many years had regularly taken the ‘Police News’ was persuaded by the colporteur ‘to take a Christian periodical, and now greatly rejoices in the change he was induced to make.’ In this district the colporteur has paid 7,203 visits to the people in their homes. He also acts as superintendent of the Sunday School in the village where he resides, as well as occasionally conducts religious services. The sales in this district during the past twelve months, including the Scriptures, books, and publications, all of a pure and healthy moral tone, amounted to 10,768, and realised the sum of £145 19s. 6d. During the time the agent has been working in this district, about eight years, his total sales have numbered 73,300.

“ In another district the agent reports that his sales have been 7,036 books and publications ; his visits to families, 9,792 ; and he has distributed 9,560 religious tracts. He is engaged every Sunday in preaching in the villages, or occasionally at a seamen’s Bethel ; holding 193 religious services during the year.

“ Another colporteur, who sends a somewhat more full and detailed account of his work, reports his sales as being in numbers 10,339, and in value £184 9s. 3d. He says, ‘I have distributed upwards of 6,000 gospel and temperance tracts ; delivered 129 sermons and temperance addresses in chapels, cottages, and the open air, besides having read portions of Scripture and engaged in prayer in many homes in cases of illness and bereavement, as well as with the aged and infirm.’ His services in these varied capacities have been much valued, and from the encouraging testimonies he has received he has reason for believing that they have been blessed of God to much lasting good. One case may be mentioned of a young person lately received into church fellowship, by whom grateful testimony was given, that the preaching of the colporteur had been the means of leading her to decision for Christ. He has now upon his books 500 subscribers for monthly magazines, 300 of whom used not to purchase or read any good and pure literature until induced to do so by him. At a house where formerly he had met with no encouragement, he now supplies several magazines per month. On calling with them one evening, the man of the house said, ‘I think it is a good thing that such as you are going about amongst us. My master says so, too ; for since we gave up the drink we want something to pass the time away, and should never have thought about books but for your calling and telling us what they are about, and asking us to look them over, whether we bought them or not. The children, too, do just look out for your visits.’ He speaks of cases ‘in which the influence of good literature on the morals of the people is manifest.’ ‘He can point to’ several cases of youths and young women who used to read novels and papers of an immoral character, who have been induced to change them for publications of a good ‘moral character.’ He knows of several cases of conversion to God, and ‘many hopeful signs,’ through reading the books he has distributed. This agent visits villages and hamlets covering a radius of nearly ten miles.

“ In another district the colporteur visits twenty-nine villages every month, and, in many of them, he has often been told by the people that his is the only Christian agency that visits them in their homes. Often he finds the delivery of the monthly magazine, or the gift of a tract, to furnish the opportunity for speaking to the people on matters of eternal moment. In many of the villages he holds services, either on the week evenings or on the Sabbath ; and he says he can ‘ think of over forty persons who have been led to the Saviour through his humble labours.’ Since he has been working in this district, he has sold over 80,000 books and publications, of the value of more than £1,100 ; and of this sum, he says, ‘ Much of it would never have been withdrawn from the public-house if the colporteur had not visited the people.’

“ These statements are sufficient to warrant the maintenance of this agency as one presenting marked and special fitness for our rural districts. Primarily, it is a book-hawking agency ; and, as such, it is scarcely possible to overestimate its value in putting a check upon the diffusion of low, immoral literature, and supplanting it by what is mentally and morally sound and good. But it is more than a book-hawking agency. It has its Home Mission and evangelistic character as well. It is not merely the selling of literature of a healthy moral tone, or of copies of God’s Word ; there is also the utterance by the living voice of the words of eternal life in the visits to the homes of the people, and by the bedside of the sick and dying ; there is the teaching in the Sunday-school, and in the Bible-class for the adult ; and there is, further, the public preaching of the Gospel of Christ.”

Ireland.

TENT-WORK.

The season for tent-preaching is now near its close for this year. The following letter from the Rev. H. Phillips, of Grange, will be read with interest :—

“ The tent was placed at our disposal for the months of May, June, and July for the purpose of evangelisation in this district, and our original intention was to have gone from place to place, staying only about four weeks in each ; but the evident blessing resting upon the work where the tent was first set up, together with the closing of one or two other doors which we trusted would have opened to us, materially changed our plans, and led us to continue the services where they were first started. We began work on the 20th May with a well-filled tent and a fair prospect of success so far as numbers are concerned, but the most sanguine among us hardly expected so glorious a termination of the campaign as we were permitted to behold. For the first four weeks we had no after-meetings, but simply invited the anxious to remain behind for conversation ; and although there was only one response, yet this one was a deeply interesting case, and somewhat typical of what followed. In speaking to this young woman we pointed her to John iii. 16, which we proceeded to read ; when at the end of the first sentence, we were interrupted by the question, ‘ Does that mean me ? ’ We assured her it did, and after some further conversation she was enabled to accept Christ as her Saviour. But this general mode of invitation did not answer our purpose ; we

found that reconnoitering was not the thing to bring down the citadel ; we must adopt a bold method of attack and assail the stronghold with all our might. This we did in the after-meetings, and from that time until the close scarcely a night passed without one or more conversions. I might speak of believers, whose waning piety and love have been revived, and who testify to the great good they have received through this work ; but as the effort is more of an evangelistic character we will confine our remarks to cases of conversions which have come under our notice. We have a list lying before us now of thirty-two individuals who have professed conversion through these services, and these are gathered from Presbyterian, Episcopalian, Brethren, and Baptist families.

“The congregations have been changing in their elements, though steadily maintained from the beginning ; at first, not a few came out of curiosity—they saw, gained their object, and left ; but others filled their places, perhaps having a different object, probably coming to hear which preacher they liked best—they heard, made the comparison, drew their conclusions, gained their object, and left ; but others (and of these by far the greatest number) remained with us unto the end ; their object?—‘We would see Jesus.’ Happily many saw Him by the eye of faith, received Him into their hearts, and now rejoice in the possession of eternal life through Him. Our hearts have been cheered as we have heard them testify their gratitude to God (the big tears rolling down their faces) for bringing the tent into the neighbourhood, and sending his servants to preach the Gospel so plainly, so affectionately, and so faithfully, and accompanying it with power to their hearts. There is one thing may be said of tent services—very many attend them who go to no place of worship ; and although only two or three instances of Catholics coming inside the tent here, yet several have been seen standing at their doors and outside their cottages, within range of the preacher’s voice. May I say a word in reference to the option given to me of continuing or removing the tent—in my view this is a wise course, and must tend to develop the work where there are evidences of good being done on the one hand ; and, on the other hand, a saving of time where the work is not prospering.”

The following letter is from the Rev. George Wainwright, who has been kindly and efficiently rendering service to the Mission during the past few weeks. Besides our own missionaries, the Rev. J. Scilley, of Coleraine, has given valued help too.

“Concerning the work in which I have been engaged I cannot speak too gratefully. The tent-meetings have been largely attended in all the places where I have been permitted to labour. On our last Sunday at Lisburn both services were crowded, and not soon shall I forget the look of some of those who had been blessed at the meetings as Mr. Scilley and I bade them farewell. There is no Baptist cause there at present to gather the results of the effort ; but our denomination has certainly won the sympathy of many of the people which will prove valuable to us when a more permanent work is attempted.

“At Newtownards, the little church so recently formed received considerable encouragement, and its members will probably be increased by the addition of some of the converts at the tent-meetings.

“ We commenced at Dungannon on Sunday, September 2nd, under most unfavourable circumstances, both from the condition of the tent and from the heavy downpour of rain, which increased as the night advanced. Yet, even on that night the attendance was very large, and since then it has steadily increased until last Sunday night, when forms were required down the whole length of the aisle. The earnest attention which the people have paid to the simple declaration of the Gospel is an even more encouraging feature than the large congregations. Our only attraction has been the uplifted cross ; and I never preached to any people who listened with greater interest. It is not surprising should such attentive hearing result in the conversion of many.

“ Persons have stayed to speak with us, to tell us of the blessing they have received while listening to the Word preached. One young man was brought to Christ on our first, very unfavourable night. Another, engaged at the same place of business, who had been seeking Christ for three years, was brought to decision at a subsequent service ; and, on Sunday morning last, I had the great joy of seeing both these baptized by Mr. Dickson in the little chapel at Lisnagleer. Another elderly man confessed to having been saved during these services, after being anxious for six years. Such cases as these, which are only some of many that might be named, fill our hearts with gratitude and joy. What may be the result of this work at Dungannon cannot be foretold ; but, with Mr. Dickson at Donaghmore, nothing is likely to be lost that can be gained by skilful management and energetic labour.

“ Personally, I am bound to express my thankfulness to God for the share He has permitted me to take in this important work.”

Finance.

We cannot at the time of preparing for publication state precisely what the Audited Account of the British and Irish Mission may show as the deficit for the year. No doubt it will be considerable, unless we receive in the meantime the contributions and collections due from the churches which have, at present, not been remitted to us. We are also exceedingly anxious for the quarter next ensuing, and we earnestly entreat our friends, the collectors and treasurers of the churches, to send in without delay whatever sums they still have in hand, or which may come into their hands, so that we may have funds with which to meet our accruing liabilities.

Annuity Fund.

We have much pleasure in stating that, in addition to sums already announced towards the new series of promises, Mr. J. B. Mead, who has already contributed to the fund, has given an additional £100.

Subscriptions received at the Mission House from August 21st, 1883, to September 20th, 1883.

BAPTIST UNION GENERAL EXPENSES FUND.

Husband's Bosworth	0 5 0	Brighton, Bond Street	0 10
Hornsey Rise	0 5 0	London, Murphy, Rev. J. M.	0 5 0
Huddersfield, New North Road	0 10 0	Ipswich, Stoke Green	1 1 0
Newport, Stow Hill	0 10 0	Luton, Wellington Street	0 10 6
Houghton Regis	0 10 0	Little Tew and Cleveley (Don. by Mr. R. Rynan)	0 10 0
New Basford, Chelsea Street	0 5 0	Brixham	0 10 0
Cowling Hill, Leeds	0 5 0	West Haddon	0 2 6
Loughborough, Baxter Gate	0 10 0	Nottingham, Circus Street	0 5 0
Newport, St. Mary's Street	0 5 0	North Bradley, Hanson, Rev. J.	0 10 0
Dartford, Highfield Road	0 5 0	Harpole	0 10 0
Devonport, Hope Chapel	0 10 0	Longton	0 5 0
Midland Baptist Association	5 0 0	High Wycombe, Union Ch.	1 0 0
Leeds, South Parade	2 0 0	Norwich, Gildencroft	1 1 0
" Bivingworth, Mr. W.	1 0 0	Lynn, Steeney Ch.	1 1 0
Wokingham	1 0 0	Reading, King's Road	1 0 0
Bovingdon	0 5 0	Wrexham	0 5 0
Bramley, Harper, Rev. J.	0 5 0	Oswestry	0 5 0
Birmingham, King's Heath	2 2 0	Devonport, Pembroke Ch.	1 0 0
Brecon, Evans, Mr. Jno.	1 1 0	Old Basford	0 5 0
Leicester, Harvey Lane	1 0 0	Paulton	0 5 0
Keighley	1 0 0	Orewkerne	0 10 0
Horley	0 10 0	Birmingham, Warwick Street	0 5 0
Stoke Ash	0 10 0	Rawdon, Leeds	0 10 0
Brentford, Park Chapel	0 10 0	Greenwich, South Street	1 1 0
Hedden Bridge, Croxley, Mr. D. J.	1 1 0	Cardiff, Tabernacla	1 1 6
Frome, Badcox Lane	0 10 0	Guildford, Commercial Road	0 10 0
Walsal, Goodall Ch.	0 10 0	" Peak, Mr. H.	1 0 0
Cradley Heath	0 2 6	Stoke Newington, Wellington Road	1 1 0
Birmingham, Henseage Street	1 0 0	Halstead, North Street	0 10 0
Bromley	0 10 0	Godstone	0 5 0
Heptonstall Slack	0 5 0	Llangollen, Peuybryn	0 5 0
Irish Association	1 0 0	Ilfrcombe (2 years)	0 10 0
Banbridge, Ireland	0 5 0	Southampton, Carlton	1 1 0
Grange town, Cardiff	0 5 0	Nottingham, Mansfield Road	0 10 0
Worcestershire Association, Churches in—		London, Brasted, Rev. J. B.	0 3 0
Alcester	0 10 0	Long Preston	0 5 0
Astwood	1 0 0	Coventry, Cow Lane	2 2 0
Atch Lench	0 10 0	Hemel Hempstead	0 10 0
Evesham	0 10 0	Kimbolton	0 5 0
Goosehill	0 5 0	Pennar, Pembroke Dock	0 5 0
Henley-in-Arden	0 10 0	Gretton	0 5 0
Kidderminster	0 10 0	Coventry, St. Michael's	1 0 0
Pershore	0 5 0	Merthyr, Tabernacla	0 10 6
Redditch	0 2 6	Devizes, Sheep Street	0 10 0
Stourport	0 2 6	St. Helier, Jersey	0 5 0
Stratford-on-Avon	0 10 6	Wedmore	0 2 6
Studley	0 5 0	Plymouth, Mutley	5 0 0
Luton-on-Bevern	0 2 6	John Street, Edgware Road	0 10 0
Westmancoote	0 5 0	Torquay	3 3 0
Worcester	1 0 0	Westbourne	0 10 0
	6 8 0	Gullsborough	0 5 0
Eye	0 5 0	Llandudno (Englis?)	0 5 0
Belfast, Foyster, Mr. J.	1 0 0	Aberdeen, Chedburn, Rev. W. S.	0 10 0
Halifax, Fellon Lane	1 0 0		
Wainsgate	0 5 0	Total	671 10 6
Keysoe, Brookend	0 10 0		
Ludley, New Street	0 5 0		

ANNUITY FUND.

Twickenham, Leeson, Dr.	1 1 0	Cheltenham, Salem Ch.	1 11 0
Swindon, Greenaway, Mr.	0 5 0	Southport, Lawrence, Mrs.	1 1 0
Notting Hill, Manning, Mrs.	5 0 0	Cambridge, Foster, Mr. J. E.	10 0 0
Leeds, South Parade, Debnam, Mr. W.	2 0 0	Weymouth, Trafford, Rev. J., M. A.	1 0 0
Birmingham, Brown, Rev. J. J.	50 0 0	Kingston-on-Thames, Bayley, Rev. H.	1 0 0
Metropolitan Tabernacla, A Friend, per Mr. W. Olney	300 0 0		
Scarborough, Asworth, Rev. J., LL.D.	30 0 0	Total	6105 0 0
Highgate Road, Pizey, Mr. H.	2 2 0		

AUGMENTATION FUND.

Birkenhead, Grange Lane (Coll.)	7 5 6	Penzance, Leonard, Rev. H. C., M.A.	5 10 6
Hereford (Coll.)	3 6 0	Metropolitan Tabernacle, Greenwood, Mr. J.	20 0 0
Brentford, Park Chapel (Coll.).....	1 12 0	Accrington, Cannon Street	32 0 0
Wedmore	0 5 0	Upper Holloway	10 0 0
Sheppard's Barton, Frome.....	7 14 6	Weymouth, Trafford, Rev. J., M.A.	1 0 0
Birmingham, Wyoll He Ch.	2 1 6	Coventry, Rosevear, Rev. W. T.....	1 0 0
Clapton, Rickett, Mr. W. R.	10 0 0	Terquay	29 0 6
" Downes Chapel	10 0 0	Westbourne, Colman, Rev. R.....	1 1 0
Gt. Shelford (part Coll.)	1 0 0		
Scarborough, Acworth, Rev. J., LL.D....	5 0 0		
Salisbury.....	2 2 6	Total.....	£149 19 0

BRITISH AND IRISH HOME MISSION AND EVANGELISTIC WORK.

LONDON AND VICINITY—

A Friend, per Mr. A. H. Baynes..Tent	1 0 0
Hull, Mr. C.	0 10 6
Murphy, Rev. J. M.	1 0 0
Teall, Rev. J.	0 10 0
Underhill, Dr.	1 0 0
Acton (Don.).....	2 0 0
Camberwell, Arthur Street (Collection and Subscriptions)	6 1 0
Camden Road (Colls. and Subs.)	42 18 4
Eccfield Town, Rooke, Miss	1 1 0
Islington, Cross Street (Collection) ...	4 7 6
Maze Pond (Collection).....	4 5 1
Penge, Tabernacle (Collection)	4 9 1
" " Stringer, Miss	1 0 0
Regent's Park (Collection)	16 18 11
Waltham Abbey, Jackson, Rev. W.	1 0 0

BEDFORDSHIRE—

Houghton Regis (Coll. and Subs.).....	4 9 4
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BERKSHIRE—

Wokingham (Coll. and Subs.)	6 18 10
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BUCKINGHAMSHIRE—

Dinton, Saunders, Rev. J.	0 5 6
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CAMBRIDGESHIRE—

Cambridge, St. Andrew's St. (Coll. and Subs.)	43 9 3
Willingham	0 13 4

DEVONSHIRE—

Plymouth, Mutley (Weekly Offerings)	1 10 0
" " (Subs.) ...	0 10 0
" "	2 0 0
" Horton, Mrs. (Don.)	0 5 0

ESSEX—

Harlow (Collection).....	4 10 0
Loughton (Coll. and Subs)	7 12 6

GLOUCESTERSHIRE—

Clifton, Buckingham Ch. (Coll.)	11 8 1
Gloucester (Collection)	10 0 0
Tewkesbury	2 7 10

HAMPSHIRE—

Portsmouth, Lake Road (Coll.)	9 16 3
Southampton, Jones, Mr. W.	0 10 6
Westbourne (Coll.)	1 0 0
" (Subs. & Dons.)	3 13 0
	4 13 0

HERTFORDSHIRE—

Watford, Beechen Grove (Coll.)	8 10 2
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KENT—

Ashford	0 2 6
Dover, Salem Chapel	6 14 9

LANCASHIRE—

Accrington	9 6 6
Bootle, Denton Miss	0 10 0
" Hope, Miss (Don.).....	2 0 0
Manchester, Brighton Grove	0 16 6
Southport, Houghton Street (Coll.) ...	6 4 6
Wigan	1 2 6

MIDDLESEX—

Twickenham, Leeson, Dr. (Don.)	1 1 0
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NORFOLK—

Swaffham.....	5 0 0
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NORTHAMPTONSHIRE—

Guilborough, Two Friends	1 0 0
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NOTTINGHAMSHIRE—

Nottingham, Derby Road (Colls.) ...H	10 3 9
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OXFORDSHIRE—

Caversham, West, Mr. E.	2 2 0
Oxford, Commercial Road (Coll.)	1 11 4
" New Road, Grubb, Mr. Ald. ...	1 0 0
" " (Coll.)	8 8 1

SOMERSETSHIRE—

Montacute (Coll.).....	2 0 0
Wedmore, Edgington, Rev. E.	0 5 0

SUFFOLK—

Ipswich, Turret Green	2 0 0
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SURREY—		IRELAND—	
"A Friend at Patten Court"	0 5 0	Banbridge, Sale of Books, per Rev. S. J. Banks	1 13 0
ESSEX—		Belfast, Regent Street Chapel (Coll.)	4 7 3
Battle	1 1 0	" Gt. Victoria St. Cha. (Coll.)	1 3 9
WORCESTERSHIRE—		" Gt. Victoria St. Cha. (S'bs.)	0 2 5
Evesham Sunday School (Coll. and Subs.)	3 8 9	" Foyster, Mr. J.	4 0 8
Worcestershire Association (Rural Churches)	50 0 0	Carrickfergus, Sheils Almshouses ..	2 0 0
YORKSHIRE—		Lisburn (Coll. at Tent)	1 13 7
Bradford, Zion Chapel (Coll.)	6 13 0	Money more (do.)	2 16 7
Sheffield, Glossop Road (Colls. and Subs.)	18 6 5	Meate (Rent)	4 0 0
		CHANNEL ISLANDS—	
		Jersey, St. Helier (Contribution) ...	17 10 0
		Total	<u>£379 14 5</u>

EDUCATION FUND.

Hammersmith, Page, Rev. W. W., B.A.	0 10 0	Sandhurst	3 15 0
London, "E. K."	2 0 0	Reading	1 15 6
Metropolitan Tabernacle, Staff, Mr. Jas.	1 1 0	London, Pattison, Mr. S. R.	0 10 0
Aberdare	2 16 6	Wokingham	0 10 0
Hit-hin	1 10 0	Hampstead, Underhill, Dr.	1 0 0
Walkem Abbey, &c.	2 0 0	Camba and Hunts, per Rev. W. Jackson	1 2 6
Catford, Greenwood, Rev. T.	0 10 0	Norwich and Yarmouth	13 4 6
Manchester, Rylands, Mr. Jas.	5 0 0	West Croydon (Collection)	8 15 6
Clepton, Rickitt, Mr. W. R.	2 2 0	Westbourne, Gould, Mr. J. R.	0 5 0
Brockley Road	3 1 0	Torquay	4 8 0
Berwick-on-Tweed, Dodds, Mr. R.	1 0 0	Northampton	6 5 6
Accrington, Marshall, Mr. G.	0 5 0	Kettering	6 0 0
Bacup, Shepherd, Mr. G.	1 0 0	Bisworth	0 10 0
Edenbridge, Holnden, Mrs.	0 2 6	Total	<u>£78 9 6</u>
Beds and Herts (on account), per Rev. T. G. Atkinson	7 10 0		

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

THE
BAPTIST MAGAZINE.

NOVEMBER, 1883.

Robert Moffat.

(Concluded from page 438.)



IN 1819 Mr. Moffat went to Cape Town, apparently for the purpose of marrying Miss Mary Smith, the lady to whom he had for some time been engaged, and whom he was expecting to meet from England. Miss Smith was the daughter of a Scotch gentleman residing at New Windsor, near Manchester, and was educated at the Moravian School at Fairfield, where her intense and heroic devotion to the great mission cause was generated. Her biographer, Mrs. Pitman, remarks:—

“Doubtless there were seasons when the mission work to which Miss Smith had dedicated herself appeared full of difficulty and trial ; for the young man was settled in the midst of a savage and barbarous people, upon a salary of £25 per annum. The prospect was anything but inviting ; the people were so uncivilised that they laughed to scorn the idea of the sacredness of human life ; so greedy that they stole his food at all opportunities ; and so dark and imbruted in mind that it was with the greatest difficulty that they could be made to understand the meaning or purpose of the letters of the alphabet. In habits, practices, blood-thirstiness, and lack of feeling, they were more like the beasts that perish than aught else. Indeed, travellers who had mingled with them doubted whether they possessed souls at all ; while the conditions of life in that sterile and drought-stricken country were sufficient to frighten away all who valued existence at all from the bare contemplation of the self-immolation necessary to dwell among those so needing the Gospel.”

Miss Smith had not been trained for the hardships of the life

which, at the bidding of a Christ-like love, she chose for herself ; but her trust was in God, and she proved to be a heroine eminently worthy of her heroic husband, and of the grandeur of the missionary cause. She was the mother of nine children, two of whom died in infancy, and two of whom survive her. Three of her daughters were married to Christian missionaries. The eldest of these became the wife of David Livingstone. One son died young through over-work, and another is a missionary in Bechuanaland. Mrs. Moffat was marvellously sustained, for the companionship of her husband, and for strenuous service in the cause of her Divine Lord, through the long period of fifty years, and died in England after a short illness at the commencement of 1871, soon after she and her husband had retired from foreign work.

When projecting the above-mentioned visit to Cape Town, Mr. Moffat was anxious, for sundry reasons, that Africaner should accompany him. The good man was horrified at the idea. "Do you not know," he said, "that I am an outlaw, and that 1,000 rix-dollars have been offered for this poor head?" His scruples, however, were overcome, and he went. "Arriving at Pella" (on their way), says Mr. Moffat,

"we had a feast for heaven-born souls, and subjects to which the seraphim above might have tuned their golden lyres. Men met who had not seen each other since they had joined in mutual combat for each other's woe ; met—warrior with warrior, bearing in their hands the olive branch, secure under the panoply of peace and love. They talked of Him who had subdued them both without a sword or spear, and each bosom swelled with purest friendship, and exhibited another trophy destined to adorn the triumph of the Prince of Peace, under whose banner each was promoting that reign in which

'No longer hosts, encountering hosts,
Their heaps of slain deplore ;
They hang the trumpet in the hall,
And study war no more.'

Africaner's fears of being brought to account at Cape Town for his former depredations were not realised. On the contrary, he was received with kindness and hospitality, and on leaving for home was presented by the Governor with a waggon, valued at £80 sterling, and provided with a passport to secure him from molestation. Not long after this period he died, a resplendent trophy of redeeming grace.

In a sermon preached before the London Missionary Society in 1840, Mr. Moffat says of him :—

“The stern, the fierce, the implacable Africaner, once the terror of the border colonists and the dread of the neighbouring tribes, was softened down by the Gospel into the image of Him who was ‘meek and lowly in heart,’ and, instead of being a firebrand to his neighbours, the love of Christ transformed him into a humble messenger of peace ; and the lonely hamlets, instead of being abandoned at his approach, rejoiced and were glad for him when he would take from his pocket his well-worn Testament, and tell his countrymen of the love of Jesus, and appeal with tears to his own circumstances and experience as a demonstration of the grace of God to the chief of sinners. Instead of feeding and gratifying himself at the expense of others, he became, under the influence of the Gospel, a father to the fatherless and a succourer of the distressed, to such an extent that he considerably diminished his own flocks and herds. Instead of maintaining his rights with the prowess which had stamped his character, he would cheerfully suffer wrong, and appeal to the New Testament, meekly saying, ‘I cannot suffer harm when I imitate my dear Redeemer.’ He loved the Word of God. It was his daily companion ; and often has he sat with me at the door of my hut from night till dawn of day, eagerly listening to my answers to his numerous inquiries on the great subjects of creation, providence, and redemption ; and lastly, instead of dying in hopeless sorrow, when he found his end drawing near, he called his eldest son, and said, ‘Write to my far-distant teacher and tell him, I die, but I die in the faith of the Gospel, and in the full assurance of hope of a blessed immortality. I shall no more behold his face on earth, but tell him I shall wait for him in that world of peace and joy and love of which we have so often talked when we sat together on the great stone.’ Soon after this deeply affecting but cheering message, he fell asleep in Jesus.”

With the Gospel in our hands, who of us can despair even of the most degraded specimens of humanity after a recital such as this ?

In 1821 Mr. Moffat settled at Kuruman, where he remained, with the exception of a visit to England about twenty years later, until his retirement in 1870. He was now to labour for nearly half-a-century among the Bechuanas, a race whom he found to be characterised by no small measure of national pride and independence, with a few good social qualities amongst themselves, but totally devoid of all religious thought and sentiment. Among voluminous accounts of them from his pen, we may quote the following :—

“No temples, no altars, no sacred groves there ; no Shastres, no Koran, no holy relics there ; not one solitary idol there ; neither ‘the likeness of anything in the heavens above, or in the earth beneath,’ to represent a sacred being ; no idea in the minds of the multitude that there is anything greater or more powerful than mortal man. Their faults never scaled the skies, nor sought to pry into the wonders

infinite with which they are surrounded. Among the thousands and tens of thousands inhabiting those regions, there is not the shadow of an idol god, nor the slightest belief remaining that there is a Creator, Preserver, or Governor of all things."

It may be thought that in such a locality, and among such a people, the missionary had virgin soil to work upon—an advantage of which those who have to clear away the deep and subtle superstitions of India in order to gain a footing for the Gospel are wholly destitute. To such an idea the reply should be given in Mr. Moffat's own words:—

"During years of apparently fruitless labour, I have often wished to find something by which I could lay hold on the minds of the natives—an altar to the unknown God, the faith of their ancestors, the immortality of the soul, or any religious association; but nothing of this kind ever floated in their minds. 'They looked on the sun,' as Mr. Campbell very graphically said, 'with the eyes of an ox.' To tell them, the gravest of them, that there was a Creator, the Governor of the heavens and earth, of the fall of man, or of the redemption of the world, the resurrection of the dead, or immortality beyond the grave, was to tell them what appeared to be more fabulous, extravagant, and ludicrous than their own vain stories about lions, hyenas, and jackals. To tell them that these were articles of our faith would extort an interjection of superlative surprise, as if they were too preposterous for the most foolish to believe. Our labours might well be compared to the attempts of a child to grasp the surface of a polished mirror, or those of a husbandman labouring to transform the surface of a granite rock into arable land on which he might sow his seed."

Robbery, murder, lying, deceit, prevarication, treachery, were common vices, perpetrated on all hands without hesitation and without compunction. He says:—

"I have associated with people of this description in almost every situation—lived with them at their homes, travelled with them on their journeys, accompanied them on their hunts, mingled with them in their councils of war, and stood with them among hundreds of slain on the field of battle, and have, at the peril of my life, shielded mothers and children from the bloody war-axe of the unfeeling conquerors! But did I ever hear of a reference made to a God of Providence or a future state? No, never! Did I ever hear of an accusing conscience for deeds of rapine and murder? No, never! Did I ever hear of a conscience at all? No, never! They gloried in their sin, and never had one relenting thought except when disappointed in their purposes, however diabolical, and then their only regret was that they had been unsuccessful. Murder, adultery, incest, a nation of liars, and without exception robbers; and he who was the most successful was the most happy; regardless of the past, unconscious of the future, for, oh! their only prospect was bounded by a dismal, dreary annihilation!"

It was amongst such a people as this that Mr. Moffat and his devoted wife toiled ; and for years they seemed to toil in vain. But, in 1840, he was able to present to the friends of the London Missionary Society the following testimony to splendid results :—

“ Their language has been acquired, and reduced to system and to writing, and brought under the operation of the press. Many elementary works, tracts, and considerable portions of the sacred volume, have been translated and printed in the language. A printing-press on the station supplies the increasing wants of readers ; and at the present moment the New Testament and the Book of Psalms are, through the munificence of the British and Foreign Bible Society, being conducted through the press in London. Nor is this all ; we have to record, to the praise of our blessed Redeemer, that the Word of Divine truth has had free course and been glorified ; churches have been planted, in which there are hundreds of believers growing up in the faith and hope of those doctrines which they once contemned as chimerical and visionary. Where naught was heard before but heathen din, the festive dance, the obscene song, the doleful requiem, bringing sorrow without hope, and lamentations over rapine and slaughter, there is now heard the church-going bell echoing in the vale ; and there may now be seen companies of men, women, and children, travelling a hundred miles or more to missionary stations, and saying as they go, ‘ Come ye, and let us go up to the mountains of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths.’ And when they encamp for the night, they make the lonely desert vocal with their evening hymn. Instead of the revelry of bestial pleasure, there are heard the songs of Zion, not only from the places of public worship, but also from the lonely hamlets, and from many a family altar, in morning and evening sacrifices to Jehovah. . . . Missionaries are no longer viewed as they have been, intruders, pests, and the source of all the evil which befell the nation, as they often told us to our face ; while our patiently bearing with contumely and oppression only convinced them more fully that we were runaways from our own country, to which we dared not return for fear of forfeiting our lives for the crimes we had committed ! To them, our standing at the post through manifold troubles, returning kindness for injuries, and blessing for cursing, was a mystery in our character which they could not fathom. These days, best known to our God, whom we served, though in much weakness, in the Gospel of His Son, are now gone by, and in all probability will never return again in the Bechuana mission.”

It was in the year 1829 that a little church was formed, and in ten years that church had so grown as to comprise 150 members. Spiritual work of the highest order had been done on a wide scale, and that work had been accompanied by civilising influences which the more fully revealed the splendour of the change. But those twenty years were not only years of strenuous labour, persisted in for a long time in the face of the most grievous discouragements ; they were also

years of privation and of peril for the missionaries, their survival of which is one of the wonders of Providence, and their endurance of which can only be ascribed to the exhaustless power of Divine grace. The four hundred pages in which Mr. Moffat narrated the experiences of that period are amongst the most thrilling to be found in all our Christian literature. In 1840 he was in England, a living exemplification of the words—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." It was then that he said:—

"I have been in many perils; perils in the wilderness, perils among beasts of prey, perils among the heathen, and perils from quarters more terrible than these; but am I weary? No! had I ten thousand lives I should lay them on the missionary altar. My natural force is not abated, and I long again to tread the desert, and hope to return again, in the fullness of the blessing of the Gospel, to spend and be spent in the cause of my Redeemer among the heathen."

Two years later he went back and pushed the glorious cause forward, with steadily increasing success, till 1870, when the state of his own health and that of his wife made retirement a painful necessity. "The Bechuanas," says the *Times*, "under Moffat's guidance, became new men. Mission work grew and spread among them; what Moffat began to do was taken up by other hands; a permanent body of native pastors was created from among the Bechuanas themselves, and the whole region was raised out of the savage state in which Moffat had found it, and became in no small degree civilised as well as Christianised." In 1872 he received the degree of Doctor of Divinity from the University of Edinburgh. In the following year an address and a sum of £5,800 were presented to him in grateful recognition of his brilliant services to the cause of religion and of humanity. On St. Andrew's Day, in 1875, at the request of the late Dean Stanley, he lectured on African missions in the nave of Westminster Abbey. In 1877 he was honoured with a banquet at the Mansion House by the Lord Mayor, when there was a large assembly of distinguished men, including the late Archbishop Tait and a number of bishops. In his eightieth year he received a congratulatory deputation from the Congregational ministers of London. He continued to use such strength as he had in the furtherance of the great enterprise he loved, and at last died in perfect peace from the rupture of a blood-vessel. His fame will long last as that of a man of exquisite simplicity of character, of ready resource in time of grave emergency, of great practical sagacity,

of fine poetic feeling, of extremely tender sympathies, of iron nerve, of exhaustless benevolence which never halted at any sacrifice except that of conscience; a Christian philanthropist who carried the light of Gospel truth into the darkest and most repulsive regions of the earth, and kept it ablaze amidst a thousand tempests, until the long winter night had passed away, and vernal freshness and beauty had begun to gladden the heart, and there was the unequivocal and unfaltering promise of the most opulent and widespread summer luxuriance. With such a life as his wide open to the inspection of the world, it will henceforth be too late for any man, whatever his creed or his no-creed, to look with any other feeling than that of honest admiration upon the varied and beneficent work in which our Christian missionaries are engaged; while those who have long been wont to own its grandeur will find from that same life a new emphasis in its claims, to which their enlarged gifts of heart and of hand will be but the natural and glad response.

Christian Fellowship.

BY THE REV. J. BIGWOOD.

CHAPTER IV.—DENOMINATIONALISM.



NHETHER the Church will ever be restored to its original purity and simplicity of fellowship and constitution, it is vain to speculate. At present there is scarcely a point of resemblance between New Testament and modern Churches; and, although all parties are ready to claim the authority of the Scriptures for their distinctive systems, it may without hesitation be asserted that there is not one Church in this country based upon the model of the New Testament. Between denominationalism and the early unity of the Church there is a striking contrast. In the first ages of Church history the Church was a brotherhood, a complete democracy, united together by one common faith, one common Lord, and one common priesthood; a fellowship, a *commune* in the highest sense; a republic nobler than the dream of Plato, and surpassing in beauty the Utopia of the most refined philo-

sopher or philanthropist. Now the Church is split up into denominations or sects, which are yet further divided into smaller independent societies, each having its own pastor, officers, and creed : and, instead of being one grand Army of the living God, it is divided into numerous companies, mutually independent, and frequently the scenes of mutual discord and strife.

But still, it may be urged that sects are the natural outcome of free religious thought and action—that Christians will naturally unite together for the defence and dissemination of their distinctive views and practices, and that Christians in every age and country are at liberty to carry out such plans of church government and arrangements for worship as are adapted to such age or country. This is cordially granted ; provided that the principles of Christianity are not violated, and our plans are, at any rate, not inferior to those of New Testament Churches.

That sects are the natural outcome of free religious thought and action may be admitted. The disposition to split up into sects manifested itself in Corinth in the time of Paul, but it was by him strongly condemned. There were those also in his time who wished to control the faith and practice of their fellow-Christians, but they were condemned by the Apostle for thus judging the Lord's servants. According to apostolic teaching, Christianity was resemblance and subjection to Christ ; and in Christ Jesus neither circumcision availed anything, nor uncircumcision, but a new creature. Where just conceptions of Christian fellowship prevail, and Christ occupies the first place in the heart, the Christian will find joint union with Christ the strongest bond of Christian fellowship, will respect the opinions of his brethren in Christ that may differ from his own, and not permit such differences to separate him from them. Where the supreme authority of Christ in His Church is recognized, there will be little inclination to impose one's own interpretation of Scripture, or creed, on one's brethren or fellow-servants of Christ. Where there is true humility, there will be distrust of one's own opinions rather than dogmatism, and a readiness to esteem others as good if not better than oneself. Where holiness reigns, the piety and Christian life of a brother will be deemed of more importance than his creed, and his likeness and love to Christ the strongest attraction and bond. If the fellowship of Christ be a reality, Christianity will be a more powerful incentive to Christian effort and liberality than attachment to party, and men will do more

for Christ than for their own denomination. The feeble piety of the Churches ; their " carnality," according to Paul ; their selfishness in its various forms ; their worldliness, and their ambition, are the sources of the divisions and sects in the Church of Christ ; but, when the tide of Christian life shall be at its height, the little sectarian pools will disappear, and Christians will rejoice together in the full ocean of Divine grace and love.

It must not, however, be forgotten that the power of the Church for usefulness and the conversion of the world is weakened by denominationalism. The strength and resources of the Church are now lessened, if not exhausted, by the efforts necessary to uphold their separate organisations, and to successfully compete with one another. In the towns and cities throughout the country, churches of different sects stand side by side, all professing to be Christian, wasting their money and strength in maintaining and defending their distinct theologies, instead of making common cause against Satan and sin, and combining their resources in one grand effort to bring the masses around them to Christ. In our villages frequently may be seen several different denominational churches, struggling in weakness and poverty, with a starved ministry, the derision of the ungodly ; when one earnest loving church, reflecting the purity and unselfishness of Christ, might perchance bring all the inhabitants to the knowledge and reception of the Saviour. There are cities in Ireland in which there are four or five Protestant churches, sustained to a great extent by denominational funds, any one of which might easily accommodate the congregations in them all ; there, it may be pleaded, to be a witness for truth, but in reality pointed at by Roman Catholic priests as the folly of heretics, and an argument for what they call the true Church. Christ prayed that His disciples might be one, that the world might know that the Father had sent Him. The manifestation of the oneness of the Church is thus prayed for as the grand means of the conversion of the world. It was the manifestation of brotherly love and oneness at the first that filled the world with amazement, and secured the triumphs of the early Church—the Church which outlived the opposition and persecution of an ungodly and cruel world, overthrew the mythology of Rome, rendered desolate the temples of its gods, and at length—alas! for its purity and life—won the protection of the Roman Empire. For the real union of Christians, Jesus did not pray—true Christians *are* one in Christ—but for the *manifestation* of their one-

ness. The loving intercourse of members of different denominations may effect something, but it cannot destroy the influence of the divisions and schisms manifest in the existence of the different sects. The loving intercourse of the members is private, and seen by few; but the divisions and sects are patent to all, and are continually exerting their baneful influence. Even when Christians of various denominations are led to act together for some common Christian work, it is lamentable to note the jealousy that frequently crops up, and the anxiety lest the claims of any one denomination should be violated.

It is also to be feared that the existence of separate independent churches, each having its pastor and deacons and its distinct creed and organization, is productive of as little good as denominationalism; and is the source of additional evils; and that the general arrangements and modes of worship in these churches are but little adapted to the promotion of spiritual life or the extension of Christianity. Their complete independence of one another; the dependence of each on the ministry of one man; the divided authority of pastor and deacons; the power for evil which one man possesses, whether pastor, deacon, or simple member of the church, and the necessary cost of their separate maintenance, are perpetual sources of weakness. Neighbouring churches, even of the same denomination, are frequently rivals instead of coadjutors. It is almost impossible to warn or rebuke unruly members without driving them to the church over the way, where they will probably be welcomed, if not put into office. In new districts, infant churches, with their ministers, have frequently to struggle on, bearing single-handed the burdens that ought to be shared by all neighbouring Christians. The adequate support of the minister, in addition to the other expenses, is, in hundreds of cases, according to the present rate of contribution, absolutely impossible; and there are hundreds of ministers living in discomfort who, if, without relinquishing their secular calling, they had been united with other elders in one pastorate over several congregations, and been aided by the gifted brethren, would be both comfortable and useful. The condition of many more is rendered exceedingly trying by the difficulty of supplying mental and spiritual pabulum and gratification to a mixed congregation, of every shade of religious opinion and feeling from zero to mysticism, two or three times a week—an impossibility, unless the minister be possessed of extra-

ordinary genius or flow of thought, or be a good exegetical preacher, able to make Scriptural instruction popular, which very few attempt. Hence arises a constant change of pastorate, each change being a source of weakness to the minister and the church. The church limited to the teaching of one man—sometimes young and inexperienced—is liable to become mentally stunted and contracted, or dissatisfied; and frequently the minister remains over a dissatisfied church until the majority of the congregation have left, and the strength of the church is gone. At the same time, the notion that a member of the church must always attend his own place of worship prevents the benefit which an occasional attendance on the ministry of others might afford. The divided authority of deacon and minister; and the supposed responsibility of the minister for the size and character of the congregation, and of the deacons for the finances; the absence of cordial co-operation between pastor and deacons, and of due regard to the authority of each, are frequent causes of strife and deadness. So also the want of sympathy between the pulpit and the pew. Hence the rage for popular preachers with ready speech, rather than intelligence and piety, who will fill the pews and exchequer; the difficulty which intelligent and thoughtful men find to obtain churches, and the thousand-and-one doubtful appliances—as startling titles of sermons, lectures, oratorios, services of song, soirées, bazaars, and entertainments—to keep up the congregation and supply the necessary funds. Hence the melancholy fact that a large proportion of our ministers are continually on the move, or desirous of changing their field of labour. Out of this arises a professional and perfunctory discharge of ministerial work; and the consequent low spiritual condition of both pastor and people. All these evils would be impossible if all the Christians in a neighbourhood constituted *one* church or community, and all the elders formed a united pastorate over the whole church, aided by the teachers and gifted brethren in the church, as in New Testament times. The present system ought to present some very great advantages to counterbalance such evils.

The feeble recognition of the presence of Christ in His Church, the indwelling of the Spirit in believers, of the communion or participation of the Holy Ghost into which every Christian is called, and of the fact that Christ is the light and teacher of His disciples, is both a cause and result of dependence on the minister for instruction,

rather than the study of the Scriptures, aided by the Spirit of God. The Apostolate of each Christian is almost ignored, and very few comparatively feel their individual responsibility to make known Christ to their fellow-men. The command to preach the Gospel to every creature is generally regarded as given to ministers, and not to each individual Christian; and contributions for the maintenance of the minister to the institutions of the church are by the large majority of church members regarded as all that God requires. The repression, rather than the development, of the individual Christian, and of individual responsibility and effort, is the result of our church system. Independent action on the part of members of our churches is not much encouraged, and is sometimes discouraged, by ministers and deacons, especially if such action interfere with the attendance of the active working Christian at the usual services of the church, or divert funds from its treasury. Church members are expected to surrender themselves to the teaching of the minister, whose teaching is supposed to be of a fixed character; to do the work, if any, the church appoints; to send all his contributions through church channels; and to devote his energies to the advancement of his own church. Should the minister and church prove unfaithful to their mission, independent efforts of Christians for the spiritual welfare of their neighbours would very probably be regarded as irregular, and condemned. A large amount of independent work, it is true, is being done; but it is in spite, and not because, of the influence of existing churches.

The usual arrangements of our public services are not calculated to promote the piety of Christians, or Christian fellowship, or the conversion of the world. In order to make them attractive to the unconverted, the singing, prayers, and sermons are rendered unsuitable to the Christian, and frequently the whole service produces the painful impression that it is a performance, and that the aim is to please rather than to profit. Eloquent sermons, and even eloquent prayers, and scientific singing are too frequently taught and cultivated, rather than such simple praise and supplication and expositions of Scripture truth as will subdue, sanctify, sustain, and cheer the heart of the believer. There is nothing or little to strengthen Christian fellowship, to bring the congregation to realize their individual union with Christ, and therefore close union with *one another* and brotherhood. Christians sit in the same pew, hear the

same voice, sing or listen to the same hymns, Sunday after Sunday, but have little or no intercourse with one another, and few or no meetings for mutual instruction, exhortation, or help. To talk of Christian fellowship seems almost a burlesque. The Lord's Supper, the only approach to fellowship, is partaken of generally once a month, at the fag end of a service, when all are weary, and then without much, or any, social intercourse or worship. Attendance at what is called, if not miscalled, public worship is frequently regarded as a duty rather than a privilege; and its motive is often to please the minister, or set a good example, rather than to get profit or pleasure. Multitudes fancy that it is meritorious, and in itself a means of salvation. There is, perhaps, in our chapels ritualism as great as, and more subtle than, that in the Church of Rome or among Tractarians.

How the Lord's Supper, which was the one grand meeting of the New Testament Church, has obtained the subordinate position it now occupies it is difficult to understand. There is no fact that more clearly indicates the feeble piety of the churches. It is at the Lord's table that we most feel our own unworthiness and dependence on the grace of Christ, and, at the same time, our consecration to God. There, in spirit, we present to God Christ our Sacrifice, and through that Sacrifice approach God, and have real communion with Him and spiritual worship. There we sit down at His table and partake of the meat and drink offering which God has provided. This is the restoration of Eden, the antepast of heaven. There we most fully realize our fellowship with Christ, and with one another, and our joint participation of the one body and one blood of Christ, as we all partake of the one loaf and one cup. There our faith is confirmed, our hope strengthened, and our joy intensified. There we find the strongest motives to holiness, sacrifice, and consecration to God, as we partake of the memorials of our Saviour's sufferings and death. If any observance will produce vigorous piety it is that of the Lord's Supper. It is nearly the only distinguishing act of worship. At all other meetings the unconverted are present, and regard the worship as much theirs as ours; but at the Lord's Supper we feel or hope that we are all Christians, and realize enlargedness of heart towards Christ and one another; and Christ Himself speaks to us words promotive of piety, peace, and joy.

For the conversion of the world our services are yet more unsuited.

The regular congregation support the minister, and the pews are theirs, and, if not filled, a stranger may be accommodated, if respectably dressed. The masses do not come to our places of worship, and it is not to be wondered at. They feel that in their dress they would not be welcomed, and would probably be consigned to the gallery or free benches: and they are right—as a rule they would not be welcomed, if tolerated. If the world be ever converted to Christ, it will not be by the present system of preaching the Gospel to the few who may find their way to our places of worship. The people must be sought out. They need Christian sympathy and instruction such as cannot be obtained from sermons. They need to be visited at their homes by Christian men and women, who, with the loving sympathy of Christ, will enter into their circumstances, and trials, and difficulties, and win their confidence. It is in this quiet, unobtrusive, self-denying way that the masses are to be brought to Christ. If our ministers would train the churches for this work, and if the churches were only willing to be trained; if pastors, deacons, and people were only alive to its importance; if they only felt that this is the highest and most sublime form of worship, for which their attendance at church might, at any rate on Sunday evenings, with advantage be sacrificed, their influence on society would soon be felt and perceived. In such work they would realise their fellowship with Christ in His sufferings and sympathy with a ruined world, and find the highest, the purest, the noblest fellowship with one another.

It is pleasing to notice the growing impression of the importance of such work as this, and the efforts that are being made in this direction. Many churches are erecting their mission halls, and becoming the centres of well-directed influence and work. In too many cases the difficulties of existence, or the unspiritual character of the members, render the churches powerless for good. The low state of piety in our churches is the chief impediment to usefulness; and may not this be traced, in a great degree, to the worldly appliances by which we have been endeavouring to attract numbers to our churches, and to keep them when attracted? The prominence of concerts, oratorios, lectures, entertainments, bazaars, with their doubtful accompaniments, services of song, if not religious dramas, in our "Church Intelligence," from week to week, in our religious journals, is a melancholy index to the state of our churches that may well sadden the heart of the child of God. We cannot hope, however, for much improvement

whilst the strength of a church is estimated by its size, and the prevailing idea of Christianity is salvation from punishment more than from sin, and union with a Christian church rather than the surrender of the heart and soul to Christ, and with Him complete consecration to the Father.

Personal Reminiscences of Missionary Work in England and Ireland.

BY THE REV. C. KIRTLAND.

No. V.

“Thou, O God, didst send a plentiful rain, whereby Thou didst confirm Thine inheritance, when it was weary.”—Ps. lxxviii. 9.



HE ever memorable year of grace One thousand eight hundred and fifty-nine opened another door for occasional missionary work in Ireland. During the summer, strange and exciting rumours of a great revival of religion in Ireland obtained wide circulation. The Press reported that a mighty wave of spiritual life was rising in Ulster, and flowing to regions far beyond. Startling and sensational statements were made concerning monster meetings, followed by thousands of conversions, and accompanied, in many instances, by physical prostrations.

At the request of the then Secretary of the Baptist Irish Society—the late Rev. C. J. Middleditch—I visited Ireland during the month of September. My former experience of revivals made me cautious, if not sceptical, respecting the real character of the work in Ireland; but I was soon convinced that “it was a true report that I heard in my own land.” Although Dublin was a hundred miles from the nearest centres of the movement, the city was stirred by the astounding narratives which appeared in the daily papers. I was both astonished and delighted to see huge placards all over the city and suburbs announcing that special trains would run on certain days to prayer-

meetings in the North. *Special trains to prayer-meetings!* Why, here was a new thing in the earth! Early one morning I went to the Northern Counties Railway. The station was crowded with people. The rush for tickets was so great that it was with difficulty I succeeded in getting one. No sooner had we entered Ulster than we saw unmistakable signs of an extraordinary religious movement. At every halting-place, excited crowds filled the platform. In waiting-rooms, prayer-meetings were being held, and the roofs that spanned the stations resounded with songs of praise. Every carriage was filled almost to suffocation, and not a few, regardless of danger, climbed on to the roofs. Coal and cattle-trucks, and ballast-waggons, brought up the rear of our monster train. The great meeting was held on the summit of a breezy hill, a short distance from the town of Armagh. The number present was estimated at from ten to fifteen thousand, but the most perfect order prevailed through the vast multitude. The addresses were marked by great simplicity, directness, and power. All the surroundings were intensely exciting and stimulating; but the speakers—conspicuous among whom was Mr. Noel—kept their feelings under proper control. They preached JESUS as men who felt His presence, and who fully realised the responsibility of their position. It was as though the Seraphim had touched their lips with a live coal from off the altar. The people hung upon them. There was rapt attention, broken now and then by audible weeping, and cries for mercy. It was at this meeting I saw—for the first time—the physical phenomena known as “Prostrations.” Persons who had shown no unusual excitement were suddenly, as if by some unseen and irresistible power, struck to the ground. Some fainted, others were violently convulsed, but, on coming to, their one cry was for JESUS. He was their sole want—“Jesus Only.” Not unfrequently these prostrations occurred to persons who were sitting quietly in their houses, or engaged in their daily work. The sensation was sometimes compared to a bolt suddenly shot through the body. In one mill 150 persons were affected, and work had to be suspended. A young man told me that he went with some companions to a prayer-meeting. On the way, wagers were laid that they would not “take the revival.” The youth had not been long in the church when he was so powerfully affected that he had to be taken home. So acute were his mental sufferings that he had scarcely any sleep, and hours were

spent on his knees wrestling with God for pardon. Anxious persons walked the streets with Bibles in their hands. Dr. Carson, of Coleraine, told me that for three days, while about his professional duties, he was scarcely ever beyond the sound of praise, or prayer, or preaching. Persons who had never spoken in public became the subjects of a sudden inspiration, and without any preparation preached Christ with great fluency and power. Wherever a preacher stood up, multitudes gathered round him. The simple prayers of plain Christians often melted listeners to tears, and the voice of the leader was sometimes inaudible from the cries of the broken-hearted. The state of religious feeling made extraordinary demands on the time and strength of ministers, and others who threw themselves into the work. A clergyman told me that during four nights in succession he could scarcely find time to rest. Thousands were awe-struck by the deep sense which they had of the holiness and justice of God, and His righteous anger towards sinners. The terrors of God made them afraid; but Christ crucified, beheld by faith, lifted them out of the horrible pit, and filled them with joy unspeakable. They walked all day in the light of God's countenance. Those were pre-eminently "times of refreshing from the presence of the Lord," seasons of joy that can never fade from the memory. Some idea may be formed of the wide area over which the awakening was spread, by putting a hundred miles between the two extreme points—south and north. Along the whole line, and far away to east and west, there were mighty gatherings of people for prayer, and hearing the Word of Life. To devout people, who had been praying and waiting for years, it seemed as if God was pouring out His Spirit on all flesh. The contagion, if I may be allowed the term, spread with a rapidity which took the most hopeful by surprise. It penetrated mansions and cabins, mills and shops; it appeared in the streets and market-places, in fields and highways; it traversed the quiet glen, and swept across the lone moor, leaving comparatively few places untouched, until nearly the whole province was under the influence of deep religious feeling.

Shortly after my return to Canterbury I was invited to give a narrative of my visit to Ireland. St. George's Hall was crowded. The late Dean Alford presided, and among the congregation were many leading citizens who had never shown any sympathy with serious religion.

Four months later, I was invited to re-visit the sister island. In addition to preaching every night, I spent days in making diligent inquiries into the results of the awakening. The great excitement was at an end. Such an abnormal condition could not be otherwise than temporary; but, like the subsidence of the Nile waters, it had left fruitfulness behind. Rich harvests had been gathered, and reapers were still filling their bosoms with sheaves. They had gone forth weeping, bearing precious seed, and were coming again bringing their sheaves with them.

Improvement in morals was everywhere apparent. Late one night I walked about some of the low parts of Belfast, but heard no sound of revelry, saw no sign of drunkenness. Policemen told me it had almost disappeared. At another place—which was notorious for the drinking habits of its people—a gentleman informed me that during four months he had only seen one drunken man in the streets. Public-houses were nearly deserted, and some of them offered for sale. Prisons almost empty, and the occupation of magistrates and policemen all but gone. On cold, dark, and dreary nights I have seen preaching-places crowded with hearers, and some, unable to find admission, listening at the doors and windows. I well remember holding a service in a large loft, which was situated over a cow-shed. The boards forming the floor were some distance apart, and as there was no ceiling underneath, copious draughts of cold air came streaming up into the room, bringing with it a too plentiful supply of offensive odours from the cattle below; but the room was filled to its utmost capacity, and although the night was dark, wet, and foggy, some twenty people had, come four Irish miles on foot to hear Christ preached. Throughout the whole of my journey, which extended from Dublin to within a few miles of the Giant's-Causeway, I saw but three persons who were the worse for drink. God held back the people from sinning as He had never, in modern times, done before. A new Ulster had arisen, in which dwelt righteousness. The Holy Ghost had breathed life into the dry bones of a Protestant orthodoxy, and a great army stood up, and went forth to contend earnestly “for the faith once delivered to the saints.” “Then had the churches rest, and were edified . . . and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.” In the modern religious history of Ireland, there is no brighter or more hopeful page than that which preserves the record of the great awakenings of 1859-60. The

facts that I have attempted to relate were an answer to the question, "Is anything too hard for the Lord?" They supply a sure test of His unlimited power over the souls of men, and show that with Him it is not more difficult to convert ten thousand than it is to form Christ in one heart. And if ten thousand, why not any number of thousands? Neither God's interest in man's highest welfare, nor the spiritual resources at His command, can be exhausted. And as the after-glow that lingers in the western sky, when the sun has disappeared, gives the promise of his speedy return, so the new spiritual life which the extraordinary movement in Ireland left behind was the pledge that God would visit the land again, and, on a still grander scale, work for the salvation of its people. In the little cloud which the Prophet's servant saw rising out of the sea, there was bound up the great rain for which Elijah had so earnestly and so effectually prayed. And the "showers of blessing" that, in answer to fervent prayer, fell on the northern parts of the "Emerald Isle" shall one day return, and "pour down righteousness" on those regions lying south and west which have long been smitten with the blight and curse of Popery, and ruined by political disaffection and social anarchy. This is the Divine Order. Notwithstanding painful reactions in religious life, the law of progress is still active, and preparing the way for future triumphs of Gospel truth. "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound."

"Erin, mavourneen ! the day star shall shine,
To soften thy night into morning ;
Again thou shalt sparkle in radiance divine,
The land of thy beauty adorning.
Harp of sweet Innisfail ! thou shalt awake
By the side of a life-giving fountain ;
Again shall thy rich peal of melody break,
To gladden each valley and mountain."

On taking farewell (for a time) of Ireland, my heart was filled with thankfulness to Him who had done such great things for multitudes of its benighted people.

(To be continued.)

Nevermore !

(To the Music of "Far Away.")

COME again, ye golden moments,
 From the Gardens of the Past
 Shed once more your sunny splendour
 On the hours now speeding fast.
 Stony is our path and dreary,
 And our feet are very sore ;
 Gleam celestial through the twilight ;
 Visit us once more, once more !
 Mournfully the whisper sigheth,
 " Nevermore ! nevermore !"

Dear ones who have left us lonely,
 And our firesides desolate,
 Come, if for one moment only ;
 Fill once more your vacant seat.
 All the year has been November
 Since ye passed to yonder shore ;
 Every sunbeam we remember
 Shed its light on days of yore.
 Ah, then, do not answer sadly,
 " Nevermore ! nevermore !"

Is it so, then ? Shall we never
 Feel the sunshine now denied ?
 Ah, yes ! In Heaven's great " For Ever,"
 We shall sure be satisfied.
 So, O God, in mercy take us,
 When this discipline is o'er,
 Where 'neath cloudless skies they wander
 Hand in hand for evermore—
 Heart-sick, lonely, spirit-weary,
 Nevermore ! nevermore !

L. M. D.

Going on to Perfection.

FROM NOTES OF A SERMON BY THE LATE REV. ROBERT HALL, A.M.*

Text: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection."—HEB. vi. 1.

MOST of the Jews who professed their belief in the Gospel of Christ had made but little progress in Christian knowledge. The great object of this epistle was to add to their faith that which was lacking, to strengthen that which was weak, to confirm them against the temptation to apostasy; to open to them the intent of their own law, which was to many who admired it a veil on their hearts, whilst, to those who rightly understood it, it was a "schoolmaster to bring them to Christ." The writer found a difficulty in addressing them, from the fact that they were not new converts, and yet had to be taught first principles. "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." By "milk" he means the elementary truths of Christianity. "Strong meat belongeth unto them that are of full age." There are, in the school of Christ, little children, young men, and old men—gradations of knowledge and of holiness which are to be distinctly marked. "Therefore leaving the first principles of the doctrine of Christ, let us go on unto perfection."

It may be proper, in the first place, to endeavour to point out the nature of the "perfection" to which allusion is here made—that perfection which is attainable in our present state; and, in the second place, to urge, by suitable reflections, the duty of complying with this exhortation.

I.—Let us endeavour to explain the meaning of this exhortation, and particularly to point out what perfection is attainable to Christians in the present life. This verse is connected with the

* Preached at Leicester in the spring of 1821.

latter part of the preceding chapter, as is evident from the particle "therefore." The text is a precept founded on foregoing statements. The writer had been speaking of two sorts of persons—"babes" and persons of "full age," and of the two sorts of doctrine suitable to them. These Hebrews ought to have been in the condition of those who are "of full age;" it was to their shame that they were not. The "first principles" are the elementary truths. Every system of truth has certain principles which sustain the same relation to it as the foundations have to a building. The whole structure is built on them, and therefore they are the first things to be taught. What they are we are told in the words that follow: "Let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection from the dead, and of eternal judgment." Advancing beyond these, let us supply that which is still lacking, make such additions as are necessary to the perfection or maturity of knowledge and of holiness, the perfection of those who are "of full age." He who has attained to a large acquaintance with Divine truth, and who has carried his heart into the practice of it, so as to be in a prevailing manner under its influence—not carried about with every wind of doctrine, but rooted and grounded in the faith, and living as becometh the Gospel—that person is, in the Scripture meaning of the term, a perfect man.

This implies two things. First, as we are sanctified by the truth, it implies a full and comprehensive knowledge of the mind of Christ as set forth in the Scriptures. Some of these Hebrew Christians mixed parts of the law with parts of the Gospel, and so made the Gospel a different thing from what it was intended to be. We read elsewhere of those whose large views enabled them to partake of all meats alike, and of others who, being "weak in the faith," would eat herbs only. The strong were exhorted to bear with the infirmities of the weak, inasmuch as both were desirous of serving the same Lord, though a difference of views led to a difference in the method of service. In the text the exhortation is primarily to an advancement from views of the Gospel which are narrow, partial, and imperfect to those which are larger and more comprehensive. It implies, secondly, a progressive attainment of holiness, seeking a greater degree of maturity in the practice of real religion. To exemplify religion in its purity, to maintain it without defiling it, to become stronger and

stronger in your allegiance to Christ, to acquire an increasing mastery over the powers of evil, to glow more and more with love to God, to "be filled with the Spirit"—this is the exalted privilege of Christians. This is "going on unto perfection." Maturity in this order of life is the "perfection" to which we are urged to aspire. This is our "calling." We are "called to be saints." Every one is considered praiseworthy in proportion as he excels in his proper calling. To grow in the attainment and exercise of holiness, to rise higher and higher towards God, is the proper business of a Christian; and a man only deceives himself who believes that he is a Christian, and is yet prevailingly indifferent to this great duty.

But here a question arises, whether the attainment of a perfect holiness is to be expected in the present state. Though this doctrine does not appear to be in accordance with the oracles of God, it is natural to be tender in opposing it, because it is impossible to aim too high. The doctrine seems to be novel. I believe Mr. Wesley—and I mention his name with the profoundest veneration—was the first who taught it. But the term "perfect," as applied to men, must not be misunderstood. It is said of Noah that he "was a just man, and perfect in his generations;" but that his excellences did not reach to absolutely perfect rectitude is plain from some parts of his conduct. Job is described as "a man that was perfect and upright;" yet the Lord reproved him for speaking unadvisedly with his lips. David is spoken of as "a man after God's own heart," yet how grievously he sinned! How far below perfection he fell! Hezekiah said: "Remember now how I have walked before Thee in truth and with a perfect heart, and have done that which was good in Thy sight;" but surely he did not mean to arrogate to himself absolute perfection, as is plain from the fact that God afterwards proved his heart, and it was found to be full of pride. Absolute perfection, then, was not attained by the good men of the old dispensation. In the New Testament the word "perfect," in its application to character, stands not for sinlessness or faultlessness, but for maturity. Thus the Apostle says: "Let us, therefore, as many as be perfect, be thus minded." He cannot mean those who are absolutely perfect, else what becomes of the exhortation, "be thus minded"—that is, "be of the same mind as myself, of whom I have spoken in the preceding words: 'Not as though I had already attained or were already perfect, but I follow after, if that I may apprehend that for which

also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting the things which are behind, and reaching forth to those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus"? It is immediately after these words that the Apostle says: "Let us, therefore, as many as be perfect, be thus minded." The one perfection is regarded as the starting-point for the other, that which consists in the attainment of "the mark for the prize of the high calling of God in Christ Jesus," the successful completion of the Christian race. The Apostle John says: "If we say we have no sin we deceive ourselves." The words are not: "If we say we never had sin," but "we *have* no sin;" and the language seems to imply his consciousness that some degree of sinfulness still remained.

It is allowed on all sides that, in every other respect, the present state is one of imperfection. We are never so strong, so learned, so wise, so happy, that we could not be more so. And it is not agreeable to the analogy of things, to the way in which the Divine Being works, to confer perfection in one thing in a state where all beside is imperfect. It is much more likely that He reserves perfection in holiness for that state where all is light, where "there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things will have passed away."

The inference that I deduce from these considerations is that the supposition of a state of perfect holiness to be enjoyed on earth equal to that which is enjoyed in heaven is an erroneous one; and, if so, it leads to two evils. In the first place, it must be injurious for persons to think that they possess perfection when they do not. If we think of ourselves more highly than we ought to think, we are certain to neglect the duty of continual repentance. Secondly, such a supposition is calculated to give us low views of the law of God. The person who supposes himself to be perfect must suppose that he loves the Lord his God with all his heart and mind and soul and strength, and his neighbour as himself. The man that does this, I confess, is morally perfect; but what low views a man must have of the Divine Law who conceives that he has come up to its requirements in all their length, breadth, and height. He must either be very inattentive to the state of his own heart, and must look little within, or he must have very degrading views of that Being by whom he is to be judged,

and who searches the heart, and tries the reins, and knows the thoughts of the children of men. I am very much disposed to think that this doctrine lies very much in words; for Mr. Fletcher, a great favourer of it, says he does not believe there is such a state as *sinless perfection*; whereas the difference between this and the perfection contended for is one which, I confess, my faculties are too obtuse to discover.

But it is of more consequence for us to attend to the exhortation contained in the text, to leave first principles, and to go on to perfection: to advance from a state of crudeness to one of maturity, to make continual progress in knowledge and holiness, and thus to "press toward the mark for the prize." There cannot be a more erroneous idea of the Christian life than the supposition that its endeavours end at a certain time, which is styled "regeneration," or "conversion." Though the great change thus designated is essential to salvation, and though, therefore, practical Christianity must take its rise in the mind and heart from a certain time, yet we are not authorised to look back upon that time in such a way as to be satisfied with the change which then took place. This would be to nullify important warnings and precepts of the New Testament. The Christian life is represented as a warfare, a journey, a race, in which vigilance is never to be slackened. We are to "follow on to know the Lord," to be "faithful unto death," to "strive to enter in at the strait gate."

II.—Let us, therefore, proceed to enforce the exhortation of the text by suitable motives. These are, chiefly, the following:—

1. A desire for Christian perfection, in the sense which has been explained, essentially belongs to the spirit of true religion. It is really essential to the Christian character. We cannot conceive of a Christian who is destitute of it—who is unconcerned about his spiritual prosperity. We find that every other principle which admits of cultivation and of progressive development, whenever it is sincerely and fervently held, presses forward to the attainment of its end. The ardour which burns strong in the breast of a man of ambition invariably urges him forward to the highest worldly honours which are within his reach. The love of pleasure always renders the subject of it desirous of new gratifications. To be pure as Christ is pure is an acquisition without which no true Christian can be satisfied. "The path of the just is as a shining light that shineth more and more unto

the perfect day." "The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger." "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fail. For so an abundant entrance shall be ministered unto you into the everlasting Kingdom of our Lord and Saviour Jesus Christ."

2. It is next to impossible, if not entirely so, for any person to stand still in the Divine life. You cannot be stationary in your religious character and course. To go back, we trust, would be alarming to every Christian professor; but there is scarcely any medium between going back and not going forward. If you are not making spiritual progress, you are not keeping what you have already attained. You are losing your station; you have ceased to hunger and thirst after righteousness. The great adversary does not sleep. He makes a prey of those who do—blinds their eyes more and more so that they become unable to discern the light that shineth in the face of Jesus Christ. Do you not find, in your own experience, that, when your spiritual progress has been arrested, you have sustained an injury—that degeneracy has come swiftly upon you—that religious exercises and enjoyments have assumed an aspect of strangeness to your mind? The mind is so subtile that every one is in a state of constant movement, going nearer and nearer to, or farther and farther from, his true dignity, consolation, and happiness.

3. This advance to perfection is necessary to the glorification of God. It is the only way in which we can honour the Divine Grace. "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are His." You surely cannot be unconcerned about the honour of that Saviour to whom you are indebted for every present privilege and for every future hope. Love is jealous for its object—cannot bear to see it dishonoured, still less to bring dishonour upon it. This noble jealousy finds its scope in the religious life. From the impulse of love the Christian desires to become more and

more assimilated to his Lord. The graces of Christians, when they are lively and strong, show forth the character of God, and men plainly see that God is among them.

4. Your usefulness to those around you depends on your progress towards perfection. Men do not expect the same fruits from those who do not make any profession of religion as from those who do. If they see a religious professor going the same lengths with a man of the world, walking in the counsel of the ungodly, standing in the way of sinners, sitting in the seat of the scornful; if they see him proud, censorious, malicious, indifferent to the things of God, only alive when he is in the counting-house; if they see him turning back to the beggarly elements of the world, which he professes to have forsaken; they will despise his religion. Such inconsistency does more harm to the cause of religion than the greatest vices of a man who makes no Christian profession at all. But he who walks with God in private whose face shines with a Divine light when he appears in the world, and who moves through the world without being contaminated by its spirit, such a one displays a majesty which impresses the beholder; he is an epistle of Christ, known and read of all men. This it was that produced so powerful an effect in the early period of the Christian history—the pure, lofty life of a few apostles of the Redeemer. What, then, would be the effect of such a concentrated light if it shone in the same degree from the lives of all His followers? Would not the Church of God, filled with such exemplary members, be “clear as the sun, fair as the moon, and terrible as an army with banners”? The minister of the Gospel who is fully imbued with the Christian spirit, will be a far more effective instrument in the conversion of souls to God than the most eloquent of speakers who is wanting in this great qualification. Talents do but little good unless they be sanctified. It was because Abraham was blessed that he became a blessing to others. Do you wish to be useful in the station you occupy? Endeavour to excel in piety; press forward; set a high mark before you: “go on to perfection.”

5. This progress towards perfection is necessary to the enjoyment of any large measure of religious consolation. Happiness is derived from various sources. Some are constitutionally cheerful. Others are favoured with congenial circumstances. But a Christian can only be happy as he lives and grows beneath the influences of Divine grace. One great trial to many Christians consists of doubt as to their state

towards God. They are continually asking themselves whether they are the children of God; and the question gives rise to anxiety respecting their future prospects. What is the remedy in such a case? You may be looking for it to your past experience; and it is to be feared that many such doubters derive their consolation from a mere act of memory. But this consolation, even if it could be obtained, would be delusive. It cannot stand against the consuming fire of conviction; it cannot meet the killing terror of death; it cannot be retained when the soul that has clung to it has to stand face to face with its Judge! When the Apostle John wished to point out the true ground of assurance to his converts, he said: "The blood of Jesus Christ His Son cleanseth us from all sin. . . If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "To be spiritually minded is life and peace." It is not the mere ornament of life; it *is* life. It is not simply one element of peace among others: it is peace. To covet high spiritual attainments is eminently rational. To strive after them is to go to the Source of all Good, to expatiate in the light of the Divine countenance.

6. Since death is drawing nearer and nearer, and the shades of an eternal eve are lengthening over us, and we must soon go into the presence of God, and be fixed in a state of happiness or misery, it is of the utmost importance that we be prepared for that moment—that we be not taken unawares. "Watch, therefore; for ye know not the day nor the hour when the Son of Man cometh." "Blessed is he that watcheth, and keepeth his garments." The end is at hand. We possess nothing; we are proprietors of nothing; we received all from God, and soon we must give our account to Him. "Let us not sleep as do others, but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us who are of the day be sober, putting on the breast-plate of faith and love, and for a helmet the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." Those who are prepared He will make rulers over all His house. Let us consider how little will those concerns appear *then* which *now* divide our attention with Jesus; and, on the contrary, how great will be the rest, the victory over sin, death and hell, that remaineth for the people of God in another world. What course of conduct shall we follow? Can we be too earnest in judging ourselves,

in sowing seed unto eternal life, in laying up treasure in heaven? There is the more need of our having these lessons impressed on our hearts, because we live in a world which is dead in trespasses and sins, and to the deleterious influences of which we are incessantly liable. Let us then go from strength to strength, until we appear before God in Zion. In a short time the trumpet will sound, the trial will be past, and we who are prepared shall enter into the joy of our Lord.

Martin Luther and the Protestant Reformation.



OUR hundred years ago, on the tenth day of November, there was born at Eisleben, in the home of "simple peasants," a child whose life has ensured results of altogether unique moment in the history of the modern world, so that it has been said of him, with no exaggeration, that he "gave a new soul, and an invincible energy, to the half of Europe." The story is well known of his old schoolmaster, Trebonius, who, when he entered the class-room, was accustomed to take off his hat to his scholars, on the ground that there were sitting there boys of whom God would make burgomasters, chancellors, and doctors. The anticipation of the humane and learned rector was in one case more than fulfilled. Martin Luther became the greatest, the most prominent, and the most influential man of his age; and even those who insist so strongly on his limitations and defects are constrained to allow that there are few names of brighter and more enduring fame than his. While we are by no means oblivious of these said limitations and defects, we are not at this festive season disposed to bring them into prominence. Luther may appear to certain apostles of culture a ruthless Philistine, and an enemy of intellectual progress. He was, no doubt, on some occasions, impulsive, coarse, and intolerant. His principles were not carried out in all directions with uniform consistency, nor did he invariably concede to others the liberty he claimed for himself. But the wonder to us is that he was so free from defects, and that he was able in such an age to accomplish so great—need we scruple to say so marvellous?—a work, and it is for us a more congenial task to think of the solid

worth of that work, and the fitness of the principles which underlay it to the condition and needs of our own day.

There are mainly two parties in England by whom the work of the Reformers is depreciated—the Anglo-Ritualists and the Rationalists. We cannot of course be surprised at the horror with which Roman Catholics speak of Luther and of the “pseudo-reformation.” But the most violent and unscrupulous enemies of the movement are strangely enough found within the pale of the Anglican Church. Luther has been denounced by Ritualistic writers as a heretic, fit only to be ranked with Joe Smith, the prophet of Mormonism. Protestantism is declared to be a delusion, an abomination; the child, and then the parent, of infidelity. Bishops are advised to refuse to license any clergyman who cannot be trusted to disavow Protestantism, and, in fact, the High Church party regard it as their special mission to reverse everything that the Reformers sanctioned or did.

From quite an opposite quarter we are told that the greatest need of the Church is a new Reformation, by which we are mainly to understand an abandonment of Luther's belief (1) in the authority of Scripture as the supreme rule of our faith and practice, and (2) in the principle of justification by faith as the article of a standing or falling Church, and the theological doctrines on which that principle is necessarily based. In many influential quarters the demand is not simply for a more free and fearless application of the principles of the Reformation, but for their rejection as inadequate and antiquated. We are asked to believe that the Scriptures are like the sacred books of other religions—simply the record of man's search after God, and not the authoritative voice of God to man; that Christ neither taught nor intended to teach any dogma; that we must separate between His words and the words of the apostles and evangelists; that the interpretations of the latter have no binding force, and that even if they can be proved to contain the doctrines, or the germs of the doctrines which after ages have formulated, the matter is for us of no moment. We are at perfect liberty to exercise our own judgment. We need scarcely say that neither of these positions is ours.

Luther and his associates certainly did not regard their work as the introduction of newly discovered or previously unknown truths. They aimed, as the word Reformers implies, to remould the Church—to go back to the primitive type of doctrine and worship, to clear away the corruptions which disfigured it, the accretions of falsehood

and impurity by which its beauty was marred and its influence impaired. They had no higher wish than to see a reproduction, under the conditions of the sixteenth century, of the life of the Church as founded by Christ and His apostles; and no movement outside such limits as these words imply can claim the sanction of their name, nor, if we may speak for the readers of this Magazine, will it gain our assent.

The key-note of Luther's religious and ecclesiastical system is found in his belief as to the forgiveness of sins. While still an Augustinian monk at Erfurt, he obtained an insight into the doctrine which soon proved itself to be in his hands "the sword of the Spirit." He was greatly depressed by the consciousness of his guilt, and endeavoured to pacify his conscience by fastings and vigils and other forms of rigorous penance. "Of a truth," he said, "I have been a pious monk, and have kept more strictly than I can tell to the laws of my order. If ever a monk reached heaven by monkery, I also would have got there. All who knew me in the cloister will bear me witness that this is so; for had I persevered much longer I should have killed myself with watching, praying, reading, and other labours." All was, however, of no use. Peace he "could nowhere find in such horrible darkness." An old monk, to whom he confessed, repeated to him the words of the Apostles' Creed, "I believe in the forgiveness of sins," and added, "You must believe not only in the forgiveness of the sins of David and of Peter, for this creed the devils believe. It is the command of God that we should believe that our sins are forgiven." He was further aided by the wise advice of Staupitz, the Vicar-General of the Augustines. "Look to the wounds of Jesus Christ, to the blood which He has shed for you: it is there you will see the mercy of God. Instead of torturing yourself for your faults, cast yourself into the arms of the Redeemer. Do not shrink from Him: God is not against you—it is you who are averse from God." He was the more readily induced to accept this advice because he saw that it was confirmed by the teaching of the New Testament, a Latin copy of which he had found in the library of the convent, and which he studied with eager devotedness and joy. He was henceforth, over and above all things else, a student of Scripture, and when, in 1508, he was appointed to a chair in the University of Wittenberg, the dearest wish of his heart was to teach theology. This wish, for a time denied, was at length fulfilled, and Luther's fame as a Professor rests largely on his exposi-

tions of the Bible, and especially of the Psalms and of the Epistle to the Romans. His joy was boundless when he found that the righteousness of God revealed from heaven was not His punitive justice, but the righteousness which saves the ungodly through faith. The inspiration of his life was henceforth in the words: "The just shall live by faith."

He was confirmed in his position by the levity and excesses of the clergy as he saw them during his sojourn in Rome. This visit, undertaken in the year 1510 in the interests of his order, Luther always regarded as a part of his training for his subsequent work, but the perils with which it was attended may be inferred from his well-known saying: "He who goes to Rome for the first time seeks a knave, the second time he finds him, the third time he brings him back with him." It was, however, Tetzels sale of indulgences in 1517 which brought matters to a crisis. A more shameless, immoral, soul-destroying proceeding than the attempt made by Leo X. to obtain money by this means we cannot conceive. Indulgences were sold for sins of every kind, past, present, and future. A couplet made use of by the vendors was to the effect that

"When in the chest the coin doth ring,
The soul direct to heaven doth spring."

Luther's indignation was roused, and, in order to undeceive the ignorant and thoughtless multitudes, he nailed on the door of the Castle church at Wittenberg his celebrated "ninety-five theses," in which he showed that repentance is not ecclesiastical penance, but a change of heart; that sin can never be forgiven by any external works; that the Church can remit only ecclesiastical penalties; and that true forgiveness is the act of God alone.

The storm aroused by this bold act could not be allayed, and the Reformation was practically begun. The supremacy of Rome was endangered, and, though Leo admitted that "brother Martin" was a man of fine genius, it became increasingly evident that he must be silenced. We must refer to other pages for an account of his meeting with Cardinal Cajetan, Charles of Meltitz, and John Eck, nor can we here depict him as he stood with heroic grandeur before the Diet of Worms. D'Aubigné and other historians have told how his opposition to Rome developed; how the very efforts made to silence him resulted in his clearer discernment of the usurpations of the

Papacy, the invalidity of sacerdotal orders and of the universal priesthood of believers, of the sufficiency of the Scriptures and the right of each Christian man to interpret them for himself. These points, and others of equal interest, we must pass over. Luther would not, could not, retract. The ban of excommunication and the Imperial decree had no terrors for a soul so true, so intense, so courageous as his. His severance from the Papal Church was inevitable, and he gladly acquiesced in it.

Now the Reformation may in one view be regarded as a simple revolt against a false and usurped authority, the expression of the soul's personality. It was an insurrection against a degrading spiritual supremacy, the claim of the mind to interpret for itself the truth, and of the heart to trust for itself the love of God. The priesthood of all believers carries with it consequences which could not fail to produce a revolution.

A critic, from whom we frequently dissent, has not less truly than impressively remarked that

“The devout Catholic believer before the Reformation found himself in the presence of a vast and variously organised Christianity. Wherever he went he was confronted with the visible Church. The Greek Church was far away, and, moreover, defamed of heresy; beneath the surface of society there were secret religious communities which, to a pious son of the Church, were not only disreputable, but criminal. But externally there was one hierarchy, one faith, one ritual. . . . The Church of the fifteenth century . . . did much more than impose itself upon the believer in the majesty of an unquestioned authority. It demanded his assent to a vast body of theological dogma, carefully reasoned out, with all its parts logically subordinated to one another and the whole, and that under penalties, temporal and external, of the most tremendous kind. Among the theological truths which a man was then compelled to accept upon pain of not being a Christian at all were, that the religious life could be nourished only by sacraments, and that sacraments could be administered only by a duly ordained body of priests. . . . A man can no longer open his heart to the Divine grace and be refreshed by the dew of benediction which falls upon it; he must be blessed by way of water or of oil, of bread or of wine, and these have no supernatural virtue if the priest's breath have not passed over them. . . . For all good he was the suppliant of the Church. She led him, she fed him, she imposed her own laws upon him, she rewarded him upon her own terms. . . . Without her there was no access to God, no spiritual life now, no salvation hereafter.”

This is true, and yet we hold that, apart from the doctrine of justification by faith, the Reformation would have been a failure. It was the absence of this doctrine that to so large an extent rendered

inoperative the doctrines of mediæval mysticism as taught by Tauler, A' Kempis, and others, who were in many respects the forerunners of Luther. They were men of holy and devout lives, of varied culture, of remarkable self-sacrifice and untiring zeal for the welfare of the people. But, if we may use a homely expression, their system did not begin at the beginning. They insisted on the process of spiritual purification as the initial stage of the religious life, cleansing, regeneration; new life was required as preliminary to "illumination," both of which were designed to produce "ecstasy" of joy in God. But is even purification—essential as it is—the first need of the soul? Assuredly not. There is the sense of a violated law, of a guilty past, of a condemning conscience. The men to whom the mystics preached resembled the men of all ages in this—that they were under an incubus of guilt, which no efforts of their own could remove, and the removal of which was indeed essential to their efforts. Without an atonement for sin the thought of purification is an idle dream. This deep need of the spirit the Romish priests understood too well to ignore. Their indulgences did at least offer some relief to sin-burdened consciences. Had Luther simply swept away indulgences and enforced the creed of mysticism, had he taken a position similar to that of modern Socinians, his work would speedily have been forgotten. But he presented the truths which underlay the Romish system in a pure and uncorrupted form. He pointed to the one sacrifice for sins, which is itself a sufficient, as it is the only, means of our deliverance from the guilt of the past. His message *Ecce Homo* was the sequel to another and yet more important message, *Ecce Agnus Dei*. Of this truth there can be no surrender, and to ignore it is fatal to all true progress.

That this doctrine of justification by faith was no barren, lifeless theory, leaving men under the dominating power of sin while they flattered themselves with a belief of their pardon, is admitted by all who have really examined the Reformer's position. Mr. Beard, in his recent Hibbert Lectures, written from the Unitarian standpoint, freely confesses this:—

"Only those critics," he says, "who have utterly failed to understand both the great Reformer and his characteristic position can accuse him of a personal tendency to Antinomian heresy. . . . He delighted in preaching moral sermons. . . . He was uneasy lest the constant preaching of justification by faith alone,

by men whose enthusiasm for righteousness was cooler than his own, should lead to consequences of which he could not approve. That note of a great religious teacher—a passionate conviction that holiness is the one thing needful—is almost as conspicuous in him as in his master Paul. At the same time he would hear of no modifications of his central doctrine. It was faith alone, not even faith working by love, that justified. . . . But then with him, at least in his better moments, faith was no mere intellectual acceptance of Christ and His atoning death, even if that acceptance were of a strictly personal kind ; it was such a spiritual incorporation of the soul with its Saviour as involved a changed individuality, a renewed and strengthened nature, out of which all the fruits of righteousness naturally grew."

We could not find a better expression of our own conception of Luther's teaching, if we withdraw the qualifying clause, "in his better moments." The faith which Mr. Beard attributes to Luther was the faith of his entire life. He did not regard it as a simply intellectual process. The spiritual conception of its nature runs throughout his works, and, if here and there he seems to lay too great stress on the intellectual side of it, it is only because of the limitations of all human thought and language. There are few teachers who do not seem in emphasising a truth or a principle, to cast into temporary shade its correlates.

Luther's translation of the Bible into the vernacular was a noble work, and its influence on the religious life of Germany cannot be over-estimated. We mention it here only for the sake of referring to two principles of which his translation was the expression—the sole authority of the Scriptures as the rule of faith, and the right of the people to read and judge of their meaning for themselves. His belief in the authority of the Scriptures is well known, nor would he abandon any of his theses unless they could be shown to be contrary thereto. It is, however, a mistake to suppose that the Reformers looked upon the Bible only as a storehouse of doctrines, a treasury of infallible truths. They looked upon it as a means of actual and direct communion with God, a stimulus to holiness of life, a well-spring of comfort and strength. This it could not have been unless they had recognised in it the true Word of God, a revelation inspired and authoritative. But Luther recognised the legitimate sphere of Biblical criticism. He knew that the collection of books in the canon was a gradual growth, and that, as it was fixed by the Church of the first centuries, we are not forbidden to "seek after an increasingly clear understanding of the external scope of this collection." He had not an equal affection for all the books of Scripture. He expresses his

preference for some without hesitation, and has no scruple in stating his doubts as to others. His special delight in the Fourth Gospel, in the Pauline Epistles, and the First Epistle of Peter has often been noted. Of the Epistle to the Hebrews he had far too low an opinion, and said it could not be the work of an apostle. The Epistle of James he called "a letter of straw," and declared that it was impossible to reconcile it with St. Paul. The Apocalypse he made no effort to understand. These are facts which neither the admirers nor the critics of Luther can suppress, nor do we as Evangelical Christians need to suppress them. Biblical criticism has its own functions. The questions it discusses are within the range of legitimate inquiry. We have, of course, our own view of its principles and methods; but, in so far as it is sound, it leads to results which we can cordially welcome. Luther, believing as he did, could not, of course, fail to speak his mind, but a fuller knowledge of the facts concerning the origin and formation of the books he rejected would have changed his belief, as such knowledge has led the wisest critics of our own day to see that the Epistle to the Hebrews is no trivial writing; that the Epistle of James is one of the most valuable books of the New Testament, and by no means contradicts Paul; while the Apocalypse may be fully understood to be the work of John. The right of private judgment did not mean, in Luther's mind, the right to accept and reject at our own pleasure. He saw that reason had an office of its own to fill, but he did not make it the sole judge and arbiter of our faith, nor did he set aside any statement of Scripture simply because he could not understand it. He was penetrated through and through with a sense of responsibility to God in relation to his beliefs as well as his actions. Not more wisely than strongly did he insist on the need of reverence, docility, and dependence upon the Spirit of God. He saw the worth of learning, and especially in the sacred languages. But learning alone is insufficient. "The Spirit of God must be our Master and Preceptor." "In interpreting the Holy Scriptures, a right, pious, cheerful, diligent, God-fearing heart is needed, a heart, moreover, that is instructed, experienced, and practised in Christianity." These principles are indisputable, and are as far removed from the standpoint of the Rationalistic critics and the claims of modern culture as they are from the arrogant pretensions of Rome and the puerile echoes of them which we are accustomed to hear from the lips of the imitators of Rome in the

Church of England. So long as such principles guide our inquiries and determine our conduct we have no need to fear that the truths established at the Reformation will be obscured, or that we shall be called upon to abandon the faith for which Luther so nobly lived and fought.

At Leicester.



It is our privilege to write of our Baptist Autumnal meetings at Leicester in terms of unqualified admiration and thankfulness. Of course this statement will not be taken as implying that we endorse everything that was said, inasmuch as some of the discussions elicited wide differences, if not positive contrarieties, of opinion. But the prevailing tone of the meetings was at once true, earnest, and lofty ; whilst the ability displayed by the various preachers, paper-writers, and leading speakers was such as must reflect high credit on the denomination. That extensive good will result we cannot for a moment doubt. The attendance of delegates was up to the usual mark, if not beyond it ; the drier business details received due attention, and all the meetings, from the first to the last, were crowded, and would have been so if the buildings available for their accommodation had been much larger.

MONDAY.

The Mayor's reception in the Museum Hall on the Monday evening was hearty and graceful, and fully illustrated the liberality of feeling cherished by his worship in relation to the different religious denominations. He said :—"It is not my fault if every Christian teacher, whether of the Establishment or Nonconformity, including even the priests of the Catholic Church, is not here, as all have been invited. I did not know how it would suit you, but it seemed to me that in my position I should know no difference of creed." We think that his worship, from his point of view, was right. It was not to be expected that the Catholic priests would respond ; but Canon Vaughan and other clergymen of the Church of England were present, as were also ministers of the Wesleyan and Independent communities, whilst the Rev. J. Page Hopps attended as a Unitarian. No doubt this last name was distasteful to not a few of our brethren, though they gave no very emphatic sign of their dissatisfaction when it was announced. A similar circumstance occurred when the Union met at Leicester fourteen years ago. We then had a very fraternal speech from the Leicester Unitarian minister of the day, the Rev. C. Coe. It should be remembered, by those who suspect something of compromise in these mixtures, that the gathering on each occasion was distinctively social rather than distinctively religious, and that in neither case was there any sacrifice of what we, as Evangelical Christians, hold to be Divinely revealed truth. The Rev. R. Glover blended the fine courtesy

with the firm adherence to principle which should ever mark Christian men when he said:—"I am glad of the presence of Mr. Hopps to-night. If his presence had been won or bought by any want of fidelity to our belief in a Divine Redeemer, I should not have welcomed him; but when he came as he has done, with no surrender on our part of any of the faith we hold, I am ready to receive him with respect, and to thank him for his recognition of any useful service we may have rendered." We do not compromise our principles as Baptists by fraternising in this way with pædo-baptists, or as Nonconformists with members of the Church of England; so neither do we compromise our faith in the Divinity and Atonement of our Lord Jesus Christ by fraternising after this fashion with a Unitarian. It is quite as great a sacrifice on his part to come to us as it is on ours to receive him.

Let it not be supposed, from these remarks, that we are inclined to give countenance to the latitudinarian spirit which somewhat strongly marks our times. When the Congregational Union met in Leicester some years ago, that spirit found a wide and emphatic expression in the remarkable Conference which was held apart from, and independently of, the official programme. We are not aware that that Conference has borne much fruit;—a failure which we cannot affect to deplore. Religious fellowship is compatible with theological divergences within certain limits; but there are theological contrarieties which ought to make, and must make, religious fellowship amongst those who hold them impossible. This, however, is a large subject, and cannot be discussed in such an article as the present. We hope to give it some ventilation in our pages early next year. The reception of Mr. Hopps at the social meeting at Leicester comes under a different heading, and need not, so far as we can see, hurt the conscience of the most rigidly orthodox Christian brother among us.

On the same evening there was a crowded and enthusiastic meeting of the Baptist Total Abstinence Association, which may be expected to further the important cause for which the association has been formed.

TUESDAY.

Tuesday, as usual, was devoted to the interests of our Foreign Missions. There was an early morning sermon by the Rev. R. H. Roberts, B.A., of Notting Hill, and a noon sermon by Dr. Allon, of Islington. More masterly discourses have seldom, if ever, been delivered on behalf of the great missionary cause. Mr. Roberts is in the prime of life, with natural gifts of a very high order, which have the advantage of being distinctively Welsh in their cast, and to which he has given careful and conscientious cultivation. His sermon was original, eloquent, courageous, tender, and in all respects timely. Our Baptist papers have printed it, and it will bear repeated perusal. If his life be spared, as we trust it may, our brother will soon be recognised as one of our ablest men. Of Dr. Allon it would be superfluous to speak, either by way of description or of praise. He has long been known, admired, and revered from one end of the land to the other. He is not of our denomination, but he is a master in Israel whom we delight to honour. From his lips our common Christian faith has again been splendidly vindicated, and its claims upon the self-sacrificing zeal of the Church have again been powerfully enforced. Those who heard this great sermon, as well

as those who had not that privilege, will be thankful for the opportunity of studying it in the pages of the *Freeman* and the *Baptist*. Between the two sermons came the "Breakfast," memorable for the intimation from the secretary, Mr. Baynes, that, by the munificence of the treasurer, Mr. Tritton, and some other friends, the debt of nearly £3,000 had been paid, and for his fervid plea for an addition of £15,000 a-year to the regular income of the Mission, made necessary by the work on the Congo and in China upon which the committee have been irresistibly constrained to enter, coupled with his announcement that friends in Bristol have contributed £2,000 for the outfit of the fourteen new missionaries who are to be sent to the latter field of labour. The address of the Rev. J. G. Jones, from China, told powerfully, and was followed up by that of the Rev. R. Glover, who probably never spoke with more effect of the highest kind than he did on this occasion. The proceedings of the day closed with a great meeting in the evening, which was instructed and thrilled by addresses from the Revs. James Smith, from Delhi; J. J. Turner, from China; and J. J. Fuller, the well-known coloured and now veteran missionary from Africa. The collection at this meeting realised £76 16s.

WEDNESDAY.

The work of Wednesday opened with a service at 7.30 a.m. in Dover Street Chapel, when the Rev. H. Platten, of Birmingham, preached what may be termed the Union sermon, with Rev. i. 17, 18, for his text, and "the eternal relations of Christ to the individual soul and to the churches" for his theme. Our quarters were too far away to admit of our getting into Leicester in time for this service, but many friends assured us that the sermon was not only worthy of the successor of Charles Vince, of most beloved memory, but also worthy of its sublime and stupendous theme, than which higher praise would scarcely be possible. The first session of the Union commenced at 10 o'clock with a prayer-meeting in Belvoir Street Chapel, led by the Rev. J. Thew, and followed by the Address of the President, the Rev. J. P. Chown, who discoursed with characteristic amplitude of illustration and geniality of feeling on "Lessons from Leicester." Historic local reminiscences of great variety and richness, eminently befitting the occasion, were collected together, aptly arranged, eloquently presented, and made to yield wholesome suggestions and lofty inspiration both for the present and the future. Probably no provincial town in the kingdom has a more resplendent and instructive religious history than Leicester; and the theme was one in which Mr. Chown obviously found great delight. The next great subject which engaged the attention of the assembly was "The Changes now passing over Religious Thought, and the Spirit in which we should meet them." The subject was introduced in a singularly skilful paper by the Rev. Benwell Bird, of Plymouth—skilful in the sense of keeping clear of extremes. We can very well imagine that many who heard Mr. Bird were dissatisfied with his exposition of the "situation" and of the requirements springing out of it. For the "old school" of theologians, he would be regarded as too liberal towards the "new;" for the "new" as too sympathetic with the "old." Neither of these schools seems to exhibit much of the spirit of toleration towards the other. The *Zeit-geist* is a great fact; how is it to be dealt with? In what respect, and

to what extent, are concessions to be made to it? In what respect, and to what extent, is it to be resisted? That is surely a question which even the wisest men among us might well tremble to have to answer. Mr. Bird answered it very much in the manner of a Liberal-Conservative, and it is in that spirit that the best answers to the same question have been given along the whole line of progress which theological thought has followed during the past centuries. There is no safety in a reckless revolutionism; there is no need for, and no advantage in, a bigoted adherence to accepted theological formularies so long as the truth which God has given to us in His own Word is not sacrificed. The Rev. J. Stuart, who followed Mr. Bird in a singularly able and discriminating address, is no theological revolutionist. He cherishes a healthy respect for the past; and when theological changes are "the result of irreverence, of hasty and superficial thought, or of hostility to the Gospel," as unquestionably they often are, he would urge an uncompromising resistance to them. But when they are "within the lines of loyalty to Christ, and the result of expanding intelligence, accumulating knowledge of the works and Word of God, and of a profounder spiritual life," as unquestionably they may be, "it is," he tells us, "at our peril that we oppose them." The fact is, our theologies are all so many *human* expressions of what we conceive to be the Divine truth embodied in the Scriptures; being human, they are necessarily imperfect; and, being imperfect, they are liable to change. Unfortunately, there is a love of change abroad, not for the sake of the truth, but for its own sake. The passion for novelties in theology is as marked a fashion of our restless times as the passion for novelties in dress, in manners, in food, in social customs, in æsthetics, and in all other nameable things. This is the spirit that is working such dire mischief on every hand, and which lays such hosts of our young people open to all the scepticisms and agnosticisms of the day. It is of no use to browbeat it. Rough treatment will only make it the harder and the more defiant. It may be led, perhaps; it certainly cannot be driven. Meanwhile, we may be sure that, through all changes in human thought—whether they be true or false, whether they be wholesome or deleterious—the Word of the Lord abides and shall prevail. Mr. Glover was right in styling the changes in religious thought "an old story"—old even as Eden—and in assuring us that there is "no need for us to tremble for the ark of God." "The things that cannot be shaken down will remain, and we want nothing more than that to let our hearts be quiet and still." Mr. Glover's speech was followed by a short discussion, which seemed to us very considerably to miss the precise question before the assembly. Dr. Maclaren, however, in a few closing sentences, brought us back to the safest ground we can occupy. His words were so wise, and were spoken with such deep solemnity and tenderness, that we cannot refrain from quoting them at length:—

"In regard to the question which has exercised us this morning, I am disposed to think, Mr. President, that if 'speech is silvern,' 'silence is golden.' I feel so profoundly the responsibility that is laid upon any man who opens his lips upon such a question in the present aspect of thought, lest on the one hand he should be unfaithful to the dear Lord whose life is our life, and whose death is the anchor of our hope, or, on the other hand, should make sad the hearts of the righteous whom God hath not made sad, that

I should gladly have preserved the silence I intended to preserve when I entered this place. But you have asked me to speak. I feel for myself that if I could not grasp Jesus Christ as the Son of God, the manifest Deity, the Incarnate Word, the Agent of the Divine operations from the beginning, by whom the world was, who is the Head of all things, by whom all things consist, and who is the Life of every soul that lives, the Life of all religion in each of us—if I could not grasp Him as having died for me once for all on the Cross of Calvary, and I humbly hope living in me, the Christ in us in mystical but most real manner, I should not care to call myself a Christian. I judge no man. It is not for me to say on what husks, as they seem to me, some religious life which the Master will own may be fed. I only say I could not live on them; and if my poor words may affect any of my younger brethren this morning, I would beg them to believe that, with the utmost freedom round the Centre, the Centre must stand untouched. As wide an interpretation as you like—as much yielding to what my friends have been talking about this morning, *Zeit-geist*—but to think of hearing people talking of this in a meeting of the Baptist Union! Let me say in a parenthesis that sometimes the ‘viper’ and sometimes the ‘virus’ wake up. Let me say in a parenthesis, at the same time, that it is as often our duty to contradict the *Zeit-geist* as to yield to it. It seems to me that it is just the business of a Christian man, who does not belong to the fashion of this world that passes away, to take care that his convictions are as much as possible free from dependence on this German form of what we used to call depending on other people for your opinions. I pass from that, because the only thing I care to say is, that my experience, if I may venture to speak about myself, has taught me that the first eighteen verses of John’s Gospel are the thing on which each man’s soul may live, and may rest for life and death, and I do not know anything else on which a man can repose but the old truth: ‘In the beginning was the Word, and the Word was with God, and the Word was God. In Him was Life, and the Life was the Light of men.’ As long as you and I, brethren, rest on that we need not be afraid of varying terminologies and changing aspects and visions of truth; our churches will live, and our ministries will be fruitful. I must ask you to forgive this hasty utterance. I have nothing to add, except that I feel that what I have been saying has been futile perhaps—superficial—has only touched the surface of the matter. I have spoken unexpectedly and almost at random—whatever has suggested itself at the moment—though the substance of what I have been saying is the very deepest inside my heart and conscience.”

No fitter or weightier words than these could have closed the important discussion which elicited them.

We must pass over Dr. S. G. Green’s very interesting report respecting the *Senatus Academicus* of Associated Colleges of England and Wales, with which it appears that only one of our own colleges—the one at Rawdon—is at present connected. In the afternoon a great Zenana meeting was held in Victoria Chapel, at which Mrs. Smith, from Delhi, and Mrs. Brown and Mrs. Rouse, from Calcutta, spoke, as educated Christian ladies, with so pathetic a theme and so experimentally familiar with the work, only could speak. In the evening the Union delegates, with a large number of friends, re-assembled in Belvoir Street Chapel for the discussion of two important subjects; the first being “Christians not in Church Fellowship,” which was introduced in a well-written, well-read, sound, and comprehensive paper by the Rev. W. C. Upton, of Beverley; and the second, “Church Life and Discipline,” which was dealt with in a shorter but not less valuable paper by the Rev. W. R. Skerry, who has recently removed from Bristol

to the new church at Woodberry Down, London. These papers have been published, and we need not epitomise them. Useful contributions to the discussion were made by the Revs. Dr. Green, W. R. Stevenson, M.A., T. M. Morris, T. Henson, and Mr. H. M. Bompas, Q.C. On the same evening there was a good gathering of the friends of the Baptist Tract Society at the "Cook Memorial Hall," with Mr. Cook himself for chairman, and the Revs. W. G. Mayers, G. Davies, M.A., C. Payne, and Dr. E. Parker for speakers. Moreover, evangelistic discourses were delivered in Carley Street Chapel, by the Rev. E. H. Stone, of Nottingham; in Charles Street, by the Rev. W. Cuff, of London; at "Emanuel," by the Rev. J. Owen, of Swansea; and at "Melbourne Hall," by the Rev. A. G. Brown, of London. These four services were largely attended, and the preaching, in each case, judging from all accounts of it, was every way to the purpose.

THURSDAY.

In the course of Wednesday, the President, Vice-President, and Secretary were instructed to prepare "a resolution of veneration for our aged and honoured friend, the Rev. J. P. Mursell, and of respectful sympathy towards Mrs. Mursell and family, and to report the same at the session of the morrow." This graceful duty was gracefully discharged. The resolution presented to the Union on Thursday was thus worded:—

"The Baptist Union of Great Britain and Ireland, meeting in Leicester, surrounded by evidences of the value of Mr. Mursell's work, and keeping a vivid memory of those services in which his high principle, his clear thought, and rare eloquence enriched two generations of men and women, desires to greet Mr. Mursell in his age and weakness, to wish him gracious peace in his closing years, and a hope ever brightening, and a joy ever growing, until he shall be called to 'walk in the light of the Lord.' The assembly respectfully requests Mrs. Mursell to convey this resolution to her husband, and herself to receive the expressions of sympathy with her in the anxiety and burden of the long-continued weakness beneath which her honoured husband has had to suffer."

What Leicester would have been to-day, religiously and politically, without Mr. Mursell's virtual half-century of devoted and brilliant labour, none of us can judge. He came, in 1826, to a pulpit of splendid celebrity, and probably was the only man of his generation suited to succeed so transcendent a preacher as Robert Hall. He did not lower the dignity of the position to which Providence called him, but rather sustained and even ennobled it by his impressive and captivating oratory, by his unswerving adherence to Evangelical truth, and by his enthusiastic and often fiery devotion to the great cause of civil and religious liberty. He is now, in the latest stage of a long and honourable life, the subject of much suffering, with his mental powers mournfully impaired. The Baptist denomination boasts of few nobler names than his, and the resolution we have quoted will be endorsed by every Baptist in the kingdom, and by thousands of Christians of other denominations who may have the opportunity of reading it.

After this resolution had been reported to the assembly on Thursday morning, the circumstances and claims of the British and Irish Missions came up for consideration. Happily, we were informed of good work in progress on both sides

of the Channel. Many interesting statements were made respecting Ireland, especially by the Secretary, by Mr. Radford Hope, and by the Rev. J. Lewitt, all of whom could speak from recent and extensive observation. Colonel Griffin, the Treasurer, threw out hints of dissatisfaction with the management. Of this dissatisfaction we are not in a position to speak, and can only regret it if it exists ; but we may emphasise his perfectly fair request that, "if there are friends who have misgivings, they would address themselves direct to the officers or Secretary, and so get the information which would remove their doubts and difficulties." It is painful to find, from the statement of Mr. Booth, that these important missions are seriously crippled for want of funds. An income of at least £5,000 a-year is imperatively required, and we sincerely hope it may be forthcoming. The earnest pleading of the Secretary, the Treasurer, Mr. Hope, Mr. Lewitt, Dr. Trestrail, and others at the Leicester meeting ought not to be in vain.

We next had the benefit of the wisdom and experience of Mr. Payne, of Clapton, Mr. Brooke, of Huddersfield, and the Rev. E. Medley, of Nottingham, on the subject of Church Finance ; and, if our churches are not, in future, more enlightened and efficient in relation to this important matter, it will not be the fault of the brethren who have, on this occasion, sought to instruct and help them. Then came the address of Dr. Stanford on Family Religion, delivered with singular fluency and earnestness to a crowded congregation. It is difficult to describe, characteristically, Dr. Stanford's expositions and appeals on that memorable morning without seeming, to those who had not the privilege of listening to them, to use the language of extravagant eulogy. To our thinking, the address was simply perfect in its teaching and its spiritual tone, as well as in its style and its delivery ; and, when we found it ready for sale on leaving the chapel, and compared his words as printed with those which had just fallen from his lips, only to find an almost unbroken identity between them, we wondered, in common with the hundreds around us, how a speaker almost totally blind could have achieved so extraordinary a feat of memory. But wonder was soon for the most part lost in thankfulness. Dr. Stanford is very dear to Baptists and to Christians of every name all the country over. He has enriched them with many wise and beautiful words, has written for them many charming books, has inspired them with a tenderer and firmer love to their Divine Lord, and has made them more courageous, because more intelligently submissive, in the endurance of trial. May God yet bless him, even amid much inevitable privation and suffering, with many happy and useful years !

In the afternoon, the Secretary presented reports respecting the Annuity, Augmentation, and Education Funds of the Union, all of which are in need of more general and generous help from the churches. Two magnificent meetings were held in the evening. One of these assembled in Belvoir Street Chapel under the presidency of Mr. H. M. Bompas, Q.C., and had for its object the exposition and advocacy of our principles as Nonconformists and as Baptists—a task which was entrusted to, and most ably discharged by, the Revs. Professor Goadby, B.A., T. V. Tymms, and Professor Medley, M.A. The other meeting was specially for working-men, and took place in the Temperance Hall, with Mr. Alderman Chambers in the chair. The audience was largely composed of the class for whom

the occasion was provided, and received right manly, earnest, and well-pointed addresses from the Revs. Charles Williams and Arthur Mursell, who were followed by Mr. W. P. Lockhart, of Liverpool. A better selection of speakers for such a gathering could not have been made. Mr. Mursell had a fine opportunity for the use of his peculiar gifts, and he availed himself of it to the full. His philippics against the vulgar extravagances of the Salvation Army, and against "the licentious apostates who call their truculence 'freethought,'" were terrible. Many parts of his address bristled with expressive epigram and startling antithesis. His rhetoric was full of unrestrained vitality. Best of all, his testimony to the priceless value of the religion of Christ was couched in the highest language, and delivered with the intensest earnestness, which even *he* could command. The leading Leicester paper rightly says that this speech "called forth tremendous enthusiasm."

So closed this long and delightful series of meetings, upon which the smile of Heaven seemed constantly to rest, and which must be helpful in no slight degree to the great Christian work in the interests of which it was so skilfully planned and so energetically carried out. As usual, the members of other churches than our own in the town and neighbourhood ungrudgingly gave their kindly countenance and their generous hospitality, and almost everything went well from first to last. To God our best and highest praise is due. May these days of our Union at Leiceeter bring much glory to His great Name! Amen!

Recent Deaths.

DURING the last month our denomination has lost by death three important members: the Rev. Dr. Acworth, who passed away at the very advanced age of eighty-six; the Rev. Thomas Nicholson, late of Lydney, who will be sorely missed in the Forest of Dean; and J. Houghton, Esq., who for many years rendered conspicuous and valuable service to the interests of religion in Liverpool. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; for their works follow with them."

Reviews.

THE EPISTLES OF ST. JOHN: the Greek Text. With Notes and Essays. By Brooke Foss Westcott, D.D., D.C.L. London: Macmillan & Co. 1883.

ALTHOUGH our English literature has been enriched by many excellent commentaries on the New Testament, we have not hitherto possessed a work of the first

rank on the Epistles of John, similar, for instance, to those of Ellicott on the Epistles of Paul, or to the yet more admirable volumes of Lightfoot. English scholars have supplied us with no notes on this section of Scripture of equal worth with the late Dean Alford's. Even in "The Speaker's Commentary," the contribution of Bishop Alexander—valuable as, in some respects, it is—cannot be said to have reached the maximum of excellence. Our best works have been translated from the Germans, Ebrard, Huther, and Haupt having given us our most scholarly expositions of the First Epistle, Haupt especially having done more than any previous writer to pierce to the heart and to follow the sequence of the Apostle's thought.

Among Biblical students, however, it has long been an open secret that Dr. Westcott was engaged in the study of these Epistles, and the results of his study have been awaited with keen interest. He possesses in an unusual degree a combination of the most diverse qualifications required by a commentator, and has again rewarded the confidence with which his work was anticipated. The perusal of Haupt's profound and reverent investigations renders most other expositions superfluous. Dr. Westcott is in no respect inferior to Haupt, whose method is to a large extent identical with his own; while he has, in several directions, struck out into new tracks of thought, and avoided the diffuseness to which the German professor is occasionally prone. We cannot give a better idea of this commentary than by stating our conviction that it will do for the Johannine Epistles what Bishop Lightfoot has done for the Galatians, the Philippians, and the Colossians. There are no other works in our language with which it can be so justly compared, and the force of the comparison will be universally admitted.

Dr. Westcott has not deemed it necessary to discuss the conflicting opinions of previous writers, either on the structure of the Epistles or the interpretation of separate passages. Such opinions must, indeed, be duly weighed, but an array of them in a work of this class is more perplexing than helpful, and it is better that the commentator should give us, in a simple and direct manner, the results of his own deliberate and final thought. The end to be reached is a clear and consistent apprehension of the Apostle's meaning, and this end can only be reached by a patient and sustained study, word by word, and sentence by sentence, of what he has written. Attention must be paid to "the minutest points of language, construction, order." Notwithstanding the perils of a too rigid literalism, we can only enter into possession of a writer's ideas by the mastery of his words. There are in these epistles, as Dr. Westcott finely remarks, words "which gather in themselves the results of cycles of intellectual discipline, condensed histories, key-notes of great systems, which reveal to us unsuspected harmonies of truth, and conduct us into unfamiliar worlds of thought." No single expression has here been overlooked; the significance of different moods and tenses has been carefully pondered; while the words which plainly embody the essential and fundamental idea of the Apostle are subject to special and painstaking investigation, such, for example, as *φῶς*, *ζωή*, *ἰλασμός*, *ἀληθινός*, *Χρῖστος* and *Ἀντίχριστος*, *χρῖσμα*, *μονογενής*, &c. The notes on chap. i. 5 of the first Epistle, on the nature of God as "Light," are the most concise and perfect we have seen; and the same qualities are possessed by the notes on "Life" in I. i. 20, and, indeed, by nearly every excursus in

the volume. As a grammatical critic and a cultured Evangelical theologian, Dr. Westcott is unsurpassed; and he seems to us to have entered, in his study of this Epistle, into the inmost sanctuary of the Apostle's mind. Rarely have we come across utterances which more clearly unveil the moral and spiritual glory of Christ as the source of our highest knowledge of God and His government of the world, as the inspirer of our hope and the sure strength of our hearts, amid the discipline, the perils, and the manifold perplexities which surround us. The theological significance of the first Epistle is explained with scholarly precision. Points of doctrinal importance are discussed in "Additional Notes." Thus, we have specially valuable dissertations on the Fatherhood of God, the idea of Christ's Blood in the New Testament, Aspects of the Incarnation, the Names of the Lord, the Sin unto Death, and various other subjects of moment. All these questions are investigated with that care and vigour, that reverence of spirit, and fine tact which have invariably characterised Dr. Westcott's writing. His researches rarely fail to throw light on a subject, however abstruse and complicated; and, though his conclusions on controverted points cannot, of course, be universally accepted, we find it, for our own part, very difficult to dissent from him. For many years past, his works, apologetic and didactic, have had a favoured place in our library, and we would not willingly be without them. He has now laid us under new and equally weighty obligations. As a Commentary on the Johannine Epistles this is unquestionably the foremost. To our thinking, it leaves little to be desired. Huther's "Prolegomena" are somewhat more elaborate, and on one or two special points Haupt is still unrivalled, but no commentator, either in England or on the Continent, has given us such valuable textual criticism, or brought us so near to the *ipsissima verba* of the inspired original; no one has made so luminous the course and connections—not always visible to the English reader—of the Apostle's thought or reproduced so accurately the very atmosphere amid which he lived. Dr. Westcott's extensive scholarship has placed him on high vantage ground, but it alone could not have secured for us results so helpful. His patient and unwearied toil, his rare attainments, his terse and luminous style, would have been of little avail apart from his profound reverence and his "purged" vision. He has an insight which learning cannot impart and labour cannot attain. A Commentary like this could have been produced only by one who, in addition to his other qualifications, has a kindred spirit with the great Apostle of Love—who with his own eyes can see and with his own heart appreciate the realities of which he speaks.

The Essays in the concluding part of the volume, illustrative of certain phases of the Epistles, we have space merely to note. They are on: (1) the Two Empires, the Church and the World; (2) the Gospel of Creation; and (3) the Relation of Christianity to Art. Of their quality it will suffice to say that they abound in valuable information—historical and otherwise; in manly and independent thought on themes of momentous import; and in fresh, striking suggestions. They bring before us in a singularly vivid manner the social, the political, and the religious world of the Apostolic and sub-Apostolic age.

LECTURES IN DEFENCE OF THE CHRISTIAN FAITH. By Professor F. Godet, Author of Commentaries on St. Luke, St. John, and Romans, &c. Translated by W. H. Lyttelton, M.A. Second Edition. Edinburgh: T. & T. Clark, 38, George Street.

WE have already indicated the character of this work, and expressed the high estimate we have formed of its value, in a notice of the first edition of it which was inserted in the August issue of our Magazine for 1881. That a second edition has been demanded in two years after the publication of the first is ample proof that it merits the warm and unqualified commendation we gave it. Books of this kind cannot be expected to sell like a first-class novel; and the fact that a speedy re-issue of Professor Godet's Defence of Christianity against the attacks of the anti-supernaturalist school has been demanded, shows at once that the public interest which is felt in the question is widespread and deep, and that the eminent Professor is found to be master of the difficulties supposed to be connected with it. Herein we discern a hopeful sign of our times. We rejoice to have an opportunity of drawing the attention of our readers afresh to this excellent work, in the hope that those of them who do not possess it already will purchase it without delay. They will not willingly lose it from their library when once they have given it a place there, and have edified and gratified their minds by a careful perusal of the able reasonings it contains.

THE HOMILETIC MAGAZINE. September. Nisbet & Co.

ANOTHER admirable number of this admirable publication. The Rev. H. Simon, of Westminster, discourses beau-

tifully on a difficult text: Col. i. 24. Under the heading "The Children's Pulpit" we have an exquisite little sermon on the words "A little child shall lead them," by the Rev. Charles Jordan, M.A., LL.B., of Dundee. The "Expository Section" includes valuable contributions by the Dean of Canterbury, and the Revs. J. J. Lias, M.A., D. Thomas, B.A., and H. J. Foster. The "Practical Homiletics" department comprises some good sermonic outlines. The Rev. W. C. Barlow, M.A., contributes a Swedenborgian paper to the Clerical Symposium on the Bible which does not seem to us to do much towards clarifying and settling the important question which the writers have in hand.

THE ENGLISH ILLUSTRATED MAGAZINE.
No. 1. October, 1883. Macmillan & Co.

It was high time that an attempt should be made in England to produce a popular magazine in the advanced style, as regards printing and illustration, which has been attained by some publications of this class in America—notably by *Harper's Monthly*. Messrs. Macmillan & Co. have undertaken the task, and, judging from the first number, which is before us, we may say that they have every prospect of complete success. The external features of the magazine are attractive in the extreme—the paper glazed and hot-pressed, the type mild, yet perfectly distinct, the illustrations admirably drawn and engraved. The two most profusely illustrated articles are "From the Old Law Courts to the New" and "Rossetti's Influence on Art." These articles are deeply interesting, as, indeed, are all the others which the number contains, amongst which we should specially mention William Black's en-

tertaining account of "The Supernatural Experiences of Patsy Cong" and the first part of T. H. Huxley's contribution, entitled "Oysters and the Oyster Question." Mr. Swinburne supplies a singularly melodious poem, entitled "Les Casquettes," and Charlotte M. Yonge has the first two chapters of an historical novel, "The Armourer's Prentices," which are well written. This brilliant magazine is published at sixpence, and is "designed for the entertainment of the home, and for the instruction and amusement of young and old, in the belief that every section of its readers, in whatever direction their tastes may tend, are prepared to demand and to appreciate the best that can be offered to them."

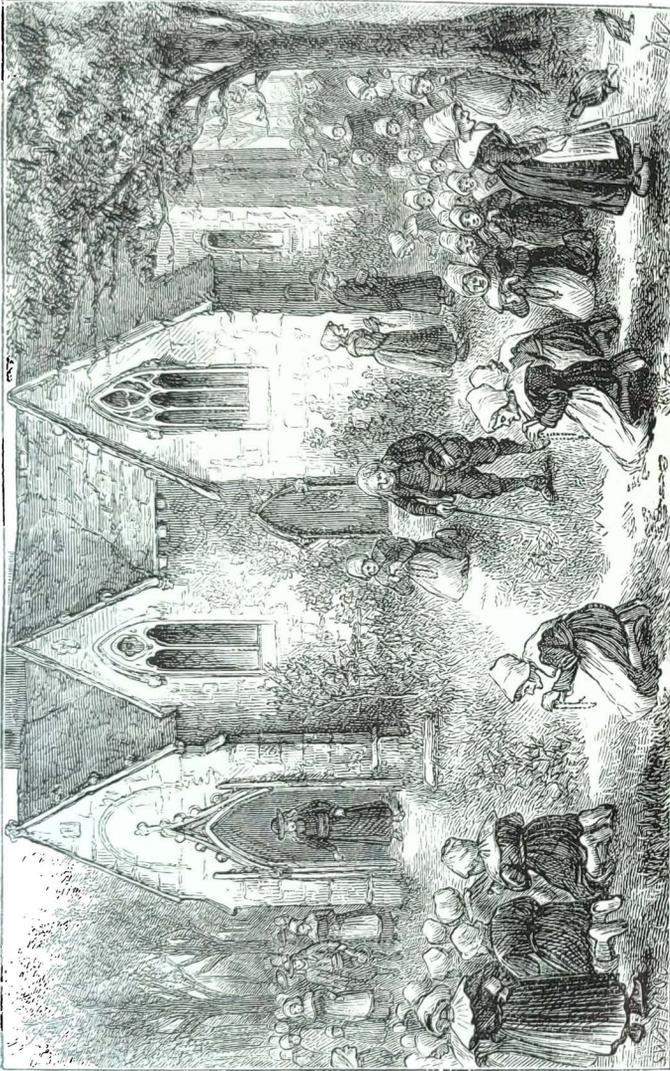
BOOTH OF THE BLUE RIBBON MOVEMENT; or, the Factory Boy who became a Temperance Evangelist. By Ernest Blackwell. With a Preface by Canon Wilberforce. London: Passmore & Alabaster, Paternoster Buildings.

IN the Temperance Reform Richard Booth has acquired a popularity second only to that of the famous John B. Gough. He is the apostle of what goes by the distinctive name of "Gospel Temperance." We have never had the pleasure of listening to an address from Mr. Booth, but we knew enough about his work to turn to this account of his life with the expectation of being deeply interested. This expectation has been amply fulfilled. Mr. Booth's career has been a remarkable one, and its many thrilling incidents are here related with a raciness of style and a power of graphic delineation by which all readers are sure to be captivated, and which must widen and deepen the influence of the cause to which it is devoted.

The "Blue Ribbon Movement" does not necessarily discredit the methods of temperance advocacy which were in vogue before it started, and for which there is still plenty of room. It takes up the best of those methods on to its own distinctive platform. If we understand it right, it places Christianity before Temperance instead of placing Temperance before Christianity; and in so doing we should think that all earnestly Christian people will judge that it is acting wisely. We do not suppose that any enlightened "Blue Ribbonist" would argue that no one can be a Christian without being a total abstainer; but all would unite in urging that total abstinence is most effectively promoted when based on Christian principles. At any rate, this account of the most prominent Temperance Evangelist of the day will command a host of readers, and may be expected to bring a large number of outsiders into the ranks of which Mr. Booth is the recognised leader. The Preface, by Canon Wilberforce, is full of the fiery enthusiasm for which its writer is so justly distinguished.

"CHOICE SAYINGS." Being Notes of Expositions of the Scriptures. Revised by Robert C. Chapman. New Edition. London: Morgan & Scott, 12, Paternoster Buildings.

SHORT, pithy pieces on a great variety of subjects pertaining to the religious life, Evangelical in their teaching and practical in their intent and form. They show no great freshness of thought, but those who are perplexed and troubled by the ordinary doubts of the mind and the common cares of life will find in them more or less of spiritual help for which they will have reason to be grateful.



SUPERSTITION IN BRITANNY.

THE MISSIONARY HERALD.

The Leicester Autumnal Missionary Meetings.

IN the retrospect of the recent Autumnal Missionary services, on Tuesday, October 2nd, in Leicester, we feel we have abundant reason for thankfulness and encouragement; for the presence and power of the Divine Master were manifested in a very memorable manner.

Very early in the day—at the special service for young men in Charles Street Chapel—the right keynote was struck by the Rev. R. H. Roberts, B.A., of Notting Hill, in his masterly exposition of the words:—

“Say not ye, There are yet four months and then cometh harvest? Behold, I say unto you lift up your eyes and look on the fields, for they are white already to harvest.”

“*The Lord's harvest sacrificed to procrastination.*”—Few, indeed, who had the privilege of hearing the burning, soul-stirring words of the preacher, as he discoursed on this solemn subject, could have left Charles Street Chapel without deeper convictions of the terrible consequences of delay, and holier resolutions to press immediately forward to the fields white already to harvest.

The closing words of the preacher indicate the burden and spirit of his discourse:—

“Let us, then, have done with this dilatory and dawdling policy. *Now* is duty at the door and in the form of Him whose scarred hand forces its way through twining thorns of neglect to knock. *Now* the isles are waiting for His law. *Now* the scattered sheep upon the mountains who also are His elect bleat after the comforting crook of the ‘Bishop of souls,’ and ‘the pastures of tender grass beside waters of tranquillity.’ *Now* Gentiles are turned towards His light, and the languid eyes of burdened kings and statesmen crave wearily the crescent promises of His coming. We do live in Pentecostal times, but the ‘feast of tabernacles’ is in front with the prophecy of the still richer and final ingathering of the ‘fulness of the nations,’ and it is the Sovereign of the Pentecostal ages who challenges us to make the advance. Let us accept the challenge and test it to the uttermost. Awake and arise, for the dawn hath put on

her beautiful garments, and the 'accepted time' pauses at the Lord's right hand, watching, with standard lifted up, for the 'people willing in the day of His power.' Shall this 'willing people' be found among us, or are ye saying 'four months and *then* cometh harvest'? Oh, listen—listen to Him who solemnly protests, 'The fields are white, and already he that reapeth receiveth wages and gathereth fruit unto life eternal.' And 'Pray ye, therefore, the Lord of the harvest that He may send forth labourers into His harvest.' And in thy prayer, bend over Moriah's altar, a meek and unreserved oblation, pleading 'Here am I; send me.'

"Thus may 'the Father's Kingdom come, and His will be done on earth as it is done in heaven'—through Jesus Christ. Amen."

Of the Missionary Breakfast, in the Temperance Hall, at nine o'clock, on behalf of the China Mission (under the chairmanship of Alexander McArthur, Esq., M.P.), we can only say it was a season long to be remembered.

It was the earnest desire of the Committee that this meeting should be rather an appeal to the heart than for immediate giving, it being their confident conviction that an intelligent acquaintance with the work of our brethren in China would necessarily produce sympathy and practical support—not as the consequence of spasmodic appeal, but rather as the natural outcome of intelligent apprehension.

The remarkable addresses of Mr. Jones and Mr. Glover cannot fail to produce lasting results.

"*The Call of God to Go Forward*" was indeed a fitting sequel to the discourse at the early morning service, and the vast congregation that overcrowded the Temperance Hall seemed spell-bound as Mr. Glover poured forth an address so full of sanctified eloquence and lofty inspiration that it is difficult to find terms in which adequately to characterise it.

We ask for this address the careful and prayerful perusal of all our readers, under the clear conviction that its consideration must result in a far truer estimate of the paramount claims of Mission work, and in a far higher realisation of the blessed privilege conferred upon every individual Christian by the risen Lord in committing such an enterprise to human instrumentality.

In referring to this meeting we desire also to express our grateful appreciation of the thoughtful kindness of the Rev. J. Jenkyn Brown, of Birmingham, who, having regard to the lateness of the hour, declined to deliver his address, in order to make way for Mr. Jones and Mr. Glover.

In view of the great difficulty of providing breakfast for so large a number, it may be well, perhaps, on future occasions to consider the wisdom, or otherwise, of dispensing with breakfast altogether, so that a

longer time may be devoted to the real objects of the meeting, which, in that case, might begin at ten o'clock punctually.

Of the Rev. Dr. Allon's sermon, preached at noon in Victoria Road Chapel, from the words "*The field is the world,*" we feel it is very difficult, in a brief notice, to do anything like justice to it. In order to rightly appreciate this noble discourse it *must be read*, and we commend its perusal most earnestly to all our friends. It is the intention of the Committee to print the sermon and give to it a wide circulation.

In the afternoon the Committee of the Society had a prolonged meeting for the consideration and despatch of Mission business.

At this meeting a new missionary for the Congo was appointed—Mr. H. G. Whitley, of Byculla Park, Enfield, a young brother, who, in the judgment of the Committee, is very specially adapted for African pioneer Mission work.

Mr. Whitley, the son of well known and highly respected parents, and the nephew of the Rev. T. G. Rooke, LL.B., of Rawdon College, is relinquishing excellent business prospects at home for work which for many years past has been increasingly dear to him, and to which he has now resolved to devote his life. He anticipates embarking for the Congo about the middle of the current month.

At the same meeting of the Committee the offer of Miss Gwen Thomas, of Hampstead, for school teaching at Cameroons, West Africa, was also accepted. From childhood Miss Thomas has been associated with Camden Road Chapel, and the ministry of the Rev. Francis Tucker, B.A.

Although the realisation of the dream of some years past that, as the wife of the lamented Mr. Hartland, of the Congo Mission, she might be permitted to labour for the benighted peoples of the Dark Continent on the banks of the mighty Congo river has been denied her, yet Miss Thomas will still have the joy of devoting her life and labours on behalf of Africa, and so of fulfilling the sacred resolves of years gone by, and the growing longings of her later experience.

Miss Thomas will, in all probability, leave England for Africa in company with Miss Comber early in next year.

The Mission services at Leicester were brought to a most fitting close by a densely-crowded missionary meeting in the Temperance Hall, under the presidency of the Mayor of the town, W. Hewett, Esq.

All the speakers, except the Chairman, were themselves missionaries: the Rev. J. Smith, of Delhi, the noble veteran, earnest and eloquent, grown gray in the service; the Rev. J. J. Turner, who for seven years has been labouring in China amid all the sad horrors of the terrible

famine ; and the Rev. J. J. Fuller, who, after more than forty years of missionary toil in Western Africa, seems to have lost none of his fine enthusiasm or fiery vigour. And so ended a day long to be remembered, worthy alike of the greatness of the missionary enterprise and of the hearty welcome and generous Christian sympathy of the Christian churches of the good town of Leicester.

Writing to the Secretary, concerning the Leicester missionary gatherings, an old and generous friend of the Society says :—

“For more than fifty years the gracious Master has permitted me the privilege of attending missionary services in all parts of the kingdom, and with growing years my interest in this blessed enterprise has deepened and strengthened.

“Your missionary day at Leicester has been to me a crowning joy. Surely never before have the presence and spirit of the Crucified Christ been so manifested. All through the various services He seemed to be felt so powerfully as a living presence. The grand central truth—Christ and Christ Crucified—was so prominent, the old Gospel of the Cross, and Christ the only power under heaven to save and regenerate mankind. What a noble meeting in the evening to close with.

“How we all felt, as Mr. Turner told the marvellous tale of his experiences in China, that it is the simple message of the love of God, in the life, sufferings and death of Christ, that alone can touch the human heart all the world over ; the old, old story, rest for the weary and peace for the sin-stricken and distressed.

“May God continue abundantly to prosper our noble Society ! It is His work ; and it seems as if at last our churches were resolved to realise their responsibility and privilege in regard to this grand enterprise.”

OUR PRESENT FINANCIAL POSITION.

The extinction of the debt, and the promise of funds to meet the initial expense of outfit and passage of the FOURTEEN new missionaries to be sent to China—as was plainly stated at Leicester—only *adds a heavier weight of responsibility* upon the churches to provide, by new and largely augmented periodical subscriptions, the means absolutely required to *maintain the fourteen* new missionaries and establish an equilibrium between present income and expenditure.

In the private appeal made by the Secretary for help towards the entire liquidation of the debt it was stated that,

“should the debt be extinguished, the whole energies of the Committee might then be devoted to the adoption and working of carefully devised plans for securing more deepened interest and systematic organisation throughout all the churches of the denomination with a view to secure such a *regular and permanent* increase of income as should *prevent the creation of a new debt in*

March next, while at the same time permitting the Society not only to maintain its present greatly enlarged agencies in India, China, and Central Africa, but allow of still further extension in response to beseeching appeals from nearly all parts of the vast mission-field."

In order to secure this, an increase of

£15,000

to the annual income is needful.

This will be seen at once if the churches remember that an increase of **£5,000** is needed to MEET EXISTING EXPENDITURE,

£7,000 will be required to meet the allowances for the fourteen new missionaries to China, including all the various expenses incidental to their stations and work, while a further

£3,000 is absolutely demanded by the immediate reinforcement of the Congo Mission; leaving little or no margin for India and Japan.

This, then, is the work that URGENTLY PRESSES, and it is to secure this increase of regular income that the earnest endeavours of the Committee are now being directed.

By the plans recently adopted by the Committee, after prolonged and careful consideration, the churches of the denomination will be canvassed throughout, and most earnest efforts made to introduce systematic organisation into every church, so that small, as well as large, periodical contributions may be regularly collected, and missionary interest excited and maintained by the regular circulation of the MISSIONARY HERALD, and other sources of missionary information. As an example of how county districts may be systematically worked in the interest of the Mission, we have much pleasure in reporting the result of a Conference of Norfolk Pastors held at the house of the Rev. Thos. A. Wheeler, of Norwich, and convened by him, for the special purpose of putting into practical operation the plans recently adopted by the Mission Committee.

CONFERENCE OF MINISTERS HELD AT UNTHANKS ROAD, SEPTEMBER 20, 1883.

Present—Revs. T. Turner, Attleborough; G. Pilgrim, Bacton; A. W. Ager, Carleton Rode; F. Harvey, Great Ellingham; W. Halls, Fakenham; A. M. Hertsberg, Ingham; A. T. Osborne, Lynn; E. Slipper, Neatishead; T. Bullimore, Norwich; B. Taylor, Pulham St. Mary; S. Porter, Thetford; E. Tucker, Great Yarmouth; C. Stovell, Martham; R. B. Horne, Aylsham; J. Green, Old Buckenham; S. Howard, Downham Market; R. L. McDougall, Gorleston; H. Viner, Foulsham; T. J. Ewing, Kenninghall; E. Mason, Lowestoft; T. H. Sparham, Neston; T. A. Wheeler, Norwich; J. Wilkins, Swaffham; J. Jackson, Worstead; and C. Hardy, Great Yarmouth.

Resolved—

"1. That we Baptist ministers of Norfolk, assembled in Conference, hereby

pledge ourselves to attempt to secure weekly or monthly subscriptions from all the *several members of our churches and congregations* on behalf of the Baptist Foreign Mission, or by other methods to augment the contributions already made to the Missionary Society.

“2. That the county be divided into the following districts, and that the brethren hereinafter named be appointed secretaries of those districts:—

- (1) *Yarmouth* (Secretary, Rev. C. Hardy, Yarmouth)—includes Yarmouth, Lowestoft, Gorleston, and Martham ;
- (2) *Worstead* (Secretaries, Revs. J. Jackson, Worstead, and R. B. Horne, Aylsham and Buxton)—includes Worstead, Aylsham, Ingham, Buxton, Bacton, Neatishead, Mundesley, and Ludham ;
- (3) *Swaffham* (Secretaries, Rev. J. Wilkins and Mr. T. Moore, Swaffham)—includes Swaffham, Dereham, Fakenham, Foulsham, Necton, and Tittleshall ;
- (4) *Lynn* (Secretaries, Revs. A. T. Osborne, Lynn, and S. Howard, Downham)—includes Lynn, Downham, and Upwell ;
- (5) *Norwich* (Secretaries, Revs. J. H. Shakespeare, Norwich, and T. Turner, Attleborough; R. Bryant, Esq., Besthorpe Hall, Attleborough; and Rev. T. A. Wheeler, Norwich)—includes Norwich, Attleborough, Kenninghall, Ellingham, Thetford, Pulham, Shelfanger, Carleton Rode, Wymondham, Costessey, Saxlingham, Salhouse, &c.

“3. That the Secretaries of these districts meet as soon as possible to report progress and confer on methods of work.”

R. Bryant, Esq., of Besthorpe Hall, Attleborough, kindly invites the secretaries to meet at his house on Thursday, October 25th.—T. A. WHEELER.

It only needs that the entire country should be in like manner systematically worked so as to embrace *every church*, however small or poor, and the pressing, growing claims of the dark places of the earth to-day calling on all hands for the light brought home to every individual church member, however humble or obscure, and the needful increase of £15,000 would be speedily and easily secured.

A *missionary box in every Baptist household*, and every member of the household esteeming it a joy and privilege to regularly contribute to it, on the first day of each week or otherwise, a *regular weekly, monthly, quarterly, or annual subscription*, however small, from every church member in the Baptist communion, would surely produce all that is required, and provide ample funds for considerable extension also.

Most earnestly do we appeal to all the readers of the HERALD to help in this effort.

In the almost last words of David Livingstone:—

“This mission enterprise is not the work of a class or an order only ; it is the paramount, proximate duty and privilege of *every individual Christian*.”

To neglect it, to refuse to sympathise with it in practical service and sacrifice, is to be traitor to the Lord whose work it is, and whose commission and command stands to-day in unrepealed and undiminished force: 'Go, Go into all the world: If ye love Me, keep My commandments.'

REINFORCEMENTS FOR CHINA.

In addition to the extinction of the debt, the Secretary was in a position, at Leicester, to make a further gratifying announcement relating to the outlay for the outfits and passages of the fourteen new missionaries the Committee have resolved to send to China.

The following letter from Mr. Charles Wathen, of Ashley Down, Bristol—who, it will be remembered, met the entire cost of the preliminary Congo pioneering expedition, and provided half the cost of sending out twelve new missionaries, three years ago—was read by Mr. Baynes at the China Breakfast Meeting in Leicester:—

“Ashley House, Ashley Down, Bristol, *September 22nd, 1883.*”

“DEAR MR. BAYNES,—Your statement of the needs of the China Mission I have read with great interest. I appreciate the difficulties which must weigh heavily on the minds of the Committee—the difficulty, on the one hand, of making any forward movement, when the present income barely reaches your expenditure, and when further heavy outlay on the Congo seems imperiously demanded; the difficulty, on the other, of declining a request from China, which the great work, the splendid service, and the great success of the brethren there give them every title to ask, and give us every reason to respond to.

“I venture to hope that the call from Africa will not be unheeded, and I will have pleasure in giving £100 for passage and outfit of a man to supply the place of Mr. Hartland. I trust also that the call from China will receive a prompt and hearty response. It has occurred to me that possibly it might assist the realisation of your wishes if I were to take the same course with regard to the fourteen men you now need for China which three years ago I took with regard to the twelve men you then sent out to the East. I understand that the passages and outfits of these fourteen men will cost £150 each, making a total of £2,100. Should the response of the churches to your appeal, and the consecration of valuable men, permit the Committee to send out these fourteen, I shall have much pleasure in giving the £1,050 necessary for the passages and outfits of one-half of them.

“I should propose to follow the same line as in the former case, and meet the costs of each alternate man who is sent out.

“I trust others may supply the amounts needed for the despatch of the other seven men; and, what is more important still, that individuals and churches should give such increased amounts as will warrant the Committee in making this great enlargement of their work.

"Praying for a blessing on the work of the Society, and with kind regards to yourself,

"To A. H. Baynes, Esq."

"I am, yours very truly,

"CHAS. WATHEN.

A letter from the Rev. Richard Glover, of Bristol, to the following effect, was also read :—

"Bristol, September 23rd, 1883.

"MY DEAR FRIEND,—Please note enclosed particulars of promises given me on behalf of the Missionary Society *towards the proposed extension of our mission work in China.*

"You will observe that these sums provide a thousand guineas, and a little over, which, with the thousand guineas so kindly promised by Mr. Wathen, will make the total sum required for the passage and outfit of the fourteen men so urgently needed for China.

"I trust you may find as great readiness in others to contribute the amount necessary for the support of these men as I have found in those who have thus contributed to their going forth.

"I remain, my dear Friend,

"Yours very sincerely,

"A. H. Baynes, Esq., London."

"RICHARD GLOVER.

The list of promises enclosed was as follows :—

Messrs. E. S. and A. Robinson, Redcliffe Street	£250	0	0
Mr. and Mrs. Ed. Robinson, Westfield Park (outfit and passage of one missionary)	150	0	0
N. D. (outfit and passage of one missionary)	150	0	0
A Friend (outfit and passage of one missionary)	150	0	0
Miss Leonard, Rockleigh House	50	0	0
Miss Katharine Leonard, Rockleigh House	50	0	0
Miss Gotch, Pembroke Road	50	0	0
Mr. John Robinson, Backwell	50	0	0
Mr. Charles Townsend, J.P.	50	0	0
Mr. and Mrs. Shirley, Ashbourne House, St. John's Road	26	5	0
Miss Florence Shirley, Ashbourne House, St. John's Road	5	5	0
Master Arthur Shirley, Ashbourne House, St. John's Road	5	5	0
Mr. and Mrs. E. G. Sargent, Cornwall House, Osborne Road	25	0	0
Maud and Percy Sargent, Cornwall House, Osborne Road	5	0	0
Mr. Joseph Gould, Brislington	15	0	0
Mr. J. S. Rose	10	10	0
Mr. G. M. Carlile	10	0	0
Miss Brown, West Park	5	5	0
Rev. Richard Glover	10	0	0
Mrs. Richard Glover	10	0	0
Miss L. M. Davies	10	0	0

These sums make a total of £1,037 10 0

THE EXTINCTION OF THE DEBT.

At the Breakfast Meeting on behalf of the China Mission, at Leicester, the Secretary reported that the accounts of the Mission for last year, made up to the 31st March, 1883, closed with a debt on the General Account of the Mission of £2,575 17s. 10d. This sum a few weeks afterwards was reduced by £300, Colonel and Mrs. A. Angus Croll having specially contributed this sum in aid of its liquidation.

With a view to entirely clear the remaining deficiency of £2,275 17s. 10d., the Treasurer, Joseph Tritton, Esq., intimated a few weeks ago to Mr. Baynes his intention to contribute one-third of the amount (viz., £758 12s. 7d.); and at the same time gave expression to the earnest hope that other friends might be found willing to contribute the other two-thirds (viz., £1,517 5s. 3d.)

Under these circumstances the Secretary communicated with a few well-known supporters of the Mission, and received such a generous response that not only was the £1,517 5s. 3d. contributed within a week, but also sufficient, in addition, to extinguish the debt of £334 9s. 10d. on the Widows and Orphans' Fund.

The list of friends through whose help this most encouraging result has been secured is as follows:—

The Treasurer	£758 12 7
Mr. Jeremiah Colman	200 0 0
A Friend	125 0 0
A Friend	100 0 0
Mr. James Benham	100 0 0
Mr. T. S. Child	100 0 0
Mr. Geo. E. Foster (and £150 for General Fund) ...	100 0 0
Mr. Chas. F. Foster (and £150 for General Fund)...	100 0 0
Mrs. Kemp	100 0 0
Mr. T. B. Mead	100 0 0
Mr. E. Rawlings	100 0 0
Mr. W. R. Rickett	100 0 0
A Friend	50 0 0
Mr. Thos. Coats	50 0 0
Mr. T. Marnham	50 0 0
Mr. Marcus Martin	50 0 0
Mr. W. Middlemore	50 0 0
Mr. and Mrs. T. Procter	50 0 0
Mr. John J. Smith	50 0 0
Mr. A. J. Harvey	25 0 0
Mr. H. Trevor	20 0 0
Mr. Alfred H. Baynes	50 0 0
Other sums	186 5 0
	<hr/>
	£2,614 17 7

A Superstition in Brittany.

(See *Frontispiece*, p. 366.)

A PARISIAN, a Meridonal, or any stranger to Lower Brittany would, on arriving at St-Carré, St-Jean-du-Doigt, Rumengol, &c., on a pardon day, believe he is in a heathen country. The imperfect drawing here enclosed is that of St-Carré, one of the places we have mentioned.

Every one can see, on the great day of expiation (Pentecost Sunday), women of all ages on their naked knees going five or six times round the church. Some of these devoted, ignorant, and superstitious people impose upon themselves this strange torture, which they called "a mortification." Some of the rich people pay these poor creatures to mortify themselves in their stead. For a few pence poor women will go thirty, forty, or fifty times on their bare knees round the church. This is a heart-breaking sight. It is even indecent and shameful; heart-breaking, for one cannot witness without disgust the sight of this procession of human creatures, disfigured by suffering, dragging their legs amongst the mud or on the stones red with their blood; crying, and at last falling utterly exhausted on the roadside.

This, my dear friend, is what the Church of Rome has done in this country, and this is how they pretend to represent the religion of Jesus, which, as we know, really consists of worshipping the Saviour in spirit and in truth.

G. LECOAT, Breton Missionary.

St. Carré, Côtes-du-Nord, Brittany, *Pentecost Sunday*.

God's call to us.

(Address delivered at the Autumnal Missionary Breakfast, in Leicester, on October 2nd, on behalf of the China Mission, by the Rev. RICHARD GLOVER, of Bristol.)

A MISSIONARY meeting is a time of great solemnity for those who hear and those who speak. I feel especially the solemnity of this occasion, having regard to the crisis which our secretary has represented this morning. For two years successively our income has fallen short of our expenditure; not, happily, through the lessening of our funds—for, despite of agricultural depression and other things tending to lessen people's power of giving, there was a larger amount contributed last year than in any previous year—but through increase of our staff in India, in

China, and through the great cost of work in Africa ; through enlargement of our work in Italy, through increase of our work of education, and generally through the enterprise which has been lately marking the work of this society. Still there are these deficits embarrassing the committee, depressing us at home, and in a greater degree our brethren abroad, as they seem to reflect on the work they do, and hinder them in their great desires to carry the work still further. So we have, on the one hand, deficit. On the other hand, our short-handed work in Africa, crushing men with its burden, killing one of them already, calls upon us to do what we may to increase the number of men there, and keep from death lives that are invaluable. A million of lives last year perished through the African slave trade. Nothing will end that but Christian missions. And in face of our partial guilt and responsibility for that slave trade, and in face of the fact that the gospel is the power that can end it, we are called to Africa. Then we have an appeal for reinforcement for Japan. We shall probably have another to-night for more men for India. And we have this appeal which Mr. Baynes has submitted to us, for fourteen additional men for China. So we stand to-day where two roads meet. There is the deficit, saying: "Halt! Retrench." There are success, need, grace, love, bidding us go forward. To which voice shall we listen, and which obey? I know not when, in the history of the society from the beginning, we have stood in a crisis so important—where we must go bodily backward or forward, shrinking to do much less, or mounting to do more than we have done. The question is not exclusively one of the state of the exchequer. Are we, or are we not, called of God to go forward? That is the question. It is not statistics, not balance-sheets; it is the leading of the Lord that we are to ask about. I have thought on this matter. I, for one, think we are called, and that God is saying: "Speak to the children of Israel that they go forward." I will tell you why I think that; and, as sober men, judge ye what I say. First, I think, as Christian men, we have a call to go forward in the gift of Leaders whom we ought to follow. There is no greater gift God gives to the Church than men who, by blended courage, wisdom, and mercy, are fit to lead the way in all gracious enterprises. On the Chinese field there are three or four men just gone, who will be worthy helpers of those at their head. We have two men who have been foremost in this work—one here this morning. Do we know what work they have done? Do we value aright the qualities they have shown? I say they have every attribute of leaders, and we will be responsible to God if we fail to follow them. They quitted, eight years ago, the comparative safety of a consular

port, feeling their way at great risk for the interior, for it was a few years only after the massacre of French missionaries at Tien Tsin. By their kindness, courtesy, skill in ministering to the sick, and graciousness to all, they made good their footing. Then came the terrible famine, slaying its many millions. It came to pass that, more than any other Englishman, our friend Mr. Richard had an honourable part in ministering to the awful needs by which he was surrounded. Two years, night and day, denying himself of his rest, facing all the horrors of want, pestilence, and death, he and our friend ministered there. Do you think that the 20,000 people saved by them from death have not a different idea of Christianity than they had before? Do you think they did not read the marks of a heavenly anointing in their power to heal the broken-hearted, and in the Love which sought to save the perishing? And when they saw Mr. Jones, with his family of 400 orphans, when the famine was over—think you when the eye saw him it did not bless him, and when the ear heard him it did not bear witness to him? They evidently have a leader's mercy, and have, by the work they have done, gained great love for, and great love from, the Chinese around in a way which gives them great influence over them. Then they have shown the rare wisdom of sympathy in their work. I don't know what ecclesiastics would say about the keys of the kingdom of heaven. I believe the keys of the kingdom of heaven are sympathy with God and with man. Our friends have had these keys, have been full of the spirit of the Apostle, which made him to the Jews a Jew, and to those without law as without law. There are some here and abroad that can so speak the Gospel as to raise resentment without conveying conviction. There are some not less orthodox, holding the same Gospel, who can so speak as to awake no resentment; who kindle in people the wish to believe the message they proclaim. Our friends there had that sympathy in a large degree. They have shown themselves possessed of an immense power of work, and have worked as few men have ever wrought. God has set His seal on them. If they had come and told us of two or three little churches gathered during the last eight years with a few members each, we should have been profoundly thankful. Moffatt, Williams, and others worked ten years before getting a convert. A measure of success, inconceivable but for these circumstances I have described, has been given to our brethren—800 members, gathered with almost the certainty of persecution attending each one of them, have proved their steadfastness and the reality of their conversion by their efforts to extend that light to others who lack it. These are the seals of their ministry. What shall we say to our God

in heaven, if with a talent of leadership such as these men have, we bury it in the earth? Such men are the Pillar of Cloud by day and of Fire by night, which we ought to follow. And I say that when that cloud moves, and men with such an entrance to the human heart, lead us forward, we have in that fact one unmistakable proof of a call from God. Then you have I think a call of God, secondly in the claims of the converts for further instruction. Of these 800 members, gathered in about 50 little churches, only one in seven can read the Bible. They only know, as it were, *one verse*: "That God loves us—gave His son for us, and whoso believes in Him is saved." But the Bible picture to them has no perspective. Law is mixed with Gospel, Moses with Paul. Their fervour cannot avoid being fanatical, their joy presumptuous. Probably they think all the Bible saints Englishmen. They are beset like the Apostolic Churches with liability to go seriously astray. Have they not a claim for the further instruction that eighteen centuries of Christian experience enables us to give them? Ye parents, bring up these your children in the nurture and admonition of the Lord.

Then, in addition to the claim of the converts for further instruction, there is the claim of the inquirers as well. If there are 800 converts gathered in six or seven years, there must be at least 8,000 enquirers asking the biggest question that can torture and enlarge the human heart—asking, Is God love? Is the new message that makes heaven bright with hope and sweet with mercy, is it, can it be true? There are those men in thousands wanting to know the name of God, and whether Jesus, the friend of sinners, is the name by which they are to know Him? We, by the work of our brethren, have raised these questions. Are we not bound to aid them in finding the answer to them? Am I right? and are we, because there are not a sufficient number of sovereigns in the exchequer, to say, "We won't help you to the answer"? Is there not a call of God in this? Then I think, further, there is a call of God in what these good people may do if we marshal them. It is an army asking for officers. Shall we not listen to them? The Chinese are a marvellous race, numbering one-third of the inhabitants of the earth; the oldest nationality which the world has seen. It has witnessed the rise and decay of Assyria, Babylon, Rome and Greece, and it has survived the decay of these empires of which it saw the rise. Let us do all justice to every good thing about them, but do not let our charity have any make-believe about it. They know not the Father. They know the one great God and are His children. But the worship of Him is reserved exclusively for the Emperor, who, as High Priest, enters once alone, every year, into the Temple of the Supreme to worship;—all

the rest of the 400 millions betaking themselves to inferior deities. They are the nation, of all other nations in the world, most burdened and darkened with superstition. Woman has the same degraded position as in every heathen land: infanticide is common. Archdeacon Gray came across a notice over a farm pond in the neighbourhood of Canton: "Children may not be drowned here:" Significant, is it not? Guilt wants the shadow of the Cross; bereavement wants comfort and the light of Christ's empty grave. Now put all that together—the need of the Chinese people; fitness of the converts to carry on the work; the zeal shown by our brethren; their assured and revealed power of leading; and I think, I hope at least, all here will be led to feel that in the appeal of our brethren there is a Call of God. All may not be convinced, for some people need a tremendous amount of demonstration to prove to them that anybody is their neighbour. But there are generous hearts that find it easily proved, and that find the nearness of need, and the power to help it, a sufficient proof that the man who wants it is his neighbour. Am I right? Somebody says, "God always gives funds where He wants work to be done." I may not have the experience some people may have in this direction. But I should be inclined to say the very opposite of that: "God never gives the money before we attempt to do the work." Have you ever the power before you have the duty? or in the supreme moment of its acceptance and its discharge? "Stretch forth thine hand," says Christ to us, as it is withered to-day, and does not look as though it were competent to stretch out and save those needing our help. Shall we say our hand is withered? It is, and it will not be sound before you stretch it forth; but in the moment of supreme effort to obey the call of mercy the power will come. Had Moses the power to invade Egypt when he had nothing but a wife, and an ass, and two sons, and the rod of God in his hand? Had he? Ah, no! God's calls are always to something quite above us, and quite beyond us. We have not strength, nor patience, nor meekness for any work before we do it, but we find these in the effort to do it. Duty does not find power. It makes it. So to-day I say, God never does give funds before you want them. What have we to do, then, when these funds are insufficient? Not lessen the work, but enlarge the giving. I know the state of trade; I do not think my congregation is at all as wealthy as it was ten years ago. What of that? We must make up for poorer purses by larger hearts. Whatever we do, we may not neglect God's call. It is the greatest dignity that can be conferred upon us to have such a high calling in Christ Jesus. If through fear we fall back, we shall lose our present power, and joy and hope; but if humbly, tremblingly we endeavour to follow where God leads,

then this high calling will itself work wonders for us : Though we have lien among the pots, our wings will become like the wings of the dove, our efforts will work power to love and power to labour. We do not realise the force which in the Gospel is in our hands. In one man's lifetime, that of my own father, the West Indies have been lifted from heathenism to spiritual life like that of England ; a large part of Madagascar has been won for Christ ; and to-day more than 100,000 members in India are on the list of the Christian churches. We here take forty-five years to double our members ; but the Church of Christ is doubling itself every ten years in India ; so rapidly, in fact, that even if the rate does not accelerate, and if my little child lives to be my father's age, she will see India as Christian as England is to-day. China, in 1845, had six converts ; it now has 20,000. "Our Father worketh hitherto." If we had ears to hear we should hear Him say, "Behold I make all things new ;" and if we had eyes to see, we should discern a springtide freshness on this wintry world. We must change our missionary text, and instead of making it "A thousand years are as one day," we must make it, "One day is as a thousand years." "A short work is God working in the earth." God grant we may have the manhood, the tenderness of heart, the allegiance, the love to take our share in this work. We give too little : our gifts ought to be sacrifices to this work. Give nothing, or else what costs us something. Be either cold or hot ; do not give what you can spare. If you do not give more than that, give nothing. The sacred hand of Christ demands a larger gift. We must seek to gather larger gifts. Remember, so much gold as you can get out of any one, so much grace you can get into him. Let us by thus giving, and thus gathering, seek to respond to this great call. I am glad there has been no asking for contributions at this meeting, for many reasons : partly because I think that fifty men who would get up and say, "I will give £10," will, if they take till to-morrow, find themselves able to give £20. We want you to put your thought and conscience into it. If it is worth your help, help it ; if it is not, refrain. I trust that, if, as I believe we have, we are enjoying the loving lead of God, we will have grace to follow Him faithfully.

"The Lord Loveth a Cheerful Giver."

WE have again thankfully to acknowledge the receipt of many gifts during the past month, indicating growing interest in the work of the Mission.

"An Evangelist" working in the St. Albans district sends a gold chain, and writes :—"Please sell the enclosed chain for the noble missionary cause. I am striving to do all I can to stir up a missionary spirit wherever I go."

"A Domestic Servant at Dulwich" sends a pair of gold earrings for the Congo Mission, and writes:—

"Lord, take my silver and my gold ;
Not a mite would I withhold."

For the Congo Mission, "A Servant of the Lord" sends £100; our ever generous friend, Mr. Wilson, of Clifford, near Sheffield, £200; Mr. Arthur Robinson, of Bristol, £25; "One whom God has prospered," £10; Mrs. Searle, Truro, £10; Mr. and Mrs. Kudgell, £10; and Rev. S. Murch, £5.

"A Widow" sends two small gold rings, with the words:—"May the gracious Lord accept these trifles for His blessed Mission cause. I cannot tell you with what intense delight I give these for the work of the Congo Mission."

"A Friend of Missions" writes, sending £5:—"I have been deeply interested in reading the accounts of the Leicester Missionary Meetings, and my eyes filled with tears of joy as I read the debt had been cleared off."

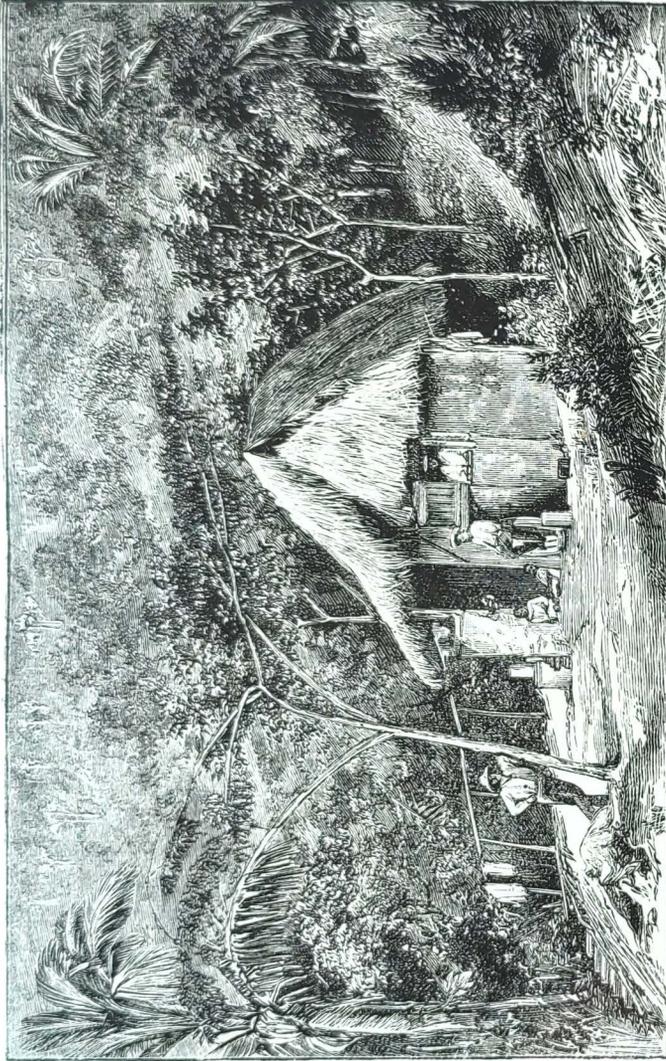
"A Sick Girl" in the Brompton Consumption Hospital sends a small brooch, "the only valuable thing she has," for the Congo Mission; and "A Hospital Nurse" £1 for the same work. "A Friend" sends £5; "N. N.," £75; Mr. W. E. Lilley, £200; A Friend, £200; A Friend in Scotland, £10; Mrs. Feversham, £10 10s.; Mr. B. Watson, Rochdale, £20; and Mr. W. B. Rickett, £120 for the outfit and passage of Mr. Alfred Terchmann, missionary to India.

"A Sailor" sends a small gold chain, saying:—"I should very much like the enclosed chain to be sold for the Mission. I have been reading some back numbers of the MISSIONARY HERALD, when on my last voyage, that my little girl brought home from the Sunday School, and my heart longs to help this good work. I am become a 'Blue Ribbon' man now, and hope during my next voyage, please God, to save a few pounds for the Congo Mission."

For the Special China Fund Mr. George Angus, of Newcastle, sends £50; and the Rev. E. L. Forster, of Hereford, £5, praying earnestly that "ten thousand members of Baptist Churches would do the same."

A Native Hut, Trinidad.

THIS hut, photographed by an American artist, is a fair specimen of the kind of houses in which the black and other coloured people of Trinidad live, in villages at some distance from the towns, and in isolated parts of the island. It is constructed of upright posts, wattling, and mud, and thatched over with carat. It has a door and windows, one of which is thrown open, disclosing one of its inmates. The children in the doorway, as well as the men, are dressed in European style, but their clothing is necessarily slighter than that worn here. In the towns, on Sundays and holidays, the latest London and Parisian fashions are worn, while many of the houses are well built and ornamented. The background of the photograph will give some idea, but only a faint one, of the quantity of vegetation in the island, which is abundant and luxuriant. The bulk of the area of the island is still covered by the primeval forests. W. WILLIAMS.



A NATIVE HUT IN TRINIDAD. — (*From a Photograph.*)

Disastrous Cyclone in the Bahamas.

THE following letter has just been received from the Rev. Daniel Wilshere, of Nassau:—

"MY DEAR BROTHER,—I write, *vid* Cuba, to inform you of a most disastrous cyclone which raged here on the 8th inst., in which every building suffered more or less, and scores of the houses of the poor were utterly destroyed.

"All the shipping in the harbour was injured, and many of the island vessels which were here to receive the corn furnished by government to assist the inhabitants, whose crops are ruined by nine months' drought, were sunk *with the corn on board*.

"Will you therefore please appeal

to the churches to help us, as they so generously did Jamaica in the like case? The Bahamas has suffered drought whereby all ground produce was killed; now all the fruit-trees are injured or destroyed, so that outside Nassau the evil will be unparalleled. Particulars I am unable yet to furnish.

"May God put it into the hearts of the friends to come speedily to our help; I am doing all I can meanwhile. —Yours very faithfully,

"DANIEL WILSHERE.

"A. H. Baynes, Esq.,

"Sept. 12th, 1883."

The *Nassau Guardian*, of Saturday, September 8th, states:—

"One of the most fearful cyclones with which our colony was ever visited passed over this island to-day, creating great devastation all around. It was squally the whole of yesterday, and the sun at setting shed a lurid glare over the western sky. There were occasional showers during the evening, and a breeze sprang up from E.N.E., increasing till midnight, when a gradual fall in the barometer commenced. This caused the inhabitants to batten up their doors and windows, while the owners of vessels used their best endeavours, when almost too late, to secure their craft. The efforts of the latter, however, with few exceptions, were unavailing, for their vessels and boats are now lying in heaps all along the shore. Had proper precautions been taken at the first note of warning, which was given by Captain Stuart, as early as 2 a.m., many of the smaller vessels might have been removed to securer anchorages. At 11.30 the wind gradually

shifted from N.E. to N.W., and the cyclone was at its height at 2 p.m., the barometer indicating 28.868. It then began to rise, and the wind veered to W.S.W. at 6.30, blowing in that direction for four-and-a-half hours. The rain fell heavily nearly all day, and caused great destruction of property by beating into the houses and stores. There is scarcely a house which has not sustained damage. Walls, fences and trees have been blown down in all directions, and many of the houses of the poor completely prostrated.

"All the retaining walls of the wharfs, from the barracks to Captain Lightbourn's, have been injured, and the wooden wharfs at the Board of Trade yard and No. 1 are destroyed; and we regret to state that the destruction of shipping far exceeds that during the hurricane of 1866. Indeed it is quite impossible at present to estimate accurately the terrible amount of loss and damage inflicted."

In a second letter, written a few days after this terrible visitation, Mr. Wilshere says:—

“You will receive by this mail the *Nassau Guardian*, which will give you some idea of the awful visitation we have suffered. I was anticipating something of the kind, and so at daybreak had the chapel and house closed as far as possible, but the wind just laughed at our defences. The old chapel shutters went to splinters; the glass in the old sashes followed, I fear, beyond repair. We must have new sashes and shutters.

“The house has shutters and sashes; everything upstairs blown away to some unknown locality. We fought with the vessel sails to keep the window holes covered, but had tons of water, in which floated the furniture, and did vast damage. The western house wall is so shaken, I feel it must be taken down and rebuilt; it bulges 6 in. from the upright 30 ft. from ground, and leaves a yawning chasm between wall and floor upstairs. Kitchen and south wall destroyed, roof damaged, all outbuildings greatly shaken.

“The Mission schooner was docked securely against ordinary weather. On N. and S. the wind and waves took her like a toy, dashed her over, jamming the stern rail, and running her into a new vessel on the ways, smashed the rudder, ripped off the brass, bilged out one of the planks, and other damage; but she is less injured than almost any vessel in the harbour.

“From 3 a.m., when the barometer went below 30°0'0", I was incessantly stirring, as one defence gave way to substitute another. At 5 p.m., when the wind lulled a little, I went out in the midst of the falling wrecks of houses to the boat.

“Such horrible destruction I had never thought possible except by earthquake. At midnight we picked out the driest places on the lower floor, and tried to go to sleep.

“5 a.m., I went west and south to see if our people were much injured, but had to return as the water stopped my further progress. Putting on rubber leggings, I started again by New Road, Banis and Grant's Towns, the water over my knees, wrecks of houses and trees everywhere; by this means I had some idea of the awful damage done.

“We have helped with food, &c., every applicant to this date. About 30 members have lost houses, clothes, everything, while 150 others have houses seriously injured; their families make this a large number of sufferers. I am waiting to see what steps the Governor takes before I do anything to help to rebuild their houses.

“More sad is the story of wreck and loss. Here, indeed, we get the full woe. Vessels smashed or sunk; the little all of the owners, and, in many instances, the only means of intercourse with the world possessed by the Settlement. After a drought of nine months all the islands were destitute even of seed-corn; to receive a share of some imported by the Government these vessels were here, the corn *was on board* in some instances, ready to leave for the starving localities—these vessels are all sunk, the only means of transit, as well as the provisions, gone.

“I am compelled to-day to draw a bill for £100, which I trust the Committee will approve, and have much more than that returned in special donations in our aid, so as not to render this action any burden to the ordinary funds of the Society.

"I am too completely exhausted to go further into details; by the great mercy of God the family escaped uninjured, and I have only bruises. I send this, *via* Cuba, as our English mail does not leave until the 28th. God

bless you, and give the churches a liberal spirit to answer our call, for our need is indeed urgent.

"I am, affectionately yours,

" DANIEL WILSHERE.

" A. H. Baynes, Esq."

Any contributions in aid of the sufferers in Nassau and the out-stations connected with the Mission will be most thankfully received and remitted to Mr. Wilshere without delay.

Recent Intelligence.

On Wednesday the 17th of last month, the Rev. J. H. and Mrs. Anderson, and family, Mrs. Barrow and children, Mr. Alfred Teichmann, and the Misses Bush, Cooke, Jennings, Symes, Spinks and Thomas (Zenana missionaries), left London in the s.s. *Rewa*, for Calcutta.

Embarked in the same ship are the Misses Willis, St. Legier and Groves, about to be married respectively to Mr. Herbert Thomas, of Delhi, Mr. G. Kerry, of Barisal, and Mr. Arthur Wood, of Agra. Miss Hannah Evans, daughter of the Rev. Thos. Evans, of Monghyr, is also a passenger, in addition to many friends of the Mission who are returning to India after a season of rest and change at home.

A letter from Mr. H. M. Stanley, dated July 14th, has been received, in which he reports the discovery of a new lake, called Mantumba. He has also explored the river marked in the maps as the Ikelemba, but which is really the Malundu, and finds it to be a deep, broad, navigable stream. Mr. Stanley expresses his increasing surprise at the *vast density of the population* in the equatorial portions of the Congo basin, and says if what he has seen may be taken as representing the state of things generally, there is a population in this river basin alone of 49 millions.

We are pleased to report that the Welsh churches are taking action with a view to raise their quota towards the desired addition to the income of the Society. During the past month two conferences have been held, one at Swansea for South Wales, and the other at Rhyl for North Wales, when Mr. Myers had the opportunity to meet the secretaries and presidents of the Welsh associations. The brethren entered very heartily into the discussion of the best methods to be adopted for securing larger and more general contributions; and resolved to urge the claims of the mission at the next quarterly meetings in their respective counties, and to arrange a visitation of the churches. It was evident from the remarks of the speakers that the Society has a warm place in the hearts of our brethren of the Principality; and we are hopeful that the co-operation which has been so kindly promised will bring about substantial results. It is due to the friends at Swansea and Rhyl that we thankfully recognise the hospitality they so generously displayed.

By the death of the Rev. James Acworth, LL.D., at Scarborough, on October 13th, the Society has lost one of its most devoted and deeply interested supporters. For a long term of years Dr. Acworth was a very active and influential member of the executive committee of the Mission, as its official records abundantly testify, and almost to the last day of his life he maintained a lively interest in all that related to the work of the Society, and watched with unflagging zeal its operations in all parts of the world. During later years as an honorary member of the committee, and a generous supporter to its funds, Dr. Acworth has given practical expression to his intense sympathy with the Society. Only in July last the Secretary was permitted the privilege of intercourse with him, when, amid much suffering and weakness, the Doctor delighted to refer to missionary memories, and brightened into quite a glow of delight as reference was made to extending work and unlooked-for success. Later still, and only a brief while before he entered in through the gates "into the city," his old friend and ever respected colleague, Sir Morton Peto, had hallowed intercourse with him, and found that even then his thoughts delighted to recur to the varied work of what he always termed our noble Society. His last words to the Secretary of the Society may be confidently taken as the key to his life and the spring of his joy—"No work so noble as work for Christ, no joy so great as joy in Him." Quietly and peacefully, as a shock of corn fully ripe, has he been gathered into the everlasting garner, leaving behind the beautiful memory of a life of consecrated service for Christ, and a spirit gentle, tender, courageous, and sympathetic. "Blessed are the dead that die in the Lord."

Mrs. Daniel Jones, the wife of our Missionary Brother, the Rev. Daniel Jones, of Agra, writing to advise the despatch of a box of presents from the Summer Hill Chapel Sunday School, Maindee, Newport, Monmouthshire, for the children of the Mission Schools in Agra, says:—"Please, my dear Mr. Baynes, to forward this box to my husband in Agra as soon as possible, so that it may reach Agra by Christmas, when the children get their annual treat. We feel greatly rejoiced at the hearty response to the appeal for these Christmas presents; and as we have seen the children on former occasions receiving such gifts, we can picture their joy on getting possession of our pretty English toys—for the children to whom they will be given, as a rule, are too poor to buy even their own country toys. We are delighted, therefore, to send out such things to encourage them and help to make them happy. Then, our English school materials—such as are in the box—will be very pleasing to the children who have been accustomed to use boards instead of slates, and pointed sticks, dipped in wetted whiting instead of slate pencils. I am sure you will be glad to know the missionary spirit is growing at Summer Hill, under Mr. Cook's good influence, and we are told that the subscriptions this year will probably be more than double that of any previous year! We had a 'show' this week of the contents of the box, together with such Indian curiosities as we could collect, and had quite a large number of friends present, at a charge of one penny each for admission. I wonder, if this were made known through the pages of the MISSIONARY HERALD, would it stimulate other Sunday Schools and friends to do likewise, and send out a box or boxes of things to Agra, or any other of our many Mission Stations in India, say, in time for Christmas of next year, 1884?"

The Chronicle of the Baptist Union;

Being a Record of its Proceedings, including those of the

British and Irish Home Mission and Evangelistic Work.

NOVEMBER, 1883.



THE Autumnal Meetings held at Leicester last month equalled in numbers and in interest any that have preceded them. With the incident attending the introduction of the Nonconformist deputation at the reception on the Monday evening, neither the Local Committee at Leicester nor the Council of the Baptist Union had anything to do. That responsibility rests entirely with those who made arrangements for that deputation. Mr. Glover, the Vice-President, put the matter very clearly in his letter to the *Daily News*, in which he said that the question between our Denomination and Unitarianism could not be treated as an open one. It is a gratuitous misrepresentation of our opinions and aims even obliquely to hint the contrary.

In everything that constitutes real success—success as bearing on the work for Christ which a gathering of Christian churches has in view—the meetings at Leicester will compare favourably with any the pastors and delegates of the Baptist Union have held. There was an evident desire in the assembly to maintain efficiency in all our plans for extending the Lord's Kingdom, and of also keeping alive the spirit of devotion and personal consecration to the Lord in the hearts of the members of our churches. The tone of spiritual feeling which ran through the President's paper was maintained throughout. The short speech by Dr. Maclaren on essential Gospel truth, was earnestly responded to by the assembly, and those who listened to Dr. Stanford's address on family religion felt that the power of the Divine Spirit was present in that autumnal session.

The Union owes a debt of gratitude to the friends at Leicester for their most generous hospitality and their admirable arrangements.

British and Irish Home Mission.

The position of the Council in relation to this Mission was placed before the assembly at Leicester in the running comment which the Secretary gave on the Annual Report, which was in print, and had been circulated among the delegates.

From that address we quote as follows :—

RURAL CHURCHES PLAN.

“At Liverpool last year resolutions on this subject were passed in favour of grouping churches under one pastor where each was unable without external help to support a pastor. That principle was not the only means contemplated for giving effect to the resolutions then passed, and, where grouping could not be effected, the Council had power to set a mission pastor in a centre of a promising field for evangelistic work. In carrying the resolutions of the Council into effect, already four mission pastors had been appointed. At Gainsborough the Rev. H. B. Murray was working under the direction of the Notts, Derby, and Lincoln Association, and fourteen have been baptized and added to the church there. At Ledbury, the centre of several large villages, the Rev. W. H. Smith had been placed, and was prosecuting his work under the Gloucester and Hereford Association with fair prospect of success. In connection with the Herts Association the Rev. A. Boshier had been stationed at Northchurch, in the midst of a considerable agricultural population; and, within the last month, the Rev. J. L. Grierson had, under the Denbigh, Flint, and Merioneth Association, been stationed at Buckley, a district greatly needing evangelistic effort. This plan secured co-operation on the part of the Associations of the most practical kind. No application was entertained which was not endorsed by an Association. In every case already adopted, and in every case before the Council for investigation, an Association recommending would find a fair proportion of the amount to make up the stipend of the mission pastor, and in no case would the Council give more than £50 of the £100 required. The grouping of rural churches was a somewhat difficult process, arising partly from the disinclination of such churches to relinquish the hope of being able to retain each its own pastor, and partly from the distances between such churches. Negotiations were in progress which in several instances would, in all probability, soon be completed. It was in this direction the Union must look to effect any substantial benefit to the smaller churches; for without such kind of aid, wisely and sympathetically administered, they could not, in many cases, be saved from extinction.”

IRELAND.

THE WORK GENERALLY.

“In reference to Ireland the Secretary then said that the Mission had seventeen principal stations, only three of which were south of Ulster. The deputation had

visited Ireland, and each principal station, with some of the smaller stations also. The result of that visit was that the Council had resolved to open no more stations in Ulster, but they had re-arranged the stations where there was at present no resident missionary, so as to save considerable expense to the fund without impairing the efficiency of the work. Of the missionaries generally he spoke with satisfaction, and said, that amidst many discouragements arising from the social influences of wealthy denominations, and the emigration of many, if not most, of the young people in the districts where they laboured, they were doing faithfully, in the main, the duty with which they had been charged. He would like to see the work of Sunday-schools increased, and to this point, as well as others, the attention of the friends in Ireland had been called. The work in Ulster was very much like that in our home counties prosecuted under similar conditions of difficulty and success. The only Baptist churches in Ireland which were self-supporting were Victoria Street, Belfast, Coleraine, and virtually Tubbermore. The other stations were maintained almost entirely by the Council fund. During the year many persons had been baptized; and, while some members in each church in the agricultural districts might belong to the middle class, the greater number were very poor."

TENT WORK.

"The tent services which had been conducted during the past year had been well adapted to the conditions under which the missionaries laboured. There were three tents now belonging to the Mission. The third tent was purchased early in the spring, with the intention of using it exclusively in the South of Ireland. It was pitched in Dublin and at Moate (Athlone); but as the hostility of the Roman Catholics compelled the friends to take it down at Moate, under threat of its destruction, it had been, with the other tents, used for the rest of the season in Ulster. Without exception, the services there had been numerously attended. No doubt, occasionally, Roman Catholics would listen outside, if they did not come into the tent; but, with such exceptions, the congregations were, of course, similar to any which might be gathered in small towns or village-greens in England. Many had avowed conversion to God, or a quickening of Divine life; for, notwithstanding the widespread influence of the Presbyterian and Episcopal Churches, there was a vast amount of merely nominal Protestantism which needed the preaching of the Gospel, and this the tent services, in common with similar agencies, had helped to reach."

FUTURE EFFORTS, AND FINANCE.

"At Waterford the small Baptist community was taking its share in the efforts made by all earnest Protestants in that city to reach their Roman Catholic fellow-subjects. But more must be attempted in that direction. The want of funds was the present hindrance. The Council had resolved to employ colporteurs in the South and West of Ireland as soon as men and means could be found. On the matter of finance he made an earnest appeal. He stated that there was a balance in hand at the beginning of the year of £1,012 1s. 2d. The expenditure

on account of the General Fund had been £5,210 5s. 11d., leaving a deficit of £791 14s. 8d. There had also been received on account of the Rural Churches Fund £860 6s., and legacies amounting to £289 10s. A comparison of receipts and expenditure between this and previous years would show, on analysis, a considerable difference on both sides of the account. This arose from the fact that, under the present system of accounts, the Associations which were aided by the General Fund did not send to the Treasurer of the Council the moneys which they collected for their own home-mission purposes, as they were formerly accustomed to do. If this system of keeping the accounts showed a falling off on the side of receipts, it showed a corresponding diminution of expenditure. But there was a lessening of receipts apart from this. The contributions from churches subscribing to the fund had not diminished, as a rule, comparing the receipts of this year with last, but there were fewer contributing churches. He was directed by the Council to state that, at their meeting the day before, they had resolved to carry the £289 10s., received for legacies during the year, into the general account, thus reducing the deficit to £502 4s. 8d. At the spring session several friends, in anticipation of this probable deficit, offered certain donations, provided £500 could be raised before September 30. Those promises might be renewed. If so, then about £400 would make a clear balance-sheet for the ensuing year. Towards this amount several sums had been already received, and, although it was not intended to arrest the course of the morning session to gather in promises, he would gladly receive them privately, in order to extinguish without delay the debt to their Treasurer. In conclusion, he said progress was a condition of life; without it there was not only stagnation, but speedily death. But progress should not be attended by such changes as would entail privation and sorrow where it would be unjust to inflict them. Wise, well-considered plans for the future conduct of the Mission there must be. It was in no spirit of criticism on anything that has gone before that he asserted this necessity, but he protested against being made an apostle of retrenchment, and it was with a sincere desire to strengthen and mature their work, both in England and in Ireland, he had thus spoken."

The appeal at Leicester on behalf of the deficit has been generously responded to, but we are still short of the amount required. The deficit, as reported to the assembly, was £502 4s. 8d. Towards this we have received the following :—

Mr. Jno. Barran, M.P.	... £100	0	0	The Misses Pollard	... ..	10	0	0
Mr. R. Cory, jun.	... 100	0	0	Mr. E. Rawlings	... ..	10	0	0
Mr. Joseph Brooke	... 25	0	0	Rev. J. P. Chown	... ..	5	0	0
Mr. W. R. Rickett	... 24	0	0	Mr. J. W. Clarke	... ..	5	5	0
Mr. J. P. Bacon	... 10	0	0	Mr. D. Clark	... ..	5	0	0
Mr. H. M. Bompas, Q.C.	... 10	0	0	Rev. R. Glover	... ..	5	0	0
Rev. S. H. Booth	... 10	0	0	Mr. L. Gutteridge	... ..	5	0	0
Mr. S. A. Daniell	... 10	0	0	Mrs. Kemp	... ..	5	0	0
Colonel Griffie	... 10	0	0	Mr. J. Lindsey	... ..	5	0	0
Sir S. Morton Peto, Bart.	... 10	0	0	Mr. E. Mounsey	... ..	5	0	0

Mr. T. D. Paul	...	...	5	0	0	A Friend	...	1	0	0
Rev. J. M. Stephens, B.A.	...	...	5	0	0	Mr. T. Nicholson		1	0	0
Mr. S. R. Pattison	...	...	2	2	0	Rev. A. J. Parry		1	0	0
Mr. John Cripps	...	...	2	0	0	Mr. A. Grocer		0	10	0
Rev. E. J. Farley	...	...	2	0	0	Mr. D. Thomas		0	10	0
Rev. C. Williams	...	...	1	1	0					

Will our friends kindly help to clear off the remainder of this deficit?

At the adjourned session on October 4th, the following statements were submitted to the assembly, as follows:—

Annuity Fund.

“The Rev. S. H. Booth submitted an *interim* Report of the Union Annuity Fund, which showed that the Council had received £10,575 7s. 10d. during the year ending September 29th last. This amount was derived as follows:—Free contributions, £2,148 17s. 11d.; beneficiary payments, £4,767 0s. 11d.; interest and dividends, £3,459 9s.; legacy, £200. This amount added to the securities, taking them at cost price, belonging to the Annuity Fund, and including balance in hand, gives the total value of all the securities now in the hands of the Treasurer as follows:—Annuity Fund: Securities, £97,856 10s.; balance at bankers’, £730 13s. 4d.; total, £98,587 3s. 4d. The amount paid in annuities during the year was:—Retired pastors, £2,045 8s. 6d.; widows, £1,165 3s. 4d.; total, £3,210 11s. 10d. The number of annuitants on the books on September 29th, 1883, was:—Retired pastors, 44; widows, 39; total, 83. During the year there had been added to the list of annuitants seven retired pastors and four widows. Four pastors had died during the year and two widows. The number of beneficiaries on the books on September 29th, 1883 (excepting annuitants) was:—Ministers, 471; wives, 275; total, 746. There had been added to the beneficiaries forty members, twenty of whom had enrolled their wives. Of these beneficiaries seven had become annuitants, four had resigned membership, and one had died. The total amount promised to the Voluntary Fund was, up to the date of last year’s report, and exclusive of any amounts received from the Yorkshire and National Funds, about £58,000. Towards that amount there had been received about £52,000, of which £1,180 had been paid in this year. Of the former promises, £6,000 remained unredeemed. After referring to resolutions adopted last year, and which had been added to the Annuity Fund rules, the report stated that the resolution of the assembly to reserve £50,000, the interest only of which should be appropriated to the increase of annuities rendered it imperative that additional capital or annual voluntary contributions should be obtained. The income from interest on the present amount of the Voluntary Fund was sufficient to provide the augmented annuities—viz., £45 for pastors, and £30 to widows—during the current three years ending December 31st, 1884. In the past year, forty new members had been added to the list of beneficiaries, to provide for whom and for the additional annuitants to be expected after the present triennial period it was essential that the means at the disposal of the Council should be increased in the same proportion, otherwise the

dividend to individual claimants must be correspondingly decreased after the next valuation. In order to meet the prospective demand on the Fund, the Council desired to give effect to resolutions, again and again adopted, to increase the Voluntary Fund by a fresh canvass of the churches. Towards this new effort subscriptions had been promised amounting to £5,901, chiefly from subscribers who had already contributed to the fund—viz.,

Mr. W. Middlemore, Birmingham	£1,000	Mr. J. B. Mead	... ..	£100
Mr. W. Stead, J. P., Harrowgate	1,000	Westbourne Park Church...	... ..	100
Mr. A. Briggs, J. P., Rawdon	... 1,000	Tottenham High Road Church	... ..	56
Rev. C. H. Spurgeon	... .. 500	General Baptist Association		
Mr. Edward Rawlings	... .. 500	“Hymn Book Fund”	... ..	50
A Friend, per. Mr. W. Olney	... .. 300	Rev. J. Acworth, LL.D. (the		
Mr. James Harvey (the late)	... .. 200	late) Scarborough	... ..	30
Mr. James Benham	... .. 150	Mr. Walter Benham, B.A.	... ..	25
A. J. H. (in memoriam)	... .. 150	Mr. B. Worsley Chandler...	... ..	25
The Highgate Road Church	... .. 105	Mr. Henry T. Fletcher	... ..	25
Mr. W. W. Baynes, J. P.	... .. 100	Mr. G. S. Fowler	... ..	25
Mr. W. R. Rickett	... .. 100	Mr. T. Greenwood...	... ..	25
Mr. W. Thomas (Llanelly)	... .. 100	Mr. J. T. Olney.....	... ..	25
Rev. S. H. and Mrs. Booth	... .. 100	Mr. S. Thompson	... ..	10
Rev. J. and Mrs. Jenkyn Brown	100			
				<hr/> £5,901

“The Report went on to state that during the past year a legacy of £200 had been received from the executors of the late Mr. James Harvey. Two other legacies—one for £100 and another for £10—had been reported to the Council. The Report also acknowledged the services rendered by Mr. W. W. Baynes, J.P., treasurer; Mr. B. Worsley Chandler, accountant; and Mr. W. A. Bowser, consulting actuary, and concluded with a detailed cash statement.”

A circular has been issued to the churches and friends subscribing to this Voluntary Fund earnestly requesting that all contributions may be forwarded to the Secretary not later than the 15th of this month.

Augmentation Fund.

“The Secretary stated that at the recent meeting of the Council, they had before them applications from 162 churches. Of these eight were set aside for some reason or other, leaving 154. Of this number 74 were recommended to them by a subscription or subscriptions amounting to £10 in each case. Out of this list 74 would receive in due time each £20. That left a balance of 80 recommended cases, but of the 80 seven of the churches were recommended by £5 donations only, and those seven churches would share at the first distribution after the other claims were met. The Council resolved that no church should receive less than £20. They decided further that the accounts should close on the 30th of November, and the distribution should take place in the first week in December. They must have in free contributions £1,540 plus the expenses. They had received in voluntary contributions £620, and if they added the

balance due to the Treasurer of £3 17s. 5d., and the probable expenses (which would not come to more than those last year), they still required a balance on the voluntary account of nearly £1,000. That £1,000 must come into their hands before the 30th of November, or a corresponding number of churches would be left out, beginning from the bottom of the list. In conclusion, the Secretary appealed to the members of churches to get in subscriptions without delay."

All other information must stand over for the next CHRONICLE.

Subscriptions received at the Mission House from September 21st, 1883, to October 20th, 1883.

BAPTIST UNION GENERAL EXPENSES FUND.

Torquay, Edmondstone, Mr. G.	5 5 0	Weymouth	1 10 0
Lydney	0 10 0	Gillingham	0 5 0
Grangotown, Cardiff	0 5 0	Welford, Bilson, Mr. W.	0 10 0
Lymington	0 10 6	Barnton, Spencer, Rev. A.	0 5 0
Bensen, Powell, Mr. J.	0 10 0	Milford (Hants)	0 5 0
Cambridge, Lilley, Mr. W. E.	1 1 0	Stafford	0 6 0
Magor	0 5 0	" Lovatt, Mr. J.	0 10 0
Imber	0 7 6	Luton, Park Street	0 10 6
Wotton-under-Edge	0 10 0	Newport, Temple	0 5 0
Quorndon	0 5 0	Shiple, Rosse Street	1 0 0
Brimpton	0 5 0	Burnley, Ebenezer	0 5 0
Islington, Cross Street	0 10 6	Clapham Common	0 10 0
Over Darwen, Snape, Mr. W., J. P.	1 1 0	Cheltenham, Salem	2 2 0
Handsworth, Hamstead Road (Birmingham).....	0 10 0	Calstock and Metherill	0 5 0
Kenninghall	0 5 0	Churches in Kent and Sussex Association—	
Leafield	0 4 0	Brighton, Queen Street.....	1 1 0
Aberoarn	0 5 0	Sevenoaks	0 10 6
Merthyr Tydvil, Evans, Rev. L.	0 10 0	Ashford	1 0 0
Lockwood, Barker, Rev. J.	0 10 0	Tonbridge	1 5 0
Sunderland, Lindsay Road	0 10 0	New Brompton	0 10 0
Monks Kirby and Failand	0 5 0	Tenterden	0 5 0
Barton Fabis	0 5 0	Eythorne	0 10 0
Foxton	0 2 6	Ramsgate, Ellington.....	0 10 0
Harborne	0 10 0	Tonbridge Wells.....	0 5 0
Churches in Glamorganshire and Carmarthenshire Association—		Lewes	0 5 0
Swansea, Mount Pleasant.....	1 10 0	Deal	0 10 0
Knelstone, Gower	0 5 0	Dover, Salem	0 10 0
Swansea, Carmarthen Road... ..	0 2 6	Hove	0 10 0
Cardiff, Woodville Road	0 2 6	Hastings	1 0 0
Llanely, Greenfield	0 10 0	Edenbridge	0 10 0
Maesteg, Bethel	0 5 0	Margate, Reading Street	0 2 0
Pontclown.....	0 2 6	"	2 0 0
Swansea, Mount Zion	0 4 0	Sittingbourne	0 5 0
Aberdare	0 7 0	Maidstone	0 5 0
York Place	0 5 0	Gonhurst	0 5 0
Pentre	0 2 0	Herne Bay	0 10 0
Treherbert, Bethany	0 3 0	Dover, Tabernacle	0 5 0
Penarth.....	0 4 0		12 13 6
Mountain Ash	0 2 6	Liverpool, Lockhart, Mr. W. F. (Don.)..	1 11 6
Ferndale	0 2 6	Goodshaw	0 10 0
Tonypany	0 2 6	Maidenhead	1 0 0
Bridgend	0 2 6	Kettering	2 2 0
Cardiff, Tredgarville	0 10 0	Wilts and East Somerset Association.....	1 0 0
Cardiff, Canton	0 5 0	Leamington, Clarendon	1 0 0
Wannarlwydd	0 2 6	Speen	0 5 0
Swansea, St. Helen's	0 2 6	Lyndhurst	0 5 0
Kaelstone, Gower	0 5 0		
Cardiff, Bethel.....	0 5 0	Total	£50 0 0
	6 2 6		

HAMPSHIRE—		NOTTINGHAMSHIRE—	
Gosport, Mumby, Mr. C.....	I 1 0 0	Newark.....	II 18 15 0
Portsea, Kent Street.....	2 1 5	Notts, Derby, and Lincoln Association (Rural Chs.).....	12 10 0
" ".....	7 0 6		
	9 1 11	OXFORDSHIRE—	
Southampton, East Street.....	I 0 10 0	Chipping Norton.....	3 10 0
" Portland Ch.....	1 3 0	Ditto.....	11 14 0
Southern Association.....	II 20 0 0		
Westbourne.....	2 2 0	SOMERSETSHIRE—	
HEREFORDSHIRE—		Bath, Cox, Mr.....	I 0 5 0
Peterchurch.....	1 1 5	Bridgwater, A Friend (deficit).....	1 0 0
Ross.....	3 16 6		
HERTFORDSHIRE—		WARWICKSHIRE—	
Herts Union (Rural Chs.).....	12 16 0	Coventry, Cow Lane.....	5 11 4
KENT—		WORCESTERSHIRE—	
Canterbury (additional), Hooker, Mr.	0 2 0	Blockley.....	I 1 8 0
Hythe, Sharwood, Mr. T.....	1 0 0	Worcester.....	10 16 9
Kent Churches, per Rev. S. J. Banks	33 5 4		
Kent and Sussex, per Rev. S. J. Banks	10 12 10	YORKSHIRE—	
Kent and Sussex Association I	16 7 2	Harrogate, Stead, Mr. W.....	5 0 0
Ditto.....	B & I 1 7 6	Leeds, Barran, Mr. J., M.P. (deficit).....	100 0 0
	17 14 8	Queensbury, Parkinson, Rev. J.....	1 0 0
Margate.....	4 0 0	Sheffield, Wilson, Mr. J. (Don.).....	I 200 0 0
LANCASHIRE—		WALES—	
Bootle.....	3 18 0	Cardiff, Bethany.....	I 2 8 6
Liverpool, Pembroke Chapel.....	I 3 12 6	" Cory, Mr. C. (Rural Chs.).....	50 0 0
" Toxteth Tabernacle.....	I 16 14 1	" " (d-deficit).....	100 0 0
" Cripps, Mr. J. (deficit).....	2 0 0	" Tredegarville (Don. Rural Chs.).....	10 0 0
Preston, Fishergate.....	7 4 6	Swansea, Mt. Pleasant.....	I 11 9 9
" Pole Street.....	2 9 0		
Rochdale, West Street.....	I 36 2 6	SCOTLAND—	
" Kemp, Mrs. (deficit).....	5 0 0	Edinburgh, Bristo Place.....	I 12 4 6
LEICESTERSHIRE—		IRELAND—	
Leicester, Paul, Mr. T. D. (deficit) ...	5 0 0	Anghavey.....	I 1 15 0
MONMOUTHSHIRE—		Banbridge.....	I 5 12 0
Monmouth Association Chs. H	6 12 6	Carrickfergus, A Sister in the Lord.....	I 0 2 6
Ditto.....	I 0 2 6	Conlig and Newtownards.....	I 4 14 5
	6 15 0	Derrynell.....	I 7 0 0
Newport, Maidea.....	I 1 5 0	Donaghmore.....	I 7 10 0
" Stow Hill.....	I 6 5 0	Dublin (Contribution for Tent).....	I 17 5 0
Pontypool, Crane Street.....	H 4 16 0	" ".....	I 10 0 0
" " (additional) H	0 2 6	" ".....	I 3 10 0
NORFOLK—		" Dungannon (Collection at Tent).....	I 4 0 0
Norwich, Unthanks Road.....	6 1 4	Grange, &c. (Collections).....	I 6 0 3
NORTHAMPTONSHIRE—		Grange.....	I 1 10 0
Welford, Billson, Mr. W.....	2 5 0	Newtownards (Collected at Tent).....	I 4 13 9
NORTHUMBERLAND—		Farsonstown.....	I 1 19 0
Newcastle, Stephens, Rev. J. M., B.A. (deficit).....	5 0 0	An Irishman, native of Waterford.....	I 0 5 0
		Dividend, per Mr. J. P. Bacon.....	6 16 2
		" per Mr. J. J. Smith.....	12 6 9
		Total.....	£1285 13 4

EDUCATION FUND.

London, Bloomsbury Chapel, Benham, Mr. J.....	1 1 0	Dorchester, Mills, Mr.....	0 5 0
Peterborough, Queen Street.....	1 7 6	Poole.....	1 2 6
Bristol.....	2 13 0	Obalford, Dangerfield, Mr. and Mrs. W.....	2 2 0
Bath.....	6 12 6	Cheltenham.....	1 17 6
Bitton, Somerville, Mr.....	1 0 0	Chepstow.....	0 5 0
		Gloucester, Beckingsale, Mr. R.....	0 2 6

Haverfordwest, Davies, Mr. W., M.P.	1 6 0	Houghton Regis	0 12 6
Hereford	1 0 0	Luton	2 10 0
Ludlow, Bennett, Mrs.	0 5 0	Amphill	1 2 0
Monmouth	1 0 0	Biggleswade, Vipan, Mrs.	0 10 0
Shrewsbury	1 0 0	Pontypool	0 17 6
Worcester	2 4 6	Abergavenny	0 15 0
Bristol, Leonard, Mrs. E. S.	1 1 0	Caerleon	0 7 0
Nottingham	3 2 0	Newport, Mon.	1 12 6
Langollen	0 7 6	Bristol, Freer, Mr. J. A.	0 10 6
London, Smith, Mr. Jonas	0 5 0	Cardiff	7 17 0
Dorman's Land, Grigg, Rev. B.	0 5 0	Oxford	1 7 6
Liverpool	13 17 0	Leamington	2 2 0
Bedford	3 3 6	Coventry	0 5 0
Dunstable	1 3 0	Birmingham	6 16 0
Leighton	1 5 0	Blaby	1 1 0
St. Albans	4 3 6	Leicester	5 13 6
Watford, Chater, Mr.	0 10 0	Nailsworth, Robinson, Rev. J.	0 5 0
Hemel Hempstead	1 13 0		
Rickmansworth	0 15 6	Total	£91 1 6
Berkhampstead	0 10 0		
Tring	0 12 6		

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

Continuation of British and Irish Home Mission Cash Account.

RURAL CHURCHES FUND.

To Subscriptions and Donations.....	860 6 0	By Grants to Mission Pastors	112 10 0
		„ Printing, Postage, &c.	39 8 1
		Balance	151 18 1
			708 7 11
	£860 6 0		£2860 6 0

LEGACY FUND.

For United Mission—		By Balance.....	289 10 0
„ London, the late Mr. James Harvey.....	200 0 0		
„ Newark, the late Mr. William Keep.....	89 10 0		
	289 10 0		
	£289 10 0		£289 10 0

Audited and found correct.
September 29th, 1883.

J. C. PARRY,
W. LEPARD SMITH,
E. WORSLEY CHANDLER, } Auditors.

The Rev. H. Phillips acknowledges a box of clothing from friends at Worcester, and two porcelain plates, for the Lord's Table at Grange, from E. D. Evans, Esq., of the Worcester Porcelain Works, per Rev. Jas. Lewitt, Worcester.

BRITISH AND IRISH BAPTIST HOME MISSION.

Dr.

Abstract of Treasurer's Cash Account, for Twelve Months ending September 29th, 1883.

Cr.

UNITED MISSION.			
	£	s.	d.
To Balance in Bank from Last Year.....	1008	7	9
„ Cash in Hand	3	13	5
		1012	1 2
„ Collections at the Annual Sermon and Public Meeting	35	5	0
„ Contributions, Collections, and Subscriptions.....	1593	10	4
		*1028	15 4
IRISH MISSION.			
„ Contributions, Collections, and Subscriptions.....	1213	11	8
„ Dividends, Rents, &c.	69	6	8
		1282	18 4
HOME MISSION.			
„ Contributions, Collections, and Subscriptions	409	13	0
„ Dividends	24	10	6
		434	4 3
EVANGELISTIC SERVICES.			
„ Contributions, Collections, and Subscriptions.....	32	4	0
„ Balance from Baptist Union Account	28	7	8
		60	12 2
Balance due to Treasurer	791	14	8
		£5210	5 11

UNITED MISSION.			
	£	s.	d.
By Secretary.....	175	0	0
„ Payments to the late Rev. W. Sampson and to Mrs. Sampson	100	0	0
„ Association Secretary	237	10	0
„ Other Salaries and Office Charges.....	49	6	1
„ Deputations and Travelling Expenses.....	106	4	9
„ Baptist Missionary Society, Proportion of Taxes, &c.	40	0	0
„ Printing Reports, including Carriage, &c. £51 18 3			
„ Printing "Chronicles," incld. Postage, &c. 122 1 3			
„ Printing, General	58	13	5
		232	12 11
„ Expenses of Annual and Autumnal Sessions	38	11	0
„ Advertisements	23	7	11
„ Postage, Telegrams, and Carriage of Parcels	48	4	5
„ Stationery (including new account books).....	28	2	7
„ Proportion of Cost of New Furniture	15	6	7
„ Incidental Expenses	39	2	4
		*1133	8 7
IRISH MISSION.			
„ Missionaries	2157	13	4
„ Grants to Widows.....	50	0	0
„ Deputations and Travelling Expenses	79	11	7
„ Cost of Tent and Expenses of Tent Services.....	382	14	1
„ Rent and Repairs.....	31	19	4
„ Purchase of Moate Chapel	90	0	0
„ Incidental Expenses	10	5	0
		2802	3 4
HOME MISSION.			
„ Grants to Churches			1214 15 0
EVANGELISTIC SERVICES.			
„ Expenses of Evangelists			59 19 0
		£5210	5 11

* After deducting the expenses credited to the United Mission from the amount received on that account, the balance is equally divided between the Home and the Irish Mission Account. [See page 98.]

BAPTIST UNION ANNUITY FUND. INTERIM CASH STATEMENT, SEPTEMBER 29, 1883.

Dr.

Abstract of Treasurer's Cash Account from October 1st, 1882, to September 28th, 1883.

Cr.

	£	s.	d.	£	s.	d.		£	s.	d.	
To Balance at Bankers' October 1st, 1882				625	1	11					
„ Free Contributions			1,181			17					
„ „ „ New effort... ..			967			0					
				2,148	17	11					
„ Beneficiary Contributions				4,767		0					
„ Interest and Dividends				3,459		9					
„ Legacy, per Exors. of the late Mr. Jas. Harvey ...				200		0					
				£11,200	9	9					
By Expenses, viz.—											
Printing, Stationery, Postage,											
Travelling Expenses, Medical											
and Actuary's Fees, Auditing,											
and proportion of Office Expenses,											
&c.				339		0		5			
Cost of Triennial Valuation				118		3		6			
									457	3	11
„ Payments to Annuitants									3,210	11	10
„ Return part Premiums									171	18	2
„ Investments, as below									6,630		2
„ Balance at Bankers'									730	13	4
									£11,200	9	9

THE
BAPTIST MAGAZINE.

DECEMBER, 1883.

Christ's Sign.

"This shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, and lying in a manger."—LUKE ii. 12.



HAT a striking contrast we have between this verse and the two that follow! On the one side, a quiet picture of lowliness; on the other, a scene of unearthly grandeur. The suggestions offered by the contrast are surely worthy of our attention.

The shepherds are told that, in order that they may recognise Him who brings peace on earth, and who excites the highest joy of heaven, they must go into Bethlehem to seek for a little child "lying in a manger." The messenger of the Father's mercy appears in feebleness and obscurity; not as a King, but as a child; not in a palace, but in the stable of an inn; not reposing in silk, but wrapped in common swaddling clothes. Such was the sign!—baffling to all our notions of human and Divine greatness, but encouraging to the poor in spirit and the meek in heart. It teaches us that Christ is accessible to the poorest, that He may be found in the lowliest scenes of our daily life, and that from the lowest step of the ladder between heaven and earth man may rise to God.

This sign of humility which Jesus chose when He came into the world may be easily detected through the whole course of His history. In His person, His institutions, and His work, humility is always the accompaniment of greatness. The wonderful contrast which marked His first appearance characterised Him to the end.

We see it in His childhood, as the scene in the Temple reminds us. There He exhibited extraordinary wisdom, blended with equally extraordinary submissiveness to His parents. This docility, which is the model for all children, was in Him associated with the wisdom which belonged only to the Son of God. Later on, He appears in His great might of word and deed—speaks as never man spake, brings to His works of mercy the omnipotence of God, heals the sick, stills the sea, raises the dead, casts out devils. He is “transfigured.” He holds intercourse with God as with an equal. God acknowledges Him as His “well-beloved Son.” Yet He grows up in an obscure social position, toils with His own hands for bread, lives poor, hungers and thirsts, is “a man of sorrows and acquainted with grief.” These are amongst the most emphatic signs of His Messiahship.

The climax of Christ's humiliation was realised on the threshold of His victory. The history of His last days is pathetically familiar to us all—the agony in Gethsemane, the traitor's kiss, the desertion by His disciples, the mocking, the scourging, the cry from the Cross, “My God, My God, why hast Thou forsaken Me?”—and after these the victory over death and the grave, the resurrection, the ascension to glory. It is the same contrast that strikes us still. We do not forget that all this humility was essential to His work as the Redeemer, and we feel the truth of His oft-repeated statement that thus it must needs be. But the lesson is none the less obvious—viz., that in the new life in the Kingdom of God, humility is the stepping-stone to the highest honour, the key to the holiest rewards, the test of all true excellence.

The same fact strikes us in connection with the institutions which Christ appointed for the preservation in His Church of the remembrance of His work and the incomparable blessings springing therefrom. Viewed in the light of their moral significance, nothing can be grander than these institutions. Yet what could be more simple than the forms in which the ideas which pervade them are embodied? What is the sign of our regeneration—of the stupendous fact that we have passed from death unto life, from sin to God? It is the simple ceremony of immersion in water. “Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God who hath raised Him from the dead. And you being dead in your sins, hath He quickened together with Him, having forgiven your

trespasses." What is the sign of our union with Christ, our fellowship with Him, our participation of Him? It is the simple ceremony of eating the bread and drinking the wine of the eucharistic supper. The facts symbolised are beyond all conception great; the symbols which set them forth are to the utmost unobtrusive and lowly.

The same contrast of grandeur and humility recurs in the Church. Its history is one of triumph; its achievements are marvellous. Nothing greater can be found in the whole series of human revolutions. "Glorious things are spoken of thee, O city of God;" and there are yet more glorious things in store. Yet the impulse to this wondrous movement was given by a few poor and obscure men whom God had taught, and whom the Holy Spirit had inspired. And in our own days the true Church is marked by the same characteristics. Its spiritual power, which is its own special weapon, has never been increased by association with worldly grandeur. Its glory is great, but it is the glory of goodness. Its victories are at once sure and resplendent; but the weapons of its warfare are not carnal. Its sword is the sword of truth; its power is the power of preaching and of prayer. Its army of conquerors are simple men and women, whose business it is to make known the Gospel, and whose delight is to live in the enjoyment of its privileges, and in the exemplification of its principles. It rises as it kneels before God, and grows strong through its conscious and cherished dependence on Him.

The same contrast is presented in our personal Christian life. There is for us no other road to glory but that which the Master has trodden before us. The whole teaching of the New Testament is uniform and precise on this point. There can be no mistaking it. When Christ developed His doctrine in the Sermon on the Mount, He taught the truth we are considering in the clearest terms. How beautifully it is embodied in the "Beatitudes"! The glory of the heavenly citizenship is only to be obtained by our becoming "as little children," divested of all self-esteem, and of all self-righteousness, dependent upon the mercy of God, teachable, humble, obedient. In the Kingdom of heaven there is no room for the proud. Only the simple-hearted believer is the child of God.

We are living in times in which such lessons as these are specially needed. Never, perhaps, was the humility of faith, the childlike disposition in relation to spiritual things, more necessary than now. Reason was never more rashly speculative; anti-Christian science

never more dogmatic. The authority of the Scriptures, as the Word of God, was never more ruthlessly assailed. The atmosphere we breathe is not one of faith, but of unbelief, or of doubt, or of indecision. Yet it is still true that God reveals His Divine things, not to "the wise and prudent," but to "babes."

Christmas again draws nigh. What experience have we, the writer and his readers, of what we may term the true Christmas humility and the true Christmas joy? It was in humility that the Saviour was born and given to the world. It is in humility that He enters into human hearts. Do we know what it is to lie in self-abasement at the foot of the Cross, as the only spot on which, and the only spirit in which, we can look up with confidence to the Father on the throne? For assuredly "he," and he only, "that" thus "humbleth himself shall be exalted."

Christian Fellowship.

BY THE REV. J. BIGWOOD.

CHAPTER V.—CONCLUDING SUGGESTIONS.



It may be urged by a candid reader, in reply to the foregoing remarks, that let the evils of denominationalism and our present system of separate independent churches be what they may, they are too firmly established to be destroyed; that they are upheld by property and the associations of centuries; and that to uproot them is simply impossible. The force of such a plea cannot be denied; but still it may be replied that, with God all things are possible, and to him that believeth all things are possible. A complete change in our church government and arrangements must, at some time, and in some way, be effected; and it is to be hoped without violence. Might it not be possible for an attempt to be made now in the right direction? Might not, for instance, all the churches, or, if that be too much to expect, all the churches of the same denomination in one city or town and the surrounding villages and hamlets, and all that will unite with them, form themselves into one church or community, and all

their elders or pastors, with the addition of the most devout respected members who may not be accustomed to minister in word and doctrine, who may perhaps now be deacons, form one collective pastorate and executive, by whom the affairs and funds of the church may be administered, and under the presidency of one of whom the meetings of the church may be held; some of these elders being partially or wholly supported by the church, as may be found desirable? Might not the gifts of the brethren be also utilized under the direction of the elders, and a place be found for mutual teaching and exhortation, so much insisted on in the New Testament, and for which at present there is no opportunity? Might not a meeting of the church be held every Sunday for the Lord's Supper and the cultivation of piety and spiritual life and knowledge, in addition to the present public services, which might be made shorter and less devotional? Might not special arrangements be made in connection with these public services for lectures on theology or religious topics, or for preaching the Gospel at any suitable times and places by teachers and evangelists who are not pastors, and probably would not make good pastors? At the same time, might not all Christians be taught, and, as far as possible, made to feel that they are God's clergy, and to consecrate themselves as living sacrifices to God, and to regard this consecration as a reasonable spiritual worship (*λατρεία*, Rom. xii. 1); and to visit the widow, the sick, the orphan, the erring, and strive to bring all within their reach under the influence of the Gospel of Christ? And might not meetings for worship and fellowship at each other's houses be a most valuable means of grace?

The pastors, relieved from the task of preparing two or three sermons weekly, and aided by the church in visiting the sick and others, and freed from the numberless trifling duties now necessary to keep all right and the flock in good humour, would probably, some of them, be able to pursue their secular calling, and thus maintain an independent position, which would enable them much more freely to warn, reprove, exhort, and teach, and deliver them from much heart-burning and degradation.

Only let this plan be adopted, and the difficulties of our village churches will no longer trouble us. We shall not need our home missions or evangelical societies, for the church will become one grand missionary and evangelical society. Our village Christians being part of the town church, instead of a mere dependency and burden, will share in

the care of the elders and gifted brethren. All that are able feeling it their duty and privilege to visit the sick and sorrowful, and look after the poor, there will be mutual knowledge and sympathy. The resources of the churches will be more than equal to every demand; it will be no longer necessary to erect costly buildings in a spirit of competition, and neighbouring congregations will cease to be rivals. The chapels might be open daily, and all day, for different kinds of meetings, such as the Lord's Supper, fellowship meetings, Bible readings, preaching the Gospel, &c., &c., and they might be erected in suitable situations where needed. Ministers and churches would no longer have their hearts broken by chapel debts, or be crushed by expenses. Appeals on behalf of ministers or their wives and children as if they were paupers, and begging letters for their support, would then be unnecessary. The gifts of the Spirit would be employed for the benefit of the whole community, and not simply for those who could bid the highest price for them. The ground would be cut away from beneath the feet of such agencies as the Salvation Army by the daily labours of Christian men and women in the neighbourhood and in the homes of the uneducated poor.

To this recognition of the priesthood and apostolate of every Christian, and to this co-operation of the members of the Church generally in teaching and preaching, and in that which is now regarded as pastoral work, there will be many objections; and, perhaps, very few comparatively of our church members would be prepared for the toil and sacrifice that would be involved in this co-operation. There is still among dissenters a deep substratum of superstition; a sacred halo still encircles the ministerial office and work. People must be baptized by a minister, married by a minister, visited in sickness by a minister, buried by a minister. In many churches none but a minister may preside at the Lord's Supper, and into many pulpits a layman would not be permitted to enter; at any rate, on the Sunday. Our village churches must have a minister *all to themselves*, although they can do very little to support him; and, in many cases, can only secure very inefficient pastors. Now this, whether it result from superstition or pride or any other cause, is a great mistake. There are hundreds of intelligent members of our churches who, by a little cultivation of their gifts and practice in preaching or visiting, would become efficient in all ministerial work; and hundreds more who might *read* intelligently and effectively a sermon which would

be better in substance and delivery than what many congregations are accustomed to hear; and they would find such work, prompted simply by love to God and souls, infinitely greater relaxation and rest from the every day business of life, and more conducive to their happiness and usefulness, than their present Sunday occupation. It is a mistake to imagine that the clerical garb or position really increases one's influence for good. Laymen, and especially ladies, can do more than ministers among the working classes, and more easily get access to the houses of the poor. Laymen are better fitted to address their fellows. A man occupied in the daily business of life, knowing its temptations, and difficulties, and trials, would speak home to the minds and hearts of men, and press on their attention the blessings of religion with infinitely more power than the minister who lives in his study, and has little experimental acquaintance with their trials and difficulties. A man who knows nothing of theology may be a strong and intelligent Christian. Essays on theological arguments in the pulpit are seldom effective in converting sinners or edifying Christians. A hungry man does not want to discuss the chemistry of bread, he desires to feed on it. So the Christian, hungering and thirsting, does not want the science of religion, but the Bread of Life, Jesus Christ; and as he feeds on Christ he becomes a full grown Christian; arrives at the fulness of the stature of Christ; Christ is formed in him; and this is the perfection of Christianity. For some it may be necessary to understand the dogmata of theology, or the science of religion; and it may be desirable to have some teachers thoroughly furnished with the theories and arguments of the schools. But such are better fitted for the quiet teaching of the class with books, than the pulpit. One will not arrive at any proficiency in theology by hearing the best sermons or lectures; nor does it require much mental acumen or theological knowledge to preach the Gospel. The main qualification of an effective preacher is an experimental knowledge of Christ, combined with ardent love to souls, including a plain, simple, and earnest address to men, urging them to repent and believe on Christ. The success of Moody's preaching may be adduced in support of this statement. The secret of his success mainly lies in his plain unconventional matter-of-fact addresses, in the same style and phraseology as he would employ in speaking on every day subjects. Celsus, the first writer against Christianity, jeers at the fact "that wool-workers,

cobblers, leather dressers, the most illiterate and vulgar of mankind, were zealous preachers of the Gospel ;" and these were the preachers that turned the world upside down.

But it may be argued that such simple services, based on the model of the New Testament Church, would fail to attract if they did not repel the educated and wealthy. They would fail to attract them if worldly and unspiritual, and to the worldly and unspiritual, whether educated or uneducated, rich or poor, they would be unattractive. And a greater blessing to the Churches cannot well be conceived. The unspiritual members of our Churches are their curse ; such are incapable of true Christian fellowship, for they lack the fellowship of Christ and of the Holy Ghost, which is the only basis of true Christian fellowship. To meet their tastes and please them the prayers and sermons must be so attenuated and unspiritual as to be worthless to the people of God. When such, because of their position or wealth, are appointed to office, the spirituality of both minister and people is endangered, and the services get invested with a cold and respectable propriety which weakens, if it does not destroy, spiritual life. Imposing edifices, well appointed pews and services, effective choirs, carefully worded prayers, chaste, ornate, elaborate, florid, and eloquent sermons, may attract a well-dressed and aristocratic congregation, but to a new-born child of God they will be cold and dreary, devoid of spiritual life, and light, and brotherhood. In the Church of Christ rich and poor meet together ; Christ, the head and elder brother of them all ; and they all form one brotherhood in Christ, yearning after mutual sympathy and communion of soul ; and to such, even if educated and wealthy, the humblest barns and roughest voices, in which such sympathy and communion are found, are lighted up from on high, and invested with the splendour and glory of Heaven. The most lamentable features of modern Christianity are the undue respect paid to wealth, and talent, and rank—the longing after worldly respectability, the desire of earthly greatness, the struggling for superiority and place, and the ambition and pride everywhere manifested. The little respect paid to man as man in the world is painful to contemplate ; but the little respect paid to a Christian as a Christian, and the greater homage paid to rank, or wealth, or talent, than to simple piety by the professing Church, is an infinitely more painful sight.

Some may be inclined to point to the Plymouth Brethren as a proof that the plan of Church Government advocated in these papers, if

correct, is impracticable, and to argue that they started on the plan proposed, and soon became the most sectarian of all sects and unholy of all Christians: and that any attempt to remodel the Church after the New Testament precedent would meet with a similar result. In answer to this it may be briefly said that the Plymouth Brethren are not a democracy, a brotherhood, but an oligarchy, an oligarchy of the wealthy, the worst form of despotism; that they have no regularly appointed leaders or elders, an essential to every New Testament Church; that while they professedly have no creed but Christ, they exclude from their fellowship those who do not hold the theological opinions which the self-appointed elders approve; and that social and spiritual pride from the commencement lay at the root of their system. They presented some grand truths, and but for their pride and folly, might have attracted all that is of worth in Christendom, but they are more exclusive and sectarian, and therefore weaker, than any of the sects.

Thus it appears that Denominationalism violates the very essence and spirit of Christianity; and that the independence and general arrangements of our churches are a departure from the example of New Testament Churches; and that this departure has been a source of many and various evils. Such is the writer's conviction after forty years' ministerial life—a life spent in friendly intercourse and co-operation in Christian work with his brethren. A conviction not arrived at from any special difficulties with which he has had to contend, but from a fairly wide acquaintance with the churches and the condition of their members, and ministers, and institutions. How to attempt to restore the churches to the New Testament order of things it is not easy to suggest. One would be unwilling to destroy any existing good agency. A spirit of Iconoclasm is much to be discouraged and deprecated. The attempt is beset with immense difficulties, both on account of the present official position of ministers and deacons and the trust-deeds of the chapels. But these difficulties will have to be met sooner or later, and perhaps at no very distant period. The position of our ministers is becoming every year more difficult, and the relations between ministers and deacons and people more strained. The congregations are no longer dependent on the pulpit for religious or general instruction. They read and think and act more for themselves, and, in many cases, are as wise as their teachers, and require more to be

exhorted and quickened than instructed, and are becoming more and more impatient of the existing arrangements. It would be difficult to calculate the proportion of ministers who wish to change their pastorates. The growing agencies for evangelistic and other Christian work outside the Churches interfere with the comfort and working, or non-working, of the Churches, whilst they indicate a growing distrust of Church organisations. The constant appeals for money for elaborate and costly edifices, for an enfeebled ministry, for the support of weak churches and pastors insufficiently paid, and for the evangelisation of village districts; the growing feeling of indifference, if not aversion, of the masses to the clergy of all denominations and distrust of all ecclesiastical institutions; the increasing impatience of society at large under all kinds of political or ecclesiastical rule; and the prevailing spirit of socialism—all—all indicate the unsatisfactory result of present modes of procedure and the weakness and inefficiency of Christian churches. Might not a return to the New Testament order of things, to the fellowship, the communion, the communism of the New Testament Church, present that to society which shall meet its longings and draw it within its folds? Would it not be a lawful ambition for the Church to seek, by its piety and simple, Christlike, unselfish, loving fellowship, to attract, and win, and save the multitudes who are sighing for human sympathy, and longing for some centre of attraction and brotherhood? Might not a recognition of the presence of Christ and His Spirit in every assembly gathered in His Name, change the weakness of our churches into strength, and make the bride of Christ worthy of her spouse, and a praise, a glory, and a power in the land? This much is certain, that it is not by imposing organisations, or fine architecture, or worldly pomp and glitter, or external ceremonies, or excitement, or oratory, or choral services, or services of song, or entertainments, or professional piety, that society is to be renewed and brought to Christ; but it is by the gentle, dew-like influence of a gracious life; by an earnest, consistent devotion; and by the manifestation of the unworldly, unselfish, and loving spirit of the mild and lowly Jesus. When Christ is trusted in rather than creeds, life rather than orthodoxy, and the simple force of truth rather than earthly appliances; when Christians return to the simplicity of Christ and His Apostles; when in their constitution and Christian work our churches shall resemble more those of the New Testament age, then may they hope to permeate society with the

leaven of righteousness, and to bring the world into subjection to God.

These thoughts the writer commends to the calm, impartial, and prayerful consideration of his brethren in Christ, and invites them to carry them into practice as they may have opportunity. He is passing off the stage of life; the shadows of evening are falling upon him; but he earnestly desires for the Church of the future the dawning of a brighter day; the beauty of a more glorious worship; the revival of Apostolic simplicity; the brotherhood of the Pentecostal age; the realisation of the fellowship of the Father, of the Son, and of the Holy Ghost, and of fellowship one with another; and the fulfilment of the prayer of Christ for His disciples, "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that they may be one, even as We are One; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

December Morning.

LOVE to rise ere gleams the tardy light,
Winter's pale dawn; and as the warm fires illumine,
And cheerful tapers shine around the room,
Through misty windows bend my musing sight,
When, round the dusky lawn, the mansions white,
With shutters closed, peer faintly through the gloom
That slow recedes; while yon grey spires assume,
Rising from their dark pile, an added height
By indistinctness given. Then to decree
The grateful thoughts to God, ere they unfold
To Friendship or the Muse, or seek with glee
Wisdom's rich page! O hours more worth than gold,
By whose blest use we lengthen life, and free
From drear decays of age, outlive the old!

ANNA SEWARD.

Traditional Sayings of Christ.

No. II.



NE that carries much weight, and seems to bear upon it the "image and superscription" of the Master is, "In whatsoever I find you, in that will I judge you." There is nothing absolutely new here. That Christ will judge every man according to deeds done, is truth with which we are familiar.

Yet the form of expression is new, and the order of thought suggested may be instructive and impressive. First, laying stress upon "in *whatsocver* I find you," there is implied, *Every man is acquiring character*. The term "character" is variously employed. A building is massive or slight, plain or ornamental, *in character*. Trees, such as the poplar or oak, and flowering or fruit-bearing shrubs have *character*. Even to handwriting the word has been applied. It means, plainly defined distinctiveness; something that marks one off from another; something that possesses separate qualities and specialities. Applied to men, it signifies moral and spiritual distinctiveness—what notes, and belongs to, us as intelligent, accountable, and responsible beings; what we cultivate and attain amid our privileges, capabilities, and claims. Every one is forming character. It may be silently, imperceptibly, almost unconsciously, yet really and progressively. Solomon says, "Even a child (*i.e.*, his character) is known by his doings, whether his work be pure, and whether it be right." Three constituent elements make up character in every man. What are his *principles*? Does he fear, or disregard, God? Does he believe, or not, in Christ? Is he just, true, honest, sincere, conscientious, or the opposite? Here are foundation stones strong as granite, or weak as stubble, and according to the foundation will be the moral superstructure. What are his *motives*? Is a man moved by self-love, or does the love of Christ constrain? Does he live only for time, or does the pulse of eternity beat within him? Does he aim at personal indulgence and profit, or at the glory of God? Has he sinister or generous intentions? Motive will be the breath of moral life bearing a man along as a ship is wafted by the wind that fills its sails. What are his *habits*? Inquiry is not made about solitary acts that are separate and rare, but such as are

common, regular, loved, and chosen. What is the general current of thought, aspiration, and desire? Is a man prayerful, or prayerless? Does he seek to serve God in ordinary, as well as special, matters? Does he "set the Lord always before him," or is his life void of such divine elevation? Let such questions be answered, and the main moral features of any one are before us. We can decide whether evil or good, worldly or heavenly character, is growing up within. Looking out upon men, we can stand in no doubt as to how multitudes are to be classed. Living the life of the present, of worldliness, and self-gratification, they have an earthly impress enstamped upon them. Only now and then convictions flash, like summer lightning, through the mind, as transient and as unheeded. Tens of thousands bear witness to this. But do we find a man such as the Apostle Paul—strong in faith, fervent in zeal, consecrated in life, pure in feeling, prayerful, and tender, seeking the glory of God and salvation of men—we see one of heavenly mould and noble lineaments. Do we find such an one as the Apostle John—spiritual, loving, delighting in divine fellowship—here is one with soul kindled from heaven, and increasingly acquiring a closer likeness to God. There are two main bases on which men build—rock, or sand. Great variety may appear in the uprearing of all the buildings, but the moral material of the structures will correspond with the foundation chosen.

Secondly, *Christ will "find" a man as to his character.* He will discriminate as to what sort it is.

The word "find" is in the style of Christ—*e.g.*, "When the Son of man cometh will He *find* faith on the earth?" "Blessed is the man whom his Lord, when He cometh, shall *find* watching." "Watch, lest coming suddenly He *findeth* you sleeping." Discovery, and discernment, of formed and unquestionable character is meant. Quest will not be for anything *new*, but for *results*, as the vinedresser comes to his vineyard for fruit. In His earthly life Christ is often represented as having such insight. Looking full upon some who rejected Him, He said, "I know you that ye have not the love of God in you." In presence of the guile and subtilty of others it is said, "He perceived the thought of their heart." When Nicodemus came, Christ discerned his timidity, his pride, yet his inner spirit turning to the light. When the young ruler came, Christ saw much that was good, but distinguished the weak point. As He chose His disciples He knew them. "One of you is a devil"! The hollow-hearted Pharisee, the sceptical

Sadducee, the treacherous Herodians, Herod and Pilate, Martha and Mary—Christ knew the moral character of each.

He is a “discerner of the thoughts and intents of the heart” still. We gaze on a crowd, and the greatest contrasts may be there—wolf and lamb, chaff and wheat. We know them not, but Christ distinguishes. Men may sometimes be credited with acuteness to read their fellow men. Napoleon Buonaparte was said to be thus particularly skilful. But if this is so at all, He who has given the power must Himself have it in perfection. “He that formed the eye, shall He not see; He that teacheth men knowledge, shall not He know?”

His insight is *unerring*. A chemist may put into your hand a glass of colourless and transparent fluid. But one drop of some test acid, and the whole is changed. We may have to do with men who seem reputable; we take them as Christians, but perhaps some spiritual test applied may bring a startling revelation. Prayerless, unloving, proud, covetous, sinful in secret, they may appear. We may deal with others and doubt. We are not sure concerning characteristics and qualities we notice. Professor Faraday once placed before a friend a jar containing a turbid liquid. He applied a test, and the gold that was held in solution was immediately precipitated. So Christ shall prove, and the graces and excellences of godly character shall be disclosed.

There is *no respect of persons* with Christ. Deference for social or official position often blinds the eyes of men. But strip off the robes, tear up the title, burn the escutcheon, dismiss the retinue, in unvarnished plainness shall all appear before Christ, and be dealt with by Him.

What warning on the one hand, comfort on the other, this truth of discerning power should minister. How miserable to be a man of mere creed, no shining fruitful life; a Laodicean, neither cold nor hot; a formalist, a worldling, a hypocrite. How blessed to be a true, though unfamed, Christian, a sincere and decided disciple. Christ knows; nothing can be hid.

Thirdly, *A time will come when judgment will be fully declared and felt with all its consequences.*

When Christ came in the flesh, He came not to judge the world but to save. But everything tends to a close—life does, the day of mercy, the present condition of the earth itself. At death, at the close of the dispensation, at the second advent, there shall be judgment. Then tares and wheat shall be discriminated and treated apart.

It shall be judgment by Christ *in all His Majesty*. "The Son of man shall sit upon the throne of His Father," &c. Sinai was solemn, but infinitely more this great assize. It shall be *according to prediction*. Decisions will be declared, not on the lines of new principles then to be announced, but "The word that I have spoken, the same shall judge him in that day." From such judgment there can be *no escape*. Men now cross the seas, travel in distant countries, disguise themselves, and sometimes wrestle with and overcome their captors, that they may evade justice, but there can be no flight from, or resistance to, the hand of power then. The activity and energy of the Roman Government was of Briarean character. It watched its victims with Argus eyes, and stretched out after them a hundred hands; but what vigilance or capability could equal that of "angels who excel in strength," and who shall do His commandments when He sends them forth to execute His will? That judgment will be *immutable and final*. "Come, ye blessed," or, "Depart, ye cursed." Then shall be fulfilled to the uttermost, "As I find you, so will I judge you, saith the Lord." The words are like a solemn countenance turned towards us in aspect of kindness, yet of seriousness. Let us seek nothing so much as *to be found* of Him in peace without spot and blameless.

G. MCMICHAEL, B.A.

Dudley.

Suffolk Baptists of the Seventeenth and Eighteenth Centuries.

IV.

BY THE REV. T. M. MORRIS, IPSWICH.



RUNDISBURGH.—The church in this village was formed in the year 1798, by a draft of forty-three members from the church at Stoke Green, Ipswich. In the report of the proceedings of the Suffolk and Norfolk Association at their meeting, held at West Row, June, 1799, we have a minute to the effect, "That forty-three of the Ipswich members were given up to be embodied at Grundisburgh, under the pastoral care of Brother Thompson;" while at the same meeting it was unanimously

resolved to receive the church thus formed into the Association. The history of the church at Grundisburgh is so closely connected with that of Mr. John Thompson, of Culpho Hall, its first pastor, that I must advert to his self-denying and successful labours, to which the Baptist denomination in Suffolk owes so much, though they extend beyond the limits assigned to these papers. The particulars I give are taken chiefly from a very interesting sketch of Mr. John Thompson, "comprising an account of the riots and persecution attending the introduction of the Gospel into Wickham Market in the year 1810," by the late Mr. A. K. Cowell, of Ipswich and Walton.

Mr. Thompson was born in the year 1753 in a village near Bury St. Edmunds, and was brought up as a strict Churchman. He was in early life brought to a knowledge of the truth as it is in Jesus, through a conversation with a pious shoemaker living in his neighbourhood. Thoroughly attached to the Established Church, and with strong prejudices against Dissent in all its forms, after embracing the great doctrines of salvation by grace, his first endeavour was to find some Episcopal Church where these doctrines were preached; but in this attempt, though he travelled far and wide, he utterly failed. It was to him an occasion both of astonishment and regret, that doctrines which he could find in the Homilies and Articles of the Church of England, he could nowhere hear in the sermons of the clergy. At this time he could not endure the idea of going to a meeting-house to hear a Dissenting minister: that he would have accounted as an almost unpardonable sin. At length he was persuaded to attend a prayer-meeting, with which he was very much pleased; but he still thought that the Church was the place where men ought to worship, and that to forsake it was a sin against God and the State. About this time the shoemaker before mentioned died, and Mr. Thompson received a letter informing him of his happy and triumphant end, and that Mr. George Hall, pastor of the Baptist Church, Stoke Green, Ipswich, was to preach his funeral sermon. He went to hear that sermon, much against the wishes of his friends, and on his return he found his parents heart-broken, as if the greatest calamity had befallen them: and they declared that they would rather follow him to his grave than that he should forsake his Church. After a season of very painful perplexity, occasioned in part by the strength of his own prejudices, and in part by the determined and even bitter opposition of his friends, he became a Dissenter, for the simple reason, at first, that

he could not find within the pale of the Church of England the religious teaching he wanted. But after a while, examining into the principles of Dissent, he became a Baptist, and joined the church at Stoke Green, Ipswich, September 2nd, 1780, then under the pastoral care of the Rev. G. Hall. In consequence of taking this step he had to endure much persecution both from his own and his wife's parents, but by the grace of God he was enabled to stand firm.

After his baptism and union with the church, his conduct was exceedingly exemplary, and the church perceiving that the Lord was with him, and that he was endowed with gifts suitable to the office, unanimously chose him a deacon in the year 1784; and such was the confidence that both minister and people reposed in him, that for the space of ten years he was the only acting deacon, and during the whole of this time, though he lived six miles distant from the house of God, he was never absent for a single Sabbath. For several years before he became a minister, he was very usefully employed in expounding the Scriptures from house to house, where people met for prayer and reading the Word. Mr. Keeble, late of Blandford Street Chapel, London, dated his conversion from one of these services. The success of these labours of love induced the church to request him to exercise his gifts with a view to the public ministry, and on October 31st, 1796, he was formally set apart to that work by the church, which gave him "full liberty to exercise his gifts, and preach the Gospel where God in His providence should call him." A short time after this, Providence opened an effectual door for his labours at Grundisburgh, a village two miles distant from his own residence, Culpho Hall. As we have seen, a church was formed at Grundisburgh by a dismissal of forty-three members from Stoke Green, Ipswich. These were dismissed July 8th, 1798, and on July 19th in that same year Mr. Thompson was ordained as pastor of the church.

Mr. Thompson was strictly a village preacher, and was held, deservedly, in very high esteem in all that part of the county in which he laboured so untiringly and for so many years. In the village of Grundisburgh he collected a congregation of some 800 persons, and during his ministry gathered members to his church out of fifty-five different parishes. His ministry was blessed in a very remarkable degree. During his pastorate he baptized and added to the church 658 persons, and was instrumental in planting in his neighbourhood four additional churches—Otley, Tunstall, Charsfield, and

Sutton—in doing which he dismissed some 169 members from the church at Grundisburgh. From the time of his conversion he expended his property, and was unwearied in his exertions to promote the interests of the Kingdom of Christ, esteeming it an honour and a privilege to spend and be spent in His cause.

Many, now living, have heard their parents speak of the riots that attended the efforts he made to introduce the Gospel to Wickham Market. The first meeting, which was held September, 1810, was interrupted by a riotous mob of nearly one thousand persons, and at every fresh attempt to hold services the mob assembled in increasing numbers and with increasing violence, till their conduct became so outrageous that bills of indictment were preferred against the ringleaders at the Woodbridge Quarter Sessions; but the Grand Jury ignored the bills. The mob, therefore, took fresh courage, and when the Rev. Matthew Wilks, unable to believe the reports that had reached him of the lawless conduct of the rioters, went himself to preach, the interruption was so violent that the congregation was obliged to disperse. The protection of the Court of King's Bench was next applied for in February, 1811. The Court granted a rule to show cause against six persons, who, to disentangle themselves from this rule, pleaded guilty, and paid the sum of two hundred guineas, and entered into recognizances to keep the peace for ever. This and other acts of illiberality induced some gentlemen of different denominations to form "The Protestant Society for the Protection of Religious Liberty." This society paid the costs of the law proceedings in this case, and presented the two hundred guineas to the Suffolk Auxiliary to the British and Foreign Bible Society, on the condition that the inhabitants of Wickham Market should always be well supplied with Bibles and Testaments.

Mr. Thompson continued his labours till within two Sabbaths of his death. He died October 9th, 1829, in the seventy-first year of his age. Not less than 1,500 people assembled to hear the funeral sermon which was preached by his friend, Mr. A. K. Cowell. His labours are still gratefully referred to in not a few of the villages of East Suffolk, while the name of John Thompson, of Culpho, is familiar in the mouths of many as a household word. Mr. Thompson was immediately succeeded by the late Rev. Samuel Collins, only recently deceased, and whose pastorate extended over fifty years.

HORHAM.—The Gospel was introduced into this village in 1793, by

the preaching of Mr. Farmary, of Diss; Mr. Wearing, of Rendham; and Mr. Hurn, of Debenham; the two last-named being Congregational ministers. In the Diss Church Book, under date June 18th, 1799, we have the following entry:—"Thirteen members were given up to be embodied as a separate church, Horam, Suffolk, whose names are distinguished in the book as dismissed to Horam." A chapel was built that same year on ground which was given by Mr. Culham, of Wilby; while Mr. Manser, who was dismissed from Shelfanger, was ordained pastor of the church, October 8th, 1799.

OTLEY.—The following account I take from a MS. read at the Jubilee Service at Otley, kindly lent me by the Rev. P. B. Woodgate, the present pastor of the Baptist church, Otley:—"It appears that the Gospel of Jesus Christ was introduced into this neighbourhood by the late Mr. Thompson, of Culpho, who, in November, 1798, procured a licence, and came and preached at Framsdon (the adjoining village) in a house belonging to Mr. Hunt. This indefatigable minister continued his services once a fortnight, on week evenings, amid much opposition for several months, until some who feared the Lord expressed their earnest desire that, if it could be accomplished, there should be preaching on the Lord's-day also; consequently Mr. Fenn, then a member at Stoke Green, Ipswich, was invited to preach on the Sabbath. After some consideration he complied with the request of the people, and began his ministry early in June, 1799. At this period it pleased God to display His power and grace in blessing the instrumentality employed; for in September following there were six, and soon after there were ten more persons baptized by Mr. Thompson and added to the church at Grundisburgh. During the winter of 1799, this little company continued to meet for Divine worship at Mr. Hunt's house, and it appears to have had many soul-refreshing seasons at its conferences and prayer-meetings. About January, 1800, they prayed and consulted together, and finally came to the conclusion of uniting and making strenuous efforts to procure ground and build a house for God. Early in the spring of 1800 a few rods of ground were purchased, and a building on the spot where we are now assembled was commenced, the walls of which rose rapidly, for the people had a mind to work." The chapel was opened for Divine worship June 25th, 1800, on which day twenty-four members, dismissed from Grundisburgh, were formed into a church, while, on the following day, Mr. James Fenn, who had been for

some time ministering to them, was publicly ordained as their pastor. The church thus founded rapidly grew to such an extent that in the year 1806 they reported to the Association a membership of 122.

The only other church coming within the limits assigned to these papers is that of BURY ST. EDMUNDS. There is reason for believing that for some considerable time before the formation of a Baptist church in this town there was a number of friends resident there, holding Baptist principles, in the habit of worshipping, for the most part, with the Independent congregation at Whiting Street. At the close of the last century a gentleman by the name of Steward came to reside in Bury, and shortly after opened his house for prayer on Sundays and Fridays. They next had a weekly lecture on Wednesdays, and after some time preaching was commenced on Lord's-days, when ministers from the neighbourhood came to supply. Among those who occasionally ministered to this little company was Mr. Thomas Ridley, of Ipswich, whose services seem to have met with great acceptance, so much so that they urged him to come among them as their minister. This proposal was made in the early part of the year 1799, and was one which Mr. Ridley felt he could not accede to without grave and careful consideration; and in the minutes of the Association, held in June of that year at West Row, Mildenhall, it is recorded that "brother Ridley of Ipswich asked advice about going to Bury to preach constantly on Lord's-days, at the request of a Mr. Steward and friends. He was advised to go." He seems soon after this to have removed his residence from Ipswich to Bury, and to have devoted himself entirely to the work of the ministry in that town. He preached at first in Mr. Steward's house, but, the congregations there increasing, it was felt needful to obtain, as soon as possible, a more commodious place of meeting, and the friends made it a matter of special and continued prayer that they might be provided with a chapel, and at last one was built in Nether Baxter Street, which was opened for public worship July 29th, 1800. The first church book, after setting forth the "confession of Faith and covenant articles of the Church of Christ, of the Baptist denomination meeting for public worship at Nether Baxter Street, Bury St. Edmunds," shows that on July 29th, 1800, the church was formed by the subscription of ten persons to the afore-mentioned confession of Faith and covenant. August 19th of the same year Mr. Thomas Ridley became pastor of the church. Such was the small beginning of the now large and

flourishing church meeting in Garland Street chapel, a chapel which was erected in the early part of the lengthened and very successful ministry of the late Rev. Cornelius Elven. At a meeting held in 1868, about five years before his death, Mr. Elven said : " About forty-six years ago I was chosen pastor of this church, then consisting of forty members ; in May, 1834, the present chapel was opened ; and during my pastorate 1,338 persons have been baptized, seven churches have been formed from this, pastors have gone to sixteen churches, we have nine village stations regularly supplied, and a membership of some six hundred persons."

The church book contains no record of interest within the limits of time covered by these papers, but a few words may be said concerning the first pastor of this church, to whose active and self-denying labours in the latter part of the last century the Baptist denomination in the county of Suffolk owed very much. Mr. Ridley was born in Bury St. Edmunds in the year 1747, and settled in business as a merchant in Ipswich when quite a young man, in which calling he was greatly prospered. It pleased the Lord to call him by His grace when young in life, and he joined the Baptist church in Wolverstone in the year 1770, which church was then under the pastoral care of the Rev. Samuel Sowden. In 1784, we are told that, " brother Ridley was called to preach, after repeated trials, before the church." Mr. Ridley appears to have rendered important services, both as a deacon and a brother called by the church to the ministry of the Word. He often assisted his pastor, Mr. Hall, both in preaching and in administering the ordinance of baptism, and we gather from the church book that, after the removal of the church from Wolverstone to Stoke Green, Ipswich, the church meetings were still frequently held at Wolverstone, and generally at the house of Mr. Thomas Ridley. His pastor, Mr. Hall, in an article contributed to the BAPTIST REGISTER, 1801, says of the "late worthy man and minister, my valuable friend Mr. Ridley," "he occasionally preached for me, and in various parts of the country, with much success. He was active and lively in his ministerial employ ; of very acceptable talents ; freely and faithfully preaching the Word ; laying himself out by his purse, prayers, preaching, and counsel for the good of others. God had greatly blessed him in Providence, and his house was open to the godly poor as well as to others. A prospect of raising a Baptist church at Bury appearing, and his labours being earnestly requested there, after due

deliberation and prayer, and occasional services amongst the people, he quitted business in Ipswich, and, from love to souls, removed thither freely to preach the Gospel; and in August, 1800, after an honourable connection for a long series of years, he (with Mrs. Ridley) had a dismissal from the church here, to that formed in his native town." Mr. Hall furnishes a lengthened and very interesting account of Mr. Ridley's last illness:—"He had a strong presentiment that he should die on a Lord's-day, and so he did, for on Sabbath morning, the 27th of September, 1801, about six o'clock, he sweetly fell asleep in Jesus." I have alluded at this length to Mr. Thomas Ridley, because he may be taken as a representative of a class of men to whose labours the Baptist denomination in Suffolk owes very much; men of considerable means, and good social position, who, while carrying on business, or after retiring from business, have devoted themselves to the stated, or occasional, ministry of the Word. Many of our most successful Suffolk pastors have been men of this class. It is enough to mention the familiar names of Hitchcock, Thompson, Ridley, Cowell, and Elven, and we have, happily, some still labouring among us on the same lines. Many of those denominational difficulties which have recently engaged a great deal of attention would be at once and very pleasantly solved, by men of this class coming to the front in the service of Christ and His Church. We are thankful for what has been done by such labourers in Suffolk, and, if the tale were told, probably other counties have quite as good a record to show.

The Roll Call.



"**M**HAT spiritual authority is there requiring a Christian to join a particular church? How do you make it out that our Lord enjoins it?" These questions are uttered by the trimmers in religion with an air of triumph, as if they might defiantly pause for a reply.

There are persons whose attachment to evangelical truth appears to be grounded only in the pursuit of personal escape from penalty, and attainment of ultimate happiness. And there is a large class who have a secret, perhaps unconscious, desire to keep open a line of

retreat to the world and its ways, and they affect extra jealousy for the sanctity of the cause, which often means the preservation of a loophole for themselves. These we do not care to attach until they have obtained deeper, truer, more altruistic views and experience of the doctrines of grace. But such questions are also asked in a querulous tone by timid, nervous, and yet conscientious converts, who need only the spur of conviction. The anomalous condition of our churches, in many of which some of the best work comes from outsiders, requires that attention should be given to the subject; for the result is a blurred outline in the picture of the church, and a weakening of all appeals grounded on the New Testament statement of its high vocation and glory.

The question appears to be determined by positive laws, by the nature and necessity of the case, and by precedent. Our Lord chose His apostles as a select body, defined and banded by a law of association; and so, after His resurrection, if not before, His followers consorted together as known persons who had taken up a profession which visibly and avowedly differentiated them from the others. The disciples, the 120, and the 3,000, and the subsequent additions, are spoken of as a body, incorporated by common professed love to their Lord, avowed in baptism, recognised among each other, and confessed before the world.

Nothing is more frequently set forth or better established in the narrative of the apostolic church than the decided, marked, corporate existence of a distinct body of believers, with laws, polity, objects, and duties of their own, known as the Church in the aggregate or as local churches. The whole apostolic code, as well as the commands of our Lord, assume the existence of such organisations as a fact.

If there is by Divine authority this principle of segregation, it follows that it is the duty of all individuals to obey the law, and the precedent of the apostolic church and of all subsequent times confirms this. A visible church is dealt with, and this cannot be without visible profession. The Church is an objective fact, and can only be realised in the duty of the living, changing, sentient units: "My sheep know My voice, and they follow Me." The flock is to exist, and be manifest as a flock. There is a fold, and all the sheep are under law to gather themselves into it. The saints are to constitute this assembly. The proposition is too plain for proof to be necessary

But the objector evades the obligation by saying that he belongs to

the Church universal ; that all the promises and rewards attached to the grand confederation are therefore his. Well, this may be so, but with the disqualification that he is living in disobedience, we leave him to reconcile this fact with his professed loyalty. Under feudal law, the vassal who refused to come at the call of his territorial chief would not be allowed to shelter himself under the pretext that he was serving the lord paramount ; nor can the Christian claim the immunities of a follower who is disobeying the law of the kingdom. Can we close up our ranks, increase our efficiency, and prepare for the roll call ? There is a well-known practice in our Sunday-schools of the children who are loosely attached during the year eagerly claiming a place when the anniversary comes round, with its tea and treats. Are our unattached friends going to be subject to a similar charge for ever ?

We ought not to omit mention of those records of the future called the Book of Remembrance and the Book of Life, out of which the final sentences at the Great Judgment are to be read, nor the "general assembly and church of the first-born who are enrolled in Heaven" (Heb. xii. 23), thus honourably fixing for eternity the process symbolised here by the roll of church members, the record of the visible fellowship of Christ's followers. S. R. P.

Obituary.

MR. JAMES COX.



AT the close of last year, the Baptist church at Stratford-on-Avon lost, by death, its founder, Mr. James Cox, at the ripe age of eighty-three. He was born in Birmingham, where his father was a timber-merchant. Owing to his father's ill-health for some years, and consequent unfavourable circumstances, he and his brothers did not enjoy all the advantages of education which they might otherwise have done ; for at the age of seventeen, the whole care of the family came upon himself and a brother who was still younger. But James, though obliged to work hard to maintain himself, his mother, and sick father, also two brothers and a sister, yet availed himself of the advantages of an evening school. At seventeen he joined the church at Newhall Street, being there baptized by Mr. Hutchings, the pastor, after a sermon by Rev. B. H. (subsequently Dr.) Draper. At that time he had begun to show a "greed" of sermons, and the most noted preachers of the day in the town where

he lived, and in the neighbourhood were diligently resorted to by him, and most attentively heard. Those were the days of Isaiah Birt, Thomas Swan, and Thomas Morgan, among the Baptists; and of John Angell James and Timothy East, among the Independents. To hear these, and other approved ministers of the Gospel, he would walk long distances, sometimes as much as twenty miles, on a Lord's Day. When about twenty-four, he engaged himself as an assistant to Messrs. Greaves, who were then in the timber trade at Stratford-on-Avon. In this neighbourhood he lived for the rest of his life, taking the business of his employers, and afterwards residing in the house at Shottery formerly occupied by Mr. Richard Greaves.

At Stratford he married Mrs. Thomas Adams, a widow lady of eminent piety and great energy of character; whose memory, as Mrs. Cox, is fragrant among the older part of the churches all around that neighbourhood. With her he lived for nearly fifty years in a union most happy in itself and of great blessing to others. Though attending the Independent Chapel, Mrs. Cox was styled by some a "Methodist," because she received into her house the preachers of the Wesleyan body, who were at that time endeavouring to establish a society of their own order.

In 1832 Mr. Cox and a few friends felt that the time was come to move in the town on behalf of the Baptists, and preaching was commenced in a temporary structure at the back of Mr. Cox's business premises in High Street. In a few years they found themselves strong enough to build their present chapel in Payton Street, for which Mr. Cox had prepared the oak for the pews by long and careful seasoning, that nothing faulty should come into the sanctuary.

He also laid himself out to free the new building from debt, cheerfully taking a journey to Liverpool, and trudging its streets and suburbs, weary and footsore, to solicit aid on this behalf. With the first pastor, the late Rev. James Cubitt, he maintained a brotherly communion, broken only by death; and the Rev. Dr. Todd, of Sydenham, a succeeding pastor, frequently, in after years, repaired to Shottery, to recall the memories of pleasing past associations. For forty years he continued to hold office as deacon, which office he resigned some few years before his death. In 1871 Mrs. Cox died, leaving a void which could not be filled up. Her husband's sojourn on earth was prolonged nearly twelve years after her decease. In the summer of 1882 he had an illness of some few months' duration, from which he appeared to have, in some measure, recovered; but an internal disease, from which he had suffered for many years, was not removed, and a sudden attack of cold brought on inflammation, which ended in death, on the 13th of December, 1882.

Mr. Cox united to great geniality of disposition and manner remarkable energy, both in business life and church work. He was not one of those who, in an indiscreet zeal, overlook the duties which lie nearest home. On the other hand, though business was never neglected, time and strength were found for the house and ordinances of God. His pocket-books of an early date contain the memoranda of a man of business, together with extensive notes of sermons heard both on Sundays and on week-day evenings; and it was wonderful that, afflicted as

he was for the greater part of his life by the infirmity of deafness, he could take such full reports of the discourses as appear in his paper. He was buried in the graveyard adjoining Payton Street Chapel by his son-in-law, Rev. R. D. Hall, of Newton Abbot, the Rev. J. Pugh, the pastor of the church, taking part in the services.

THE REV. CHARLES STOVEL.

THIS venerable servant of Christ departed to his rest on Monday, the 22nd ult. His death had been anticipated for some time. Mr. Stovel had reached the 85th year of his age, and during his last years had suffered from great physical feebleness, which, however, did not lay him entirely aside from his work. We have no space at present for a sketch of his career, which, in many respects, was a truly remarkable one. He possessed in no small degree those peculiar powers of mind which are commonly designated by the word *genius*. As a preacher and platform orator he was a man by himself, and not unfrequently impressed sympathetic hearers with the idea that he was speaking under the spell of a Divine afflatus. He never descended to the arts of a mere rhetorician; he was too intensely in earnest to be dependent on these. His power always struck us as being that of intuition rather than that of inductive reasoning. We do not forget that he was a considerable controversialist, and that his opponents found in him no puny antagonist. We only wish to suggest that his highest power was of another order, and that it was derived from the depth and religious earnestness of his insight into the great questions which engaged his thought and his solicitude. Familiar with the theological speculations of his time, none of them impaired his confidence in, but rather intensified his attachment to, the primary verities of the evangelical faith; and, to our thinking, one of the ablest efforts of his mind was that which produced his lecture to the Young Men's Christian Association some six and thirty years ago, on "The Truths Peculiar to Christianity, and the Principal Proof of which they are Susceptible." His services to the Anti-slavery cause, and to the cause of Religious Equality, cannot be easily over-estimated. He was not without his eccentricities. He had to contend with faults of temper, which, however, were more troublesome to himself than to those upon whom they found vent. He was a great and a good man, and, in consecration to his Divine Lord, he served his generation long, faithfully, and well.

THE REV. J. H. MILLARD, B.A.

ON the day on which Mr. Stovel died, another of our well-known and esteemed ministers entered into his rest. We cannot claim for Mr. Millard the intellectual powers which have to be ascribed to Mr. Stovel, and which in him may be fairly said to have been unique; but Mr. Millard was a man of superior abilities, and in his own way his life was one of beautiful

and exemplary devotion to the service of Christ. Twice pastor of the church at Huntingdon—in the first instance for thirteen years, and in the second for fourteen—he did a noble work in that town and the surrounding neighbourhood, which will cause his name to be long and lovingly remembered. For five years he served the Church at Maze Pond, London. With his second pastorate at Huntingdon he combined the duties of the secretaryship of the Baptist Union, and it was during his period of office that the Union developed very much of the vitality and influence it now possesses. His Union secretaryship was followed by that of the Home and Irish Mission. This latter secretaryship ceased when the management of the Mission passed into the hands of the Union, and Mr. Millard soon afterwards accepted the oversight of the new Trinity Baptist Church, Green-hill, Derby, where he laboured, amidst some difficulties, but not without cheering tokens of success, till within a week or two of his decease at sixty-four years of age.

The Rev. W. Poole Balfern.



OUR readers will be grieved to hear that the Rev. W. Poole Balfern, of Brighton, is compelled by age and sickness to retire from ministerial work; but their grief will be deepened when they learn that to physical infirmity the anxiety occasioned by straitened circumstances is added. For thirty-five years Mr. Balfern has been an indefatigable and self-sacrificing labourer in the cause of our Divine Master. It is painful to reflect that a servant of Christ, so true to the Gospel, and so useful to his fellow-men, should have to suffer thus severely, and we cannot believe that he will be left without brotherly sympathy and help. We are informed that he has no resources beyond those derivable from the Annuity Fund, and that even these will not be available for another year. Mr. Balfern has not only been a faithful preacher, but also a writer of spiritually helpful books; whilst his poetic productions have been numerous, and always healthy and interesting. Such a man must not be suffered to sink into want. A testimonial has been liberally started, with strong recommendations from the Revs. C. H. Spurgeon, Dr. Angus, Charles Bullock, B.D. (editor of *The Fireside*, and formerly Rector of St. Nicholas, Worcester), and J. B. Figgis, of the Countess of Huntingdon's Church, Brighton. Readers of ours who can contribute should lose no time in doing so, and their contributions may be sent to the Rev. J. Bigwood, Brighton (treasurer), or to Mr. A. H. Baynes, Baptist Mission House, 19, Castle Street, Holborn.

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Reviews.

A POPULAR COMMENTARY ON THE NEW TESTAMENT. With Illustrations and Maps. Edited by Philip Schaff, D.D., &c. In Four Volumes. Vol. IV. The Epistle to the Hebrews, the Catholic Epistles, and Revelation. Edinburgh : T. & T. Clark, 1883.

THE concluding volume of this important work will more than maintain the high reputation of its predecessors, and be regarded by the majority of readers as decidedly the best of the series. It is nearly five years since the section on the Synoptic Gospels was published. We cordially welcomed it as the first instalment of a work which, if it were executed throughout in the same scholarly, evangelical, and generous spirit, would prove one of the most useful and popular of our age. Our hopes have not been disappointed. Each succeeding volume has displayed keen critical acumen, sound hermeneutical judgment, and expository powers of a very high order. Dr. Schaff's own contributions, Professor Milligan's on the Fourth Gospel, those of Dr. Marcus Dods on the Thessalonians, and of Dean Plumptre on the Epistles to Timothy, are especially noteworthy, and if we have in this volume no work of greatly superior value to the best of that we have named, we have very little that falls below it. The average excellence is considerably higher than we could have anticipated, and, in this respect, the editor has unquestionably reserved his best unto the last. The contributors to the Commentary are Dr. Angus on Hebrews and Jude ; Dr. Gloag on James, Professor Salmond on 1 and 2 Peter, Dr. Pope on 1, 2 and 3 John, and Professor Milligan on the Revelations. The work of all is excellent, there is not a weak part in it. Dr. Angus is at his best, and displays at every step a breadth and thoroughness of knowledge, a facility to elucidate his discussions by the most recondite facts, together with a clearness and precision of statement which render his writing as intelligible and attractive to English readers as they are satisfactory and helpful to scholars. We cannot fully endorse his position as to the Pauline authorship of the Epistle to the Hebrews (we are strongly inclined to the opinion that it was the work of Apollos), but the arguments in favour of that position could not be more forcibly stated ; while the mastery of the patristic literature in relation to the external evidence proves this much, at any rate, that the advocates of Apollos must rely almost exclusively on the internal evidence. The commentary on the Hebrews is a model of what such a work should be—brief, pithy, and luminous ; full of subtle discernment, tracing with reverent and careful hand the progress of the writer's thought, and exhibiting its manifold connections and harmonies, showing also its practical bearings on the problems of our own life. The exposition of the difficult passage in ch. vi. 4—7 is the soundest and most conclusive we have seen. The only regret these "Notes" leave on our mind is that Dr. Angus has not given us more work of the same class. May we venture to express the hope that this is not the only commentary we shall have from his pen ? Dr. Gloag,

the author of our best English Commentary on the Acts of the Apostles, writes on the Epistle of James with a thoughtfulness, an insight, and a practical wisdom that leaves nothing to be desired. His excursus on the relation of faith and works is specially valuable. Dr. Salmond is a writer with whom we have not been previously acquainted, but he has given us a series of notes which are of unquestioned value. Dr. Pope is the translator of Haupt's great work on the first Johannine epistle, and is in thorough sympathy with the apostle of love. His work cannot rank either with Haupt's or Westcott's, but it is in no way inferior to Dr. Alexander's, in the Speaker's Commentary. The Apocalypse is discussed with somewhat greater fulness than the other books in this volume, and in a peculiarly sober and satisfactory manner. Dr. Milligan has made a special study of the Johannine Scriptures, and has (as readers of *The Expositor* will remember) given us some of our freshest and most suggestive discussions on them. He has vindicated, even in view of the negative critics, the traditional belief of the Church as to the Johannine authorship of the Apocalypse; its later date than many of them allow—*i.e.*, he traces it to the reign of Domitian (A.D. 95 or 96); and while he recognises much that is valuable in the Præterist, the Historical, and the Futurist principles of interpretation, he adheres—rightly, as we think—to none of them. The book does not treat of "times and seasons," but is full of symbolic instruction of the highest moment for all ages and places. There is a memorable passage in Dr. Milligan's introduction, which exhibits what we believe will be the universal effect of a right use of the methods of Biblical criticism, and the results which will ultimately be ensured even by the researches of those who reject the evangelical faith. "The disposition to turn away from [this book] as an insoluble enigma has been gradually disappearing; sneers against it are but little heard, and its interpretation has been in great measure rescued from the hands of well-meaning but mistaken theorists. It is curious to think that all this is largely owing to the efforts of those negative critics who have laboured so zealously to discredit the other books of the New Testament." That they have had other ends in view is indeed nothing to the purpose, and our own impression is that in more ways than one critics of this school have enabled us, or will enable us, to establish on a wider and firmer basis, and so make more powerful, the beliefs they aimed to overthrow. Dr. Milligan knows how to make a judicious use of their work. We are thankful for a Commentary so able, so fully abreast of the times, and altogether so opportune as this. The maps and illustrations are a great addition to the usefulness of the work.

THE LIFE OF CHRIST. By F. W. Farrar, D.D., F.R.S., &c. Bijou Edition. In Five Volumes. London: Cassell & Co., Limited. 1883.

It would be impossible to find a more appropriate or acceptable present than this dainty edition of the most popular book of our day. It has, we believe, been more widely read than any other work of the last twenty years, and the demand for it shows no signs of abatement. The bijou edition will undoubtedly popularise the work to a still greater extent. Small as it is in size (royal 32mo), it is printed in beautifully clear type, and is neatly bound in cloth, with red edges. The

frontispieces to the original edition, by Holman Hunt, are reproduced on a reduced scale, while the footnotes (which are often of the highest value) and appendices are given complete. As a gift-book to Sunday-school teachers, elder scholars, and young men and women whom we wish to interest in the highest of all themes, the work is unrivalled. To possess a pocket edition of this scholarly and brilliant work is no ordinary pleasure. It will become in thousands of cases a cherished *rade mecum*.

AN OLD TESTAMENT COMMENTARY FOR ENGLISH READERS. Edited by Charles J. Ellicott, D.D., Lord Bishop of Gloucester and Bristol. Vols. II. and III. London: Cassell & Co.

AFTER a careful examination of the first volume of this Commentary, we ventured to predict for it as great a popularity as that which has been obtained by Bishop Ellicott's "Commentary on the New Testament," and our prophecy was in no respect hazardous. We are well aware that a work of this nature can only be tested by long and familiar use. It must be more or less constantly consulted in our everyday studies before we can measure its adaptability to its end. This test we have applied to the first volume, and in a lesser degree to the second, with the most gratifying results. Our earliest judgment has been on every point confirmed, and after reading the Introductions and Notes on all the principal books word by word, our opinion is that for English readers there exists no Commentary on the Old Testament of anything like equal worth with this. Along with fidelity to evangelical principles, we have found in all the writers an acquaintance with the researches of critics and archæologists in every department. A mastery of the Hebrew text, a competent knowledge of its probable origin and of its historical setting; sound principles of interpretation, a wealth of philological and geographical illustration, together with luminous and vivid descriptions of social life, give to this Commentary a place in our popular Biblical literature which has hitherto been unoccupied. Among the sections we have found of special interest are those on Joshua, by Mr. Waller; Judges, by Canon Farrar; 2 Samuel, by Dr. Gardiner; 1 Kings, by Canon Barry; and Ruth and Esther, by Dr. Sisiker. Canon Farrar's notes are full of clear perception, wide and accurate scholarship, and wise judgment, brilliant and forceful withal, and, apart from other work he has done, would have marked him out as one of the ablest Biblical teachers of our day. How he can produce so many books of such high excellence we cannot imagine. More, perhaps, than any other writer does he enrich his pages with the results of classical and Hebraistic learning, and of familiarity with all our great English authors both in poetry and in prose. He has written a Commentary on Judges which is in every respect a model. Other contributors have also made good use of the researches of the principal German authorities—historical and critical, as well as of the best English writers, such as Stanley, Robinson, and Tristram; so that their notes are by no means dry and unattractive. Dr. Pope is qualified to write on Ezra and Nehemiah from his labours as translator of Dr. Keil's Commentary in Messrs. Clark's Library. His notes are, perhaps, too brief. He is careful in his interpretation, and altogether reliable, but he has not the rich suggestiveness of Drs. Farrar and

Barry, and, in a lesser degree, of Canon Spence and Dr. Gardiner. A composite work cannot have uniform excellence; but it is astonishing to find so high a standard reached by all the writers whose services Bishop Ellicott has happily secured; and from our estimate of this "Old Testament Commentary," as, for its own purposes, by a long way the best, we do not think any competent student will dissent. We wish that a copy of it could be placed in every minister's study and in every Sunday-school library in the kingdom.

A PRACTICAL COMMENTARY ON THE GOSPEL ACCORDING TO ST. MATTHEW. By John Morison, D.D. A new edition, revised. Hodder & Stoughton.

IN the March of last year we had the pleasure of giving our unstinted and almost unqualified praise to Dr. Morison's "Practical Commentary on the Gospel of St. Mark." The same praise is due to the noble and invaluable work before us. Of course, as Baptists, we shall be expected to take exception, as we found it necessary to do in our former notice, to Dr. Morison's interpretation of the passages relating to baptism. He deals with them very much after the manner which was common amongst evangelical supporters of infant sprinkling fifty years ago, and shows no inclination to adopt the concessions of Pædobaptist scholars, which have been rapidly multiplying of late. Of this, of course, we make no complaint. Dr. Morison thinks for himself, and we have no doubt that he brings his best judgment to bear as fully and as conscientiously on this question as upon all others. Moreover, his mistaken interpretation, as we deem it, of the passages relating to baptism occupies so very inconsiderable a portion of space in his voluminous work as to detract from its value in only a very small degree. There is no need to regard the volume merely as a reference commentary—a commentary to be consulted only as occasion may render expedient. Bible-students will find themselves able to read it continuously and with unflagging interest. The style is not so condensed as to be cramped and heavy; on the contrary, it is free and easy, lively and racy, clear and forcible. Yet there is no prolixity. The writer gives full expression to his thought and feeling without wasting any words. He has also brought to his task enlarged intelligence and varied and careful reading, together with a discrimination at once cautious in its methods and fearless in its conclusions. He has neglected no part of the extensive literature of the subject, and has used it freely and with a mind that is master of the requisite sifting processes. The commentary runs through 626 compact pages, and is preceded by 64 pages of "introductory" matter, the contents of which are divided into fifteen sections, and are thus indicated:—1. The Charm of St. Matthew's Gospel. 2. St. Matthew's Gospel—'Memorials' or 'Memoirs.' 3. St. Matthew's Memoirs an Evangel or Gospel. 4. The phrase 'According to.' 5. Matthew—the significance of the name. 6. Who was St. Matthew? 7. Was the writer of the Gospel St. Matthew the Apostle? 8. Hebrew and Greek Originals. 9. Integrity of St. Matthew's Gospel. 10. Date of Publication. 11. The Gospel of St. Matthew, as we have it, not a Final 'Redaction.' 12. Relation of St. Matthew's Gospel to the other two Synoptical Gospels. 13. Cherubic Symbols of the Four Evangelists. 14. The Aim and Plan of St. Matthew's Gospel. 15. Contents of the Gospel.'

On the question of Authorship, Dr. Morison deals very effectively with the well-known speculations of Bleek, Meyer, and Davidson. The work, as a whole, is the result of immense labour; but, from beginning to end, its style has so much of warmth, and its tone so much of cheerfulness, that its writer must have had great delight in his toil; and thousands of readers will thank him for having so successfully consecrated his gifts and acquirements to so high and sacred a purpose.

MORGENRÖTHE: A Book and a Sign of this Age. The Counterpart and Complement of "The Supremacy of Man." By John Pulsford. London: Hamilton, Adams & Co.

WE must refer our readers to the notice of "The Supremacy of Man," which appeared in our October number, for our estimate of Mr. Pulsford as a writer and religious teacher. "Morgenröthe," the sequel to that production, is marked by the same literary, mental, temperamental, and spiritual qualities. In the prefatory address, the author states his belief "in the continuity of inspiration and revelation." We are not sure of the interpretation he intends us to give to these words. In a certain secondary sense we can take them as true. But he proceeds to use language which seems to imply a claim on his part to a Divine inspiration of the same kind, and perhaps even of the same degree, as that which was vouchsafed to the writers of Holy Scripture.

"Write the vision and make it plain?' The sound that is ever going forth from the central Heaven came to him, and he has rendered it as faithfully as he could: his responsibility is over. How much of his testimony is received, or how much rejected, is not his responsibility. Let classes imprison themselves if they will, and shut him out: he likes the open air. In the air which all men breathe he finds Heaven's liberty; and prefers it greatly to the air of churches."

There is no need to examine Mr. Pulsford's testimony in the interests either of one class or church or another; it is sufficient to examine it in the interests of truth. He will hardly, we should hope, claim our acceptance of it merely because it comes from *him*, or because he believes that it comes *through him* from God.

The choice of the significant title, "Morgenröthe," is thus explained:—

"His former books kept in view a new evolution of Humanity, as the end of God and the hope of man; but the dual completeness and unity of man, with God insphered in that unity, was not yet risen above the horizon. It rises now; and it is Revelation. . . . A clearer Light, and the heat of a more fervent Love, have been stirring and quickening the hearts and minds of men; venerated shadows flee away; old idols of doctrine, and ritual, are consigned to their mummified keepers, our human moles and bats. . . . Every foretold sign announces that the foreglow of the Second Coming of Christ is invading the world, and stealing into the souls and bosoms of all aspiring and sensitive people."

The first nine chapters of "Morgenröthe" are mainly a fresh exhibition of the author's religious faith—a condensation in some parts, an amplification in others, of his teaching in former books, and specially in "The Supremacy of Man." We find in them a great deal to admire, much to wonder at, and not a little to doubt. We next reach the pages which relate to the incoming of the "new Age." The

great dispensations of the Past—from the infancy of the race to Noah, from Noah to Abraham, from Abraham to Moses, from Moses to Christ, are briefly surveyed.

“We are now nearly nineteen-hundred years distant from that New Beginning in Jesus, and on the score of time, to say nothing of the weakness and insipidity of the current forms of Christianity, and a thousand other signs, we may be sure that the darkest centuries are now behind us, and that, whether we recognise it or not, God is evolving a new age—Christ’s new coming is in the atmosphere. . . . Into how many hearts the new Warmth is entering now! in much the same way as the return of the Sun, when winter is past, enters into the sleeping fruit-trees . . . Apprehension, ferment, perplexity, and uncertainty admonish us that old institutions are nearing their limit, and that the new and better are about to supplant them. . . . The owls will screech, but the larks will sing. In the place of thorns and thistles, the myrtle and the rose will flourish. And as for men and women, instead of the dragons of lust, lying in the jungle and hot swamp of their passions, the Love-birds of Heaven shall nestle and sing in the chaste affections of their breasts.”

The social, political, and ecclesiastical phenomena which an ordinary observer might naturally regard as placing “the Golden Age” far away in the future, are to Mr. Pulsford amongst the clearest signs of its near approach.

“When men sell themselves century after century to defunct traditional dogmas, stand by them, and fight for them, and go on, and go on, reproducing and reproducing the old formulæ, when they are no more than inscriptions on tombstones to the passer by: then inquire for the new and vital centre in which God is coming, and speaking to the living men in the living now. But you must prepare to find the new teacher spoken against. ‘We know that God spake by Moses, but as for this fellow we know not whence he is.’ God is speaking through Him, but He speaks not according to the tradition of the elders. He is ‘chosen of God and precious,’ but ‘despised and rejected’ by the prevailing authorities.”

The Pharisee-spirit, the Sadducee-spirit, and the Herod-spirit are rampant to-day, as Mr. Pulsford reminds us with rare impressiveness on pp. 123-125; but this is only what history and Scripture alike have taught us to expect at the time of the “Dawn.” The author’s intensely interesting and, in many parts of it, original exposition of Matt. xxiv. and xxv. is designed to indicate whereabouts, epochally, we are. In reading the life of Edward Bickersteth some time ago, we came across a letter written by Dr. Chalmers to that excellent clergyman, which contains the following words:—

“Of this I am well satisfied that the next Coming (whether in person, or not, I forbear to say) will be a coming not to the final judgment, but to precede and usher in the Millennium. I utterly despair of the universal prevalence of Christianity as the result of a pacific missionary process, under the guidance of human wisdom and principle. But without slackening in the least our obligation to help forward this great cause, I look for its conclusive establishment through a widening passage of desolating judgments, with the utter demolition of our present civil and ecclesiastical structures.”

Says Mr. Pulsford:—

“In certain parts of the Sky, the new Light is wild-looking and lurid; for the coming Glory is strong, and the intervening clouds are dense.”

If space permitted, we would gladly follow our author through the chapters

entitled: "The Fire-principle in relation to the Coming of Christ," "Electric Bodies," "The New Kingdom of Humanity in the Heavens," "He will return from the Wedding," "Thy Kingdom come," "Summary" (Rev. xxi.), "Genesis and Revelation" ("The Tree of Life"). In the chapter on the prayer, "Thy Kingdom come," as, indeed, in many other parts of the book, Mr. Pulsford is, as we think, much too indiscriminating and severe in his censure of the churches. Some of these undoubtedly can present but a sorry claim to the admiration and gratitude of mankind; but others, with all their imperfections, have done true and noble work for their Lord, and what the predicament of the world would have been without them it would require an insight as deep and a pen as graphic as Mr. Pulsford's adequately to delineate. Jesus Himself founded a Church, and His apostles helped to build it. All along the ages there have been men and women not a few, who have striven to realise His ideal of a Kingdom of holy Love on the earth. No existing church, no existing Christian, does this perfectly; and modifications of character and purifications of life are still pre-requisites as preparations for a full readiness to receive the returning Lord. The better churches of the day might be better than they are; but they might also be a great deal worse, and for the reason that they are not so, we plead for their exemption from the harsh condemnations which Mr. Pulsford allows himself to write concerning them.

Our readers will have very properly concluded that Mr. Pulsford's view of the "Dawn" has but little in common with that of our ordinary interpreters of prophecy. In developing it, he writes with remarkable power, but often lays himself open to adverse criticism, and indulges in much positive assertion without waiting to give reasons, as though his statements were sure of acceptance amongst the *initiated*, and were therefore under no need of formal vindication. It is enough for him that they proceed from his philosophy. He will not allow that his book can be "referred to the poetry, sentimentalism, or imagination of the writer." "For," says he, "it is based on the central, organic, crowning Fact."

Much light is needed for the understanding of this book, and we fear that, even under the most favourable conditions, many parts of it are liable to be misconstrued. Some subjects of a very delicate nature inevitably came in the author's way, and he has touched them with befitting purity of thought and language; but what he has found it needful to say about them should be read in the seclusion of the study. "Morgenröthe" has not instructed and gratified us as did the work of which it professes to be "the counterpart and complement;" but thoughtful, discriminating, and devout readers will find in it much matter for profitable reflection.

WIDOW WISELAD'S SON: A Story of Village Life. By G. H. Elvidge. Elliot Stock.

FRED WISELAD was "the only son of his mother, and she was a widow"; a very exemplary son, as his mother and

many other people had good reason to acknowledge. His useful and beautiful life among the inhabitants of Doncliffe is related at considerable length in order that boys may be charmed by it, and induced to cultivate his fine and

noble disposition. The evils of intemperance had to be described in various parts of the narrative and the description is at once truthful and vivid. The only fault we have to find with the story is that there is scarcely sufficient movement in it to secure the unbroken attention of boy readers, and that in several parts it is needlessly prolix. It is, however, well worth perusal, and ought to help in the diffusion of high moral, social, and religious sentiments amongst the young.

THE HERALD MERCY: A Monthly Messenger for Humble Homes. Morgan & Scott.

WE have frequently commended this periodical, and gladly do so again. The Volume for 1883 is complete, and can be purchased for a shilling. It contains a rich variety of telling anecdote, pleasant and healthy poetry, and admirably executed illustration, and is in every respect perfectly adapted for its chosen purpose. Christians whose pecuniary resources will allow of it would find no little pleasure and usefulness in scattering copies of it freely among the poor around them. It would make a capital Christmas present.

THE CHRISTMAS LETTER MISSION PUBLICATIONS. Hazell, Watson, & Viney, 6, Kirby Street, Hatton Garden.

"THE Letter Mission" was established eleven years ago. "During the Christmas season of 1882 the 'Posts with the Letters from the King' sent forth upwards of 323,000 missives, exclusive of others in the Welsh, French, German, and Italian languages." A peculiar but singularly effective Christian agency is thus in busy operation. Perhaps many

of our readers have never heard of it before. If so, they should obtain a copy of the Report for 1883, just issued, which we presume the general secretary, Miss Strong, 66, Mildmay Park, London, N., will be glad to supply. We have before us a considerable assortment of the splendidly got-up tracts, bearing the title "A Christmas Letter for you," which, with fitting envelopes, can be purchased of the publishers at an extremely cheap rate, and of which we cannot speak too highly. The Report above alluded to is throughout intensely interesting. In the batch before us we find an exquisite Christmas carol, "Is there Gladness in the House?" set to equally exquisite music.

THE SECRET OF PHILIP BROWN KEPT FROM HIS WIFE. By E. S. Elliott, Author of "I must Keep the Chimes Going," "Copsley Annals," "Northcote Memories," &c. Partridge & Co., 9, Paternoster Row.

A FIRST-RATE Christmas story, beautifully printed and illustrated. Phil Brown has been too much in the habit of visiting "The Dragon" public-house and wasting his money there, to the detriment of his character and by no means to the happiness of his thrifty and gentle little wife and family. Christmas is coming round, and he goes to the butcher's in much dejection to buy a bit of offal. While there, the keeper of "The Dragon" comes in and bouncingly orders the best leg of mutton in the shop. That sets Phil thinking, and he makes up his mind to forsake "The Dragon." He is a good workman and can earn good wages, and before Christmas-day he has earned and saved enough money to go to the butcher's again and to give the same

order as the keeper of "The Dragon" had given before. He had kept the secret from his wife, and when he brings the joint home she is horrified by the thought that he must have stolen it. The secret is soon out, and the home soon loses its indigence and its wretchedness. By-and-by, Phil goes to the mission room, and there discovers that he needs something more than sobriety to "live by and to die by," and receives the Gospel as a little child. The story is simply and racily told, and there are innumerable Phil Browns in the land who would be the better for reading it.

YOUNG ENGLAND : an Illustrated Magazine for Recreation and Instruction. 1883.

THE CHILD'S OWN MAGAZINE. 1883.

ANTHONY ROGERS; or, Led by a Child. By Mrs. C. Skinner.

COUSIN DORRY; or, Three Measures of Meal. By Mrs. C. M. Clarke.

MRS. BLAKE'S TINIES. By Fanny Simon.

ALICE WILMOT'S SECRET. By Mrs. H. B. Paull.

GERTY'S CHILDHOOD. London: Sunday School Union, 56, Old Bailey, E.C.

WE congratulate the committee of the Sunday School Union on the attractiveness of their juvenile literature. The works here grouped together deserve a much longer notice than our space will allow us to give, but our commendation is none the less hearty because it is brief. *Young England* has long been a favourite, and this year's volume is more than usually good. The contents are well varied—science, history, biography, Biblical exposition, poetry, fiction, and numberless anecdotes afford both "recreation and instruction." The writing is uniformly good and the tone

healthy. Such stories as "Benjamin Holbeck," "Kate's Ordeal," and "Alison Brand," the sections on "Astronomy," on "The Kings and Queens of Thought," and on "Missionary Adventure," and the very useful "Talks on the Golden Texts," are alone worth the cost of the entire volume, though they do not constitute more than a third of it. The *Child's Own Magazine* is intended for the very little ones, and we know many houses in which its advent is, as it deserves to be, eagerly awaited. "Anthony Rogers" is a story of life among the poorest and lowest classes, abounding in graphic description and exquisite pathos. The influence of the little heroine—a workhouse child, whose sweet singing awakened many hearts—is beautifully depicted. "Cousin Dorry" and "Mrs. Blake's Tinies" deal with children of a higher grade, but are not less interesting, and point out sure ways of Christian usefulness. The other books on the list also deserve commendation.

THE NEW HANDBOOK OF SUNDAY SCHOOL ADDRESSES. Designed for the Use of Sunday School Teachers, &c. By Rev. Robert Tuck, B.A. London: Elliot Stock.

A BOOK of this description is sure of a welcome from all who are interested in the education and progress of the young. No part of Sunday-school teaching is more important than the address. More attention ought to be given to it than we are afraid, it commonly receives. Superintendents and teachers will find in Mr. Tuck's outlines many invaluable hints and suggestions. They are simple, direct, and pointed, showing a thorough grasp of the scripture with which they deal, stating its main lessons in a lucid and forcible form, illustrating it by ap-

posite instances, and showing its more important applications. The work ought to be extensively known.

TWENTY-ONE CHRISTMAS HYMNS AND TUNES. Edited by Alfred H. Miles. Price Twopence. Sunday School Union, 56, Old Bailey.

MOST of these Christmas Hymns and Tunes are old favourites, which we are glad to find thus collected together.

SIXTEEN CHRISTMAS PIECES. Music and Words in Old Notation and Tonic Sol-fa. Price Twopence. Sunday School Union.

THE music of these pieces is for the most part new to us ; but it fairly fits the words, and goes pleasantly.

DENNY ; or, From Haven to Haven. By Annie Gray.

A LIFE'S MOTTO ; or, Clement Markwood's Victory. And **A SCHOOL-BOY NOTION.** By William J. Lacey.

KIDNAPPED ; or, Lewis Lloyd's Adventures in Virginia. By Ascott R. Hope.

MISS STEFNEY'S FORTUNE. By the Author of "Wave upon Wave," &c.

WILLIE ANSON ; or, Trust and Try. And **LITTLE CIVILITY.** By the Author of "Nil Desperandum," "Will Carves the Way," &c.

UNCLE JAMES'S SKETCH-BOOK. By James Crowther. Sunday School Union, 56, Old Bailey.

ANOTHER batch of excellent story-books for the young from the Sunday School Union. Our review space this month is greatly overcrowded, and we cannot give particulars of the books above enumerated. "Denny" is a story of

very considerable dimensions, which our young people will eagerly read. The other stories are shorter, but are all deeply interesting, and, each in its own way, fitted for usefulness. They are all neatly got up, and will make good gift-books for the season. The short pieces entitled "Uncle James's Sketch-Book" are interesting from the fact that they were the first productions of their author, and that their object is to present some facts of natural history to juvenile readers, so that "lessons in morality and religion may be read between the lines of the curiosities of what we call 'nature,' one revelation being the best illustration to the other." A worthy object worthily achieved.

THE BAPTIST VISITOR : a Monthly Magazine for Church and Home. Baptist Tract and Book Society, Castle Street, Holborn.

THIS useful halfpenny monthly steadily increases in excellence and popularity.

MORAL EDUCATION : an Elementary Manual for the Use of Schools, Colleges, and Families. By the Rev. Peter Prescott. London : Hodder & Stoughton.

THE mastery of the principles which Mr. Prescott has here illustrated and enforced in a very interesting manner cannot fail, under the Divine blessing, to ensure in young men and women a pure, upright, truthful, and generous Christian character. He has convincingly shown that no object is of such great moment as moral education, and with not less felicity has he indicated its most suitable methods. The special feature of his work is in its illustrations of the various virtues and their influ-

ence in life, drawn from our great English writers both in poetry and prose. Teachers of the young will find in its pages considerable help, while to the young themselves the work should be a boon.

ADDRESSES AND STORIES FOR MOTHERS' MEETINGS. By Mrs. G. E. Morton and Mrs. Anne Hankey. London: Hamilton, Adams, & Co., Paternoster Row.

A SERIES of cheerful, sensible, and altogether practical Bible readings, with a companion series of stories from everyday life, thoroughly well adapted to the gatherings for which they are primarily intended. We have here three or four good books in one.

THE NATIONAL TEMPERANCE MIRROR: an Illustrated Magazine for the Home Circle. London: National Temperance Publication Depot, 337, Strand. 1883.

OF the present volume of this ably conducted periodical we need say little more than that it is equal to the best of its predecessors. The frontispiece is a fine symbolic engraving of temperance from the *Art Journal*. The stories, poems, and essays are for the most part good, and there are few men in any position of life who would not be the better for a look into the *Mirror*.

MISTAKEN. By Annie S. Swan.
MARION FORSYTH; or, Unspotted from the World. By Annie S. Swan.
Edinburgh: Oliphant, Anderson, & Ferrier.

THESE are companion stories, and should be read consecutively. "Mis-

taken" tells of Margaret Wayland, a noble girl, who is religiously and enthusiastically occupied with philanthropic work amongst the poor and the outcast, to the obstinate and disastrous neglect of grave and pressing home duties. This is her mistake, and she has to discover it by a bitter experience, which leads to the needed repentance and reformation. "Marion Forsyth" gives us the history of another girl, equally noble, who was heroic enough to surrender a love which would have drawn her fatally away into the world of fashionable and giddy dissipation, and who made the surrender in spite of many social influences which combined to resist it. The judgment of the one heroine was at fault; the conscience of the other was at once enlightened and supreme. Both of these short stories are told in a style which holds the mind of the reader throughout, and each illustrates, in its own way, the truth that the path of duty is the path both of safety and of honour. They are written by the author of "Aldersyde"—a story of a very high order, which was reviewed in our pages a few months ago. To "Marion Forsyth" are added some poetical pieces which are much above the average.

THE HISTORY OF PROTESTANTISM. By Rev. J. A. Wylie, LL.D. Part I. Cassells & Co. (Limited).

THE re-issue of this important work—the best popular History of the Protestant Reformation in our language—is in every view wise and timely. The interest excited by the Luther Commemoration will ensure for it a wider circulation, and we do not doubt that it will gain for itself an entrance into

thousands of our British homes. The great story which it so graphically and eloquently narrates cannot be too well or too widely known, and we anticipate from this new issue the most gratifying and practical results.

—
THE ENGLISH ILLUSTRATED MAGAZINE. No. 2. November. Macmillan & Co.

THE second number of this new magazine is in every respect equal to the first. The anonymous article, "In the Fens," partly historical and partly descriptive, with half-a-dozen illustrations, takes the reader through a district of the country which tourists never think of exploring, but which nevertheless has an interest peculiarly its own. Austin Dobson writes pleasantly of "The Old Banqueting House and Old Whitehall," and Bernard H. Becker of the industries of Birmingham, with special reference to its varieties of brass-work. Mr. Huxley concludes his paper on "Oysters and the Oyster Question," and we have three additional chapters of the story, "The Armourer's Apprentices," by Charlotte M. Yonge. But the gem of the number is the "Spiritual Romance" entitled "The Little Schoolmaster Mark," by the author of "John Inglesant"—one of the most entrancing stories we have read for a long time, with a very obvious and useful moral.

—
ANECDOTES OF LUTHER AND THE REFORMATION. Hodder & Stoughton.

THE recent anniversary of the birth of the great Reformer, which Protestant Christendom has so enthusiastically celebrated, gives special timeliness and value to this well arranged and well got-up volume. Everything which can contribute to the vividness with which

the man and his work are realized is eagerly sought, and among such helps the anecdotal work supplied by Messrs. Hodder and Stoughton will take an influential and honourable place. Luther, of course, figures most conspicuously, but by no means alone. Other Reformers congregate around him, some of whom are not so well known to fame as they deserve to be. Reference to the work is facilitated by a copious Index.

—
TROT'S MESSAGE: or, "Whom have I in Heaven but Thee?" A Story for Children. By Robina F. Hardy.

TOM TELFER'S SHADOW. A Story of Everyday Life. By Robina F. Hardy. Edinburgh: Oliphant, Anderson, & Ferrier.

"TROT" is a little orphan child, whose father, a missionary, dies at Corfu on his way home for health, and who becomes an inmate of the home of one of her father's friends. The child is reticent and in many ways peculiar, but she gains the love of the household. It is only by slow degrees that she learns what is meant by the fact that her father is dead, and then she wants to send a message to him, to be delivered at his grave. Her father had said to her when dying, "Some day God will send for Trot to heaven, and I would like her to be a good girl—always ready—and if God lets me, I will come for her myself." The child's message to be taken to the grave was, "Your little Trot will be ready." The story is a very pretty one, with some pleasing incidents. Our young ladies will say it is unfinished, because no account is given of Trot's death. But that, of course, would be shallow criti-

cism. She learns to be ready to *die* by learning to *live*.

"Tom Telfer's Shadow" is a longer story, which we have no space to condense. It has many amusing elements, but it is written with an earnest purpose, and is full of healthy feeling. Moreover, it is well put together.

CELEBRATED DUNCES. By Tom Brown, author of "A Year at School," "The Philosopher in the Playground," &c. Sunday School Union, 56, Old Bailey.

An excellent idea, well worked out. The author has pleasantly told the life-story of seventeen "celebrated dunces"—Sir Walter Scott, Adam Clarke, Sir T. F. Buxton, Sir David Wilkie, Sir Isaac Newton, Lord Clive, John Howard, Thomas Chatterton, Thomas Chalmers, Oliver Goldsmith, Sir Joseph Banks, Archdeacon Paley, John Hunter, the Duke of Wellington, Carl Linnaeus, R. B. Sheridan, and James Watt. The book is a genuine instance of *multum in parvo*, and boys will be delighted to read it, while those amongst them who are reckoned to be "dunces" may be encouraged to hope that they need not remain dunces for ever.

THE SUNDAY SCHOOL UNION POCKET BOOK, with Diary, Class-Register, Almanack, and other Useful Information for 1884.

THE INTERNATIONAL DAILY TEXT BOOK. Sunday School Union.

SUNDAY school teachers will find the Pocket greatly serviceable in many ways.

The Text Book is associated with the International Lessons, and "the passages for each day are, as far as possible,

selected from the Home Readings," so that teachers and scholars may derive from it an equal benefit.

THE ROSE AND LILY SERIES. *Every-day Children.* By J. F. and E. J. B. *Bonny, Ada, and Spray.* By R. Larner. *The Little Traveller.* By E. Lecky.

THE LITTLE GEM PACKET OF REWARDS. Dean & Son, 160, Fleet Street.

SPECIMENS of the style in which Messrs. Dean & Son cater for the very young. Cleverly written and beautifully illustrated, they are sure to take.

TEMPERANCE TRUTHS. BIBLE TEXTS ON TEMPERANCE. THE POETS ON TEMPERANCE. TEMPERANCE SENTIMENT. THE CRYSTAL SPRING. CHRISTMAS GREETINGS. National Temperance Publication Dépôt.

HALF-A-DOZEN card packets, admirably assorted, and executed in a high style of art.

DIAMONDS FROM THE MINE OF TRUTH.

A packet of six Floral Cards, with Scripture texts. **PRECIOUS PEARLS.**

WONDROUS WORDS OF LOVE. Sunday School Union, 56, Old Bailey.

A SET of card packets, with exquisite floral settings of passages of Scripture suitable to the general titles.

THE SOLDIER'S FRIEND.

MARTIN LUTHER'S FRIEND. Dean and Son, 160a, Fleet Street.

Two little books, forming part of a series, well written and prettily got up. The Soldier's Friend is Florence Nightingale; Martin Luther's friend is John Frederic, "the fearless Elector of Saxony," and an ancestor of the late Prince Albert. These names are a suf-

ficient recommendation, and they shine brightly in the pages here devoted to them.

—
TAKE CARE: An Address to Parents.
 By Benjamin Clarke. 1884.

CHRISTIAN NURTURE: A Homily for Parents. By the Rev. G. S. Barrett, B.A., of Norwich.

WHAT ARE YOU AIMING AT? A New Year's Address to Sunday School Teachers. By Rev. J. Culross, D.D.

THE SETTING FORTH AND THE RETURN: A New Year's Address to Senior Scholars. By F. F. Belsey, Esq., J.P., of Rochester. 1884.

THIS HOUSE TO LET UNFURNISHED; ENQUIRE WITHIN: A New Year's Address to Boys and Girls. Sunday School Union, 56, Old Bailey.

We have pleasure in calling attention to these five excellent tracts, which cannot be read by the persons to whom they are respectively addressed without leading their thoughts to the solemn consideration of subjects of the highest importance.

—
CHRIST IN THE TABERNACLE: with some Remarks on the Offerings. Illustrated by Twelve Chromo-Lithographs. By Frank H. White, Author of "Types and Shadows," "All of Blue," &c. Partridge & Co., 9, Paternoster Row.

MR. WHITE'S book on "Christ in the Tabernacle" must be known to not a few of our readers, for it has reached its fifth edition, and its tenth thousand is now in circulation. The work has grown in size, and has been carefully revised from time to time. Its author has "striven earnestly to keep in the plain path of sober exposition, and to avoid fanciful or mystical views"; an

endeavour which will be commended by all sensible readers. We have further to say that, in the treatment of his subject, Mr. White sustains the functions of the Gospel preacher rather than those of the Biblical critic, and he preaches with intelligence, with earnestness, and with power. His thoughts are simple, clear, scriptural, and true to the separate theme he has in hand; his language is terse and forcible; whilst he is always under the influence of an aim which is evangelical, spiritual, and practical. We rejoice in the proved acceptableness of this excellent little work, and have no doubt that its usefulness will be widely extended. The illustrations are exceedingly effective.

—
BAPTIST WORTHIES. By William Landels, D.D. Baptist Tract and Book Society, Castle Street.

THE first half of the "Series of Sketches of Distinguished Men who have held and advocated the principles of the Baptist Denomination," now in course of issue by Dr. Landels, has been published in a separate and comely volume, which is certain to be eagerly purchased and gladly welcomed. It needs neither description nor commendation from us in this column. Dr. Landels has long held a high place in our popular religious literature, and every fresh book of his is sure of a large circulation. We have had pleasure in calling the attention of our readers to these "Sketches" as they have appeared one after another, and the announcement of the volume before us will be received on all hands with gratification. The author has been taken to task for having included Milton in the series. Certainly, if an avowed connection with our denomination was necessary to give the great poet and prose writer

of the seventeenth century a title to the position in which Dr. Landels has placed him, that title must be denied. Dr. Landels has anticipated the objection, and has given to it such a reply as he deemed sufficient. We cannot discuss the question here. So far as the question of baptism is concerned, Milton was a Baptist, and we suppose that Dr. Landels would not think it needful to contend for anything beyond that fact. All the "Sketches" are ably executed, and each of the "Worthies" is displayed as a specific example to be practically and profitably studied. We have also received, and read with much admiration, Dr. Landel's Sketches of John Foster and William Knibb.

JACOB ABBOTT'S STORIES. "Juno & Georgie." "Juno on a Journey." "Mary Osborne." "Hubert." Hodder & Stoughton.

JACOB ABBOTT has been well known to English readers for more than half a century. Many books of his have been reprinted in this country, and have widely circulated. Some of them are still popular, and will probably remain so for a good many years to come. They are racy, shrewd, hearty, and every way interesting to average readers from a literary point of view. Better still, they are consecrated to a high purpose, and their moral and religious tone is thoroughly healthy. To the young Jacob Abbott comes as a wise adviser, who has the knack of gaining their attention and of finding his way to their hearts. Those who are familiar with such works of his as "The Young Christian" and "The Corner-Stone" are aware that he has many interesting stories at his command, and that he can relate them in a very effective manner.

The four eighteen-penny stories we have received from Messrs. Hodder & Stoughton deserve the new and beautiful edition in which they now appear, and in which, we doubt not, they will find their way into many new circles where they will prove to be not only attractive, but useful in a variety of ways.

BLACKWOOD'S EDUCATIONAL SERIES :
School Recitation Book. For Standards I. to VI. Blackwood & Sons,
London and Edinburgh.

WE recently noticed, with much approbation, three volumes of the "Historical Reader," in this series, and can give equal praise to the six Recitation Books now before us. They are admirably arranged and beautifully printed. The selected pieces are at once interesting and wholesome, whilst the gradation from the first standard to the sixth is perfect. The first and second books may be had for twopence each, the third and fourth for threepence, and the fifth and sixth for fourpence.

THE NATIONAL TEMPERANCE READER :
Recitations, Readings, Dialogues, &c.,
Original and Selected. Second Series.
London : National Temperance Publication Depot, 337, Strand.

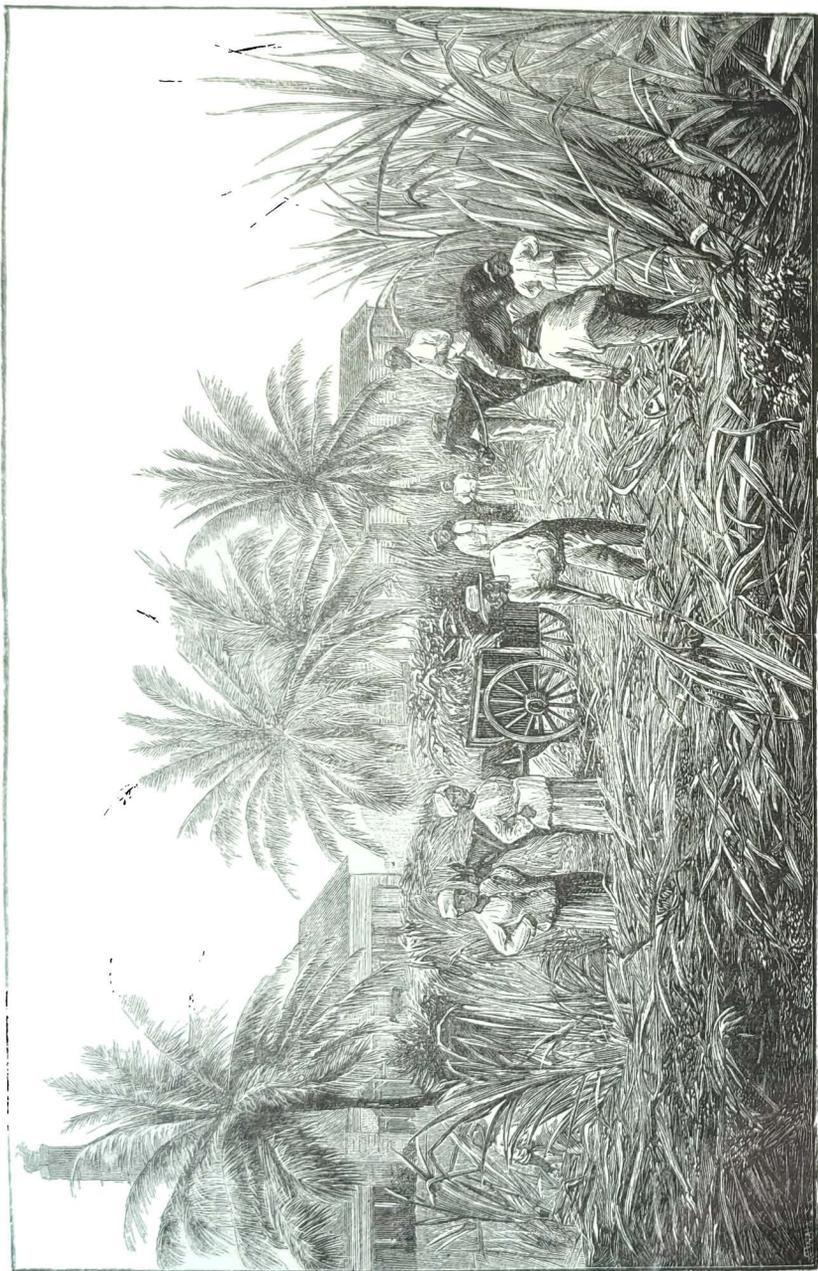
PUBLICATIONS of this sort have their special adaptations for helping forward the great cause of Temperance. We gave our hearty praise to the First Series, and gladly welcome the Second, which is equally good. There are sixty-eight poetic pieces, many of which have superior merit ; the prose pieces are ten in number, and the dialogues twenty-three. They are all well fitted to enliven and to instruct temperance meetings of the more distinctively social character.

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THE MISSIONARY HERALD,
Dec. 1, 1883.



REAPING SUGAR-CANE ON AN ESTATE IN TRINIDAD.—(From a Photograph.)—(See p. 111.)

THE MISSIONARY HERALD.

The Congo Mission.

THE RETURN HOME OF MR. HERBERT DIXON AND THE IMMEDIATE NEED FOR REINFORCEMENTS.

THE following letter from Mr. Herbert Dixon tells its own unobtrusive story of heroic devotion to duty, and rare self-forgetfulness :—

“17, Douglas Road, Canonbury, N.,
“19th November, 1883.

“MY DEAR FRIEND,—Although I shall find it impossible to explain in a letter all the circumstances and details which have led to my being invalided home, yet I should like to state briefly the facts of the case, as otherwise my sudden appearance at home may be misunderstood, or may possibly even aid to discourage the churches in the prosecution of what may well be called the noble enterprise of the Congo Mission.

“First then, let me state frankly that my breaking down was, humanly speaking, caused by our short-handedness and insufficiency for the work we had to do. Mr. Bentley wrote strongly on this subject in the October HERALD, and, looked at in the light of my present condition, it reads like prophecy. He writes: ‘Dixon *alone* at Underhill. . . . Must this high strain always last? . . . We must have “patience;” but patience just now means waste money, waste time, waste strength, waste life-energy, waste influence, lost opportunities. . . . Delay at this stage will surely cost us much more than we

reckon.’ And here am I to verify his statement. I have only just escaped with my life; I cannot even stand, and perhaps never shall stand again. Who knows?

“I was often obliged to be out arranging loads for carriage up country, when I should have been nursing myself in bed; and have had to turn out of bed during fever to arrange for unloading a steamer, and this, too, under a tropical sun. Of course I knew it was unwise, but there was no help for it; and I consoled myself by hoping that some day help would come, and then I could return to my own station at San Salvador, and take a part of the load from Mr. Weeks’s shoulders, for he, too, was overdone.

“And help did come, even sooner than I had hoped for, for Mr. Crudgington and his wife arrived quite unexpectedly on the 6th of September, but the help was too late to save me; they found me literally on my last legs. Violent pains in my back, accompanied by vomiting, had set in early in August, and was shortly afterwards followed by dropsy, which nearly cost

me my life. I then found my legs getting weaker and weaker, and rapidly wasting away, and, as if to add to my trouble, the violent vomiting had caused an obstruction in the bowels.

"And here, my dear Mr. Baynes, allow me to record my deep personal obligation to my friend Mr. Craven, who did his utmost for me during a few days which I spent at his house, in the hope of benefiting by a change of residence.

"On Mr. Crudgington's arrival he at once ordered me home, and though I could scarcely hope to reach England alive, yet I determined to fight for every inch of life, so as if possible to return again to poor dark Africa. I never knew how much I loved the work until I found myself torn away from it.

"It is needless to recount the difficulties of the journey home. I came by the Dutch steamer *African*, and received every kindness from the captain, and from all the gentlemen connected with the Dutch house. The weariness and pain of those days seem now like some hideous nightmare. The only gleam of light being the loving kindness of God, who kept me from once doubting His love and faithfulness—earth seemed to be past, and I was going home indeed.

"Since arriving in England I have received the greatest kindness and attention. My internal troubles are all at an end, and my legs are already much stronger. The questions as to when I shall get about again, and

Mr. Crudgington, writing with reference to Mr. Dixon, under date of Underhill Station, September 12th, says:—

"On my return to the Congo, after my visit to England, I found Mr. Dixon in a very serious condition of health. His immediate voyage to England was, beyond all question, imperative—a question of life or death."

Dr. Fred Roberts, of Harley Street, reporting to the Committee on the condition of Mr. Dixon, under date of November 9th, writes:—

"There can be no doubt that Mr. Dixon has had a succession of the most serious illnesses, and it is almost a miracle that he is alive.

whether or not I can hope to completely recover, I must leave the doctor to answer, the only reply I can elicit being the ever cautious 'I can't say.'

"One thing has cheered me greatly. I am so glad to hear that three new brethren have already left to reinforce our Congo band, and that there are more men in our colleges who are impatient to join us as soon as their studies shall have been completed.

"Now do not let our friends at home get depressed on account of recent losses in our band. The times of short-handedness are, I hope, past and gone, never to return. Already before I left Underhill I had seen the whole of the *Peace* despatched up country, and had heard of the first loads reaching Stanley Pool. Mr. Grenfell's health, too, had been restored. So while we must still expect difficulty, yet the work is progressing, and things look more and more promising. It is a hard battle, yet the battle is the Lord's; yea, it is the battle of the Lord God Almighty, so we will not fear what man shall do unto or against us.

"Writing, as you know, is very tiring to me just now, but I hope ere long to be able to get about, and will then be only too pleased to give our friends some details of my own particular work at San Salvador.

"Meanwhile believe me, my dear r. Baynes,

"Yours affectionately,

"HERBERT DIXON.

"A. H. Baynes, Esq."

"Not only was he abundantly justified in coming to England, but it seems to me to have been his only chance of recovery; and indeed, considering his present condition, he could have been of no use whatever in Africa.

"His general health is much improved, but his legs are very much wasted, and his feet are absolutely paralysed, so that he is quite unable even to stand.

"I need scarcely say that this is a serious state of things, and I feel somewhat anxious about the ultimate issue."

Writing by the last Congo mail, Mr. Crudgington says:—

"From letters I have received this evening I am thankful to say that all the brethren up country are well, but I cannot tell you how anxious I feel for those *who are alone at stations*—Mr. Weeks at San Salvador, Mr. Hughes at Baynesville, and Mr. Butcher at Manyanga. I do hope our churches will take to heart Mr. Comber's letter in the June HERALD. What provision have we in case of sickness? None whatever. If either of our brethren at the three stations I have named were ill they must either remain at their post without help and with the risk of dying, or leave the station, and so stop all our work. In either case the consequences would be most serious. My regret was that my short stay in England did not allow my visiting more of the churches, but the time of the year was unsuitable, as so many people were away. I do not think, though, the paucity of men and means arises wholly from lack of interest, for I was thankful to find at the churches I did visit a continued interest in our Congo Mission. But people at home do not fully realise the peculiar demands of our mission out here. Each one with any interest in missions needs to feel it his duty to do his utmost. Many, I know, *are* doing their utmost to help us, but others are content to hear news from time to time, to sympathise with those who are doing this work, and forget that they themselves are essential to the continuance of this work.

"I was deeply grateful to see the responses to Mr. Comber's letter, and I pray that even greater encouragement may reach us ere long. I have heard of two or three men in our colleges who will be ready to come in a year or so; but help of this kind comes when it is too late sometimes, and only after lives have been sacrificed which might have been saved had help come sooner.

"Do not think, my dear Mr. Baynes, that we are discouraged; but we do want to look our difficulties full in the face, that we may be prepared to meet them.—Believe me, my dear Mr. Baynes, yours very sincerely,

"HENRY E. CRUDGINGTON."

At the last meeting of the Western Sub-Committee on November 20th, very prolonged consideration was given to the case of Mr. Dixon, after which it was unanimously resolved to recommend to the General Committee:—
 "That the Secretary be instructed to convey to Mr. Dixon, on behalf of the Committee, a very brotherly expression of sympathy and solicitude, assuring him that the Committee are devoutly thankful that he has been permitted to reach home in safety, and that since his arrival his condition of health has somewhat improved. They earnestly pray that by the blessing of God on the means employed for his recovery, he may be ere long restored to his usual health, and be in a position to resume

work which is so dear to him, and to which he has so joyfully consecrated his life."

At the same meeting of the Sub-Committee, the present position and pressing necessities of the Congo Mission were anxiously deliberated upon, and the following recommendations unanimously agreed to:—

"That the staff of the Congo Mission be immediately reinforced to such an extent as shall permit of at least two brethren being associated together at EACH of the five stations of the Society, it being, in the judgment of the Sub-Committee, of the highest importance that no SINGLE missionary should be settled at a station *without at least one colleague*. That in order to secure this, the General Committee be urged to send out at least one more missionary to the Congo before the close of the current year, thus increasing the total strength of the European staff on the Congo to thirteen missionaries, and by so doing providing *two brethren for each of the five stations existing*, setting Mr. Grenfell free for the reconstruction of the s.s. *Peace*, and permitting two to be absent, seeking recruited health by a change to England or elsewhere. That in the opinion of the sub-committee the staff of the Congo Mission should be further augmented by at least two more additional missionaries, as soon as ever the funds of the Society will permit; thus increasing the staff of brethren on the Congo to a number only barely sufficient to cover all the risks of removals and changes on account of broken health, and to maintain two brethren at each of the regular stations of the Mission, after making due allowances for casualties that may arise."

These recommendations were unanimously adopted by the General Committee.

An Appeal from China:

THE following appeal has been sent by our brethren in China, with an earnest entreaty for its widespread circulation:—

"Brother, we have an appeal to make to you. We are your missionaries in China, and we wish to speak with you about the work we are engaged in. We want you to know and *feel* that scores of millions of people in this empire are living in utter ignorance of the Truth, and of the promise and hope of Eternal Life.

"Brother, you have heard of the degradation of the heathen in general. Do you *realise* it? We fear not—neither its prevalence nor its intensity. You have not *seen* it. We feel you can hardly imagine a country where cheating is the rule of trade, justice the exception, and an appeal to custom, however evil, even more effective than the appeal to right.

‡ "You have never seen vice traced on the countenances of the young with that legibility and prevalence that we are happily strangers to in Christian lands.

“ Would you believe in an almost perfect system of police self-supported by extortion ; every public department rotten to its very centre ; and almost no sentence or verdict that is above the influence of bribery, from the very capital to the remotest hamlet ?

“ But far, far worse than all is the moral and spiritual darkness. A people victimised to the very extreme by ignorance, yet half-adoring the teachers who keep away the key of knowledge—dead to the real and the true—amenable only to the antiquated, the customary, and the formal—worshipping not even gold, silver, or marble, but, from the highest to the lowest, the ugly *mud* images that are universal. Every child with its charm, every street with its god, every resort with its sorcerers—a nation given over by God to a mind void of judgment.

“ While all, *in words*, acknowledge their dependence on Heaven for every mercy, yet there is not a single temple in this vast empire provided *by their own religion* where *the public* meet to manifest their gratitude to God. While they abound in literature on every conceivable subject, we have not been able to find a single book of praise to God, in use as such, neither ancient nor modern. While their literary men surpass those of most nations in exalting virtue, the Great Foundation of all virtue is neglected. Public worship is always reserved for deified heroes, and never given to God.

“ Oh ! brothers who live in Christian lands, *you* cannot know the preciousness of the light of truth ! You must enter into the darkness through which the Sun of Righteousness has never penetrated if you *would* fully know it.

“ Nevertheless, deluded and wicked as the Chinese are, yet they are, every one of them, the work of God's hands—the children of our common Father. All bring human hearts into the world with them—all have His conscience. Though they be untaught and, therefore, wilful ones, no less are they His offspring and His loved ones.

“ Moreover, mark this. With all the wickedness of China, there are in it, both among officials and people, some of the best men that ever lived. Not knowing any better remedy, they search for the best books their country possesses, and publish them for gratuitous distribution, in order to stem the evil which they see around them. There are others who pray to their gods to help them in saving mankind from their sins. They have what they esteem, or convictions and feelings that are to them revelations, and these they publish for the guidance of their countrymen. They travel from province to province in a way somewhat similar to what travelling from country to country in Europe would be. Some devote all their time, money, and influence to this work. Some are persecuted by the Government owing to this enthusiasm, thinking or fearing that it could not exist to this extent without evil motives. They suffer their lands to be confiscated—still they preach. Their bodies are imprisoned, but still they are the living centres of their sects ; and, nothing daunted, their followers, men and women, spring up everywhere, and say, ‘ We fear no death if we can save men.’ Of such it may again be said, ‘ The world is not worthy.’

“ Brother, will you not pity those weary, heavy-laden wanderers ? Will you neglect those whom Christ loves, or not pity those whom He compassionates. Is there no remedy, or no way to apply it ? Yes, there is one, and only one—it is the Revelation which God has given for the healing of mankind—it is the religion which has come down from heaven to be the charm and balm of man's life on earth, be it for the few or for the many. Such is the work to which

Christ calls *you*—to open their blind eyes, and to turn them from darkness to light.

“Brother, have *you* no desire to join in the work—to put your *own* hand to an undertaking of such eternal dignity and glory? What!—no practical recognition of where your own blessings come from—no pity for those who are without them? Is there no deep, original prompting of your regenerated and reconsecrated feelings urging you to come and take your place among the scattered few in the teaching of the nations, as the worthiest expression of your gratitude and aspirations? When you think of the sacrifice of the heathen for their fellow-men, and think of Him who shall judge every man according to his light and according to his deeds, does it require much consideration to know who it is that will be beaten with many stripes? Or is it that you feel *all* this, and *yet* distrust it; put it away from you; fear yourself, your friends, or your engagements? Or think you that distance makes things less real?—or that the escape from responsibility is anything but temporary and unsatisfactory?

“Brother, you do well to fear. Christ told you to count the cost, and to serve Him here; but He never meant you to reckon the earthly and temporal cost against the heavenly and eternal value, the light weight of present difficulty against everlasting and unfading glory, the word and opinion of man against the will and word of God, or the words of well-meaning friends against the voice which thou shalt hear behind thee saying, ‘This is the way; walk ye in it.’

“No, brother; if you feel you ought to be a missionary—be you student, pastor, or layman—then *try to be one*. Subordinate everything to the voice of God within you. Decide it for yourself, for no one can decide for you what is and is not the call of God. Let friends wail as they like. Come *you* forth as one of the proconsuls of the Kingdom of Heaven. Think not of what you forsake, but whom you go to save.

“Oh, brother, open your eyes to the glorious vision which will lie before you if you devote yourself to work in China. Think of all these earnest heathens receiving the salvation that is of *God*. Imagine them all aglow with the love of God in Christ Jesus. Imagine them establishing places of worship in their villages and towns, singing the praises of the Redeemer until all around are captivated with the glad tidings of salvation. Imagine these places of worship spreading from city to city, from province to province, until the whole land is the Lord’s, the whole empire swept of idolatry, and millions upon millions, free from superstition, possessing eternal life.

“Yes, brother, decide to come yourself. Decide at once. Those called of God never find impossibilities. Everything becomes possible through Him whom they serve. Don’t think it can be done by deputy. *Men* are the want. No donation can atone for neglect. Without men, man must suffer—irretrievably suffer! Much can be done by faith, but these heathen must be saved by work.

“We make no secret of the fact that we call you to join in an undertaking as hazardous as it is high, nor fear we that *one* true heart will fail at the prospect. You must seize the opportunity, work for the future, and leave the consequences to God. Act up to your present convictions. Lower not your ideal to the measure of an ordinary faith or you will never come at all; for the arithmetic of the temporal is death to the projections of faith, and is in utter contrariety to the idea of suffering affliction with the people of God. Christendom shows you

sufficiently what *it* thinks when it lavishes nine-tenths of its religious offerings on the one-thirteenth of the human race that are at its doors.

"Brother, we are the spiritual children of those who died by gibbet, sword, and faggot to keep the truth. Will *you* risk nothing to spread it? Commit your way, we say, unto the Lord; trust also in Him, and He will bring it to pass.

"TIMOTHY RICHARD, "Tai Yuen Fu, "Tien 'Tsin, China.

"ALFRED G. JONES,

"J. TATE KITTs,

"J. S. WHITEWRIGHT,

"ARTHUR SOWERBY, "Tai Yuen Fu, "Tien 'Tsin, China.

"FRANCIS JAMES, "Tsing Cheu Fu, Chefoo, China.

"J. J. TURNER, "Tai Yuen Fu, "Tien 'Tsin, China."

The Illness of the Treasurer.

ALL our readers will rejoice to learn that the condition of the honoured Treasurer of the Mission, Joseph Tritton, Esq., has undergone a marked improvement, and that this improved condition has been maintained for several days past, leading his medical advisers to express themselves hopefully as to his ultimate recovery.

From all parts of the country, and the Continent, and from Missionaries of the Society in the East and West communications have reached the Secretary making anxious inquiries, and expressing earnest solicitude and concern as to the Treasurer's condition, while reports of special and united prayer on his behalf have been received from almost all quarters, indicating in a very remarkable manner the deep respect and affectionate regard in which Mr. Tritton is held by all the friends of the Mission, the Denomination at large, and a very large circle beyond it.

At the last meeting of the Mission Committee the following Minute was recorded:—

"Resolved—That the Committee of the Baptist Missionary Society desire to place on record that, in common with the whole Denomination, and a large number of other Christians, they have watched with feelings of the profoundest anxiety and concern the progress of the very grave illness of their honoured friend and beloved colleague, the Treasurer of the Society.

"They are devoutly thankful to Almighty God that the valuable life of their dear friend has been spared, and that for several days past a marked measure of improvement has been maintained in his condition, and they earnestly trust that, as the result of further blessing on the means employed for his recovery, he may be again raised up, and permitted to

live for many years to come for the glory of the Divine Lord, the good of the Church, and the comfort and happiness of his family and friends.

“ The Committee desire to assure the Treasurer of their affectionate regard and loving sympathy, and specially would they wish to convey to Mrs. Tritton and the family an expression of their earnest prayers that they may be abundantly sustained and upheld in this season of sore anxiety and concern by the special presence and blessing of the Divine Saviour.”

1884.

New Year's Day Prayer-Meeting.

ON Tuesday morning, January 1st, 1884, we hope to meet at eleven o'clock in the Library of the Mission House, Castle Street, Holborn, for special prayer in connection with mission work all over the world.

Many will doubtless recall with thankful joy hallowed memories of similar occasions in years gone by, and will join in earnest and repeated supplication that the approaching gathering may be rich in blessing and memorable in result.

Christmas and New Year's Cards for Native Preachers' and Evangelists' Fund.

THE Christmas Cards have already been sent out, and we now desire to call the special notice of our young friends to this most valuable Fund.

The native preachers enable the missionaries to form new stations, to take long journeys into the country where they live, to visit fairs, markets, and heathen festivals, to which great multitudes come to pay honour to their false gods. To these people our native brethren declare the Gospel, and distribute amongst them tracts and copies of the Scriptures.

The Society now sustains a very large number of native preachers in India, Ceylon, China, Japan, the West Indies, West and Central Africa, and Europe, connected with more than four hundred stations.

In 1877, the sum contributed amounted to £842. The sum raised last year for this purpose amounted to only £781. Will our young friends try this year to raise at least ONE THOUSAND POUNDS? Let all do what they can, and the thousand pounds will be secured without doubt.

We shall be thankful to supply friends with cards who may desire to assist in this good work.

Sacramental Collection for Widows and Orphans' Fund

ON THE FIRST SUNDAY IN THE NEW YEAR.

THE appeal on behalf of this most important Fund has been prepared, and will be issued early during the current month, so as to be in the hands of pastors in good time to permit of the needful announcements.

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and fatherless, and of missionary brethren who, by reason of long and devoted service in the heat and burden of the day, and oftentimes in shattered health, are compelled, amid the shadows of the evening, to withdraw from active work and quit the field. The receipts for this Fund last year fell short of the expenditure by

£334 Os. 0d.,

and, unless the receipts for 1884 show a very considerable increase, the fund will close *with a very heavy debt in March next*. Amid the glad associations of the new year we plead for a place for the widow and fatherless.

Our brethren on the field are greatly cheered by knowing that, in addition to the affectionate sympathy of personal friends, they are specially remembered at such a season throughout all the churches.

They call for our tenderest sympathy; they claim our constant prayers; and, as the messengers of the churches and the glory of Christ, they demand our cheerful and generous support.

A small increase in the sum collected from every contributing church, and a collection from every *non-contributing church*, will more than supply all the funds so urgently needed.

Reaping Sugar-Cane on an Estate in Trinidad.

(See Frontispiece.)

HERE you have a fair representation of the field work on a sugar plantation during the crop season, which begins in January, and ends about the end of May or the beginning of June. Sugar is one of the chief industries of the island of Trinidad, and in its cultivation and manufacture a large number of people are employed. Some of these people are members of our congregations and churches, while many of them, for lack of means, we are unable to reach. The whole process of sugar-making may be thus briefly described:—The canes are planted in holes about four or

five feet apart, grow to a height of ten and twelve feet, and are almost as thick as one's wrist. They require several weedings during their growth. When a cane piece is in arrow, it covers itself with a beautiful purple haze, while the tall canes under the influence of the breeze present to the eye a series of long shining waves. After about twelve months' growth, the canes are cut and carted to the mill, where the juice is extracted by means of heavy triple rollers driven by steam. Then the juice is boiled until it gradually thickens and becomes sugar, when it is put into large wooden coolers, where it soon becomes a solid mass. It is afterwards put up in hogsheads, tierces, barrels, and bags, and shipped to Great Britain and America.

In the picture you see many canes have been cut, stripped of their leaves, and heaped on the cart. To the left, behind a cocoa-nut tree, stands the mill where the sugar-making process is carried on, and its adjacent buildings. Beyond the three cocoa-nut trees a long, low, narrow building stands. It is called a barrack, and in such barracks most of the labourers on an estate live—five or six families, and sometimes more, often living in one barrack. The overseer on horseback superintending the work, and the men, and the women, with their dresses tucked up, complete the picture.

W. WILLIAMS.

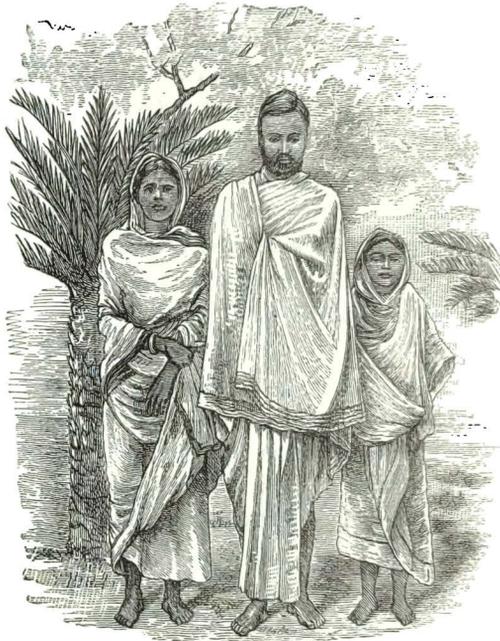
San Fernando, Trinidad.

Kashi Nath Ghatak.

BY THE REV. G. H. ROUSE, M.A., OF CALCUTTA.

THE accompanying picture represents Kashi Nath, with his wife and child. At my request he wrote an account of himself, which is too long to give in full, but which I condense. "I am by birth a Kulin Brahmin [the highest class of Brahmins]. Our family occupation is to arrange marriages. We do not meddle with Sudras, but we arrange for the marriage of Brahmins, high or low, rich or poor. As we know all about the different families, and can represent them high or low as we please, the other Brahmins fear us and show us great honour. [Marriage among the Hindoos is always settled by these *Ghataks*, or go-betweens. The father tells a Ghatak that he wants him to get a wife for his son, or husband for his daughter; and the man tries to supply a suitable article, and to pocket as much as he can himself from both sides.] On one occasion a poor Brahmin employed us, and, when I saw what straits he was put to in order to supply the necessary fees, I resolved that I would have

nothing more to do with such a business. I then commenced travelling about in search of work, and came to Calcutta. After some time I got employment at Bellaghata [an eastern suburb], and went on prosperously for two years. One day, on my way to Calcutta, I saw two persons preaching at the Ballghata Iron Bridge. They were Mr. Kerry and Babu Romanath Ray Chowdhry. They proclaimed that salvation can be obtained only through Jesus. Hearing this, I felt a sort of trembling; and, when the preaching was finished, I went to the Babu and asked him to give me a Bible. He told me to call at his house at Intally. I did so the next morning; and he gave me a Bible, and told me to read it, adding that



KASHI NATH, WITH HIS WIFE AND CHILD.—(From a Photograph.)

I should ask him the meaning of what I could not understand. I took it home, and my mind was so troubled that I could pay no more attention to my worldly business, but spent my whole time in reading the Bible. I had cloth to the value of a hundred rupees; this I sold, and thus supported myself. One day a friend came, and said, 'What is the matter with you, that for the last four months you have done no business?' I replied, 'My mind is always unsettled.' He said, 'You must be ill.' One night I was reading the Bible, when this friend came in; he at once snatched up the book and threw it into the canal. I was very grieved, and told the whole matter to Romanath Babu. He told me that if I had

taken care the man could not have thrown away the book. This made me very sad, and I asked him to get me a house near him, where I could stay and learn more about the Christian religion. He took me to Mr. Anderson, who gave me some teaching, and said the Babu would get a place for me to live in. I was afraid that when people saw me removing my things they would tear them away from me. But I believed the Lord would preserve me from evil. I got a bullock-cart and removed all my things to the small house which Romanath Babu had got for me. Mr. Anderson was about to leave for England; the day before he left he prayed with me, and said an old gentleman would occupy the house in his place. Four days after I called there on Dr. Wenger. He asked me if I had eaten with the Christians. I said I had heard that a man cannot become a Christian without eating beef and pork, and how can I do that? Dr. Wenger smiled, and pointed out my error. He then asked me why I wished to forsake Hindooism, and I told him that its gods and goddesses are all false; they can do nothing to save me. After some further conversation, I returned to my lodging and remained there a month. One day my brother-in-law suddenly came, bringing my wife with him. I was astounded to see her, and wondered what I should do, as my funds were now exhausted. Romanath Babu then took us both into his house, and I remained there some time. One day Dr. Wenger sent me to Mr. Pearce, who examined me and took me into his class at Kidderpore, my support being provided by Dr. Wenger. Shortly afterwards I was baptized, in 1871, at Intally, by Mr. Pearce. I stayed two years in his class, and when it was broken up, I was sent by Dr. Wenger's son on a tour to Tamlook and its neighbourhood. Mr. W. Wenger then stationed me at Khagra, in the Mutlah district, where an Oriya, and with him seven persons, were brought into the Lord's kingdom. I remained there seven years, and then removed to Boshonti, in the Sunderbund. While I was there, many of the Catholics returned to us, and I baptized altogether fourteen persons. Mr. Kerry and Mr. Rouse then told me to remove to Chittagong. I was very anxious, on my way there, to visit my mother and other relatives, whom I had not seen for nearly twenty years. I took a present for my mother, and Scripture portions for my relatives. When I saw them, I preached to them the Gospel which had saved me since I left my home. I was greatly rejoiced by my son resolving to cast in his lot with me. I took him to Chittagong; Mr. de Cruz was very kind to him, taught him, and, after some months, baptized him. I am very thankful that God inclined the hearts of Mr. Kerry and Mr. Rouse to allow me to visit my relatives, as otherwise I should not have found my son which was lost. I have now for some time

been working at Chittagong with Mr. de Cruz. God has in His mercy sent me to work with just the kind of missionary that I prayed I might be permitted to work with."

Calcutta.

G. H. ROUSE.

Indian Melas.

BY THE REV. THOMAS EVANS, OF MONGHYR.

THE term "mela" must have become pretty familiar to the readers of the MISSIONARY HERALD, for it is often used by missionaries writing home about one of the most useful branches of mission work. The word means pretty much the same as our English word "meeting," this being the grand occasion on which Hindoo friends meet for special religious services at specially sacred places.

LESSONS FROM MELAS.

One essential qualification to an Indian mela seems to be water, and of course a shrine at which offerings are made. Washing, as in the Jewish ritual, is one of the chief elements of the worship of the Hindoo, and he never enters the temple of his god before he bathes, nor does he ever approach the idol *empty-handed*. What a lesson this is to us Christians to draw nigh to God with a clean heart, and to present to Him the offering of pure love!

Melas offer to the missionary *peculiar advantages* for the dissemination of Gospel truths—not so much in preaching the Word as in the *distribution* of it through books. When I came to India some twenty-eight years ago, the Hindoos disdained the thought of taking Christian books from us when we would offer them to the people without any charge; but now thousands of them gladly purchase copies of Christian tracts and Gospels, while

some will buy complete copies of the New Testament.

ADVANTAGES OF PURCHASING THE SCRIPTURES.

At the melas the people are all more or less on the move, and few will stand long to listen to the preached Word, while many hear it for the first time, and can therefore make but little sense of it; while the books they buy are taken to their homes and read and studied at leisure, not only by the person who buys the book, but by all his family who can read; and who can tell the extent to which the fruit of one single gospel may reach in the course of two or three generations? The great use of *selling* the books is the value which a native puts upon any article *in which he has invested money*, while they think but little of anything given them for nothing. We have a saying: "Lightly come, lightly go," and the natives of India say: "Free goods are lightly valued." But only get a Hindoo to give a penny for a book, and he will do his best to get twopence out of it.

There are two great advantages at melas for the distribution of God's Word. One is, that here we meet with thousands of people that otherwise the missionary could never reach—people who flock together in multitudes from all parts of India, most of whom come from remote regions where the voice of the missionary has never been heard.

And, further, at *melas* all the people come not only to bathe and worship, but also to *buy*. Here, as a rule, the country people lay in a stock of certain goods for the year; here the country retailing shops replenish their stock from the wholesale dealers, and parents purchase some toy or other for the little ones left at home, so that all bring money in their girdles, and, when they see nice books selling for less than half the usual market price, they are often induced to invest in a little reading material to take home with them, and I have good reason to know that in not a few cases the books have proved the silent messengers of God to lead souls to the Saviour's feet. Think also of the fact that, through the means of the *melas*, so much good seed can be sown at such *little cost* of time, of money, or of labour. Suppose the missionary were to try and visit himself all the towns and villages to which books sold at one single *mela* are often taken. Why, it would take him a year to do what he can accomplish at a *mela* in a few days.

CHANGES TAKING PLACE.

I have lately visited no less than three of these *melas* successively at different places more or less distant from Monghyr, one to the north, another to the south, and another to the east, while not long ago I was at another to the west.

I am not going to give a detailed account of each festival and the work we did there, as that would be tedious to the reader, but I shall give a few of the most striking facts that may be interesting.

One fact in connection with these journeys is this: the *railways* greatly help us in the work. *Melas* that would take ten or fifteen days to reach from Monghyr twenty years ago

can now be reached in as many hours, with much less cost and much less trouble. So much for the help which steam gives the Gospel in India.

This fact has another aspect. It has in a large measure reduced the reverence which Hindoos had for sacred places, and has seemed greatly to shatter the fetters of caste. Before the railway was made the journey was all done on foot, which involved long time, great trouble, and much money, so that comparatively few could afford to go, and those few, perhaps, only once in a lifetime. But now, when the journey is so quick, so cheap and easy, visiting sacred places has become *common*, and, in a large measure, the *charm* is broken and the *merit* is gone. Further, the greed of the Hindoo, though he be rich and of high caste, will not allow him to travel in any but the *cheapest* railway class, and the consequence is that the boasted Brahmin often finds himself seated side by side with low-caste people the very touch of which renders him unclean. Often does he exclaim with horror, as he is pushed into a railway carriage: "Ram! Ram! I am defiled." And a low-caste traveller delights to teaze the lofty-minded Brahmin, and say: "Never mind, great king, we are all one caste *here*, as we all hold a third-class ticket. The railway has erased all our social distinctions, and the Brahmin and Sudra are on a par here."

It seems a pleasure to the "lower orders" to quiz the "lords of creation" in the train, and the first thing a Brahmin does after he leaves a railway carriage is to bathe his body, get his clothes purified, and atone for the impurity he contracted in the train.

The railway is thus a grand leveller of caste, and travelling by train will do more to break the fetters of caste in India than any other organisation.

READINESS OF THE PEOPLE TO
LISTEN.

Another fact full of interest in connection with melas is this: the *readiness* with which so many people hear the Word preached, and purchase copies of Scripture.

Many of these people listen to the Gospel for the *first* time—to them it is all *new*, their curiosity is excited, and many of them ask: "What is this?" "Who are these people?" "Why have they come, and what do they say?"

Many years ago in Muttra, as I preached in the bazaar, I saw a gang of about fifty pilgrims being led by two Brahmins to the various shrines devoted to the god Krishna. As they came up to the place where I preached, they seemed quite astonished, and it was evident that they had never before seen a missionary preaching. I took advantage of their curiosity to tell them who and what I was, and what a foolish errand they had come upon. I said: "Would you travel a hundred miles from home to come to Muttra to see the sun?" To which they said: "No, sir; why should we, when we can see it in our own village?" "Well," said I, "if Krishna is the 'lord of the world,' who, like the sun, is everywhere, why have you come *here* to have a look at him?" After a while they were so far persuaded that I was right, that, after a short conversation between the two leading men, they all turned back towards their homes, when the enraged Brahmins began to vent their wrath, in no measured terms, both on them and on myself; for they had lost their expected forage.

READINESS OF THE PEOPLE TO BUY
BOOKS.

As to the great change in the readiness of the people to purchase books,

I would mention a fact which to me seems full of promise. Though the Hindoo loves his money dearly, and is most careful to get the full value of his cash, yet the people now buy Christian books freely, and an incident took place at the Caragola mela this year which I consider to be not only a *new* thing, but also an evident token of progress in the attitude of the Hindoo mind towards Christian literature. As I was leaving our preaching stand, a Hindoo followed me to my tent, and asked me if I would not let him have some of my Christian books for sale. I at first thought he was joking, but found that he was in earnest, and I gave him a number of gospels and tracts, for which he paid cash down, and said: "I shall sell these books at double the price you do, and profit by it."

Now, when a Hindoo begins to invest in Christian books as the means of making money, I think it is evident that he feels pretty sure that the article will *take* with his countrymen; and this shows that the old prejudice against our Christian books is rapidly vanishing away among the Hindoos—a change for which we feel truly thankful.

THE RESULT OF READING.

One more incident in connection with the distribution of God's Word at melas is this: we frequently meet with instances in which men have been brought to the knowledge of the truth through reading the books they have got at melas.

Our colporteur lately met with a learned and holy *guroo*, or Hindoo teacher, who had a copy of the New Testament, which he not only read himself, but which he also read to others. He told our brother, Bhar Haran Das, that this book had opened his heart to receive Christ as his only

Saviour; that he read it and taught it to all he met with; and that the reason why he did not openly profess Christ was that that would destroy his power to introduce the Glad News of a Saviour to those who now gladly listen to the Word of God. He had by him a *chela*, or disciple, who also said that he believed in the Lord Jesus; and my deliberate belief is that there are *many*—it may be thousands—in India who, like these men, are secret disciples, true at heart, though not able to stand out and publicly profess Christ, who have received their knowledge of God by the quiet study of His Holy Word, copies of which they have been able to get at some *mela* or other.

A CALL TO BROTHERS AT HOME.

Thus, then, we see that the very

gathering of the heathen to sacred places to worship idols gives the missionary a splendid opportunity to reach the masses of the people, and to sow broadcast the good seed, which, in due time, will spring up into eternal life. Let our friends at home pray that the Bread of Life thus cast upon the waters may be found after many days. Yea, and let our devoted young men see the need of self-consecration to the great harvest-field, where the work is so large, and the labourers so few. Dear Albert Williams and many others are gone to their rest and reward. What devoted brother from Wales—*gwlad y breintian mawr*—will take up the standards fallen from their hands, and carry it for Christ?

THOMAS EVANS.

Monghyr.

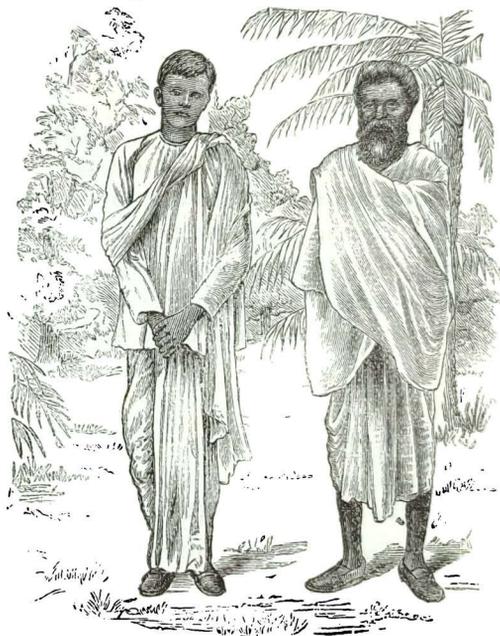
John Sirdar and Haradhon Singh.

BY THE REV G. H. ROUSE, M.A., OF CALCUTTA.

THESE are two preachers of the Mutlah Mission, whose field of labour is in the district east of Calcutta, about twenty or thirty miles distant. John, the taller of the two, with his hands crossed, is the son of a Christian, and has been for many years a preacher in that district, or among the villages to the south of Calcutta. Haradhon, the man with a beard, is convert from heathenism; he belongs to one of the numerous aboriginal hill-tribes, from which Christianity has gained so many converts. The following is the account which, at my request, he has written of himself:—

“My father died whilst I was young, and my mother kept a small shop to support herself and me. My parents worshipped idols, mountains, &c. When I was thirteen years old I stole my mother's goods and gave them to a Vaishnava [a man belonging to a particular Hindoo sect]. He took me to Nuddea [a centre of Hindoo influence], shaved my head, and made me his disciple. I followed the teaching of the sect, and one day was taken to one of their meetings, but witnessed there such conduct between men and women that my mind was shocked. I went to my teacher and said, ‘This religion is not good if it permits such conduct.’ The teacher became

angry with me, and told me not to give utterance to such opinions. I said nothing, but soon returned to my home. I then made inquiries of a respectable man of our village, and he said he had been on pilgrimage to many places, but found satisfaction in none of them—only in the Christian religion can the mind find peace. Then I went to a missionary at Ranchi. He asked why I had come. I replied that I wished to know about the Christian religion. Then he told me about the life and miracles of Christ, and my mind began to believe on Jesus. But, two months after, the Mutiny broke out, and my mother and I fled to Bengal. We settled in the village of Harishpur [a few miles from Calcutta], and I took service



JOHN SIRDAR AND HARADHON SINGH.—(From a Photograph.)

under a Hindoo. I did not say I believed in Christianity; but when I was told to do any work on a Sunday I said I was not well, and at night I used to pray. Thus two years passed away. Then my mother and I were attacked with cholera; I recovered, but she died. Afterwards I went to the Hurwa mela [fair], and saw four men preaching there. I went and spoke to them, and they gave me some teaching regarding Christ. I went home and prayed to God, and from that day began to inquire what Christians there were in the neighbourhood. I found there were Christians at Bagmari [one of the stations of the Mutlah Mission], and began to attend the service there every Sunday. One day I met Mr.

Kerry there, and said to him, 'Sir, I wish to know how I can become a Christian.' Mr. Kerry was pleased, and said, 'Certainly; I will pray for you.' Then I said, 'I wish to be baptized.' I felt that God had heard my prayers, and, although I could not read or write, yet I knew that He is the Friend of sinners. Afterwards I went to Calcutta, and asked Mr. Kerry to baptize me. He was very pleased, and, after a week's probation, he baptized me. I asked that he would arrange for my getting some learning, and he sent me to Mr. Pearce's Bible-class. I remained there three years, and received Scripture teaching on various matters. As a man with a very flat nose looking in a glass sees what he is like,* so by three years' study of the Scripture I learnt how black my heart is, but I also learnt to know Him who is the Teacher of the foolish and the Saviour of the sinful."

Since leaving Mr. Pearce's class Haradhon has been engaged as a preacher in connection with the Mutlah Mission. He is nothing of a scholar, but he has the straightforwardness, simplicity, and readiness to endure hardship which the aboriginal races manifest so much more than the subtler Hindoo. He goes about to villages and markets telling of the Saviour he has found, and is specially useful in visiting the Christians who are scattered about in the very sparsely populated jungle which abounds in the Mutlah district.

G. H. ROUSE.

Calcutta.

Mission Work in Naples.

THE following letter has just been received from the Rev. W. K. Landels, and will, we are sure, be read with great interest:—

"MY DEAR MR. BAYNES,—As we are now fairly settled in Naples again, I am in a position to give you some idea of the present state of our work in Southern Italy.

"AN ITALIAN BAPTIST UNION.

"Let me, in the first place, however, call your attention to the formation of the Baptist Union of Italy.

"You will remember that when in England I told you how some of us had been attempting to get this Union formed, but that, owing to the great difficulties we had to encounter, the

question for the time being had been allowed to drop.

"On our journey south we stayed a few days in Turin, and Mr. Walker and I talked the matter fully over, and it was decided that he should come down to Rome with us, and that we should make another attempt to get the matter fairly started. We then drew up a draft constitution to submit to the brethren in Rome. Two days after our arrival in the capital we had our first meeting, consisting of Messrs. Taylor and Eager, of the American

* Our brother speaks from experience.

Baptist Committee; Mr. Shaw, of the English General Baptists; and Messrs. Wall, Walker, and myself, representing our own Society. At this meeting most of our difficulties were cleared away, and in those that followed the constitution was freely discussed, and, after considerable alteration, was finally accepted. We then constituted ourselves personal members by paying an annual subscription, and proceeded to elect the office-bearers and committee. They are as follows:—President, James Wall; vice-president, G. B. Taylor, D.D.; treasurer, N. H. Shaw; secretary, J. H. Eager; committee, R. Bertola, A. Dalcanto, A. Petocchi, Sig. Omegna, A. Chieva.

“We have thus been able to lay the basis of a Union which will doubtless be of great service to the work of the Lord in Italy. It is, of course, too soon to say much about its practical working; that I must reserve for a future letter, when we shall have had time to commence operations.

“THE WORK IN NAPLES.

“The second thing I wish to write about is our work in Naples. I am happy to say that, during our absence, things have been going on in a highly satisfactory manner. The meetings are well attended, and since the month of June no less than twelve persons have been received into our membership. Among these is one entire family, consisting of a father, mother, daughter, and two grown-up sons. The only thing that seems to have suffered during the hot season is the Sunday-school. I trust, however, that a little extra work will soon raise it to a more flourishing condition.

“We are now looking forward most hopefully to the winter’s campaign. The printing-office we are about to establish will be of great service to us, and will render our work more efficient than it has ever been. You will observe from the enclosed list of con-

tributions, which I would be glad if you would kindly insert in the HERALD, that we have at present about £120 at our disposal for the press. With this I have been able to purchase a good fount of assorted types, the furniture necessary for our office, and also an excellent jobbing machine, which is capable of printing handbills, notices, circulars, or small tracts. We still, however, need a large hand-press for posters and for printing a monthly paper. In order to set this up, we shall require some forty pounds more, and I trust that some of your readers will feel sufficient interest in our work to contribute this sum towards completing our printing-office. I am sure that there are some friends, in London especially, whom, unfortunately, I had not time to visit, who will gladly help us in this matter.

“THE WORK IN CASERTA.

“The work in Caserta is also giving us considerable encouragement. Signor Libonati has lately been able to get hold of a considerable number of soldiers, some of whom had already been evangelised by Signor Cappellini in Rome. There are now some thirty who are desirous of joining our church in Caserta, and it is probable that a number of them will ere long be baptized. On Saturday evening last I had the pleasure of meeting with twenty-three of them at a *soirée*, which was got up to welcome us home. Some of them were exceedingly interesting men. There was one of them who spoke English with considerable fluency, having been employed for some years in a bank in Lombard Street; a second presided at the harmonium; while a third played some selections on the flute. What pleased me most about them all was that they seemed thoroughly convinced of the truths of the Gospel, and to love each other as Christian brethren.

“It has been a cause of great joy to

us to find on our return such evident signs of progress in nearly all the branches of our work, and we trust that during this winter the Lord will vouchsafe to us a rich abundance of His blessing.

"I am,

"Yours affectionately,

"WILLIAM KEMME LANDELS.

"PS.—In addition to the list sent to you, I have promises for the press fund amounting to £7 13s.—viz., Dr. Landels, £3 3s.; Mr. Henissy, per Dr. Landels, £2; and Mr. and Mrs. G. Love, £2 10s. And here I would take the opportunity of thanking most heartily all those friends who have helped us in this matter."

"The Lord Loveth a Cheerful Giver."

L. N. R.," when sending £100, writes:—"I send the enclosed cheque towards the funds of the Mission, more especially for China, where there seems to be so much need for earnest workers."

"G. S. A." sends a small box of jewellery—guinea-pieces and old trinkets—and writes:—"Having read in the HERALD of many friends sending extra gifts, I have been thinking what I could send in addition to my annual subscriptions; the result is the enclosed articles, which I greatly value."

"A Mother" writes:—"A few years ago a beloved child was called 'home,' since which time I have annually put into his Mission box, on his birthday, the sum which, had he lived, I should have spent on a little present. I intended to ask that the amount found in it, at my death, should be forwarded to the Baptist Missionary Society, but, knowing its urgent need of funds, I send at once its present contents, £2 10s. Are there not many others who would thus like to remember their dear ones who have 'gone before,' that thus their death may prove the spiritual life of others?"

"Two Friends," sending £10 10s. each, write:—"We hope the Committee will soon be able to see their way to send one or more colleagues to Mr. White, of Japan; his constant appeals are most stirring and pathetic."

The Rev. P. Griffiths, sending the proceeds of Missionary boxes from Shirley, says:—"One of the contributors, whose box has supplied thirteen shillings, is a very poor charwoman, totally deaf; she never gets more than three days' employment in the week; this amount of thirteen shillings is given entirely out of her scanty earnings, and I cannot think how she has been able to give so much."

"A Servant Girl" sends £1 for the Congo Mission.

The Rev. H. J. Tresidder, sending a sum of £5 from Merriott, writes:—"This £5 must be looked upon as the fruit entirely of the MISSIONARY HERALD. The donor is an old man almost unable to read, but for the past year I have read extracts to him, and at the missionary prayer-meeting as well; and as the result he sends this, and I hope he will continue to help."

"An Aged Friend," per H. T., sends a small diamond and pearl ring for the Congo Mission.

A very liberal supporter of the Society writes, sending £50:—"Some few

weeks ago I asked one of the oldest members of our church if he would try and see what he could do in going round and collecting; to-day he handed me the enclosed cheque for £50. I am indeed most thankful to have started so successful a collector."

"A Student," writing from the Island of Colonsay, and remitting 10s., says:—"The Lord loveth a *cheerful* giver,' but how much of the money collected has to be *begged!* and how much is given in order to win the plaudits of men! The donor of the enclosed, a widow with a young family six in number, asked me to forward it anonymously, as she gave it to the Lord. The unique circumstances under which it finds its way to the 'Mission House' treasury are so encouraging that I cannot refrain from briefly mentioning them. While staying here for health and study, I have been privileged to conduct a service in English—most of the services are in Gaelic—every Lord's Day; and, being deeply interested in Missions, last Sabbath I spoke on the 'Claims and Needs of Foreign Missions.' As a 'Thank-offering' for blessing received at those services, I was asked to accept the enclosed to purchase a book or other needful; but, having been abundantly rewarded by the exceptional kindness previously shown me, I could not but decline. 'Well, then,' she said, 'send it to the Mission, that the Gospel may gladden other hearts.' It therefore represents love to Christ, self-sacrifice, and gratefulness. It is given by a follower of the Lord—not a Baptist—out of a full heart, in token of her gratitude. Would that *all* who love the Lord, when they are the recipients of special blessings, followed this noble example and gave *spontaneously*, even to the sacrificing of coveted luxuries, for the advancement of Christ's Kingdom. Then, truly, the treasury of the Lord would be full. I rejoice to be the medium of transmission, and though I *cannot* give money for the same worthy object, I have given myself, and trust, D.V., to be one of the fourteen to be sent to China within the next three years; though presently I weep that I am not *now* ready, I pray that, when my college course is finished, I may be found as a vessel meet for the Master's use."

"A Friend," Liverpool, sends £300, half for the China Mission and half for the Congo Mission, saying—"I wish I could do this oftener than at present seems likely, but, having the opportunity now, I am delighted to avail myself of it. I send it with the very greatest pleasure."

"S. C.," an old friend, has sent £200 for the General fund; Mr. James Nutter, of Cambridge, £50; M. S. R. L., £20; Mr. Guy Medley, £10; F., £20; Mr. T. Shaw, Huddersfield, £20; Mrs. Whitley and her sister, Miss Agnes Rooke, the outfit and passage expenses—£100—of Mr. Whitley, who has just sailed for the Congo Mission; and "A Postman" forwards ten shillings, with the words,—“Since I began to save up for the Congo Mission, I seem to understand, as I never did before, that it really is much more blessed to give than to receive.”

Recent Intelligence.

The sale of work held annually in connection with Camden Road Sunday-school Missionary Association will take place on the afternoon and evening of Tuesday and Wednesday, December 11th and 12th, in the schoolroom. Stalls will be furnished with useful and fancy articles supplied by the scholars' working party and by the contributions of friends.

The sale being specially in aid of the Congo Mission, readers of the HERALD may be glad to assist it by attending and making purchases.

A musical or other entertainment will be arranged for each evening.

A much respected friend of the Society writes :—

“The MISSIONARY HERALD is read by me with unabated interest, and I trust that the circulation of it is vastly increased. Its reception every month reminds me of my promised monthly contribution, which I give, through a collector, with great joy. For the past few years I contributed £10 a year, now I give £1 1s. every month; a like increase of subscription from all would go far to make up the additional amount required to cover the yearly deficiency. Could not the amount, £1 1s., be converted into 2s. 6d. per month all round?”

“B.”

We are thankful to report the safe arrival in Calcutta of the s.s. *Rewa*, “on November 25th, all well,” after a very speedy passage.

Our readers will remember that Mr. and Mrs. Anderson and their family, Mr. Alfred Teichmann, and a large party of Zenana Mission ladies sailed in this ship.

We have also received tidings of the safe arrival in Kingston, Jamaica, of Mr. James Balfour, M.A., “in good health.” Mr. Balfour has entered upon his duties as classical master in the Calabar College with great earnestness, and writes saying that he is perfectly happy in his work.

On Wednesday, November the 14th, Mr. H. G. Whitley, of Enfield, left Liverpool in the African Royal Mail steamship *Corisco*. Mr. Baynes and several Liverpool friends, including Messrs. Lockhart, Mounsey, David Jones, Atkinson, Fletcher, and others, were present on the landing stage to say farewell and bid him God speed.

On the previous Sunday, in the Baptist Chapel at Enfield, a valedictory service was held, presided over by the Rev. G. W. White.

Addresses were delivered by Mr. White, Mr. Whitley, and by Mr. Baynes, the Secretary of the Missionary Society, to a large and most attentive congregation, evidently much attached to the new missionary proceeding to the Congo.

The Chronicle of the Baptist Union;

Being a Record of its Proceedings, including those of the

British and Irish Home Mission and Evangelistic Work.

DECEMBER, 1883.

END OF THE YEAR.



HE year closes with the record of the decease, within the last two or three months, of some brethren who have been associated more or less intimately with the proceedings of the Baptist Union.

The Rev. Samuel Green died on 25th of May, at the venerable age of eighty-three. For several years he was Secretary of the Baptist Irish Society before the Home Mission and the Irish Mission were amalgamated.

The Rev. James Henry Millard, B.A., after a short illness, died on 22nd of October, at Derby. For many years he was the faithful and honoured Secretary of the Baptist Union, as coadjutor with Dr. Steane, after the resignation of the Rev. John Howard Hinton, M.A., and subsequently Secretary of the Home and Irish Mission before its amalgamation with the Union. The last two or three years he had been laying the foundation of a church and congregation in the new chapel in Derby, with much hope of success had his life been spared.

The Rev. Charles Stovel "fell on sleep," October 22nd, in the eighty-fourth year of his age, after a life of noble service in the cause of Christ, and one in which he had often served the churches whose pastors received help from the Home Mission Fund.

The death of Thomas Coats, Esq., of Paisley, deprives the Baptist Union of one of its most liberal supporters; he having often contributed to the Irish branch of Baptist Union work.

Nor can we close this brief statement without referring to the late Dr. Acworth, formerly president of Rawdon College, who died at Scarborough, on 13th of October. He was ever ready with counsel and help in all matters affecting the interests of the denomination, and not less in those which are under the immediate control of the Baptist Union. "Our Fathers, where are they? and the Prophets, do they live for ever?" But

the Lord Himself abides ever present in His Church. We mourn the loss of those whom He calls one by one to their rest and reward ; but with renewed consecration and still-increasing watchfulness, we can address ourselves again to the work He gives us to do, as "His faithful servants," and "as followers of them who through faith and patience inherit the promises."

England.

THE DEFICIT.

Our readers will remember that the last financial year closed, on the 30th of September, with a balance due to the treasurer of £502. In the CHRONICLE for November we reported promises towards the removal of this debt, amounting to £391 5s. Since then we have received the following additional promises :—

A Friend .. ..	..	..	..	£25	0	0
Rev. J. B. Burt ..	..	..	..	5	0	0
Mr. J. B. Mead ..	..	..	..	10	0	0
Mr. T. H. Olney ..	..	..	..	5	5	0
				<hr/>		
					45	5
Amount reported	...	..	..	391	5	0
				<hr/>		
Total .. ..	..	..	..	£436	10	0
				<hr/>		

We are anxious to clear off the whole of this liability, and shall be obliged to friends who will send us contributions for this purpose.

STAFFORDSHIRE—FENTON.

We are pleased to publish the following extract from the report of the Staffordshire Association, which gives an independent testimony to the work which was done in Fenton during the secretaryship of the late Rev. J. H. Millard, who, in company with the Rev. C. Williams of Accrington, visited Fenton, and on whose joint recommendation the Rev. C. Chambers was stationed there as an Evangelist of the then British and Irish Baptist Home Missions :—

"During this Secretary's term of office (Rev. W. March, now of Todmorden), the Revs. J. H. Millard, B.A., and C. Williams visited the district, and met the representatives of the churches. As the result of their visit, the Association—which now adopted the designation of the 'Staffordshire Baptist Association'—entered into an arrangement with the British and Irish Home Mission, whereby, he former guaranteeing £40 a-year towards his support, Rev. C. Chambers came

amongst us, nominally as an evangelist, but really to occupy a much wider sphere of usefulness than is covered by that designation. Mr. Chambers was at first engaged in the holding of special evangelistic services ; but he was soon called to undertake the pastoral oversight of several churches which were left temporarily without a pastor ; and his labours were, for some time, so varied, and his energies so divided, that he scarcely received all the credit he deserved. On May 1st, 1881, during the Secretariat of Mr. L. Hislop, who succeeded Mr. March, on the removal of the latter from the district, the Public Hall at Fenton was taken for twelve months, and public services commenced there. So greatly did the Divine blessing rest upon this effort that a church was soon formed, which, under the care first of Mr. Chambers (whose engagement with the Association terminated at the end of 1881) and, from the beginning of July, 1882, of Rev. W. Bonser, has since continued to grow ; and, through its Sunday-school, and by means of open-air services and cottage meetings, has done a good work amongst a class not always easy to reach. For the valued services of Mr. Bonser we are greatly indebted to Rev. C. H. Spurgeon, who last year guaranteed £50 of his salary, and to a local gentleman, not belonging to the denomination, who has contributed £20 towards this object, besides helping us in other ways. This year the young church has itself undertaken to raise £50 of its pastor's stipend, in addition to providing for most of the incidental expenses."

A renewed application for aid to this new movement in Fenton has been before the Committee, but, on the former basis, it is impossible, in the present condition of the finances, to accede to the request. The church, when formed, had but twelve members. It now numbers sixty. The population in the district is about 30,000, and there is no other Congregational church within those limits.

This is true, also, of appeals for help from Worthing and from New Brompton. If funds were placed at the disposal of the Council, they could be wisely expended in efforts to establish churches in neighbourhoods and under circumstances which promise, if substantial help could be given them for a few years, to become self-supporting. It seems matter for great regret that such promising opportunities for the extension of Christian work should have to be declined from want of money.

RURAL CHURCHES.

The following report from the Rev. W. H. Smith, of Ledbury, will be read with interest. Ledbury was the first station adopted under the Rural Churches Plan :—

"Ledbury is a town containing a population of some 3,000 people, and, I am told, there are fully another 1,000 in the district. There is no Baptist cause within a radius of many miles. There is a Wesleyan and a Congregational chapel, besides the Established Church ; but the congregations assembling at either are very scanty—indeed, a very large proportion of the population is evidently untouched. The people generally are very indifferent to the claims of the Sabbath-day.

“ The Baptist chapel is in a good state of repair, but the cause, for very many years, has been in quite a languishing condition, the congregations numbering about a dozen people. It would be difficult to state the cause which has led to such an unfortunate state of things—deaths, removals, and backslidings being among the chief. The few friends had almost lost heart, and some strongly urged the closing of the chapel ; some two or three brave spirits, forlorn as the hope appeared, still held the fort, trusting for help to appear from some quarter. It is evident that, had not the Council of ‘ The Baptist Union ’ and ‘ The County Association ’ taken up the work, the place must ere long have been closed.

“ I commenced my labours the beginning of July, and, although nothing great or startling can be chronicled as the result, a very encouraging change has taken place and affords great hope of abiding success. Some who were formerly connected with the cause will, we trust, soon be restored to their former position in the church ; and two or three are anxiously inquiring ‘ What must I do to be saved ? ’

“ The few children connected with the Sunday-school were only brought together in the afternoon and taught in the table-pew. We have just had the large disused schoolroom put in repair, and now the children assemble morning and afternoon with additions to their numbers.

“ Mrs. Smith has commenced a Bible-class for young women on Sunday afternoons with an encouraging attendance. She has also formed a clothing club ; first, as a means of inducing the children to save their pence and to help them to purchase winter clothing, and also to regular attendance. Our morning congregation numbers nearly forty, while in the evening we get from sixty to eighty.

“ I have held frequent open-air services during the week evenings at the town-hall steps, and regularly on Sunday evenings before the usual service. Sunday afternoons I have visited Wellington Heath and New Town, a part of Ledbury. At Wellington Heath I have the promise of a cottage for winter meetings, and am arranging for others in two other places. We get very fair numbers indeed out to our early prayer meetings on Sunday mornings, at seven o’clock, and to our week-evening services and prayer meetings. This is cheering to one’s spirits. We are about forming a loan tract society ; by this means we trust to induce many to come up with us to the House of the Lord. May God pour out his good spirit upon every means we are using for ‘ the furtherance of the Gospel,’ so that ‘ the wilderness may be glad, and the desert rejoice and blossom as the rose.’ For the past ‘ we thank God,’ and for the future ‘ we take courage.’ ”

The statement which follows is from Newark, one of the churches aided from the funds of the Home Mission. It is one of the recipients which, under the fostering care of the Mission, will, like others of the same class, become self-supporting :—

“ NEWARK-UPON-TRENT.

“ The old chapel, the first Nonconformist place of worship in the town, was built in 1783 by members of the body of Christians founded by the late Countess of Huntingdon. They occupied it until 1810, when it was handed over to the Baptist church then formed. The chapel was enlarged and Baptists and Independents worshipped together till after the year 1823, when the Independents

succeeded. For a long time the necessity for a new place of worship was felt. After many difficulties a new venture was entered upon. On November 4th, 1875, memorial stones of a new chapel were laid, and September 26th, 1876, the new chapel was opened, £1,170 of the entire cost (£1,750) being then raised, leaving a debt of £570. On October 22nd, 1876, the present minister, E. B. Shepherd, commenced his pastorate. Since then, helped by the efficient aid rendered by the Home Mission, we have been enabled to maintain public worship and pay off £370 of the debt (£120 of this during the past year), and to raise for various purposes some £1,400, while some 100 (fifteen during last year) members have been added to the church register.

“Our indebtedness to the Home and Irish Mission Fund can never be fully estimated. Should Newark church ever become strong, it will be as little as it can do to remember the Society to which it owes so much, and without whose aid it could not possibly have struggled through its weakness into strength.

“That time, however, is not yet. With our £200 debt and the reduction in the grant from the Home Mission Fund, we find it as much as, nay, more than we can do to meet our liabilities, and are now some £20 behindhand, our members—though the number has increased—being for the most part in the humbler walks of life.”

Ireland.

The three tents belonging to the Mission are now carefully put aside until the spring of next year. The record of what has been done during the past preaching season has been given in detail from time to time, either in the *Freeman* and *Baptist* weekly papers, or in our monthly CHRONICLE. With the exception of the comparative failure at Dublin, and of the opposition at Moate, which obliged the removal of the tent to Ulster, the evangelists have met with great encouragement. The letter which follows closes the series for the present, and is in the same strain of pleasant reminiscence in respect to this part of the Mission work, as others which have preceded it :—

TENT SERVICES.

“DUNGANNON.—The tent services at Dungannon commenced on the first Sunday in September, and continued five weeks, closing on the first Sunday in October. In the Milltown quarter of the town, a very suitable piece of ground for the tent was kindly and gratuitously granted by Hunt W. Chambrie, Esq., J.P., agent of Earl Ranfurly. The attendance was very good from the beginning till the close of the whole series of meetings, upwards of six hundred people being present on some occasions; and in the first meeting of all, some souls were brought to Christ. A considerable number of persons professed to be converted at the meetings. A slight interruption occurred in the fourth week, as the tent had to be lowered for a few days in consequence of a squall of wind which came on, and somewhat damaged the canvas. Dungannon was visited at the same time by a political squall of Nationalism so-called, or rather Parnellism. Owing to the

presence of so many soldiers, police, Nationalists, and Orangemen, the town was more lively than religious for a day or two; but all passed off without rioting, and our meetings were not much affected thereby. Mr. Wainwright, Stockton-on-Tees; Mr. Taylor, Tandragee; Mr. Phillips, Grange; and Mr. Whiteside, Ballymena, were the preachers, the tent being under the care of Mr. Dickson, Donaghmore. At the closing meeting, Mr. Dickson delivered an address on Christian baptism. Five persons from Dungannon have been baptized, and some others are inquiring.

"MULNAGORE.—The Scotch tent was set up at Mulnagore in the middle of September, the first meeting being held on Sunday the 16th. The attendance was very encouraging from the first, and steadily increased till the closing meeting on the 21st October. As many as five hundred were sometimes present on the Sunday evenings. A large number were spoken to personally in the after-meetings, and some professed conversion. Twelve have already been baptized, and some others are likely soon to follow. Messrs. Phillips (father and son), Grange; Mr. Simpson, Belfast; and Mr. Dickson, Donaghmore, were the preachers at Mulnagore. Altogether, the tent work at Dungannon, Mulnagore, and Tulnagoe has been cheering and successful, both as to attendance and results."

Subscriptions received at the Mission House from October 21st, 1883, to November 20th, 1883.

BAPTIST UNION GENERAL EXPENSES FUND.

Martham.....	0 5 0	Calcutta, Kerry, Rev. Geo., M.A.	0 10 0
Old Buckenham.....	0 5 0	Po-tye-vnydd, M-robant s Hill.....	0 5 0
Cheltenham, Naunton Parade.....	0 2 6	Paisley, Victoria Place.....	0 5 0
Bristol, Trestrail, Rev. Dr.	0 10 0	St. Leonard's-on-Sea.....	0 5 0
Buckhurst Hill, Davis, Rev. J. Upton ...	1 1 0	" Haines, Rev. W. W.	0 5 0
Liverpool, Sharon Hall.....	0 5 0	Grove Road, Victoria Park.....	1 1 0
London, Bentley, Rev. W.	0 10 6	Crouch Hill.....	0 10 0
Jarrow-on-Tyne, Grange Road.....	0 10 0	Crowle.....	0 5 0
Reading, Thomsett, Rev. W. E.	0 5 0	Commercial Street, E.....	0 10 6
Yarmouth, I. W.	0 5 0	Maescywmmer.....	0 5 0
Otley.....	0 2 6	Broudesbury.....	1 1 0
London, Hayward, Mr. G. A.	1 1 0	Stroud.....	2 0 0
Burton-on-Trent, Parker Street.....	0 5 0	Hall Weston.....	0 5 0
Oakham.....	0 5 0	Todmorden, Wellington Road.....	0 5 0
Leicester, Belgrave (2 years).....	1 0 0	Ebbw Vale, Briery Hill.....	0 5 0
Lincoln, Mint Lane.....	0 5 0	Reglan.....	0 5 0
Towcester, North End.....	0 5 0	Derby, Osmaston Road.....	1 1 0
London, Woodberry Down.....	0 10 0	Halifax, Trinity Road.....	1 0 0
Northchurch.....	0 10 0	Woking Station.....	0 5 0
West Cowes.....	0 10 0	Hucknall Torkard.....	0 5 0
London, David, Mr. A. J., M.A., LL.B.	1 1 0	Cardigan, Mount Zion.....	0 5 0
" Levinsohn, Rev. J.	1 1 0	Merthyr Tydvil, Aenon.....	0 5 0
Glamorganshire Association (churches in) additional.....	0 1 6	Macclesfield, Down, Rev. Z. T.	0 10 0
Llwynauril, Merioneth.....	0 1 0	Llanvaches, Bethany.....	0 5 0
Thurleigh.....	0 5 0	Ewias Harold.....	0 3 0
Birmingham, Bradford Street.....	1 1 0	Lewes.....	0 5 0
Newcastle, Bye Hill.....	0 10 6	Liverpool, Myrtle Street, Brown, Rev. H. S.	1 1 0
Roomfield, Todmorden.....	0 10 0	" Mounsey, Mr. E.	1 1 0
Necton.....	0 5 0	D. ptford, New Cross Road.....	0 10 6
Hardway, Gosport.....	0 5 0	Total.....	<u>£31 14 6</u>
Baintree, Coggerhall Road.....	0 10 0		
Ladbroke Grove, Notting Hill.....	2 2 0		
Bristol, Totterdown.....	0 10 0		

ANNUITY FUND.

Reading, Collier, Mrs. J.	1 0 0	Leeds, Roberts, Mr. E.	2 0 0
Clapton Downs Ch., Wolley, Mr. T. B.	5 0 0	Manchester, Pochin, Mr. E. D.	5 0 0
Colchester, Hayward, Mr. G. A.	5 0 0	Birkenhead, Stansfield, Dr.	1 1 0
London, Toone, Mr.	2 2 0	Lancaster, Peter, Mr. R.	0 5 0
Huddersfield, Walker, Mr. J.	2 0 0	Blockley, Keen, Miss.	0 7 6
" Hall, Mr.	5 0 0	Hitchin 21 0 0	
Enfield, Buck, Mr. C.	2 0 0	Exeter, Chudley, Mr. W.	4 0 0
Frome, Holyroyd, Mr. T. H.	10 0 0	Lancaster, Hanson, Mr. W. D.	3 0 0
Alcester, Hill, Mrs.	0 1 6	" Speare, Mr. W.	1 10 0
London, Brown, Rev. A. G.	10 0 0	London, Spratt, Mr. J. J.	4 0 0
" Greenwood, Mr. T.	25 0 0		
Hackney, Mare Street 18 10 0		Total.....	<u>£168 2 0</u>
Colne, Shaw, Mr. R.	40 0 0		
Thornbury.....	0 5 0		

AUGMENTATION FUND.

Harrogate, Stead, Mr. W.	10 0 0	Poole 2 1 0	
Rawdon, Rooke, Rev. T. G., B.A.	10 0 0	London, Grace, Mr. R.	0 10 6
Hebden Bridge, Crossley, Mr. D. J.	3 3 0	Manchester, Oxford Road.....	20 0 0
Bristol, Trestrail, Rev. Dr.	1 1 0	Burnley, Colne Road 1 0 0	
Wimbledon, Rawlings, Mr. E.	10 0 0	Ramsbottom, Maden, Mr. O.	1 0 0
Rawdon, Briggs, Mr. A.	10 0 0	Wannarlywydd 0 7 6	
Earls Colne, Tawell, Mr. J. A.	1 0 0	Wellington, Somerset.....	5 4 0
London, McLaren, Miss 1 0 0		General Baptist Southern Conference ...	5 0 0
" Hayward, Mr. G. A.	1 1 0	Nottingham, Derby Road.....	20 9 6
Bristol, City Road 3 3 0		March 2 2 0	
Ilfracombe, Howland, Mr. J.	1 0 0	Loughborough, Woodgate 2 0 0	
Hampstead 7 6 0		Upper Stratton 0 8 0	
Reading, Talbot, Mr. B.	2 0 0	London, Booth, Rev. S. H.	5 0 0
Highgate and Rowley 2 0 0		Bloomsbury 9 12 6	
Ryde, George Street 1 0 0		Wem 0 5 0	
Birmingham, King's Heath..... 12 11 8		Haverfordwest, Williams, Rev. J.	0 2 6
Newcastle-on-Tyne, Betts, Rev. H. J.	1 0 0	Swansea, Mount Pleasant 11 6 6	
Brompton, Onslow Church 2 2 10		Highgate Road 6 8 3	
Lee, High Road (Coll.) 7 10 0		Liverpool, Myrtle Street 39 19 0	
Snailbench, Rev. W. Jenkins 0 1 0		Harston 0 10 0	
Evesham, White, Mr. T. (Don.) 5 5 0		Regent's Park 31 12 0	
St. Leonards 2 17 0		Cambridge, Tarn, Rev. T. G.	1 1 0
Huddersfield, Brooke, Mr. J.	5 0 0	Presteign 1 0 0	
Fraed Street, Paddington 2 0 0		Hyde 0 10 0	
Liverpool, Reymers Trust Fund 10 0 0		London, Partison, Mr. S. R.	5 0 0
Suffolk and Norfolk Union Churches..... 24 2 6		Interest on "Liberator Society"	20 0 0
Evesham, Smith, Rev. W. W. (Don.) ...	0 5 0		
Nottingham, Woods, Rev. W.	1 0 0	Total.....	<u>£331 18 3</u>
Harlow, Edwards, Rev. F., B.A.	2 0 0		

BRITISH AND IRISH HOME MISSION AND EVANGELISTIC WORK.

LONDON AND VICINITY—

Crouch Hill, Stapleton Hall Road (part Coll.).....	2 0 0
A Hearty Thanksgiving (Don.).....	5 5 0
Bacon, Mr. J. P. (Deficit).....	10 0 0
Barrett, Mr. D.	1 1 0
Evans, Mr. L. (Don.).....	5 0 0
Griffin, Col. J. T. (Deficit).....	10 0 0
Hall, Mr. Jas.	2 2 0
Mead, Mr. J. B. (Deficit).....	10 0 0

CAMBRIDGESHIRE—

Cambridge, Nutter, Mr. Jas. (Don.) ...	50 0 0
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DEVONSHIRE—

Plymouth, A Friend (Deficit)	25 0 0
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HAMPSHIRE—

Beaulieu, Burt, Rev. J. B. (deficit).....	5 0 0
Southern Association (Contribution)H	15 10 0

KENT—

Belvedere, Farren, Mr. J.	0 10 0
Dartford, Sturge, Rev. A.	1 0 0
Folkestone (Coll.).....	4 15 6
Gravesend, Windmill Street.....	1 6 0

LANCASHIRE—

Bacup, Ebenezer 40 14 6	
Liverpool, Myrtle Street.....	2 3 6
" Davies, Mr. W. F.	0 10 0
" Reymers Trust Fund (Don.)H	0 0 0

NORFOLK—

Yarmouth:—	
Collections	4 12 6
Anes, The Misses (Sub)....	2 0 0
" " (Don. Special)H	5 0 0
Arnold, Mr. F.	1 1 0
Blake, Mr. A. W.	0 10 6
Burrell, Mr. T. W.	0 5 0
Cowl, Mr. A. E.	0 10 6
Gambing, Mr. H. H.	0 10 6
Platten, Mr. T.	0 5 0
Saul, Mr. T.	1 1 0
Saul, Mr. T. J.	0 10 6
Smith, Mr. H. J.	0 2 6
Welton, Mr. J. R. H.	0 5 0
	<u>16 14 0</u>

NORTHAMPTONSHIRE—		SCOTLAND—	
Gillsborough, A Friend.....	I 0 10 0	Aberdeen, Crown Terrace	I 10 7 6
NORTHUMBERLAND—		Arbroath	I 4 1 3
Northern Association (Contribution)	20 0 0	Cupar.....	I 1 7 10
NOTTINGHAMSHIRE—		Dundee, Long Wynd	I 1 13 6
Carleton-le-Moorland, Mozley, Mrs...	1 0 0	" Mills, Mrs. (Special)	I 0 10 0
Nottingham, George Street (Coll.).....	4 2 11	" Rothsey Street	I 10 8 0
OXFORDSHIRE—		" Rough, Mr. Geo.	I 0 10 0
Hook Norton	0 17 6	Dunfermline	I 4 6 0
Oxford, New Road (Subs.)... 1 11 6		Edinburgh, Bristo Place, Thynne, Mrs. I	0 2 6
" " (Don. 1 0 0		" Charlotte Street	0 14 2
	2 11 6	" Dublin Street	I 7 6 0
STAFFORDSHIRE—		" Duncan, Street, Cruick-	
Stoke-on-Trent, Prutt, Mr. C. W. ...I	0 10 6	shank, Mr. E.....	I 0 10 0
WARWICKSHIRE—		" Marshall Street.....	I 1 16 0
Birmingham, Daniell, Mr. S. A (Deficit)	10 0 0	Forres	I 1 0 0
YORKSHIRE—		Glasgow, Adelaide Place, Hodge, Mr. I	3 0 0
Gildersome.....	2 6 6	" Hillhead.....	I 9 17 6
Farsley	I 8 19 6	" John Street	I 3 11 0
WALES—		" North Frederick Street	I 0 17 6
Llanelly, Greenfield (Vote of		" Queen's Park, Brown, Mr. I	0 10 0
Ch.)	1 10 0	" General Subscriptions	I 10 17 6
Ditto (Subs.)	13 18 6	Greenock	I 7 1 0
	15 8 6	Perth	I 6 2 6
		" Grant, Rev. P. W.....	I 5 0 0
		Stirling	I 0 17 6
		" Drummond, Mr.....	I 1 0 0
		IRELAND—	
		Ballymena	I 2 14 9
		Cairndaisey	I 0 13 0
		Dublin, Lower Abbey Street, Dr.	
		Eccles and Friends (Don. Tent).....	17 5 0
		Mulnagore (Coll. at Tent).....	I 1 12 0
		Randalstown, Phillips, Mr. H. R. (Don.) I	1 0 0
		Legacy by the late Rev. J. Webb	10 0 0
		Total	£411 10 5

EDUCATION FUND.

Ipswich	7 7 6	Hastings, Watson, Miss.	0 10 0
Somersham, Pentelow, Mr. J.....	1 1 0	Manchester, Bilbrough, Miss M. E.	0 10 0
Cardiff (Additional)	2 3 6	Total	£16 18 6
Staffordshire, per Rev. B. C. Young	2 0 6		
Colchester	2 6 0		
Pontypool, Phillips, Mr.	1 0 0		

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