

THE

General Baptist Magazine

FOR

1872.

EDITED BY

JOHN CLIFFORD, M.A., LL.B., B.Sc.

"GOD IS LOVE."

"LET US GO ON UNTO PERFECTION."

THE SEVENTY-FOURTH VOLUME.

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GENERAL BAPTIST MAGAZINE.

 JANUARY, 1872.

CHRISTMAS 1870.*

BY THE LATE REV. T. T. LYNCH.

CHRISTMAS, 1870, is the saddest and strangest Christmas Europe has had for many a year. There are always many people sad at Christmas—seldom, surely, so many as on this last one; always some strifes that are not allayed—surely seldom a strife so bitter as that strife still going on in and around Paris. Sometimes Christmas is marked by the return of the absent, sometimes by the absence of the old familiar faces; sometimes by the breaking-up of former meetings, and sometimes by the commencement of new home parties and home circles. Many a home circle has been drawn this year that will be drawn, we hope, next year on a larger scale. But Christmas-day this year has to many been a day of special sorrow. Where are the lads who last year were at home? and when will there be again such a home as there once was? Never, never! It is sad to look into the room, or even think of it, where last year the log flamed and the bright sparks were ready to fly forth with a touch; where the mistletoe hung, under which, to use Goldsmith's kind words, "if there was not more wit than at other times, there was more laughing, which answered the purpose quite as well;" where the piano was opened for the

carol, and the group assembled round. Now the grate is fireless, the piano closed, and there is no mistletoe. Always there are reminiscences at Christmas of other days and departed friends,—touched these with that medicinal sadness which makes the heart better. And hearts do not get better unless kinder, more acquiescent with the Divine Will, more hopeful of a good end that will satisfy all the good wishes of the heart. Happy are we if we can begin the New Year with a faith in God that makes us tranquil, yet not dull; and the thoughts active, but without heat and hurry; and the life earnest, yet neither alarmed nor boastful. We need, indeed, such quieting and strengthening faith very specially this year; for 1870 has been a great disappointment to many, and a trouble to those whom it has not so much astonished.

It was thought there would be no more war, or not much, at least not among the civilized. But a civilized man is one that is more clever without being more good. Great resources may be great temptations. If we have big guns, we would like to hear the noise of them and see the effect. If nations live in mutual distrust and jealousy, the outcome will be war. You cannot prevent this

* Preparatory Notes for Thursday Evening Lecture, January 12th, 1871.

by exclamation ; wickedness there must be, or wars there would be none. One side wrong, possibly both, or if not both at the outset, probably before the close both will be so.

Interest will not secure peace ; passion makes light of interest ; yet it is true that community of interest—and specially as the affections of peoples get engaged, and they understand one another better, and develop more of the life of mind in affairs—will tend towards peace. But there is no peace to the wicked, men or nations ; and wars will not cease till the moral life of man gets more intellectual and charitable, and till people really feel the domestic and general interests of their neighbours, their own too ; not as contributions to their own merely, but as being their own.

Differences should unite rather than divide, and ultimately will. That the Frenchman is not as the German should, and will, make him the German's friend, and so the German shall be his friend.

But it is vain—and this must be repeated—to inveigh against war, as if invective would destroy it as cannons would beat down a rampart. Let men generally know what it really is, what it does and at what cost when it has done good ; what evil it has done, how sure it is to rise under certain conditions, how terrible even when most needful, and what sore memories it leaves behind.

It is, as it were, an insult to Providence, to be unmindful of what war has been compelled to do for the world ; it shows an irreverent superficial mind if we will not read a divinely good meaning, an augury, written in *red* letters. Surely the warning is peremptory and impressive : "Take heed that ye be not consumed one of another." Surely the denunciation is imperative : "They that take the sword shall perish by the sword."

The judgments of God are in war, and these are delivering judgments

for the world, even when penal for some city, kingdom, generation. Adequate force is provided to overthrow those who have sought to prevail *only* by force. The force that serves *right* is never more than servant ; and if ever, as in Commonwealth days, sword and Bible go together, the sword will gladly be sheathed that the Bible may be opened—opened more fully and studied more faithfully.

Christmas is specially our festival of beginning,—the genesis of the Christian year. But why sing anew of peace ?—"Peace, peace, when there is no peace." Is it better as a song than as an exclamation ? At least, the beginning made at Christ's birth, though it led through disappointment and a depth of stormy sorrow, led to glorious issues.

It is with seriousness, but not with despondency, that we should contemplate the beginnings with *the sequel* of Christmas before us. Is the Cross, then, the true Christmas tree ? the old Thorn of the world, with its Christmas blossoming, out of which the Cross will be cut ? It is certain that the blossoming youth of Christ led on to those days of sorrow quite inevitably, because it was so good and joyful. Our Lord's young heart must have been full of enthusiasm for his country, must have overflowed with reverent love for God ; His eyes must have soon dawned with that sunshine that will make the day of life as lovely and pure as it is bright. The new true heart is always a reformer, it can only rest as it hopes and works. And Christmas, with its blessed beginnings, does not lead us on to the failure of a weary old man, whose memory we reverence, thinking of Him as a grave elder chiefly. He, our Lord, was cut off in the prime and bloom of His manhood ; a great love offering made for mankind at the very age for perfect love. And He stands before us for ever as the Lamb slain. And of Him in us

the lamb nature is to be born and perfected, till we be all "re-born, angels of one age, the age of love and truth."

Many beginnings are, as any one one might know they must be, precludes and failures; they are "light-hearted" beginnings,—there is too much unthoughtfulness and heedless boast in them. And some that are to be hailed gladly lead to grief. Who is not born to some pain and labour? Yet it is good to be born, good for all, as we hope.

Let Christ's birth hallow all births and make them hopeful, and make us wise in our hope for them, and make us to see the hope within hope, the life within life.

It is in the very midst of the Christmas festival that our New Year begins; and we must, then, begin the year in a Christmas spirit, and let the last half of this Christmas be fit match for the first half of the next.

There are beginnings we may make at any time, and others for which times come, and we may lose them altogether or must wait for their recurrence. But we may begin again the Christianization of ourselves and of the world, and must not despair. Christ foresaw wars, and declared that the first effects of his religion would not be peaceful. Certainly the results of Providence must be very great when we consider the sorrow and sin that introduce them. They *will* be great. I think our special mission as Christians is to lessen and suppress the causes of war, and to maintain the subordinacy of all material arms, and implements, and successes, to moral ones.

Even now it seems to me we are, in talking of the present war, confusing things. Is it patriotism that makes the French maintain the struggle? As against German wish for territory, alleged to be for defence, the French have no just word to say, their own avowed purpose and former history being considered.

This is no proof that the Germans are right, only that the French have no special right to complain of the wrong. The French army is now hanging on Haman's gallows. It was erected high and with much boast, for the enemy—itsself is a victim thereon. But were not a magnanimity possible, that the French cannot claim? That is the question indeed. Yet German difficulties are greater than thought; and because the Germans have been drawn on and compelled to be so successful, we ought not to turn against them so utterly as some are doing, and forget the untruthfulness, and insolence, and unreasoning vain-glory of the French.

And yet how much honour and truth, yes, and courage and love, there are on both sides. And if the medical neutrals are on both sides, whatever may be their personal sympathies, and care for the wounded in common, shall there not be pulpit neutrals too, if we are active in desire for the ultimate welfare of both sides, and recognize the present sufferings of both, and desire to do honour to what worth there manifestly is in both?

Would that our working classes were more thinking classes and more godly classes! I believe we must reach a deeper faith in God if we are to have peace on earth and in England. Festivities of Christmas avail little without sacrifices of Easter; nor will sweet pensive sentiment avail if we do not our part to live the good life for which we honour and love the departed. Whatever war-tools a nation may need to use, it is by the contentedness, the instructedness, the domestic truth and comfort, the kind-mindedness of its people, that it alone can develop greatness.

What if we had a palace thus inscribed, temple-like, "To all the glories of England," and there were only pictures of war therein, and trophies of war's victories? "What," it might be said, "these your *only*

glories? *all* your glories? have you no others?" Our engines and machines of so many kinds, these are not our glories, except in part! Homes round factories, not factories without homes; people that are honest and faithful, as well as clever and strong—these are glories! The translated Bible is a glory; Newton the discoverer, Milton the singer, Shakspeare the "historian"—these are glories! Docks and shops have their glory; big bales and crowded shop windows mean much; but people to whom the outside of the head is more than the inside, and the outside of civilization more than its brain and heart, will not continue glorious, if indeed they or their fathers have ever been glorious.

I think a too general prosperity is injurious; and to call a prosperity that is in some sense *ours* general, is but illusive. The good of all in their proportion, the proportion of their *need*, and *worth*, and *ability*, is to be the general aim—the aim and wish of statesman and preacher. But if we get rich, or are said to be all getting so, and care less for questions of *international* justice, and questions of *spiritual* truth and *intellectual* forms of happiness, it will go ill with us. But is this the case? We may believe not, and yet feel it wise to take heed that it be not.

This recent Christmas of ours, and again throughout Europe too, has been an especially wintery one. We have had our winter beauty, and winter vigour, and winter amusement. Our wintery climate is not as it formerly was; and it is, considered apart from the calamities of the time, rather exhilarating to see the earth "vested all in white," and to feel the (to us) playful bite of the wintry wind. But a snowy battlefield, and a wounded man with only frost to close his wounds, and the bite of the wind after the thrust of the sword, or when the man is famishing, these are sad things to think of.

All, however, is of the oldest of the old cruel fashions of the world; and we will hope and pray for some spiritual coming of Christ in His peaceful and peace-giving power; and will believe in a world of spirits as well as of men, that is a *present* world, not a future one merely, though it be by us unseen; and will hope for the Christianizing of many who have lived in an evil, but not wholly evil, way here, and for the reconciliation and mutual comforting of those who here even died bitter foes.

God will not, that is clear, let life go on in an easy way, as a mere wilful play of "I like this, therefore I will do it." He can judge two nations as well as one—nations out of the war as well as in it. And there is no escape from dishonour and folly except through trouble; and we must be earnest about good, and in a strenuous intelligent way, else we cannot remain secure, or remain so, caring much for our own life.

Think of this for a Christmas-day—instead of the lion and the lamb lying down together, men sit down together to eat of dog and wolf, of rat and camel, all manner of foods clean and unclean, specially the latter, because that chiefly is accessible. A Paris banquet truly! figuring what has been many a day, *spiritually*, the fare of many a Parisian.

O for a good Christmas in 1871! and for many new beginnings, in a wise hope and with a heavenly song, of great Christian effort.

But big things begin in small ways often. Acorns yield oaks; the *sub*-structure enlarging as the *super*-structure requires that it should, and the former nourishing as well as supporting the latter. So should it be with Christian growths. Christ's "*little flock*" of *real, healthful* sheep may *begin* now—at any time—to feed and to move over the fields in the hope of the promise, "It is my Father's good pleasure to give you the kingdom."

PARABLE FOR A PRAYER MEETING.

BY THE REV. S. COX.

I WALKED ten miles this morning along a hard frosty road, to see if I could at all recover from the nervous exhaustion caused by past labour and anxiety; and, as I walked, two thoughts came to me of a consolatory and friendly aspect. They may have a message for you as well as for me, and therefore I will tell you what they were.

As I walked I could not but observe that the beautiful crystals of ice and snow had fallen as abundantly on the hard road, where they were trampled under foot of man and beast, as on the neighbouring fields, where every blade of grass was clothed by them in an armour of dazzling lustre. And I remembered how, often, in my prayers for myself and you, when I was asking for blessings that imply perfection of character and aim and motive, I had checked myself, as though such blessings were beyond the scope and need of creatures so weak and sinful as we are. And I asked myself, Why should you do that? Why should any man do it? Consider these delicate crystals which you are crushing beneath your feet. Each is most exquisite, each perfect, in its fragile loveliness, each finished and brilliant as a gem, though they have fallen and were to fall on the hard bare road. Must not He who made them, and spread them here, love perfection for its own sake? Are not all His works, save only man, already perfect? And is not man also His handiwork? Must He not, then, desire and intend that man too should be made perfect? But if that be His wish, why should it not be your wish? if that His intention, why not your prayer? Why fear to crave, why hesitate to

ask, perfection for the imperfect? You are only asking what He means and longs to give.

This was my first thought with a friendly face: and the second was like unto it, and grew out of it. I had glowed with admiration at the generous munificence of God in lavishing the delicate wonders of His skill on the hard barren road, and a little marvelled, perhaps, that He should waste them there. But now the question came, Are they wasted after all? What becomes of them? When the sun shines upon them with a too fervent heat, they melt. What the road needs, that it keeps. What it does not need drains off into the neighbouring fields, making them more fertile. Is there any waste in God's lavish gift of rain, frozen or unfrozen? Does not every flake, every drop, subserve some useful purpose? Yes, even those which remain on the road and are trodden into mud! Is not even the mud scraped from the road by human labour, and then, with fresh labour, strewn upon the fields, to give them an added fruitfulness? And why should any spiritual influence, any spiritual gift, be wasted because it falls on hard and barren hearts? How know you what good it may do even to them? And why, if they are past bearing, may it not flow off from them, in more ways than you can trace, to neighbouring hearts, in which it will nourish peaceable fruits of righteousness?

These were the thoughts my morning walk brought me; surely very friendly consolatory thoughts. May they prove as comforting to you as they did to me!

GENERAL BAPTISTS SINCE 1824.

BY OLD MORTALITY.

No. I.

THIS white-headed old man, the quaver in whose voice suggests weakness rather than dignity, very well remembers during this period. For the importance of what he remembers he does not vouch; that must rest with the reader. The quality of things remembered will depend very much upon the observer. A foolish man will remember trifles and follies; a reflective man will find more in what he sees than other people; an exact man will relate in due order and perfection of detail all he names; a mere curiosity-monger will retail, not so much what is interesting or valuable, as what is odd; and a sensible man will have preserved the kernel, as it were, of what he has seen, and throwing the husk away, invite you to share in his retrospective dessert, not pressing you overmuch to partake of all, but bidding you welcome to anything to your taste, and begging you to leave without hesitation what is disagreeable. This is the course the writer begs you, gentle reader, to take on this occasion.

There was a Latin motto current in the days of Roman decadence, as follows: "Tempora mutantur, et nos mutamur cum illis"—"The times are changed, and we are changed with them." An historical truism this, as applied to nations, often involving neither praise nor reproach; an ignoble excuse when adopted in explanation of inconstancy or degeneracy in individuals. Religious communities are neither nations nor individuals; but, in proportion to their extent and age on the one hand and their freedom on the other, may claim the immunity of neutral phenomena, or lie exposed to the just inflictions of criticism. The action of retrospect in a mind fully sensitive to moral principles is seldom

free from either blame or regret, or from congratulation and gratitude, as it pursues the history either of persons or communities for any considerable period of time.

In 1770 the General Baptist New Connexion was formed; in 1870 a century has written its changes on the men, the manners, and the opinions which now represent it. At the time first named the flames of martyrdom had been extinguished in England about a century. The last victims of polemical zeal were the witches.* Loyalty (by which was meant passive obedience to the reigning monarch) and religion were considered one and the same thing. Physical force, generally in its rudest form, was the agent by which the religious and civil institutions of the country were maintained. The sentiment of devotion to this cause was frequently expressed in Parliament, and on the magistrates' bench, by a popular couplet:

"While I can handle stick or stone
I will support the church and throne."

Parliamentary elections were managed by the combined power of mobs, bribery, and oppression, openly exercised, without an apology and without a blush. The landlord oppressor, or the proprietor of the rotten borough, justified himself by what he conceived a self-evident maxim of right: "May I not do what I like with my own?"† A contest for a county seriously endangered the pecuniary fortunes of a candidate, and a succession of them was the certain ruin of the richest family. The time of the clergy was spent between the duties of company-keeper to the squire or lord who was patron of the living, and the gaming-

* The last were executed about 1664. Baxter joined in the persecution of them, and Sir Matthew Hale pronounced their sentence.

† Duke of Newcastle. First Reform debate in the House of Lords.

table and the hunting-field. The readers of the novels of Smollett and Fielding will form an idea of their morality, and will see that drunkenness, profane swearing, and debauchery were habitual amongst them. Industry, especially in the rural portions of the country, was not the systematic thing we now see it. Whitsun-ales, cock-fighting, bull and badger-baiting, occupied much of the Sundays and week-days of the people. Of holidays there were between thirty and forty in the calendar, sustainable by statute. The journey from Edinburgh to London was six days by royal mail. To read was a rare attainment. Burke reckoned that there were only eighty thousand readers in England in his day. Writing was an art practised only by professed scholars. Robinson Crusoe was the youth's great book of travels; but whether it was fact or fiction was doubtful to the majority of its readers. Pilgrim's Progress was read in hundreds of pious and humble homes with a reverence almost equal to that paid to inspiration. Almanacks were invariably emblazoned by illustrations of the direst portent, and their predictions most anxiously studied, and the verifications afterwards industriously sought for. The belief in lucky and unlucky days was universal. No sailor would embark on a voyage, no servant would go to a fresh place, on a Friday. Dr. Johnson always on crossing the threshold of a house for the first time put a certain foot first, and wetting the tips of his fingers touched the door-posts on either side. "Paradise Lost" was the great classical poem of England; and Dryden and Pope, with Milton, were the three great English poets. Shakespeare, chiefly by the agency of Garrick, was just beginning to be appreciated and to be popular. Johnson was finishing his great dictionary. Robert Burns was at the plough. Literature at large was looked upon by religious people as

a Pagan field of recreation. Serious persons read "Young's Night Thoughts" and "Hervey's Meditations." The ideas of Voltaire and Rousseau were beginning to seethe in the French mind, and prepare the ferment of the great Revolution. The name of Buonaparte had never been heard in Europe; the men who bragged of battles, whether in alehouse or Parliament, talked of Prince Eugene and the great Duke of Marlborough. Steam-ships and mitrailleuses were equally undreamt of, and every English boy implicitly believed one Englishman to be equal to six Frenchmen. Yet the element of utility was beginning to make its throbs felt through society; and this not so much through the lucubrations of Adam Smith and Bentham as by the practical application of the discoveries of Black, Leslie, and Davy, in reference to heat, the gases, and oxidation. At length mechanical ability linked discovery with production. Arkwright, Peel, and Strutt made the cotton manufacture one of the great staple trades of England. In 1792 the great burst of the Revolution came. Europe shook with the explosion. Monarchy was swept away, tradition was laughed at, and philosophers and tailors made constitutions and moral systems afresh every morning. Then came reaction, and Trafalgar, and Waterloo. In the meantime Sunday schools had been instituted, started by one Robert Raikes, a Nonconformist of Gloucester. The millions became readers. "The rights of man," which the French Revolution had dragged in their infancy through the gutter, stood upon their feet a promising and stalwart youth; and demanded reform. The "Times" newspaper became the wonder of the world; James Watt produced the steam-engine and George Stephenson the locomotive. Civilization and Liberalism, for a time, meant the same thing; and Lord John Russell stood on a pinnacle whose pedestal was the

English House of Commons, and dictated politics to the rest of Europe. And now we are in our own day.

But what a change has taken place since we were boys! And what changes have passed over the G. B. Connexion in the same time! And how shall we estimate them? We have noted somewhat of the general course of change *outside* the body; what have been the specific changes going on *inside* during the same time? To estimate them correctly it seems necessary, first, to define what were the special characteristics of our position at the commencement of the period; and then we may, by appreciation of the altered mood of circumstances external to it, arrive at a correct realization of the present relations of the Connexion and the community. Laying it down, once for all, that we have no idea of trespassing on the ample field or the manorial rights of the highly respected author of the "History of a Hundred Years," but only intend to chronicle the personal recollections of less than half a century, we may proceed to state that the most palpable feature of the situation of the founders of our body was one of *isolation*. This arose necessarily from the fact that the theological complexion of the sentiments by which they were actuated was that of *intense Protestantism*. This Protestantism was directed in two different, and as it frequently happened, opposite quarters. It turned itself in full force against sacerdotalism in one direction, and against the restrictive tenets of Calvinism in the other. This position placed our founders in a cross-fire, and made them at once the object of persecution on the part of the Establishment, and of aversion, not unmixed with contempt, on that of the respectable and educated Dissenters. Church people looked upon them as fanatical and seditious, and proper subjects for the stocks, while Independents and Baptists faintly concealed their horror of them as

heretics in religion and Goths in ignorance. In such plight they would have looked around for companionship and sympathy in vain, had it not been that the positive side of their position in the controversy furnished a bond of union abundantly strong and sufficient, not only for the exigencies of debate, but even of desertion, opposition, and persecution. It has often been said, and perhaps with some truth, that dissent and protest, *per se*, being themselves negative, furnish neither a substantial bond of union nor the requisite forces for progress. This, however, depends entirely upon the character of the principles against which the dissent, or the protest, is directed. In this case they were directed against the negative or privative elements in the creed of their opponents, and therefore they derived from the positive alternatives which their opponents had rejected, all the strength and fertility which the broadest and most emphatic affirmative principles could supply. Sacerdotalism implied that certain high spiritual privileges and functions were the exclusive prerogative of a limited number of individuals, to whom they were communicated under very restricted conditions of time, place, law, and ceremony. In opposition to this, our ancestors contended that the richest grace and highest gifts of spiritual life and service were freely open to the acceptance of all mankind by the direct and unconditional benevolence of God; and that neither priest nor kaiser found a more favoured place within the holy of holies than the humblest believer. Calvinism wore as its distinctive mark the special selection of a few favoured individuals from among the millions of depraved humanity, while the immense majority of mankind were delivered over to those uncovenanted mercies which made it such a terrible thing "to fall into the hands of the living God." General Baptists, on the other hand, asserted

with a pellucid clearness and energy of statement which was only equalled by the faultless spirit of charity and reverence in which it was uttered, that there was no restriction nor reserve in the offers of Divine mercy, that salvation was the universal heirloom, which nothing but intentional rejection could alienate; and that it was as derogatory to the infinite perfections of God as it was fatal to the dearest interests and hopes of men to admit the contrary. They were, therefore, in their relation with these two sets of combatants, on immeasurably broader ground than that occupied by their antagonists, in their contest with whom, in the lapse of time, they were sure to find the countless masses and overpowering influence of all rational and conscientious humanity with them. The position of their opponents was that

the highest gifts of God to man were limited by sacerdotal or selective restriction; their own position, that they were the equal and common heritage of all humanity. The priest said, "You cannot have salvation unless *I* give it you;" the Calvinist said, "You cannot have it unless you are one of the elect;" the General Baptist said, "All men can and will have it, unless they intentionally reject it." In the fulness of these truths and the richness of these consolations they were strong. The word of God was, they believed, infallible; the reason and conscience of mankind were in their favour; why should they despair? Who had a better right to expect eventual victory? They felt the energy of undaunted assurance, and worked wonders.

"Possunt quia posse videntur."

FAMILIAR TALKS WITH YOUNG CHRISTIANS.*

No. I.—*On Getting a Clear Start.*

GEORGE MOSTYN had recently shown so much earnest thoughtfulness about the adoption of the Christian life as to give his friends bright and pleasant hopes of his speedy consecration to Christ. He was naturally a light-hearted youth, ready for any quantity of innocent mischief, a little too much given to teasing his sister Maggie, keen in his relish for such sports as cricket, rowing, skating, football, and the like, ambitious to excel in his business, but hardly ever free from the conviction that he *ought* to be a Christian, and never entertaining any other idea than that some day or other he should be one. His associations were mostly of a healthy sort, fitted to foster good desires and godly resolutions, and likely to help in the formation of a sound and thorough religious character. He had attended the Sunday school from the day he was able to master the journey, and his parents had regularly trained him to worship God with them in their loved sanctuary. That privilege which no youth can prize too highly, a godly home, was also his; a home where it was always held to be a better thing to be

good than wealthy, Christ-like than successful, true and right than famous; where the name and the love of God entered freely into the household conversation, and the joy of God filled the heart of at least three of the inmates, father, mother, and Maggie, and flowed over, bathing with its refreshing influence the whole domestic life. Fortunately, too, George had a good Christian master, of thorough business habits and unflinching integrity, who had never learnt to lie in order to shelter himself from blame, or to put bad wood or bad work into a "job" because he had erred in his contract. All these favourable circumstances were, by the blessing of God's Spirit, doing their work; and as Mr. Kingston, his teacher, said, it was clear that George was more than usually anxious and prayerful in his consideration of the meaning and claims of the religious life.

It has been my lot to see so many youths like him, that I at once understood this to be a delicate and critical period of his life, requiring the wisest treatment and the most careful attentions. The deepening intensity of his

* This series of papers is intended to follow up the "Familiar Talks" which appeared in this Magazine in 1871, and which have just been published by Mr. Stook, Paternoster Row, in an elegant binding, and with two additional chapters, under the title of "*Starting in Life*," price 2s.

religious feelings, the growing solemnity and importance of beginning life, in its truest and richest sense, the special wakefulness in observing the spirit and conduct of those who profess to be Christians and guides of others, the fearful possibility of injuring for years by thoughtless words or inconsiderate deeds the feeble germ now struggling towards growth, made me very anxious that he should have a *clear start*, and so make more solid and satisfactory progress in thorough practical godliness than many whom I have known. Some Christians, it seems to me, are weak and irresolute all their days because they do not begin well. They set out with false expectations, unreasonable hopes, and erroneous notions; and therefore make ill-directed efforts to reach a goal they do not see, and obtain a blessing they do not understand. They have no clear ideas of "the way of salvation," no definite principles of life, no accurate Biblical knowledge, no perception of the simple conditions of spiritual health and vigour; and hence, just as a child that is badly nursed and ill-trained at the start, gets rickety, has scarcely a well-shaped or strong limb, and goes all its days with the marks of its bad training upon it, so some Christians "go mourning all their days;" never stand straight, have no moral principle, and no religious power, simply because they have been suffered to make so bad a beginning. In the Christian life the old proverb has much truth, "To begin well is to end well." Many "failures" are directly traceable to want of sufficient wisdom and care at the start.

George Mostyn's condition was probably a cause of less solicitude to me, because I knew that his sister Margaret, or Maggie as she was familiarly called, and who was about a year and a half his senior, was, though altogether different in character and in religious experience, well fitted in some respects to aid him in his early efforts. She had an ardent enthusiasm, and had formed a passionate ideal of life. She yearned to be and to do something really effective. She used to say, with all her strength of conviction, quoting the words of the poet:—

"'Tis a vile life that, like a garden pool,
Lies stagnant in the round of personal loves,
That has no ear save for the tickling lute
Set to small measures,—deaf to all the beats
Of that large music rolling o'er the world;
A miserable, petty, low-roofed life,
That knows the mighty orbits of the skies
Through nought save light or dark in its own
cabin."

And all these yearnings of her young and love-filled heart centred in her Saviour. She did not merely receive Him; she

delighted in Him. He was "altogether lovely," the chief of all her joys. Just as bread satisfies hunger, or water thirst, so Christ satisfied the deep and wide cravings of her spiritual nature. As a well-made key fits into its lock, so the Lord Jesus met all the demands of her active conscience, her great mental needs, the intensity of her religious ardour, and her resolve to make her life really noble and useful. She revelled in the overflowing fulness of the satisfaction she found in the Christ of the gospels; her young and trustful spirit found its perfect heaven in the sweetness of His love.

"And have you no doubts at all, Maggie?" said George one day, in the course of a long conversation.

"Doubts," she said, "how dare I doubt the love of one who has died for me, and who, if it were necessary for my good, would die for me again to-day? Instead of doubting, I feel I cannot trust Him enough; and I almost pant for opportunities in which the strength and simplicity of my trust may be tested, and so increased?"

"But have not such questions as these ever disturbed your peace—'Am I really a Christian? Am I deceiving myself? Is all this real, or am I being led away by my own excited feelings?'"

"Of course, George, I've been tempted occasionally, but it has only been for a moment; for I have at once recalled the words of Jesus, 'He that believeth on the Son hath everlasting life,' and 'He that cometh to me I will in no wise cast out;' also the saying of John, 'The blood of Jesus Christ His Son cleanseth us from all sin;' and the temptation has been vanquished, and in the victory I have had another occasion for thanksgiving. I know very well that my salvation does not depend upon my state of feeling, whether it is happy or sad, but upon my simple acceptance of God's Son."

"And, Maggie, do you really say you have no recollection whatever of the hour in which you became a Christian? Can't you name the day or the circumstances? Didn't you feel any sudden and decided change?"

"No, George. As I told our pastor when I became a member of the church, it always seems to me as though I had gradually and almost unwittingly grown up into the Christian life, just as the seeds of the sweet-williams and nasturtiums grew into leaf and flower. God set me in a good soil; the warm beams of his love have been kindling about me all my life, the gentle dews of parental prayer have softened my heart, and kind arms have protected me from many of

the evils of the world, and I have slowly become a follower of Christ. Or I may say it seems to me like this: our dear father and mother are both beautiful mirrors of the Saviour's gentleness and grace; I have been looking therein for at least half a score years, and gradually I have been changed into the same image, as by the Spirit of the Lord. Certainly I have had no sudden shock, no special revelations; I can't say on such a day, in such a place, I was converted; but as I look back I can see God has led me along just as a mother does a child, from the days when it is so feeble that it cannot walk, and when it has life but is not conscious of it till its strength is firm and its step steady, so He has guided me until now, when I can say with joy, 'To me to live is Christ.' He is the perfect ideal of my life, my blessed Saviour, my all in all! I love Him, and I want to be like Him and do His will from day to day; and I sometimes think, dear George, that if you were but a Christian, my joy would be complete."

"Ah, well!" said he with a sigh; "I want to be a Christian, as you know, but I find no end of difficulties in the way. I feel as if I couldn't get a clear start any how; and I won't profess anything I do not really feel. There is enough of that in the world without my adding to it. But what puzzles me more than a little is, that what was so easy to you is so very difficult to me."

"But, George, surely you haven't forgotten the sermon of a few Sunday evenings ago, on 'Take my yoke upon you and learn of me.' Don't you remember the passage showing that God does not lead us all to Christ along the same line and in precisely the same way?"

"Indeed, I can't call it to mind just now. What was it?"

"I'll quote as much as I have of it in my notes, for I believe it meets this difficulty of yours exactly."

And away went Maggie in her eager zest to her desk, and brought out a small note-book, in which she was in the habit of writing all that she could remember of her pastor's sermons. Having found the place, she said, "Here it is. The subject of the introduction is the different modes in which faith in Christ is started in the souls of men. These are only my notes of it, and of course they are very brief."

"Men are not all converted in the same way, though by the same Spirit. Though all are led to Christ, yet they are not led along the same lines of experience. Peter hears the invitation of Jesus, and is soon by His side. Natha-

niel, meditating on the Hebrew Scriptures under the fig-tree, is asked by Philip to 'come and see' Jesus of Nazareth, and his prejudice is conquered by learning that the Nazarene is omniscient. The woman of Samaria finds Christ when she sees in the Stranger at the well one who tells the secrets of her life as fully as if he had known her all her days. Saul of Tarsus does not cease his rebellion and start for the cross till he is struck down on the road to Damascus as by lightning. The chart of experience is covered with roads, every one of which leads to the Centre, Christ Jesus. There is the road beginning at the godly home of Eunice and Lois, and going through the scriptures. Another road starts from the Sunday school, another through the Bible class, another is correspondence or converse with Christians, another is sorrow, and another disappointment; indeed the roads are numberless, but each one may conduct to the presence of the Lord Jesus, just as all the roads of the Roman Empire led straight to the seven-hilled city. The main thing is to get to the Centre, Christ Jesus; the road along which we go is only of secondary importance."

"There, George," said Maggie, as she laid down her note-book, "doesn't that make it clear that you ought almost to expect to have a different experience from mine in beginning the Christian life? You know how we differ in our tastes, in our ways of looking at things, and in no end of matters; and surely you ought not to be puzzled and surprised if we differ in this."

"Yes! well, I can see that; but it is not only from you I differ, but from so many others. My case seems altogether peculiar. Fred Wilson, who was baptized last month, told me that he was converted within an hour. He was at the prayer meeting, and during one of the prayers he felt like Bunyan's Pilgrim, as if the load had gone from his back, and he could rejoice in the liberty of the children of God. And here I've been brought up in a pious home, and amongst Christians all my days, and yet seem as if I can't make a beginning."

"But, George, you often say no two faces are alike, no two trees are alike, no two crystals even are exactly alike; why shouldn't the same thing be true of the beginnings of the Christian life?"

"If so, which I suppose I must admit, what is the use of Christian experience and Christian biography, which you say is such very helpful reading?"

"This, that it shows you in what all 'beginnings' agree, and so makes known what is essential in a beginning. For

instance, it is very clear that in every case of spiritual life, be it of young or old, and of either sex, and of any training, there are these things—faith in the Lord Jesus Christ, bringing pardon for sin and joy in God; dissatisfaction with and sorrow over the past, and an ardent aspiration towards a higher life in the future; followed by an honest and steadfast endeavour to have the same mind that was in Christ, and to live a similar life to His. These facts you will find in different degrees of strength in every young Christian life. Some believe and trust more fully than others, some aspire more, some work more; but all believe, aspire, and work.”

“There, Maggie, you start another of my difficulties, in using that word faith. I am constantly hearing it, and words like it; and I know that I believe a great deal, and a great deal, too, about Jesus Christ, and yet this question of ‘saving faith’ troubles me; and so I go on from one difficulty to another.”

“Well, George, I think I must stop, for it is nearly prayer meeting time. Let me arrange for you to see our friend Mr. Longford about that matter, for I am sure he could explain it much better than I.”

With this understanding, George and Maggie went to get ready for the week-evening prayer meeting.

JOHN CLIFFORD.

PHOTOGRAPHS FROM THE CHAPEL ALBUM.

No. 1.—*Mr. William Rutt, Senr., and Miss Wedderburn.*

“You look at human beings as though they were merely animals with a toilette, and never see the great soul in a man's face.”—*Middlemarch*, p. 25.

WHEN I saw you the other day, Mr. Editor, you said you should like to have a few of my photographs for insertion in your Magazine, and though with that pliability which has often led me into trouble, I consented, yet I have doubted the wisdom of my promise ever since. For really I have such a host of them, and they differ so much, not only, as of necessity in subject but also in the degree of skill with which they are executed, that I positively do not know where to begin, or which to select. More than a quarter of a century I have been engaged in this captivating art, and I am so devoted to it that I never take any journey without my apparatus, or go into any company without trying to get “a picture,” even though I may have to imitate Hogarth, who used to sketch the rough outlines of faces on his thumb nails; in fact I feel as if the camera and the chemicals were a part of myself, and I could no more live happily without them than my dog Sancho without his bone. Hence I have, as you know, a large, strange, and miscellaneous collection of portraits. Most of them were taken almost in an instant, under a bright summer sky, with a full and clear light, and on a well prepared sensitive surface; others were slowly printed in the dark and murky atmosphere of cities and towns in the closing months of the year. Even by the fire-side, at the genial tea-table, on ‘Change, in railway carriages, at home and abroad, my familiar lens has done its work, increasing my pictorial stock; so that here

are pastors and deacons, Euodias and Syntyches from the chapel; fathers and mothers and children from the home; stockbrokers from the market; students from the colleges; ugly, repulsive, and unbearable bachelors from nowhere; fair, attractive, but hard and harsh damsels from the wide deserts of rejection; heroes from the lonely garret and the splendid palace; saints of the purest beauty from the various walks of life: indeed, a multitude which few clerks could number, and no writer, not even an artist, fully describe. What am I to do then? I can't bear suspense. It is worse than gnawing hunger to me. I'd rather fight a dozen foes than be impaled for five minutes on the horns of either a dilemma or a trilemma; and therefore at once I seize the CHAPEL ALBUM, fondly hoping that I may catch the attention of most of your readers for a few moments, and interest them by setting forth its contents, whether they worship in the calm Sabbath quiet of the Pew, or work from that throne of the preacher, the Pulpit.

I suppose you, sir, would naturally expect me to begin my list with a selection from the Pulpit; but in my humble judgment—as speakers always say when they are about to utter their most dogged and obstinate opinions—in my humble judgment, the pulpit often gets too much honour. It is always first; and therefore I mean to reverse the order of proceeding for once at least. Some men imagine that the world is the wrong way up, and that chaos will soon come again if every-

thing is not set square with the pulpit. And yet what is that wooden box more than a convenient screen for hideous, unshapely legs? Moreover, does not a high authority ask, "Who is Paul, and who is Apollos, but ministers by whom ye believed?" *The pulpit is made for the pew, and not the pew for the pulpit.* Of course I highly esteem all ministers for their works' sake; and I may say that I know a few who would fare very badly in the matter of esteem if it were not for their work, for they cannot be loved or respected for anything else; certainly not for the way they do their work, since that is far from estimable, and quite as clearly not for what they themselves are; for their photographs show conclusively that they possess qualities of character altogether opposed to the spirit and life of the New Testament pastor. But of these by and bye.

I now begin with the Pew; and I select a photograph taken a long time ago in the Baptist Chapel, Back Lane, in the ancient and time-honoured borough of Asitwas. On one occasion, when the minister was rather prosy—for even Homer nods sometimes, and Milton is not always sublime—I set my invisible camera before the serene, placid, and contented countenance of Mr. William Ruttly, sen., seated in pew forty-six, in a straight line from the pulpit. The Ruttlys, I may say, have been in that pew since the days of Oliver Cromwell, and they will be in it, so they boast, to the day of doom. They are a respectable family, a most respectable family, and the head thereof is the duly concentrated essence of modern respectability and old-world stagnation. See his face. The eyes are fixed and the gaze is steady. He looks straight on, turning neither to the right hand nor to the left. Though the nose is obtuse and fleshy, the lips muscular and slightly compressed, and the chin large, yet the whole is animated with a quiet glow of satisfaction like that one sees in an ox contemplatively chewing its cud. His hair is as straight as a mathematical line, and as it is rather iron grey, and stiff and stubby, reminds us of the icicles that ornament the eaves of low-roofed houses on a winter's morning. The necktie boasts breadth, is not wholly unlike a Scotchman's plaid, and is put on so tightly as to threaten strangulation. Above this, like ramparts defending a city, rises an amplitude of collar, sufficient for half a dozen ordinary necks, and starch enough in the collar to meet the wants of a moderate family laundry. The smirk of self-complacency on his face, being interpreted, says to the

minister, "Go on, Mr. Neophyte; go on, sir, your allotted time. Denounce creeds as you please, I stick by mine. Urge anxiety for the salvation of souls with all your ardour. I can squeeze all my solicitude into a guinea subscription to the Missionary Society. Advocate novelties to your heart's content, I stand by the old ways. I know they are right, and I am right; right for this life and the next. Go on, sir; my name is Ruttly. I have been all these ways heretofore; I know where I am, and I mean to keep there."

And to do Mr. Ruttly, sen., credit, he has "kept there." All his Puritan energy has been driven along well-beaten tracks. At the prayer meeting many years ago I heard him pray; I listened to him last night again. He has not changed a bit. He still wants blessings to travel "like oil from vessel to vessel;" and asks that triple good, "mouth, matter, and wisdom," for the young minister, who certainly does not lack mouth, however much he may need both "matter and wisdom;" as he had for thirty-five years, week by week, with all the regularity of the borough clock, requested the same favours for his former pastor, though his "wisdom" had become petrified prudence, and his "matter" was so dry that nobody could digest it. Four thousand three hundred and seventy-four sermons he had heard from that Back Lane pulpit, but they had no more lifted him out of one of his ruts than you could lift the Andes and the Himalayas with a Woolwich crane. He had the honour of opposing every improvement as though it were an innovation; and once or twice he had to accept innovation without improvement. He told me that he did not get a "wink of sleep" the Sunday night after the minister introduced an additional hymn and a second reading of the scriptures into the service; and when it was decided that candidates for church fellowship should not be required to state their experience in the hearing of the whole church, fearful visions of ungodly men creeping in unawares disturbed his rest and interfered with his digestion. Only a short time ago he was so deep in the pew-rut and quarterly collection rut, that the scriptural plan of weekly offerings was held to involve a needless change; for had not, said he, the minister as much money as old Mr. Jenkins? and were they not quite free from debt? So Mr. William Ruttly, sen., goes on, from end to end of his short and narrow ruts, rejecting all that is new as necessarily untrue, and clinging to whatever is familiar as though it were a revelation of God; instead of

following the teaching of the Bible, and proving *all* things, and then holding fast only the good, whether that good be old as Adam or new as the morning.

But enough of the Ruttys, for the other portraits of members of this family so closely resemble this that I may venture to leave them; simply saying in plain English what I hear ministers sometimes say in rusty Latin, "From one learn all."

I have put in the Chapel Album, under the next portrait, that well-known line of the poet Keats, "A thing of beauty is a joy for ever;" and just recently I have added the words which stand as the motto of these papers. Yet to many eyes the photograph of Miss Wedderburn is not suggestive of the beautiful, even in a faint degree. But to me it is a sainted picture. For years she has been with the angels, and this *souvenir* seems as though it gave intimation of her approaching glorification. Every time I look at it a floating fragrance comes filling the air as with the balmy breath of heaven. Those uplifted eyes, in which serene calmness and earnest faith sit enthroned, speak of the simple grandeur of her confidence and the fulness of her disinterested devotion. The brow is white as alabaster, lofty, and smooth as marble; the finely-cut lips stand a little apart, as if waiting to deliver a message of love that forces its way from the heart; and the countenance is radiant with the unearthly loveliness of a mystical and rapturous communion with God. There is beauty, but you feel it rather than see it. It is not in form, nor colour. That circle of

paleness round the lips, and the bright roseate hue in the centre of the cheeks, suggest disease rather than health, and urge thoughts of fading strength rather than of expanding life. No; it is a spiritual and ethereal beauty, a beauty of soul that triumphs over the physical features and shines out with a glory that is not seen on sea or shore.

Hers was a noble life. Like Martha, she was engaged in "much serving;" but yet was never cumbered and worn with it, because, like Mary, she sat daily at the Master's feet, and listened to His words, and received His sustaining strength. She was as sweetly unselfish as the flowers, and gave herself and her "all" to Christ, like the widow of the gospels. Meekness and humility clothed her with their loveliest robes. I never knew a purer spirit. She always breathed the softness and gentleness of the Saviour; and yet I have seen her weak body quiver and throb with its anguish of desire for the salvation of the lost. Faithful unto death, she realized the support and joy of the Christian's hope, and gently as leaves are shed by the flower that has finished its course, she fell into the arms of Jesus; and as Deborah, Rebekah's nurse, was buried under the "oak of weeping" amid affectionate regrets and sweet memories, so this Christian servant was laid in the grave with tears of real sorrow from those whom she had served so faithfully and long, as well as from friends who had been gladdened with joy and fortified in the faith of Christ by her sweet, earnest, and beautiful Christian life.

JOB GILSON.

THE BOON AND THE BLESSING.

THERE is no gift of God so good
It needeth not His blessing—
Take richest dowers or daily food
That deeper need confessing;
For gifts without his blessing used
Tend only to our hurting—
Meats stored when salt has been refused
To foul decay reverting.
Mere riches hold us down from God,
With heavy cares oppressing,
The while His golden streets are trod
By beggars for His blessing.
We may with simple pulse be fed,
And show a fairer glowing
Than all who sit where meats are spread
And choicest wines are flowing.
Or otherwise, with love divine,
Our humble need redressing,
Epiley, Nov., 1871.

God turns the water into wine
When poured beneath His blessing.
Of mental wealth the truth's the same—
In man's dim narrow college
We struggle for, and scarce retain,
A crude external knowledge.
Add blessing, with its power to lift
The veil of all the seeming,
Then wisdom lights the blinder gift
To search interior meaning.
Then prize the blessing far above
All else thou wouldst be gaining,
Count all outside the Giver's love
Unworthy thy retaining.
Or doubly lose the very thing
For which ye most have striven,
As God's just wrath took back a king
In righteous anger given.

E. H. JACKSON.

THE GOSPELS.

BY THE REV. J. C. MEANS.

No. I.

ALTHOUGH the titles of the several books of the New Testament show that they were written by different authors, yet many devout and otherwise intelligent readers seem hardly to realize the fact. It is no doubt a great blessing to have the whole of the Christian Scriptures in one compact volume, so that the traveller may find room for it in the smallest package, or even in his pocket, and the invalid may have it lying on his bedside-table, or hold it in his languid grasp: but it is a drawback to this advantage that it is apt to make us forget the composite character of the book, the remembrance of which is a great help to a correct understanding of many parts of it, and to an insight into their force and beauty. It is, indeed, only by an effort that some readers realize the fact of its being made up of many parts, the works of different authors, written at different times and in different places; and that while its several parts set forth the same great truths, the manner in which these are brought forward and put together bears more or less clearly the mark of each writer's purpose, and mind, and temper. Paul does not write like Peter, nor Matthew like John; though they bear a concurrent testimony to the character and doctrine of their common Lord.

But when we do realize this fact, we are at once led to ask, when and by whom the several books of the New Testament were brought together. Was the collection all made at once: or was it small at first, and grew larger step by step? Were the same additions made in all Christendom at the same time and with one accord, or were there differences of opinion and usage in different churches? Through what changes, in a word, did the collection of the Christian Scriptures pass before it took the form which it has kept for so many hundred years, and in which we now have it? And by what authority were those changes made or ratified, and to what regard are they entitled?

I am aware that there are some persons who dread these inquiries, and shrink from them. They think them probably mischievous, at any rate undesirable. When this fear springs from the narrowness and intolerance of a mind that will not bear to have its own conclusions questioned, or from the

laziness of one that will not take pains about anything, it deserves no consideration; but when it arises from sincere, though misjudging apprehension for the security of sacred things, it is entitled to more respect. Let such timid believers, however, take comfort from the thought, that truth will always bear investigation, and that the foundations which God has laid can never be either insufficient or unsound.

But, in truth, we have no choice. If we do not make these inquiries, others will: if we do not let the results of our inquiries be known, they will not fail to publish the results of theirs. The spirit of scepticism, nay of disbelief, is in the present day wide-spread, active, and remorseless; it respects no plea of sacredness or authority; it spares no labour of research; and now by suggested doubts, now by confident assertions and by assuming as proved its own foregone conclusions, it inspires those whose belief is not firmly grounded with an uneasy feeling of insecurity, which can only be dispelled by a search into the foundations of our faith, at once cautious and thorough, reverent and free.

It is not my present purpose to inquire into the origin of the whole of the Christian Scriptures. The four gospels are my subject. I am concerned with the other books only incidentally. I propose to speak of the gospels,

I. *Collectively; as the nucleus of the volume of the New Testament.*

II. *Severally; their authorship and the special characteristics of each.*

III. *In their origin; the materials from which they were compiled.*

I.

The Gospels collectively, as the nucleus of the volume of the New Testament.

The Christian religion arose in Judea; its founder and its first teachers were all Jews, and Jerusalem was the mother church of Christendom, which was therefore familiar from the very first with the idea of sacred writings, and not only with the idea of them, but with their use. None of the other nations of antiquity seem to have had sacred books in general circulation and popular use. The Greeks had none that we know of: those of the Romans

seem to have related only or chiefly to the ritual to be observed by the state in certain contingencies, and they were carefully kept in the custody of their official guardians; of those of the Hindoos and other Oriental nations we are hardly yet able to speak as to the extent to which they were popularly known; though our acquaintance with them and with their history is rapidly growing. But the sacred writings of the Jews were generally known to them, "being read in the synagogues every Sabbath-day;*" so that the common people became well acquainted with them, appealed to them, and argued from them. Thus our Lord, in His Sermon on the Mount, cited them, and corrected the current perversions of their meaning;† and after His resurrection, when as yet unrecognized, he expounded them to His disciples on the way to Emmaus.‡ Peter on the day of Pentecost,§ and Paul in the synagogues of the Pisidian Antioch, Thessalonica, and elsewhere,|| argued from them; the Ethiopian treasurer beguiled the weariness of a long journey by reading them,¶ and the child Timothy learned them at his mother's knee.** The Targums, or Chaldee paraphrases, in the East, and the Greek translation of the Septuagint†† in the West, made them accessible to those who could not understand the Hebrew originals. Nay, even beyond the limit of the Jewish people, they must have become known to those Gentiles who, weary of their own superstition, and yearning for clearer light, habitually attended the worship of the Jewish synagogues, which were to be found in all the principal towns of Greece and Asia Minor. These Gentiles are described in the Acts of the Apostles by various expressions,‡‡ and from them a large part of the first believers were gathered. Few ancient writings then, if any, were so widely known as those of the Old Testament.

But what the church derived from the synagogue was not only the idea of sacred writings, but the writings themselves. The Jewish Scriptures constituted the original Bible of Christians,

* Acts xv. 21. † Matt. v. 21, 27, 33, 38, 43.

‡ Luke xxiv. 27. § Acts ii. 16, &c.; 25, &c.

|| Acts xiii. 33, 34, 35, 40, &c.; xvii. 2, 3. See also xvii. 10, 11; xviii. 4; xix. 8.

¶ Acts viii. 28, &c.

** 2 Tim. iii. 15.

†† *i.e.*, "Of the Seventy;" often written thus, "the LXX."

‡‡ *e.g.*, "One (or those) that feared God," Acts x. 2, 22, xiii. 16; "that worshipped God," xvi. 14, xviii. 7; "devout," Acts xiii. 50, xvii. 4, 17.

and took the same place in the worship of the church which they already held in that of the synagogue, from which, indeed, the usages of the church were borrowed. While the apostles and other "eye-witnesses and ministers of the word" were present, to impart with their living lips the directly Christian knowledge which the church needed, and perhaps even after their death or their departure to other fields of labour, while their immediate followers remained, who could clearly remember and faithfully report what they had said, the want of an authentic written record of the Saviour's life and teachings was less keenly felt; but when, as years passed on and the church spread more widely, the chain of living tradition was at once lengthened and weakened by the insertion of fresh links, and its utterances became less consistent and less trustworthy, the necessity of such a record became manifest.

In the good providence of God that want was supplied; but the period of the church's history which comes immediately after the apostolic age, and indeed the closing period of the apostolic age itself, is wrapped in almost impenetrable darkness; so that we are left in ignorance of much that it would deeply interest us to learn as to the exact time and manner of the supply. A few brief writings, chiefly letters, none of which are much to our purpose; and the fragments, imbedded in later works, of writings which would have been more to our purpose, and the loss of which is therefore the more to be regretted, are all that we have to guide us. The few statements made, or facts hinted at, in these writings and fragments, do not amount to much; so that our conclusions have, in a great degree, to be drawn from the state of things which we find existing when, toward the middle of the second century, the darkness begins to clear away. We then find, as I think I shall be able to show, our four gospels occupying, in the usage and estimation of the church, nearly the same position that they do now, and their authorship attested by the church's accordant tradition: but we are left to such conjectures as we are able to form from the very scanty internal evidence, or from the questionable traditions of a later age, as to the time when, and the place where they were written; for whom they were in the first instance designed, and to whom they were delivered; and where, and by whom, and how early, the other books of the New Testament were united in one collection with them.

PARIS AFTER THE COMMUNE.

THE Capital of any great nation, independent of any special historical associations, is always a place of great interest, and especially must this be so with Paris after the terrible sacking and burning she has undergone. It has been my privilege to visit this city lately, not in its glory, but in its dilapidation; and it is still *glorious*, its dilapidation notwithstanding. The heaps of ruins which one gazed upon here and there, like pieces of shipwrecked vessels on the sea, told of splendid structures which had once existed, but which now exist no more. Paris is a city magnificent even in her partial ruin. For architectural and artistic construction and arrangement—for the beauty of her buildings, and the lavish and costly character of her adornments, I should imagine she is unrivalled by any city in the world. Whatever else the Emperor may have failed to do he has certainly “built a city” splendid and unique. Well, perhaps, for France, would it have been had he not sacrificed his *people* for his *capital*.

I know not what may have been the feelings of others who have visited Paris lately, but to me the traces of the terrific struggle that has so recently been going on there were visible only in the buildings and not at all amongst the people, who seemed to be carrying on their business and whirling in their pleasures as if nothing at all had happened. The destruction of many of their most magnificent buildings is perfect and complete. Some charred and blackened walls, with a heap of *débris* in the centre, are all that remain of the far-famed Tuileries. While in front of the crumbling wreck, and exactly over the very entrance through which the Emperor has passed and repassed some thousands of times, may be seen the words, painted in very legible characters, “The property of the nation;” and underneath the still more significant motto, “Liberty, Equality, and Fraternity.” I know not whether these words are intended to commemorate the throwing off the yoke of an intolerable despotism, or the wanton destruction of one of the most superb palaces of modern times. Not far from this are the remains of what was once the magnificent “Hotel de Ville,” now a mere heap of rubbish. A little further to the left is the Palace of Justice, with two wings completely gutted, and with the same inscriptions upon the ghastly remains as those upon the Tuileries. Though how the liberty,

equality, and fraternity are exhibited in burning down such splendid fabrics only an excited Frenchman, in the height of his senseless and uncontrollable frenzy, can discern. Immediately in the same neighbourhood, and indeed here and there all over the city, are to be seen the same sad effects of the work of these brutal and barbaric incendiaries. The whole of the buildings actually demolished, and those that are partially injured, are far too numerous to give in detail; but the entire city bears evidence of the fiendish exploits of the reckless marauders who infested Paris under the name of the Commune; while at the corners of most of the principal streets the beautiful shops and white stone buildings are chipped, bored, defaced, and blackened with the shots and shells which flew along like hail during the recent struggle. The gigantic bronze “Colonne de Juillet” is perforated from top to bottom, and in many places huge holes are visible where the balls have passed right through the tough metal on one side and out at the other. The “Church de la Madeleine” presents a mournful and at the same time most ludicrous appearance; many of the eminent saints whose statues adorn the exterior of this noble edifice being minus a leg, an arm, or cheek, or head, as the caprice of the shots which whistled so thickly amongst them determined. Even the venerable Notre Dame did not escape untouched, for the floor in front of the altar, and even the gorgeous altar itself, bear marks of the same vicious attempts. Let this fact, however, be well remembered—Paris has suffered far more from her own people than from the Prussians. The Prussians did very little damage to Paris. It was those reckless men called the “Commune” that have made her what she is.

And to my mind there is a deeper meaning in all this destruction than appears on the surface. The humiliation of France, and the defacing of her Capital, contain a profounder moral than the French people seem as yet to have realized. I have said they are taking their pleasure again as if nothing had happened. I am not superstitious; but, unless I have read the history of the world backwards, Paris will always be subject to these convulsions so long as she pursues the course she does. Let me give a specimen of a Sunday I saw there. The shops were all open, the omnibuses all ran, and business was going on just the same as on any other

day. The cafés, restaurants, hotels, theatres, dancing-saloons, music halls, were all open, and card-playing, dice-throwing, billiards, horse-racing, rifle-shooting, drinking, smoking, were all openly indulged in by women as well as men—while the obscene dance called the "Can Can," prohibited in London, was boldly gone through at one of the fashionable dancing saloons on the holy day. Need I say more? Can such things as these go on in any nation and that nation's stability be maintained? With the history of Babylon, Nineveh, Assyria, Greece, and Rome, before me, I say *No*. France has greater foes to fear than Communist bayonets or Prussian shells; her greatest foes are nur-

tered within her own borders; her vices will effect her overthrow. "The nation and kingdom," says God by His prophet, "that will not serve me *shall perish*; yea those nations shall be *utterly wasted*." And it is shocking to see that the chief way in which the men whose professed object it is to teach the people *something better* than all this, do it by lighting their candles, swinging their censers, burning their incense, and strutting about their churches in dazzling vestments, and bowing before a jewelled cross. To my mind, in the midst of such unbounded wickedness, it was the hollowest mockery, the awfulest travesty, that I ever gazed upon.

JARVIS READ.

A NEW FUND AND NEW WORK FOR A NEW CENTURY.

As a right and true way of making memorable the hundredth year of their Association, the churches of the New Connexion of General Baptists have resolved to address themselves afresh to Christian work in England. A fund of £5000 is being raised to help to plant new churches in destitute localities, and especially in great centres of population, and to assist in building and enlarging places of worship. But no new society is formed for this purpose; existing agencies are to be employed, and the whole amount subscribed will serve to aid church extension already begun, and to encourage greater and bolder enterprise.

The object is most suitable and worthy. A hundred years ago the Connexion, then in its infancy, shared with other churches in the diffusion of the gospel of Christ and the revival of religion in the dark places of our land. Now, when in London and in all large towns the Established Church and nearly all the Nonconformist churches are seeking with newly-awakened zeal to provide more ample accommodation for religious worship, and to overtake the spiritual needs of our countrymen, it is eminently appropriate that a body of Christians entering upon a new century of their organization should join heartily in the same patriotic and Christian work. The zeal already shown, and the great wants of our great cities which have called it forth, will be seen from one notable example. In London alone the Church of England has built eighty-nine churches during the last ten years, and it reckons it has met but one-half the need that exists, and that fourteen new churches a year are still required to overtake arrears and provide for the annual increase of the population.

It might be supposed that a fund for such a purpose, at such a remarkable period in English Nonconformity, and on such an auspicious occasion as the opening of a new Connexional century, would be raised without much effort and in a few months by over 30,000 persons; nor can the thought for a moment be cherished, though the fund is not yet raised, that any insurmountable difficulty stands in the way of its completion. The subject has to be presented to many minds, and it takes time to present it in its various phases so as everywhere to command for it the attention it deserves. Moreover, a variety of objections will be urged which also it takes time to weigh and consider, so as to show how little of real weight they any of them possess. For no hindrance or objection can avail against the fact that five annual meetings of delegates from the churches have deliberately accepted and endorsed this centenary movement; that already, among some of our friends, a noble and conspicuous liberality has been shown; that out of 158 churches very few—and those most of them small in numbers and restricted in resources—are unrepresented in the subscription list; and that the ladies by their late very successful and their forthcoming Bazaar, and the Sunday scholars by their penny subscription, have generously given to the fund that feature of universality with which whatever is distinctive in the Connexion is supposed to be marked.

Concerning the appropriation of the fund little further can be said. One half goes to the Chapel Building Loan Fund, and, always in use, is never spent, but becomes a source of blessing to the churches, which, like a perennial spring,

can never be exhausted. The other half is to be distributed in equitable proportions among the Home Missionary Societies; and it is anticipating no final decision and divulging no secret to say that, in all probability, it will go to encourage a new and brave enterprise in London where the Connexion was born, to sustain a new and promising interest in the north whence our founder and organizer came, and to make possible more efficient Home Mission operations in midland and other towns which so much demand our toil. Donors may direct, if they please, the appropriation of their gifts entirely to either of these objects, the Chapel Building Loan Fund or Home Mission work; where nothing is said, the contribution will be equally divided.

It now remains only for the churches which have done well for this fund to do still better and surpass themselves, and for those which have done little or nothing to do something at once with free and liberal hand; and thus success will crown our undertaking. With nothing short of success can any one of us be content; with nothing short of success can the fund be finally closed. To falter in our purpose and stumble in our work upon the threshold of a new century would be a reproach which no commonplace excuses could ever palliate, and no subsequent achievements enable us to

forget. But to lack a spirit of large liberality and enterprise in the Christian work that has to be done in England to-day, when on all sides that spirit is shown, and on all sides that work advances; to fail to become equal to a rare occasion with which Providence favours us, when the course of time reminds us with emphasis of abounding mercy to our fathers and renewed hope for ourselves, would be so grave and serious a spiritual calamity to our churches that to prevent and avert it no possible personal effort should be spared, no cost of labour and self-sacrifice withheld.

Some zealous friends have already nobly come forward and promised to increase or double their subscriptions on condition that the whole £5000 is raised; and it is not, surely, too much to expect that by the help of pastors, deacons, local preachers, and Sunday school teachers, and every reader of this appeal, a similar zeal will be manifest, and a like spirit of liberality extend in all our churches, until the centenary memorial is declared well and truly completed amid much devout gratitude and praise.

THOMAS GOADBY.

P.S.—The Executive Committee earnestly ask for liberal personal subscriptions, for congregational collections, for contributions to the bazaar, and, where it has not been obtained, the Sunday school penny subscription.

THE ILLNESS OF THE PRINCE OF WALES.

THE heart of Great Britain has been stirred to its utmost depths during the past month by the long and serious illness of His Royal Highness the Prince of Wales. Much anxiety existed at the beginning of December in many minds, but from the eighth to the sixteenth an intense and quivering excitement prevailed, both in the metropolis and in the provinces. Many were in hourly fear that the next telegram would bear the mournful tidings that the heir to England's throne was stricken down by fell disease in the freshness of his youth. Every bulletin was watched with growing eagerness; every gleam of hope welcomed with delight; every sign of depressed strength or exacerbated fever observed with deepening sadness. The outflow of sympathy has been swift as light, full as the sea, and universal as air, from John O' Groat's to Land's End. Not a solitary hamlet of the vast empire has failed to sigh out its sorrow for the sufferer, or to present earnest and heartfelt prayer for his deliverance from the

dire disease. Other nations than the English, other races than the Anglo-Saxon have contributed to swell the streams of sympathy and prayer. The electric wires have told us of petitions for the Prince in the Fulton Street prayer meeting of New York, and in the temples of the Parsees in the capital of India. There never has been such a wide-spread expression of affectionate interest. The eyes of the world have been wistfully turned to the sick-bed at Sandringham, and the deepest pity felt for the illustrious patient, for his young and lovely wife, and for his mother, our beloved Queen. And the God who heard the prayer of sick Hezekiah, and lengthened his life by fifteen years, has not turned away a nation's request, but driven back the destroyer, and given pleasing signs of speedily returning healthfulness and vigour. Thanks be to Him for His goodness! May this severe affliction be a lasting blessing to the Prince himself and to the nation at large.

J. CLIFFORD.

Rebels.

THE MUTINEERS OF THE "BOUNTY," AND THEIR DESCENDANTS IN THE PITCAIRN & NORFOLK ISLANDS. By Lady Belcher. London: John Murray.

THE story of the mutiny of the "Bounty," and the fate of the mutineers and their descendants, forms one of the most romantic chapters in English history. In this book that remarkable story is well told. The style is clear and forcible, and the incidents are arranged and narrated in the best manner. The history of the Pitcairners is brought down to within about twelve months of the present time; and an interesting sketch is given of their new and larger home, and their simple mode of life, in Norfolk Island. Lady Belcher is a relative of one of the officers of the "Bounty," Peter Heywood, who, along with fifteen others, decided to abandon the vessel after the mutiny, and take up his abode on the island of Tahiti. These men were afterwards brought to England and tried. Several of their number suffered the extreme penalty of the law; Heywood and Morrison, however, received the king's free pardon. Lady Belcher clearly shows that her relative was guiltless of all complicity in the mutiny. The account of Captain Bligh's adventure on being sent adrift by the mutineers is full of thrilling interest; and the voyage of 3618 miles, which he and his sixteen men performed in an open boat, is one of the most remarkable events in the annals of navigation. In the conduct of Capt. Bligh and Capt. Edwards, the latter of whom captured and brought home that portion of the "Bounty's" crew found at Tahiti, there is much to awaken the warmest indignation and abhorrence. In these days such conduct is never heard of, and is well-nigh impossible; our naval code regulating alike the conduct of captain and crew. The chief interest of the book, of course, centres in the men who remained on board the "Bounty," and afterwards formed the settlement of Pitcairn Island. These men succeeded in persuading about a score Tahitian men and women to accompany them and share their fortunes in the solitary home where they sought to bide themselves for ever from the civilized world. The modern Pitcairners are the offspring of the second and third generation of these Englishmen and Tahitian women, and are a remarkably fine and handsome race. In the course of a few years all but two of the original mutineers met with a violent death, for quarrels were continually raging among them. Left alone with the women and children, the survivors, Stewart and Adams,

devoted themselves entirely to religious duties. These good men spent the remaining portion of their lives in teaching their companions the nature and obligations of religion, their sole guide in these matters being the Bible and the "Prayer Book." The blessed results of their labours have been attested by all visitors to the island. It is affirmed that a more innocent, virtuous, pure-minded, and thoroughly religious community is not to be met with on the face of the earth. Rough and wicked sailors are said to have been enamoured of virtue and religion while staying in their midst. As we read the description here given of their simple character and unaffected piety, we seem to be looking in upon some earthly paradise, where the effects of the fall have not been felt, or have been entirely obliterated. We recommend the book most warmly to all book societies and to private readers, as one that cannot fail to interest and profit all who read it. W. E. W.

A COMPLETE MANUAL OF SPELLING ON THE PRINCIPLES OF CONTRAST & COMPARISON. By J. D. Morell, J.L.D., H. M. Inspector of Schools. London: Cassell, Petter & Co.

AN excellent guide to the difficult task of correct spelling. The system adopted is a new one, and brings out very clearly the differences in the orthography of words the sound of which is the same. If this little book were thoroughly mastered (and the work would not require much time), letter-writers and others might dispense with their dictionary, for the "hard words" of our language are nearly all brought under review. In the preface to the book the author states: "It appears that out of 1972 failures in the Civil Service examinations 1866 candidates were plucked for spelling. That is, eighteen out of every nineteen who failed, failed in spelling." Other students might share the same fate if put to the test. We commend this manual to teachers in *higher* schools, for it is rather too philosophical for younger scholars; and we advise all "writers" to study its contents at once. W. E. W.

WITHIN THE GATES; or, Glimpses of the Glorified Life. By G. D. Evans. Elliot Stock.

THE subject of the "glorified life," always attractive, has of late more than ever engrossed the attention of the Christian church. This is due partly to man's

hunger for the rest that remaineth for the people of God; but partly, also, to what John Foster calls the strong "impression made on thinking spirits by an undefined magnificence, by a grand and awful mystery; when we are absolutely certain that there is a stupendous reality veiled in that mystery; when quite certain, too, that it relates to ourselves, and that it will at length be disclosed." In this book Mr. Evans treats of such aspects of the fascinating theme as "the locality of heaven," its "inhabitants," "employments," "communion," &c., in an earnest and devotional spirit, with praiseworthy fidelity to scripture representations, and with a manifestly practical purpose. The suffering and bereaved children of God will be refreshed by these glimpses of the "inheritance of the saints in light."

SILVER SPRAY. *Stock.*

In these sketches of modern church life we have much plain but greatly-deeded truth forcibly told. The evil ways of some deacons, the faults of some ministers, and the errors of church members, are exposed with telling incisiveness; and "more excellent ways" are pleasantly described. We wish these sketches may be read by all the members of our churches.

THE HIVE, Vol. IV., 1871. *Stock.*

This serial is now familiar to our readers, at least to those who are interested in the important work of Sabbath schools; and a more valuable storehouse for teachers it is scarcely possible to imagine. Dr. Hart's suggestive and vigorous papers on the teacher's work; Sunday school music; sermons, addresses, and illustrations; introduction to the study of the Scriptures, are amongst its more attractive features. This periodical is conducted with increasing power and adaptation to the times through which we are passing.

THE COTTAGER AND ARTIZAN, 1871. *Religious Tract Society.*

The longer we live the more convinced we are of the immense teaching power of pictures. Few educational influences are more potent than those that work through the eye; and for minds of little culture and limited knowledge the pictorial method of instruction is the only one that promises success. In this department of labour the Religious Tract Society renders invaluable assistance. The illustrations of the *Cottager and Artizan* are in the highest order of art, and the literary contributions are healthy, stimulating, various, and eminently adapted for the cottage and work-

shop. It is a marvel that so much and of such good quality can be obtained for so small a sum.

THE NEW CYCLOPEDIA OF ILLUSTRATIVE ANECDOTE. *Stock.*

The first number of this work contains 48 pages of closely-printed matter. The anecdotes are well-arranged, and told with praiseworthy brevity. Some of them are, of course, old and familiar, but there is such a proportion of newly-selected ones as to give the collection the merit of freshness. It will be very useful to teachers both in the pulpit and the class.

THE MISSIONARY WORLD. *Stock.*

This is another cyclopædia, but devoted to missions. It is also, like the above, to be published in twelve parts. The first number gives a full representation of the state of the world at large without the gospel. The arrangement and execution are both good. The work will be exceedingly helpful to the secretaries of Juvenile Missionary Auxiliaries and to all workers for missions, as well as interesting to all who desire the coming of the Saviour's kingdom.

PAMPHLETS AND PERIODICALS, &c.

A DEMONSTRATION OF THE EXTINCTION OF EVIL PERSONS AND OF EVIL THINGS. By H. S. Warleigh. *Stock.* A pamphlet opening with more offensive arrogance and assumption we never saw. There is not a grain of modesty in it. Opponents are cowards, dishonest; "if preachers, afraid of pewholders; if editors, of subscribers;" and so on *ad nauseam*. Why all the courage in the world should dwell with the advocates of Extinction is not made out. The argument is the old story over again put with skill and force.

The Weather Almanack, 1872. By Orlando Whistlecraft.—One of the best rural almanacks we have seen. It is replete with useful information about the weather, gardening, farming, &c.

The Garden is a new weekly illustrated journal of gardening in all its branches, published at 4d. It is edited with great ability. The illustrations are excellent, and the subjects, which in their variety quite justify the title, in their treatment warrant the warmest commendation.

The Years before the Battle. *Stock.*—Pithy, pertinent, and suggestive observations on the tendencies of English society.

We have also received the Appeal—Church—Sunday Magazine—Sword and Trowel—Congregational Miscellany—Hive.

Correspondence.

OUR LAY PREACHERS, & LIBRARIES FOR THEM.

TO THE EDITOR.—

Dear Sir,—I have been much disappointed that no response has been made to the appeal I made on behalf of our lay preachers with regard to supplying them with books. My original plan to help our poorer pastors I so far carried out as to supply a thousand volumes out of my library, and I was able to meet all the applications made. But the requests of our lay preachers I could only respond to in about two instances. Now I will give to these brethren before Easter next 250 volumes, if our ministers and friends will make up the number to 1000. Many of our brethren must have great numbers of books, used up long ago, especially sermons and theological works, the very kind of helps our lay brethren need. Everyone knows the small price such books fetch when sold to the old book trade, and yet in the original purchase a considerable sum was expended. It seems to me that, in Nottingham, Derby, and Leicester, there should be a Lay Preachers' Library established; no doubt a cupboard would be found for them in our vestries or school-rooms. And here all our lay brethren of the district might obtain the reading of works which would greatly help them in their pulpit labours. Surely the least we can do is to supply them with necessary tools when they serve the churches for nothing. As a denomination, we don't make one-tenth the use of this kind of pulpit work that our Methodist brethren do. And yet, without it, what is to become of our village congregations? I was deeply affected with the nature of the applications made to me by some of our pastors. One said: "We are all total abstainers in my family, we never spend a farthing on luxuries, and yet I have not been able to buy a book for years." If such be the condition of brethren paid something for their labour, how much worse still for our lay ministers, many of whom have to toil very hard for daily bread? These supplement their weekly work by going many miles on the Lord's-day to preach the gospel, without charge, to our village congregations. How can our dear brethren keep abreast of the intelligence of the day without reading? and how can they read if they have no books? and how can they get books unless kind friends, better off than themselves, supply them? I do hope our pastors with good libraries will at once give a clearance to such books

as they no longer need, and which may again contribute to render help in supplying material for pulpit duties to others.

I am, dear sir, yours truly,
Church Street Chapel, J. BURNS, D.D.
Edgware Road, N. W.

ARE STRICT COMMUNION BAPTISTS NARROW?

TO THE EDITOR.—

Dear Sir,—In the Sept. number of our Magazine, 1871, page 268, the following passage occurs: "Let no one weak in faith and hope heave a sigh of despair over the change. If he *must* look back, let him remember how many crosses, how much ignorance, how many sorrows, how much shame, deface the retrospect. Let him think not only of the heroic ardour which would have faced the fires of martyrdom for baptism by immersion, or submitted with manly indifference to the robberies of the sheriff's officer that he might demonstrate the sincerity of his protest against church rates, *but of the narrowness which refused to eat bread at the Lord's table with a pædobaptist,*" &c. I presume the allusion in the words italicised by me is to those who are distinguished by their consistent adherence to the views and practices of "Strict Communionists." It is well known that there are such persons and churches, not only in this country, but in our own denomination. Thirty years ago, with very few exceptions, all our churches made baptism a term of communion; and though many since that time have undergone a change, and adopted open communion, others retain the practice of our forefathers; whilst in many of those churches which now act upon Open Communion principles, there are to be found not a few who, though they may for the sake of peace yield to the wishes of their fellow-members, are not converts to their sentiments. Among these are many intelligent friends, who have thought, talked, and read much on this subject, and who entertain very decided convictions that the views they cherish and the course which they think the churches should pursue are right. They are aware that their sentiments are unpopular; and if it could be shown that they are as unfounded as they are unpopular they would be truly thankful for the enlightenment, and forward to acknowledge, with becoming humility and penitence, their former errors, and adopt views and practices in connection with church

fellowship which are regarded by many as more liberal and more consonant to the requirements of Christian charity. But hitherto the arguments of their opponents have failed to convince them. Their study of the word of God, the light in which they read the history of the early church, the considerations by which those who are unfriendly to their views usually seek to support their own notions, have only served to confirm them in their adherence to what they, like their fathers, receive and reverence as sentiments and practices which have the sanction of the apostles and early Christians. If the contrary could be proved to them to be scriptural they would rejoice, and no longer expose themselves to the opprobrium which some connect with their opinions. But as yet this has not been done to their satisfaction, and for this reason they regard it as their solemn duty to think and act as they do. It is not that they wish to be singular, or illiberal and uncharitable; they are only concerned to maintain what they conceive to be "the truth as it is in Jesus," and in contending for which they are contending for the faith as, they believe, it was delivered to the saints. The stand they make in the maintenance of their principles is for the truth's sake. On this account, it is with pain and with a sense of injustice that they find their views and conduct stigmatized as "narrowness." They feel that this reflects on some of the founders of the body, whose character for strong intelligence, patient inquiry, caution in forming their opinions, together with firmness in maintaining them, and large-heartedness, stood high while they lived, and is revered in the memory of multitudes now they are dead. It will not, it is presumed, be denied that Strict Baptists are not without reasons that justify, to themselves at any rate, their stand on this question—reasons which many eminent men have considered both cogent and conclusive. A generation back, or more, these views were the subject of a controversy, carried on through the press by two very able champions of their day, Robert Hall and Joseph Kinghorn, whose praise is in all the churches; Hall advocating Open, Kinghorn Strict Communion. Many thought that Kinghorn had the better of the argument. The present race of Strict Baptists believe that he had, and that he has proved satisfactorily that their views are most in harmony with the teaching and requirements of Christ. This being their conscientious belief, fidelity to truth and conscience, after much consideration of New Testament teaching and practice, de-

mands in their judgment the continued maintenance of their principles. If this be "narrowness," it is, according to their mind, the "narrowness" of the New Testament, of Christ and His apostles, the authors of the plan on which they act—a "narrowness" for which they are not responsible. But they do not by any means concede that they are inferior to their opponents in charity and catholicity of spirit. They can and do most truly and cordially say, "Grace be with all them that love our Lord Jesus Christ in sincerity." They love all who "hold the Head," but they love the truth more. They are found allied in works of piety and mercy with all the followers of the Lord Jesus of every persuasion, and second to none in their cordial co-operation with them in promoting the present and highest welfare of mankind. But they regard baptism as the Rubicon of Christianity, the divisional line which separates the church from the world, and over which all are to pass who would come out of the world and join themselves to the Saviour's visible church. Believers' baptism they regard as of divine appointment, and if obligatory at all, universally so; and they cannot, therefore, approve of the practice of those Baptists who administer the rite in some cases and omit it in others, treating all alike, whether they have submitted to the ordinance or not. This is not, however, in their view, an instance of "narrowness," or illiberality, but it is homage to what they sincerely believe to be the truth. They believe that they can admire the exhibition of Christian character wherever displayed, and at the same time decline to identify themselves with the errors which they conceive both pædobaptists and open Baptists hold and practise. Are all creeds to be abjured, and a blind subservience yielded to prevailing errors, lest we should be charged with being narrow-minded sectarians? It is sometimes said, "Do Strict Baptists wish to impose their views on those who conscientiously differ from them?" No, they do not; neither do they wish to sacrifice their views of truth to please them. They are responsible to the Lord for the way in which they sanction the administration of the ordinances, and they dare not act in a manner which appears to them false or recreant to their solemn convictions. To conclude, in the words of an eminent Baptist, we say, "For our part we feel confident that, to be consistent, the Baptists must either act on the plan of Strict Communion, or relinquish their peculiar views of the ordinance in question." W. JARROM.

Church Register.

CONFERENCE.

The LINCOLNSHIRE CONFERENCE was held at Fleet, on Thursday, Nov. 23, 1871. In the morning the Rev. J. A. Jones read and prayed, and brother Robinson preached an admirable sermon from 1 Cor. xiii. 2.

In the afternoon, after prayer by brother Staddon, the reports from the churches were read, from which we gathered that 46 had been baptized, 41 received, and 14 remained candidates for baptism.

The committee appointed to arrange about *Gedney Hill Chapel*, presented a very favourable report, to the effect that, on payment of fifty pounds, the chapel and small plot of land adjoining would be enfranchised and conveyed to Trustees selected by the church. Resolved,—“That the thanks of this Conference be presented to the committee (and especially to brother R. Wherry) for their services.”

The application from the friends at Fleet for help in carrying on the cause at Holbeach, was considered, and £10 voted for the present year.

Centenary Fund.—Resolved,—“That we strongly urge the churches in this district to aid in raising the amount to complete the Centenary Fund.”

International Arbitration.—Resolved,—“That we cordially sympathize with the proposition which Mr. H. Richard, M.P., is about to introduce into the House of Commons, having for its object the establishment of a permanent system of International Arbitration.” This resolution to be sent to Mr. Richard.

Education.—Resolved,—“That we emphatically protest against the appropriation of money raised by rates to the payment of fees for denominational education.” This resolution to be sent to Messrs. Gladstone and Forster.

Next Conference.—“That the Rev. J. R. Godfrey be requested to preach at the Conference at Peterborough on June 6, 1872.”

A home missionary meeting was held in the evening, in which brethren Chamberlain, Hackett, Godfrey, W. Sharman, and Barrass, took part.

THOMAS BARRASS, *Sec. pro tem.*

CHAPELS.

LOUTH, *Northgate-Bazaar.*—Our Bazaar was held in the Town Hall during the last three days in November, and it proved to be a success throughout. The stalls were beautifully arranged, and the entire proceeds amounted to £225. On page 378 of

Magazine 1871 it is stated that we have repaired the lower part of the chapel. This is a misprint. It should be *re-pewed*. We have taken out the entire lower part, raised the floor about a foot, and re-seated it, the seats rising about an inch and a half one above another, and the side seats placed slant-ways. When a few unfulfilled promises are realized, we shall have raised about £545, a larger sum than has ever been raised in one year since the church has had an existence. We thank God and take courage.

MACCLESFIELD.—A new and valuable harmonium has just been placed in this chapel. The Rev. Isaac Watts preached at the opening, and on Tuesday, Dec. 12, a musical entertainment was given to discharge the remaining liability. A. Bury, Esq., Ex-Mayor, presided. The choir, aided by a few friends, performed selections from Handel, Haydn, Mozart, &c. Interspersed among the proceedings were readings by the Rev. Isaac Watts, W. Hilton, and M. Clarke.

WEST VALE, near *Halifax.*—The second anniversary was held, Nov. 18, 19. On the former day, Saturday, tea was provided in the school-room. At the public meeting addresses were given by Revs T. Gill, chairman, J. Parker of Halifax, and Messrs. J. Bottomley, J. Horsfall, J. Dempster, and E. S. Brooke. On the 19th the Rev. J. Parker preached in the morning, the resident minister in the evening, and collections were made. The church in this place is quietly progressing. Three additional deacons have been elected, making the number six. Cottage prayer-meetings established in different localities, and the brethren classified on a plan for prayer and exhortation. The improvement in the congregation is very considerable.

WALSALL.—Anniversary services, Oct. 29. Preacher, Rev. W. Lees. Collections, over £37.

SCHOOLS.

SPALDING.—Nov. 26, anniversary sermons were preached by the Rev. J. Staddon. Public tea on the Monday. Addresses by the Revs. J. C. Jones, M.A., J. Staddon, I. Preston, J. R. Godfrey. Proceeds, £13.

MINISTERIAL.

CHAPMAN.—The Rev. W. Chapman will close his ministry at Northgate, Louth, Dec. 31, 1871, and will commence his pastorate at Vale, near Todmorden, Jan. 7, 1872, with every prospect of success.

EVERETT.—The Church at Wakefield Road, Stalybridge, has unanimously invited the Rev. E. K. Everett, of Nantwich, to the pastorate. The newly-elected pastor will commence his labours, Jan. 7.

TAYLOR.—The Rev. W. Taylor, who had announced his intention to retire from the pastorate of the church, Wintown Street, Leeds, at the end of the present year, has consented, at the urgent request of his friends, to continue his labours among them.

BAPTISMS.

CARRINGTON.—Dec. 3, four, by H. Belton, in Old Basford chapel.

HITCHIN.—Dec. 18, six, by J. H. Atkinson.
LEICESTER, *Friar Lane*.—Nov. 5, five, by J. C. Pike.

LINEHOLME.—Dec. 7, four, by J. Silby.
LONDON, *Praed Street*.—Nov. 29, six, by J. Clifford.

NEW LENTON.—Nov. 29, four, by J. Fletcher.

PETERBOROUGH.—Nov. 24, two, by T. Barrass.

SAWLEY.—Nov. 29, one, by J. Stenson.
TARPORLEY.—Nov. 30, five.

WALSALL.—Nov. 26, four, by W. Lees.
WEST VALE, *near Hatifax*.—Dec. 10, five, by T. Gill.

Obituaries.

ARRAND—Richard Arrand was born at Belton, in the county of Lincoln. He united with the Primitive Methodists, and became a class leader and a local preacher in that body of Christians. One Sabbath-day one of their travelling preachers was sprinkling a child, and made some statements quite contrary to God's inspired word. This led our departed friend to search prayerfully the records for himself, and finding infant baptism to be all a delusion, he felt it to be his duty to resign his offices amongst his former brethren. This led him among the General Baptists, with whom he united, and was baptized in the canal at Godknow Bridge, near Crowle, by Mr. Chamberlain, then one of the assistant preachers at Epworth. Our departed brother was afterwards useful as a Baptist assistant preacher, supplying in his turn the pulpit at Butterwick, Epworth, and Crowle. Our brother was a consistent praying man. One Sabbath-day, about a month before his death, having attended our afternoon service, and returning home he fell down on the road in an unconscious state; but he rallied for a time, and was able to meet his brethren at the Lord's supper the first Sabbath in September. Other attacks followed, and after much severe suffering he died, to be ever with the Lord, Sept. 16, 1871, aged 76 years, having been a member of the Crowle G. B. church for upwards of 38 years. J. S.

COOK.—William Cook, a member of the church, Crowle, Lincolnshire, was born at Luddington, in this county. He was the child of a praying mother. The impressions he received in childhood were never forgotten. Apprenticed in Crowle to a wheelwright, he got connected with bad companions, and hastily emigrated to America, where he resided for fifty years. One day he was invited by a companion to

attend a FREEWILL BAPTIST camp meeting. The text of the preacher was, "I have a message from God unto thee." The word went with power, and with the Holy Ghost, and much assurance; and he who went to mock returned to weep and pray. Shortly afterwards he was baptized by the Rev. John Crandle, a Freewill General Baptist minister, at Moncton, in the county of Westmoreland. About three years ago he returned to his native county, and united with the church at Crowle, where, after a long and painful illness, supported by the promises of the gospel, he fell asleep in Jesus, August 11, 1871, aged 76 years, having been connected with the church of Christ in England and America 33 years.

"The joys that from thy favour flow
Shall bloom beyond the grave."

J. S.

COX.—Oct. 2nd, 1871, at Ripley, Derbyshire, Thomas Hutton Cox, aged thirty-eight, leaving five orphans.

GRIMLEY.—June 18, 1871, after a very brief illness, Miss Kate Grimley, aged 18. She was baptized on August 23, 1868, by the Rev. J. Jolly, now of Boston, having been led to religious decision through his instrumentality. Her state of mind on the day of her death was indicated by several attempts she made to sing one of our hymns expressive of trust in Christ. The suddenness of her death was a great shock to her friends, especially to her widowed mother. Her great characteristic was a bright, cheerful spirit, which has made her loss very keenly felt in the circle in which she was immediately known. She was followed to her grave by the teachers and scholars of the Sunday school.

GLOVER.—Nov. 17, at Birmingham, Catherine Glover, in her seventy-sixth year. She was one of the first scholars in the Sunday school at Hugglescote. At

the age of sixteen she was baptized, and became a member of the church under the care of the Rev. Thomas Orton. When twenty-three years of age she was married to Mr. Joseph Orton, the eldest son of her pastor, and in about five years was left a widow with two children, the elder of whom is now Rev. William Orton, of Bourn. After about ten years of widowhood, she was married to Mr. John Glover, a warm-hearted Christian man, whose death preceded her own about four years and a half. She was a woman of good natural ability, of sincere and unaffected piety, and though her trials were numerous and severe, she maintained an unblemished reputation and was enabled to trust in God her Saviour. During the last few years of her life she had several paralytic seizures, which resulted in mental aberration. In all her wanderings of mind, however, she felt the preciousness of the Saviour, and His name sometimes seemed to act as a charm. One day a Christian friend found her distressed by fancying there were certain moneys she could not find, when he said, "But you can find Jesus, Mrs. Glover, can you not?" At once the bright intelligence returned, and she said, "O yes. Jesus—

'Jesus lover of my soul,
Let me to thy bosom fly;'"

and a few hours before her departure she said, "Jesus is near. He was once a long way off, but he is near now—very near." The shrinking from death, which had troubled her during a great part of her life, was entirely gone when the deepening shadows gathered around her. Her end was so peaceful that it can be as truly said of her as of the first Christian martyr—"She fell asleep."

PERRY.—Miss Mary Perry was born at Derby, Nov. 17, 1794. In early life she experienced the joys of true religion, and at the age of eighteen was baptized in Brook Street chapel, Derby, by the late Rev. J. G. Pike; and though experiencing much opposition from her nearest friends, she persevered, in the strength of her Saviour, and overcame their hostilities, and continued a faithful and honourable member of the G. B. church, St. Mary's Gate, Derby, for the long period of fifty-nine years, until the close of her life. Some are still living who remember her being the devoted superintendent of the Young Women's Class at Brook Street, and afterwards at St. Mary's Gate. Many of her scholars were added to the church. She was a firm friend to the Foreign Mission, and for many years a zealous collector for it. Her attachment to the house of God was fervent, and it was her delight to be present: she truly rejoiced when additions were made to the church. She

was held in much esteem by an extensive circle of friends. During a portion of her later years she suffered from cataract, which was successfully removed by White Cooper, Esq., London (oculist to the Queen), and it afforded her much pleasure to be again able to read the word of God. Her last illness was long, but borne with patience and resignation to the divine will. On one occasion she said to an esteemed friend she knew she was trusting a faithful God, who would never leave her. She said, "I am resting on the rock Christ Jesus;" and repeated that beautiful hymn commencing "Jesus I love thy charming name." A few weeks before her death she was informed by her physician that he had done everything for her he could possibly think of, but he was afraid that her end was near. With calmness she replied, "I am not afraid to die; all will be well;" and she was quite resigned to go when the Lord pleased. On a very recent visit she said she longed to be with Christ; the grave had no terrors for her. In this state of mind she calmly fell asleep in Jesus, Oct. 11, 1871, in her seventy-seventh year. In her will she has left the following legacies to the cause of Christ (duty free)—

St. Mary's Gate Chapel, Derby	... ..	£350
The Poor of St. Mary's Gate Church	... ..	25
Junction Street Chapel, (a branch of St. Mary's Gate Church	... ..	20
The Gospel Hall, Derby	... ..	50
G. B. Foreign Mission	... ..	50
G. B. Home Mission	... ..	10
G. B. College, Chilwell	... ..	10

2515

W. W.

PICKARD.—Mrs. Mary Pickard, who died Nov. 29, was born at Longford, Warwickshire, in the year 1776. At the early age of fifteen she was converted to God, and put on Christ by baptism, and was admitted a member of the G. B. church in her native town. For eighty years she maintained her Christian integrity, and was never known to lose her confidence in God. Like Paul, she could say that she knew in whom she had believed, and felt fully persuaded that He was able to keep that which she had committed unto Him against that day. As she drew near the shores of the eternal world she felt Christ to be increasingly precious to her soul, and said she longed to get home. She maintained her faculties to the last, and exulted in the prospect of her dissolution. She was interred in the Baptist burying-ground on Sunday, Dec. 3, by the pastor of the church, the Rev. G. D. Richardson, to wait till the morning of the resurrection, when she shall

"Burst the chains with sweet surprise,
And in her Saviour's image rise."

She died as she had lived, in the faith of the gospel, aged 95 years.

Missionary Observer.

TO INDIA VIA THE SUEZ CANAL.

LETTER TO THE SECRETARY FROM
REV. W. HILL.

OUR brother, Mr. Hill, continues the narrative of the voyage commenced last month by Mr. Miller. It will be seen that our friends have been "in perils of waters," but the good Providence of God conducted them in safety to the shores of India.

THE SUEZ CANAL.

This canal runs almost in a direct line from north to south, and is cut across the sandy tract of land which separates the Mediterranean and Red Seas. As salt water lakes exist inland, it is supposed that in some former period of the world's history the two seas were united, but that, in the course of ages, the waters of the seas have receded. Be this as it may, it is certain that for many generations the Isthmus of Suez has been regarded with intense interest. With a view of uniting the two seas, and opening a water communication between the Mediterranean and the Indian Ocean, a canal between the Nile and the Red Sea was commenced by Rameses II. (Seostris) at about 1300 years B.C., and was completed by Darius at about 500 years B.C. Though much connected with this canal is involved in obscurity, and different opinions have been entertained with regard to certain parts of its course, yet it is declared to have been partially destroyed in the eighth century of the christian era.

In the year 1799 the canal scheme was revived, and a survey was made of the Isthmus of Suez by a scientific commission attached to the French army. By this commission it was stated that the level of the Red Sea was about thirty feet above the Mediterranean. By subsequent surveyors a declaration was made to a similar effect. But in 1847 a survey was executed by a commission of French, German, and English engineers (the last being represented by Robert Stephenson), when it was declared that the work of 1799 abounded with errors,

and that the difference between the level of the two seas was immaterial. In 1853 a careful examination was made by another French engineer, by whom it was stated that the level of the Red Sea was about five inches higher than the Mediterranean. In 1855 a concession was made to M. de Lesseps, to construct a canal between the two seas. Even by distinguished engineers, the scheme was declared impracticable, and certain to result in failure. Despite, however, the discouragements he received, and despite the unforeseen difficulties which presented themselves as the work progressed, M. de Lesseps prosecuted his undertaking, until at length he was permitted to see, not only the waters of the Red Sea uniting with those of the Mediterranean, and so turning Africa into an island, but also large-sized vessels pass from one sea to the other. What the future of this great enterprise may be it is impossible to foresee; but should the canal be maintained and improved, it will probably revolutionize the water communication between western and eastern nations.

In entering upon his work M. de Lesseps could obtain no supplies whatever in the immediate neighbourhood, not so much as a bit of stick, or stone, or a drop of fresh water. Not only had skilled workmen to be imported from Europe, and common labourers to be impressed from the interior of the country, but all that they required for food, clothing, and shelter, had to be provided for them, and that too where locomotion was so difficult. To bring water—sweet—within the reach of camels, a fresh water canal had to be first dug, and from this the camels were made to carry water to other parts of the works for forty or fifty miles. For the consumption of the thousands of work people water had thus to be provided, and I was informed that the cost of this article alone was immense; that it actually cost as much as beer or wine would have done in England. With other articles in proportion, it will easily be seen that the canal must have cost a large sum.

Machinery, tools, fuel, &c., had also to be imported from Europe; indeed everything, except sand, and in some places salt water had to be carried to the line of the canal. Here, at any rate, Dr. Watts's lines were strictly applicable,

"O, what a wretched land is this,
That yielded no supplies!"

Though, perhaps, an exception ought to be made as regards camels, which are plentiful, and apparently the only animals which could be used; and also a kind of thistle, the only specimen of vegetation in the desert, but fortunately just the kind of produce which the camels eat. How wonderful the wisdom of animals to the state of the countries and districts where they are most plentifully found. Humanly speaking, without camels (the ox, the ass, and the horse, being of no use) the Suez Canal would have been a far more difficult, if not an impracticable undertaking.

The mode in which the canal was constructed was this. A trench, or water feeder, about twenty feet wide, and four feet deep, was first excavated by Arab labour, and this was filled with water from the Nile. Dredging machines, of shallow draft, were then employed, and the trenches deepened as required. In a few words, these machines may be described as a chain of iron buckets made to revolve over or with two cylinders, one at the top, and the other at the bottom of the water. On reaching the top the buckets threw the sand on a canvass sheet, which was made to revolve on rollers from the side of the machine to the banks, whither it was carried and deposited. Where the latter arrangement was impracticable, either from the height of the banks, or the width of water, the sand was drawn in wagons up the embankments, or carried in flat bottom boats, as circumstances required. In one part, after the canal had been made to a considerable depth, rock presented itself. To empty the canal of water was impracticable; so the rock had to be bored underneath, and then blasted with hermetically sealed tins of powder. For a considerable distance the canal runs through the "Large and Small Bitter Lakes," which had, however, to be deepened. The course through them is marked off by buoys. The total length of the

canal is about eighty-six miles, with a depth in the middle of twenty-six feet, so that vessels drawing twenty-four feet of water are allowed to pass through. In the Charter of Concession the following express conditions are laid down—

1. That dues be collected, without exception or favour, from all ships under like conditions.

2. That for the simple right of passage through the canal, the maximum toll shall be ten francs (or about 8s.) per measurement ton on ships, and per head on passengers. In addition to these charges, however, there is pilotage and tug steamers, if taken; so that for passing through the canal one way, a steamer like the "Viceroy," of 2,250 tons register, and with one hundred passengers, would have to pay in toll, &c., something like £1,000. The maximum speed for vessels in the canal is fixed at about five miles the hour. At certain distances there are stations, where the canal is wider, and vessels are able to pass each other, and between which there is telegraphic communication. At one of these stations vessels are obliged to moor when instructed to do so by the authorities. As we had no tug steamer, and got aground so frequently, we had to moor twice to allow vessels to pass us. On one occasion we had a narrow escape of being run into by a Portuguese man of war which was trying to pass us. Fortunately for us she ran aground, and was stopped a few yards astern of our ship, otherwise she would have done us considerable damage. On one side of the canal there is a telegraph wire, and on the other posts of distances, and mooring posts. Half way between Port Said and Suez is the town of Ismalia, called after the present Viceroy of Egypt, and where M. de Lesseps made his head quarters during the construction of the canal. Here the pilots change, the one returning to Port Said, and the fresh one going on to Suez. On Wednesday afternoon, when within six or eight miles of the latter place, our ship ran aground, and as all efforts to get her off were unavailing, the captain telegraphed to Port Said for a tug steamer, which reached us on Thursday forenoon. In passing along we saw and felt several of those dust storms which are so trying to travellers across the

desert. The immense quantities of material, all of which had to be imported, lying on the banks of the canal, in the shape of engines, boilers, dredges, boats, waggons, wheelbarrows, &c., served to furnish an index to the vastness and expensiveness of the enterprise. Though said to have cost something like fifteen millions sterling, the work is far from complete, and several millions more require to be expended in making the canal both wider and deeper. The French, however, have no money; and the Sultan of Egypt, it is said, objects to the English purchasing it on the supposed ground that it would tend to strengthen British power in the East. It is to be hoped, however, that an enterprise in which such an immense amount of money has been expended, and which promises to be of such service, will not be allowed to become practically useless. No doubt the original shareholders will have to sustain heavy losses.

SUEZ.

We reached Suez on Thursday afternoon, instead of Tuesday, as we hoped. Near to where we anchored it is supposed that the Israelites passed through the Red Sea and that Pharaoh and the hosts of the Egyptians were drowned. The mountains, between which and the Red Sea the Israelites were hedged in, still present their perpendicular sides of stone, and look as firm now as they did thirty-three centuries ago, when they took part in those wonderful events recorded in Exodus xiv. and xv. After the Israelites had passed through the Red Sea, the inspired narrative informs us that "they came to Elim, where were twelve wells of water and threescore and ten palm-trees; and they encamped there by the water." On the opposite shore from Egypt, wells still exist, and are called the "Wells of Moses." What is remarkable in the matter is, that they are the only wells of sweet water to be found within a radius of many miles. As may be supposed, we looked with intense interest on the spot where many ages ago the Lord appeared on behalf of His people, and where the grand old song of deliverance was composed and sung. In our boyish days we were taught to sing, "Sound the loud timbrel o'er Egypt's dark sea," but little did we then think that ever it would be our lot to sail over its waters.

On Friday morning we went by boat to the town of Suez, which is situated about four miles from the anchorage. Immediately on landing we were besieged by donkey boys, all anxious for customers; but not having been able for some time to use my own legs on terra firma, I much preferred using them to a donkey's. Camels, too, were very numerous in the streets, and apparently as harmless as lambs. The bazaars are quite characteristic of old Eastern towns, and the streets are narrow, dark, and dusty. Everything seemed to have an ancient appearance, and if some of the mummies were to return from the pyramids I should fancy that they would find many things much as they left them ages ago. We appeared to be in the midst of living illustrations of the ancient Egyptians, with the pictures of whom we had been long familiar. Women wearing veils were more common here than at Port Said. Another remarkable thing is the number of men with only one eye. In many cases it is supposed that these organs of vision have been destroyed by disease and flies, both of which are common; but it is said that in more cases they have been wilfully destroyed, in order that the men may be disabled from serving in the army. Many of the native houses are in a very dilapidated condition, and the only buildings worth the name are those erected by or for Europeans connected with the overland transit. Among these are the railway works, the post office, and hotel. At the latter we had the opportunity of seeing English papers of a week after our embarkation. From these we learnt that the weather was very rough about the time we left England, that there had been floods in London and Lincolnshire, and that several ships had been wrecked around the English coast and in the Bay of Biscay. Severely, therefore, as we suffered, others fared far worse. About noon we returned to the ship, and towards four commenced our voyage down

THE RED SEA.

As we sailed along, various objects of historic interest were pointed out to us, among which may be specially mentioned the *Sinai* range of mountains. Various parts of Arabia on the east, and of Egypt, Nubia, and Abyssinia on

the west, were occasionally in sight. In some parts dangerous rocks present themselves, on two of which, two of the mail steamers have been wrecked, viz., the *Alma* in 1859, and the *Carnatic* in 1869. We had a good view of Mocha, so celebrated for its coffee. The Straits of Babel Mandeb (*i.e.*, Gate of Despair) being so narrow and dangerous, considerable interest was excited as we were passing through. Happily for this critical part of the journey, we were favoured with a beautifully clear moonlight night, and the majority of the passengers remained on deck until the danger was passed, when all seemed to experience a sense of relief. In every part and season, the heat on the Red Sea is intense, especially so in the south, and everyone undertaking this journey will do well to have a supply of thin wool clothing. In the "stoke-hole" of the ship the thermometer rose to 149 degrees, so said the chief engineer. Night or day, sound comfortable sleep was out of the question, and we had to exist as best we could. Unfortunately, too, our ice disappeared, so that the only drinking water we could obtain was tepid, which seemed to increase rather than to quench our thirst. We passed close by Aden, where the pilot was sent on shore, but we did not anchor. The mail steamers stay here for about twelve hours to take in coal and other supplies. The place, however, is barren, hot, and uninviting, but being an important military position—giving the English the command of the entrance to the Red Sea as Gibraltar does to the Mediterranean—it is strongly garrisoned both by European and native troops. Aden contains a telegraph and post office, also a church lighthouse. As it seldom rains oftener than once in three years, water is scarce. Several condensing machines are engaged in preparing fresh water from salt. Ice is also made daily by the Peninsular and Oriental Company for the use of their agents. After leaving Aden everything progressed favourably till we got into the midst of the Arabian Sea, when from some cause or other one of the eccentric rods belonging to the engine broke, and we were brought to a stand. It was to have been repaired by Tuesday, the next morning, but again and again the time fixed for starting came and passed, yet no start was made. Delay after de-

lay made the passengers feel anxious, especially as we had little or no wind, were about a thousand miles from land, and out of the course of ships, the captain having taken a new course.

PROPOSAL FOR A GENERAL BAPTIST MISSION TO ROME.

To the Editor of the Missionary Observer.

Dear Sir,—In closing my second letter on the Baptists of Italy, which appeared in the Dec. number of our denominational magazine, I anticipated the convening of a meeting of christian friends of Italy, and expressed a hope of meeting yourself, with the editor of the magazine, and others to whom invitation was about to be sent. On my return from Italy I had the honour and pleasure of meeting our brethren Pike, Clifford, T. Stevenson (Leicester), and Dr. Jabez Burns; also the secretaries of the Wesleyan Missionary Society and the Sunday School Union, J. B. Smithies, Esq. (the devoted editor and proprietor of the *British Workman*, the *Children's Friend*, and a countless number of beautifully illustrated and excellent works for both the aged and the young), and with them several other gentlemen and a number of ladies, all interested in the tidings that it was my pleasure to communicate from Rome. My object was to procure for missionaries and teachers in Rome supplies of elementary publications, tracts, Scriptures, &c., and to raise the question of the practicability of establishing a Press, and Book and Tract Depôt. These matters were discussed with much christian interest, and it was resolved to invite the committees of the Sunday School Union and the Religious Tract Society to give attention to the subject; and gentlemen present undertook the responsibility of convening meetings when I may have the opportunity of repeating the statements made at the meeting of the 7th inst.

At the close of the above meeting, and when only a few were left but those acknowledging "one Lord, one faith, one baptism," the question was started, Could not the General Baptists do something for Rome? Would it not be practicable to establish a branch of our Missionary Society in Rome, to aid the devoted brethren there in their

vigorous attempts to furnish that scriptural instruction which is now most eagerly sought and thankfully appreciated? I was requested to make this project the subject of my THIRD LETTER.

Most cheerfully do I respond to that request, and I only wish I could do full justice to the subject. Rome open to Bible teaching! Rome free to receive the gospel! Romans of the working population crowding to places of worship to hear the truth as it is in Jesus! Discussions such as I heard on auricular confession and other Catholic dogmas, conducted in the lowest parts of the city with order and decorum, and followed by crowds signing a paper expressive of their desire to renounce Popery, and receiving copies of the Scriptures; numbers more being registered in the church books as inquirers for salvation, and a goodly number having already united in Christian fellowship; such are the veritable realities of christian progress in Rome. A brother writing me since I returned says: "Baptist principles are destined to prevail to a large extent in Italy. It could not be otherwise in this land of primitive christianity. The time has come for the energetic prosecution of our denominational work, which has for its object the pure and simple return to the primitive christian church." It is seen that the people, taking the New Testament as their only guide, in the natural order of things become Baptists, and General Baptists too, and that without knowing much, if anything, of Baptist denominations in other countries. Among the discoveries in ancient Rome are large baptistries, and deep down in the excavations of the church of St. Clement, built over the house of "Clement of Rome," has been found a fresco representing the baptism of Christ in the Jordan by immersion. These discoveries confirm the impressions produced by the simple reading of the Scriptures, and the unsophisticated disciples become Baptists, after "first giving themselves to the Lord." "A great and effectual door is opened" for christian teaching in Rome and various parts of Italy, and in the proper use of means none can work more successfully than Baptist teachers. Will the General Baptists share in this good work? will they add new interest to their Foreign Missionary operations, at comparatively

trifling expense, by sending a missionary to Rome? Nothing can be more easy, nothing more practicable. In sixty hours, for a travelling expense of less than £20, a man and his baggage may be landed in Rome, where he may find work to do whilst learning the Italian language, and may best learn the language amid scenes of active labour. If a missionary has a wife to cheer and help him in teaching the little ones, all the better; for never were children more eager or more apt to learn than little Romans, amongst whom a glorious work has been inaugurated by good Mrs. Gould. That estimable lady has had the honour of beginning the work, and the Baptist ministers are taking it up in earnest. The Liberal Italian Government favour the work, and Mrs. Gould says in her first report that if the priests get away one child, a dozen stand ready to take its place. Beautifully does this brave and enlightened Christian woman say in the first paragraph of her first report, "I wonder if we shall ever realize how much entered the breach at Porta Pia with the Italian army on the 20th of Sept. of last year. The gates that were then battered down had long been closed against all progress and religious freedom. Ah! what long draughts of free air swept into Rome that day! What earnest longings were fulfilled! What a sweet rebuke was given to us of little faith who had waited and longed for, but had not dared to hope, that we might ourselves see the dawn of that glorious morning! Now we might aid in paying the great debt which the world owes to Italy for having hidden away in her mountain fastnesses the Word of God; now, in her new capital, we could aid in civilizing and christianizing her people. In a community where the men are Gallios and the women bigots, and men and women alike ignorant, it was easy to see where our work lay. We must begin with the children." And with fifty francs (£2) this woman of faith and love began her work, and in eight months has a school of eighty children, many of whom have made astonishing proficiency.

General Baptists, will you aid in evangelizing Rome and Italy? Could you more suitably celebrate the jubilee of your work in Orissa than by such a step? Pooree and Rome! The former the seat and centre of abomina-

ble idolatry, the latter the seat and centre of the Papal Antichrist. You had the courage to commence the assault on the hoary Juggernath; opened Rome invites you to spare a few blows for the not less idolatrous system of Popery. I know some of you are ashamed that the Centenary Fund is not completed, but for all that a vast amount of centenary work has been done. Don't, then, wait to finish that which will surely be accomplished by the next Association. Rome is a step on the way to India, and perhaps you may, ere long, step out from Rome to Jerusalem. Our large-hearted brother Wall, one of the Roman missionaries, wants to turn my tours from the Alps to Jerusalem into a line of missionary operations. Gladly would I do all possible to render my arrangements subservient to such a glorious end. Forty-three years ago it was my honour and happiness to labour under a General Baptist Village Mission Committee, and it will be a source of real pleasure if I may again have the honour of co-operating in Mission work on a larger and more extended scale. With a Mission

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THOMAS COOK.
Leicester, Dec. 11, 1871.

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	£	s.	d.
Legacy by a Lady in Yorkshire—Anonymous	70	0	0
Ashby and Packington	25	2	0
Audlem	9	4	0
Coventry	8	15	2
Derby, <i>Osmaston Road</i>	12	0	0
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BOURN—By Rev. W. Orton	2	0	0
Mr. Wherry	2	0	0
Mr. E. Wherry	2	0	0
W. D. Ditchett, Esq., Louth	1	0	0
Miss Beeten, Dover	0	10	0
	5	10	0
CLAYBROOKE—Mrs. Barnes	0	2	0

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DERBY—Mr. T. H. Harrison	5	0	0
Miss Pike	0	10	0
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PAISLEY—By Lieut.-Col. S. D. Young—Thomas Coats, Esq.	15	0	0
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THE
GENERAL BAPTIST MAGAZINE.

FEBRUARY, 1872.

CHURCH CONNECTION IN APOSTOLIC TIMES.

BY REV. JAMES CULROSS, D.D.

IN what way were the churches of the apostolic age united one to another?

This question can be answered (if at all) only from the New Testament. It is a question about matters of fact; and in our inquiry we must beware of plausible guesses, of erecting large theories on a narrow basis, and of interpreting the record by what we see existing around us. In the record we find great principles only partially disclosed and partially applied, owing to limitations of time, circumstance, and condition; as the British Constitution might be in force in some of our possessions for almost a lifetime without the principles of that Constitution receiving more than partial illustration. But we have no difficulty in seeing that the principles disclosed in the Christian record are large enough for the use of Christian churches everywhere and always.

Reading the record, we find ourselves in the presence of a state of matters in one respect exceedingly unlike that with which we are familiar. *Now*, there are so many "denominations," as we call them, each built upon its own peculiar basis—doctrinal or other—with its peculiar historical associations, with its peculiar claim of superiority, and standing apart less or more widely and jealously from other similar organi-

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We learn something from the *composition* of the primitive churches. Looking upon any single Christian society, we perceive that it is composed of such elements, and is so constructed, that it may be linked on—for Christian counsel, testimony, effort, or inquiry into the mind of Christ—to similar societies. Being composed of "saints and faithful in Christ Jesus," it has spiritual affinity with every other portion of the household of faith. It is complete in itself and able to stand alone; yet at the same time is evidently fitted, like a single rail-

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way carriage, for being part of a *train*: we perceive means of coupling it to other churches. It may, for example, be at once approached and spoken to through its officers; if about any secular matter, through its deacons; if about purely spiritual matters, through the eldership: and it can speak, write, and have dealings with other churches through the same means.

Examining the record to see how it was, as a matter of fact, with the apostolic churches, we naturally look first to Jerusalem, where the earliest triumphs of the gospel were achieved. The conversions there were very numerous, amounting within a brief period to many thousands. Many of the converts, indeed, were foreign Jews, who had gathered to the feast of Pentecost, and others provincials; and we have no means of ascertaining the real size of the permanent church there. All the hints, however, indicate that it was very large: "The number of the disciples was multiplied;" "Believers were the more added to the Lord, multitudes both of men and women." Now it is nowhere said that there were separate Christian meetings in Jerusalem, unless that be implied in the expression, "breaking bread *from house to house*." We infer that there were separate meetings, because there was no Metropolitan Tabernacle, no place except the Temple, where they could all assemble at one time; and though they did gather in the Temple, that was not a place where they could meet for all church purposes. So it is an inference—I believe a legitimate one, but still only an inference—that they were broken up into various assemblies, according to acquaintanceship, convenience, sympathy, and so forth. But when the general Christian community is spoken of, it is always spoken of as a unity; thus, "the church," "the whole multitude," "the multitude of them that believed." Everything in the record is in keeping with this.

Notwithstanding their numbers, the idea of a single brotherhood is preserved, at least in the apostolic age. We have no definite information about other large cities where the gospel took a powerful and extensive hold, such as Antioch or Rome; but there is nothing in the record, so far as I know, to lead us to suppose that the state of matters was different there from what it was in Jerusalem. Certainly the methods according to which Christian worship, instruction, fellowship, and effort were conducted in these great cities, while the idea of *one brotherhood* was preserved, were methods that might be worked anywhere else on a similar scale, and in any other century.

When we pass from large cities to provinces or extensive districts of country in which the gospel gained a footing, we meet with expressions such as the following: "The churches of Judea," "the churches of Asia," "the churches of Galatia," "the churches of Macedonia." These churches seem to be grouped together in the record for geographical and similar reasons, very much as we may speak of the Devon or the Lancashire churches. There is no trace anywhere of a "National Church" in our modern sense. But the fact that they are grouped together (say, as the churches of Galatia, or as "the seven churches which are in Asia"), and that they are addressed together in a common writing, is a fact which implies *some* sort of association and cohesion, and that not as individual Christian men merely, but as churches. This view will be strengthened if we accept as the true reading of Acts ix. 31, "Then had the church rest throughout all Judea and Galilee and Samaria." The impression produced by the contents and tone of the epistles is the same. We are led to think of each single church, not as a stone, lying in a heap of gravel, and having no connection with the stone beside it save that of neighbourhood; but rather as a leaf,

waving among ten thousand sister-leaves on the great tree which has its life in Christ, or as a single family in Israel, which formed a vital part of the *nation*.

The law of association in any single group of churches is nowhere formally declared; and we are left to discover it in the great principles which rule the general Christian community. The organization would seem to have been of the simplest and most elementary kind, springing out of the life; its perfectness lying in its spirituality. We meet no hint that they had a formal set of rules or laws; there was no archbishop, cardinal, or pope serving as a kind of living and visible centre of unity in a district; there was no humanly-devised *Shibboleth* serving as a test of soundness in the faith among them; only the good confession made in their baptism; while they all realized their direct communion with and dependence on the Lord. So far as I can see, in any church association that existed there were the two great ideas embodied of Christian brotherhood and Christian freedom—like what used to be called the centripetal and centrifugal forces, harmonized. The constitution of any single church throws light, I think, on church-association. In a single church, consisting of a hundred or a score of members, the two ideas I have named are practically harmonized: *brotherhood*, springing out of a common experience of Divine mercy and a common standing as sons in the Divine family, cemented by spiritual affinities so powerful yet so difficult to describe, implying common love, common testimony to Christ, common counsel, common burden-bearing and sharing of joy, common contribution of their substance, common action and effort in the cause of the Redeemer; and along with this brotherhood, *freedom*—of thought, of conscience, of speech, of action. Where the spiritual life is genuine and abundant, where the

church is truly under the power of the Holy Ghost, the harmony of brotherhood and freedom is perfect. It is only where the spiritual life is low, and the "minding" of the world gets scope, that these things are sacrificed the one to the other—the "brotherhood" made to overbear and suppress the freedom, or the "freedom" running to license and destroying brotherhood. In civil society, the theory is that I give up so much of my personal freedom to secure certain gains which more than compensate for what I give up. But in becoming a member of a Christian church, I do not abridge or surrender my just Christian liberty, even in one single jot; I do not need to do so; I enter a brotherhood wherein, rather, I understand and realize that liberty more fully, and find it respected and defended.

Now, so far as I can gather from the New Testament, the early churches in their relation to one another were like individual Christian men in *their* relation to one another. So far as I can see, the same two great ideas are embodied, adjusted and worked out. We cannot well weigh what is said in the record without seeing this. Take for example Paul's address to the elders of the church at Ephesus, his epistle to that church (though doubtless it had a wider scope), and the epistle contained in the second chapter of the book of Revelation, and you see that the church of the Ephesians, while belonging to the group of the churches of Asia, was a free church, required to manage its own affairs, and answerable directly to the Lord. It seems to have been in the harmonizing and working out of the two ideas, under the guidance of the Divine Spirit, that the union of the early churches was accomplished. All this may seem as nothing to those who can understand only outward and visible corporation, who want machinery rather than life and living spiritual principles, who cannot

believe in anything that does not resemble a modern national church; but it will be very much to spiritual men, who know something of the power of spiritual ideas and forces.

Looking broadly over the New Testament, there is also the fullest recognition of *the church*, the body of Christ, the fulness of Him that filleth all in all; and a sense of belonging thereto, on the part of single Christian communities; each being a branch of one great tree, subject to the same influences, contributing to the same use and glory. There are many slight and indirect signs of this; as, for example, the letter of commendation, which would be an introduction to Christian fellowship the world over; or the friendly salutation from Christians in one place to those in another; thus to the church in Rome Paul writes, "The churches of Christ salute you."

So far, then, as I can gather, the churches of the apostolic age in the same locality were united to one another very much as the fingers of the human hand are; with one life and sympathy, together forming a real whole; with separate and individual action, as when you extend one of them to point the way; with combined action, as when you hold a pen or handle a workman's tool; the action, whether separate or combined, depending on the will to which they are all obedient; the *hand* able to do more than all the single fingers can. Not as if the fingers belonged to different persons; not as if they were tied together, or glued together, or grew together: the action determined and harmonized by the will. So with the churches in any particular locality; each complete in itself, yet together constituting a higher unity; together forming a *hand*, for Divine work; obedient to one heavenly and holy Will; able to do more than the same churches, operating in an isolated manner, could do.

There are two directions in which many men look at the present time,

who see how the spirit of the world, operating among Christ's professed followers, very much the same as in political parties, leads either to isolation and disintegration or to the building of mere Babel-towers of denominationalism. On the one hand, there are those who hope for the rearing of a mighty organized community, visibly one, overspreading the whole world and comprehending "all saints," with its gradation of "courts," from that of a single congregation up to ordinary and extraordinary councils of the Christian world. It is the idea which Popery has seized upon, and so ignorantly and corruptly endeavours to work out, and which charms many minds beyond the circle of that communion. On the other hand, there are those who pray to see Christian societies growing up over the world, increasingly pure in their membership, guided in all things by the word of God and the living indwelling Spirit of God, working harmoniously together towards one supreme result, because all moved by one Spirit; the Bride waiting for the appearing of the Lord.

Is it Utopian to expect this prayer to be answered? Is not encouragement given to our expectation of an answer in the already-accomplished oneness of all who are "in Christ?" Does not the deeper oneness, already existing, render forms of fellowship and of harmonious labour possible, that we have not yet attained to? For as matter of fact believers are one already, united by an eternal bond; one in spite of distance, and difference as to worldly circumstances, and misunderstandings, and even variance in creed. Every wall of partition between one believer and another is thrown down by the prayer of Jesus, "That they all may be one." The apostle Paul remembered this when he wrote, "For ye *are* all one in Christ Jesus." Out of this divine seed what may yet grow!

BUT opinions are not men; doctrines are not communities. Sometimes doctrines of sublime truth and power may be held by communities whose average members exhibit a character which by no means rivals their excellence, and with some points of which their conduct may stand in contrast. While they were driven together by the coldness and hostility of the world without, they clung to each other and felt a common interest. But sympathy is a personal and social quality, as well as a logical consequence of agreement in opinion. A timid or refined nature will never feel itself at home with coarseness and egotism, even where displaying themselves in an individual whose dogmatic faith agrees to a nicety with its own. "Familiarity breeds contempt," but the persons on whom the contempt falls are apt to repent of the familiarity, and avoid it in future. They prefer a cooler state of feeling qualified by more attention to decorum. The first half of this century was a rude and ignorant age; but even in that rude and ignorant age the General Baptists were not distinguished for amenity of manners or gentleness of temper. They were conscientious, but not delicate; brave, but not polished; stronger in faith than in love and erudition; sturdy enemies, but almost as rough friends. To put their bad qualities in a catalogue: they were somewhat illiterate, sectarian, quarrelsome. Notwithstanding, they had conscientiousness and moral principle enough to earn the respect of their neighbours, and in point of technical consistency of life their daily conduct would probably have borne favourable comparison with the members of other Nonconformist communions.* Their church

* To the Church party they were immeasurably superior. Their chief distinction was that of being themselves irreligious, and detesting religion more than anything else in others.

organization, though extremely free, was well defined, and their adherence to form and precedent would have dignified a more historical cause. But, like all ill-educated democracies, their mode of asserting freedom was often uncount, their meetings stormy, and their conduct of business marred by discourtesy and recrimination. Their support of their pastors was niggardly. Many of their ministers, though justly

"to all the country dear,
Were passing rich on forty pounds a year."

Eighty pounds a year was a high salary, and a hundred was considered dangerous to a pastor's spirituality of mind, from the temptation it introduced to worldly pride and ostentation.* They fully shared the popular horror of "carnal" learning; and though they did not, like the mob, associate with it suspicions of witchcraft, they esteemed it as likely to make students "wise above that which was written." But the ministers were men of the right stamp. They looked above the churlish criticisms of their ignorant friends, and, keeping their eye on the divine "recompense of reward," gave themselves with absorbing devotion to their work. They eked out their scanty incomes by keeping schools or shops, or making watches or shoes. A respectable minority of their followers appreciated their intelligence as well as their piety, and encouraged them in their studies.

It was well for the denomination that it was so. A change was coming on in which all the advantages—paradoxical as such privileges may

* The late T. Stevenson, of Loughborough, came to that church on a salary of a hundred pounds per annum. After being pastor for 32 years, and the church and congregation having trebled, he died without any suggestion of an increase of salary being once made to him. A neighbouring minister considerably alarmed the evangelical prejudices of his friends by learning French!

appear—arising from belonging to a persecuted party, were about to be lost. Their isolation was about to disappear. Liberalism in politics was about to abolish the grievances of Nonconformity, and the advances of enlightenment and charity were about to soften, if not remove, the opposition of their theological adversaries. The Corporation and Test Acts were repealed, and the Municipal Reform Bill was passed. All social distinctions, all local positions of dignity (outside the Church) were thrown freely open to Dissenters. It was soon considered, even by Churchmen, “a shame to speak of those things which were done of them formerly,” of which a few years ago they boasted, and which they strenuously maintained, both by fair means and foul. An important factor in the new relation of parties was the circumstance that those grand evangelical truths for which Dissenters had so long been contending were at last recognized by the Church. Simeon began to preach the same doctrines of personal responsibility, guilt and danger, as Wesley. The singular sight was soon presented of Churchmen becoming religious. Vital Christianity made rapid strides within its communion. From persecuting Dissenters they changed their course, and began to imitate them. They adopted their methods of usefulness, and established Sunday schools; their pastors left their tavern-meetings and card-tables, and began to visit the sick; they formed organizations and societies on the voluntary principle, which a few years ago they had represented as fatal both to social order and religion; and in a quarter of a century disputed the palm of evangelical activity and success with the Nonconformists themselves. In the other direction, that of their Calvinistic co-nonconformist friends, the wind was taken out of their sails in precisely the same manner. After ten thousand controversies, in which

they were generally worsted, but in which

“Though conquered, they could argue still,” the Calvinists began of themselves to divest their system of its most unsightly enormities. Reprobation, as a dogma which no humane or respectable man could feel at home with, went overboard first. Personal election speedily fell from the rank of a divine decree into the shape of a metaphysical cavil as to the philosophical freedom or necessity of the human will. Final perseverance was only thought absolutely true *after* the event. In a word, Calvinism, as a theological system, gradually and genteelly, but without open proclamation of surrender, utterly collapsed; and now there is no place in England where a man is so little likely to hear of it as in a Particular Baptist pulpit.* All this sounds like victory. But is not “Othello’s occupation gone?”

We said at the commencement, the specific complexion of General Baptist theology was that of intense Protestantism; and that vented in two directions, viz., against Sacerdotalism and against Calvinism. We have seen how by two large portions of the religious world, the Low Church party and the evangelical Nonconformists, these two opposing elements have been demolished. But while these theories have been abandoned, the forces by whom they were maintained have not succumbed. They have, as wise men, consoled themselves for the loss of what was no longer tenable by cherishing warmly the truths they have received in place of bygone errors, and applying themselves with assiduity to carry out their practical tendencies. Churchmen have become voluntary religionists (however inconsistently they

* This is true of the Midland and General Baptist regions in which “Old Mortality” dwells, but assuredly in the south of England it is hardly true yet. There are counties where, if we are rightly informed, nearly every second Particular Baptist pulpit out-Calvins Calvin; and in the northern villages and towns “Othello” may yet find an abundance of occupation if he will.—ED.

retain the principle of State Establishment) as truly as the Calvinists have become believers in a free gospel. This may be disputed by some of my readers from mere fondness for old association. Just as in the early part of our history the sublime conception of a moral unity was hidden from view by the scaffolding and machinery necessary for constructing separate unities of ecclesiastical organization, so these friends do not like to leave the dear little old island where they were born to be poured at large into the broad continent of the Christian world. Still, the loss of our monopoly is *un fait accompli*, and we may as well acknowledge it. The *cheveux de frise* is gone, the partition is broken down, and we now have to rub shoulder to shoulder with the average Christian of other communities. We cannot now stand on our doctrines, except by insisting upon distinctions where there are no differences of any serious importance.

Another event, of much greater moment in itself and to the world, now began to underlie the change in men's minds in reference to minute points of religious faith. I refer to the birth of the philosophical system of utility.* The decline of the sense of importance attached to dogma as compared with life went gradually on, producing the mutual approach and sympathy of different communities, and even in some cases their fusion; and the phenomenon excited no alarm, but was rather hailed as a proof of the growth of mutual charity. Leading organizations adopted as their motto, "In essentials, unity; in non-essentials, liberty; in all things, charity." Even while under this banner, each of the sects kept screaming out at the top of its voice its anathemas against "indifferent-

ism." Meanwhile, the world outside, though not opposed to this amiable *rapprochement*, reasoned in a somewhat different manner. They observed that all the different varieties of religious belief, with all their antagonisms and contradictions as represented by sectarian combinations, each furnished examples of equal moral excellence. This spectacle, repeatedly exhibited, led first to an honest doubt, and at length to disbelief in the theory that the creed was the cause of the excellence. They fully admitted that all men ought to be conscientiously anxious about truth, every atom of it; but if some of the atoms were so infinitely minute as to produce no appreciable effect upon character, then, *pro tanto*, the conscientious or moral status of the man would be the same as if he was indifferent. That representation well explained the insignificance of trifling diversities of religious opinion. But how if your Unitarian and your Papist, your Quaker and your High Churchman, your Baptist and your Swedenborgian, exhibited the same moral excellencies, and generally in about the same degree? Are those differences "essentials" or "non-essentials?" And how if some who totally reject all dogmatic theology, and the number of them be increasing, exhibit without ambiguity the same spirit, and an equal degree of attainment in it? The conclusion was, that the connection between the creed and the character was not invariable, perhaps not necessary, perhaps only accidental. The thing certain was that the thing of paramount value was the character itself.

I do not believe that this conclusion was reached by following any process of reasoning specially commenced for the purpose of solving the problem. I believe it came about in the same way in which so many other things come about, which people either never feel any curiosity, or have not the industry, to account

* The chiefs of this school of thought now lead the intellect of Europe: Mill, Huxley, Lubbock, Spencer, Arnold, Darwin, &c. They are at the head of its scientific discoveries, its philosophical discussions, its most able criticisms, its newest systems.

for: namely, by the collateral influence of a perfectly innumerable multitude of thoughts and ideas on that and all other subjects, having one general complexion or tendency, and the *consensus* of all ending in making the standard of the importance of all dogmatic opinions to depend on their moral effects, in other words, on their utility. The world had begun to be heaved and moulded from side to side by new forces, the result of whose action was gigantic as compared with what they had been accustomed to witness. Railways conveyed passengers at a rate perfectly fabulous to the people of a former generation; newspapers were printed by tons; a census of elaborate extent and nicety was taken in a day; men of continents thousands of miles apart conversed with ease; pain could be subdued at will; government was only permitted on the plea that it existed for the good of all. The same principle of utility began to be applied as the measure of value to every invention, to every enterprise, to every doctrine. As in almost every other instance, the practical exemplifications of this principle had gone before its scientific demonstration: the practice preceded the theory; the art preceded the science; trade triumphed before political economy; and legal tolera-

tion before religious equality, sincerely accepted and impartially applied.

This general tone of reflection entered religious communities. The former and then still well-established obstinacy on fine points of belief and church order, not being openly repudiated, people began to be occupied with the efficiency and prosperity of their religious instrumentalities rather than with the moles of theological peculiarity in the eyes of their neighbours. They became busy in enlarging, organizing, and improving their Sunday schools, in establishing their Foreign Missions, in educating their ministers, in rebuilding their chapels, in establishing tract societies, benevolent societies, sewing societies, and temperance societies. And as the mention of this last subject suggests to me the names of two men of very considerable note in their day, of very remarkable character, and whose character stood in a strong representative relation to this change which was now beginning to prevail, I will venture to allude somewhat more largely to them. If my reference should call up any pleasing reminiscences of them on the part of their surviving friends, I shall the less regret the digression.

OLD MORTALITY.

LIGHT AT EVENING TIME.

I HAVE waited for His coming
Through many weary years,
I have listened for His footsteps,
I have cried to Him with tears:
"Why does Thy chariot linger?
Why do its wheels delay?
Oh, when shall be the breaking
Of Thy eternal day?"

And my vigil now is ended,
I lay my body down;
I can see no more earth's treasures,
But an unfading crown;
For my eyes in death's dim twilight,
Which darkens mortal things,
Discern the radiant glory
Of the great King of kings.

The eternal day is breaking,
Calm peace in place of strife;
The eternal sun is rising
At the eventide of life.
As shadows flee the dawning,
As snow-flakes melt away,
When they lay them down so softly
In their ocean-bed of spray,

So care and pain and sorrow
Are banished from my soul,
As I pass the golden portal
And reach the promised goal;
For in His glorious beauty
I see the King at last.
My time of weary watching
Is now for ever past.

SHIRLEY TEMPLE.

OUR LOCAL PREACHERS.

WE have received the following letter upon a subject in which we feel the liveliest possible interest; and inasmuch as it brings several oft-mentioned and oft-disputed topics to the front, we append a few brief "notes."

"Dear Sir,—I only express the feeling of a large number of your readers when I say that I read with great pleasure the suggestion of Dr. Burns as to the establishment of a library for lay preachers, and the magnanimous offer to contribute 250 volumes himself. The suggestion is good and the offer is noble.

With every word of the letter as to the necessity of lay preachers 'keeping abreast of the intelligence of the age' I entirely agree; but I ask, why should our lay preachers be in such a humiliating position as to have to depend upon others to supply them with books? It is true many of our lay preachers are poor, but in my judgment there must be something radically wrong in the ideas of the churches which cannot supply the men who serve them with the means by which (if they have the ability to preach at all) they can stand creditably in their pulpits.

There is something in human nature—and especially in the nature of an Englishman—which revolts against charity, and particularly when charity is not needed; and if our lay brethren, as Dr. Burns most truly observed, have to 'serve the churches for nothing,' *then more shame to the churches.* If they cannot pay for a stated ministry, let them pay for as good a ministry as they can get. If I have read my New Testament aright, it is the duty of all Christian churches to *pay* for their ministry, *whatever* that ministry may be, to the extent of their ability. When this is done, lay preachers will never be so poor as to need a library founding for them on charity, and especially out of the 'clearings' of regular ministers' libraries.

The distinction amongst Non-conformists between 'clerical' and 'lay' is far more *nominal* than *real*. Moreover, I think it is time we sought to put what we call our 'lay' preachers upon a proper footing in the denomination. There is, I believe, in existence a 'Lay Preachers' Association,' composed of certain preachers in Leicestershire and Nottinghamshire. I have never belonged to it because I do not believe in it. Why does not the denomination take up the question and recognize the lay preachers as a body, and give them some proper and authoritative standing in it? Why leave them to form associations in this irregular way? Why are they not represented at the Association?

I am, yours faithfully,
JARVIS READ."

I. As to the *names* "lay" and "clerical," we may dismiss them in a line; merely remarking that though the distinction is used by some individuals, we do not as a body recognize it. Our ministers are not "clerics," but "pastors and teachers." We have, strictly speaking, no "lay men;" no "lay preachers." The name at the head of this paper, whilst not altogether unobjectionable, is yet the most convenient, and is the only one authorized by our Year-book.

II. But the subject of the "representation of local preachers in the Association," and "giving them some proper and authoritative standing in it," seems hardly so easy to deal with. It must be remembered that our Association is one of *churches*, and not of the officers of churches, nor of ministers. The only *status* the minister has is that of *ex-officio* delegate, which in ninety-nine cases out of a hundred—and there are only one hundred and nine cases altogether—is worth nothing, because the church which has chosen any one as pastor is sure to send him as its representative. Local preachers

attend the Association as representatives, and form hardly less than *one-half* of those deputed by the churches. But there is one difference in the action of the Association with regard to pastors and local preachers that we have heard adverted to, and that might easily be removed, if thought desirable. The names of ministers appear in the Year-book, partly by way of recognition of their position, and partly because they are to the eye of the public the secretaries of the churches. Only the *number* of local preachers is given. If the names and addresses of the 326 local preachers recognized by the churches were also inserted, it might have the advantage of making village churches acquainted with men of Christian character and preaching power. Whether this is necessary or not now we cannot say; but from vivid recollections of our own "local preaching" days we should imagine not, for then the preachers themselves readily made known any useful additions to their ranks, and found them plenty of work. Another suggestion occurs to me. Would not great good come from "*a Village Church and Local Preachers' Conference*" at the Association, after the fashion of the Sunday School Conference? I hear the Secretary say, When? And as I hold that every man making a suggestion should do it with the classical rope round his neck, and be pinched a little if he cannot show a way of carrying out his suggestion, I answer, on the Friday morning, or if that is impracticable (though I believe it is not), then let it take turns (teachers, forgive me!) with the S. S. Conference.

III. Dr. Burns is "disappointed" because no one has responded to his appeal for books to be given to local preachers; and Mr. Read seems a little ashamed because any such appeal is necessary. We do not believe there is much real cause for the shame of the one or the disappointment of the other. Some ministers

give away their spare books at once in this or similar ways. Certainly we have not half a dozen books on our shelves worth a local preacher's acceptance that we should not have to replace within a month; and we know that our library is not by any means an exception. Money not being too plentiful, most ministers have only purchased books of reference, dictionaries, commentaries, histories, standard works, and fine specimens of pulpit power; and these are the tools they work with every week, and therefore cannot wisely spare them. Moreover, many ministers belong to circulating libraries, similar to Mudie's; and get from them the works they require to read only once through, and so keep nothing on their own shelves but select and necessary authors. Nor must it be forgotten that some of our local preachers could better give books to ministers than ministers aid them. Dr. Burns would find even his capacious stores excelled in one or two directions that we know; and a few of our pastors would effect a capital arrangement if they could get their assistants to change libraries with them. Still there are some who need help, and if Dr. Burns's plan is usefully carried out we will rejoice. If not, we would with pleasure contribute as much as we could towards a fund for the purchase of valuable new books for central libraries for local preachers, in case that should seem to themselves the best way of aiding them. But here is another plan.* Let the local preachers be strictly considered as a necessary part of the organization of each Christian church to which they belong; and as it is the church's duty to see that its pastor *shares* in all good things, its Sabbath school teachers are efficient, its missions well sustained, so it should make it its business to train and fully equip its preachers who do the *church's* work in the adjacent villages. If those

* Cf. also *G. B. Mag.*, 1871, p. 276, III. 2.

teachers lack necessary books, let them be supplied from the funds of the church; and if they lack training, let the pastor devote a portion of his time to increasing their fitness for their work. Preaching in the villages needs to be taken up heartily as a part of the actual work of each town church, and then means will be forthcoming to make it more successful in the conversion of souls and the perfection of those who believe.

IV. Not only so, suggests Mr. Read; but let the village churches also pay their preachers. Good: and to our knowledge some do it; yes, and do it nobly, considering their means. Others cannot; they must depend upon external aid. Some need a baptism into the spirit of liberality; and for them we call to mind the thoughts of Paul addressed

to the Galatians, v. 6, 7, 8: Let him that is taught SHARE with him that teacheth in all good things. Provide for the wants of your teachers in Christ. What! Hold you back? Nay, do not deceive yourselves. Your niggardliness will find you out. You cannot cheat God with your professions. He will see and punish illiberality to your teachers. Whatsoever a man soweth that shall he reap. (Cf. J. B. Lightfoot, sub. loc.)

May God give all our teachers and preachers "the unction of the Holy One," endow us with power from on high, and make our ministrations on every occasion glow with the ardour of His own infinite love; and then, whatever else we may lack, we shall have the highest qualifications and the most enduring reward.

J. CLIFFORD.

FAMILIAR TALKS WITH YOUNG CHRISTIANS.

No. II.—*The Conquest of Early Difficulties.*

UNFORTUNATELY Mr. Longford was not at the prayer meeting, and so the plan for the removal of her brother's difficulties, over which Maggie Mostyn had brooded with so much pleasure and hope was, for the present at least, doomed to disappointment. Still she did not readily give up an adopted purpose: nor was she so feeble in resources that failing in one direction she could not seek success in another. Extremely anxious to take the tide of feeling at its height, and to lose no time in leading George to the shores of that boundless ocean of peace and joy discovered by Christ, she made up her mind to go some mile and a half to Mr. Longford's house in Oakwater, and lay the whole case before him at once. But scarcely had she got into the street, when she found herself obliged to give up any such idea, for the night was unusually stormy, and the rain was descending in desolating torrents. Beaten a second time, she did not lose heart, but after a moment's thought resolved to write to her friendly counsellor and ask for an early interview; and with that eager haste that would not let her rest till the thing which she felt *ought* to be done was being attempted, she swiftly penned and posted the following brief letter:—

"129, Prince Arthur's Road, N.W.,

Dec. 21.

"Dear Sir,—Knowing well the deep interest you have in the welfare of the young, I take the liberty of writing to you about my brother George. For some time past he has been most anxious to know and love our blessed Redeemer. I have often talked to him about his difficulties: but he has some perplexities which I can hardly understand, and which I feel sure you could deal with successfully. His present anxiety is about 'saving faith.' May he come and see you, or will you be so good as call here and have a talk with him to-morrow evening? Forgive me for being so urgent; but I feel it so necessary to 'fix him in the right path' as quickly as possible, that I am hardly able to repress impatience at delay. Apologizing for troubling you, I am truly yours,

"M. MOSTYN.

"P.S.—He will be sure to be at home all the evening after seven o'clock."

Next morning Mr. Longford read Margaret's note with a feeling of real pleasure, and quickly despatched a messenger with the words, "Expect me at 7.30 p.m. J. L." George Mostyn's was "a case" in which he was likely to have

peculiar interest, for besides the usual English relish for a difficulty, Mr. Longford possessed a strong and ruling desire for usefulness of the most solid and enduring kind; and often said "that, as far as his own enjoyment was concerned, he would rather remove one stumbling-stone out of the way of a young wayfarer, and help to perfectly develop his spiritual life, than teach the mere alphabet of Christianity to a dozen." He himself had struggled into the light. It was not a sudden flash of glory that discovered to him the kingdom of heaven, but a painful wearisome, toilsome search for the truth of God, with deviations into the paths of error, that brought him at last face to face with God in Christ. For more than three years he was in a state of utter confusion about his spiritual condition, and did not know whether he was or was not a Christian, had no real peace and therefore no real power all that time, seemingly made no progress whatever, was often racked almost beyond bearing with tormenting fears, and sometimes felt a dread of death that emptied the cup of life of all its joy. But all this rough and severe treatment had left him with so firm and clear a faith, and such a feeling of thankfulness, that he had a certain degree of satisfaction in finding others going through a similar experience, because he felt he could certainly anticipate for them a similar result, and might, perhaps, have the privilege of contributing to its realization. Like Thomas, he was naturally a doubting, hesitating, cautious man; always looking twice, and often half a dozen times, before he leaped; and occasionally he "looked" so long that either the chance of leaping was gone, or the need for it removed. He had very little "go" in him; but what he lacked in "dash" he made up in steady plodding power. Never committing himself very readily to anything, he could always be relied upon to carry out to the last stone any enterprise that he had undertaken. He seemed to have no impulse. Some thought him cold as an iceberg, and in their self-flattery judged him lacking in piety; others imagined him shy as a blushing girl; not a few were surprised that he had friends at all: and yet it was well known that his few friends, who were all amongst young men, never forgot him, always loved him warmly, and were amongst some of the most reliable, and useful, and promising members of the church and school. Like Moses, he was slow of speech. At first his style was jerky and uncomfortable, and much like

water gurgling out of a narrow-necked bottle. As he became more interested in his theme his sentences seemed like chips of stone flung out as if meant to hit hard and impress durably; but when he fairly "warmed to" his subject he could speak with a crisp energy and a quiet beauty that pleased every listener. But his intense and soul-pervading religiousness, and his large fund of common sense, formed his strength. He would look at things for himself; and this, added to an observant eye and a devout spirit, made him always ready with practical illustrations, convincing arguments, and sympathetic counsels. In a word, he was just the man, as Margaret Mostyn's quick wit had told her, to deal tenderly and wisely with her brother's religious difficulties.

At the time arranged Mr. Longford arrived at Prince Arthur's Road; and as Mr. and Mrs. Mostyn understood well enough what was going on, and were prayerfully anxious as to the result, every arrangement was made so that George, Maggie, and their visitor, might have everything their own way. Soon, and without much preface, Mr. Longford approached the subject of the evening's talk; and getting a little excited with his painstaking and suffering pupil, said at length—

"Then we clearly understand do we, George, that your chief difficulty is at present about 'saving faith'?"

"It is, sir."

"But since that is a very wide field, and we might wander about it a long time before finding just where the stumbling-stone is, try and tell me, if you can, whereabouts it is that you trip up."

"Well, it seems like this—I have been told, ever since I could remember anything about religion, that if I believe in the Lord Jesus Christ I shall be saved. I have heard it at home from my father, mother, and Maggie. I have heard it at chapel, in the Sunday school, and at the corners of the streets. I have read it in books and tracts. And yet, as far as I know and can gather in any way, I *do* believe in the Lord Jesus; that He is God's Son, and the Saviour of the world; that He came into the world to save sinners; and I know and feel that I cannot be saved apart from Him; and I do hope only in Him for salvation; but I cannot say that I am saved, that I am a Christian; nor do I love and live like Maggie, or like others that I know. So I must be wrong somewhere. Where is it?"

"Exactly, exactly! . . . I see. . . . Yes! Just so. . . . Faith, but not rest! Faith, but not power. I see."

And yet you would have thought that Mr. Longford did not see; since he paused for what seemed a very long time, and the little company sat in silence; George and Maggie looking at him, and he anxiously looking at the carpet as if trying to decipher his answer from its designs. At length he broke the profound stillness. "This is it. Remember that the word faith means the same in the New Testament as it does anywhere else. Mostly it does. Not always. But when it is commanded to be exercised in Christ, as the condition of salvation, as a short, easy, and safe method of becoming a Christian, it always means the same as it does when you talk about faith in one another, faith in your friends; just as the words *love, hate, fear, choose, reject*, mean the same in the gospels and epistles as they do in the family, the market, and the world."

"Then is the act the same?"

"Precisely; there is no difference whatever in the act, considered as an act."

"Then you would really say, Mr. Longford, that believing in you, or in my master, or in anyone, is the same as believing in Christ?"

"Really I say that! *As an act*, it is the same in each case; just as your movements of body, your grasp of the plane, and so forth, are precisely the same whether you plane a piece of deal for a window-sash or a piece of mahogany for a wardrobe; although one is much harder work than the other, and may require much more skill and practice to plane well."

"But doesn't that degrade the 'faith of the New Testament,' and make it level with the commonest acts of life?"

"Degrade! Common! It is the very glory of the gospel, the crowning feature of the Christian religion. There is no evidence stronger that it is from God the Father of us all, who loves us all, and seeks the salvation of all. Why, George, is it not a glad message indeed that God has given us a 'way of salvation' to walk along, that requires no other walking faculties than the sort we are using, and must use every day of our life? Anyone may be saved by a method like this. Sick and dying men can trust a friend, if they can do nothing else. Children, little children, 'walk by faith.' The most ignorant can confide in a promise. The poorest may get a treasure that costs no more than loving trust and willing reception. In fact, no one is shut out of

this way. Every one can pay the toll of faith; for we are only called upon to do an act exactly like those we are doing at least twelve hours out of every twenty-four."

"How strange," exclaimed George, "that I should never have thought of this. Here I've been imagining all along that I could not have the right 'faith' because I believed in Christ as I believed in my mother. I have thought I had to do something extremely different from the ordinary every-day acts of life; and yet surely I ought to have expected that God would use a language we could understand, and direct our steps in words we could easily make out."

Maggie's face now lighted up. She saw the clouds were drifting, and her heart was filled with a joy that overflowed into every feature of her face; and with calm but glowing earnestness she broke in, saying,

"Certainly I had never seen the subject in this light before; but it seems to me just like our loving God to make our peace and joy depend upon an act so simple and necessary, natural and beautiful, as faith. He makes our bodily health and life dependent upon acts we can readily perform, eating, exercise, and the like, and upon food we can readily acquire. What is so common as the air we breathe? What is so necessary as bread? And as the first is given universally, so the second is the one food that can make its home in any part of the wide world. It is indeed as the negro said, when she heard the preacher describing the love of God as wonderful, 'Massa, me no tink it wonderful: it just like Him.'"

"Exactly, unquestionably. 'Believe on the Lord Jesus Christ and thou shalt be saved' is no more laying down an impossible task, or taking our minds out of their ordinary exercises, than when a man who has walked over a hard road for many miles is asked to turn aside into a pleasant garden, walk around it, and partake of a well-prepared feast."

"Still," said George, "if you will be so kind, I shall be glad to hear an explanation of this act of faith, so that I may compare your illustration with my experience, and see if the hopes you have started are well-grounded."

"Certainly. Illustrations are windows through which we look into the temple of truth; and since faith is the commonest act of life, illustrations of it are numberless as the sands of the sea. Here is one out of the many. It is a supposed case, which will show *one* aspect of the process of believing. A judge is seated on the judicial bench trying a man accused

of burglary. He listens to the statement of persons giving evidence. The policeman found two of the lost coins in the man's pocket; Mr. A. saw him in the street where the robbery happened five minutes before the alarm was raised; and so on. As the judge listens, he thinks; and the process of thinking is at last summed up in the words, "I believe the prisoner at the bar is guilty: I am persuaded he is the man who stole the money." What has the judge done? He is now a believer in this man's guilt. How came he to be such? "Faith came by hearing;" but not by hearing only, but by thinking also. He thought his way through the evidence, and at length was persuaded of that fact to which the evidence pointed. So that faith is in this case a certain kind of thinking about evidence and the forming of a conviction of the sort to which the weight of the evidence leans. Do you see?"

"Yes, clearly! But apply it, please, to 'the faith that saves the soul.'"

"Well, thus the message of pardon and life is proclaimed by God to the sinner through Jesus Christ; many witnesses testify to the reality and fulness of the pardon and life. The sinner hears, thinks, prays, and becomes sure that as God is true and good, so this message is one on which he may rely. Christ is, as God says, the Saviour; in Him is life. He is persuaded that there is salvation in no other, and if he completes his faith he accepts the offered pardon as *for him*, and becomes forthwith a disciple in Christ's school."

"But, Mr. Longford," exclaimed Maggie, "you surely do not say that in every case 'saving faith' is like that. I recollect no such thinking, no such prolonged meditation."

"Very likely," Miss Mostyn; "but remember, first, memory does not register all that takes place in the mind; and next, that some acts of the mind are so swift that we are hardly aware of them; and last, this, that your suggestion is true that cases differ very much. But just tell me what you can of the beginnings of your faith."

"As to that, I really can say little. I seem just like a little orphan girl whose conversation I read this morning. Asked by her companion what she did with her troubles now she had lost her mother, she replied, 'Mother told me whom to go to before she died. I go to the Lord Jesus; He was my mother's friend, and He's mine.' 'Oh, but He is a great way off; it is not likely He minds you,' her companion objected. 'I do not know anything about that,' said the orphan;

'all I know is, He says He will, and that's enough for me.'"

"Just so; but that beautiful answer shows a similar state of mind. The child knew her mother, and felt that she could trust her from what she knew of her; and she was led by that mother to know the Saviour, and knowing Him she felt that He was so good and faithful that she might and did rely upon His word. In one case the act may be swift as lightning, and in another as it was with myself, painfully slow; but the act, as an act, is the same in all instances."

With strong earnestness in his tone, as if convinced, George said,

"This, then, is it, as it now appears to me: faith or believing is a kind of thinking, and of thinking the way the evidence about the facts or persons in question leads, and as that evidence guides. But one objection to all this occurs to me, which I have no doubt you have considered. It is, that Paul says, 'With the heart man believeth unto righteousness.'"

"Well, go on; give the whole verse."

"And with the mouth confession is made unto salvation."

"Now does not the latter clause explain the former? The apostle is not, as some imagine, contrasting believing with the *heart* and with the *head*. The word heart in this passage, and indeed generally in the Bible, means the *inner man* (e.g. *thinking* in the heart, Matt. xiii. 15, &c.) as opposed to the *outer*. The distinction drawn is that between internal experience of religion and a public avowal of it."

Then came another pause, another looking at one another, and another apparent study of the patterns of the carpet. Evidently, thought Mr. Longford, a point has been gained; George sees that. I will wait and let him suggest his next difficulty. He had not to wait long; for as the idea seemed to be settling to its place amongst the other ideas of his mind, it occurred to him that his feelings were not much altered, and that, though the *act* of faith might be the same in all cases, the *effects* were not; and he said,

"Still, sir, I can't say that now I *feel* I'm a Christian, although I do *see* that I must have been a believer in the Lord Jesus Christ for some time. There is not that change of feeling I should expect; so that I imagine the results of faith differ a good deal, even if the act, as an act, of the mind is always the same."

"Not too fast, George, not too fast. Generally speaking, you may much sooner displace and destroy a wrong idea than you can change the current of the

feelings. Of course the effects of faith will vary greatly. Though a circular saw acts in the same way always, it does not cut hard oak and soft pine at the same rate. In building a peasant's cottage and a peer's palace you may use the same tools—spades and hammers, saws and planes. Fire out of its place burns to the ground a great city; put underneath the boiler of a locomotive, it carries relief to the homeless and destitute. The effects of faith depend upon *what* we believe, and to what extent our faith is real, intense, and pure."

"Not upon the amount, then?"

Well, not so much upon *quantity* as *quality*, if I may talk in that way; though when the *quality* is right, *i.e.* when the faith is pure, and the direction of it is also right, *i.e.* fixed on the right person or the right truth or facts, then the more there is of it the greater are its results."

"That you see, I think," interposed Maggie, "in the woman who touched the hem of the Saviour's garment; for she had much fear and only a little faith, but it was genuine and sincere, and in One who could heal her of her disease, and therefore her little pure faith did great wonders."

"And don't you remember, Miss Mestyn, that the apostle James also tells us a similar thing when he says 'the devils believe and tremble?' Trembling is the natural effect of their faith; for what do they believe? Not that the Son of God loved them and gave Himself for them; but that God is their Judge, and that they have no ground to hope for His mercy. It is a terrible truth in which they believe, and it produces a feeling of terror."

"Then might you say," inquired George, "according to *what* anyone believes such will be the result?"

"Yes; only taking care to add this, that there may be degrees of faith—'little faith' and 'great faith;' 'faith' and 'the full assurance of faith;' 'weak faith' and 'strong faith;' 'faith that removes mountains' and 'faith so weak that it cannot cast an evil spirit out of a child.'"

"As to the degrees of faith, that seems simple enough to me; but a question arises on the other part of what you say, and that is, *what* is to be believed in order to the saving of the soul? Am I believing the right truths, the right facts, and on the right Person?"

Here, again, Mr. Longford paused a minute or two, as if unwilling to answer, or doubting the best way of meeting such an inquiry. At last he exclaimed, in a somewhat higher key than usual, "Much

might be advanced about that. Many different ways of meeting your query. I am not sure at this moment which is the best." And then, looking straight into the eyes of his listener as if he would pierce him through, he continued, "This plan I've often adopted; and from all I see of your condition, George, I think it may best suit you. See, then. Faith cometh by hearing. Hearing what? The testimony of God concerning His Son. Just read 1 John v. 9, 11, putting the word 'testimony' for 'witness' and 'record.'"

And George took the Bible and read: "If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God which He hath testified of His Son. And this is the testimony, that God hath given to us eternal life, and this life is in His Son."

"There you see the 'evidence.' It is that there is life, eternal life in Christ. That includes every blessing; 'for we have redemption through His blood, even the forgiveness of sins.' 'Christ died for our sins, and was buried and rose again.' This is the gospel. Pardon, peace, rest, power, motive, all are in Christ. God Himself bears that testimony to His Son in the Scriptures. He says salvation is in Christ. And this witness is true; you believe that, do you not, George?"

"With all my heart."

"That is, you have thought upon God's testimony, and now you are persuaded that in Christ there is everlasting life."

"Yes."

"Now let us read the first part of the twelfth verse of the chapter you just quoted from, and add to it John vi. 47: 'He that hath the Son hath the life;' the other is, 'Verily, verily, I say unto you, he that believeth on me hath everlasting life.' Putting the two together we see that it is not enough to receive God's message about His Son. That alone will do us no more good than, if suffering from an acute disease, we hear of a medicine that will cure it, and go no farther than to get all the evidence about its curative power. The medicine must be taken. We must believe *on* Christ, *in* Christ. The testimony must bring us to Him of whom the Father testifies. The life is *in* Him, and we must go to Him for it. This is what we may call the second stage of faith; and to many it seems the only one, because they have grown up in the first almost unconsciously. You see both these stages in the case of the Philippian jailer; for Paul and Silas not only said, 'Believe on Christ,' but they spake unto him *the word of the Lord*. They repeated God's

testimony concerning His Son; and the testimony was the link between the believer and the Saviour, and he passed from faith in the Divine word to faith in the Lord Jesus Himself."

"I think I see what you mean," said George. "It is this in my case: I do believe in all that God says about Jesus, and I do trust in Him as having borne my sins in His own body on the tree; I feel some love for His great mercy, and I am ready, by His help, to do His will. Am I, then, a Christian?"

"I say yes, for a Christian is a believer on Christ; and though that believer's faith may be ever so feeble, and joy a very rare visitor, yet 'he that believeth on the Son hath everlasting life:' and

the faith will doubtless grow, and the joy increase, as clearer and more scriptural knowledge is obtained of the way of salvation."

It was getting rather late, and Mr. Longford, seeing that he had succeeded in dispelling some of the gloom from George's face, and hoping that he had helped him to master one or two of his difficulties, rose up to go. After receiving the hearty thanks of both his friends, and having left with them two or three pamphlets, such as *Doubts Removed*, *The Great Fact and its Consequences*, *Morison's Saving Faith*, and *Houghton's Precious Truths*, he promised to see them again before long, and then bade them "Good night."
JOHN CLIFFORD.

PHOTOGRAPHS FROM THE CHAPEL ALBUM.

Nos. III. & IV.—*Mrs. Grizzle and Farmer Young.*

You said in your note to me the other day, Mr. Editor, that some of your readers thought the photograph of Mr Ruddy, senr., which appeared in the January Magazine, was either taken in too strong a light or the "sensitive surface" of the "plate" was exposed much too long, or from some other cause, the features of his face, style of dress, and general habit of the man, must have suffered a little exaggeration. I need hardly tell you that my apparatus is good, and my plans those most approved in the photographer's art. You know that I try hard to keep myself abreast of the times by reading every scrap of photographic literature I can obtain; but still if I explain to the audience, to which you have kindly introduced me, my processes, they may probably better understand my pictures. First, then, let me say that I am an exceedingly fastidious artist, and become more and more so with advancing years; for I have long since learnt that you cannot get a true and full representation of any character, that has any force of good or evil in it, in one photograph, any more than you can apprehend all the excellencies of one of Tennyson's poems at the first reading. There are four portraits of our Divine Master, but even these do not fully disclose the glory of Him who is altogether lovely and the chief among ten thousand. We have many pictures of David the shepherd-king given us in the Psalms and in those Hebrew newspapers, the Chronicles of the kings of Israel and Judah; but he is not precisely the same man in all respects in any two of them. Cromwell, as "taken" by Hume, is scarcely to be identified with the pic-

ture that is given us of the great Puritan ruler by Carlyle. Each man is many-sided, and merely one photograph may quite misrepresent him; not because the machinery is imperfect, or the light too weak or too powerful, but simply because the "sitter" cannot gather all his nature into one expression of countenance, and hold it with an unquivering grip for thirty or sixty seconds. The poet says:

"To true discernment
The heart is seen in the face;"

but not all the heart at all times, and equally. Here is Mrs. Robinson's *carte*, taken when she was just recovering from a furious attack of tooth-ache. Her husband returned it, declaring that he could scarcely find a trace in it of the cheerful and happy woman who presides in his family. A friend of mine once came to me in a great hurry and wished to be "taken" at once. Some of his relatives were going to Australia, and they desired to carry his portrait with them. But do as I would I could not get one that satisfied me, and at last I asked him why he could not put more of himself into his face; and he said, "Well, to tell you the truth, Mr. Gilson, I have just had such a drubbing from my wife that I am not sure that I have any real self left to put in." Indeed, in my private album I have been obliged to add "comments" and "explanatory notes" such as these. Under a miserable doughy face there is the note, "Bilious when taken;" the next is a bright happy countenance, explained by the words, "Just had a legacy left him;" another puzzled, meaningless head has written at foot, "Listening to a logical statement

of the doctrine of original sin, or rather should be listening, but is not." Again, "Recently jilted" and "Restored" are terms that suggest quite enough to account for the differences of expression in two portraits of one and the same face. Such being the case, my plan is never to rest content until I have obtained several photographs of the same person in as many different moods as possible. Then I study them all, and send you, gentle reader, that which seems to me most faithfully to represent the real individual "in his habit, as he lived." Men are not always at their best, nor are they always at their worst; but there are circumstances and times which reveal them just as they are, and show the great or little "soul" that dwells in them.

Now I do hope, for your sake, Mr. Editor (I do not mind a jot about my own), that no one will find fault with the picture I have chosen of Mrs. Grizzle; for she is a relative of mine on my father's side, and in fact I may say takes some pride in the artistic abilities of her nephew. I have had abundant opportunities of painting her portrait, and can vouch for its accuracy. Of course I cannot have any very deep pleasure in such a character; but then, like other mortals, I have to confess that I was never consulted as to who should have the privilege of standing to me in the relation of grandfather and grandmother, uncle and aunt, and so on to the millionth cousin. Nor do I distress myself about that. If my great uncle was a chimney-sweep, that won't black my face or surround me with an odour of soot. Indeed, I am rather thankful for the relationship, for it has increased my knowledge of human nature in one of its many developments; and so I have always had a sort of philosophic interest in Mrs. Grizzle, and have studied her with the same kind of enthusiasm that men of science examine the structure of definite types of rare species of toads, frogs, rats, and the like. That is a remarkable face, isn't it? and yet it is simply a thoroughly decided specimen of the class to which it belongs. There are two small, sharp, piercing ferret-like eyes, that flash with the electricity of a very excitable temperament, and yet seem to stare with all the cold dry hardness of a marble statue. They look as though they never knew what it was to cry. You can no more imagine hot tears flowing from such cisterns and down such macadamized cheeks than you can suppose burning heat starting from an iceberg. Nor are those sharp eyes misplaced; they are deeply sunk in a sharper

face, and that is ornamented with a still sharper nose, so long, skinny, and furrowed, that it vividly suggests a carpenter's saw. And yet there is either a superfluity of skin to the face or a lack of juice in the flesh, for the face altogether has the aspect of a weazened Normandy Pippin after a twelvemonth's careful drying. To look at such an acrid face is enough to burn up all the moisture in the mouth and make refreshments a necessity. Then, what is the matter with her hair? It seems in a state of great uneasiness, as if dissatisfied with its "place in Nature," and eager to get away; whilst the plain black dress is hitched on and hangs about her like flowing robes on a straight pole, and looks as though, having started life at a funeral long since forgotten, it was still continuing its existence for the sake of economy.

Whoever wishes to see Mrs. Grizzle will find her at Grizzle Grange, near to the town of Worrinton, or else at the Baptist chapel in Nattering Street. She is well known at the latter place. Her face is part of the property, and would be more missed than the clock in the front of the gallery. Mostly, though not always, she may be seen entering that sanctuary two minutes before time, straight and thin as a poplar tree, and as unbending as a Sheffield poker. Her harsh rasping voice was there when I was a boy, and though a little feebler it is distinctly audible, and is as much as possible like the sound that proceeds from the well-regulated movement of an intelligent cook on a nutmeg grater. Several seat holders have suddenly shifted their quarters because they could not endure the tones of Mrs. Grizzle's voice, and the deacons have said more than once that they really must convert all the sittings near pew 21 into free seats; but I hope those humane men will not resort to so selfish and extreme a measure. And as she pleases nobody, so very few are able to please her. She "grizzled" about the minister's sermons until he married, and then she began to "grizzle" about his wife, and is still repeating her moan about the "extravagance" of that most economical of housewives. In the spring she takes for her text the new bonnets; in the summer, the light flaunting dresses; in the autumn, "that nonsense about a seaside holiday;" and in the winter she discourses without a tremor in her voice of the love-making of the young people. She never inspires sympathy, interest, love, or devotion. Everybody marvelled when she married, until they knew she had

a paltry sum of money tied to her; but the poor husband, alas!—what with "grizzling" at breakfast, and "grizzling" at dinner, and "grizzling" at tea—lived to regret his marriage with a sorrow that never left him till he passed where the "grizzlers" cease from "grizzling" and the weary are at rest. And yet she is correct in her creed, sedulous in her reading, has much coldly accurate thought, and is adjudged by not a few to be a woman possessed of the "light" but not of the "sweetness" of culture. She is as dry as a bone; and if she should be dissected, it will be a strange thing if she is found to have a heart bigger than a rabbit's. She has force: not that of the genial, health-giving sunshine, but that of a biting east wind. She has virtues; but they are clad in such ungainly and displeasing garb, that only her intimate friends are able to see that they are not vices. She is wasting her life for lack of heart, and will only be saved at the last "so as by fire."

IV.

"There's nothing ill could dwell in such a temple."

"He hath a kind of honour sets him off
More than a mortal seeming,"

Are words which never seem to me more beautifully exemplified than in the happy self-restraint, cultured spiritual power, and tranquil joy of "an old disciple," whose acquaintance I was privileged to make a few years ago. Farmer Young had then just finished his seventy-second winter, but his step was still firm; and in his bearing, dignity and ease, like twin graces, adorned and sustained each other as in his manhood's prime. His head was covered with the snows of age, but his heart was as fresh in its sympathies as on the day of his baptism fifty years before. Care had chased some deep lines on his placid brow, but his countenance and mien bore the signs of a complete, though by no means ascetic, self-control; whilst out from his eyes shot forward gleams that told his gaze

was fixed on the city of God beyond the river. No sorrowful backward glances to the wilderness escaped him, no dull listlessness as though life had failed; but an eager, earnest, upward look, as if, like Simcon, he was ready to say, "Lord, lettest now thy servant depart in peace."

From end to end of the lovely and picturesque village of Boxley, farmer Young was known and loved; but nowhere so well known and so warmly loved as in his own family and amongst the members of Boxley Baptist church. Thirty-three years he had held the office of deacon, and longer than that he had been the pastor's chief friend, a guide to the young, a comforter of the afflicted, and a wise counsellor to the distressed. Four clergymen in that time had succeeded one another at Boxley parish church, but not one had exerted the influence in the village he had, or gained such loving respect. His generosity was large and genial, his help elevating, his words wise, and his spirit like Christ's. He was a true brother in the church, and yet he was more; for having striven to carry out his lofty ideas of church communion, he made the church a sort of "drill-ground" for Christian character and service, and left Boxley with a band of trained workers hardly surpassed in the kingdom.

As in the far north sunset and sunrise follow one another without any break, so the golden glory of the evening of this beautiful and strong Christian life suddenly flashed, and without any signs of night, into the brilliant radiance of eternal day. He was at the week-evening service on the Thursday, and spoke with even more than the usual glow of spiritual fervour about his being an exile, expecting soon to receive the summons to enter the home-land above. He went to his family and retired to rest, and in the morning it was reported that he was not, for God had taken him, and so he was translated that he did not see death.

JOB GILSON.

"BEFORE AND AFTER MEAT."

"New time, new favour, and new joys,
Do a new song require."

ANTE.

GREAT FATHER, from whose loving hand
Comes more than all our needs demand,
Bless this our fare, and each to be
More strong for duty, love, and thee.

Ripley.

POSTQUAM.

OUR grateful songs shall greet thee, Lord,
Our noblest feast the Living Word,
Till in thy bannered halls above
We banquet with Eternal Love.

E. H. JACKSON.

GLIMPSSES OF THE LIVES OF GREAT AND GOOD MEN.

NO. I.—DAVID LIVINGSTONE.

At the tender age of ten Davie had to turn out soon after five a.m. and trot off to the Blantyre Cotton Works. Noble notions stirred in his mind, and he made good use of moments. With a book poised on his spinning-jenny where he could get occasional glimpses, amid the whirl of wheels and the buzz of bands, he spent his days in weaving cotton and learning Latin. Work over, he bounded to the evening school. At home again, books had more charm for him than bed; and often his mother had to snatch them away and bundle him off to roost in the small hours. Careful of his money as of his moments, he was able to support himself during the winter sessions at the Glasgow University.

He resolved to be a missionary, and fixed upon China as his prospective field of labour. There he purposed to work in his own way, unaided and unhampered. War having shut that gate against him, he was induced to offer his services to the London Missionary Society. While studying at Chipping Ongar, Essex, an incident almost prophetic in its character occurred. At three o'clock one morning he set out for London. Returning, he fell in with a lady who had fallen out of a gig, and, like a doctor, set her on her legs again, and then trudged Ongarward. The shades of night were falling fast, and soon dense darkness descended. Our traveller has taken the wrong turning, and is lost. Weary from walking and faint from fasting, he is prompted to seek hedge or stack shelter. No! by hook or by crook he'll get home. He rectifies his geography by climbing a guide-post, and on he tramps. He was too exhausted to tell the tale of his travels when at a very late hour he reached home. The fatigue arose from the feat of fifty miles on foot. Did he dream of those terrible travels in which he would be lost for years on an untraversed continent?

Livingstone left England in 1840 for South Africa. With the veteran missionary, Moffat, he spent a season in study at Kerumam, in the Bechuana nation—a nation comprising various tribes, such as “they of the monkey,” “they of the alligator,” and “they of the fish;” names which some think refer to religious rites, but which we opine (after Darwin) point to their origin. While studying languages Livingstone learned to love a lady fully acquainted with the duties and dangers of missionary life, and it was his good fortune to secure her heart and help. In 1844 the young missionary married

Miss Mary Moffat, and settled in a beautiful valley called Mabtosa. “She was the best spoke in his wheel.”

In South Africa flourish the lion, elephant, rhinoceros, hippopotamus, giraffe, crocodile, &c. When at night the lion utters his royal roar, all other wild animals slink away to their secure haunts. Even the ponderous river-horse and the powerful elephant acknowledge him their greater. Livingstone joined a party for the purpose of inducing a lion family to be less profuse in the patronage which they had bestowed upon the cattle-pens of the Bakatla—“they of the monkey.” The monarchs were discovered seated upon a rocky eminence. A circle of hunters gradually closed in upon them. A shot is fired: the brute is missed. A roar returns the compliment. The circle breaks and he escapes. The circle is formed again; but the two lions within, with a growl and a rush and a bound, scatter their assailants and are gone. The disappointed party rally to return, but on rounding a hill one of the brutes is seen yonder, apparently chuckling over their defeat. Steady! Livingstone shoulders his rifle; both barrels blaze—the lion rolls over. “Hurrah! he's shot.” No! his tail beats in anger. Stand back! In a moment Livingstone is hurled to the ground; two flashing eyes are fixed on him, a paw is clapped on the back of his head, and eleven teeth are crunching his arm. 'Tis an exciting moment. Rifles are fired at random. Presently the bullet sent home by Livingstone takes effect—the brute rolls over dead; but he has tasted the sweets of revenge. This was a hair-breadth escape. Livingstone, conscious of all that happened, was fearless, and felt but little pain at the time.

For five years Livingstone lived among the Backwains, and the chief of the tribe, Sechele, embraced Christianity, and did all he could to induce his subjects to follow his example. The missionary acquired great influence over the rude and superstitious natives, more by the life he lived than by the doctrines he taught. The whole tribe were induced by his reasoning to remove from their droughty region and form a new settlement forty miles distant, on the banks of the never-failing Kolobeng. In planting this colony he helped the natives to build houses and dig canals, and they gave him labour for his skill. He was mechanic, and minister, and medicine-man; while his good wife made candles, clothes, and other

necessaries. The Backwains were greatly civilized, if not altogether Christianized.

Beyond this station to the north lay an untravelled region, represented as an impassable desert. Rumours respecting a large lake reached Livingstone, and he resolved to discover its whereabouts. The dissuasion of Dutch traders did not alter his determination or daunt his courage. On the 1st June, 1849, accompanied by Col. Steele and Mr. Oswell, some 80 oxen, and 20 horsemen, he set out to cross the great Kalahari Desert. 'Twas a terrible journey. Their hardships began as soon as they left the road and steered northward through the sandy sea. The cattle sink helplessly and plunge frantically; wheels sink to the axle, and the cumbrous waggons have to be lifted and all but carried by the party. The progress is tardy; water is gone—more is looked for in vain. Sand, sand, sand, on every side, and the scorching sun above. All are famishing. To return is to perish, to proceed is next to impossible. Life is a misery, death would be a mercy. Halt! Yonder is a hole, and at the bottom a puddle of water. Six feet of sand is scraped away; the water flows freely; men and cattle drink and are refreshed. There is enough and to spare. Here and there a sprout is seen above the sand. Beneath, a water-melon, or some succulent bulb—deliciously sweet or distressingly bitter—is found, and these form the food of the quadrupeds and bipeds which inhabit these wilds. Yes! the human species is represented here by a diminutive and degraded tribe, dwelling in sand-hollows and rock-holes, and called *Bushmen*, but why so in such a bushless region 'twere hard to tell. After wading through perils and privations for two months in the trackless wilderness, Livingstone gazed upon an expanse of water which seemed as limitless as the sands he had crossed; and his feelings when he discovered Lake Gnamu were akin to those of Columbus when he sighted the New World.

Six years later Livingstone ascertained the exact position of the Zambesi, a noble river in the very centre of the continent, destined to be the highway into the vast and wealthy regions beyond. Here he spent a considerable period in the endeavour to evangelize the inhabitants of the Mokololo country. The prevalence of fever rendered it an unsafe residence, so he set off to the Cape, sent his family to England, and resolved to return and if possible find a healthy spot, and there establish a station as a centre of missionary operations.

For years it was as if he had plunged

beneath the waves of the ocean. He got far out of the track of traders. He traversed unknown regions that he might open up the resources of that wonderful country to the missionary and the merchant. He dots down the features of each district, the characteristics of every tribe. But few things escape his eye. Thus year by year he follows the course of the river of Africa. Great are the hardships he has to encounter at almost every turn, yet his indomitable perseverance holds out. Now he is brought to death's door by fever; now a powerful chief dares him to proceed; now a river obstructs his march; now he is deserted by guides and rascally robbed; now exorbitant tolls are demanded, and terrible threats made if denied. Yet on he goes, through river-bed, and barren waste, and tangled forest. Baulked everywhere, still borne up bravely by the brave heart within, saying, "Onward! we must open a way for the missionary and trader to those fruitful fields and broad rivers; and above all, to those benighted souls that wait for the glad tidings of salvation."

Now let us follow our traveller in an easterly direction, to the Great Falls, said to be vaster than Niagara. These mighty waters plunge with torrent rush through a deep fissure in a black rock with such impetuous force that the earth trembles. A series of magnificent falls run in a zig-zag course, and form at one part, where a mile-wide sheet of water pours its mighty flood, the sublimest water spectacle known. Columns of silvery spray are cast up 200 or 300 yards, to descend in constant showers on the evergreen trees and roll like quicksilver globules from the leaves. This vapour can be seen and the splash of water heard for twenty miles; hence they are called the "Smoke resounding falls." And this region of "broad rivers and streams wherein go no galley with oars nor gallant ships," was once thought to be a waste burning sand, where man did not and could not live. The persevering energy of Livingstone has taught us better; to him belongs the honour of unravelling many a geographical mystery.

After being lost sight of for four years he reached the eastern coast, and by Christmas, 1856, was in England again. He was hailed with delight, and honoured wherever he could be prevailed on to tell in his hesitating, unaffected way the story of his strange adventures and marvellous discoveries. He was here only to rest, not to remain. He returned to push still further his researches.

We get a glimpse at the good man in

bereavement. His dear wife, from whom he had been so long parted, rejoined him, but not for long; she soon sickened and died. On a sad Sabbath, far from all sympathizing friends, he buried her in a strange land beneath a baobab-tree, and placed a pure white cross over her sleeping dust, thus telling the tale of her life: "Those who are not aware how this brave, good English wife made a delightful home at Kolobeng, a thousand miles inland from the Cape, and as a daughter of Moffat, and a Christian lady, exercised a most beneficial influence over the rude tribes of the interior, may wonder that she should have braved the dangers and toils of this down-trodden land. She knew them all, and in the disinterested and dutiful attempt to renew her labours, was called to her rest instead. *Fiat Domine voluntas tua!*"

Livingstone is lost again! Engaged in a new enterprise, difficulties make many cowards. Desertions reduce his force to twenty souls. They reach a part infested by the Mafite, a lawless Zulu tribe. Should they fail to propitiate the chief, disaster is certain. But the great explorer will run the gauntlet, for somewhere beyond lies Lake Tanganyika, the missing link in the chain of lakes which feed the mysterious Nile. Hark! 'tis the shout of the dreaded Mafite. Here

they come, their spears and axes flashing in the morning sun. They must be kept at bay. Livingstone fires; two fall. All halt. Onward! A well-aimed blow, and Livingstone lies nearly headless upon the ground. Such is the substance of a story told by Moosa and some Johanna men, who hid in a thicket and saw the missionary murdered and stripped. Great and genuine grief spread through Europe at the news. Doubts arose. The Johanna men are accomplished liars. The late Sir R. Murchison and Mr. J. S. Moffat demonstrated the improbabilities of Moosa's account. A search expedition traced the traveller beyond the spot where he was supposed to have been buried. At a later date letters from Livingstone gave assurance of his safety; still his whereabouts is unknown. Some have given him up for lost. That some misfortune has made the missionary a martyr happily cannot be certainly asserted. As a skilful swimmer dives beneath the wave, and is so long out of sight that onlookers "with parted lips and straining eyes stand gazing where he sank," when his head appears above the waters at some distant point, so we cling to the hope that Livingstone alive, will appear again on some part of the African seaboard—west, or east, or south!

SEDLEY JOHNSON.

THE GOSPELS.

No. II.

BEFORE we proceed, however, to the consideration of the evidence, it will be well for us to realize, as nearly as we can, the condition, political, social, and religious, of the community in which the church arose; and the diffusion, internal arrangement, and general state of the church itself; as this knowledge will help us to judge more correctly of the force and bearing of the circumstances from which our conclusions must be drawn.

Two of the nations of antiquity who are best known to us, the Greeks and the Romans, had mainly determined the condition of society when, "in the fulness of the time, God sent forth His Son." Three centuries before the Christian era, the Greeks, under the Macedonian king, Alexander, had subdued all Asia to the range of the Caucasus, the shores of the Caspian Sea, the banks of the Oxus and of the Indus, the shores of the Indian Ocean and of the Persian Gulf, and the desert of Arabia. They had conquered Egypt; and Cyrenaica (the modern

pachalic of Tripoli), Southern Italy, and Sicily were already dominated by the colonies they had established. Over all this vast area they spread a knowledge of their language and their philosophy. Greek became everywhere the language of literature, read and understood by all the cultivated classes; and Greek philosophy then, as since, stimulated and guided the thoughts of men. The Jews of Europe, Asia Minor, Syria, and Egypt, used the Greek translation of the Old Testament;* and the New Testament (with the exception, probably, of the Gospel of Matthew) and the other Christian writings of the first and second centuries were written in Greek. In fact, the common use of the Greek language was at once a means of communication and a bond of union between the widespread congregations, the aggregate of which made up the early church.

* In the Acts of the Apostles these Jews are termed "Grecians" (vi. 1, ix. 29); while the Gentiles generally are called "Greeks." In Acts xi. 20, the word should probably be "Greeks," not "Grecians."

But while the intellectual influence of the Greeks was thus extensive and permanent, their political influence was less marked and less beneficial. It is true that they broke up the great Persian Empire, but the kingdoms which they established on its ruins—Egypt, Syria, Pergamus, Bithynia, and the rest—were mere despotisms of the true Oriental type, at once licentious and tyrannical. In fact, they broke up the unity, such as it was, which had previously existed, without exciting the national spirit or improving the political condition of the nations they conquered. But wherein the Greeks failed, the sterner spirit and steadier political sagacity of the Romans succeeded. Nations and kingdoms successively yielded to the valour and discipline of their soldiers, and the conquered lands were welded by the skill of their administrators into a substantial unity. The empire of the Cæsars encircled the Mediterranean, which was thus converted into a Roman lake; it comprehended the west and south of Europe to the banks of the Rhine and of the Danube, the south west of Asia to the Euphrates, and Egypt and the rest of the north of Africa to the cataracts of the Nile and the borders of the Great Desert. Within these limits peace was established, save when ambitious men contended, as they too often did, for the imperial throne; and the numerous military roads, the remains of which still attest the marvellous skill of those who made them, rendered communication between the various provinces of the empire comparatively easy. Thus Greek culture and Roman power prepared the way for the establishment and growth of the Christian church.

Yet the means of communication were after all miserably incomplete. Public conveyances, such as modern Europe has long possessed, appear hardly to have existed. I speak not of such recent inventions as railways and steamboats, but of such older appliances as stage coaches or diligences, and packets sailing at stated times. Anything like our modern mails and post offices for the conveyance of letters appears also to have been unknown; all letters had to be sent by a private hand. In fact, private individuals had hardly any other facilities either for travelling or sending letters than such as their own resources enabled them to provide. Navigation, too, was imperfect and slow. Winter materially diminished—indeed, almost suspended—the traffic even of the tideless and then peaceful waters of the Mediterranean. We have an interest-

ing example of these difficulties in the voyage of the apostle Paul from Cæsarea to Puteoli, near Naples (Acts xxvii., xxviii.), which appears to have occupied between four and five months; for three of which they were detained, winter-bound, on an island in so central a position and with so fine a harbour as Malta, simply, as it would seem, for want of a vessel to take them away. Yet Paul was at this time a State prisoner, with others, under the charge of a considerable military escort, commanded by a centurion, who would have had, we may well suppose, more than common facilities for fulfilling the duty entrusted to him. Notwithstanding, then, the advantages of Greek culture and Roman administration, communication between communities so widely scattered as the primitive churches, containing few wealthy and influential members, must have been at once costly and uncertain, and therefore slow.

Another important circumstance in relation to our subject was the dearth and scarcity of books. The printing press was the invention of a much later age. All books were written by hand, and that, as we know from extant specimens, in a character which did not allow quickness of execution. Book writing was a regular handicraft, as law writing is now, and many of those engaged in it were slaves who had been trained to it; but though this prevented books from being so scarce and costly as in the middle age, when a copy of the Bible is said to have cost as much as a fat ox, they must still have been so dear as to make persons of limited means, such as composed the bulk of the primitive churches, slow to recognize changes that involved the disuse of their old books and the purchase of new ones; and this economical reason would strengthen the reluctance which religious people commonly feel to any change in their manuals either of instruction or devotion. These combined feelings would also lead to the careful preservation of old volumes, which, though publicly disused and perhaps even proscribed, would thus be so many witnesses of the usage of former days. We may judge of the strength of these feelings by the opposition aroused in our own times by the proposals for simply revising the Liturgy of the Established Church and the authorised version of the Scriptures, and by the frequent occurrence in country places of old copies of the religious works that were in popular acceptance in bygone days. One curious instance of this conservative spirit in ancient times has been

recorded. Tatian, as we shall have to notice presently, composed in the second century a gospel harmony, called "*Diatessaron*," but though he fell under reproach as a heretic, and his book was said to indicate his heresy by its omissions, yet Theodoret, an orthodox bishop and church historian, three hundred years later, found in his own diocese alone two hundred copies of the book, which he prevailed on the owners to give him in exchange for copies of the four gospels.* So slowly did books once held in reverence pass out of use.†

It was in such a condition of society that the Christian church was founded and grew up. Limited at first by the narrowness of Jewish feeling, which lingered in the minds of its first teachers, it soon overpassed those limits, and, mainly through the labours of its great

* Theodoret *Haeret Fab* i. 20, quoted by Westcott.

† Of 361 manuscripts of the whole or part of the New Testament enumerated in the preface to Griesbach's edition of the Greek Testament, 15 were written just before, and 10 after, the introduction of printing, and of 77 the age is not given; of the remaining 259, 20 were over fifty years old at the time of the introduction of printing, 32 over a hundred and fifty, 61 over two hundred and fifty, 100 over three hundred and fifty, 25 over four hundred and fifty, 9 over five hundred and fifty, and 12 still older—one or two over a thousand years. These numbers show how carefully books were preserved before the invention of printing.

missionary Paul, established itself in distant lands. It consisted of a number of separate communities or churches, independent of each other, and not yet subject to any central authority by which general changes could be ordered or sanctioned. Such changes could only be made by general consent, tacit or expressed; and, from the social condition which I have described, they would certainly be gradual; and where they related to matters of general interest and admitted of difference of opinion, they would be sure to occasion, for a time at least, a warm and earnest contention, which would leave its mark on the records of the period.

About the middle of the second century, when our earliest witness lived, these Christian communities were widely diffused. They were to be found in Syria, Phœnicia, and Egypt; in Asia Minor Macedonia, and Greece; in Italy and Proconsular Africa; doubtless in Sicily, and probably in Gaul and other countries besides those named: that is to say, in the countries which now make up the Turkish Empire (including Egypt and the provinces of Tripoli and Tunis) and the kingdoms of Greece and Italy. How far beyond these limits they had extended at the time we are considering, we have no means of ascertaining.

J. C. MEANS.

Reviews.

WALKS WITH THE PROPHET JEREMIAH. By Rev. D. Pledge. *Marlborough & Co. Yates and Alexander.*

THESE "walks" are not designed to afford any historical portraiture of the character of the most mysterious of the Hebrew prophets, nor yet to supply an elaborate critical exposition of his words. They are "meditations" on such subjects as "Salvation," "God's Word the joy of the godly," "Effort and Prayer," and take their rise from phrases or passages in the book of Jeremiah. Just as a thoughtful man walking through a garden might take one flower after another as suggestive of different themes, so the author walks in this ancient garden of prophecy. Over fifty of these "meditations" are contained in this volume, each one of such convenient length as might easily be read by busy people either before commencing or when they have finished the duties of the day. Simplicity, spirituality, notion, and thoroughly practical earnestness give this book a right to a warm commendation.

TWENTY-FOUR TUNES. By T. Ryder. *London: Tonic Sol-fa Agency, Warwick Lane.*

THESE two dozen tunes have been arranged with a view to meet the necessity felt in many quarters for more music adapted to the peculiar metre hymns in our books. The music is exceedingly simple, and might be sung by almost any congregation. Mr. Ryder has succeeded in expressing the sentiments of the hymns to which his music is set.

C. G.

LABOURERS TOGETHER WITH GOD. By Rev. Gordon Calthorp, M.A. *Stock.*

SUNDAY school teachers are just now in danger of being overdone with advice. The national movement with regard to education is supposed to warrant every speaker addressing Sabbath school workers in administering an overflowing abundance of counsel as to the way in which they shall meet the greater demands coming upon

them. Here is a volume which contemplates their *encouragement*. It has directions not a few, but the purpose of the book is "to put the teacher in spirits, and to strengthen his hand for the work:" and this by the consideration of such truths as "to labour for God is to work *with* God," "the grounds on which we may expect success," "the reflex benefits of Sunday school teaching," &c. The style is simple, direct, and forcible; and the treatment earnest, able, and practical. Despondent workers will find it a message of consolation and hope.

THE FRIENDLY VISITOR, 1871. *Partridge & Co.*

To tract distributors, and to all who wish to do good by the circulation of literature, and of literature that is sure to be read, and when read to leave a healthy, bracing influence on the readers, this beautifully got up serial is a real help. Its advent to any home will be that of a cheerful and interesting friendly visitor, who has much to say that is worth hearing, and says it in the most attractive way. The teaching is thoroughly evangelical, the stories are racy, and the illustrations, by John Gilbert, Harrison Weir, and J. D. Watson, are conceived and executed with their usual and well-known skill.

PAMPHLETS, ETC.

BAPTIST HAND-BOOK FOR 1872. (Yates & Alexander). It is an admirable shilling's worth of information. Though not absolutely accurate, yet it is becoming more and more reliable and serviceable every year. The papers read at the meetings of the Union ought surely to appear in such a volume as this.

Graham's Temperance Guide for 1872, edited by D. Burns, M.A., is a cheap and full directory for teetotallers.

Our Afflicted Prince. By Rev. Geo. Martin. (Stock.)—*The Nation's Prayer*. by W. E. Winks. (Winks.) Two useful and interesting sermons occasioned by the illness of H. R. H. the Prince of Wales.

The Preacher's Magazine, (Marlborough) is another new magazine, and is intended for "young ministers," and the noble band of "lay and local preachers." It contains four sermons; a long quotation on the "Great Day of Atonement;" seven outlines of sermons; a few critical notes and reviews. The first sermon is an effective discourse. The first "outline" exhibits one of the glaring vices of the modern pulpit, viz, that of bringing thoughts to a text, and those thoughts altogether out of joint both with text and context. The phrase "conditions of peace" is made a peg on which to hang all the gospel. We earnestly hope "young ministers" and local preachers will not imitate this.

Church Register.

CONFERENCES.

The next MIDLAND CONFERENCE will be held at Beeston, Tuesday, Feb. 20. Morning at eleven, sermon by Rev. G. Barker, of Mensham. Afternoon, at 2.15, reports from the churches; paper by the Rev. T. Eyder, on "The duty of the Christian church in relation to the drink traffic."

C. CLARKE, *Secretary*.

The LANCASHIRE AND YORKSHIRE CONFERENCE was held in Infirmary Street chapel, Bradford, Dec. 27, 1871. The Rev. N. H. Shaw opened the morning service, and Rev. R. Silby preached from 1 Tim. iii. 16. The Rev. R. Ingham, D.D., pastor of the place, presided at the business meeting.

Several of the churches did not report; and the Secretary reminds both pastors and churches, that when no delegate is appointed, it is only courteous to the Conference to forward a written statement. Will our friends take the hint, and try to do better in this respect?

Baptized, 20; candidates, 26.

Resolved, I. That the question relating to Local Preachers be held in abeyance for the present.

II. That the Committee for the preparation of Conference business be elected triennially, and consist of the Secretary, with a minister and a layman who reside in his district.

III. That the Rev. R. Silby and Mr. J. S. Gill be elected to act with the Secretary.

IV. That in future there be a sermon in the morning, or a paper read, to be followed by discussion, as the Conference shall from time to time determine.

V. That the practise of calling for the names of delegates be discontinued, and that a book for the signatures of the representatives be provided.

VI. That if there be time after the business of the Conference has been transacted, it shall be devoted to free conference, or to prayer; no speaker being allowed more than ten minutes.

VII. That the church where the Conference is held be requested to hold a public meeting in the evening, or have a sermon,

and to make a collection for some object tending to promote the interests of the denomination; and that they invite the speakers or preachers; such arrangements to be subject to the approval of the Conference.

VIII. That we request the Rev. R. Ingham, D.D., with brethren J. Rhodes and J. Lister, to take the steps they think best, in conjunction with the Rev. W. Taylor, of Leeds, to secure the £5,000 now in Chancery for the building of a new Baptist chapel in that town.

IX. That we express our devout gratitude to God, and our sincere thankfulness to the friends at Dewsbury for the exertions that have been put forth, and the liberality that has culminated in the new chapel being entirely free from debt.

X. A Memorial on the Education Question was read and adopted, signed by the Chairman and Secretary, and forwarded to the chief of the Education Department.

XI. That the next Conference be held at Vale, in Whit-week, and that the Rev. E. W. Cantrell be the preacher; or, in case of failure, the Rev. E. K. Everett. The day to be fixed by the Secretary.

The Rev. W. E. Goodman, of Keigbly, laid before the Conference the claims of the Society for the Education of the Children of Baptist Ministers.

JAMES MADEN, *Secretary.*

The DERBY AND DERBYSHIRE BAPTIST VILLAGE PREACHERS' CONFERENCE was held at Chellaston, Dec. 26. At two p.m. the business of the Conference was transacted. Church reports were encouraging, eleven having been baptized during the last six months. Warm thanks were expressed to Dr. Burns for his liberal offer of 250 volumes for the use of local preachers, and it was hoped others would assist in carrying out such a desirable object. A public meeting was held after tea, Mr. J. Richardson in the chair. Papers were read by Mr. G. Wright on "Church Discipline;" Mr. C. Smith "On the duty of the churches to their preachers;" Mr. J. Newbury on "the Future Prospects of village churches." G. SLACK, *Sec.*

CHAPELS.

BRADFORD, *Tetley Street.*—To lessen the heavy debt on this chapel, a bazaar was held in October last, and realized nett £471 5s. Many things being left, a sale took place just before Christmas, by which £59 £s. was obtained. Rev. B. Wood has also collected £100. These sums reduce the debt to £1520. The friends greatly need and deserve help.

BURNLEY, *Ænon Chapel.*—The annual festival of the school and congregation was held as usual on Christmas-day; over 500 were present. The reports of the various organizations in connection with the chapel were most cheering, considerable progress being noted in all the departments. In the course of the evening the Rev. W. H. Allen was presented, on behalf of the church and congregation, with a purse of gold, in recognition of his earnest and successful labour as pastor. The meeting was addressed by Messrs. Law, Slater, E. Heap, and Simpson.

DEWSBURY.—Our new church was opened for worship Dec. 7th. Rev. H. S. Brown preached in the afternoon, and the Rev. A. M'Laren, B.A., in the evening. The large Wesleyan chapel was borrowed for the latter service. The congregations were good, and collections amounted to nearly £60. On Sunday, Dec. 10th, Dr. Burns preached morning and evening. In the afternoon a children's service was held, and the Rev. N. H. Shaw preached. On Dec. 13th a public tea was provided, and after tea a meeting held, which was presided over by Joseph Brooke, Esq., of Huddersfield, and addressed by M. Oldroyd, jun., Esq., Revs. Dr. Burns, C. Springthorpe, B. Wood, and J. Barker, the ministers of the town. The pastor presented a balance sheet, which showed that, of the £3000 which the structure has cost, £2840 had been obtained in cash and promises. Several members of the Building Committee made additional promises on condition that the remaining £160 was realized at once in promises to be redeemed within a year. This was done, and the place was declared free of debt. Everybody seems pleased with the site, style, and execution of the church. It is a credit to the denomination, and an ornament to the town. The church at Dewsbury has only had an existence for about half a dozen years, during which time it has had hard work to do. It now ceases to receive help from the Home Mission, and becomes self-sustaining, though the hands of its members are heavily taxed for a year to come. We desire to use this opportunity of thanking all those kind friends who in any way have helped us in erecting our first house of worship. May God grant us now spiritual prosperity.

LINCOLN.—*Anniversary Sermons.*—Preachers, Revs. R. Silby and E. W. Cantrell. Collections, £14 13s.

LONDON, *Church Street.*—On Jan. 7th we had our collections for local Benevolent Societies, such as St. Mary's Hospital, Western Dispensary, Christian Union Almshouses, Female Rescue Society, Aged Pilgrims' Friend Society. Our collections considerably surpassed those of former occasions. Our annual church meeting was held on the 10th, when the balance sheet

for the year indicated that in addition to yielding £20 surplus to the minister, £13 were carried forward to the next year. A spirit of unostentatious earnestness and entire unanimity characterizes the officers and committees of the church.

SPALDING.—On Monday, Jan. 2nd, the members' 226th annual tea meeting of the church at Spalding was held. Addresses were given after tea by the pastor, and deacons Sharman and Foster, and by Messrs. Green and Godsmark.

WALSALL.—A *Christmas Tree* was held in Christmas-week to dispose of the goods left from the bazaar, and it was followed by an auction. Over £70 were obtained, making about £370 in all from the bazaar.

SCHOOLS.

BIRCHCLIFFE.—*New School Rooms.*—The plans were supplied by Mr. Horsfield, of Halifax, who also superintended the works, and the whole has now been brought to a successful completion. On the ground floor the building contains a kitchen and lecture room, each measuring 11ft. by 25ft., and five class-rooms averaging 10ft. by 11ft. each, all of which are entered from a corridor 4ft. wide. The entrance hall and staircase leading to the upper storey measures 8ft. by 15ft.; and the large room is 27ft. by 52ft., and is fitted up with benches of the newest style, made of pitch-pine, and all stained and varnished. The building is lighted with gas, and warmed by Whitaker and Constantine's hot-air apparatus. The opening services were held on the 23rd and 24th Dec. On the 23rd we had a tea and public meeting. About 400 sat down to tea. Mr. J. Lister presided. Revs. J. Dowty, M.A., I. Preston, G. Needham, C. Springthorpe, J. Bamber, and R. E. Abercrombie gave addresses. Rev. W. Gray, on behalf of the Building Committee, presented a financial statement, by which it was shown that the total expenditure would be about £900, of which sum we have now raised over £600; and in addition we have spent nearly £100 in improving the chapel and minister's house, by putting in gas and a warming apparatus. On Sunday, 24th, sermons were preached in the morning by the pastor of the church, and in the afternoon and evening by Rev. J. Harvey, of Bury. Proceeds were upwards of £60.

School Anniversary.—Besides our opening services, we held our annual tea meeting on Christmas-day. About 420 sat down to tea. The public meeting, held in the new room, was densely crowded. Mr. Lister presided, and the speakers were the friends of our own school. Additional interest was given to the meeting by the presentation of a new and beautiful harmonium by the Band of Hope Society for the use of the

school. The instrument is of the newest design, rich in tone, and has cost upwards of £20.

MINISTERIAL.

CRASSWELLER. Rev. H., B.A., concluded his ministry at St. Mary's Gate, Derby, Dec. 31, and will commence at Cross Street, Islington, Jan. 28.

HACKETT.—In connexion with the chapel anniversary services, which were held Oct. 29, a public recognition of the Rev. B. Hackett as co-pastor with the Rev. F. Chamberlain of the church at Fleet and Holbeach, took place on Monday the 30th. The chair was taken by the Rev. F. Chamberlain. Addresses were delivered by the Rev. J. C. Jones, M.A., B. Hackett, and Messrs. Godsmark and W. Franks. Mr. A. Fysh gave some particulars which led to Mr. Hackett coming to Holbeach, and a cordial welcome on behalf of the church. The services were well attended, and deeply interesting. Collections larger than for many years past.

LUMMIS, Rev. J. H., has announced his intention to withdraw from the pastorate of the church at Swadlincote, Burton-on-Trent, and will be happy to supply vacant churches with a view to settlement.

SALTER, Rev. W.—A meeting was held in the Baptist chapel, Coalville, on Dec. 26, to bid farewell to the Rev. W. Salter and his wife, who are removing to Netherton, near Dudley. W. Kempson, Esq., of Leicester, took the chair. Mr. Salter had been seven years with them. He had been a hard-worker; and during the late terrible visitation of fever in the neighbourhood he had been foremost in visiting even the most dangerous cases. During his ministry 126 members had joined the church, eighty-five of whom Mr. Salter had baptized; and £800 had been raised to liquidate the chapel debt and enlarge the school premises. The Sunday school teachers presented Mrs. Salter with a handsome easy chair; the young men's Bible class presented Mr. Salter with another easy chair to match. The church and congregation presented to Mr. S. a purse containing £22 5s. The Rev. C. Clarke, B.A., described Mr. Salter's future sphere of labour at Netherton—a station under the auspices of the Midland Home Mission. The Rev. T. H. Richards, Primitive Methodist minister, and Mr. Smith, also gave addresses. Letters were read from friends in the neighbourhood not able to be present. Although the general public were not asked to contribute to the testimonial, two of the colliery proprietors sent their contributions to the fund in acknowledgment of Mr. Salter's useful and earnest labours in that neighbourhood.

PRESENTATIONS.

LINCOLN.—On Jan. 3, a beautiful and costly communion service, consisting of five pieces, was presented to the church by Mrs. Penney, widow of the late John Penney, whose obituary appeared in this Magazine in August last. Also an elegant and valuable communion table by Mrs. Harriet Height to the same church. Both have appropriate inscriptions.

OLD BASFORD.—At the annual church meeting here, on Jan. 3, the pastor, Rev. W. Dyson, was presented with a purse containing thirteen guineas.

SHEFFIELD.—On Jan. 11, Mr. Atkinson, who has been superintendent of the Cemetery Road Sabbath School over thirty years, was presented by the teachers with a very elegant tea and coffee service, supplied by Messrs. Lucas and Johnson of this town. Rev. G. Hester presided. Mr. F. Baldwin made the presentation, and several teachers gave addresses.

SPALDING.—On Friday, Dec. 22, a valuable ornamental inkstand, subscribed to by the pastor and members of the church and congregation, was presented to Mr. C. T. Southwell on his retirement from presiding at the harmonium, and in recognition of the services he has so kindly and gratuitously given for a period of ten years.

BAPTISMS.

BIRCHCLIFFE.—Jan. 7, eleven, by W. Gray. One the eldest son of the pastor.

BRADFORD, *Tetley Street*.—Sept. 3, two; Nov. 5, four, by B. Wood.

DERBY, *Mary's Gate*.—Dec. 6, six; Dec. 28, one, by H. Crassweller.

GRIMSBY.—Jan. 7, five (one from the Sabbath school), by R. Smart,

HALIFAX.—Jan. 3, eight, by I. Preston.

LEICESTER, *Dover Street*.—Jan. 3, seven, by W. Evans.

Archdeacon Lane.—Three, by Rev. T. Stevenson.

NOTTINGHAM, *Stoney Street*.—Nov., one; Dec., four, by T. Ryder.

OLD BASFORD.—Jan. 7, five, by W. Dyson.

PETERBOROUGH.—Jan. 31, three, by T. Barrass.

SHORE.—Dec. 28, one, by J. Maden.

WALSALL.—Dec. 24, one, by W. Lees.

WOODHOUSE EAVES.—Nov. 5, two; Jan. 21, four, by Mr. Lacey.

MARRIAGE.

CRABTREE—SLATER.—Nov. 25, at Shore, by the Rev. J. Maden, Mr. John Crabtree, to Miss Emma Slater, both of Redwaterfoot.

Obituaries.

A LOVELY FLOWER PLUCKED EARLY.

GELDRED.—It is not often that very young children shew in their little life anything that will interest those outside the circle of their own home, but Martha Louisa Geldred was an exception. When one year and nine months old her father died, leaving her mother with four other children, one younger than herself. He who is the Father of the fatherless and the Husband of the widow so arranged events in His kind care that her uncle and aunt took this little delicate fatherless child beneath their protection. No mother's love or father's concern could exceed the solicitude they felt for their infant charge, and very richly were they repaid, both by her fondness for them and also in seeing the early development of love to Christ. There was a natural quickness of mind in little Patty, which shewed itself in several ways. She would, for example, be often in the garden when her uncle was attending to his flowers, and so interested was she in their beauty that she soon learned their

names; and often she would go with friends round the beds, pronouncing their difficult names in her infant accent, and remark, "But God made them." She was never really happy away from her kind guardians. Once when her aunt took her to Yorkshire to see her mother and sisters, she insisted on calling her aunt mamma. Her brothers and sisters teased her about it; she then said, "But I must call her mamma." On reaching home after that visit, so overjoyed was she at seeing her uncle again that neither tea nor play could tempt her to leave his knee. Pleasing as her precocity and natural affection were, it was more interesting to see an early concern to please and love God. It would sometimes happen that when her friends went out in the evening to tea with other friends, or to chapel, they would take her; but, however late she went to bed, she would repeat her evening prayer; and if her aunt abridged, she still would insist on saying *all*. A little while before she died she was placed in the infant class of the Sunday school with

which the writer of this is connected. There it was she came more particularly under our notice. Her pleasing attention and her thoughtful answers were very gratifying. The last Sabbath afternoon she was at school, her teacher was speaking of Jesus, His love, His kindness, when she interrupted by saying, "Jesus loves Patty—Patty loves Jesus." The impression produced upon our minds is that she had a sincere love to Christ. We do not say she had a consciousness of sin, and therefore loved Christ—her years were too few for such knowledge; but what she heard of Christ fixed her affection, and she delighted to talk of Jesus,

"And of heaven, where He is gone."

Her early and rather sudden removal, at the age of three and a half years (Oct. 7, 1870), was the occasion of great sorrow to those by whom she was known. To her case the words of the poet seem peculiarly appropriate:—

"This lovely bud, so young and fair,
Called hence by early doom,
Just came to show how sweet the flower
In Paradise would bloom."

God's holy word says, "Out of the mouth of babes and sucklings thou hast perfected praise," and we think the life of little Patty was one sweet hymn of praise to God. We know her influence in the class was good; and her removal has, we trust, left a good impression on her young companions. How encouraging to every sorrowing parent or teacher to recall our Saviour's words: "Of such is the kingdom of heaven."

Bourne.

W. R. W.

COOKE.—At Upper Broughton, Sept. 20, 1871, Mrs. Ann Cooke, late of Burton-on-the-Wolds, near Loughborough, in her eighty-fourth year. She was baptized and united with the Wood Gate church, Loughborough, when young. She led a Christian life; and after having kept her bed nearly ten years, sweetly fell asleep in Jesus.

GILL, MRS.—After thirty-three years of devoted and very successful labour as a "pastor's wife," Mary, the beloved partner of Thomas Gill, late of Allerton, now of West Vale, near Halifax, quietly departed to her heavenly home, Jan. 6, aged fifty-seven. Her mortal remains were interred in the Baptist Chapel Cemetery, Blackley, near West Vale, Jan. 10, the service being conducted by Revs. I. Preston and Dr. Ingham. Her health had been declining more than twelve months; but with occasional interruptions she continued her loved work as a teacher of a select class in the Sabbath school, &c., until within six weeks of her decease.

MARTIN.—Jan. 2, at Car Colston, Nottinghamshire, Jane Euerby Martin, aged twenty-five years. "Her end was peace."

PRATT.—At the Manor House, Norman-ton-le-Heath, Dec. 30, Anne Pratt, relict of the late Mr. Benjamin Pratt, of Hoton, aged seventy-five years. She was a liberal supporter of the institutions belonging to the Connexion, and generous in her benefactions to the poor. Her end was remarkably peaceful and happy.

STARBUCK.—Nov. 13th, 1871, at Alford, after a long and painful illness, Miss Elizabeth Starbuck, aged 37. She was led to decision for Christ under the ministry of the late Rev. T. W. Mathews, of Boston, and was baptized by him Dec. 20th, 1852. After residing at Boston for some years, during which she greatly enjoyed the preaching of her beloved pastor, she removed to Preston, Lancashire, and ultimately to Hitchin, of the church at which latter place she was a member at the time of her decease. She was naturally kind and genial, and when she became the subject of divine grace her piety shone with unusual lustre, as she strove to adorn the doctrine of God her Saviour in all things. Being cheerfully consistent and unobtrusively useful, she drew around her a large circle of Christian friends, whose esteem for her was in proportion to their knowledge of her. From the nature of her disease she was not able to speak for a long time previous to her departure, but in other ways she was able, to some extent, to reveal the state of her mind in prospect of eternity. She knew "whom she had believed, and was persuaded that He was able to keep that which she had committed unto Him." She loved to hear sung some of those hymns which express simple confidence and hope in Christ as a Saviour, and to hear read those "exceeding great and precious promises" which Christ has given to His church; and she looked forward with eager eyes to the time when she would enter into the "eternal kingdom" of her Redeemer, and there meet with loved ones who had gone before her. At length, after having patiently endured what her Lord saw fit to lay upon her, she quietly fell asleep in the arms of her Saviour.

J. R. G.

TOWLER.—Dec 20, 1871, at Isleham, Frank Cartwright, only son of the Rev. G. Towler, aged fifteen months.

WHITE.—Thomas White, of Sawley, departed this life, Nov. 16, 1871, aged eighty-two years. He was for many years a member of the church there; and having been ill for more than twelve years, died trusting in Christ.

Missionary Observer.

TO INDIA VIA THE SUEZ CANAL.

[Continued from page 30.]

ON Wednesday evening, a letter signed by all the passengers was sent to the captain, urging him to satisfy himself that the repairs were sufficiently strong to encounter the rough weather we might have in the Bay of Bengal, and if necessary to put into the nearest port to get them thoroughly done. He received the letter very courteously, and in his reply thanked them for their sympathy with him in "the serious and unexpected misfortune" which had happened, for their expression of confidence in his skill and seamanship, and assuring them that his best attention would be given to their interests. Happily, after a delay of sixty hours, the engines, to the joy of all, again started. Though in some respects our position was trying, it had its advantages. For example, we were in a calm region and out of the danger of rocks. Had the accident happened near the shore or in a rough sea, the consequences might have been serious; moreover, the delay may have kept us out of bad weather in the Bay of Bengal. In expressing my surprise to one of the engineers that they should not have duplicates of the parts of machinery likely to break, he replied that the ship was sent off in such a hurry they had not time to get them on board. He said, moreover, that he saw in London a duplicate of the very rod that broke.

Off Ceylon we had hard squalls, but on the whole the ship behaved herself very well. During the time they lasted the wind was furious and the rain came down in torrents. In the midst of these, something getting loose about the engine, she had to be stopped and screwed up on two separate occasions. She now goes thumping on, every stroke being heard and felt all over the ship, and the wonder is that she does not put everything out of gear. There is a strong current against us, but as we are now (three p.m.) only about fifty miles from Madras, and it is expected that we shall reach there sometime this

evening, and the passengers bound for that port (about one-half) land to-morrow morning. Truly thankful shall we be again to reach Orissa, where we hope to find the brethren and sisters as well as usual. As it is forty-one days since we left Plymouth, we are anxiously awaiting letters. We are all, I am thankful to say, in good health; indeed, there has not been a case of serious illness among any of the passengers since we came on board.

Nov 11.

With devout thankfulness I am happy to state that we anchored in the Madras Roads last evening at nine o'clock. It appears that there was a cyclone in the Bay of Bengal five days ago, and that several ships were lost. Last evening cases were being washed on shore near the lighthouse. Had not our engine broken down we should probably have been in the midst of it; and I should suppose the rough weather we had off Ceylon was the outside of the terrible storm. In wisdom and love, therefore, we were delayed on our journey; and so we see how all things work together for good.

Calcutta, Nov. 22.

As we were more than a week beyond the specified time at Madras, and the weather had been unusually stormy, considerable anxiety was being felt regarding our safety. Only three ships were at anchor in the Roads; the others, in consequence of the bad weather, had been compelled to stand out to sea, and had not returned. For several days prior to our arrival, all communication with the shore had been impossible; so it would appear that our break-down with the engine had kept us out of the cyclone lower down the Bay of Bengal, or out of the boisterous weather off Madras. As we had to take in coal as well as land passengers, we had the opportunity of spending a few hours on shore. Landing, however, in consequence of the heavy swell, was very difficult; and the "masula" boats, each manned by about a score almost naked natives, were tossed about like the

merest toys. To set my feet upon the shores of India and my eyes upon its scenes, after an absence of nearly seven years, was exceedingly pleasant, and it seemed like returning home. The principal houses and offices in Madras are stretched along the sea coast, which from the sea have an interesting appearance. The native town is flat and low, and appears fifty years behind Calcutta.

In the afternoon of Nov. 11th we resumed our voyage to Calcutta, and all progressed favourably until Thursday, the 16th, as we were going up the river Hooghly. To tow us up the captain engaged two tug steamers, one of which was placed at the head and the other at the side of the "Viceroy." It soon appeared, as in the Suez Canal, that the ship would not answer to her helm; and in being conducted by the pilot, who came on board at the Sandheads, up the narrow winding channels of the dangerous river, her head went off, now in this direction and now in that. In trying to pull her into her proper course, the tug steamer at her head broke both her hawsers, or towing ropes, one of which was eleven and the other thirteen inches in circumference. As we seemed likely to get aground, orders were given to "stand by the anchor." Fortunately we still kept in deep water, and the steamer which broke loose returned, and was made fast at the side; the "Viceroy" now having a tug on each side of her. Unpleasant symptoms soon began to show themselves, and though the ship was in still water she reeled first on one side and then on the other. In the latter instance it seemed as if she were going right over. "The ship's aground," said the captain. "Stand by the boats," cried out the pilot; and the sailors, rushing to the boats, began to unfasten them, and got them ready for lowering. Fearing lest she should roll over and go down, consternation was written on every countenance. The tugs, fearing lest they should be pulled down as well, cut their hawsers and went a quarter or half a mile away, leaving us to shift for ourselves. It was a time of terrible suspense, of fearful anxiety, as it was felt that at any moment the ship might roll over and go down, and that there would be no escape. Even children partook of the general alarm, and were crying and clinging to their parents.

Such a scene I had never witnessed before, and have no desire to witness again. Both of the tugs were somewhat damaged, the "Cyclone" having her paddle-box broken, and the "Conqueror" her stern bulwarks completely smashed down. It was, however, most fortunate that the "Viceroy" had the latter tug under her, or the consequences might have been serious. Providentially, too, the accident occurred when the tide was rising, by which our ship was floated off the ground and rescued from her perilous position. As regards the place also, the misfortune seemed most providentially arranged. Had it occurred where the bottom of the river was "lumpy," instead of in a straight channel, it was said that nothing could have saved us, that the ship would have settled down in the quicksands and have disappeared. Several years ago, two large ships came into collision in one of these places, and in less than half an hour not a single trace of either existed. Abounding as it does with strong currents, with narrow, winding, shifting channels, and with immense quicksands, the Hooghly is said to be one of the most dangerous rivers in the world for navigation; only pilots who are constantly going up and down are able to conduct vessels with safety. As may be supposed, after the above accident, and as there were still more dangerous parts of the river to pass, the passengers became anxious to leave the "Viceroy." To get her, however, into a safe position was of the greatest importance; though, on the plea that she had no hawser strong enough, the larger tug refused to take her in tow. Alone, therefore, the captain of the "Conqueror" undertook the task; and right well did the little vessel prove herself worthy of her name, not only by pulling us out of our dangerous position, but by towing us up to Diamond Harbour, a distance of several miles, where we came to an anchor. On reaching this place, where customs officers come on board, it was announced that in ten minutes the "Conqueror" would leave for Calcutta, and take with her such of the passengers as might wish to go. Nearly all the passengers accepted the offer. Taking with us a small quantity of personal luggage, we were quickly transferred to the tug, and with hurried "good

byes" we proceeded up the river. It was now about three o'clock, and the distance to Calcutta was forty-five miles, with the current and ebbing tide against us. The captain was very kind and agreeable, and placed any part of his vessel at our disposal. Brother Miller had met him in the time of the Orissa famine; and the chief officer he also knew well, he having resided in Cuttack. Not having dined, a small quantity of provisions was sent from the "Viceroy;" but to our great delight, the "Conqueror" had an ample supply of good cool water, a thing we had not had for six weeks. For our journey up the river we were favoured with a fine moonlight evening, and after a very pleasant trip we reached Calcutta about midnight. The steamer's whistle soon brought a lot of dhingys, or small boats alongside, and in the course of a few minutes we were again permitted to set our feet on the shores of India, gratefully feeling as we have often felt and said before, "Hitherto hath the Lord helped us." Yes! HITHERTO, as regards place, and time, and circumstances—a point which enables us to look backward with thankfulness and forward with confidence. After some little delay in obtaining a gharry, we proceeded to the house of dear friends with whom we stayed on our arrival sixteen years ago, by whom we were cordially received though aroused at midnight, and under whose hospitable roof we are kindly entertained. Several of our native christians who reside in Calcutta have already been to see us, and very pleasant it is again to hear and speak the Oriya. Letters of welcome have also been received from our brethren in Orissa, all of whom, we rejoice to learn, are well, and whom, in the good providence of God, we hope shortly to see. At Diamond Harbour a very affecting scene was witnessed on board the "Viceroy," just before we left, in connection with the two Misses Supper, who had completed their education at the Mission school, and were going out to join their parents at Dacca. Right away from England they had been anticipating that their father would meet them in Calcutta, and truly delighted they were to receive letters at Diamond Harbour. On opening them, however, their fond hopes were dashed to the

ground, as they contained the painful tidings that their beloved father died Oct. 2nd (the day after we left Plymouth), and that their widowed mother (formerly Miss Collins, of our Mission) was in Calcutta *en route* to England.

In conclusion I may just add that the journey to India, though more than ten days beyond the specified time, occupied forty-seven days, instead of one hundred and twelve, as round the Cape sixteen years ago. The distance round the Cape is nearly 15,000 miles, but *viâ* the Suez Canal the distance is as follows:—

	MILES.
From Plymouth to Gibraltar ..	1000
Gibraltar to Malta	981
Malta to Port Said	919
Port Said to Suez (by Canal) ..	88
Suez to Aden	1308
Aden to Ceylon	2134
Ceylon to Madras	545
Madras to Calcutta	770
Total	7743

P.S.—We are to leave by steamer for False Point on Tuesday, the 28th, and hope to reach Cuttack in four days afterwards.

Cuttack, Dec. 14, 1871.

You will probably have heard that, through the blessing of our heavenly Father, we reached Cuttack in safety about sunset on Saturday, Dec. 2nd. We were delayed in Calcutta for ten or twelve days, but our time seemed fully occupied in making purchases and getting our baggage passed through the Custom-house, both of which operations were far from easy. One great difficulty as regards making purchases in an Indian bazaar is that the natives never will ask a proper price for their goods, they often asking five and even ten times the price they will be glad to take. Before a bargain, therefore, can be completed, it is necessary to do an immense amount of talking in the shape of beating down, and even then there is often the feeling that after all you have been "taken in," and might have obtained the articles for a less sum. "Shall I tell master the proper price?" is a question the natives often ask at the beginning of the bargain-making; and then, with the utmost gravity and assurance, will state a price which you

know is altogether improper. As regards the Custom-house arrangements, it seemed as though the authorities had determined to make the passing of luggage as difficult and disagreeable as possible. According to orders, all packages had to be sent from the ship into the shed, where they were placed, or rather thrown, upon one another in the utmost confusion. To the native coolies who have no knowledge of English, and no wish to regard if they had, "directions" have no meaning; and it often happens that a box having painted on it "This side up," is found with that side down, and that a box marked "Glass, with care," seems to come in for the roughest usage. To pass through the ordeal of ships and Custom-houses, boxes had need be of the strongest kind, and even then they are often smashed by the careless treatment they receive. "Searching for a needle in a bottle of hay" is a proverb often in one's mind when searching for packages amid the confused mass of a Calcutta Custom's shed. If the authorities were made to perform these duties for a few hours a day, there can be no doubt but that measures would soon be devised for removing an abominable nuisance and effecting a much-needed reform. To save themselves a little trouble, some men are utterly careless as to the amount of trouble they impose upon others.

During our stay in Calcutta, Mrs. Hill, our little boy, and myself were most hospitably entertained by our kind friends Mr. and Mrs. Beeby. Mr. B. is a deacon of the Baptist church, Circular Road, and Mrs. B. is the granddaughter of Dr. Carey. On one Lord's-day evening I had the pleasure of preaching in the above chapel, long the scene of the labours of Dr. Yates; and on the other, brother Miller and I attended the service of the Brahma Somaj, where we heard Baboo Kesheb Chunder Sen. An account of this visit I must leave to the pen of brother M.

We went on board the "Satara," a British India steamer, for False Point, at noon on Tuesday, Nov. 28th. As we did not leave Calcutta till about three p.m., we only proceeded that day a few miles down the river, and came to an anchor for the night, and a most uncomfortable night it was. The swarms

of mosquitoes were perfectly ravenous; buzzing and biting were kept up all night long, and the next morning we were so disfigured that it would not have required a great stretch of the imagination to have supposed that we had had an attack of measles or small-pox. On Wednesday morning between five and six we re-commenced our journey down the river, but had not proceeded very far before the pilot, in order to avoid running down a native boat, ran our ship aground. This was considered an act of great carelessness on the part of the pilot, but happily it was attended with no greater inconvenience than the loss of a day, as when the tide had turned and the water had risen several feet, she was able to get off.

On Friday morning, at daylight, we anchored in False Point Bay; and we had not been at anchor long before we had the pleasure of seeing brother Brooks coming in a boat from the "Teesta," a small river steamer, to the "Satara," and who was quickly on board, and welcomed us all back to Orissa. With as little delay as possible we proceeded to the "Teesta," and were soon steaming away up the noble Mahanuddy. For a considerable distance the land on either side was low, and there was nothing to be seen except jungle; but after being so long at sea the beautiful green shrubs and trees had a most exhilarating effect upon our spirits. As we proceeded up the river we came to small, and then to larger plots of land which had been cleared and cultivated, and on which there were good crops of rice, oil seeds, &c. By shortly after noon, the steamer having proceeded as far up the river as she was able, came to an anchor; but here we found boats, which brother Brooks had provided, to convey us to Cuttack—boats which the kind hospitality of our friends had not only supplied with food for the day, but with beds for the night. In addition to the Mission party we had Mr. David Lacey, who was returning to his appointment in Cuttack, and who left England nearly a month after we did; and also a young civilian who came with us in the "Viceroy," and who was going to Cuttack. About dusk we commenced our journey up the newly made canal, and which we

continued throughout the night, our boats being towed by coolies. Our journey on Saturday was most delightful, the scene on every hand being quite enchanting. If kept in an efficient state, the canal will be of inestimable advantage to the district through which it passes, as well as to the interests of commerce. As before stated, we arrived at Cuttack about sunset on Saturday, or in sixty-two days after leaving England; and truly thankful were we to find our brethren and sisters not only living, but on the whole looking as well as we expected. Upon those of us who met after the lapse of seven years, it was evident that the hand of time had made an impression; nor could we but think of those who, during this period—John Orissa Goadby, Elizabeth Stubbins, Mary Derry Bailey, and Mary Guignard, had been taken up higher beyond this world and time. During this period, too, the hand of time and death has been busy among our native friends, and Gunga Dhor, Dunnai, Jagoo Roul, and many others, have been removed to the general assembly and church of the firstborn. As you have been told before, great changes have taken place since the famine; and as regards schools and orphanages, our missionary operations have assumed proportions which, seven years ago, none of us could have expected. Amid all these events and changes, it is a comfort to remember that the Lord reigneth, and that years of plenty and years of famine shall be rendered subservient to His glory. Since our arrival I have spent two days at Piplee and two days at Chaga; but about these visits I have not time to enlarge in this letter. In conclusion I may add, that if the Orissa Mission was ever worthy of the sympathy and support of the General Baptists of England it is now; and if, as a denomination, the friends would only employ the ability which God has given, not only would they be able to support, but largely to augment, their present staff of missionaries. An infusion of young blood is very much required. Of the brethren and sisters now in the field the majority are nearer fifty years of age than forty, and the Mission possesses only one agent under forty years of age. Whence, then, are we to look for the men and women who,

fitted for the work, are to take the places of those who, according to precedent and probability, will soon be removed from the field? Surely this aspect of the Mission should receive the serious and prayerful consideration of all its true friends. "If we are not careful," said a brother at a meeting held shortly before we left England, "we shall let the Mission slip through our fingers." What our hands, therefore, find to do, let us do it with our might.

ILLNESS OF REV. G. TAYLOR.

Cuttack, Dec. 23, 1871.

You will be grieved to hear that Mr. Taylor is seriously ill, and will soon be on his way to England. This heavy trial has come on us unexpectedly; for though we knew that he was far from well in the rains, and went to Calcutta in consequence, we did not know that anything seriously was amiss, and hoped that he would be all right in the cold weather. He left home on a missionary journey about the middle of last month, but after reaching Russell Condah became so weak as to be unable to preach, and at the suggestion of the doctor returned to Berhampore in the hope that the rest and quiet of home might have a salutary effect. After reaching home he saw both the civil and military doctors of the station, and they agreed in recommending an early return to England as necessary for his recovery. One of them suggested that the voyage round the Cape would be better in his case than going by the Suez Canal, but I cannot yet say what may be decided about this. He himself feels that he is altogether unable to carry on, and is convinced that if he were to remain it would be at the sacrifice of his life. I trust that all our friends will remember our afflicted brother and his beloved partner in this day of trial.

I know that these unexpected tidings will be very painful and disappointing to all the friends of the Mission, but we cannot resist dispensations of Providence; and I hope our friends will remember that, however painful it may be to them, we who are in the field feel it far more deeply. On the 2nd of this month we welcomed with thankfulness and joy our dear friends who left their native shores two months before, and now before the month is closed we are expecting that very shortly our number will again be reduced. Changes of this kind are among the conditions of christian labour in this country; and if we really

mean to carry on the work of God in Orissa we must be prepared for them, and not grumble at the expense or complain of the disappointment when they occur. In the wars of the Lord in olden time, the officers were directed to say to the people, "What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart;" and in the holy war now waging against the powers of darkness in Orissa I am confident that the "fearful and faint-hearted" will only be an incubance. Let them keep at home, as directed by the lawgiver of Israel, and not discourage and dishearten their brethren. I was struck two days ago with a text in a proof that I was revising: "The people that do know their God shall be strong and do exploits" (Daniel xi. 32). If our trials drive us more and more to the throne of grace, we shall "be strong" in the strength of our God, and "do exploits" in His holy warfare. It will be to us according to our faith.

Your readers will be glad to know that in another month or two the printing of the Old Testament in Oriya will be finished. It is more than eight years since I began the revision, and it has occupied many of my best hours during this lengthened period. The revision was happily completed before dear Jagoo was taken away, and only four or five proofs now remain to be printed. I shall be devoutly thankful to see it finished. JOHN BUCKLEY.

PROPOSAL FOR A GENERAL BAPTIST MISSION TO ROME.

WE were rather startled to find, the other day, the following statement in the *Freeman*:—"The General Baptists, too, are contemplating a Mission in Rome, supported by the generous help and counsel of Mr. Cook, of excursionist reputation."

We can only suppose that the writer caught the title of the article in last month's *Observer*, without reading it, or he must have seen that it was simply a letter from a much esteemed correspondent calling attention to the subject, and that, so far from the "General Baptists" being committed to the project, as *The Freeman* would lead its readers to infer, the matter had never been under their consideration, and the letter of Mr. Cook was the first suggestion that had reached them about it. We yield to none in our hearty sympathy with the object of Mr. Cook's letter, but we are extremely anxious that the minds of our own friends should not be prejudiced against it by the impression that a step of the kind has been decided upon before

there has even been an opportunity of considering it either by the Missionary Committee or the Connexion at large.

So far we confess to a feeling of disappointment that Mr. Cook's letter has not excited a greater amount of interest in the body. We have been favoured with the sight of a letter from Frederick Stevenson, Esq., of Nottingham, to the Editor of the *Magazine*, but want of space prevented its insertion this month, in which he says it seemed as though a locomotive engine entered his study, and screamed by a railway whistle into his ear, "Send the Gospel to Rome also!" He hoped it would be seen that the heroic age of the denomination is not for ever passed away.

We are authorized to state that if Rome be adopted in the Mission programme, Onesimus will subscribe five pounds the first year; also the Rev. J. Clifford, LL.B., and Mr. J. M. Stubbs, of London, a guinea each extra per annum.

Just as we were going to press we received the following letter from Mr. T. Cook:—

To the Editor of the Missionary Observer.

DEAR SIR,—I had thought that I would leave to other pens the pleadings on behalf of the proposed Mission to Rome, as I have no desire to occupy an unseemly prominent position in the *Missionary Observer*. But I am just about starting on a four months' tour to Italy, Egypt, and Palestine, &c., and I may not have another opportunity before May or June to revert to the subject in your pages.

The work of our Baptist brethren in Rome assumes most important dimensions, and all the help possible to obtain is needed. Good Mr. Wall writes me that a few days since he had sent out by post 8,000 copies of Gospels and other parts of Scriptures, and that he was then engaged in sending a copy of the New Testament, as far as possible, to every family in Rome. My appeal to the Sunday School Union for aid has been responded to by a grant of five pounds worth of cards, tickets, and illustrated papers, with five pounds more for schools in the East; and the committee have engaged to print a special series of tickets and reward cards in the Italian language. The selection sent to me is most beautiful. The Secretary of the Religious Tract Society has promised to give me an open letter to all their agents abroad, authorizing them to supply me with whatever tracts, &c., I can usefully circulate. Mr. Smithies, of the *British Workman*, aided by his influential co-adjutors, has printed a splendid sheet almanack

in the Italian language, with a fine engraving of an Italian woman and child in the centre, and of this 5,000 copies have been entrusted to me, with 8,000 other illustrated Italian publications, the nett value of the whole being over £20. All these good things I have to present to the friends at Rome a week hence. Would that I could add the assurance that a living teacher was following as the result of my feeble but earnest appeals!

Various suggestions have been made to me for the attainment of the object. At the Archdeacon Lane anniversary a warm feeling was elicited, which must lead to the realization of funds when the appeal is tangibly presented. One suggestion is that a collection should be made in each congregation on a given day, and thus accomplish the object at a stroke. Others are offering money individually. Two guineas have been placed in my hands for any object to which I may appropriate it. Dr. Burns offers two guineas a year for three years, "Onesimus" will give £5 the first year, and I pledge my tourist friends to the amount of £10, which I engage to collect. I hope the February magazine will give other indications of response. This is the moment for action: the long-prohibited Bible and christian teacher are now eagerly appreciated—the more intensely because of their former prohibition. Let us have a share in this glorious work of Roman evangelization.

I call at Rome this week on my way to Egypt; and in returning from Palestine, in April or May, I shall again call there to see what is doing, and "report progress" on my arrival in England. In the meantime let our friends be "up and doing."

I am, dear Sir, yours truly,

THOMAS COOK.

Leicester, Jan. 22, 1872.

P.S.—Mrs. Gould writes me that her school now contains 100 scholars, and another school is being opened under her arrangements.

THE CUTTACK ORPHANAGES.

To the Editor of the *Missionary Observer*—

Dear Sir,—the following extract from a communication from my excellent son-in-law (G. S. Sykes, Esq.) will not be uninteresting to the friends of the Orissa Mission.

The latter half of October being a general holiday in Calcutta, he determined to take a little rest and change by visiting Cuttack, and after a tedious voyage from Calcutta, owing to sundry mishaps to the steamer, was heartily welcomed by our brethren. He writes:—

"I have had the pleasure of going over the native christian villages, schools, and orphan asylums, with the exception of those at Piplee, and was very much pleased with them indeed. There are about 600 girls and 400 boys, all famine orphans, who are cared for in the most kind and loving manner by the missionaries, and receive a plain sound education, besides being taught to make themselves useful. . .

"The orphanages are kept in the most admirable order, and all the children—relics of Orissa's great calamity—have a well-fed, clean, and happy look that does one's heart good.

"I was struck with the cleanliness and neatness of the houses of the native christians—such a pleasing contrast to some that I have seen in other parts. They are delighted if you pay them a friendly visit, and press you to go into their houses, bringing out carefully dusted chairs or morahs (stools) for you to sit upon, and entering into conversation with you in the most intelligent and sociable way"

Such a testimony from a casual and observant visitor is eminently gratifying to the friends of the Mission at home, and can hardly fail to stimulate them to increased interest and consecration to the good cause.

Yours very truly,

I. STUBBINS.

The Holly Hayes, Fosse Road,
Leicester, Jan. 8, 1872.

THE INDIAN MISSION REPORT.

WE extract the following reference to the Indian Report of the Mission from the *Friend of India* of 24th August last, and believe that it will interest our readers:—

"We have received the Indian Report of the Orissa Baptist Mission for 1870—71. It says that fifty years will have passed in February next since the first missionaries of this society began their work at Cuttack, and the review of the past shows that much work has been done, and done well. The report is well executed and full of interesting details. The account of Jagoo Roul, who died during the year, and who 'for twenty years was an able and faithful native preacher,' is worth reading and thinking about. The Orphanages, male and female, are most interesting institutions, and seem to be accomplishing great good. A considerable majority of the baptisms—forty-nine in number—at the Mission church at Cuttack were female orphans. The particulars and incidents of several

itineracies are given, and they shew that the preachers seldom failed to secure an audience. In the Mission press, the printing of the Old Testament in Oriya, for the Calcutta Auxiliary of the British and Foreign Bible Society, has proceeded to Isaiah xvi. For the same society there have been printed 4000 copies each of the Book of Psalms and of the Book of Proverbs. 4000 copies each of the Gospels of Mark and Luke, and 3000 copies of the Acts of the Apostles, have been printed for the Bible Translation Society. During the year 39,500 tracts also have been printed. These facts speak for themselves. The Mission is a prosperous one, and deserves the hearty and liberal support of the public."

IPSWICH, QUEENSLAND.

OUR correspondent states:—"Since I last wrote you, the West Street Baptist church in Ipswich has received six to its fellowship by baptism, and three have been re-united

to fellowship. Our branch churches have also been proportionately blessed. We have also opened two other preaching places, at one of which there is now a church formed of ten members, including the preacher, who has received a unanimous call to take the oversight of them, to which he has consented, and is now serving them acceptably. They have also decided to commence, with as little delay as possible, the erection of a suitable place of worship for their future services, towards which noble efforts have been and are still being made. Mr. Gerrard received a unanimous call from the above brethren to visit and open them as a church on the 24th of Sept., to which he readily responded. This church will be situated at a village called Goodna, between Ipswich and Brisbane, the capital of the colony of Queensland. There is also another preaching place opened in connection with this little church about three miles distant, at which Mr. Gerrard preached to a full house on the day above named; and we rejoice to hear that there is also some signs of fruit for their labour."

FOREIGN LETTERS RECEIVED.

BERHAMPORE—G. Taylor, Dec. 22.
CUTTACK—J. Buckley, Dec. 23.

CUTTACK—W. Hill, Dec. 14, 15.
PIPLEE—Miss Packer, Dec. 9.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from December 18th, 1871, to January 18th, 1872.

	£	s.	d.
Beeston	26	4	4
Belper	1	8	0
Crich	3	15	6
Duffield	1	5	0
Epworth, Butterwick, and Crowle	13	9	0
Fleckney	0	8	2
Hoveringham	5	0	0
Loughborough, Wood Gate	6	4	0
Milford	0	10	9
Stalybridge	23	18	8
Windley	1	3	6
Wirksworth and Shottle	9	11	5

	£	s.	d.
Hinckley	0	10	0
Kirkby Woodhouse	0	5	6
Leicester, Dover Street	1	10	0
Lenton	1	0	0
London, Commercial Road	1	4	0
" New Church Street	4	0	6
Long Sutton	1	14	0
Macclesfield	0	15	0
Mansfield	0	5	0
Morcott and Barrowden	0	14	0
Nottingham, Broad Street	2	0	0
Old Basford	1	5	6
Peterborough	3	0	0
Retford	0	10	10
Sheffield	2	0	0
Stalybridge	0	10	0
Todmorden	0	12	0
Wendover	1	5	0

SACRAMENTAL COLLECTIONS FOR WIDOWS' AND ORPHANS' FUND.

Birchcliffe	1	2	0
Bradford, Infirmary Street	1	0	0
Clayton	0	6	6
Dewsbury	1	3	7
Duffield	0	7	0
Heptonstall Slack	1	0	0

ERROR LAST MONTH.—Old Basford should have been £28, and not £25 2s., as then reported.

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Baker Street, Nottingham, Treasurer; by the Rev. J. C. PIKE, the Secretary, and the Rev. H. WILKINSON, the Travelling Agent, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

GENERAL BAPTIST MAGAZINE.

MARCH, 1872.

THE TRUE MEASURE OF CHRISTIAN DUTY
AND CHARACTER.

BY REV. W. BISHOP.

Matt. v. 19.

IN the preceding words our Lord is laying down the principles and laws, and explaining the relations, of "the kingdom of heaven." He declares the state of heart suitable for the reception of that kingdom to be, deep "poverty of spirit" and sorrow for sin. It proceeds in meekness, in righteousness, in mercifulness, and in purity to take possession of the soul. It exhibits its presence in peace-making among men, and is very often attended with persecution from the world. Christ then proceeds to state the part which the subjects of this kingdom have to take in the world. They are the "salt," and the "light" of the world. Its *salt*, that by their pungent religious life and spirit they may make men feel the truth and reality of God's kingdom in their hearts—by the preservative quality they possess influence society and save it from utter impurity and corruption. Its *light*, that they may shine before men with the pure lustre of truth and goodness, each in his own sphere setting before the world the reflection of the heavenly Father's character that men may glorify that Father "who is in heaven."

From this view of the kingdom we are led to another—its relation to the Old Testament dispensation and Scriptures. Notions were abroad that Christ had come for the purpose of destroying "the law and the prophets." It was needful, therefore, to declare His intention in reference to the Old Testament Scriptures. "Think not that I am come to destroy the law and the prophets." Christ had a higher object in view than destruction—*fulfilment*. The old was to pass away; not, however, by being destroyed, but through being incorporated, in its spirit, with the new. Its forms might perish; but its spirit, its divine laws, its eternal principles would live again in the new kingdom. Its fulfilment was its resurrection to new life, new power, new glory. And for this reason. The Old Testament contained the revelation of God's law—the eternal truths of His will—imperishable things—"For verily I say unto you, till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law, till all be fulfilled." This fact furnishes the ground upon which the following declaration is

based — “Whosoever *therefore* shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” So far from destroying the law, Christ increased the obligation to observe its very least moral requirement. Its merely temporary ordinances, its feasts and fasts, its sacrifices and services, would pass away, as the outside leaves open and drop away when the bud expands and the flower opens; as the husk opens and falls away from the ripened fruit at the appointed time, so these merely external and temporary things fell away when “the fulness of time was come.” That which these symbolized and signified would not, could not pass away. The forms and ceremonies of the Mosaic economy “were the shadow of good things to come.” But there could be no shadow without the corresponding substance. The reality *was* there, waiting only for the fuller light, and the true and believing heart to reveal it—and therefore this inner spirit, the truth which was enshrined in the Old Testament economy, was brought out only the more clearly and fully in “the kingdom of heaven.”

All that the sacrifices, observances, and regulations of the ceremonial law represented, is met in Christ and His kingdom. The sacrifices represented the fact that propitiation was needful and made available by God. And this is consummated in Him who was priest and sacrifice for us. And so in every one of the Mosaic institutions the truth, the fact, it represented lives in the gospel. “Christ is *the end* of the law for righteousness unto every one that believeth.”

But not only is it true in reference to the ritual, but also in a more manifest way in connection with the *moral* law. This has not been, and cannot be, abrogated by any dispen-

sation that may succeed its promulgation. It may be fulfilled in a greater degree than ever before. Its true spirit may be more distinctly revealed. The heart of the law may be made visible. But never can it be destroyed, or its obligations set aside, for it is the eternal unalterable code of God. It is this higher spiritual development of the law which our Lord gave us in His life and kingdom. He taught us that its essence, end, and fruit, is love, both to God and man. He illustrated it—in His laws embodied it—in His life fulfilled it—in His death honoured it. So that “one jot or tittle cannot fail till all be fulfilled.”

The Scribes and Pharisees had, by a vicious interpretation of the law, given erroneous and misleading views of its obligations. They divided it into two classes of duties—positive and moral. The one class was of supreme, the other of indifferent importance. The first could, on no account, be neglected; the second might be with impunity. The latter class were “the least commandments.” But Christ overthrows such a view of the law as this, and such an unrighteous explanation of its obligations. So far is this from the truth, that our Lord declares everything in the law must be obeyed. And though every statute may not rank equally with every other in point of importance in some respects, yet all are of equal authority, and of eternal obligation. The Saviour was thus striking a blow at the spirit then so prevalent, and not unknown now, of drawing very fine distinctions between what is absolutely binding and what is absolutely secondary moment, what it is *necessary* to attend to in order to salvation, and what may be neglected, and yet the hope of life eternal be indulged. The Jewish Rabbis made these distinctions in reference to the law. Christ says this is wrong, sinful trifling. All must be fulfilled—not in the letter, but in the spirit. “Who-

soever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

Nor does this teaching apply less forcibly to the disciples of Christ in their relation to the law of Moses. That law, with all its moral requirements, still holds sway. "I came not to destroy, but to fulfil"—not only in Himself, but also in us His disciples. Its statutes are sanctioned anew in Christ and His laws, and our righteousness is to include obedience to what were called its least as well as its great commands. "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven." There must be a higher, because more spiritual and minute regard to the great principles of the law, and a superior righteousness as the result, if we would enter into "the kingdom of God."

Nor can we fail also to see that this declaration, and the principle it enforces, applies to the whole round of commandments which the Saviour has given to us. He who regards as of little importance any one of the laws of Christ, who disregards it systematically, and teaches men so, shall be the least in the kingdom of Christ; whilst he that obeys and teaches the least of them shall be called great in that kingdom.

And here let us observe in passing, the exercise of that tender mercy which is so marked a feature in the teachings and work of the Saviour. He does not say, "he who fails to keep the least as well as the great commandments, shall be cast out of the kingdom," as so many of His professed followers do now; but "he shall be called *the least* in the kingdom of heaven." To whom is not this a wise and kind provision? Who has not failed to keep some of the "commandments," and has taught men so? Woeful day would it have been for us if it had been

written, "shall be cast out," instead of be called "least in the kingdom of heaven." It leaves room for us, though so imperfect. Nevertheless there is no encouragement of laxity. On the contrary, there is incentive to diligence and zeal. *Neglect of the least commandment makes a man little in the kingdom of heaven, whilst obedience to all stamps a man as truly great.*

I. *The true estimate of duty in Christ's kingdom is that no duty, however small it may seem in itself, is either insignificant or unimportant.* Some of the commands given by our Lord may seem to us, with our limited vision, and small knowledge of results, of little practical consequence. But an answer is suggested at once to this. We cannot judge. If He has commanded, there is a "needs-be" somewhere. There is an important end to be served, a good to be gained, a service to be rendered, a reward to be secured, and a higher Christian virtue to be attained thereby. He would not have required it, had there been no importance attaching to it—and He is wiser, more holy, more discerning than we.

And yet, there are those to be met with who do make the distinction between important and non-important Christian duties, and who act upon it too. We have heard of those who hold, that faith in Christ, and obedience to Him in the general tenor of the life, are highly important duties; but the duty of baptism is treated as insignificant. Others place in the same class the command as to the Lord's supper. "This do in remembrance of me," is looked upon by many as one of the least commandments, and its neglect is attended with less compunction than many other, but not more authoritative commands. Nevertheless this is a false estimate. Least and great duties we may call them, but they are all equally binding

and equally important as laws to be obeyed. Christ's authority makes the smaller as well as the greater duties of our holy religion significant and obligatory.

And it is equally the same with those more private duties which the Saviour enjoins. Many a one who would be startled to hear the duty of public worship, or social prayer, or devotion to Christ, treated lightly, would be convicted, not only of treating indifferently, but of neglecting the private study of the Scriptures, the daily cultivation of the spirit of unworldliness, of charity, of liberality, or forbearance. All these would be acknowledged to be Christian duties; but that we regard the neglect of them so leniently, often, is proof enough that only a lax view of their importance prevails. Now let us bring our view to the standard Christ sets up, the general notion of duty to Christ's view—the general judgment as expressed in practice to our Lord's practice—and we shall be struck with the difference. "Whosoever shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven."

See how Christ looked upon and acted with regard to these minor duties, if so we may call them. Nothing was so small as to escape Him. When the hour of His public consecration was come, He did not regard the initiatory rite as insignificant. One would have said, "He needed it not." So said the Baptist. But not so the Saviour. "Thus it becometh us to fulfil *all* righteousness." That is the only correct view. There is nothing unimportant in "the kingdom of heaven," any more than there is anything unimportant in nature or providence. The tiny star is a world of light when we understand its size and relations. The little flower, the smallest insect, the tiny bird that glances with burnished wing through

the leaves of the tree, the microscopic creatures that dance in the drop of water, the grain of sand on the seashore, and the mote in the sunbeam, are not unimportant, for they have a place and a work in God's great economy, small as they are. Apparently the smallest are often the most significant events in history, being the roots from whence spring gigantic results—the overthrow of kingdoms, or the establishment of empires—the destruction of immense evils, or the upspringing of innumerable blessings to the world. We cannot judge of what is great or important here. How much less in the kingdom of heaven! Beware, then, of calling, or even tacitly encouraging, the thought that anything Christ requires is unimportant. Whatsoever He demands, is right, necessary, and good. Let us look at each duty in the light of this declaration of our blessed Master, and then we shall measure each duty aright.

II. But we have also the true measure of *character* in Christ's kingdom. It is this, *the doing and teaching of the least as well as the greatest of Christ's commands constitutes true greatness*. "Whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Attention to the smallest Christian duty, both in our obedience and teaching, will give us true nobility of Christian character. An obedience that observes only the general duties of the word of God, those that stand out prominently and are observed by all, is not of a superior order. Indeed such obedience is very incomplete, and therefore not great. True greatness is seen in a due regard for the greatest things combined with a proper estimate of the least things. A man of true nobility of mind and character treats nothing as unimportant, but gives everything, even the least things, the measure of notice they

deserve. A great mind is seen in carrying out successfully grand schemes, without neglecting smaller and less known and public affairs. Hence the grandeur of such a character as that of Paul, who, though burdened from day to day with "the care of all the churches," yet found time and thought to write a letter of thoughtful affection on behalf of the runaway slave Onesimus to his wronged master Philemon. Or the still more sublime character of Him who could rule the elements with a word, and bid the storm be calm, and yet who blessed little children when they were brought to Him, nor forbade them a share in His attention and love. And so is it in the obedience of the Christian man—the obedience is complete, and the character perfected, only as the small as well as the great duties are included in it.

It is the lack of this in some Christian men that produces such strange inconsistencies, and therefore such incompleteness. One sees a man earnestly fulfilling many of the commands of Christ, but he seems to lose sight of the law that forbids covetousness. Others overlook the fact that God requires, not only love to Himself, but that it should exercise itself in liberality and benevolence. Some maintain strictly that "we are saved by faith," and yet they seem to forget that Christ says, "Love your enemies," &c. "Be ye also perfect, even as your Father in heaven is perfect." Again, others carry their Christianity into private life, and into their distinctively religious pursuits, whilst in their public life and relations they become merely men of the world. Or it is the reverse. In the more private life, the commands to cultivate and exhibit patience, forbearance, meekness, and gentleness, are neglected. And hence incompleteness—conduct that contrasts unworthily with other and far nobler parts of the life and character. The

lesser duties are not fulfilled, the little things of Christian duty are neglected, and the character loses in symmetry, perfection, and power. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

And so the teaching is to include attention to the enforcement of the least as well as the great commands of Christ. That which fails to comprehend the smaller as well as the greater duties of Christianity, will lack completeness and compass. But in the measure that it includes the minutiae of Christian doctrine and duty will it indicate true greatness—a rising to the highest conception of the grand comprehensiveness and completeness of the law of Christ. It is in this attention to the smallest duty, as much as to the most important and solemn, that the Christian greatness of the apostles is seen. On the one hand they treat of the grandest and most affecting of truths and the duties arising out of them, and on the other they enter, in the epistles, into the most minute duties of religious and social life. The great truths of the atonement are expounded; but the laws connected with meats and drinks are not neglected, but distinct directions respecting them are given. Their minds took, within the compass of their view, the great, but also the least of Christ's commands; and hence they rank among the greatest "in the kingdom of heaven"—for to this they added an obedience that did not fail to fulfil them.

And it is in the combination of these two that our Lord declares greatness consists in God's kingdom. Not the teaching of them alone; for the chief moral element of Christian greatness may then be wanting, viz., a comprehensive obedience; not obedience alone, for where that is the teaching will certainly follow. As far as we obey Christ we teach Him. The life which is filled with

deeds of devotion to the Saviour is necessarily eloquent in teaching. The man, however humble, who is aiming to do the least as well as the greatest of the commandments is teaching silently but forcibly and unmistakably, the duty of obedience to all Christ's laws. And to that man we are to look for the type of greatness in the kingdom of God. He may never have opened his lips to expound publicly the laws of the Saviour; he may never be heard eloquently urging the duties of obedience to Him who is the King of men; but still he meets the requirement of the Saviour, reaches His standard, and ranks among heaven's honoured and exalted ones. His character may not be fully appreciated in this world, its true beauty and greatness may not be seen or known by his fellow-men, but it is rightly estimated by the great Master, and its true worth one day will be clearly revealed and fully vindicated. "Him that honoureth me I will honour."

There are days of darkness and

gloom, when the glory of the sun is hidden by thick masses of cloud. Through the day the dark mass is unbroken, and the night sets in without one ray of splendour breaking out upon us. But the night passes, the morning breaks, and without a cloud the king of day rises upon an expectant world in all the effulgence of his splendour, and bathes it in the tide of golden light that rolls over its bosom. And so the character of the faithful servant of Christ, "faithful in little, faithful in much," may be hidden during the dark and cloudy day of our life here—its true grandeur may never be fully appreciated—the night of death may set in ere its true greatness has been seen by the world—but the morn of an eternal day will dawn, and then, without a cloud to dim its lustre, his character in all its glory will be revealed, and "shine as the brightness of the firmament for ever and ever." For whosoever shall do and teach these least commandments, the same shall be called great in the kingdom of heaven.

GENERAL BAPTISTS SINCE 1824.

No. III.

THESE men were the Rev. Messieurs Winks and Beardsall. If it is a true axiom in biography, and even in history, that "a man is what he does," they were both extraordinary, and deserve to be considered great in their own sphere. They both came from other communions. They both entered the connexion about the same time; they both "had a zeal of God, but not," as our superior light convinced them, "according to knowledge;" and up to the hour of their search, at the moment of their meeting with it, if not afterwards, to each of them General Baptisin appeared the perfection of dogmatic truth. They flung all else away,

and seized upon it. They both had much of the self-denying industry, the sublime intolerance, the concentrated zeal, and the severe reasoning but unreasonable logic of a monk. Mr. Winks became the representative of the dogmas, and Mr. Beardsall of the philanthropy, of the denomination, the latter being, of course, largely identified, in his opinion, with teetotalism. Each displayed, in the prosecution of his aims, the same inflexible decision of purpose, and the same insensibility to the opinions of others. Ignatius Loyola could hardly have shown less mercy to a heretic than either of them, when once entrenched within the lines of a syllo-

gism, which, as he believed, rendered his position impregnable, would have shown to a pædobaptist or a wine-drinker, who disputed his views. In their combats, they neither gave nor accepted quarter. They both had excellent "business talents," indefatigable energy in exciting agitation, plausibility in presenting a case, infectious zeal, and the faculty for organization. The advent of Mr. Winks into a neighbourhood might have been appropriately heralded with the announcement, "I come, not to send peace, but a sword." Where he settled the Church party, the Independents and Methodists, soon had warm work on their hands. His chief weapon was the printing press; and no confirmation, no visitation of a bishop, no vote for a church-rate, could be proposed in the parish where he sojourned, without it being simultaneously flooded with thousands of little tracts and fly-sheets exposing the unscripturalness and absurdity, and denouncing the folly of the intended ceremony, or the injustice of the threatened exaction. Persecution and ridicule were equally powerless to change him. No, no,

"Leviathan was not so tamed:
Laughed at, he laughed again; and stricken hard
Turned to the stroke his adamantine scales,
That feared no discipline of human hands."

Had he lived a century earlier, he must have died either in prison or on the scaffold. Mr. Beardsall, who had been a Wesleyan, was a strict believer in the literal inspiration of the scriptures, and a most zealous evangelist. He was ascetic in his habits, and on conscientious grounds. He had a horror of "the flesh;" an equal horror of "the pomps and vanities of this wicked world." He was a strict Sabbatarian, and a great iconoclast of the follies of fashion. He, for a time, occasioned some excitement by assailing, not the singularities of dress which he observed in our congregations, but the absence of them, which he pertinaciously

attacked as a grievous evidence of "conformity to the world." In his eye the two great instruments of Satan upon earth were a pot and a pipe. Perhaps he might have been farther off the mark. However, a movement was coming on destined to absorb all his energies, and to make him throw away all small and ephemeral objects as idle trash compared with the object it was about to set before him. This was the Teetotal Movement. With self-consuming ardour he threw himself into the great struggle against the Moloch of British intemperance. He gave himself up to it with an enthusiasm which made him certainly often a bore to his friends, and a terror to the publicans, but at the same time transformed him into a hero and sent him to a martyr's grave. But the cause to which he lent his energies was young and progressive. Its triumphs lay in the future. It formed only a branch of a great tree all whose "leaves were for the healing of the nations," and whose fruit was good for food. The great system of enterprizes of which it formed a member comprised mechanics' institutes, model lodging houses, athletic clubs, boards of health, sanitary laws, savings banks, insurance companies, orphanages and asylums, sick and benefit societies. One great feature was stamped upon each individual of the family—USE. If these things were of no use, they were as nothing; if they did good, they were, *pro tanto*, valuable. *Per contra*, this was a day when the interest of people was beginning to turn from dogmatic truth to philanthropic utility; and hence Mr. Winks saw the decline of that zeal for doctrine of which he was so energetic a representative, and which he had contributed so largely to inflame. But, as in the case of many other men of strong native genius, his fame survived the altar to which it owed its first illumination. When General Baptist controversies flagged, and

the General Baptist Home Mission fell into a flat and half-disorganized state, he found an enterprize of not inferior importance in the "Children's Magazine," to which he imparted a vitality which extended its circulation from London to St. Petersburg, and his literary labours extorted acknowledgments of its merit from the most constitutional and the most despotic sovereign in Europe.* In relation, however, to the spirit of their day, Mr. Winks may be regarded as the prophet of a closing dispensation; Mr. Beardsall was the apostle of the new era. The setting sun was that of doctrinal controversy; that which tipped the eastern hills was the coming day of utilitarian philanthropy.

The same change may be illustrated by a private example. The writer well recollects that in the earlier days of his ministry the mind of the late Mr. Stevenson, of Loughborough, was deeply engaged in the solution of theological problems. The works of Warburton, Hurd, Paley, Watts, and Doddridge, were his familiar study. When Paley led the Evidential School of writers to such a brilliant triumph over their opponents, he "shared the triumph and partook the gale" with his victorious brethren. His mind afterwards became much exercised with the researches of Priestly into the Pauline discussions. But when Priestly, after the most patient study and careful collation, avowed his opinion that St. Paul believed the Saviour to be a Divine being, *but that he thought that St. Paul was mistaken*, the shock gave a check to his polemical daring. He seemed to have reached the meeting-point of rationalism and legitimate authority, and he determined to respect the boundary. Afterwards his attention became fully absorbed with studying the practical exemplification of reli-

gious influence which the times afforded; and from these, not from any logical inference based on Trinitarianism, he became a strong believer in spiritual influence and power proceeding immediately from God. The phenomena of the American revivals, which occurred about the same time, and of which copious accounts reached Europe, affected him still more in the same direction. Still they were the moral effects which impressed him. The sudden change of manners and habits, the transformation of bad men into good men, must have a cause, and a powerful one too. This test of power he began to demand of all new theories, of all pretended discoveries, of all boastful announcements of improvement. "*Cui bono?*" "By their fruits ye shall know them," was his perpetual rejoinder, in his latter days, to those who challenged him, while engaged in the serene but arduous prosecution of a pastor's life-work, to the adoption of new objects of pursuit or untried methods of procedure.

About the same period two events occurred, which showed that the feeling of the whole denomination had passed into this practical groove. The Mission to Orissa and the removal of the Academy to Loughborough are the circumstances alluded to. The establishment of the Foreign Mission, as all General Baptists know, was the great life-work of the Rev. J. G. Pike, of Derby. He strictly played the part of Peter the Hermit in this great crusade against Hindoo Paganism. Missionary ardour breathed from his nostrils wherever he went, and illumined the footsteps of his track. The solemn consecration with which he gave himself to the work, the punctuality with which he kept his engagements, the sacred fervour which inspired his addresses, and the solemn adjurations by which his appeals to the consciences of Christians at home were enforced, can never be forgotten, any more

* Prince Albert and the Emperor of Russia both expressed their sense of the great worth of his publications.

than the green bags of idols he carried with him to illustrate his narratives, or the uncouth platforms which were often extemporized for the delivery of his orations. An air truly apostolic surrounded the man, and accompanied him wherever he went. Everybody felt that here was a man, and a man of very superior powers too, who had given himself up, under the influence of motives strictly drawn from eternal realities, to send the gospel to millions of his fellow-creatures in India. They felt that their own co-operation with him in the smallest donation or the humblest effort, in so far as it went, sanctified and sublimed them. The objects which filled their imaginations and inspired their zeal commanded every motive of piety and humanity. They had before them the task, not merely of shaking to the dust the most monstrous fabric of idolatrous mythology which had endured to modern times, and planting in its place the simple principles of the gospel, but also of abolishing suttee, infanticide, suicide beneath the wheels of Juggernath, swinging in hooks, with maceration, torture, and mutilation in every form in which they could insult reason or brutalize the frame of man. And the success of the enterprise was almost as grand as the magnitude of the design. As an experiment upon the Christian liberality of the denomination it transcended that of every other appeal that had been made to it, and raised money almost by as many thousands as other causes had elicited it by hundreds. The British Government was against it; but it first evaded, then softened, and ultimately won it over to its side; so that many years had not elapsed before suttee and the other grosser forms of self-immolation were abolished by law within the precincts of the British dominion, and its moral authority was given in aid of the civilizing labours of the missionaries through the whole oriental peninsula. The

Mission diffused much information among the members of the body in reference to foreign lands. By its agency the enormities of the festival of Pooree became as well known to General Baptists as the orgies of Goose Fair to the people of Nottingham; and the banks of the Ganges, with its murderous rites, as familiar as the banks of the Trent. Nor were its efforts, in the earlier stages of its history, limited to Hindostan. It made a bold descent on Jamaica and China, but finding it had extended its front too far for the resources of its slender base, after a brief but active adventure, it retired from those stations. Many names,* which will not die, were canonized in this holy campaign; but the central figure of the enterprise, upon whom its heaviest labours fell and round whom its intensest interest gathered, was that of the immortal John Gregory Pike. The fact is apposite to my present line of remark. Mr. Pike was a moderate Calvinist; yet here he was practically carrying out the inferences and dictates of Arminian theology through a whole hemisphere of the world with as much intrepidity as Achilles showed before the walls of Troy, or Luther exhibited before Europe and the Pope.

Strictly practical considerations, in a similar way, effected the removal of the Academy. Its location hitherto had, since the death of Dan Taylor, been at Wisbeach, in Cambridgeshire—a damp and cold corner of the Connexional territory, exposed to the east wind and the miasms of the fen country, often visited by the ague, but seldom by the members of the Connexion. The tutor was, as a theologian and a Christian minister, unimpeachably excellent and correct, but deliberate and solid to a degree,

* Bampton, Pegg, Lacey, Sutton, Cropper, Goadby, and others still living, make up the army. The appeal to England was strongly carried on in Mr. Pegg's repeated and unwearying "Cries to British Humanity."

which, compared with the quickening pulse of the time, seemed rather slow and backward. Certain facts in the position of the midland churches tended to cool their loyalty towards Alma Mater, which the distance of the institution had always rendered difficult. They were unquestionably the heart of the Connexion; but they had not drawn their ministry from the Academy. Deacon, Pickering, Stevenson, Robert Smith, were self-educated men; Mr. Pike had been trained at Wymondley. In an irregular and unauthorized manner a new institution was formed. Mr. Stevenson, of Loughborough, was placed at its head. Among the many active friends whose efforts established the younger college, the writer may venture to say that probably none took the part they did because they thought Mr. Stevenson a better theologian than Mr. Jarrom. Most certainly the president of the new institution did not: to his latest day he referred to him as a man of great original power of thinking, and of the soundest biblical scholarship. But the tone of the pulpit was altering. Men called for results. They required not truth merely, but power. They wanted champions to win with rather than concordances to refer to. The change of style was soon evident when the students of the younger school went out to their stations. Instead of sound theological theses merely, whose orthodoxy was as invulnerable as it was dry, they preached sermons of earnest, searching exhortation, addressed to responsible people, in good and stirring English. But the difference of mode, no less than the difference of source, in the education imparted, for a time led to a sort of schism between the acolytes of the two schools. The Wisbeach men looked upon themselves as the "regulars" of the Connexional pulpit, and upon the Loughborough men as volunteers, whom it was a kind of charity to tolerate. The Rev. John

Bissill, of Sutterton, a man of the most inexorable Connexional orthodoxy (except on the point of eternal punishment), for years declined to recognize either the school or the scholars, and described its proceedings as a species of sedition. The basis of the old institution was theological correctness; the basis of the new was energy and enthusiasm. Many a time has the writer of these lines heard its principal address a student, whom he supposed to be sluggish or timid—"If I were a young man like you, I would be set down in the streets of Manchester, or Edinburgh, or Dublin, and I would raise a cause by God's help, or I would perish in the attempt." And a flash of the eye and a resistless emphasis of tone would give such force to the words, as no one, who could feel the rhetoric of nature, could ever forget. And when the important positions assumed in London, Leicester, and Nottingham had had time to give evidence, the verdict of the denomination was no longer doubtful. At Mr. Jarrom's death the institutions were fused into one, and the Academy *de facto* and the Academy *de jure* no longer frowned at each other. But for some years a considerable number of the legitimate crew, grouped in the stern of the ship, where, with something of conservative distrust, they watched the helm narrowly, always wishing to steer in shore; while the party of action mounted the rigging, spread the sails, and laid the ship's head right across the mid-ocean of evangelical enterprise. Time, fellowship in labour and in suffering, the sympathy of kindred souls, in a few years effaced the scars of this ancient warfare; and now no man in our ranks knows any difference of brotherhood, but such as shall render him either the more needing to be helped or the more able to help.

OLD MORTALITY.

FAMILIAR TALKS WITH YOUNG CHRISTIANS.

No. III.—*From Doubt to Faith.*

MANY a useful chapter of warnings and examples has been written for young people on the ruinous influences of bad companions, whereas but little has been said about the harm that may possibly spring from an unwise use of good ones. And yet George Mostyn, though he may not have been aware of it at the time, experienced in his early religious efforts that evil effects sometimes attend the enjoyment of even the best of companionships. Of course it is the first duty of all young persons, and especially of such as are aiming to live a really Christian life, to avoid the presence of those who are swift to do or apt in encouraging evil; and, as poetical Jeremy Taylor says, "A good and wise friendship is the alloy of our sorrows, the ease of our passions, the discharge of our oppressions, the sanctuary to our calamities, the counsellor of our doubts, the clarity of our minds, the emission of our thoughts, and the exercise and improvement of what we meditate." Yet it should not be forgotten that, dwelling within the sight, and directly under the burning rays of a pure, amiable, fascinating, and powerful goodness is not altogether and always without danger. I have known children who would have been more robust in body and character if they had been reared in wiser or rougher homes; and I have seen young Christians who have carried into all their work a miserable infirmity of will and of principle, for which they were mainly indebted to the mistaken kindness of friends, or to the ill-judged use they had made of them. Just as the sun's hot beams will fill with a fuller life and clothe with a fresher beauty a field of strong-fibred, well-watered corn, but will also at the same moment wither up and destroy a garden of parched, shrunken, and sapless herbs, so a friendship which seems to promise nothing but enduring and increasing profit may, by the strikingly disproportionate superiority of one companion to the other, choke every desire for improvement; or, from the painful weakness of one character, develop only a seeming and not a real progress. Passengers seated in a motionless railway carriage have imagined themselves carried towards their destination, when they have merely observed another train moving alongside of, but in an opposite direction to, them; so some persons actually mistake the moral movements

of others for their own, and give themselves credit for generous impulses and amiable feelings, which are merely the feeble echoes of the kindly solicitudes of their friends. You have accidentally struck a musical note on a glass by your side in a room in which stands a piano, and in answer to your note a similar sweet sound issues from the untouched instrument several feet away from you; so the mere vibrations of the enthusiasm of our companions may easily lead us to the false and perilous conclusion that our hearts are beating with genuine aims and holy enterprise. "Joash did that which was right in the sight of the Lord *all the days of Jehoiada the priest.*" Yes, indeed, all those days, but no longer! When he buried the body of the holy priest he put all his own goodness into the sepulchre, and it was never seen again. It left him as your image leaves the river when you pass away from the bank. His uncle did him no permanent good, probably because he did too much for him, and would not suffer him to "feel his feet" and learn to walk alone. Hence with a right-doing uncle the nephew did right, but surrounded by evil counsellors he rapidly became an evil-doer. You may put a stone into the heart of a living tree, but it is a dead stone still.

George Mostyn was far too thorough in his work, and much too clear-headed in his ideas about the growth of character, to be trapped in the snare of imagining that his sister Maggie's sweet and natural piety was his own, or could be of any service to him whatever if it failed to inspire him to seek with all his heart a similar treasure for himself. But he had defects which were as directly traceable to the potent sway his sister exercised over him as the changing of the tides to the action of the moon on the waters of the earth. She was his only sister, he was her only brother, and as children they were all and in all to each other. They had played together, walked out together, borne each other's sorrows and shared each other's joys; and though she was not much older than he, she had given him his first lessons, taught him his first prayers, and, as Mr. Mostyn used to say with not a little pride, "Maggie had played the part of a 'little mother' to George." He had been calmed by her sweet temper and soothed by her genial loveliness, filled with admiration at her

cleverness and with love for her expanding goodness; and now in the dawning of his religious life felt that he owed more to her under God than to anyone else, and would have resented with a flash of anger the idea that in any single respect her society had done him harm. But it was so. His caution on everything religious was painfully excessive, and threatened to smother the daring, and independence, and heroism so natural to a youth of his age. In business, in pleasure, in conversation on other subjects, he displayed the dash, the generosity, and self-forgetfulness characteristic of all-hoping youth; but so profound was his reverence for Maggie's exalted devotion, and by a subtle but real consequence, so intense was his distrust of himself, that he seemed afraid to step in the narrow path lest he should swiftly lose his footing, plunge into the mire of failure, and become, as he had said more than once, "a disgrace to the name and calling of a Christian." His regular depreciation of himself was most injurious. It came of a "fear and trembling" that was not tempered with the courage that springs from the well-grounded assurance that "God works within us to will and to do for His good pleasure." He could not rely upon his own experiences, thought he was deluded, and asked if what seemed to himself an improvement was anything more than a passing feeling. Hence when two days after the conversation with Mr. Longford on "saving faith," Maggie said to him—

"And how are you getting along now, George? Do you think your chat the other night has done you any good?"

He slowly replied, and without any cheerfulness in his tones, "I hardly know."

"But don't you see the way of salvation much more distinctly than you did?"

"Yes, I fancy I'm somewhat clearer in my ideas about the method, but still I feel as if I were groping my way out of a dark cave. I've got hold of the thread which being followed leads to the light of day, but at present I only perceive a feeble glimmer in the far distance; and I scarcely know what is under my feet, and therefore must tread with great caution."

"What is your present difficulty, then, or as Mr. Longford said, 'your stumbling stone?'"

"I can't say, Maggie, that I have any. I do not actually stumble against any stone, but I'm in hourly fear of kicking against one that may hurt me very much, if it does not make me fall. Doubts come and go like birds to their nests. All sorts of cares seem to oppress me, and

there is so much haze hanging over my mind that though I'm inclined to think I'm different from what I was this time last week, yet I hardly know what the difference is; and as to the future, I scarcely know what to think of it."

"Then you do admit that you see to-day some faint streaks of light in the east, as if the Sun of Righteousness might rise with healing in His wings; but you fear to-morrow will be a dark and cloudy day?"

"Again I must say I hardly know. I am greatly confused. I can't tell exactly what is my position. I feel something like the blind man that *Mark* speaks of in his gospel, who after the *first* touch of the Saviour's healing finger could only say, 'I see men as trees walking.' I see, but not distinctly. I wait, and I think I may say I hope to receive the *second* and perfecting touch of the Great Physician."

Catching eagerly at the meaning of the fact quoted from the biography of Christ, Margaret, in the fulness of her faith in Christ's gracious leading of her doubting, troubled brother, earnestly answered—

"And believe me, that second touch is more sure to follow the first than mid-day splendour the early dawn, if you only stay in the presence of Christ and trust yourself wholly to Him. Blind Bartimæus, you know, saw at once without even having to wait for the touch of the Lord of light, and simply in answer to his believing prayer. Not so the man of Bethsaida. His mind was less eager, less trustful, less receptive. He did not seek Christ so much from the impulse of his own sense of need as from the solicitations and guidance of others; for his friends brought him to Jesus, and *they* besought the Lord to touch him. And gently the Saviour dealt with his spirit. First, as if He would hold him near to Him as long as possible, Christ led him out of the town, and then touched him once and slightly loosened his eyes from the firm grasp of darkness. And after that, when faith had grown, 'He put His hands again upon him and made him look up, and he was restored, and saw every man clearly.' The Physician completed His healing work, and the man rejoiced in the full and free exercise of his eyes. But after all, George, I think you see Christ clearly as your Saviour *to-day*. Your doubts and fears start more from what you dread about to-morrow than from anything you really experience now."

"Perhaps that's it, Maggie. I confess my fears do bring me many snares. I

keep wondering how it will fare with me when I have to go out, and see what I can do and bear as a Christian. It is easy to go into your room and shut your door, and take an inventory of your feelings; but it is a much harder thing to take up the yoke of Christ and carry it in the shop, morning, noon, and night, and through all sorts of rough and trying things, and before men of all sorts of tempers and dispositions."

"Yes, yes, George; but let me remind you of the words of Adelaide Annie Proctor. She says:—

'One by one the sands are flowing,

One by one the moments fall;
Some are coming, some are going—
Do not strive to grasp them all.

One by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee;
Learn thou first what these can teach:

One by one thy griefs shall meet thee;
Do not fear an armed band;
One will fade as others reach thee—
Shadows passing through the land.

Do not look at life's long sorrow;
See how small each moment's pain.
God will help thee for to-morrow;
Every day begin again.

Do not linger with regretting,
Or for passing hours despond;
Nor, the daily toil forgetting,
Look too eagerly beyond.

Hours are golden links—God's token
Reaching heaven; but one by one
Take them, lest the chain be broken
Ere the pilgrimage be done."

"Thanks, thanks. Give me those lines, please; they are beautiful. I will get them off by heart; I'm sure they'll do me good."

Margaret gave him the verses, and George went to his work with a braver if not a lighter heart.

One Monday evening, about three months after the above conversation, George Mostyn came into my vestry with a somewhat hesitating movement and a rather shy look. I knew at a glance what it meant. I had long been looking for and expecting to see him, and I was not surprised to hear him say that he would be glad if I would mention his name at the next Church meeting as a candidate for baptism and church fellowship; for he should like, he added, to begin his sixteenth year, which would be at the end of the month of May, in the fellowship of the church of the Lord Jesus, and as a recognised and enrolled soldier of the Captain of salvation. We had much conversation together. He narrated the particulars already known to us, and many others; and after hear-

ing something of his difficulties in "getting a clear start," and their "conquest," and a little about his past "doubts," I said—

"Then, George, you feel that you have got into the light at last?"

"Yes, sir, I'm happy to say I have."

"You do not doubt it?"

"No, sir; all doubt has disappeared, and I feel that I have a firm footing. I can see God's way of saving sinners clearly, and I dare not hesitate to say, for I feel it would be ungrateful to Him if I did, that by His grace I've been brought to walk in that way."

"And you're quite sure that you're forgiven—the *guilt* of sin does not trouble you?"

"My joy is, as the prophet says, that 'the Lord laid on Him the iniquity of us all;' or, in the words of the apostle, that 'Christ has blotted out the handwriting of ordinances that was against us, and taken it out of the way, having nailed it to the cross.' I have peace with God through faith in our Lord Jesus Christ."

"And you can say with David, 'As far as the east is from the west, so far hath He removed our transgressions from us.' You know that God delighteth in mercy, and that He was in Christ reconciling the world unto Himself, not imputing their trespasses unto men. But has the feeling of safety and of calm settled peace yet passed into the higher one of joy?"

"Well, yes; though I felt the peace long before I did the gladness. It is only within the last few weeks that I have had joy in God. My faith was so feeble and so restricted, that it yielded little real pleasure. It did not go far enough; it did not grasp as much truth as it should. I only believed enough to save me from the condemnation of sin, but I still failed to see and receive the truths that gladden and delight."

"But now you can rest in your heavenly Father's love, and trust it to the uttermost? You feel that you are His redeemed and regenerate child, and that He is training you to be a full partaker of His nature, and service, and glory?"

"Yes, and this has fairly changed life to me. It is now full of deep interest; whereas, if I may say so, it was just beginning to seem stupid, and wearisome, and mysterious. Business is not everything to me now. I feel I have something to do, a valuable life's work to perform, and a career of usefulness and of service to attain."

"And what sort of service do you mean to give the Saviour? You need to

have definite religious purposes. Broad, general, good purposes I find are not often worth much. I would almost as soon have dreams. There is not much moral force in them. If a man means generally and broadly to be industrious, it is certainly better than if he meant to be idle; but if he does not get to doing some one thing at once, it is hardly likely he'll be of much use. So if a man vaguely means to be a Christian, and has a general purpose to do a Christian's work, but does not at once grapple to some acts of confession, witness-bearing, teaching others, putting conscience into parts of trade from which it is generally kept out, and so on, I fear that his life will be frittered away in nothings, and that he will drift into that painful state in which it is difficult to tell what he is. What sort of a soldier will you be, George?"

"Indeed, sir, I feel afraid to promise; but I mean, by the gracious help of Christ, to be real and true, to do my week-day work as a Christian, to stand up for Christ with all my heart, to confess Christ before men by baptism and by word and life, and to labour with all my strength for the prosperity of His kingdom in the world."

"Why do you want baptism?"

"Solely to please Christ Jesus. I know that He was baptized, and I read that He required His disciples to follow His example; and they did it, as the *Acts of the Apostles* and the *Epistles* clearly show. I therefore would do it, because I would gladly do anything to please Him."

"Don't you expect any good from it?"

"Only that satisfaction and joy which always attend an act of obedience to the Lord Jesus."

"May I further ask what you expect in church fellowship?"

After thinking a moment George said, "Well, first, I should be in my right place, and that is something. Every believer in the Lord Jesus should separate himself from the ungodly and share fellowship with those who have the mind of Christ. Then I hope, also, it would strengthen me, fortify my faith, and quicken my zeal and inflame my love. Moreover, I expect to find that I can help on Christ's kingdom much more by being in than by keeping out of the church."

"With great joy I welcome you, George, to the society in which your father and mother and sister are already found. You will remember you are only beginning. And as the children of Israel were sent into a country where they had foes to conquer, land to clear and till, and a nation to form, so we are not sent into

the world as rulers with a kingdom ready to our hand, but we have to conquer and subdue one before we can reign over it. Don't be faint-hearted. Be of good courage. Christian kings are not made by putting crowns on their heads but a cross in their hearts. The currents of life are always contrary to those who aim high and mean to fight for Christ at all hazards. Christ's disciples were 'toiling in rowing' when He came to them. And if you adopt His laws as yours, and His works as yours, you will often find the stream against you, and you will have to hold your hand to the helm till you are weary—ay, and perhaps have to strap your body to it, if you are determined not to drift with the stream to the shores you want to leave. But fear not; be patient, be firm, and go forward, and unseen strength will be given you."

Rather more than six weeks elapsed, and on Wednesday evening, May 29th, 1861, George Mostyn and eight other believers in the Saviour "put on Christ by baptism;" and on the following Sabbath evening they were affectionately welcomed to the communion of the church, with many fervent prayers for, and bright anticipations of, their usefulness and happiness. Both occasions were "times of refreshing from the presence of the Lord." The Mostyns said that the cup of their pleasure was now full, and Maggie's heart was overflowing with an uncommon gladness. George felt keenly the responsibility he was undertaking, but was more than ordinarily trustful in his Captain and Saviour. Truly it is a good beginning, but how will it end? This great city, like Bunyan's "Vanity Fair," teems with temptations, and a young Christian is often thrust into the fiery furnace. Many brave hearts, filled with lofty aims and pure desires, bent on shaping the ways of the world and of the church according to their exalted ideas, have, alas! fallen and suffered themselves to be shaped by the world, to breathe its spirit, and to do its work. "Failures" are numberless! Young men and women who have started well, and had many aids, have been hindered. Will George fail also, or shall we find him crowned as a winner at the goal? Which? Verily, young Christians,

"A sacred burden is the life ye bear:

Look on it, lift it, bear it solemnly.

Stand up and walk beneath it stedfastly,

Fall not for sorrow, falter not for sin;

But onward, upward, till the goal ye win.

God guard ye, and God guide on your way,

Young Pilgrim-warriors who set forth to-day."

JOHN CLIFFORD.

PHOTOGRAPHS FROM THE CHAPEL ALBUM.

NOS. V. & VI.—*The Pulp Family and Mrs. Ellinatie.*

EVERYBODY at Twistinborough knows the Pulp family group at a glance; for though the various members of that illustrious household have no decided individuality, and are advocates of a strange medley of miscellaneous opinions, yet, partly from the large space they fill in society, and partly from the circumstance that they have dwelt in the town from a time (as the lawyers say) "whereof the memory of man runneth not to the contrary," they may be said to have gained a fame conterminous with the boundaries of that celebrated centre of industry and enterprise. The present family consists of Mr. Jonathan Pulp and Jane his wife, and the seven pale-complexioned, soft-handed, large-bodied children of whom the parents are so proud. But as you will remember, Mr. Editor; there is really such a "striking family likeness" in these nine photographs, that it is not necessary I should do more than copy some of the leading features of one of them. "Ladies first," I know you would say; but if Mrs. Jonathan and the Misses Pulp will pardon my preference, I will take the liberty of transferring to your pages the portly form of the "head of the family." And it is a head, and no mistake! For though Mr. Jonathan stands a little below the average height of Englishmen, it is very plain that all that is lost in the perpendicular direction is abundantly made up by cubical extension in every other. The face is my abomination. It would puzzle a learned gipsy, to say nothing of an amateur artist like myself. There is no more expressiveness of feature than you get in an Isle of Wight dough-nut or a well cultivated double-eyed potatoe. I would as soon photograph a mud wall; but photographers must follow the commands of duty, and not the promptings of taste. See. Dull eyes, that "stand out with fatness," urged forward by surging masses of flesh. They rarely twinkle, and it would perplex a philosopher to tell what is behind them. In fact, Mr. Pulp scarcely knows himself. Nose, extremely indefinite in form, with a strong tendency to augmentation at the end, and a colour that indicates the visits of a port wine decanter. Chin, triple, flabby, and dimpled. Mouth, that would at once suggest to a phrenologist "alimentiveness," strong, above the average, though of course the phrenologist would learn it from a "bump." (Would he indeed? We know better

than that.) The whole head and body consists of human dough, that will run into any shape, but will not stay anywhere sufficiently long to take any definite form. I see on looking at my album again, some person, who ought to have known better, has taken the liberty of writing over this group, "Molluscan type," and underneath, "Gained the prize for adipose development at the Agricultural Cattle Show, Nov. 8, 1870." That word "adipose," which means "fatty," points to one of my medical student friends as having done this unwarrantable act. I must look to this.

But notwithstanding, I beg you to remember that the Pulp family are highly esteemed, not only generally in the town of Twistinborough, but also where they are better known, amongst the members of the Independent church assembling at Tower Lane meeting-house; and in short, I should think it a prejudice against human nature if such easy-going, contented, genial souls as the Pulp were not held in high repute. They never make any enemies, and never will, for they display the most acquiescent temper, the mildest manners, and are unhindered by any very "fixed" opinion—at least, not any that would be likely to interfere with the peace and happiness of society. Their ideas are mostly in a molten state, ready to flow into any mould that may be provided for them. Their minds are as plastic as their skin is soft, and the rounded outline of their bodies is in perfect keeping with the total absence of angularity in their views. If there are two sides to a question—and on what question are there not more?—they generously take both; if more than two, then with characteristic comprehensiveness they embrace them all, and say a good word for each. In cases where they are compelled to make a selection, it is a family virtue to do it with such mildness of speech, suavity of spirit, and with so many kind words on behalf of the opinion or person from which or whom they reluctantly differ, that the rejection becomes only a disguised pleasure. But generally they manage to avoid being driven into such a corner; and when they have nothing of a decidedly neutral tint to advance, they chime in with the original utterance, "And I think so too," no matter how diverse the topics or contradictory the opinions. Parliamentary and municipal elections are, however, the great family

difficulty. They require decision; they demand a preference. This is exceedingly awkward, and calls into exercise more of the cleverness of the Pulp than anything else. Their votes are always uncertain up to the last five minutes. There is so much to be said on both sides. See what good measures we get from the Tories. Still, of course the Liberals do a better work. What is to be done? Well, avoid voting if possible, and vote as secretly as may be if compelled to vote at all. Mr. Pulp's hope is Mr. Forster's Ballot Bill. He anticipates its becoming law with untold pleasure, and fervently prays that it may be speedily applied to town elections, so that he may be set free from the intolerable annoyance of having to make known his mind to others. On a similar principle the church meetings at Tower Lane are not often graced with the presence or aided by the counsel of the Pulp; and if any vote is likely to be taken on questions eliciting diversity of opinion, they are always most unfortunately prevented from attending by reason of a "previous engagement" or "severe indisposition." They were in the latter case, when the Rev. Unanimous Call was invited to the Tower Lane church by 43 members, 86 being neutral and 135 absent. And now he has proved himself as hollow and as unreal as his name, I am sorry to have to add, the Pulp have allowed themselves to say several times, "They never thought he was the right man, and therefore they didn't vote for him. It's a great pity he ever came." True, they have just such a quantity of "fixed opinion" as makes Dissenters of them; but this is due to the strong glue of tradition. They were born such, and they will remain such to the end; for there is after all a close connexion between birth, body, and character.

VI.

"Most women have no character at all."—*Pope.*

Who dare read that as satire? Is it possible that it was meant for anything else than the highest praise? for is it not the glory of woman to be so beautifully even, so perfectly symmetrical, and well-balanced in all the qualities and graces she possesses, that no *one* feature shall singly and alone strike the mind of the observer, and nothing be supreme but the harmony of goodness? We always resent in a woman the fierce, biting sarcasm that flames from man, as being out of place and utterly unbecoming her who "was formed for gentleness and sweet attractive grace." We cannot tolerate in much-enduring, much-suffering Niobe the vehement indignation, storm-tossed,

passionate hate that finds appropriate expression through the well-knit frame, iron muscles, and quenchless strength of Hercules. Woman is made for finer issues. Virtues that seem incongruous in ourselves may be woven by her deft fingers into a garment of such loveliness and of such uniform texture that whoever examines the fabric shall be more impressed with the general pattern than with the course or colour of any single thread. Gentleness may blend with and adorn quiet strength, serene calm grace the movements of subdued energy, weeping compassion attend upon unbending purity, the lowliness of the lily wreath itself with the fragrance and beauty of the rose and the majesty of the palm. In Mrs. Ellinstie, of Sunningdale, these grand possibilities are realized. She is the nearest of any woman I know, or ever knew, to a "characterless" woman, and more forcibly than any one else reminds me of Robert Hall's reply to an eager inquirer, who asked him what he found in the illustrious Hannah More so remarkable: "Nothing, ma'am." As the colours blend together to make the purest light, so the graces and excellencies of Mrs. Ellinstie form a most unexceptionable portraiture of Christian goodness. Hers is a face which, if "taken to pieces," as artists say, would be found common in its several parts; but the setting of the whole is so exquisite, and an inspiring spirit so brightly illumines it, that every feature seems to breathe out goodness, and in spite of all contrary feelings, to carry one's faith in the superiority of woman's nature a few stages higher. And her dress and bearing are like her face. You cannot particularize any part of her attire as yielding special pleasure, but the result of all is that she is neat without being precise, and orderly without being painfully prim. There is all the dignity of the English matron, with all the sweetness and freshness of an unsophisticated English maiden. She is cheerful without losing her serenity, and serene without sliding into moroseness, industrious without being busy, and affectionate without fussiness. In church, school, and home she is loved without dissimulation and almost without stint. A true sister of charity, found wherever suffering needs soothing words and distress yearns for genuine help, she might possess what Wendell Holmes calls woman's "sixth sense, which tells them that others whom they cannot see or hear are in suffering;" but she would shrink from wearing a garb distinctive of her loved and self-imposed duties as earnestly as she would have leapt out of the

way of a venomous serpent. She is as innocent of direct and indirect attempts at display as a prattling child of three years of age, and as void of desire to engross the attention of others as the unseen angels. Her work is never reported—it cannot be. No secretary can write out the story. Only God's recording scribe could tell what she has already done. Her conversation is easy and elegant, refreshing as a spring morning in its cheerfulness, and useful as autumn

suns in its results. Never flinching from the avowal of her own opinions, she tempers her speech with such conciliation that her strongest opponent regards her with kindness, and her views with a favour not felt before. Above all, she is true; not merely veracious, but true—in dress and speech, in work and worship, in feeling and act. Verily "Many daughters have done excellently, but thou excellest them all."

JOB GILSON.

THE GOSPELS.

No. III.—*Justin Martyr's Testimony.*

THE first witness to the reception of the gospels by the church is JUSTIN MARRYR, or as we should rather call him, Justin the Martyr. He was a heathen, apparently of Roman origin, a native of the town which stood on or near the site of the ancient Shechem, and which then bore the Roman name of Flavia Neapolis (the modern Nablus), in the country of the Samaritans, close to Jacob's well, where the Redeemer had taken his noon-tide rest (John iv. 6). Justin was born near the close of the first or the opening of the second century, and was in a position to devote himself to study: and being of an inquiring temper, vainly sought to find rest for his soul in the various systems of philosophy then prevailing. At length he was directed by an old man, whom he fell in with in a place where he was accustomed to retire for the purpose of meditation, near the sea shore, to the prophetic writings, and through them to faith in Christ, in whom his soul at last found the rest he sought. The place of his conversion is not known; but the mention of the sea shore shows that it was not his birthplace, which was inland. It is observable, too, that there is no mention in the account (which is Justin's own)* of any Christian church in or near the place, or of any other Scriptures than those of the Old Testament; which makes it probable that his aged instructor was a solitary believer, possibly a member of one of the churches of Judæa, broken up and scattered in the devastation of Palestine by the Romans,† and who knew of only one gospel, that of Matthew in the original Hebrew (or Aramaic), the language of which would

be likely to make it a sealed book to Justin.‡

From the time of his conversion Justin appears to have devoted himself with great earnestness to the defence and propagation of Christianity, but in a peculiar way. He did not, so far as we know, bear any office in the church, as bishop, elder, or deacon; but maintained the character of a professor of philosophy, to the study of which he had originally devoted himself, and wore the peculiar garb by which such professors were usually distinguished. He followed his profession at Ephesus, where he had the discussion with Trypho, which forms the subject of one of his works; and afterwards lived for many years at Rome, where he suffered death as a martyr in the persecution of the Christians by the Emperor Marcus Aurelius Antoninus, apparently about A.D. 165. He wrote many works, but the only ones which have come down to us entire, and the genuineness of which can be relied on, are his two *Apologies for* (that is, *Defences of*) *Christianity* and his *Dialogue with Trypho* already noticed. What is usually termed his *First Apology* was addressed to the Emperor Titus Antoninus Pius, the predecessor of Aurelius, and was written some time between A.D. 139 and 150, for critics are not agreed as to the date. Taking the later of these dates, it would be about eighty-five years after the martyrdom of Paul, or about half a century after the death of John, the last survivor of the apostles. The Christian church had been in existence not much over a century, or about twenty years longer than the General Baptist New Connexion.

* Justin. *Dialog cum Tryph.* c. 3, &c.

† There were two such devastations—ono in A.D. 70, when Jerusalem was destroyed, and a second in A.D. 132, when the insurrection of the Jews under Barchochbas, or Bar-Cochba, was suppressed.

‡ It appears from the statement of Papias, a writer earlier than Justin, that the gospel of Matthew was written in the Hebrew of that time, and that the Greek translation was not yet generally known.

In this *Apology* he thus describes the weekly worship of the Christians:—"On the day called Sunday all who live in cities or in the country gather together to one place, and the memoirs of the apostles and the writings of the prophets are read as long as time permits." Now on this brief but very important testimony my first remark is that, as addressed to the rulers of the whole empire, it must be understood to speak of the Christians of the whole empire. An appeal to a provincial governor need not be understood to describe more than provincial usage, with which alone the governor would be concerned. But a mere provincial or other local usage would never have been described in a memorial to the Emperor in the unqualified terms employed by Justin, who is evidently describing what he knew, or at least believed, to be the general practice of the Christian church. It is to be further remarked that he expressly speaks, not only of town congregations, but also of rural ones, which are usually the last to be reached by any innovations, as the town congregations are the first; so that his statement distinctly includes what would be the more conservative as well as the more progressive portions of the church.

The next thing to be observed is, that Justin's words evidently imply uniformity of practice. The same books were in use everywhere, so far as he knew. According to him, these "memoirs of the apostles" were accepted by the whole church, and placed by them on a level with the writings of the prophets; that is to say, they were regarded by them as a part of the Holy Scriptures. We are concerned, then, to learn what were Justin's opportunities of knowing the practice of the church. His residence successively at Ephesus, the centre of the churches of Asia Minor, and at Rome, would give him ample opportunity either of observing for himself or for learning from the report of well-informed persons. His testimony is, then, quite trustworthy.

But what were those "memoirs of the apostles?" Were they our four gospels, or some work quite distinct from them, as some critics have supposed? Were they one work or several? and was this designation, by which Justin commonly mentions them, their proper title, or simply a descriptive term which he employed to convey to others a notion of their character? He elsewhere says, "the memoirs of the apostles, which are called *Gospels*,"* thus showing they were

more than one; and he affirms that they were "put together (or arranged) by the apostles and their followers,"† an account of their designation and authorship which corresponds exactly with those of our present sacred books; two of our gospels being by apostles, Matthew and John, and two by their followers, Mark and Luke; Mark having been, according to ancient testimony, a follower of Peter, and Luke of Paul. And let me add here that the present titles of our gospels, when given accurately, accord exceedingly well with the period in which Justin lived and wrote. Originally the word "gospel" ("glad message," rather than "glad tidings" or "good news," as often given) signified God's message of mercy to man by Jesus Christ, and this is its constant meaning in the New Testament itself. It was only gradually that it was transferred to the several records of our Saviour's life and teaching in which that glad message was embodied; and our existing titles ("*The Gospel according to Matthew*," i.e., "*The Glad Message as recorded by Matthew*") belong clearly to the period when the transfer was going on, and the application of the term not yet quite fixed, that is, to the time of Justin or just before. Now that the word has got clearly to mean the records, we speak commonly of "*The Gospel of John*," "*Luke's Gospel*," &c.

Why, then, does Justin so pertinaciously speak of the "memoirs of the apostles?" It was, I apprehend, a part of the affectation which marked his character, and which was shown in his studied and persistent adoption of the profession and garb of a philosopher. At the same time, it was not ill chosen. There was a work well known to heathen antiquity, written by the historian Xenophon, and known as "*Xenophon's Memoirs*," i.e., memoirs of his master, Socrates. This work gave an account of the teachings of that philosopher by one of his disciples, just as the gospels give an account of the teachings of Jesus; and Justin appears to have imitated the title of this work as a description not unsuited to express to persons familiar with heathen literature the character of the gospels.

That the "memoirs" of Justin were a distinct work from our gospels, I hold to be simply impossible. If so, they must have utterly perished, for no subsequent writer has known of them or described them. Are we to suppose that, while of a work branded with the reproach of heresy, like the *Diatessaron* of Tatian,

* *Apolog.* I. c. 66.

† *Dial. cum Tryph.*, c. 103.

two hundred copies could, after the lapse of three centuries, be found within the limits of a single diocese, a book received by the church generally as a part of Holy Scripture, and used in its public services, could have perished utterly, and without leaving record or remembrance save in these notices of Justin's? It is simply impossible that it should have been so.

One thing yet remains to be considered, and that is, how far Justin's references to and citations from these memoirs agree with the contents of our existing gospels. It is to be premised that he does not cite any of the evangelists by name; he refers always to them collectively, showing that he regarded the gospels as forming a fixed and recognized whole, not subject to alteration. "We may state that his writings," says Mr. Westcott, "exhibit a mass of references to the gospel narrative; that they embrace the chief facts of our Lord's life and many details of His teaching . . . that these references generally coincide both in facts and words with what has been related by the four evangelists;

that they preserve by implication peculiarities of each of the gospels; that they nevertheless show additions to the received narrative and remarkable variations from its text, which in some cases are both repeated by Justin and found also in other writings."* It does not seem to me that these additions and variations need create any serious difficulty. Justin's habit of citation was lax, as the passages cited by him from the Old Testament show; and it is probable that the variations in the copies of the gospels were in his day more striking, if less numerous, than in those of a later period. The additions which, let it be observed, are of details, not of leading events, would be derived from the yet lingering traditions of a former age, or from written narratives—we now call these "apocryphal"—which, though not resting on apostolical authority or sanctioned by church usage, were not necessarily either wholly untrue or wholly untrustworthy.

J. C. MEANS.

* Westcott's *History of the Canon*, 2nd ed., pp. 85, 86.

IN MEMORIAM.

REV. R. PEDLEY.

"Mark the perfect man, and behold the upright, for the end of that man is peace."—Ps. xxxvii. 37.*

DURING our journey through this life we not unfrequently find obtruded upon us objects utterly unworthy of notice, and which deserve only to be carefully and constantly avoided. The psalmist felt this when he offered the prayer, "Turn away mine eyes from beholding vanity." Other things come before us which, though less repulsive, yet do not deserve our special attention, inasmuch as they are not in themselves intrinsically valuable, nor fitted materially to promote our welfare. But there are objects which both merit and will reward our most devoted thought, e.g. those wonderful works which God hath made to be remembered, whether they be in creation or in providence, which, though sometimes inscrutable to us, are ever characterized by wisdom and goodness. But to sinful creatures such as we are, guilty and undone, no class of objects is so worthy of our consideration as God's works of grace, and especially that crowning masterpiece, that monument of divine grace, a good man. The truth of this was recognized ages since, and it

is equally true to-day. Hence the propriety and the force of the charge laid upon us by the Holy Spirit in the text, to mark the perfect man and to behold the upright. I may avail myself of this opportunity of saying that these words, familiar though they be, appear the most appropriate of any to form the subject of consideration on this solemn occasion. We propose, therefore, under their guidance, to direct your thoughts to the life, ministry, and death of your venerated friend, who for forty years ministered the word of life to this church and congregation.

I.—Notice the CHARACTER brought before us. By this precept our attention is directed to a particular object, and that not a mere inanimate thing, however beautiful, grand, or sublime, but a living being, and that being not an angel of light and glory, but a man—a man of like passions with ourselves. Nor is he the great man of surpassing fame or mighty deed, but the good man; not the statesman or the philosopher, but the perfect man.

* Notes of a Sermon preached at Wheelock Heath, Sept. 3, 1871.

And let it be remembered, the perfect man of the Old Testament is essentially and substantially the Christian of the New Testament. The perfection by which the servants of God have in all ages been distinguished is intensely spiritual and evangelical. It is real although it is comparative, and as genuine—though neither so absolute nor so glorious—as that to which the sons of God will be advanced in heaven. "Beloved, now are we the sons of God (this is our present perfection), and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is." Still it is the perfection of a fallen creature living in an evil world, in a probationary and preparatory state, in which he is from first to last encompassed with infirmity and deeply occupied with the conflict involved in fighting the good fight of faith. But he has been enlightened from above, renewed in righteousness and true holiness, as well as outwardly and practically reformed.

Moreover, the second member of the text, the interpreter of the first, suggests that Christian perfection is identical with or comprises uprightness of *purpose*, a desire and intention to do right as in the sight of God; uprightness of *principle*, or purity of motive, for he who is perfect is actuated sincerely by a principle of faith working by love; and uprightness of *conduct*. It is walking uprightly. The perfect and upright man is found in every one of whom all this can be predicated. Such were Enoch, and Noah, and Job, and David, and Daniel, and Paul; and without the slightest presumption we may say, such was your lamented friend and pastor. He regarded God's command to Abraham as addressed to himself: "Walk before me and be thou perfect," and earnestly sought to follow it.

II.—The aspects under which the character in question may be contemplated. In its origin and source it is not indebted to fallen human nature, nor to education and discipline, but to grace, the enlightening, regenerating, justifying grace of God which has made him a new creature. He is God's workmanship, created anew in Christ Jesus. In his course through life this character is being formed and developed, matured and perfected, under the training of the providence and grace of God, up to the point not merely of fitness for all the purposes of life and godliness, and for

all the solemnities of a dying bed, but also of meekness to be a partaker of the inheritance of the saints in light. Therefore mark the perfect man in himself, as a man, a Christian man; observe his religious intelligence, his spirituality of mind, and his consistency of life. In every walk of life this man is a pattern, an edifying example of what renovated human nature may become, and of what he should do. Surely the voice of reason as well as of revelation, especially to their less consistent brethren, is "Be ye followers of them." Again, mark him in the several relations which he holds to those around him. He is not isolated; he does not, nor does he desire, to stand alone. He is not one of those most inconsistent people who, while professing to love everybody, will co-operate with and join themselves to none. The upright man not only recognizes his relation to the great fraternity of mankind, the vast family of the universal parent, but identifies himself with some religious denomination, which, for causes which appear to him good and sufficient, he conscientiously prefers. He stands in fellowship with a particular church. Our departed brother belonged to the church assembling in Wheelock Heath chapel from its formation. Mr. Pedley was from deep and strong conviction, and upon high principle, both a Nonconformist and a Baptist, because he felt that his Bible and his conscience required him so to be. Nor was he backward when occasion required to defend what he believed to be the truth on these and similar topics. But while our revered friend was ever ready to maintain the cause of truth, he was uniformly courteous toward those who differed from him in opinion and practice. The perfect man is careful to walk in love towards his master and his brethren alike. Permit me to remind you here, that in the case before us to-day we have to consider the moral and religious course, not of a merely private person, but of a public character, a minister of the gospel, a minister of long standing. Mr. Pedley was the pastor of this church for forty years. The chief characteristics of his ministry were simplicity, fervour, and tenderness. It was no uncommon thing for the melting eloquence of tears to come in aid and enforcement of his earnest words. It may be observed that Mr. Pedley's efforts to do good were not confined to this place nor to this particular locality. During several years of middle life he visited stately or occasionally more distant places, and

laboured hard both in preaching and in support of *total abstinence*, of which for many years he was not only the earnest advocate but a prominent and consistent example. It may be remarked, moreover, that as Mr. Pedley laboured assiduously and extensively, so he laboured long. His labours were commensurate with his active life. He was only twice at chapel after he ceased to preach; and on the last occasion of his appearance there he was carried in after the public service was concluded, that he might unite once more in the celebration of the Lord's Supper. Our deceased brother endeavoured to walk within his house with a perfect heart, as the psalmist declared it his purpose to do. As a husband, Mr. Pedley was affectionate and considerate; as a parent, kind and indulgent, yet discreet; as a master, generous as well as just; as a friend, both faithful and constant; and as a subject and a citizen, loyal and patriotic. Those who have known our venerated friend during a lengthened period will have observed his steady progress in all these characteristics of the perfect man through the succeeding years of his religious course. He is now added to the number of those whose faith it behoves survivors to follow, considering the end of their conversation, Jesus Christ, the same yesterday, to-day, and for ever.

But it is also incumbent upon us to mark the perfect man in his end as well as in his course. The text is direct and emphatic in calling attention to the believer's end. We are asked to mark the perfect man and to behold the upright, on this ground and for this reason, chiefly that his end is peace. Our text, in so directing attention to the peaceful end of the perfect man, presents a seasonable reminder of an obvious and impressive, yet easily forgotten, fact that the end of the best, the most useful, and valued men must come. It may come early, or it may come late; it may come suddenly, or it may come gradually; but come it will. However, this is our consolation, that come whensoever it may, it is peaceful, and therefore beautiful and pleasant to look upon, and edifying to contemplate. That end may not be painless; on the contrary, it may be severely painful; but even then there will be a scene of peace, for the peace of God which passeth all understanding will keep his heart and mind by Christ Jesus. We can lay no claim to raptures; it is and should be sufficient for us that we are assured it shall be peace. In his end this highly favoured individual has peace

in himself (a peace to which in his unconverted state he was a stranger), because guilt and condemnation, the main causes of our disquietude, have been removed, and his will is subdued and brought into harmony with the will of his heavenly Father, which is a continual and unfailing source of peace. The upright man realizes peace in his end, because he has peace with God as a reconciled and pardoned sinner through our Lord Jesus Christ. It can scarcely be needful to say of such a man that he dies in peace with his fellow-creatures. Hence he is free from outward as well as inward disturbance in the closing hours of life. These representations are strictly applicable to the end of our deceased brother. He had through life been a man of peace, and he was privileged to depart in peace. Death for him had no terrors; he regarded it rather as a friend whose coming was to be desired than as an enemy whose approaches were to be dreaded. Our friend's utterances respecting his state and prospects in death were not numerous or ostentatious, but they were full and decisive. Such an one in his end is worthy to be looked at steadily and earnestly—so steadily and earnestly that he and his privileges may be understood and appreciated. Inquirers after the path of life should not only read and study their Bible, but study intelligently and prayerfully, and with a desire to imitate him who so lives and dies as to exemplify the Bible; so shall they become truly wise unto salvation.

In conclusion we will name some of the *practical ends* for which it behoves us to fix our steady and inquiring attention upon the perfect man. This should be done, primarily, that we may become correctly and competently acquainted with one of the most noble of the works of the Creator—a good man, the new creature in Christ Jesus, whom God hath created after His own image—that we may glorify God in him. The second purpose to be served by beholding the upright man is that praise for all his characteristic excellencies may be directed to God, in whom are all our springs, and who has wrought all our works in us. Lastly, we should mark the perfect man in life and in death, for our edification and profit, that by the divine blessing we may be changed into the same image; made like him, and so live like him, suffer like him, and at length die like him; and then, being absent from the body, we shall be present with the Lord. R. KENNEY.

THE MEDICAL DECLARATION CONCERNING ALCOHOL.

As some readers of this Magazine may wish to keep by them for ready reference a copy of the recent medical declaration concerning alcohol, it is presented below:

"As it is believed that the inconsiderate prescription of large quantities of alcoholic liquors by medical men for their patients has given rise, in many instances, to the formation of intemperate habits, the undersigned, while unable to abandon the use of alcohol in the treatment of certain cases of disease, are yet of opinion that no medical practitioner should prescribe it without a sense of grave responsibility. They believe that alcohol, in whatever form, should be prescribed with as much care as any powerful drug, and that the directions for its use should be so framed as not to be interpreted as a sanction for excess, or necessarily for the continuance of its use when the occasion is past. They are also of opinion that many people immensely exaggerate the value of alcohol as an article of diet; and since no class of men see so much of its ill effects, and possess such power to restrain its abuse, as members of their own profession, they hold that every medical practitioner is bound to exert his utmost influence to inculcate habits of great moderation in the use of alcoholic liquors. Being also firmly convinced that the great amount of drinking of alcoholic liquors among the working classes of this country is one of the greatest evils of the day, destroying, more than anything else, the health, happiness, and welfare of those classes, and neutralizing to a large extent the great industrial prosperity which Providence has placed within the reach of this nation, the undersigned would gladly support any wise legislation which would tend to restrict, within proper limits, the use of alcoholic beverages, and gradually introduce habits of temperance."

This declaration is understood to be a modification of one drawn up by Dr. E. Parkes, the eminent professor of Hygiene in the Government College at Chatham. Having received the signatures of the presidents of the Royal Colleges of Physicians and Surgeons, the names of above two hundred other distinguished members of the medical profession were quickly appended. When published, a warm controversy arose, carried on for the most part in the daily press; but it was noticeable that the objections taken were almost exclusively directed against the supposed attack made in the first instance upon the faculty, and not against the accuracy of

the judgment passed upon the need of a most careful administration of alcoholic liquors. The propriety of the declaration, and of its issue under present circumstances, has been very ably defended by several of the signatories, especially by Dr. Samuel Wilks, of Guy's Hospital, and Dr. Forbes Winslow. The prevalence of intemperance in respectable circles, and its connection with a real, or at least credited, medical sanction of alcoholic liquors, has been strongly commented upon by the *Saturday Review*, and even by the *Lancet*. The fact was too notorious to be denied, and too serious to be regarded in silence; and whatever some supersensitive medical practitioners may feel and express, the public generally are grateful to the declarationists for the warning they have raised against an insidious and most dangerous social custom. The language of the document is singularly cautious, and not a few of the signers must have appended their names with a secret wish that their weaker brethren would have allowed the terms to be both more stringent and comprehensive. It contains, indeed, the minimum of the truth concerning the use of alcohol in health and disease; and in reference to the consumption of intoxicating liquors as beverages is far less emphatic than the declaration of 1846, which was signed by the leading men of the profession, and was thus expressed:

"We are of opinion:—1st. That a very large portion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors as beverages.

"2nd. That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits or as wine, beer, ale, porter, cider, &c., &c.

"3rd. That persons accustomed to such drinks may with perfect safety discontinue them entirely, either at once, or gradually after a short time.

"4th. That total and universal abstinence from alcoholic liquors, and intoxicating beverages of all sorts, would greatly contribute to the *health*, the *prosperity*, the *morality*, and the *happiness* of the human race."

This declaration was signed by upwards of two thousand medical men, including Sir James Clark, Sir Benjamin Brodie, Dr. Prout, Sir John Forbes, Dr. Carpenter, &c.

Long, indeed, previous to this certificate of 1846—as far back as 1839—Dr. Julius Jeffreys had drawn up a statement

on the same subject, in which the common opinion of the value of alcoholic liquors was declared to be entirely erroneous; and this statement was signed by about eighty of the foremost London physicians of that time.

During the recent discussions, Dr. Samuel Wilks has passed a very severe but well-merited condemnation upon the medical treatment of the late Dr. Todd, of King's College Hospital, whose authority did much to bring the "stimulating" practice into fashion. He was particularly strong in maintaining the virtue of alcohol in fever cases, but Dr. Wilks affirms, "He was utterly mistaken in this view, as all experience has subsequently shown; and as to the necessity of stimulants in fever, I will merely state that in my own wards in Guy's Hospital I treat fever, as a rule, without stimulants, and with the best results." The rest of the widespread confidence in alcoholic liquor as a means of sustaining strength, or of restoring it in disease, is simply an illustration of the ignorance, too frequently seen, in regard to the laws of health. No superstition ever so spell-bound and seduced the vulgar imagina-

tion as that which associates strong drink with vigour and long life. A correct understanding of the action of alcohol—that it contributes nothing to physical stamina, but by exciting functional activity beyond its natural scale, leaves, of necessity, the system weaker than before—would prove a death-blow to this superstition; one equally as irrational as, and far more injurious than, the belief in witchcraft and the evil eye. That alcohol can be useful in health is perceived to be impossible, when its actual operation is understood; and its utility in disease will be apprehended as more than questionable, except when the least of two evils has to be selected. The experience of Mr. Higginbottom, F.R.S., of Nottingham, who for more than thirty years never prescribed it, even medicinally, and yet held the highest place in the medical ranks of that popular midland town, is calculated to suggest the opinion that the later medical declaration might have been more decided in its dissuasion from alcohol, without going a hair's breadth beyond the teaching of science and the interests of the people.

DAWSON BURNS.

RELIGIOUS EQUALITY.

I.—AT THE GRAVE.—Once more (Feb. 14) there has been a discussion in the House of Commons on the Burials Bill; once more the stock objections to religious equality in the churchyard have been stated, and this time with a vehemence that seems a reaction from the impulse of the Manchester Conference and the threatening attitude of the disestablishment party in the country; and once more a large majority has passed the second reading of the Bill. Still, we fear, so just and fair a measure is hardly likely to pass yet. Pertinacious opponents will do their best to talk against time in the Commons, and defeat it that way; and should it get beyond the House of Representatives, we still have—such is the admirable arrangement of our institutions for securing the slowest rate of progress—the House of Lords to block the way. What a miserable comment it is upon our religious life, that sectarianism should pursue us into our graves. Why should not a minister other than one of the Church of England officiate at interments in our parochial churchyards? The right of burial is not an ecclesiastical but a *civil* right, and in every other part of Europe is not subject to ecclesiastical encroachment; not even in France or Rome—nay

more, not even in Scotland or Ireland. But in Wales, where seven-eighths of the population are Dissenters, and in England, where the Bishops rule, Dissenters are denied the solace they might derive from services performed by their own ministers, and must either allow their dead to be buried in silence or submit to the intrusion of a minister of a sect to which they do not belong.

II.—IN NATIONAL EDUCATION.—This subject is now getting into the right groove. The Manchester Conference has expressed Nonconformist opinion with a thoroughness, unanimity, clearness, and enthusiasm that leaves nothing to desire. Its plan is as wise as it is necessary. Even the most timid amongst us now see urgent necessity for moving heaven and earth, and that without any loss of time, to prevent the education of the country from getting into the hands of the clergy. Nor is this all. Those who were afraid to trust their Free Church principles in this matter of education, and by their fears supported Mr. Foster in passing his deceptive bill, are now prepared to admit that the principles are not only right but worthy of universal application, and that the State has not a whit more right to dictate the religion of the child than it has that of the adult;

and that the connection between school teaching, dogmatic religion, and the State, is only a worse form of the old connection between Church and State. The principles of absolute justice, universal fairness, and of complete religious equality, are vindicated and reaffirmed. The 25th clause of the Education Act is based on injustice, and we cannot let it stand. This is with us a question of conscience, and not of sectarianism; and whatever be the consequences, we must be true to the kindred points of conscience and principle.

III.—IN NATIONAL PROPERTY.—The *Liberator* for Feb. intimates that Mr. Miall will, instead of repeating the motion of last year, move for the appointment of a Royal Commission to inquire

into the origin, amount, and application of any property and revenues in the hands of the Church of England, and expressly with the view to obtain the information required for the purposes of disestablishment and disendowment. This will bring to the front an aspect of the disestablishment question that more than any other needs discussion, and will probably do as much to enlighten the nation at large on the subject of church property as the former debate did on that of the immense strength of the case in favour of disestablishment and disendowment. We hope ere long to find room for a fuller treatment of this last branch of the subject of religious equality.

J. CLIFFORD.

Reviews.

STARTING IN LIFE. By John Clifford, M.A., LL.B. *Stock.*

Wise counsels, clearly expressed, vividly illustrated, and powerfully enforced, compose this little volume. Few books, we imagine, are more fitted to be useful to the class for whom it is designed, in aiding them to lay the foundation of a manly Christian character. We trust the reception it meets with will encourage the esteemed author to favour us with a more ambitious production. A volume of sermons from him on some of the leading doctrines of the gospel would be highly acceptable and useful to many.

W. LANDELS.

MARION'S PATH. By Mary Meeke. *Marlborough.*

THIS is the story of the reformation of an "only and spoiled" child. Marion is a proud, wayward, ill-tempered and selfish girl; but being placed under kind and genial influences, is led to a better life. The force and reward of tender and wise treatment, combined with good example, are set forth in this fiction with considerable skill. The characters are well painted, and the interest is sustained to the end. The book is very attractive both externally and internally. It will be a pleasing and useful gift to girls.

R. C.

THE STUDENT'S HEBREW LEXICON, by Dr. Davies, of Regent's Park College, is a compendious and complete guide to a knowledge of the original languages, Hebrew and Chaldee, in which the Old Testament was written. The learned author

has been encouraged and assisted in his work by the foremost oriental scholars of the present day. He has based it upon the works of the ablest foreign lexicographers, such as Gesenius and Furst, and has introduced improvements on these predecessors from Dietrich and others. The work has been printed at Leipsic, on good paper, and in the most perfect type. It is well bound, with the edges cut, very portable, and lies open at any page to which the student may turn. Such a help, in our younger days, would have delighted us beyond measure, and we commend it especially to our junior ministers as an addition to their facilities for the study of what the Targums would call "the holy tongue."*

W. U.

PAMPHLETS, ETC.

Picture Magazine. Vol. xxxiii., 1871. (Simpkin, Marshall, & Co. Leicester: Winks.) This Magazine for children still continues its useful work. The illustrations are numerous, the information interesting and attractive. Long words are divided into syllables.

The Abominations of our National Intemperance, by J. Burns, D.D., is a sermon on Ezek. ix. 4. It is earnest and able, and teetotal throughout.

* The above Lexicon is already introduced into our College. The publishing price is 12s., but the President can procure it in small lots at a reduction of 25 per cent. For many years past he has supplied the Students with Hebrew Bibles gratuitously, through the liberality of the Bible Society. If any generous friend would enable him to do the same with the Hebrew Lexicon and its companion volume, *The Student's Hebrew Grammar*, price 7s. 6d., he would deserve general thanks.

Church Register.

The next WARWICKSHIRE CONFERENCE will be held at Longmore Street chapel, Birmingham, on Easter Tuesday, April 2. In the morning a paper will be read by the Rev. J. P. Barnett, on "The best methods of making our church meetings as promotive of the spiritual interests of the church as possible." Sermon in the evening by Rev. W. Lees.

HENRY CROSS, *Sec.*

CHAPELS.

BERKHAMSTEAD.—Our chapel, with its light and elegant spire, is an ornament to the town. Its erection, six years since, cost an outlay of £1,777, and now is entirely paid for. The last £50 were generously contributed by Mrs. Pegg, whose ancestors have been connected with the church for two hundred years. This successful issue is largely due to the persevering and business like attention of the Rev. J. Lawton, who, after a faithful and not unsuccessful pastorate of more than fourteen years, is about removing to Eastgate Chapel, Louth, Lincolnshire. Steps have been taken toward the presentation, by the town of Berkhamstead, of a testimonial to Mr. Lawton, who has arranged to leave about the middle of February.

CENTENARY FUND.—Collections from the scholars and teachers of the Netherton Sunday school, on Feb. 4, towards the Centenary Fund, 19s.

MACCLESFIELD.—A tea and public meeting was held in the G. B. school-room, Jan. 22, to elect a building committee, and to inaugurate a fund for erecting a new chapel. There was a good attendance, and much enthusiasm displayed. Promises were made amounting to nearly £500. We shall, however, need much help from friends outside, and trust, that by their assistance, the necessary sum will be realized, and before the chapel is opened. Contributions will be thankfully received and acknowledged by the pastor, Rev. Isaac Watts, and the Sec., Mr. M. Clarke, 40, High Street, Sutton, Macclesfield.

RIPLEY—*Centenary Movement.*—After awarding to the denominational fund £35, we have made a successful effort to reduce the debt on our chapel and schools. The bazaar realized £240; collections, lecture by our pastor, &c., £32, making over £270; with which we reduce our debt by £200, and purchase a class room, and small strip of land necessary to complete our property. The boys and girls of our school threw themselves into the effort, and raised stalls that affected our total in a gratifying de-

gree. Hearty thanks are given to all who have in any way aided us.

MINISTERIAL.

PIKE.—The Rev. E. C. Pike, B.A., of Coventry, has accepted a unanimous invitation to the pastorate of the church, Lombard Street, Birmingham.

RICHARDSON.—Recognition services in connection with the settlement of the Rev. G. D. Richardson as pastor of the church at Union Place, Longford, took place Jan. 29. Nearly 400 sat down to tea, gratuitously provided by the friends of the church and congregation. After tea a most enthusiastic meeting was held. Stirring speeches were made by the Revs. E. C. Pike, W. B. Davis, D. Asquith, and R. Morris. The chair being ably occupied by the Rev. J. P. Barnett. A very pleasing incident occurred during the public meeting; it was proposed to present the newly-elected pastor with a few pounds worth of books as a memento of the recognition services.

SALTER.—A tea meeting was held in Ebenezer chapel, Netherton, Dudley, Jan. 22, to welcome the Rev. W. Salter as pastor of the Netherton church. Over 200 persons took tea, and about 300 were present at the public meeting. The Rev. W. Cousins presided. The Rev. C. Clarke, B.A., gave the address of welcome to the pastor in the name of the church, to which the Rev. W. Salter, responded. The Rev. W. Lees specially addressed the church members.

PRESENTATIONS.

COVENTRY.—On Feb. 12, a timepiece and a purse of money, in token of appreciation of Mr. Pike's past services, were presented to him. The timepiece is set in black marble, and bears the following inscription—"Presented to the Rev. E. C. Pike, B.A., on the occasion of his leaving Coventry, as a token of respect and esteem. February 12th, 1872." The gift was purchased by the result of a subscription, in which the members of the church and congregation heartily joined.

LENTON.—On Friday, Feb. 9, a beautiful easy chair and timepiece were presented to the Rev. J. Fletcher as a birthday present, by the members of the church and congregation, in token of their high appreciation of his labours. Mr. John Saxby, one of the deacons, presided, and Mr. J. Renals made the presentation. Mr. Fletcher appropriately acknowledged the gift.

SAWLEY.—On Sunday, Feb. 11, the members of the adult class connected with the church presented their teacher, Mr. C.

Turner, with Dr. Adam Clark's Commentary on the Old and New Testaments, as a token of their regard and esteem.

THE COLLEGE.

As the present number of Students is below the average, and as three of them are expected to complete their course at the end of the present session, it seems needful to make an early announcement of the vacancies which are in prospect, and to seek the co-operation of the ministers and churches in filling them up. On referring to the old minute books of the Institution I find it is no new thing to have to complain of a lack of men—although the more common want in former days was the want of money. In a season of worldly prosperity, such as England is now enjoying, candidates for the Christian ministry are likely to be more scarce than they were in past times. While for those who desire the office, but who have no passion for learning and no ambition equal to that of being early inducted to the pastorate, an easier mode of admission than through our College is now available. Will our pastors and deacons consider whether there are any young men in the churches whom they could advise or encourage to devote themselves to the work which, however imperfect its present recompenses may be, is higher in its character than all other employment, and whose future rewards will be ample and eternal?

W. UNDERWOOD.

BAPTISMS.

COVENTRY.—Dec. 3, four; Jan. 7, six; Feb. 4, four; by H. Cross.

DENHOLME.—Dec. 17, three, by J. Taylor. LONDON, *Præd Street*.—Jan. 31, five.

LOUGHBOROUGH, *Baxter Gate*.—Jan. 7, four, by E. Stevenson.

OLD BASFORD.—Feb. 4, three, by W. Dyson.

PETERBORO'.—Jan. 28, four, by T. Barrass.

RIPLEY.—Feb. 7, three, by E. H. Jackson.

WENDOVER.—Feb. 1, two, by J. Sage.

Total reported in first quarter, 1871.. 105

" " " 1872.. 152

Marriages.

CLAXTON—JONES.—Jan. 25, at the G. B. chapel, Boston, by the Rev. J. C. Jones, M.A., brother of the bride, Mr. Alexander Claxton, of Norwich, to Emma, youngest daughter of the late Rev. J. Jones, March.

COOKE—MOORE.—Jan. 2, at the G. B. chapel, Quorndon, by the Rev. J. C. Pike, William Edward, youngest son of Mr. Thomas Cooke, Bridge House, Quorndon, to Alice, youngest daughter of the late Mr. Charles Moore, Mansfield Villa, Quorndon.

HILL—SYKES.—Feb. 5, at the G. B. chapel, Crowle, Lincolnshire, by Rev. J. Stutterd, Mr. William Hill, to Miss Mary Isle Sykes, both of Crowle.

SANDERSON—HILL.—Jan. 27, at Edge-side, by Rev. J. Stapleton, Mr. William Sanderson, of Evan Hill, to Miss Sophia Ashworth, of Hales.

Obituaries.

FARROW.—Jan. 12, Mrs. Elizabeth Farrow, of Strublely, aged 72. She became a member of the Maltby and Alford church during the ministry of the late Rev. James Kiddall, having been baptized by him on May 24, 1838. She manifested deep interest in the cause of Christ, but was often prevented by lameness from attending the services of the sanctuary during the last few years of her life. She was a friend to ministers of the gospel, esteeming them highly for their works sake. Her illness lasted only for a few days, and during that time she was unable to speak. In her life, however, whilst professing to trust in Jesus for salvation, she strove to tread in the footsteps of her Master, and to manifest His spirit. Being kind and generous, without ostentation, she was respected generally, and her departure from us is lamented with sincere sorrow. We find consolation, however, in the thought that our loss is her gain, for "Blessed are the dead that die in the Lord."

KELLEM.—William Kellem was born at Lockington, May 4, 1782. His parents were pious. In his youth he was led to hear the Rev. T. Pickering at the Baptist chapel, Castle Donington. He was converted and baptized in 1803. He became a teacher in the Sabbath school. Although he had to walk about two miles, he attended the means of grace twice on the Sabbath and once on the week-night regularly. He maintained a Christian character throughout his long pilgrimage. A short time before his death he was unable to attend the public means of grace through age and infirmity, which he often regretted; but would even then often ask after the welfare of the cause. In his last illness he maintained a strong confidence in God his Saviour. The writer visited him in his last illness, and asked whether he felt the Saviour precious; he said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

Missionary Observer.

HISTORY OF MONI MA.

BY REV. G. TAYLOR.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

THE above precious promise has recently been beautifully verified in the case of our dear sister in the Lord, MONI MA, who sweetly "fell asleep in Jesus" on the evening of Oct. 1st, in the 65th year of her age.

As she was among the firstfruits of Ganjam, and as her career throughout has been so satisfactory, and her end so triumphant, I am hopeful that a brief account of her history will be interesting and encouraging to the supporters and friends of the Mission.

Moni Ma was the wife of Deenabundhu, the first convert to christianity in Ganjam. She was baptized by brother Wilkinson in the year 1842. It appears that her husband's conversion was to Moni Ma a very sad trial, and for some time after the event she refused to live with him, and went with her children to live at the house of her husband's brother. Still the truths she had repeatedly heard from the lips of her husband while an inquirer continued to exert their influence on her conscience, and she began to reason thus: "If my husband is right, then all we are wrong;" and very shortly afterwards made up her mind to join him at the earliest opportunity.

The following account of her, given about this time by Mrs. Wilkinson, then at Ganjam, will best supply her early history:—

"The other day I had a pleasing conversation with the wife of Deenabundhu. I shall give it nearly verbatim, as any attempt at improvement or embellishment would be but a poor substitute for its own native simplicity. She came, as she frequently does, for religious conversation; told me how anxious she was to be baptized, and to unite with other christians at the Lord's table. I asked her some questions relative to the state of her feelings formerly, and wherein they now differed. I said, 'How did you feel when your husband began to inquire about christianity?'

She replied, 'When my husband first came to the sahib's house to teach the children, my mind was very easy about myself and him too; but he had not been there long before he began to bring home strange books, which he used to spend many hours reading. I asked him why he did so? He replied, These are true; come, sit down and listen. I became angry, and refused to listen. These are not like our shastres, they are devoured by these as by fire. I said, What! will you lose your good name and forsake your brethren and sisters, friends and relations, to live with the sahib? I dare say you will. Then my mind for many days was sorrowful; so I sent a messenger from the brahmin's street, where we lived, to a distant street, where my husband's brother lived, saying, Go, tell them the thing that has come to pass in our house. Bid them all come quickly and talk to my husband, perhaps he will mind them. So they all came, and we mourned one with another, as the Hindoos do when a death has happened in a family. I was so unhappy for three days; I cried, and could not cook our food. While we were all weeping, my husband smiled and said, If you will all listen, I will make known to you some of the truths I read here. So he read and explained to us the *Nestar-rutnakara*—Jewel-mine of salvation. While he was reading my mind began to change. I thought, who can tell but these are true. When my husband went to live among the christians, I and my children were taken to the house of my husband's brother. While there I thought, if my husband is right we are all wrong, and resolved to go to him as soon as I could; and when I heard that he was coming for us my heart was joyful. And now, since I have lived here, I have learned to walk the good way with my husband. Formerly, though sunk in sin, I was not unhappy on account of it; now I have much sorrow of heart because I am a sinner, but trust in the Lord Jesus Christ for salvation.' On my expressing a hope that she would pray for her children, and endeavour to train them

as a christian mother should do, and not as she did in the times of her ignorance, she said, 'I do pray for them and try to teach them what is right;' and added, 'Yesterday my little boy (six years old) went to the next house, and while the woman was gone to the well for water he brought away some tamarinds. I was grieved, and said, That was very naughty; you must go and return them, and beg to be forgiven. He obliged me and did so.' This very simple anecdote may possess little interest where almost every nother would have done the same; but contrasted with the manner in which heathen females treat the faults and sins of their children, it gave me a pleasure which I cannot describe."

In a letter subsequent to the above, Mr. Wilkinson wrote:—"One of the candidates on this occasion is the wife of Deenabundhu, our schoolmaster. Her name is Moni Ma (mother of jewels). Her first impressions arose from hearing her husband reading the tracts he obtained. Although she has a large family she has learned to read, and is undoubtedly the best specimen of a Hindoo female we have met with."

On carefully examining the church book, during the period of the nearly thirty years of her membership, I have not discovered a single instance in which discipline was needed; and as to the time during which it has been my privilege to watch over her, I can in all truthfulness testify that I do not know a more consistent christian. Her appreciation of the means of grace was clearly evinced by the regularity of her presence in the house of God. Nothing, I believe, but personal or relative affliction ever kept Moni Ma from the Lord's-day services. As a mother, she "ruled her house well," and had—to an extent rarely seen in this country, and often, alas! not in more favoured lands—"her children in subjection with all gravity;" and as a consequence she secured the obedience and love of her large family. Specially was she anxious about their spiritual welfare, giving them "line upon line and precept upon precept," and often with prayers and tears pleaded with and for them that they might be saved.

On asking Daniel the other day to furnish me with a few particulars of his mother's life, he replied, "My heart is

so full of grief when I think of her as 'no more,' and the consequent loss we have sustained, I feel too overwhelmed either to write or speak of her. As to her concern for my spiritual welfare and that of my brothers and sisters, from my earliest days I distinctly recollect with what anxious tears and prayers she sought to keep us from the paths of the wicked, and to prevent our going in the way of evil men; and how earnestly and often she besought us to come to Christ that we might have life." The Lord so honoured her efforts with His blessing that she was permitted to see all her children baptized and added to the church, and her eldest son, Daniel, "using the office of a deacon well."

While speaking with her eldest daughter, Moni, the other day, I casually obtained a glimpse into her "inner life." Moni remarked: "It was my mother's practice often to retire for private devotion, and stately twice a day. Sometimes the family were more busy than usual at the appointed hour for prayer; and I remember my mother to have said once and again, that if on such busy days she has attempted to go beyond the time, she has felt such a want of something; as though some person had come and taken away a portion of that wherein her very life consisted; and she has been obliged to cast aside the work on hand, and repair at once to the throne of grace, and then she has been able to go on her way rejoicing." She evidently felt, with the Psalmist, "All my springs are in thee."

As a neighbour Moni Ma was respected and loved by all—a fact accounted for in great measure by another fact, viz., that she was *systematically* a "keeper at home."

For some time before her death she had taken a deep interest in our girls' asylum; and while Mrs. Taylor was away from the station she and her eldest daughter rendered most efficient and valuable help; in fact, I scarcely know what I should have done in this department but for their assistance. And it is quite gratifying to see how thoroughly she won the esteem and affection of the girls during the short time she had charge of them. Her death was a very sorrowful event to them all.

During her last illness Mrs. Taylor

and I visited her repeatedly, and toward the close of her life twice daily; and I can truly say that on no occasion did we go without feeling spiritually benefitted. Her sufferings at times were very excruciating, and once or twice she said to me, "I have told the Lord that if it is His will to take me I am ready to go, but if to spare me I am willing to stay; only I beg He will be pleased not to allow me to continue to suffer thus." Whether this was said somewhat in the spirit of impatience, or from a feeling of inability to continue to endure, we hardly knew. However, long before the end every feeling of this kind had disappeared, and she suffered with a patience and submission akin to that of Him who hath "left us an example that we should follow His steps."

A few days before she died I said to her, "Ma, how do you feel in the prospect of death?" To which she replied, in a spirit and with an emphasis that quite surprised us, "I can smile at death. I have not the least fear, for the Lord is with me. He has given me more than threescore years of life, and during that time has never suffered me to want for anything—thanks to His blessed name. Why should I wish to live any longer? My home is in heaven. In my Father's house are many mansions." She then added, "I have no anxiety about anything save my children, whom I now commit unto your hands, that you may continue to instruct them and lead them on in the way to heaven. My chief desire is that they may all be saved in the day of the Lord Jesus." The day following, Daniel asked her about the state of her mind, and in reply she said, "My soul is joyful in God my Saviour." She then solemnly addressed her children, who were standing around her, on the utter vanity of everything below, and exhorted them to set their affections on things above. She spoke specially to those of them who had children, and begged they would instruct them to walk in the ways of the Lord, that so eventually they all might follow her to heaven. The next day, Moni, weeping bitterly, said to her, "Mother, I want to go with you to heaven." Her mother replied, "Daughter, you cannot come with me now. Fear the Lord, and hold fast the beginning of your confidence steadfast unto the end; and then, when He calls you, you shall follow me. Be

not afraid, the Lord will take care of you, for a sparrow cannot fall to the ground without His permission."

A little while before her death, she repeated with much feeling a hymn of which she was very fond—on *Heaven*—and the first verse of which describes the Lord Jesus as alone possessing the keys of death and the invisible world. She then said, alluding to the first verse of the hymn, "Yes, in His hands alone are the keys; He has not yet opened the door, but He will do shortly, and I shall then enter heaven and be forever with the Lord." In this blessed state of mind she continued until nine o'clock on Sunday night, Oct. 1st, when it pleased the Lord to welcome her into that rest which remaineth for His people.

"O may I triumph so,
When all my warfare's past,
And, dying, find my latest foe
Under my feet at last."

Such were our feelings and such our prayer as we attended the closing hours of dear Moni Ma. It was a high privilege to be permitted to attend and witness so blessed and happy a death.

I cannot refrain from saying that, in regard to Moni Ma, "other men laboured, and we have entered into their labours." The Annual Report for 1846 contains the following:—"Mr. Lacey, referring to Deenabundhu, observes that if Mr. Wilkinson had done nothing more than instrumentally converting him, he would not have gone to India in vain. Through him and his estimable partner, Deenabundhu and his wife received the truth, and the former was introduced into the native ministry." We fully sympathise with Mr. Lacey's remarks, and feel that the Lord highly honoured our dear friends when he made them the means of calling out of heathen darkness, into the light and liberty of the gospel, Deenabundhu and his wife, Moni Ma. Greatly as brother and sister Wilkinson must have rejoiced on the event of our departed sister's conversion, I feel persuaded they will rejoice tenfold more to hear that she thus held fast the beginning of her confidence steadfast unto the end, and that an entrance so abundantly has been administered unto her into the everlasting kingdom of God's dear Son. "She came to her grave in a full age, like as a shock of corn cometh in his season."

EDUCATION IN ORISSA.

By the courtesy of T. E. Ravenshaw, Esq., Commissioner of Cuttack, we have been favoured with his report for 1870—71, on "Education in the Orissa division." We have been anxious for sometime past to place some facts in reference to the state of education in the province, and this document gives us all the information we desired. As education must have a very important bearing on our work, a summary of the facts which lie before us, may be interesting to the readers of the *Observer*.

While our missionaries have ever attached primary importance to the preaching of the gospel, they have felt that education could not be neglected. Bampton and Peggs, almost immediately on their arrival, established a number of vernacular schools, and their early efforts in this department are full of interest; and it may be seen from our missionary records how "godly women," as well as men, have laboured with untiring zeal to instruct the youthful mind. The first English school in the province was commenced by our Mission; and though after a time, from lack of funds and other causes, it had to be closed, yet it did good service. The second English school, which has been carried on for some years in one of the wings of the College, under the superintendence of our brother, Dr. Buckley, though it does not appear so prominent as the government institutions, has sent out a respectable number of men who are now in government employ. Governmental education, though it has nothing of the christian element in it, has done much to overthrow the grosser forms of idolatry. As soon as ever Hindoo lads obtain a knowledge of geography, their faith in the genuineness of the Hindoo shastres is gone. A map of the world at once dispels the strange illusion that the earth is a great plain, with a circumference of four billions of miles, that the revolution of day and night is caused by the sun passing round the great mountain Joomero; that there are seven seas, viz., the sea of salt water, the sea of fresh water, the sea of milk, the sea of curds, the sea of clarified butter, the sea of sugar cane juice, and the sea of spirituous liquors; that Ceylon is an island of gold, and that its inhabitants are demons. A knowledge of geography proves equally fatal to the wild legends of Ram and Krushnoo, and all the incarnations of Hindooism; and a little acquaintance with astronomy for ever upsets the strange idea that eclipses are caused by the periodical visits of a strange demon who, out of spite, attempts to swallow the sun and moon; and that the earth rests upon the head of a serpent.

Education has already effected so great a change that it will be necessary for missionaries to adapt themselves to the altered circumstances of the people. If a series of lectures on popular subjects were to be given in Cuttack, either by ourselves or native brethren, there would be no fear of our obtaining an appreciative Hindoo audience. Brother Buckley, sometime ago, gave a lecture in English, at the request of the "Cuttack Society," (which is largely composed of educated natives) on "the Earl of Moira," one of our Governor-Generals. We were much pleased to learn, from our native brother Shem Sahu, that he had delivered, to the Hindoo Mutual Improvement Society at Khoordab, a lecture on "Civilization," and that the chairman on the occasion was the chief native official of the district. Efforts like these cannot fail to bring us into closer contact with the upper classes in native society, and will open the way for enforcing the claims of christianity.

The report to which we refer states that there are now, in the Orissa division, 131 schools, of which thirty-three are government schools, seventy-three aided schools, seven aided orphanages, and eighteen unaided schools. It will be well to state that these figures do not include several schools in the Tributary Mehals, nor the schools in that part of the Oriya country which has been transferred to the central provinces, nor to the Ganjam Zillah. There are thousands of heathen vernacular schools in the division, but as these never come under government inspection, no report whatever is given of them. There is no return of the Freewill Baptist Mission schools at Balasore, Jellasore, and Santipore, and the Roman Catholic school at Balasore; with these exceptions the report is correct. There has been an increase during the year of 893 pupils, and the total number is now 5799.

The schools in Cuttack which are specially referred to in the report, are as follows:—

I. The Government High School, which contains 200 pupils, of which twenty-two are in the College department, 169 in the school department, and nine in the law class. In the law class six students have completed their course of lectures for the pleadership examination, one in the college class passed the first arts examination, and eight out of nine candidates in the high school passed the entrance examination; the school maintains its high character, and is likely to prove an immense boon to the province.

II. The Cuttack Normal School contains 165 pupils. The course of studies pursued in this school is eminently practi-

cal, and comprises mathematics, history, natural philosophy, use of globes, and physical geography. One chief purpose of this school is to train teachers. At the last examination fifty-four students appeared, of whom forty-three passed, twenty-four in the first division, and nineteen in the second. The Commissioner reports very favourably of this school, and states that "it is the most satisfactory and most encouraging educational institution in Orissa, and that it bids fair to work great and permanent results in providing efficient means of educating the mass of the population."

III. The Anglo Urduo school contains 139 pupils. This school supplies a want felt among some classes to give their children rudimentary Urduo education, combined with Oriya and English, the education is good, and the school is popular. It is under the special patronage and support of the "Cuttack Society."

IV. Aided Church of England schools for boys and girls—pupils thirty-three.

The report states that this school does not prosper. The Commissioner says, "Unless it show signs of improvement, it may become expedient to withdraw government aid. This school receives fair money support from residents in the station, but something more than money is required, viz., a real, active, earnest interest in the school."

V. The Roman Catholic school—number of pupils eighty-one. The report speaks favourably of this school, and recommends a grant in aid being given to it.

VI. Baptist Mission Schools—

1. Aided Anglo Vernacular School, pupils ...	66
2. " " " " Male Orphanage ...	226
3. (1.) Aided Female Orphanage ...	365
4. (2.) " " " " " " ...	158
5. Unaided Vernacular School, Christianpore	26
6. " " " " Lacey Sae ...	27
7. " " " " Peyton Sae... ..	9
8. " " " " Chaga	9
9. " " " " Girls' School, Chaga ...	27
10. " " " " Oraka Tangura, Chaga	10
11. " " " " Khundittur... ..	6
Total	929

The report of the Commissioner refers chiefly to the male and female orphanages, and we give his report entire :—

"The Baptist Mission schools, and the male and female orphanages at Cuttack, are admirably conducted, and are making satisfactory progress. I have given special attention, and paid several visits to these institutions, most particularly to the orphanages. They are happy, healthy, and industrious. The boys, many of them, have become good useful workmen and servants,

and have been put out in life. Some have taken to cultivation, and have been established in the Mission farm. Inquiries have been and are in progress for obtaining more land in a suitable situation; but the difficulties in getting land are immense. The female orphanages are models of order, industry, and good management; the girls, many of whom have made remarkable progress, are healthy and happy. It is impossible to speak too highly of the devoted and efficient supervision given to these orphan children by Messrs. Buckley, Bailey, and Brooks, and by Mrs. Buckley and Miss Guignard."

The schools and famine orphanages at Piplee are favourably spoken of; but the Commissioner expresses his regret that he has not had an opportunity during the year of visiting them. The Mission schools of our American brethren at Balasore, Jelasore, and Santipore, have been favourably inspected, and receive special commendation. Space would fail to pass in review other schools, Anglo and vernacular, in other parts of the division. The report, which is carefully prepared and very minute in its details, marks an era of progress, and shows how general is the desire for education. The language of the people is now recognized as the principal medium of instruction. The Lieut.-Governor of Bengal, in accordance with the recommendation of the Commissioner, is disposed to aid the writers and compilers of good Oriya books in carrying their works through the press, and it is probable that an Inspector of schools will be appointed especially for Orissa. The Report concludes with the very practical suggestion "that in the education of the higher classes, there shall be less of poetry and History of Greece, and more acquaintance with mechanics, physical geography, the chemistry of common every day life, book and account keeping, acquaintance with zemindaree business and accounts, agriculture and gardening, and last, not least, practical mensuration and surveying. And that there shall be a workshop with tools and appliances, a gymnasium, and a model farm, attached to every higher class school."

From the figures given above it will be seen how very large a proportion of pupils is to be found in Mission schools, if we add the number at Piplee, considerably more than one-fifth of the whole. With the exceptions of a small Hindoo girls school in Cuttack containing fourteen scholars, female education is still as it has been from the beginning of the work of the Mission.

W. BALLEY.

TARPORLEY MISSION SERVICES.

The annual services were held by the Tarporley Auxiliary on the 22nd and 23rd Oct. On the Sabbath two deeply interesting sermons were preached by the Rev. I. Preston, of Halifax, to full congregations; and on the following evening the public meeting was held, under the presidency of David Roberts, Esq., of Chester. The cause of missions was very ably advocated by the Revs. I. Preston, T. Ryder, of Nottingham, and the Revs. J. Rippon and B. Salt, local ministers of other denominations. The meeting was a very good one, and we were able to raise £57 5s. 4d. for our highly honoured Mission in Orissa. We trust that our efforts and the amount raised will assure our worthy band of missionaries of our continued interest in them and their work.

"LORD, WHAT WILT THOU HAVE ME TO DO?"

My Master and Lord!
I long to do some work, some work for Thee;
I long to bring some lowly gift of love
For all Thy love to me!
The harvest fields are white—
Send me to gather there some scattered ears.
I have no sickle bright; but I can glean,
And bind them in with tears.

I would not choose my work;
The field is Thine, my Father and my Guide!
Send Thou me forth; oh, send me where Thou wilt,
So Thou be glorified.
I need Thy strength, O Lord!
I need the quiet heart, the subject will;
I need the patient faith that makes no haste,
The love that follows still.
And if Thou wilt not send,
Then take my will and bend it to Thine own,
Till, in the peace no restless thought can break,
I wait with Thee alone.
It is not hard to wait—
To lean my weariness on Thee for rest;
To feel, in suffering or in service, still
My Father's choice is best.
I said, "It is not hard,"
And yet—and yet—Father, forgive Thy child,
And through my soul's deep tumult let me hear
Thy whisper low and mild.
The darkness is not light,
The "chastening is not joy;" this is Thy word,
O Saviour, one with us in tears and pain,
Our Brother and our Lord.
Yet choose Thou still for me
The harvest toil, amid the noonday heat,
Where I may gather fruit that shall not die,
And lay it at Thy feet;
Or the slow, silent hours,
When I must wait, and suffer, and be still,
And in the patience which I learn from Thee,
Accept Thy perfect will.

FOREIGN LETTERS RECEIVED.

CUTTACK—T. Bailey, Jan. 16.
" J. Buckley, Dec. 23.
" W. Hill, Dec. 28.

PIPLEE—T. Bailey, Dec. 16.
" W. Hill, Jan. 12, 22.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from January 18th, to February 18th, 1872.

	£	s.	d.
BARROW-ON-SOAR	7	6	4
BURTON-ON-TRENT	38	10	6
CASTLE DONINGTON—On account ...	10	0	0
DERBY, <i>Mary's Gate</i> — Juvenile Society	6	4	4
Mr. T. H. Harrison—Donation ...	10	0	0
DOWNHAM—By Mrs. Mawby	4	4	0
LEEKSTON, NEWTHORPE, &c.	13	9	3
ILFRACOMBE—Major Farran	2	0	0
KIRTON-IN-LINDSEY	2	15	4
LEICESTER, <i>Victoria Road</i>	3	3	0
MILFORD—Mr. S. Jennens	0	10	0
QUENIBOROUGH	2	12	8
STANTONBURY, for Orphan	0	19	6
TICKNALL	5	0	0
TODMORDEN	3	4	0
THURLASTON	5	10	0
WHEELOCK HEATH	17	0	6
WHITWICK	3	2	6

	£	s.	d.
Burnley, <i>Enon Chapel</i>	1	0	0
Cropstone	0	5	0
Denholme	0	6	0
Desford	1	12	6
Hose	0	7	0
Hurst Wood, near <i>Todmorden</i>	0	5	0
Lineholme	0	10	0
London, <i>Praed Street</i>	4	5	0
Louth, <i>Northgate</i>	1	10	0
Maltby	1	5	0
Nottingham, <i>Prospect Place</i>	0	6	3
Pinchbeck	0	5	0
Stoke-on-Trent	1	0	0
Sutton-in-Ashfield	0	5	0
Sutton St. James	0	7	0
Walsall	1	1	0
Wirksworth	0	12	6
Wisbech	2	10	0

SACRAMENTAL COLLECTIONS FOR WIDOWS' AND ORPHANS' FUND.

Beeston	0	12	0
Belper	0	5	0
Birmingham	1	0	0
Boston	1	1	0
Bradford, <i>Tetley Street</i>	0	12	0
Broughton	0	6	6

DONATIONS RECEIVED FOR THE CUTTACK CHAPEL.

BIRMINGHAM— F. Ewen, Esq.	5	0	0
CASTLE DONINGTON— Mrs. Stenson, per Mrs. Elliott	0	3	0
LEICESTER— Mrs. Wallis	1	0	0

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THE
GENERAL BAPTIST MAGAZINE.

APRIL, 1872.

CHRIST'S RESURRECTION: A MEDITATION FOR EASTER.

BY REV. ROBERT SILBY.

"And that He was buried, and that He rose again the third day according to the Scriptures."
—1 Cor. xv. 4.

"CHRIST crucified"—"Jesus and the resurrection"—these formed the staple of apostolic preaching. Owing to the prominence given to the fact of Christ's crucifixion, perhaps too little stress has been laid upon the equally important fact of Christ's resurrection. "Christ and His cross is *all* my theme," is the boast of modern evangelicism. Attentive reading of the sermons, speeches, and writings of the apostles, will go far to show that, in their judgment, the resurrection formed the bulwark of Christianity. Opponents recognize this, and have exhausted their stores of ingenuity in the endeavour to throw discredit upon the gospel narratives, to account for their origin and the credence they have obtained.

Let us consider the *Predictions and Proofs of the Resurrection of Christ*.

PREDICTIONS. Many of the Psalms and Prophecies are couched in language which would be profane if used of any mere man. They contain passages which must have remained locked in mystery had not the key to their interpretation been put into our hands by Christ and His disciples. We cite two passages. The

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first is Psalm xvi. 9, 10. That the writer, in a moment of ecstasy, foresaw the "sufferings of Christ, and the glory which should follow," is certain; for turning to the great resurrection sermon, preached on the day of Pentecost, Peter quotes the very words, and proceeds to apply them thus—"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption." (Acts ii. 29—31.) The apostle Paul also made a similar use of the passage when preaching at Antioch. Isaiah liii. 10, 11, is the other passage. The whole chapter vividly depicts the character and sufferings of our Lord. After describing His death and burial, the prophet, in the language of triumphant gladness, exclaims, "Yet it pleased the Lord to bruise Him; He hath put Him to grief; when thou shalt make His soul an offer-

ing for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied." Yes! *after* the wounding and oppression, the prison and judgment, the cross and grave, "He shall prolong His days;" *i.e.*, have life restored, and during that resuscitated life "see His seed;" "see the pleasure of the Lord prosper in His hand;" "see of the travail of His soul and be satisfied."

Passing onward to the New Testament scriptures, we bespeak for them the same regard as is generally accorded to ancient writings. Let the statements they contain be sifted, compared one with another, strengthened or weakened by an appeal to contemporary history; attach no importance to their claims to inspiration; let their alleged conflicting statements be re-examined; let every particle of evidence of an opposite character, and every scrap of adverse criticism be produced; let the most searching tests be applied, and if we mistake not the unanimous verdict of the only jury qualified to judge will still be, that they are the authentic writings of the men and periods to which they profess to belong. And in them there is no other event in Christ's history so amply corroborated as His resurrection. We present a part of their testimony in confirmation of our statement. In the early part of John's Gospel we read of Christ driving from the temple courts the cattle salesmen and money changers. The Jews demanded by what authority he acted, and asked for a sign. Jesus said, "Destroy this temple, and in three days I will raise it up." Naturally they thought he meant the temple which had been forty-six years in building. The disciples thought so too; but after His resurrection they perceived a deeper meaning in His words, and John says, "He

spake of the temple of His body." (ii. 13—22.) On another occasion, after Christ had been reproving the scribes and pharisees, some came asking of Him a sign, "but He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth." (Matt. xii. 39, 40.) Again we find Him speaking very plainly and without figure. "From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." (Matt. xvi. 21.) And toward the end of His ministry the frequent topic of conversation, so distressful to His disciples, was His passion and resurrection: even the precise day for the event was fixed on, and a meeting in Galilee arranged for. True the disciples were bewildered—felt that a mystery hung about their Master's words which they would fain unravel. Yet such was the fact. Christ made no concealment of it: it became well known that He had declared that He would rise from the dead. Now it was not some maudlin dreamer, or some wild enthusiast, who thus spoke; but the gravest, wisest, most self-possessed, of teachers: one to whom things future appeared more certain than things past do to ordinary men: one who could read the thoughts of others so that wildest disguises were seen through, and one who spoke of His own destiny as being within His own power. What He predicted with respect to His death actually transpired. This is a presumption in favour of the truth of what He predicted with regard to His resurrection.

PROOFS. *The absence of the body from the grave on the third day.* The enemies of Christ had not forgotten what He said about rising from the dead. The body of Jesus was not buried until the authorities were satisfied that life was extinct. Then, that there might be no foul play, the priests and Pharisees came to Pilate, "saying, Sir, we remember that that deceiver said, while He was yet alive, after three days I will rise again." Pilate said, "Ye have a watch; go make it as sure as ye can." "So they went and made the sepulchre sure, sealing the stone and setting a watch." After one whole day, and parts of two other days, on the third day—by the admission of all, foes and friends alike—the grave was empty. The women in the early morning wend their way to perform sorrowful offices of affection, to embalm, with ointment precious and spices sweet, the body of their beloved Lord. The guard has departed, the stone is rolled away. An angel bids them "Fear not," and proclaims Christ's triumph o'er the tomb. "He is not here: for He is risen, as He said, Come see the place where the Lord lay." Within the city great was the consternation among the authorities. Hush money was given to the soldiers, and they were instructed by the priests to say, "His disciples came by night and stole Him away while we slept." This story, like many another which has been concocted to get out of a dilemma, is palpably absurd and false. That sixty Roman soldiers, accustomed to keep watch, and who might expect the punishment of death if caught napping, should *all* fall asleep at the same moment, is incredible enough in all conscience; but that while thus asleep they should *see* the disciples come and steal the body of Jesus, and be able to *report* to the chief priests "all the things that were done," requires an amount of credulity on the part of those who *can* believe it but rarely

met with in a credulous world. That the body was missing is one of the best authenticated facts in history! How was it removed? The disciples, cowards as they had proved themselves, were most unlikely to attempt to rescue it at the peril of their own lives. The story made up by the priests carries its own refutation—it was so barefaced a lie that the soldiers had to be bribed to tell it. The empty grave, and the feeble attempts to account for the body of Jesus, force upon us the conviction that the "Lord is risen indeed."

The several appearances of Christ after the Resurrection. And here we present the substance of the accounts given in the Gospels, Acts, and Epistles. The three women who saw Jesus expire on the cross, and knew the place of His burial—the two Marys and Salome—on *our* Sunday morning—at first dawn of day, set out for the tomb. They wonder and ask how the stone shall be removed. As they approach they find the grave open. Mary Magdalene, concluding that the body has been stolen, hastens back to tell Peter and John. The other two enter—find the body gone—discover an angel—are filled with fear—are informed that Christ has risen. On their way back to the city Jesus appears to them—allays their fears—receives their joyful homage, and repeats the angel's message to the disciples. Peter and John, on hearing the report of Mary Magdalene, set off to inspect the sepulchre. John outran Peter, but Peter outdid John, for he entered the tomb, and after a moment's observation and reflection concluded that the body had not been stolen, for the grave clothes were there, and the napkin folded up in a place by itself. As they left Mary Magdalene returned, and through her tearful eyes saw two angels. "And they say unto her, Woman, why weepest thou?

She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him." Turning to hide her grief, or to depart, she saw some one—the gardener she thought—standing beside her; and she implores him to tell her where he has put the body that she may give it proper burial. He pronounced her name, "Mary!" Through her tears she sees her Lord. "Rabboni!" she exclaims, and falls prostrate with excess of joy. Back she sped to the disciples with the glad news. They believed her not. In the afternoon two disciples were walking out into the country, engaged in earnest talk about recent events. A stranger overtook them, and over-hearing their conversation, walked and talked with them. When they reached the village of Emmaus they sought to retain His company. As the day was declining He went in with them. He took bread, blessed it, and gave to them. Their eyes were opened. It was the Lord. He vanished from their sight. They hurried back to the city, and ere they could tell their story were hailed with "The Lord hath risen indeed, and hath appeared unto Simon!" That night, as they sat at supper, Jesus suddenly appeared, and said, "Peace be unto you." Filled with fear they thought Him a spirit. To calm their alarms He showed them His nail-marked hands and feet and spear-pierced side—ate before them—gave them, as the ambassadors of His kingdom, their credentials and instructions, and breathed on them the Holy Ghost. But Thomas was absent, and refused to accept the testimony of others. Only his own senses would he credit. A week later, in the presence of his companions, whose words he doubted, Jesus called upon Thomas to satisfy himself with just the proof he had asked for—to handle His body, and feel the nail-prints and spear-gash. The demonstration was overpowering. He ex-

claims, "My Lord and my God." At a later period the disciples, at day-dawn, were bringing their empty fishing-smack in after a fruitless night's toil. On the banks of the Lake of Tiberias they descried a stranger. He bade them cast in the net and try once more. The crew could not draw it on account of the multitude of fishes. At this miracle one of them, John probably, said unto Peter, "It is the Lord." "Jesus saith unto them, Come and dine. And none of the disciples durst ask Him, Who art thou? knowing that it was the Lord." Galilee had been fixed upon as the place where Christ should meet His followers. On the day named they met on the appointed mountain to witness the most solemn, perhaps the most public, as well as the last appearance of Christ, for it was probably at this time that He "was seen of five hundred brethren at once." He then commissioned them to preach the gospel, and to baptize believers—promised to be with them "unto the end of the world," and as they bowed to receive His blessing "a cloud received Him out of their sight."

The slight differences traceable in the accounts of Christ's appearances after His death, sustain rather than invalidate their substantial accuracy. About the resurrection itself all the testimony is the same. When we remember that forty days elapsed before the ascension, during which time there may have been other appearances—that the Gospels were written at different times, and with slightly different ends in view—we can understand why one should mention what another omitted, or omit what another had written. There is nothing in the accounts, considered in themselves, which would lead an impartial critic to any other conclusion than that they are true. Because they make known and furnish proof of a notable miracle are they to be treated as old wives' fables? Strauss and Renan say, Yea! The

church, through the centuries, has said, Nay! and we repeat it.

The preaching of the Resurrection as a Fact. In about two months after the crucifixion the disciples in Jerusalem fearlessly, publicly, charge the authorities with the murder of Jesus. That was not all. Peter, speaking for the rest, affirmed, "This Jesus hath God raised up, whereof we all are witnesses." How were they treated? Cast into prisons; beaten with scourges; threatened with death. Conscious of only bearing witness of the truth, they feared not what men could do unto them. With increased boldness they preached "the resurrection of the Lord Jesus, and great grace was upon them all." Here we have a marvellous phenomenon. Eleven men in particular (associated with them were five hundred who had known Jesus during His life) declare that they have frequently seen, conversed, and eaten with Him, since the day when He was laid dead in the grave, and that they would rather die than deny or be silent on the matter. They could not all be deceived; they were His daily companions for years. Every thing we know of their characters forbids the supposition that they agreed together to deceive the world. Simple, honest, working men, as most of them were, nothing would be further from their thoughts. But if Christ rose not, then we have not one scheming knave, but many well known men conspiring to overthrow all the established religions of the world, and by an impious fraud exalt, as a Saviour to be universally worshipped, the man who had most cruelly deceived them. Attempting this while the Jewish rulers had it in their power to expose the whole affair, supposing them to possess the body; while another Judas, for a few pieces of silver, might turn against them if by any trick they had disposed of it, or fabricated accounts of Christ's

appearances. From all we know of the character and conduct of these fishermen, we conclude that *they* believed in the resurrection; and as no amount of ignorance or enthusiasm could have produced such a belief in them all, it must have been what they declared to the world it was—
A FACT.

The Results which followed the preaching of the Resurrection. The disciples speedily succeed in persuading large numbers of their fellow countrymen to accept their statements as true, and that too in the very region where the alleged events took place, and notwithstanding all the attempts of interested officials to throw discredit on their story. Following the first public announcement 3,000 believed it; in a short time the numbers were swollen to 5,000. Persecution scattered them all over Judea. They went forth preaching the resurrection. Their most inveterate enemy was suddenly converted. Ordained by Jesus Christ, as a minister and a witness of the resurrection, Paul ventured upon a literal interpretation of the Great Commission, and looking upon the world as his parish, he set forth to "preach in the regions beyond." Churches sprung up and flourished all over the Roman Empire. Priests and philosophers beheld with dismay the advance of a religion which sapped their creeds and systems. Fires of persecution blazed throughout the Gentile world. Repression availed nothing. The Church of the Resurrection triumphed. In three hundred years it displaced heathenism—and, alas! became the State Religion of the Empire. For fifteen centuries since its march has been onwards. To-day it is the professed religion of 335,000,000, or a third of the human family. Christianity is here. Whence came it? How can its presence and power be accounted for? To ignore the accuracy of the New Testament

accounts is to reject the witness of history, which takes us back to the empty sepulchre of Christ, and bids us see there the germ from which the tree that has filled the world with its branches took root; casts upon us the onus of proving how else Christianity originated.

Should this chance to meet the eye of a sceptic we would say to him, "Destroy, or seriously invalidate, the proofs of the resurrection of Christ, and you will show how grossly the world has been cheated by the Galilean Fishermen and the Pupil of Gamaliel; you will remove

the key-stone from the arch of Christian Evidences, and the whole will fall a mass of ruins at your feet. If it *can* be done it *ought* to be done. Do it *if you can*, and the world will not refuse you honour." But until the positive evidence which establishes its truth is confuted, we hold that that Christianity of which it forms so conspicuous a part is what it claims to be, viz., a Revelation of the Divine will, making known a scheme of redemption by the efficacious agency of Our Saviour Jesus Christ, "the resurrection and the life."

Lineholme.

GENERAL BAPTISTS SINCE 1824.

No. IV.

SHORTLY after this period a change became discernible in the mode of displaying the love of God in the gospel by some of the more active and talented preachers of the denomination, which may be styled at once utilitarian and sentimental. This altered tone might perhaps be said to have made its appearance earlier in some other quarters of the religious world, and to have been adopted from thence; but the sincerity with which it was taken up made it as genuine as though it had been original in the Connexion. The change to which I allude may perhaps be rightly described as humane, or anthropomorphic, in contradistinction from that which preceded it, which might have been termed relatively philosophical only. It had always been represented by liberal theologians, or what were then termed Arminians, that the attitude of the Deity towards man was one of benevolence. This, however, was given out in a dogmatic form as an unalterable truth, derivable from the perfection of the divine attributes, and was stated with a cold uniformity and precision, resembling a demonstration of the law of gravi-

tation, or any other law of physics. The new version consisted in translating this analogy from the law of physics into an actual sentiment felt by God towards man, after the fashion of love felt by man towards his brother man. The first style of representation would show that even as gravitation necessarily draws all terrestrial bodies towards the earth, and keeps them attached to it when once in contact, so the divine benevolence exercised an unvarying attractive power towards all its sentient and rational creatures. The newer phase of the doctrine was that as a man loves the friend of his early youth, or a father loves a darling child, so that he would do anything in the world to oblige or really serve him and conduce to his happiness, except violate his own moral rectitude, so God with inexpressible intensity loved man, and would refrain from no sacrifice which did not violate fundamental moral laws, to promote his happiness and win his love in return. This made the gospel in the hands of these preachers, *ipsissimis verbis*, a gospel of reconciliation. This form of the new dispensation entirely removed the

old view of God's anger being appeased by the death of Christ. The homage paid to law by this supreme arbitrament was regarded, not as a means to conciliate the divine forgiveness and favour, but as the transcendent evidence of that good will of which forgiveness and favour were the natural outcome. All the correlative features and consequences of this more emotional version of the gospel attended this new representation. God was shown forth as sorrowing over the sinner, grieved at his rejection of His grace, rejoicing in his return, and triumphing in his final salvation, as the supreme harmony of the universe and the realization of the very end of creation. Evil, sin, and ruin were, on the contrary, pictured as the negation of the divine design. Every such instance was "creation's blot." The final misery of the sinner became horrible beyond expression as the inevitable consequence of voluntary perverseness, and an infernal cataclysm which, so far as it prevailed, prevailed by the overthrow of the arrangements of divine mercy, and at the loss of the destiny provided for all the creatures of His undistinguishing love. Probably, as a theological or philosophical system, the same actual results would be equally acknowledged under both forms of exposition, but in the tone of the disclosure there was a wide difference. One was the voice of the schoolmaster, the other was that of the father. The language of one was, "If I cannot make you good, I can make you miserable, and if you are not good, I will;" that of the other was, "I hate your sins, because they make you miserable; and my hatred to them is inexorable, because while you love them you must continue miserable. Leave them, or they will destroy you; leave them, for my sake, for God's sake, leave them." These two forms of announcement, although they assume the same hopeless doom in regard to the impenitent sinner, are, in moral

tone, and generally in their moral effects, widely different. The power of the one is law, and the sentiment it excites is fear; the power of the other is sympathy, and its direct tendency is to produce reconciliation. The quarters of the theological world in which this benign change of tone in interpreting evangelical truth first showed itself were external to our body, and some of the brightest luminaries of the new dispensation were Chalmers, Erskine, Channing, Arnold, and Robertson. It will thus be seen that the heterodox as well as the orthodox pale owned the new light. Among ourselves, one of the earliest recipients as well as most powerful exponents of this version was the late venerable T. W. Mathews. At the same time the general tone of the old legal mode of representation softened, and more of humanitarian power and tenderness suffused the preaching of the gospel.

Now it is the fashion to call the present a materialistic age, and to involve in some measure, either by implication or openly, the prevailing modes of theological thought in the charge. The writer deems this essentially a mistake. It is true that the great doctrine of the author of the English utilitarian school of philosophy—"the greatest happiness of the greatest number"—no doubt underlies this modern dialect of religious thought; so much so that a ministerial friend has occasionally been twitted with preaching the gospel according to St. John (Stuart Mill). An appropriate reply to the implied reproach would, in the writer's opinion, be—the more shame that its professional expounders did not sooner and more successfully explain its essential principles, but left it to a thinker, condemned by many of "the stricter sort" of religionists, to demonstrate the identity of religious truth with the highest philosophy. But though in the noble sense of utility given us by the great

apostle of utilitarianism, viz., that happiness is to be judged as to its value by its *kind* as well as its ostensible amount, and consequently that moral happiness must far excel all inferior forms of it, such as those, for instance, that arise from the mere gratification of instinct, and certainly out of all comparison outweighs all that can arise from the practice of vice, which necessarily entails suffering, either present or to come, both on the agent and on others affected by his actions; although it might, in this point of view, be with more seeming accused of a close alliance with utilitarianism, that utilitarianism is by no means of a gross or materialistic character. The object aimed at, both in the religious and the philosophical system, is moral, viz., happiness; the desired and promised distribution of it is moral, that is to say, it is just and benevolent too, viz., the greatest amount to the greatest possible number. The moral element here so far outweighs all other considerations that it may with propriety be considered in itself an essentially moral, as contradistinguished from a merely materialistic, scheme, for the promotion of human welfare. The reproach of a materialistic age more properly belongs to a generation in which immense human energies are directed to the production of wealth and power, the enjoyment of which is shared only by a few, and where that enjoyment is chiefly of a sensual, a luxurious, or a tyrannical character, and is counterbalanced by the experience of suffering and depression in the multitudes whose toil has procured the means of gratification. Such was an age of immense farms, tilled, or left to a great extent untilled, by starving serfs, of senseless crusades, of bloody and unreasonable wars, of emblazoned and barren pomp, of popular ignorance, of superficial and pedantic scholarship, when wasteful and unprofitable consumers were

adored, and the multitude of unrewarded and miserable producers worshipped them. Such are the ages in which materialism becomes a monstrosity; and while the memory of such men as Louis XIV., Napoleon I. and III., and George IV., deface the page of history, we shall never want examples of the enormity. That form of utilitarianism which shrinks from the thought of suffering, except when inspired with the purpose of relieving it, and which evermore yearns and sighs for the promotion of human happiness, can surely have no degrading affinity with a heartless and immoral materialism. It is true that material goods, when rightly used, are a powerful instrument in the production of happiness, but it is only when the mistake is made of putting the means in the place of the end that the result is merely materialistic; as in the case of the miser, who is guilty of the dreadful practical blunder of pursuing the acquisition of wealth, not as a means of the production of happiness, but as an end in itself. Even then, however, such is the providential constitution of society, that the anomaly is more apparent than real; for, unless he hides or buries it, his money can be of no profit to himself until it is first profitable to his fellow-creatures. And none, surely, are less likely to commit this error than those who, on principle, devote themselves to the production and diffusion of human happiness, under the double motive of social duty and religious obligation. •

It thus appears, then, that the general effect which the moral principles of the utilitarian philosophy have had upon the recent pulpit representations of the gospel have been to remove from that exaggerated prominence which it once occupied the judicial aspect of divine truth, and to bring more prominently forward *its influence and power as a remedial agent*. To protect and vindicate the saint, to hold up before the eye of

his faith a bright future reversion, to console him under a transient but cruel dominion of evil in the present world, were the most cheerful portions of a system, the counterpart of which consisted in the demonstration that the wicked, however unconscious of it or indifferent to it, were under the perpetual anger of Omnipotence, that they were slumbering on the brink of a precipice whose abyss was filled with unutterable woe, into which, without a moral change, they must sooner or later fall, and that the eternal throne of justice would, in the consummation of all things, be illuminated in its transcendent glory before the sight of the universe, equally by the glittering radiance of heavenly hosts of the saved and by the inextinguishable flames which attested the perdition of the lost. Such was the picture, whether they liked it or not, which an older school of divines felt in duty bound to present to the attention of their audiences—a picture in which satisfactions and penalties, unapproachable bliss and undying misery, prevailed in about equal proportions.* This view was evidently founded on the analogy of human government, but with this difference, that whereas in the one case rewards and punishments were graduated upon a scale supposed to correspond, as nearly as might be, to the deserts or demerits of the subject, in the other all proportion between them was lost in an undistinguishing infinity which was held to apply to everything religious. It was the embodiment of law, government, fixed authority. There was about it the “*litera-scripta-manet*” air, which spoke only of established rules and unalterable issues. The newer spirit in which gospel truth was rendered

was informed by totally different ideas. The process revealed, and which attracts all eyes, is purely curative. The scene displayed is that of an ailing and error-stricken world, and the grand event which is the burden of the news is the advent of a never-failing, a divine physician. In this picture “darkness covers the earth,” but “the true light” comes to dispel the gloom and sorrow which inhabit it by beams of comfort and of healing which lead to happiness and day. The sheep are scattered in the wilderness, but a voice of such charm and sweetness summons them home, that perversity itself cannot resist the call of the heavenly Shepherd. Disease and misery in ten thousand forms mock the aid of science and weary out the sympathy of man, but at one glance towards the Omnipotent Healer leprosy walks clean as snow, and the caverns of death bloom with the spring of life and health.

Let it not be said that these are views of two different parts of divine revelation, and that there is no inconsistency between them, when only each is confined to its legitimate sphere. The fact I point out is a totally altered *tone* of presenting the entire message of the gospel. The old herald discharged his mission with all fidelity, and even when his utmost efforts left the equipoise of good and evil undisturbed, contented himself in the thought that the divine glory was vindicated in the destruction of the sinner. The feelings of the fresh ambassador scarcely admit of consolation from such reflections; but when the final failure of his errand has arrested his course of expostulation, he stands dumb with woe, like the spectator of a shipwreck, or a father gazing on his dead child. Utilitarianism has rendered him blind to any glory that others may see in ruin, and inconsolable at the thought of hopeless misery. And the *modus operandi* of the message upon the sinner con-

* Some were not so sanguine as the old theologians. I see in a catalogue before me a work of Joseph Alford (1649), “The Church Triumphant: a Comfortable Treatise of the Largeness of the Kingdom of Christ, wherein is proved that the Number of the Damned is inferior to the Elect.”

trasts as strongly with that of the former time, as the temper of the message itself. The former appeals to his sense of interest, the latter to his sympathy. The former awakens him to righteousness by showing him that it will be to his benefit;

the latter melts him to repentance by displaying the love of a merciful Father who mourns in speechless agony over his sins. There can be no doubt which is more likely to call out the better side of his nature.
OLD MORTALITY.

FAMILIAR TALKS WITH YOUNG CHRISTIANS.

No. IV.—*First Efforts to do Good.*

GEORGE MOSTYN did not travel far for his first Christian work. He found it close to his hand: in fact no further off than the next bench to his own in the factory. There was no long and anxious waiting to be "appointed" to an "office" in connection with some well organized society: no precious time and strength wasted in looking about for some signal opportunity; no painful thinking about the kind of evangelistic labour that would best suit him; nor yet any foolish delay through the idea that he must get into a pulpit before he could do good. No: he gave himself to his early efforts at usefulness as a lark sings and soars in the air on a bright spring morning, as the buds urge their way into blossoms and fruit under a genial sun, or as the rose blushes in its fresh beauty and fills the atmosphere with its refreshing fragrance. It was natural to his newly received life; and therefore, like everything natural, his work was real, strong, and successful. His thoughts and affections, his talks and prayers, most readily took this form, for the spirit that ruled within him was the spirit of the Son of God, who went about doing good. Therefore George began his career as a witness for Christ and His Gospel at his own bench in the workshop of Baldstone and Son, Marylebone.

Immediately to his right worked a young man who was George's senior by some two years. He was tall and slim in figure, with a pale bony face, a delicate finely-textured skin, deeply sunk eyes, lofty and prominent brow, and a graceful bearing: but dressed in the shabbiest working garments, and always without any "ready cash," and more remarkable for his coldness and reserve than for anything else, and apparently without a single friend or companion either amongst the hundred and seventy hands employed by the firm, or the three millions inhabiting this vast and lonely city. Fred Williamson, for that was his name, had been for more than two years

a standing puzzle to his fellow-workers. They could not understand him. His patient plodding industry won their esteem; but his self-containedness, his utter isolation, and his girlish shyness (which they interpreted as haughtiness), they unanimously despised. It was allowed that he was a fair hand with his tools, knew his work, and would make a clever mechanic; but he was, to use their expressive English, so "abominably glum," and "kept himself so much to himself," that he lived a life as solitary as though he were a hermit in an Arabian desert, and was as great a stranger to his shop-associates as though he had dropped from some other world. It was clear that he was extremely poor, and it was suspected that his relations were far from reputable. Indeed, with that curiosity which afflicts most of us, and makes us invariably solicitous about other people's business, he had been tracked on one occasion into the lowest street in St. Giles', and observed to lift up a drunken man from a public-house door-step, and to help him with extraordinary tenderness into one of the dirtiest and dingiest holes in one of the dirtiest and dingiest alleys of that most dirty and dingy district. These things, together with the well-known and widely published unfavourable terms of his apprenticeship; his mean and dreary-looking attire, and his icy reserve stamped Fred Williamson in the eyes of his shopmates with all the marks of social inferiority. He was as much an outcast as though he had been a convicted criminal, and was as eagerly watched and suspected. They often twitted him about his poverty, occasionally grossly insulted him, and generally treated him as one who had seriously missed his way and strayed into a builders shop when he ought to have been wheeling a costermonger's barrow.

Ay, young friends, pride of position is not confined to dukes and earls, lords and ladies, and men and women of state.

It grows, like a rank weed, amongst children and youth; thrives in the streets of the poorest of the poor; poisons many a home, and spreads bitterness in many a house of business. There is an aristocracy in the back slums and crowded alleys as well as amongst the palaces of the rich and great. Caste is English as well as Indian. You may see it in London almost as often as in Orissa. Lord Bacon said, in an oft quoted line, "Knowledge is power." But that is only one kind of power. There is power in a purse; and one that has a shilling in it is a greater power than one with a penny. Position is also power: and in the highest and lowest alike is often used for base and ignoble ends. Kings have not been the only tyrants. Elder sisters have ruled with a rod of iron over the younger, and insisted on submission with all the "airs" of a Queen Elizabeth. Clever brothers, elate with victories at school, and possessed of prizes for "good behaviour" and extensive learning, display the spirit of a despot over younger and less fortunate relatives. In the rookeries of the poor the dweller in the front parlour knows nothing of the miserable creatures who are so abject as to tenant the back kitchen. City clerks, university students, and, worst of all, "brothers and sisters in Christ," are bitten with the same evil, and suffer countless ills from the same cause. And even in a workshop, where the talk about "Liberty, Equality, and Fraternity" was unusually loud, and the agitation for equal rights and equal rewards unusually keen, poor Fred Williamson could find no effectual shield from the poison tipped arrows of persecution shot by his brother workmen. Every man or youth who is the eighth of an inch above his neighbour feels that he is on a lofty throne from whence he may exert his petty tyranny on the unfortunate wight who happens to be beneath him.

George Mostyn had not been at his work long before he saw the unfortunate position occupied by Fred Williamson, and from various causes he soon felt wondrously drawn towards him. His shyness and reserve, so like his own on some matters and under some circumstances, though springing from an entirely different cause, gave him a sort of brotherly interest in him. The signs of poverty and repressed sorrow that he detected stirred his pity and made him extremely anxious to become his comforter. Moreover, the harsh and unkind treatment he generally received kindled his sympathies to a warmer glow, and

impelled him with greater eagerness to improve every occasion of making his acquaintance and showing him kindness. Their work also fortunately threw them much together, and George was more than usually confiding and communicative, in the hope that he might inspire deeper trust in himself, and thereby lay the basis for usefulness by and bye.

But it was some time before much was done. Fred had sunk into an agony of despair only occasionally relieved by beautiful visions of a past that was gone for ever. He had no faith in man, and was obliged to struggle hard to keep any glow in his belief in the love and goodness of God; but he was prevented from drifting into the whirlpool of godlessness by the strong cable of the memory of a sainted mother's goodness. This held, sustained, and comforted him when everything else failed: and when George got the clue to this he did not fail to use it in guiding him to the peace and joy of the gospel of Christ. By degrees George's bright, genial, warm, and natural piety told upon him. Like the melting rays of the summer sun on masses of ice, so fell his words and acts on the ice-bound spirit of Fred Williamson. As the sweet influences of spring are now working their magic on field and garden, and covering one with lovely verdure and the other with variegated beauty, so the sympathetic, earnest, and courteous godliness of George prepared the way for the resurrection in the heart of his recently found friend. There was no preaching, no rebuke, no scolding, no undue haste, but a careful, considerate kindness, a delicate sympathy with dimly perceived but unknown depths of sorrow and anguish, and a word sometimes of comfort, sometimes of guidance, spoken in its season.

At first Fred shrunk from telling the story of his life. But his confidence in George grew exceedingly, and at length he came to wish to tell it, and to find relief in narrating the sad and strange experience through which he had passed. He had had a hard life. He could not say, as he looked back over his seventeen clouded years in this city, "The lines have fallen to me in pleasant places. I have a goodly heritage." He had scarcely known a pleasant place since the day of his mother's death; and his heritage all along was one of ceaseless disappointment, cruel neglect, and untold suffering. He was born into trouble, and had never yet got out of it. Sorrow had hardly a cup of misery of which he had not tasted, and some of her goblets he

had drunk to the dregs. He had one joy: and the utter absence of all others made him value that above all price; but he was not privileged to have it long. He had a good, godly mother: and bore not a few traces in his character and physique of her lofty and pure spirit, graceful habits, delicate susceptibility, and refined tenderness. She was a lady of superior position, of extensive culture, and of deep devotion, but had married Mr. Douglas Williamson against the wishes and advices of her best friends, and she married him with a warmly loving heart, but with a strongly protesting conscience. She hoped great things. But experience blighted her hopes, and vindicated the protest of that conscience which had said, "Marry, only in the Lord." Before the first year of married life was closed, painful evidences of Mr. Williamson's secret and unconquered vice forced themselves on her unwilling attention, and began gnawing like a vulture at the heart of all her happiness. Trouble followed trouble. Property went, business sunk, friends dropped off, everything was swallowed by that all-devouring monster, the publican's till, and at last Mrs. Williamson, wearied, worn out, agonized, destroyed, passed to the arms of her Saviour, leaving upon the memory of Fred that dying scene he never, never could forget; a scene that often visited him in his dreams; and in painting which again and again for his sympathizing friend George, he seemed to find a halloved though painful pleasure.

Once they were sitting together on a summer's evening in Hyde Park talking, and Fred soon took up the old strain, saying, "Ah, George, I believe the memory of my mother has saved me. I should have been with some of the young criminals of our streets now if I had not remembered her."

"How old were you when she died?"

"I was only about five. I remember it as if it was only last night. For days she had been ill, and I was almost her only nurse, certainly her only comfort. As the end drew near she called me to her side, and taking my hand in hers, and kissing them with her fevered lips, (I can see her now, and almost feel her sweet kiss,) she said, 'My darling boy, I'm dying.'

"'No, mother dearest, do not die,' I said, 'God will not take you away from your little Freddy.'

"'Come nearer, my precious boy, and let me look into your eyes again,' she said, and she looked so heavenly, I felt as if she was already an angel. Then

she uttered slowly and solemnly the words, 'Fred, never forsake your father, never! Do all you can to save him for my sake, do my dear boy. Promise me this one thing, you will not leave him till he alters; I shall see you from the heavens above, and I know I shall meet you there. Will you promise me?'

"'Yes, yes, mother dear; I will never leave him till he is good!'

"And then, after a few moments, she said, 'Put your arm round my neck, dear, and look at me, and let me see your face to the last.' And I did so; and looking first at me and then above, she prayed, oh, so fervently, and said,

"'Dear Father in heaven, save my poor lost husband! Oh! save him for my Saviour's sake; and do protect, guide, and bless my motherless boy.' And pressing me once more to her face, she passed away."

"I do not wonder," said George, the tears streaming down his face, "that you cannot forget such a mother and such a death."

"Forget it! It clings to me everywhere. It comes up in my dreams every night; it is in all my thoughts. If I'm going to do anything wrong I seem to feel the presence of my dear mother's hand, and when I have to bear anything that is harsh and cruel, as you have seen I have sometimes, I think she is looking at me from the heavens, and the thought encourages and cheers me."

"God has not forgotten you, then, Fred, as you said the other day He had. Was not such a mother one of God's best gifts? But what did you do after her death, Fred?"

"Well, I can't bear to talk about the funeral scenes and what followed. It brings up such painful recollections. Nor, indeed, do I like to recall anything since that summer night—one as quiet and calm as this—when my blessed mother died. Soon, however, I know my father married again; but though he married a woman totally different from my dear mother, and more suited to his degraded and ruined self, I believe she never meant to be unkind to me, and has done the best she could in her position; but it almost choked me to call her mother, and though I use the word now, yet I never can think of her as mother."

"I don't wonder much at that. But didn't you get to school then?"

"School, indeed! No. Without brothers or sisters, without a mother, and almost worse than without a father, I grew up a shy, shrinking, morose, suspicious lad, putting confidence in no-

body, often wandering alone, averse to mixing with the children of the streets; for I always felt that I did not belong to them by any other tie than misfortune. Besides, their pinched faces, wistful-looking eyes, matted heads, and abounding dirt pained me. I could not make companions of them, and I always moved amongst them as one feeling that he had been made for another world than this, and had come here by mistake. I had one companion only—myself; one visible friend only—myself; one heart to study—my own; I was as completely alone as if there had not been another boy or girl in all London."

"And how long did that last, Fred?"

"Well, the next thing I remember is being driven out by my father to get some work. This was when I was about nine years of age. He was in a passion brought on by drink, and he told me I must now begin to shift for myself. In a moment I said I would go and would not come back; but when I got out I thought of my promise to my mother, and repented."

"Did you get any work, then?"

"Yes; I wasn't long about that. I went into Oxford Street, and walked along looking into the shop windows, and at last I came upon a placard—'Errand Boy Wanted; Enquire Within.' I looked at it some time, and then I thought, 'That's the thing for me; I will go and see about it.' I hesitated for a while, looked in and tried to catch sight of the master's face to see whether I should like him or not; but being very cold, for it was a March morning, and a keen east wind was shrivelling up what little flesh was on my bones, and I had not tasted any food that day, and so at last I mustered courage enough to go in.

"'Well,' said the man behind the counter, in a high-pitched voice, 'and what do you want, my little man?'

"'Please, sir, I should like to be an errand boy.'

"'You? why what could you carry? Could you manage twenty rabbits, two dozen eggs, three-and-twenty brace of partridges, and ten pheasants, all in one basket, and carry them from one end of Oxford Street to the other without stopping?' said this pleasant-faced cheesemonger and poulterer.

"'I don't know, I'm sure, but I'll try.'

"'Come along, then; you'll do for me if you'll try. How old are you? have you turned twenty?'

"'No, sir, I'm only ten next birthday.'

"'That'll do, then. Come to-morrow morning at seven o'clock; and I'll give

you six shillings a week if you are a good fellow, and will always try to do your best.'"

"Was that Mr. Reynolds, our master's brother-in-law?" interrupted George.

"Yes—nobody else. He has been a good friend to me. I stayed with him till I came here; in fact, he got me this place, because he saw, as he said, that I was a born carpenter. I used to make boxes for him when he wanted to send pies and poultry into the country; and I made them so well that he said he would show some of them to Mr. Baldstone, and ask him to take me into his firm without any premium, which you know he did."

"And did you like your errand boy life, Fred?"

"Well, when I got used to the work I did. Though I had so much misery and wretchedness at home, the errand boy stage was a most unhappy one. There was a great deal of pleasure in earning six shillings a week, and sometimes a little above that for extra time, and I was glad and proud to carry it home. But my gains made no difference there; they went after all the rest—to the publican's; for my father brought less home than formerly now he saw that I contributed a little to the weekly stock. But often for weeks and weeks my six or seven shillings was all that mother received to keep the house. After Tuesday night we frequently had scarcely anything to eat for the rest of the week. I have lived and gone through my work for many a day, though how I did it I scarcely know, on a penny loaf and a hot potatoe, or a cup of coffee. Misery seemed to follow me wherever I went. There was no improvement at home, and no signs of it. My heart was often as if it would break. I was as lonely as ever, as self-reliant as ever, as hopeless as ever. Still I never mentioned my sufferings to a creature at Reynolds's, for I saw no one there that I could trust, and I felt as solitary in that long and crowded Oxford Street as Robinson Crusoe on his island. Yes; I often think when I see the face of a dejected lad, or the too early seriousness of a little girl, there is a world of youthful sorrow and of slow agony in this hard-hearted city, that its wisest and best inhabitants know nothing about; there is a host of thinking, sensitive, suffering children, within whose hearts anguish riots from morn till night, who are without a ray of hope in the future, and who feel the wretchedness of an awful despair; and yet how few are they that desire to heal their wounds, or

that know how to heal them even if they have the desire."

George was just about to make his reply to this long and pathetic story, when Horatio Nelson Godes, one of the men at Baldstone's who had been the most bitter and severe in his persecution of the unfortunate but heroic youth, passed by, and recognizing George Mostyn came up to speak to him, but speedily turned on his heel with no feeble expressions of disgust when he found what company he was in. But these and similar things did not move George Mostyn. He knew he was right; and though the men in the workshop marvelled at him, and some of them warned him, he held to his convictions, and strove to be kinder and more considerate to Fred than ever. He contrasted his lot with Fred's, his home with Fred's, his father with Fred's; and the contrast filled him with glowing thankfulness for the happiness of his home, for his good parents, for his beloved sister Maggie, and for his joyous youth. And this very gratitude urged him to do all he could to sweeten the bitter life of Fred Williamson. Pity grew into love, and love led him to labour. First he walked out with him, then he gave him a ticket to the soirée of the Young Men's Association, and there introduced him to his father and mother and sister. Next he got him to Mr. Kingston's Bible class; and Mr. Kingston having been forewarned, asked no questions and took little notice of him at the outset, and so made no demands upon his shyness, but on his leaving spoke kindly to him, and told him he should be very pleased to see him again. As George was going to be baptized, he thought he would make an occasion of that to get him to chapel. He did so, and that led to his attending

on the Lord's-day. Before this he had spent his Sabbaths partly at home, occasionally out in the lanes of the country, sometimes he stole into a Mission Room, sometimes into a church or chapel, in the hope of finding comfort for his sorrowful heart.

One Sunday evening soon after Fred Williamson had taken to attending the chapel with George, the minister preached from the words, "For both He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren" (Heb. ii. 11). The message was from God to the young man's heart. The word opened the fountains of his experience, set free his sympathies, assured him of the real and tender pity of Christ our Elder Brother, discovered to him that in all his sufferings he had not been forgotten, that he had been led by a way that he knew not to set his face towards the blessed home in which his mother dwelt, and that in the reality, and depth, and fervour of the love of Christ Jesus he might rest his wearied and worn spirit. He was filled with joy unspeakable. He was ready to yield himself at once to one who had so much tenderness, such infinite grace, such mother-like affection. Now he had a *brother*, even Christ; now it seemed as though his mother's love was given back again to him in Christ; now he had hope that as God had answered the prayer for her boy, He would even hear and answer that for her husband and his father. As he walked down the Edgware Road with his friend, he thanked him and blessed God for him; and when they parted, George Mostyn's heart was filled with devout gratitude that the Lord had enabled him to lead Fred Williamson to the Saviour.

JOHN CLIFFORD.

PHOTOGRAPHS FROM THE CHAPEL ALBUM.

No. VII.—*Tobias Dimes, Grocer.*

"Born a man and died a grocer."

SUCH is the strange but striking epitaph on a tombstone in one of the graveyards of France. Such in substance might be the memorial of many a man who has so feverishly devoted himself to business as to consume all the tender emotions of his moral nature, crush the life out of the sweeter sympathies of his heart, and steadily suppress all his aspirations after a higher and nobler life. Such in effect

is already the verdict of society on Tobias Dimes, grocer, of 1, Andover Road, Kensington; 33, Walpurgis Street, Houndsditch, and of some four or five other places in this huge metropolis. He is, as his intimate friends say, a man of business, a fine man of business, but merely a man of business. That's all he is. He gives himself to it with such absorbing energy that he has not a shred of body or soul left for anything else.

Not that he grossly neglects his home, or does not attend his chapel. He is occasionally at the latter place, as I know from his pastor's statement, though I admit not very intent on divine service, if I must judge from what I saw when I took his photograph.

He stands slightly above the middle height, and stoops a little; has rather a spare, thin body, surmounted with a large head that is bald as an egg at the top, but thinly thatched at the sides with hair approaching in colour to the delicate hue of his good "threepenny-ha'penny white." His eyes are grey and cold, except when enlivened with a sharp, piercing glance. He has thin, compressed lips, out of which flows a copious stream of limpid speech. His skin is a pale blonde, and his fingers are particularly long and bony, but capable of a terrific grip. He holds whatever once gets within his grasp; there is no "let go" about him. He is active, energetic, lithe of limb, and quick of brain, in every inch of him made for business.

"All his features are resigned
To this sole image in his mind,"

a successful grocer!

He has been in the grocery line for nine-and-twenty years, and will stay behind his counter (as he says sometimes when it is suggested that he should retire) till he is put into his coffin. He made his first business, married his second and third, and the fourth, fifth, and sixth have been begotten of those marriages. His marriages were most fortunate. He fell in love at first sight with a shop that had a widow in it, and he soon took to the goods and stock-in-trade, and put up with the widow as an inevitable incumbrance. But the first wife died, still the business prospered; and so Tobias thought about marrying a second shop with another widow, and was not long before his careful search was duly rewarded with a larger shop, better plate-glass front, bigger stock, and richer widow than the first; and as he took possession of the widow and of the hard-earned accumulations of his predecessor, he solemnly and gratefully said, "Herein is that saying true, 'One soweth and another reapeth.'"

Amusements he always abominated, and never could see what grown business men could find in them to waste their time upon. His chief recreation is mixing teas, or going into the city to buy hogsheads of sugars; and he would any day prefer an hour at his invoices and stock book to the best entertainment

London can offer. Books are "bores," unless they deal with questions of trade. He was induced to buy "The Successful Merchant" when he began life, but he could never find time to get through it; and he was greatly disappointed when by somebody's advice he purchased Lewis' "Prepared Sweetmeats," and found that it was a luscious treatise on mystical religion.

Spiritually he is an incurable dyspeptic. Nothing agrees with him. Sunday is his saddest and longest day. He attends a place of worship, and there finds numerous occasions for vehement denunciations of extravagance in dress, fierce censures of the worldliness of the age, and extreme impatience with indolence; but never listens to the preacher intently except when he discusses such passages as "Not slothful in business," and "The hand of the diligent maketh rich," &c. He is never at the prayer meeting; he is far too busy for that. He cannot attend to any committees for chapel business; no, he is a hand short (and has been these twenty years), and will always be if any work is wanted from him beyond what goes straight into his till. His ledger is his Bible, his shop his sanctuary, his money his god, his business his religion; and in case he should ever get to heaven, I really don't know what is to be done with him if he can't turn his hand to trade.

Every particle of the "man" has given place to particles of grocer, until it may be said that he is "grocerified," just as eggs and oysters are petrified in our Derbyshire and other petrifying wells. The bird's nest that was put into the well at Matlock two years ago is now stone; so Tobias Dimes, put into the house of business as a man thirty years ago, had a heart, a conscience, a faith, and many noble faculties, but is now merely a grocer. Tea and sugar, nutmegs and allspice, are in the place of conscience, affection, and hope. Talk to him about anything, and he drifts at once into casks of wine and hogsheads of sugar, and chests of tea, as naturally as Dickens' Monomaniac to the beheading of King Charles. Discuss the condition of society with him, and the only society he knows of is that terrible Co-operative, Civil Service, or other society that threatens to take a few coppers out of his profits. Indeed, Tobias Dimes is not a man—has not a man's love, a man's intellect, a man's moral and religious nature—he is merely a grocer!

JOB GILSON.

THE GOSPELS.

IV.

I PASS on to another witness, TATIAN, a heathen, vaguely described as an Assyrian, who came about the middle of the second century to Rome, where he was perhaps a convert of Justin Martyr, at any rate one of his hearers and admirers. He appears to have been at first a member of the Catholic Church, but afterwards became what was termed a heretic. Among other works, one or two of which still remain, he published one which he called "The Dia-tessaron," that is, "The By-four." The work was widely diffused, and continued in use for some centuries, but is now utterly lost. It was a harmony of the gospels then received by the church, and was said to be marked by omissions, which showed the heretical tendencies of the author. What we are, however, now concerned with is the title, which was given by the author himself, and was evidently elliptical, meaning "the (Gospel) by four." It intimates, not only that the number of gospels then accepted by the church was four, but that the number had been sufficiently long established, and was sufficiently well known, to serve as a designation by itself, like "the twelve" for the apostles, or "the seven" for the first deacons.

Thus far our testimonies relate to the gospels alone, but the collection of the other books had probably already made considerable progress; in fact, the Christian Scriptures seem to have formed originally two distinct collections—the one mentioned by Justin as "Memoirs of the Apostles," but more commonly collectively termed "*The Gospel*," the other including the rest of what is now the New Testament, and termed "*The Apostle*," or "*Apostles*." The names, in this use of them, are evidently imitated from "*The Law*" and "*The Prophets*" of the Jews; and the frequent use of the singular form for each part of the Christian Scriptures was perhaps meant as a sign of its internal or spiritual unity.

The second part consisted almost entirely of the apostolic epistles. These were, it must be remembered, not treatises written in the form of letters, but actual letters written and sent to the persons or churches to which they were severally addressed; originating in the writer's relation to those persons or churches; determined as to the matter and tone by his views of their character,

condition, and circumstances; and intended, at least in the first instance, for them alone. How those to the churches would be received and used we may judge from the following interesting extract from an early Christian writing. Such letters continued to be written after the apostles' time by persons of standing and influence; thus Clement of Rome, about the end of the first century, wrote to the church of Corinth; and somewhat later, Ignatius of Antioch wrote letters to several churches, and Polycarp of Smyrna one to the Philippians. Soter, who was bishop of Rome about the time of Justin's martyrdom, also wrote to the Corinthians a letter which Dionysius, bishop of that church, thus acknowledges: "To-day was the Lord's day, kept holy, and we read your letter, from the reading of which from time to time we shall be able to derive admonition, as we do from the former one written to us by the hand of Clement."*

We learn thus that such letters were read, not only when received, but afterwards, "from time to time," at the meetings of the church on the Lord's-day. Especially would this be the case with the letters of the apostles; and as members of other churches would frequently be present at the reading, the letters would become more widely known and spoken of, and copies would be asked for and obtained. Thus the letters which were at first intended for single churches would become the common property of all, and a collection of them would begin to be made. But this diffusion and collection of the letters would necessarily be gradual and variable, not uniform and simultaneous. Some letters would become more speedily and more widely known than others; some would be received into one collection and not into another. Hence this second part of the New Testament was by no means so uniform as the collection of the gospels, and it was not until long after the two parts had been combined into one body that the church came to be of one mind as to which books should be included in it and which should not. All the more important books were, indeed, generally acknowledged and received, and that at

* Eusebius, *Hist. Eccles.* iv. 23, quoted by Westcott, *History of the Canon*, 2nd ed., p. 164.

an early period; the differences related only to those which are near the end of the New Testament, and did not affect all even of them.

This gradual formation of the collection of the New Testament and variation as to its contents was the necessary result of the mutual independence of the Christian churches, and of the social condition which I have described. Each church or group of churches decided for itself what it would receive as authoritative, and its decision was guided by its own judgment or its willingness to follow the judgment of others whom it deemed better informed. The variations, as I have just said, related only to a very small part of the sacred volume; as to the rest, the general and voluntary accordance of so many independent judgments furnishes a surer ground of trust than would be furnished by general submission to some one central authority, or general acquiescence in the opinion of some one preponderating intellect. It gives us, in fact, many consenting witnesses in place of one.

Let us return to the evidence. Our next witness is a very remarkable one, a fragment of a manuscript of the seventh or eighth century, containing what is described as "a miscellaneous collection of Latin fragments," some of them translations, among which is a very interesting catalogue of the Christian Scriptures copied from an older manuscript, written in the second half of the second century, about the time of Justin's martyrdom, to which time, therefore, our witness is to be referred. Owing to the mutilation of the manuscript, we have no mention of our first two gospels, but we are distinctly told that "the third gospel" was by Luke, a physician and a companion of Paul, and that the fourth gospel was that of John. This early but anonymous witness, known to scholars as "the Canon of Muratori,"* thus shows not only that the gospels then commonly received were four, as indeed we have already gathered from the title of Tatian's lost Harmony, but that they were the same four which we have now—nay, more than that, that they were already arranged in the very order with which we are familiar.

From this time our witnesses are multiplied. I will mention three who belong to widely different localities, and so may be taken to represent widely distant portions of the church. Irenæus, a native

of Asia Minor, was born probably some time between A.D. 120 and 140, and was in his youth a hearer of Polycarp, bishop of Smyrna, who had as a boy known the apostle John, and who died a martyr at the age of eighty-six, in or about A.D. 170. Irenæus had before that time left Asia for Western Europe, and was one of the presbyters of Pothinus, bishop of the churches at Lyon and Vienne, in Gaul (the modern France), who died a martyr at the age of ninety, A.D. 177, and was succeeded as bishop by Irenæus, who himself lived till about the end of the century. His personal knowledge thus covers the second half of that century, and he must have had a traditional acquaintance with a long preceding period, and must have been familiar with the usage of the churches in Asia Minor and in Western Europe. He distinctly enumerates the four gospels of Matthew, Mark, Luke, and John; and in another place gives reasons, fanciful enough, no doubt, why there should be these four gospels, and no more than four.* That his reasons for the number are fanciful does not weaken the force of his testimony that it was the recognized number; for his manner of speaking of the gospels shows not merely that he himself owned them, but that they were acknowledged by the church at large.

Another witness is Clement of Alexandria, who was first a pupil, then a teacher of the school for the religious instruction of the young Christians of Alexandria, in Egypt. He lived and wrote about the end of the second century. He speaks of all the gospels, and gives various particulars about them with which we are not here concerned, which he had learned from the oldest presbyters; thus showing not only that the gospels which we have were then received, but that they had long been so, and were regarded as resting on ancient testimony.†

The third witness is Tertullian, the earliest Christian writer who wrote in Latin whose works have come down to us. He was a native of Carthage, in Africa, close to the modern Tunis; was apparently at first a heathen, then a convert to Christianity: and in middle life, from disgust at the treatment he had received from the clergy of Rome, he joined the sect of the Montanists, whose heresy related to discipline rather than to doctrine. His long and energetic life was partly in the second and partly in the third century; and as his numerous

* From the great Italian antiquary, Muratori, by whom it was first published. He flourished in the first half of the eighteenth century.

* The passages are quoted by Lardner in his *Credibility*, Part II., chap. xvii.

† See the passages in Lardner, chap. xxii.

works were written, some before he became a Montanist and some after, we may assign his testimony to the close of the second century. He distinctly mentions the collection of the four gospels, calling it the *Evangelic* (or *Gospel*) *Instrument*, and naming the apostles Matthew and John, and the apostolic men Mark and Luke, as the authors; he also gives various particulars about them, and makes many citations from them.

These writers show clearly that four gospels, and only four, were received by the church generally, both in the east and the west, at the close of the second century, that they were identical with our gospels, and were attributed to the same writers then as now. The same things were shown by two early translations of the New Testament, one into the ancient Syriac or Aramæan tongue, and another (which is thought to have been made in Africa) into Latin. Both versions were made as early as A.D. 200, perhaps earlier.*

From this time the acceptance of the gospels by the church is undisputed, and I need not carry the inquiry further. Let me sum up the evidence I have cited. We have seen that the Christian church came into existence in a state of society which, while it allowed the diffusion of sacred or other writings, prevented that diffusion from being either rapid or uniform; and that the constitution of the church itself, as an aggregation of mutually independent communities, rendered their general acceptance of the gospels and accordance as to their authorship so unlikely as to be almost impossible, had not the case been too clear to admit of dispute. We have seen from the testimony of Justin that, in the first half of the second century, a fixed collection of what he describes as "Memoirs of the Apostles," called "Gospels," and written by apostles and apostolic men, was received by the churches generally, in rural districts as well as in the towns, as a part of the Scriptures, and was read in their religious services. From the contemporary or nearly contemporary witnesses, his disciple Tatian, and the Canon of Muratori, we learn that the known and

recognized number of these gospels was four, and that they were then ascribed to the same authors as now; and from the somewhat later evidence of Irenæus, Clement, and Tertullian, and the old Syriac and Latin versions, we know that they were identical with our present gospels.

To me this evidence appears complete and amply sufficient. I cannot for a moment admit the opposite conclusions of some modern critics, that our gospels in their present form are the works of unknown authors, in the early or (in the case of the fourth gospel) the middle part of the second century; and that they were different from the earlier "Memoirs of the Apostles," and superseded them. That works produced at that time and in that manner, in a community constituted and circumstanced like the Christian church, should have been so quickly diffused, so speedily and unanimously received, without struggle or hesitation or murmur, and ascribed with such general consent to authors who were dead long before the works themselves appeared, seems to me enormously incredible. Not less difficult is it to believe that they could have superseded, silently and everywhere, an earlier gospel or collection of gospels, resting on apostolic authority, accepted by the church and used in its public service; and could have so completely obliterated it, that no trace of it appears anywhere subsequently, in spite of the scarcity and consequent value of books and the natural conservatism of religious communities; and in face of the fact that of a nearly contemporary work of far inferior value and authority (Tatian's *Diatessaron*) a single diocese, nearly three centuries later, contained two hundred copies.

Those who desire a more thorough investigation and a more scholarly treatment of the matters here treated of are referred to Dr. Nathaniel Lardner's well-known *Credibility of the Gospel History*; to Professor Andrews Norton's *Genuineness of the Gospels*, 2nd ed. two vols. 8vo., London, 1847; and to Canon (now Professor) Westcott's *History of the Canon of the New Testament*, 2nd ed., 8vo., London, 1866. Canon Westcott's smaller work, *The Bible in the Church*, 2nd ed., 12mo., London, 1866, is more suited to general readers.

J. C. MEANS.

* The Syriac version is known as the Peschito (i.e., the Simple or Plain). The Latin version was revised two centuries later by Jerome, and the revised form is known as the Vulgate, the authoritative New Testament of the Romish Church.

PRAYER.—It is only fervent prayer that is effectual prayer. Cold prayers shall never have any warm answers. When men are dull, God will be dumb.—*Brooks*.

PLAIN DIRECTIONS FOR PUBLIC WORSHIP.

I.—NEVER rise early enough on Sunday morning to be in time for divine worship. It gives the idea that yours is a busy life if you are late, therefore continue to arrive five or ten minutes after time. Take care to select the gayest and most striking attire. Sober colours will not attract attention: avoid them. Being late, walk down the aisle during the service of song. It is not necessary to be reverent in praise. You may look about, or cause others to look at you, then. Of course this would be very irreverent in time of prayer.

II.—Once in the pew, take up as much room as possible. Do not show any concern about accommodating strangers; it may encourage them to come again. Never lend a hymn book; that decreases the sale. Do not lend hassocks; if you make visitors too comfortable they will be sure to remember it and seek you out again. If a singer, you may look over your tune book during the preaching, or carefully go through the hymn with a slight movement of the head, so that it may clearly be seen that you take great interest in the singing if not in the preaching. Noise being the chief thing in singing, care should be taken to sing louder than any one else. Never mind sweetness of sound, strength's the thing. If not a singer, and the singing is not artistically perfect, grumble, it gives the idea that you are a person of taste; but do not on any account attempt to improve the singing in any other way.

III.—Be sure you get a watch and an impressive chain. Then take the watch out frequently when the minister is looking towards you, so that he may see that

you are observant of the flight of time. Don't look too much at the preacher, it might confuse him. Look at the persons around you; they will enjoy it. It is also a relief to whisper to a friend, or to write on a scrap of paper, or if these are not convenient, take a "nap."

IV.—If you have a COUGH, observe the following rule: First raise yourself carefully to an accurate perpendicular. Set your face in a straight line with the minister's, open the mouth as wide as possible, and put on all the strength you have. In this way you will be sure to elicit much sympathy. Do not do anything to prevent the free exit of the sound.

V.—If there's a collection, stay at home. Sunday is a convenient day for illness. You will not lose a day's pay, and you may be better able to attend to mammon on the Monday. But if at any time you should be unfortunate enough to attend without knowing of the collection, then note this generally-accepted recipe. The smallest known silver coin is a threepenny-bit. Occasionally serious mistakes are made, and fourpenny-pieces are given. To prevent this, observe that the threepenny-bit has a perfectly smooth edge, but the edge of the fourpenny-piece is milled. One person was in severe distress for three months through not possessing the above knowledge.

VI.—Avoid the week-evening services; but go to parties, lectures, concerts, and the like. Why have too much of a good thing? Besides, it might cheer the minister's heart to see you in the week, and that is undesirable: his reward is in the next world. C. SAMUELSON.

THE "THANKSGIVING DAY," FEB. 27, 1872.

THOU who art our wise Creator,
Now accept our joyful lay,
For Thy providential dealings
Manifest each passing day.

Myriad hearts, with humble reverence,
Raised their songs of joy to Thee,
For Thy merciful deliverance
Of this nation's king to be.

In the city's vast cathedral
Rose the nation's hymn of praise,
Swelling forth in one "thanksgiving,"
Jubilant in holy lays.

Leicester, March 3, 1872.

Now that all the pomp and splendour
Of that special day is o'er,
May the Prince and people wiser
Grow, and love Thee all the more.

May the homestead and the palace
Each an altar raise to Thee,
Of thanksgiving and devotion,
Earnests of true loyalty.

May the Queen, the Prince, and people,
Ever to Thy glory live,
And receive a crown far richer
Than this world can ever give.

GEORGE BURDEN.

Reviews.

THE LORD'S PRAYER. A series of Sermons
By J. W. Lance. *Stock.*

ANOTHER volume on that inimitable prayer known, through these later centuries, as "Our Lord's," but not, in any sense, an unwelcome addition to the copious literature already existing on this theme. The prayer itself is an illimitable quarry, sure to reward the skill and perseverance of every wise and devout worker. It is sublimely original, as comprehensive as it is concise; recited in a minute, and yet unexhausted during ages of study; so simple that it is the first our children learn, but withal so profound that the saintliest age descends depths that never can be fathomed. There is no prayer like it. It stands unrivalled, and carries in its own heart the infallible witness to its sublime originality. These nine sermons by Mr. Lance prove that he has entered into the spirit of this prayer, and is a skilful and able guide to its stores of meaning. They show the application of shrewd strong sense to the interpretation of Scripture, a broad and manly and courageous treatment of difficulties, an outspoken boldness, an invigorating freshness, and a searching and devout aim to make "celestial intimacies" refine and elevate "domestic and social manners." We have greatly enjoyed the reading of this book, and hold that it would be well for any minister to read it before discoursing on these "words" to his congregation. Had we space we should be glad to give specimens of the teaching imparted in this volume. Our readers will quickly see the "bent" of the author's mind from the following—"The relationship in which God reveals Himself to us, viz., 'Our Father,' underlies and supports all relationships whatever in which He may stand to us; it is not first the kingdom and then the Father, but first the Father and then the kingdom"—p. 34. Again, "We are perfectly sure that there is nothing in the secret will (of God) that contradicts the revealed." "God really means that He wants all men to be saved."

THE BIBLICAL MUSEUM. Vol. II., Gospels of St. Luke and St. John. By J. C. Gray. *Stock.*

THIS volume completes the valuable work of Mr. Gray on the Four Gospels. All that was said by us about the Commentary on Matthew and Mark may be applied to the volume before us. We have carefully tested it at several points, and each examination has confirmed the very high estimate of the work Mr. Gray is doing we expressed

at first. The latest results of criticism, science, travel, and of literary labour of all kinds are laid under contribution for the illustration of the sacred text. Happy in its conception, skilful in its plan, and most effective in its execution, the work deserves the attention of Bible students and Bible teachers generally.

CHRIST IN THE TABERNACLE. By F. H. White. *Partridge and Co.*

MR. White has for a very long time been engaged in the study of that most sacred structure, the Hebrew tabernacle—its history, services, offerings, and officers; and in this work he gives the results of his research. The book treats of the position occupied by the tabernacle in the development of the religious life of the Jews; of the divine design for the realization of which it was constructed; of its courts, curtains, and coverings; and, in fact, of everything appertaining to the "worldly sanctuary" of the "first covenant." Twelve chromo-lithographs of the different contents of the tabernacle aid the effort to revive in imagination the conditions and circumstances of Hebrew worship. Scriptural descriptions (in fact, the very language of the Bible itself is mostly employed) are given of these things; the fact or feature of Christianity typified by each is carefully stated, and an earnest and practical appeal is made to the heart and conscience of the reader concerning the individual bearings of the spiritual truths taught in each chapter. Devoutness reigns throughout. The desire to do good is pre-eminent.

ELSIE'S DOWRY: A Tale of the Franco-German War. By Emma Leslie. *Marlborough.*

THE thrilling and memorable descriptions of the late war supplied by the *Daily News* correspondent have been turned to admirable account in this touching story of the benevolent uses to which Elsie's dowry of household linen was put in one of the many hospitals required during that conflict. The tale possesses stirring incidents, natural descriptions of character, and many practical religious lessons. The "horrors" of war are vividly pictured. The havoc the sword makes in the home, the village, and the city, the swift sundering of sacred ties, the fearful crash of fortunes slowly built up by a life of labour, and many other aspects of the desolating scourge, recur again and again in Miss Leslie's pages. The book is one that teaches good and wholesome truths in an attractive and pleasing style.

OUR MORALS AND MANNERS. By J. Baldwin Brown, B.A. *Hodder & Stoughton*. Six pastoral addresses characterized by that rich practical wisdom, deep philosophy, wide research, sound Biblical truth, and pungent appeal, which have made Mr. B. one of the ripest Christian teachers of our time. The persons specially addressed are men of business, on buying, selling, and getting gain; and young men and maidens, on the perils of modern life and the urgent duties of the present hour. The functions of trade are interpreted in a style of lofty impressiveness and beauty; its besetting sin is painted in warning colours, and its conduct and legitimate prize portrayed with equal wisdom and courage. Business men, in these grasping, luxurious days, would do well to open their hearts to these timely words.

Conversations for Sunday Scholars. By James Purcell. (Nottingham: Clarke, Clumber Street.) These conversations are

on several topics interesting to Sunday scholars, and are in their matter and style instructive, enlivening, and very colloquial. The author is a son of one of our deceased ministers, but is now a local preacher and Sunday school teacher among the Free Methodists. W. U.

The Dead in Christ; or, Baptists in Bunhill Fields. By S. Couling. (Baptist Tract Society.) This "bone-hill" is a sacred spot to dissenters. Many of God's "nobility" are buried there. This pamphlet gives a brief account of those Baptists who have found a resting-place in it. It is an instructive and interesting memorial.

The Ministry of Reconciliation: Conversion its grand object. By Rev. J. Ross. (Stock.) Earnest and practical, but scarcely allowing due place and importance to the pastor's work of presenting every man perfect in Christ Jesus.

Followers of the Nazarene. (Stock.) Clever, spirited, and of considerable promise.

Church Register.

THE CENTENARY BAZAAR AT THE EXCHANGE HALL, NOTTINGHAM, JUNE 25, 26, 27, 1872.

URGENT appeals for help in the matter of the Bazaar for the Centenary Fund have been sent to all the churches. It is hoped that everywhere earnest attention has been paid to these appeals, and that suitable preparation is going on in every district to make the Bazaar a great success. It is very desirable, and of the highest denominational importance, that the Bazaar should be most liberally furnished and largely patronised. Nothing short of substantial and even brilliant results will satisfy the cherished hopes and reasonable expectations of friends. The needs of the fund, the paramount importance of its object, the swift progress of the new century, the general commercial prosperity with which we are now favoured, make success necessary and possible. The deliberate and general vote of the delegates at Peterborough pledges the denomination to aim at it, and the spirited action and ready kindness of the ladies at Nottingham imperatively deserve and demand it. Every consideration urges, and every argument suggests, that the Bazaar at Nottingham must be, cannot be otherwise than, decidedly and conspicuously successful.

It is proposed to hold the Bazaar in the Exchange Hall, and to make the different stalls representative of the different dis-

tricts of the Connexion. Each stall will be assigned to the charge of ladies of the district it represents. Articles of produce and manufacture, as well as such articles of ornament and use as are commonly furnished to Bazaars, will be acceptable. Orders for specific articles will be gladly received by the committee. But these details of arrangement are at present of secondary, not of primary, importance. The first thing to do is to prepare to furnish the Bazaar. May I ask every reader of this paragraph (1) *to do something personally for the Bazaar*, (2) *to get other people to do something*, (3) *to help to awaken among the churches real and hearty interest in the matter?*

Time does not wait for us. Its rapid march outstrips the slow pace of our work. Soon a second year of the new century will be measured off. Evangelistic service in all our large towns waits to be done. The Home Mission seeks a new impulse. Several of our friends who pleaded for this fund, and have laboured to advance it, and given handsomely of their substance on its behalf, have already been called to their reward. Admonitions come thick and fast, warning us to work while it is called to-day. The centuries will be unnumbered by and bye, but deeds of zealous toil and generous self-sacrifice will not be forgotten. Is this second year of grace in our new century to close without witnessing the close of this

centenary effort? Is the third year to come and find us still doing for home work what we cannot and must not leave unfinished; while Orissa claims additional liberality at the jubilee of its mission, and the summons sounds like a trumpet calling us to Rome also? Sisters and brethren in the churches, lend a helping, willing hand, *everywhere, all of you, without delay*, and the Association at Nottingham will then crown our centenary movement with notable and signal success.

THOMAS GOADBY.

The Secretary of the Ladies' Committee, Mrs. Ryder, 10, Colville Street, Nottingham, will be glad to open correspondence with the churches immediately, with a view to ascertain what donations may be expected from the different districts, and what preparations for the exhibition and sale of articles will be requisite.

CONFERENCES.

The next CHESHIRE CONFERENCE will be held at Nantwich on Easter Tuesday, April 2. In consequence of the laying of the foundation stone of the new chapel at Nantwich in the afternoon, the usual sermon will be dispensed with in the morning, and business will commence at eleven o'clock. There will be a public tea meeting at 5.0 p.m. The attendance of friends from a distance is earnestly invited on this Conference day of unwonted interest, and it is earnestly hoped that the Nantwich church will be abundantly helped and blessed.

W. MARCH, Sec.

The next LANCASHIRE AND YORKSHIRE CONFERENCE will be held at the Vale, on Whit-Monday, May 20. Preacher, Rev. E. W. Cantrell. There will be a Public Centenary Meeting in the evening.

JAMES MADEN, Secretary.

The MIDLAND SPRING CONFERENCE was held at Beeston, Feb. 20. The morning service was opened by the Rev. D. Maccallum. The Rev. G. Barker preached from Acts ix. 31.

The afternoon session began at 2.15 with prayer by the Rev. E. H. Jackson. In consequence of the absence of the president, the Rev. J. Salisbury, M.A., through relative bereavement, the Rev. Dr. Underwood was voted to the chair.

Reports were received from the churches. These were interesting. Since the last Association—baptized, 239; candidates, 76; restored, 13.

I. *The Bradwell Property Case.*—Resolved,—That the question of the transfer of the property be referred to the business committee. Also,—That this Conference

encourages the trustees to give their permission to the Primitive Methodists to use the place for the purposes of a school board for the time being.

II. A resolution sent by the London Conference suggesting an alteration in the present way of conducting our Home Missions was deferred to the Summer Conference for want of time to give it due consideration.

III. A petition to Parliament in support of Mr. Dixon's resolutions for the amendment of the Education Act was adopted, and ordered to be signed by the Chairman and Secretary, and forwarded to Parliament on behalf of the Conference.

IV. The next Conference to be at Hugglescote on Whit Wednesday, May 22, 1872. The Rev. W. Evans to preach in the morning; in case of failure the Rev. W. Dyson. The Rev. Thos. Ryder having been prevented from attending to read his paper on "The duty of the Christian Church in relation to the drink traffic," to be requested to read his paper at the next Conference.

V. A vote of thanks was passed to the Rev. G. Barker for the morning sermon.

The Rev. W. R. Stevenson, M.A., lectured in the evening on "A Female Saint of the Nineteenth Century."

C. CLARKE, Secretary.

CHAPELS.

EARL SHILTON.—We are pleased to state that a debt of £120 owing upon our chapel and school-room, which for the last five years we have been trying to remove, is now entirely cleared off. On Feb. 11, special sermons were preached by Mr. J. Smith, of Blaby. On Tuesday following a tea and public meeting of a very enthusiastic character was held, presided over by our old and well-tried friend, Mr. Thos. Sleath, and addressed by the Rev. J. Sadler, Mr. Jarvis Read, Mr. John Hawley, Mr. F. Mantle, Mr. G. Colver, and others; and from contributions received and profit realized from the tea, the entire debt was cleared off, and a balance of £8 13s. 6d. remained in the hands of the Treasurer, which we intend to appropriate towards the expenses of preparing new trust deeds for the chapel, most of our old trustees being dead. We have great reason to rejoice at the good things the Lord has done for us, not only in thus enabling us to remove the debt which has for so long been such an incubus upon us, but at the growing prosperity of our church in every way.

DERBY.—On Lord's-day, Feb. 18, Mr. Henry Varley, of London, preached two sermons in St. Mary's Gate chapel, to very large congregations, when collections amounting to £27 were made towards the

expenses incurred in the enlargement of "The Tabernacle, Notting Hill, London." In the afternoon Mr. Varley conducted a "Scholars' Service," and delivered a very useful address on "Pearl Finding," which was listened to with great interest. On Monday morning he visited the works of the Midland Railway Company, and gave an address to the workmen on the "Marriage Feast." Mr. Varley's visits to Derby are highly appreciated, and result in the conversion of souls.

LONGFORD, *Union Place*.—A tea and public meeting was held on Monday, March 11, to liquidate the debt on this place of worship. About fifty trays were given, and the profits of the tea and subscriptions realized about £55. The meeting was presided over by the pastor, Rev. G. D. Richardson, and addresses were delivered by the Revs. Cross, Kelsey, Morris, and Barnett.

NEW BASFORD.—The memorial stone of our new chapel was laid on Tuesday, March 5, at halfpast three o'clock in the afternoon, by Mr. Alderman Herbert, of Nottingham. The day being remarkably fine, a large crowd assembled to witness the ceremony. A considerable number of neighbouring ministers honoured us with their presence, and also a number of friends from our churches at Nottingham, especially from the church at Broad Street. Our own church was a branch of this until a few years ago, and we have been greatly encouraged by the sympathy we have received from the mother church, and from their esteemed minister. The proceedings commenced with a hymn, which was given out by Rev. J. Fletcher. Rev. T. Ryder read the Scriptures. After a brief statement of the history of the church by Mr. J. Edwards, Mr. J. Spindle described certain memorials contained in a bottle, which he placed within the stone. In the name of the church the minister, Mr. Felstead, presented Mr. Ald. Herbert with a mallet and trowel. Mr. Ald. Herbert having laid the stone, referred, with manifest feeling, to the time, fifty years ago, when he was superintendent of the Sunday school at New Basford, and expressed, in earnest words, his pleasure in being present, and his desire for the future prosperity of the church. The offerings were then collected upon the stone, and amounted to £47, including the handsome donation of £20 from Mr. Ald. Herbert. The dedicatory prayer was offered by Rev. W. R. Stevenson, M.A., after which a short, pithy, appropriate address was given by Rev. Dr. Underwood. Another hymn having been given out by Rev. E. H. Jackson, Rev. W. Dyson pronounced the benediction. At five o'clock a greater number than we could accommo-

date at once met for tea in our school-rooms. After tea a public meeting was held in the Baptist chapel, Pepper Street (kindly lent for the occasion.) Mr. Arnold Goodliffe, of Nottingham, presided. Addresses were given by Revs. W. R. Stevenson, M.A., J. Fletcher, J. Wolfenden, E. H. Jackson, J. Felstead, Mr. T. Hill, Nottingham, and Mr. T. Horsfield, Halifax. The whole of the days proceedings yielded the gratifying addition of £161 to our building fund. Mr. T. Horsfield, Halifax, is the architect of our new chapel; and we believe he has been successful in designing for us a building which, with more serviceable features, will combine as much elegance as its limited cost will allow.

TODMORDEN.—The chapel and school-room have just undergone alterations and repairs—a platform has been substituted for the pulpit. The baptistery, which projected inconveniently into the school-room beneath the chapel, has been removed into the school-room. The whole premises have been thoroughly cleaned and painted. The pews in the chapel are stained and varnished, with the capping French polished. The gallery front and platform are two shades of French grey, with the mouldings light pink and gilded. The pillars supporting the front of the platform are light marble, with gilded capitals. The ornamental iron-work round the platform and communion are painted light French blue and gilded. New benches, most of them with reversible backs, have been procured for the school-room. The chapel was reopened on Feb. 28, when the Rev. J. P. Chown preached to a crowded congregation. On the following Saturday a tea meeting was held, for which 120 trays were given. The public meeting was addressed by the Revs. E. W. Cantrell (chairman), J. Maden, W. Chapman, R. Silby, J. Dearden, G. Lord, and J. Constance. The excellent choir connected with the place also rendered efficient service, Mr. J. S. Gill presiding at the organ. On Sunday, March 3, the Rev. E. W. Cantrell preached in the morning, and the Rev. J. Harvey in the afternoon and evening. The chapel was filled at each service. Proceeds of the services, £9 4s. The great difficulty of the friends here is to get land, more of which is needed now, as all the sittings in the chapel are taken; and the school-room, when most economically arranged, will not afford sitting-room for the scholars in regular attendance during the opening and closing services.

MINISTERIAL.

LAWTON.—On the 22nd ult. a largely-attended social tea and public meeting was held in the Berkhamstead Town Hall, on

the occasion of the removal to Louth of the Rev. J. Lawton, more than fourteen years the respected pastor of the Baptist church in this town. The hall was crowded. Lieut. Col. Sanderson presided, and the meeting was addressed by the Revs. H. C. Leonard, M.A., T. Foston, J. Cave, J. Lawton, Mr. Henry Nash, and Mr. John Sanders. The following address, together with a purse of money (£40 12s.), contributed by upwards of one hundred friends of all the local denominations, was presented by the chairman to Mr. Lawton:—

Berkhamstead, Feb. 22, 1872.

TO THE REV. J. LAWTON.

Dear Sir,—In presenting you with this testimonial, we beg leave to express our sincere regret at your leaving the town, where for so many years you have laboured unceasingly for the general welfare of the people. During your long residence here we have had many opportunities of witnessing your great readiness at all times to engage in every good work, both in your office as a Christian minister and as a fellow-townsmen. Your deep interest in the cause of education has been fully exemplified by your connection with the British school, having performed for a lengthened period the duties of hon. secretary to that institution, to the entire satisfaction of those with whom you laboured. The Temperance cause, the British and Foreign Bible Society, and the Mechanics' Institute have each received your hearty co-operation and earnest advocacy; in fact, we have ever found you with a warm heart, ready to unite in any movement for the public good, always manifesting a thoroughly catholic spirit, and thereby adorning the high Christian principles of your sacred office. Our best wishes for your future happiness you will please accept, with this token of our regard.

Signed on behalf of the Committee,
JOS. SANDERSON, *Chairman.*

WILSHIRE.—The church at St. Mary's Gate, Derby, has given a very cordial invitation to the Rev. Joseph Wilshire, of Taunton, Somerset, to the pastorate. The invitation was supplemented by a special request from the teachers of the Sunday school. Mr. Wilshire has intimated his acceptance of the invitation, and will probably commence his labours early in May.

THE LATE REV. T. W. MATHEWS.

MOST interesting and profitable services were held at Boston on Thursday, Feb. 1, in connection with the unveiling of the memorials erected by the church and numerous friends in affectionate remembrance of the late Rev. T. W. Mathews. Dr. Burns preached a sermon on Acts x. 4, "A memorial before God;" and immediately afterwards Mr. James Stevenson, one of the oldest members of the church, uncovered the handsome mural tablet, which is of black marble in a setting of red-veined marble, and the inscription thereon was read by Mr. G. F. Bayley, as follows:—

Vinco Malum Bono.

In memory of the Rev. Thos. Wright Mathews, thirty-one years pastor of this church, called to his heavenly rest January 21st, 1871. In him

were blended the Christian gentleman, the scholar, and the philanthropist. His chosen motto expressed his conviction that to "overcome evil with good" is the true philosophy of the gospel, and a sure prophecy of its universal triumph. Ho being dead yet speaketh. This memorial is erected by the sorrowing and bereaved church.

Then the congregation withdrew into the grounds in front of the chapel, and after the elegant granite obelisk was unveiled, which stands eleven feet high, Mr. Bayley delivered an appropriate address, and read the inscriptions on the four sides of the obelisk, which are:—

In memory of the Rev. Thomas W. Mathews, thirty-one years pastor of the General Baptist Church, Boston. Erected by his friends and fellow-townsmen, in token of their admiration of his eminent talents and exalted character.

A loving and beloved brother and faithful minister in the Lord.

Chief among many, yet the servant of all. Departed this life suddenly, at Leicester (where his remains lie interred), January 21st, 1871, in the 73rd year of his age.

In the evening Mr. Bayley, at the Rev. J. Jolly's pressing request, occupied the chair, and addresses were delivered by the Revs. T. Barrass, E. Bott, Dr. Burns, F. Chamberlain, J. Davis, J. A. Jones, and W. Pacey. It was a most impressive and memorable day. Effective photographs of both these memorials have been taken by Mr. J. Starbuck, of Alford.

BAPTISMS.

BOSTON.—Feb. 25, five, by J. Jolly. One upwards of seventy, one sixty-nine, and another nearly that age.

BURNLEY LANE.—Oct., three; March 3, eight, by G. Needham.

DERBY, *Watson Street.*—March 3, three, by H. A. Blount.

DEWSBURY.—Feb. 25, three, by N. H. Shaw.

HALIFAX, *North Parade.*—March 3, two, by I. Preston.

Immersion in the Establishment.—A person seeking admission to the communion of one of the Anglican churches in Halifax, desired to be immersed; arrangements were made by the officials of the church, and the candidate was baptized by the clergyman in the name of the Holy Trinity.

LONDON, *Commercial Road.*—Feb. 25, three, by J. G. Pike.

MILFORD.—March 10, two, by G. Slack.

SAWLEY.—March 17, three, by J. Stenson.

TODMORDEN.—March 7, seven, by E. W. Cantrell.

SHORE.—March 3, three, by J. Maden.

REGENT'S PARK COLLEGE.

THE ANNUAL DEBATE took place March 12. Tea, which as usual was provided by the students, was prepared in the dining-hall.

Amongst the visitors present were Rev. Newman Hall, Rev. E. White, Rev. Dr. Landels, and several other distinguished ministers. At seven o'clock the company assembled in the spacious library of the College, which, however, was barely sufficient to hold all the guests. The chair was taken by Rev. Dr. Raleigh, who announced the subject of debate—"Is it desirable that the Nonconformists should form themselves into a distinct political party"—and introduced Messrs. Bailey and Jenkins, two senior students, to read papers *pro* and *con*. A lively discussion then followed, after which the chairman summed up, and having made a few remarks put the question to the vote. Owing to the crowded state of the room it was impossible to tell the exact numbers, but the negative was carried by a considerable majority. The meeting, which was in every way a great success, terminated with a vote of thanks to the chairman.

Marriages.

ATKINSON—TURNER.—Jan. 1, at the Baptist chapel, Cemetery Road, Sheffield, by the Rev. G. Hester, Mr. Cornelius Atkinson, of South Street Moor, to Ellen Turner.

CRABTREE—HARWOOD.—March 16, by licence, at Birchcliffe chapel, by Rev. W. Gray, Mr. James Crabtree, to Miss Ann Harwood, both of Hebden Bridge.

HARDY—SPENCER.—March 5, at the G. B. chapel, Queensbury, by the Rev. R. Hardy, father of the bridegroom, Mr. John Henry Hardy, to Harriet, fourth daughter of Mr. Thomas Spencer.

RIDGWAY—HILLER.—March 13, at the Cemetery Road chapel, Sheffield, by Rev. Giles Hester, Edward Frederick Ridgway, one of the secretaries of the Sunday school, only son of Mr. Ridgway, Western Bank, to Elizabeth, eldest daughter of Mr. George Hiller, Brunswick Place, Broom Spring Lane.

Obituaries.

BOOTH.—March 15th, 1872, Mr. Edward Booth, aged 75, for over fifty-one years a member of the General Baptist church, March, Cambs. Our departed friend celebrated the jubilee of his own and his wife's union with the church in Oct., 1870, an account of which appeared in the November Magazine of that year. His end was more than peaceful—it was happy, almost triumphant.

THOMAS HUTTON COX.—*A devout man, and one that feared God*, he will long live in our remembrance fixed in that clear aspect; his imperfections will be swiftly forgotten, they being in their nature detachable from his real character as the mist from the mountain.

"No more his strength and weakness
Shall seem to be at strife,
For death has moulded into calm completeness
The statue of his life."

Born in Nottingham in 1834, he was in due time placed for his business training with that most dear man of good memory, the late Thos. Ward, of Ripley. From Ripley he went to Wisbeach, where for two years and a half he was with Mr. Dawbarn, a gentleman who doubtless contributed to his growing moral worth and business ability; and many others in Wisbeach, recalling old associations, are pleased to link with his

name their affectionate esteem. From Wisbeach he went to London, where he obtained a good position in an eminent wholesale grocery firm, which shall be nameless, not without reason, to be inferred a moment hereafter. While there he fixed his affections on Miss Spencer, a pious young lady, related to Mr. Ward and a member of his household. His correspondence with her led him to serious thought about the supreme interests of his soul, but his approach to the cross was darkened and delayed by doubt. At this juncture a tract on "The Principle of Faith," selected by his cousin, Mr. W. B. Bembridge, was the happy means of dispelling the clouds which had eclipsed for him the Light of life. He was then baptized by Dr. Burns, but a necessary time rule of the aforesaid eminent firm precluded his attendance at the Doctor's chapel, which was a considerable distance from their house; he therefore joined Newman Hall's church, attaching a high value to the ministry of the famous pastor of Surrey Chapel. He was also a constant member of the well-known Sunday afternoon meeting of the Young Men's Christian Association, and on occasion a writer of papers read at that assembly of some three hundred young men. The eminent firm, however, requested him to assist their stock-taking on the Sabbath-day, disclaiming all knowledge of religion whenever and

wherever it interfered with their business. With their request Mr. Cox refused compliance at any price. He then began to look round for some quiet country trade, where no such independent views would collide with his own reverence for the pearl of days, and ultimately Mr. W. B. Bembridge arranged to receive him as a partner in his business at Ripley. When fairly settled at Ripley, he married the lady above named, and from that time his natural fondness for retired home-life was very marked, which trait in his character was further developed by his rapidly-increasing family. His older children will probably never forget the sweet and touching prayers he was wont to offer for them name by name as they knelt round him at morning worship. After a time he began to take an active interest in the Ripley church and school, in which last he was teacher two years and secretary for several years preceding his loss of sight. Some three years before his decease, which happened in Oct., 1871, he lost his gentle and affectionate wife, and soon after he began to show slight signs of nervous debility. These symptoms slowly increased in spite of the most skilled advice that could be obtained in Nottingham and London. Partial, then total, blindness ensued, failure of the nerve force, ending in death at that strangely fatal age to so many men of promise, *thirty-seven*. A man of refined Christian character, commercial talent, and no mean measure of literary taste, we were anticipating for him many useful years in our church work, to which he had become strongly attached; but now we can only tell how we laid him in the vault beside his young wife with affectionate regret, mingled with confident hope that we were bidding him farewell only till the morning—the time of the restitution of all things. He has left five surviving children, nearly all too young to realize their loss; but they will probably never fully know what their father's early death might have meant for them, having found a happy home and parental love in the house of Mr. and Mrs. Bembridge, who have voluntarily undertaken their care and education. The peculiar feature of his illness and dying was that we could discover no increase of religious fervour, such as is often found in men who are passing into the eternal world conscious that their change is at hand. He was certainly not more religious, and not less attentive to temporal concerns requiring his direction on his death-bed, than when his prospect of departure seemed remote. We afterwards found the reason of this—he had no need to be either the one or the other. His diaries showed that he had lived in such daily and close relationships with his God that he had a sure grasp of heavenly

things, which many men are only groping after and touching now and then. His secret life, as revealed in those private records, was a trustful walk with God; hence it never occurred to him that he had any special preparation to make to be ready for God to take him. So he died modestly and peacefully, not with words of victory on his lips, but with Christ's deep triumph in his heart; watching the slow progress of his own decay, yet so far free from anxiety that he was able to think and plan for others, not knowing that he was doing any great thing. He came to the battlefield for which he had long been equipped and ready, and the enemy was not to be found—there was no foe for him to fight.

E. H. JACKSON.

GILL, MRS.—Mrs. Gill was born at Rawtenstall Wood, near Hebden Bridge, March 29, 1814, and died at West Vale, near Halifax, Jan. 6, 1872, aged 57. The Sabbaths of her younger years were spent in connection with the school and congregation of the Baptist chapel, Hebden Bridge; and her education on the week-days was conducted first under the care of the late Rev. H. Hollinrake, and then of the well-known teacher, the late Mr. Joseph Moss, of Hebden Bridge. Those early opportunities were well improved; in her studies she was diligent and successful, and the knowledge then and afterwards acquired was usefully employed during many years. When about 14 she was received into the family of the late Mr. William Sutcliffe, of Heptonstall Slack, where she remained until her marriage. For several years she attended the ministry of Rev. R. Ingham, at Heptonstall Slack, and about the time of his removal to Broad Street, Nottingham, was brought by faith into living union with the Saviour, and (in 1836) was amongst the first baptized by the late Rev. W. Butler, Mr. Ingham's successor at Slack. Her duties as a "pastor's wife" commenced at Burnley, in Jan., 1830. From the first she took a deep interest in the welfare of the young, and was the means of leading many of them into the "path of life." She became the teacher of a select class in the Sabbath school, conducted weekly an "experience meeting" in her own house, visited the sick, assisted in peculiar cases of church discipline and in Sabbath school management, was amongst the most active in committees, and in collecting for special objects at home and for our denominational institutions, and was in every sense one of the wisest, steadiest, and most efficient helpers in the work of the ministry. After eight years at Burnley, she removed to Melbourne, Derbyshire, where she continued fifteen years. During ten or twelve of those

years her labours were as active and manifold as before; but, in the latter three or four especially, her plans were frequently interrupted by personal affliction. On her removal from Melbourne to Shore, the hopes entertained of restored health were speedily realized. Among the hills of West Yorkshire, and within five miles of her native place, her health and vigour mercifully returned. And there a special opportunity was soon presented for the renewal of her labour of love. During the memorable "cotton panic" of 1862, when the mills were closed and many of the people of Lancashire and West Yorkshire were "ready to perish," she took the superintendence of a school for the unemployed, held in the large school-room at Shore. Some seventy mothers and daughters, of ages varying from fifteen to fifty, occupied their time in sewing, knitting, reading, &c.; and during those dreary months she would often sit up till midnight, planning, writing, and cutting out, when she knew that she would be again required in the school-room at nine a.m. next day. Many a time in the toils of that terrible struggle her strength was well nigh exhausted, and she feared she must succumb; but she daily prayed for grace and courage, and was enabled by divine succour to hold on until the buzz of wheels and spindles was again heard in the reopened mills. Removing from Shore to Allerton, she enjoyed tolerable health from two to three years, when signs of physical prostration appeared, and excited serious fears. The best available means were resorted to without success, and it was hoped that the more sheltered position of West Vale would arrest the malady; and though at West Vale she found a deeply interesting sphere of labour—a class of more than twenty young women waiting to welcome her—yet these returning hopes were soon overshadowed; her strength again declined. In her class on the Sabbath she could appear only occasionally, and soon had to suspend all exertion there and elsewhere. Her last walk was to the house of God. From that loved spot she was absent only six weeks before she ascended to the higher temple. Although too weak for some time to read or pray audibly, she left her room and united daily in domestic worship until within two days of the "time of her departure;" and the fears she had often indulged concerning the struggle of death were found to be entirely groundless. She sunk into a placid slumber, and in the presence of her husband and other friends, without a struggle or a sigh she passed away.

"Life's labour done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
How blest the righteous when he dies."

As a wife, she was affectionate, considerate,

industrious, faithful; as a friend, strong and stable in her attachments; as a Sabbath school teacher, diligent in preparation and punctual in attendance; as a minister's wife, wise in counsel and prudent in her intercourse with friends; and as a Christian, evangelical in her views, distrustful of herself, warm in her love to Jesus, and anxious that in all things He should have the pre-eminence. She often mourned over her own imperfections, and did not often realize ecstatic spiritual joy; but she was "satisfied" in her relations to the living Redeemer, and calmly confided in His finished work. In the house of God she was a reverent worshipper and attentive hearer. Good preaching she highly appreciated. A carefully-prepared, well-arranged, and earnestly-delivered evangelical sermon was to her a rich repast; but if she had to listen to an unmethodical, ill-digested, slovenly pulpit performance from one who ought to have known better, she would sometimes criticize or castigate without mercy. She viewed the Christian ministry as a most honourable occupation, and a successful preacher as one of the most useful agents in the church or the world. Having had no children, she was a stranger to maternal joys and sorrows, but well acquainted with the solitudes of spiritual travail and the joys arising from the new-born life of the spiritual progeny. She had been personally and actively interested in the birth and baptism of over six hundred persons brought into the churches under her husband's pastoral care. In her manifold engagements among the people she knew how, when the occasion required it, to be affectionately severe in her fidelity, without provoking retaliation or making adversaries. There is no license in saying, in the words of a kind letter of condolence, "She was beloved by all who knew her." At the time of her removal from Burnley, Melbourne, and Shore, she received most cheering proofs of high appreciation and esteem; and although she had spent at West Vale only a little more than four months, young and old had gathered round her, and both before and after her decease evinced in every possible way their affectionate interest and respect. Her readiness for every good work in the church did not seriously interfere with her duties in the household. By a wise improvement of her time, coupled with uniform tact and energy, she sought to make her home one of the happiest, and she succeeded. She was buried at the Baptist chapel, Blackley, near West Vale, Jan. 10, 1872; the Rev. I. Preston and R. Ingham, D.D., conducted the service. On Lord's-day, Jan. 28th, Dr. Ingham preached an earnest and very suitable discourse from texts which had been named by the departed, viz., Is. xxviii. 16,

and 1 Cor. xv. 57. The chapel was crowded to excess. All the churches with which Mrs. Gill had been connected, including Melbourne, were represented by affectionate friends in these solemn gatherings. "Not lost, but gone before." "Blessed are the dead who die in the Lord."

KENNARD.—Feb. 6, at Billingshurst, Sussex, Rebecca Mary, wife of the Rev. J. F. Kennard, pastor of the Old G. B. church in that place. She was a native of Sevenoaks, Kent, in which town she resided for upwards of fifty years. In very early life she was the subject of deep religious impressions, and was from childhood to the year 1850 connected with the Wesleyan body, and frequently dwelt upon the good she received from the ministrations of the Revs. R. Treffry, Potts, J. Knowles, S. R. Hall, and others, with whom she was upon terms of intimate friendship. In 1850 the Methodists at Sevenoaks became disturbed, and the deceased, with her husband, left them, and received and enjoyed many Christian privileges and much kindness from the ministry of the Rev. F. Smith, (then of Sevenoaks), of Downton. During the last two or three years of her life, she saw and felt the necessity and importance of Christian baptism, but failing health prevented her from being baptized. For eighteen months she was a great sufferer from dropsy, and though from this disease she partially recovered, she was stricken in the last week of 1871 with paralysis, followed by pleurisy and bronchitis; and, exhausted by these combined maladies, without a struggle or a groan she fell asleep in her Saviour. She was buried in the burial ground attached to the Billingshurst chapel by her much-esteemed friend, the Rev. J. C. Means, of London, who on the following Sabbath preached from 1 Cor. xv. 3—5, seeking to show that the two great facts of human sinfulness and human mortality were met by the consoling, blessed truths expressed in the text. During her last illness she repeatedly gave expression to the comfort which her Christian hope afforded her. "I wished," she said on one occasion, "for some precious text to sleep upon, and this came to me with great power, 'I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee'" (Jer. xxxi. 3). At another time, after reciting the Saviour's invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," she went on, "I feel him near.

'My Father's house on high!
Home of my soul, how near
At times, to faith's foreseeing eye,
Thy golden gates appear!'

I shall soon be there, and we shall meet again. Yes, we shall meet again."

STARK.—Feb. 28, 1872, at Burnley Lane, Burnley, Charles Stark, aged 23. He was a teacher in the Sunday school, and had been a member of the church nearly three years. He died five months after his marriage, leaving a youthful widow and a large number of relatives to mourn his loss, but who "sorrow not as those who have no hope."

SHARP.—John Sharp, of Shore, departed this life in the peace and hope of the gospel, Feb. 14, 1872. Though he was about 75 years of age when baptized, he became a devoted and consistent member. In his sickness he was very happy, desiring soon to arrive at his heavenly home. J. M.

SOUTHWELL.—Thomas Henry Southwell, of West Bar, Shore, died March 8th, 1872, aged 14. He was a scholar in our Sunday school, and was very quiet and studious. During his short sickness he prayed very earnestly for the salvation of his soul. Out of his weekly earnings he had saved about £2, which he desired his parents to give on his account for the missionaries. Our sorrowing brother and sister, with whom we very deeply sympathise, have already carried out the desire of their dear boy, and passed the above sum to their pastor, to be given to our Foreign Mission. We trust the Lord has not only accepted the gift but saved the giver with an everlasting salvation. J. M.

SYKES.—Thomas Sykes was born Jan. 19th, 1839, at Bolton. In Sheffield he first attended the New Connexion Methodist chapel, South Street, but he left, and did not for a while attend any particular place of worship; but by the persuasion of his wife he united with the Baptists, who then assembled at the Vestry Offices, Cemetery Road. For thirteen years he was a member of this society. He was of a quiet disposition. He worked in the Sunday school for a number of years, and conducted the infant class with great efficiency. He was not a brilliant man, but he made good use of the talents he had in the Lord's service. He died Jan. 8th, 1872, in the faith of Christ, aged 32 years. He has left a wife and two children to mourn his loss. May the Lord comfort and guide them!

SWAN.—Elizabeth Swan, one of the early converts of the late Rev. T. Stevenson, died at Loughborough, Jan. 9th, 1872. She was of humble origin. Her mental capacities were not brilliant, but her knowledge of Scripture and remembrance of sermons were most remarkable. She died in the thorough confidence and trust in her Saviour at the age of 85, "an old disciple."

SOWTER.—Mrs. Sowter, of Wymoswold, died Feb. 14 1872, aged 71. Throughout her affliction she was divinely sustained by the consolations of the gospel, and her end was eminently peaceful and happy. She was buried by Rev. E. Stevenson, Feb. 12.

Missionary Observer.

THE ASSASSINATION OF LORD MAYO.

LETTER FROM THE REV. J. BUCKLEY.

Cuttack, Feb. 20, 1872.

You have heard of the assassination of His Excellency the Viceroy and Governor-General of India at the Andamans by a life convict, and no doubt the terrible tidings have sent a thrill of horror throughout the United Kingdom. We heard here of the sad event with deep feelings of sorrow and intense abhorrence of the crime. I see from the papers that it was communicated to the Parliament on Monday the 12th, but it was not known at Cuttack till the following afternoon, when we were all in the midst of preparations to welcome His Excellency to Orissa as the representative of the best of Queens. The Commissioner had gone to False Point to meet him. It had been publicly notified that he would land at Jobra Ghat on Thursday, the 15th, at four p.m., and we should all have gone to greet him with the honour due to his high position, and to show our hearty loyalty to Her Majesty the Queen. On the Friday he would have held a durbar such an one as Orissa has never seen: the durbar tent was pitched (the like of it I have never seen), and we had received invitations to attend. At noon His Excellency and Lady Mayo would have come to the Mission compound to see the orphans, all of whom, with the missionaries and a large number of the native christians, would have given him a hearty greeting, and as the party entered a chorus of happy voices would have sung, in pleasing harmony, an Oriya verse, the burden of which is, "God bless and save Queen Victoria, and grant that peace and prosperity may abound during her reign, and that the kingdom of Christ may be greatly extended." The Mission banner,* prepared for the occasion with appropriate mottoes expressive of the orphans' welcome, would have eclipsed in elegance and beauty all the other banners prepared for the festal day. An address

would have been presented from the missionaries and native christians, in which they and we should have suitably expressed our loyalty to the throne and family of Her Majesty, and our grateful sense of the many benefits enjoyed from her benignant sway. We should, in this address, have expressed our acknowledgments for the freedom we enjoy in preaching the gospel of Jesus Christ, and in seeking, by persuasive methods, the conversion of the natives to our holy faith. The native christians would have gratefully acknowledged the perfect liberty they enjoy in professing the doctrines and observing the rites of the christian faith: they would, no doubt, have said that, so far as they were concerned, the gracious promise of the Queen's proclamation had been faithfully kept, and that they had enjoyed "the equal and impartial protection of the law." The address of the orphans would have acknowledged the liberality of government in providing for their temporal wants when, by the direst of calamities, they had been bereaved of father and mother; it would have referred to the tender loving care of those to whom they were entrusted; and, above all, the infinite compassion of Him in whom the fatherless find mercy would have been reverently acknowledged: they would have told His Excellency that, in their experience, the gracious words written by an inspired bard respecting Christ a thousand years before His advent had received their fulfilment—"He shall save the children of the needy."

We had been invited to dine at the Commissioner's with the Viceregal party on the evening of the day (the 16th) anticipated with such lively interest. Mrs. Buckley had politely declined, and I should have been disposed to do the same, but as it was intended to show respect to the Mission, in deference to the opinions of the brethren, who thought it desirable that the Mission should be represented, I had ac-

* For which we were indebted to the ingenuity, skill, and diligent application of two friends.

cepted the invitation. Alas! how have all these bright prospects been overcast, and a scene anticipated with the warmest interest exchanged for one of gloom and sorrow!

The news came on all like a startling thunder-clap, and the first thought was, Surely it cannot be true. I cannot describe the effect it produced. I do not remember any public occurrence that has so deeply affected our native christians; and I may, and indeed ought to add, our native fellow subjects in general. All the rajahs (twenty-four in number) and zemindars had come to pay their homage to the Queen's Representative; and among the rajah's was one—the Rajah of Poore—who had never sat down with the tributary rajahs, and many supposed that he would not come, but the difficulty was surmounted.

A meeting of the gentlemen of Cuttack was held on Thursday evening to express sympathy and condolence with Lady Mayo, and was numerous attended. An address which had been prepared to forward to the Private Secretary of the late Viceroy was read. It appeared suitable, as far as it went, but some of us thought that it did not go far enough. I suggested that human sympathy could avail little under a trial so heavy as that which had befallen this noble lady, and that the only real consolation must come from above. I therefore proposed that the following words be added—"And that we express our hope that in this overwhelming calamity Her Ladyship may be sustained by the enduring consolations of christianity."

The Commissioner seconded the proposed addition. It was obnoxious to a small number in the meeting; but the general feeling was strongly in its favour, and when put to the vote was carried by a majority of about ten to one.

The Lord reigneth. This thought sustains the christian's mind. A little time ago the head of the law in India was struck down by the blow of an assassin; and now the head of the State has been laid low in the same dastardly manner. In both cases when we heard the stunning news, and before we could know the particulars, we *instinctively* thought, the murderer *must* be a Mussulman, and so it proved. Some will, no doubt, be saying now,

as they did when the Chief Justice was assassinated, that there was no political motive. I cannot accept this view. The dangerous element in Indian Government is Mohammedanism. We can never conciliate the followers of the prophet; they hate us because we are rulers of the country, and their hatred will be perpetual. They tried open warfare fourteen years ago, and as they now see no chance of success in playing that game, they are trying another course. I believe there are many honourable exceptions, but fear that in general the remark will hold good. Did you know that Abdoolah, the assassin of the Chief Justice, went from Orissa to Calcutta? It has not so far as I know, been stated in the papers; but it is perfectly well known that he spent a month or two at Cuttack, and nearly a year at Bhuddruck. He went from the latter place to Calcutta. Well, the Lord reigneth! No evil can befall us without Him.

VISIT TO SUMBULPORE.

LETTER FROM THE REV. W. BAILEY.

Sumbulpore, Central Provinces,
Jan. 8, 1872.

THE readers of the *Observer* who are acquainted with Suttou's "Orissa and its Evangelization" will remember that this was one of the central points marked out to be occupied by our Mission. Sutton, however, like all the early missionaries, only saw this important sphere afar off. Thirty-seven years ago it was occupied for a short time by the Rev. J. Phillips and the Rev. Eli Noyes of the Free-will Baptist Mission. The wife of the former found an early grave, the two brethren became so dispirited with frequent attacks of fever, that they fled in haste to the northern part of the province. We have visited the lonely grave, and have been painfully interested with a detailed account, given to us by a native, of the circumstances connected with the death and burial of this devoted woman. We shall be able, in our report, to give some evidence that the labours of these good men, though of short continuance, were not in vain.

Six years ago, after very much hardship, brother Miller, in company with three native preachers, reached Sumbulpore; but two of the native brethren

were so prostrate with fever that he was reluctantly compelled, after a stay of about a week, to return to Cuttack. His visit is not forgotten, and we have found traces of his work in regions which he never saw.

We had for years been anxious to visit this locality, but the journey was so great, and the time required to accomplish it so long, that we were never able to carry our purpose into execution. This year, however, we resolved to make the effort, but we found it no easy task to induce any one to accompany us. For a month we were completely cut off from the receipt of any letters, and for many days had to live as best we could; but we met with such a rich recompense in our work that we care not to chronicle our suffering. In the regions beyond Sumbulpore we have visited many villages where not only no missionary had ever found his way, but where, according to the repeated statements of the people, no European had ever been seen before. In these tracts the name of Christ was as strange as though he had never appeared in the world. It is beyond my power to describe the thrilling scenes that we witnessed. Everywhere we were received as the angels of the Lord. Old men and women wept aloud that they had lived to see the day when they heard of Him who had "power on earth to forgive sin." So anxious were the people to hear the message of salvation, that they invited us to their homes, showed us all manner of kindness, and we often found it most difficult to get away. We began to realize, as we had never done before, the imagery of the Hebrew bard, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation." The story of Christ's love seemed to act like a charm; every word to the eager throng was like "the water of life." But nothing awakened more interest than the teaching of Christ of a future life. When we told mothers who had mourned the loss of their infant sons that they were not lost, as they had supposed, but safe in a Saviour's arms, and that if they followed Christ they might see them again, "and live and reign with them for ever," we touched a chord which nothing else would. We had palpable

evidence, whatever sceptics may say to the contrary, that the Word of God, in all its native simplicity, does meet the wants of all classes and conditions of men. It has been generally supposed that the women of India were quite inaccessible to missionaries; but however true as it regards other parts, it is not true as regards this. For 200 miles in a direct line we have had almost constantly women amongst our hearers.

Nothing has more impressed us during our long journey than the magnitude of this great country, and the vastness of that portion of this great empire that has been assigned to us; and I have never before been so completely overpowered with a sense of our utter inability to carry out Christ's last command. The Central Provinces, of which Sumbulpore is the eastern division, contain within their area 82,860 square miles, and yet this tract of country is almost as much a *terra incognita* to the masses of the people in England as the interior of Africa. Sumbulpore, with its native states and zemindaries, contains about 23,000 square miles, and not less than three-fourths of the people are Oriyas. With the information we have obtained of these parts, I think it would be possible now for us to have a correct map prepared of the Oriya country. It is altogether a mistake to call Orissa a province of Bengal, for a large portion of the country is in Madras, and a still larger in the Central Provinces. Five hundred miles is a long stretch, but you may travel that distance on the line of route from Midnapore to Pala Rote right into the Ranahi district, and find Oriya more or less spoken all the way. Whatever may be the Jubilee motto at home, "the gospel for every Oriya" ought to be our motto abroad, and there must be unceasing restless activity until this has been accomplished.

Sumbulpore, and the surrounding country, has long been the scene of anarchy and confusion; and it was found no easy task to crush out the spirit of rebellion that was rife in many of the native states and kingdoms, and even as late a period as ten years ago, it would not have been safe for me to have gone through some of the parts I have visited. Last week we passed the range of mountains where the final victory was gained. A most remark-

able educational movement has been commenced, and the thirst for vernacular education is such that there is nothing to be compared to it in the whole of India. I will furnish full particulars of these schools in time for the Annual Report. In another communication I will give an account of the visit of the Chief Commissioner, the durbar which he held, and the important work we did amongst the native princes, zemindars, and the thousands of retainers that accompanied them.

When I reach Cuttack, which I hope to do before the end of the month, I shall have been out a longer time, travelled a greater distance, have come in contact with a larger number of people, than I have ever done before during all the years of my missionary life. We leave our work with Him whose servants we are; daily we have sought His blessing, and as "His word abideth for ever," we are sure we cannot have laboured in vain.

Paul Singh and Makunda Sahu, my fellow labourers, have proved themselves worthy of their office and work. Such men are our glory and joy. May the Spirit of glory and of grace rest upon them.

EXTRACTS FROM MINUTES OF COMMITTEE MEETING HELD AT LEICESTER, MARCH 12TH.

It was announced that Mr. Thomas Bailey, from India, landed on Feb. 29, for a year's furlough in England.

Resolved,—That we cordially welcome our dear brother, Thomas Bailey, on his return to this country for a year's furlough, and rejoice that in the kind providence of God he has been brought home in a good degree of health and strength.

SERIOUS ILLNESS AND RETURN OF MR. G. TAYLOR.

Letters and medical certificates were read stating the necessity for Mr. Taylor's return to Europe for the restoration of his health.

Resolved,—That we express our sincere sympathy with our dear brother Taylor in his heavy affliction, and, though much regretting the necessity for his return home, the committee will be prepared to give him a cordial welcome on his arrival in England.

CORRESPONDENCE IN REFERENCE TO A MISSION TO ROME.

The committee recorded their deep interest in the question of a Mission to

Rome, and referred the full consideration of it to the annual Committee Meeting at the Association; meanwhile the secretary was requested to obtain further information, and to invite Mr. Thomas Cook to attend the meeting. In the event of a missionary being sent to Rome, one friend engaged to give £10 a year for five years, and other subscriptions were promised.

DEATH OF MR. FREDERICK SQUIER.

It was reported that this esteemed brother and member of the committee died on the evening of March 11th.

Resolved,—That we bear with profound sorrow of the decease of a very highly valued member of this committee, Mr. Frederick Squier, of Nottingham, and do respectfully tender to Mrs. Squier our sincere condolence under this afflictive dispensation of divine Providence.

It will be remembered that Mr. Squier was appointed with Messrs. C. Roberts, G. F. Bayley, and the Secretary to act as a sub-committee for missionary deputations. In a letter lying before the writer, dated Dec. 30, 1871, he observes, "I hope not a single church will be without a deputation or meeting, or both, this year. It would be very gratifying if it could be reported at the annual meeting that such was an accomplished fact. If only the expenses were covered, it would be desirable that even the smallest church should commence to hold its annual meeting." One of the last acts of his life was to append his signature to a circular from this sub-committee. The circular had scarcely been printed before it was announced that he had passed away.

GENERAL BAPTIST FRIENDS ON THE NILE.

WITH a double tourist party of eleven ladies and nineteen gentlemen, occupying two of the Khedive's steamboats, I have been spending the last twenty days between Cairo and the first cataract, exploring the chief places of interest in Lower, Middle, and Upper Egypt, the trip culminating in an interesting district of Nubia. "Books in the running brooks," and "Sermons in stones," have been beautifully symbolized by one of our sweetest christian poets; but the "brooks" and "stones" of ordinary observation bear but faint

comparison with the great historic river on which these notes are penned, and the illustrated stone bindings of the wondrous volume from which, aided by notes and commentaries of the most eminent Egyptologists, we have been storing and bewildering our minds for nearly three weeks.

Life on the Nile presents a strange compound of antiquity and modern observation. In the freshness of the sculptured and coloured symbols and hieroglyphics of more than 3000 years, we seem to be living amongst the powerful dynasties, the talented architects, sculptors, and painters of ancient Egypt, their temples and tombs being almost animate with signs of their lives and daily occupations. It is indeed a wonderful privilege to be able to come and revel amongst the scenes of ancient Egyptian life; and second only to this privilege is that of being able, in the short space of about ten days, to leave the murky atmosphere and piercing cold of foggy London, and to inhale the delicious breezes of Middle and Upper Egypt, exchanging mid-winter for midsummer without realizing the course of the rapid transition. The banks of the Nile are fringed with beautiful crops of wheat and barley in full ear, and a week ago I saw corn in the arms of the reapers—on the 22nd of February. No wonder that those who have the needful means and time at command come here to spend their winter months on the Nile.

It is pleasant to meet, at almost every stopping-place, with some of our neighbours or country-folk, and it is delightful to recognize former travellers in the good books that they have written. Oh, how it enhances the value of historical works to read them on the spot, and how travelling in historic lands intensifies the desire for information. The histories of the Bible, read as school lessons or from a mere sense of duty, are tame and dull compared with the impressions realized by reading on the sites to which they refer. Fulfilled prophecy in reference to Egypt and Palestine is written on the face of these countries, and in the habits and pursuits of their peoples; and there is no wonder that visitors to these lands of the Bible should write "many books" as records of their impressions.

But whilst all abroad is so rich in interest and powerful to produce im-

pressions, the value and interest of home associations are intensified by long absence, and we are pleased to receive tidings from home and to call up the memories of old and attached friends; and the further we advance in life's great journey the more we value those scenes and associations of youth that are really worthy to be remembered. Amongst the few friends I have met on the Nile are "Old Mortality," "John Clifford," "J. C. Means," and a number of other home and distant General Baptist friends, including our valued brethren who have gone treble the distance of this tour to spend and be spent in the service of their divine Master amongst the teeming millions of India. A copy of the *General Baptist Magazine* for February reached me just as I was leaving Cairo, and through its pages I have realized the presence of GENERAL BAPTIST FRIENDS ON THE NILE, who have stirred up within me a desire to communicate, through the same medium, a few words on a few of the topics introduced by them.

Let me not be thought egotistical if I claim a little cotemporaneous relationship to "Old Mortality." I scarcely know what he intends to convey by the cognomen under which he has frequently presented himself; but if his "mortal powers" are felt to be growing old, ere they "faint and die" let him try a season on the Nile, where his "youth may be renewed," and he will find ample material for his still versatile pen. His starting-point of 1824 recalls the recollection of the second month in that year, when with a goodly number of dear friends, at Melbourne, I shared the joy of a public profession of faith in Christ by the "one baptism" of the New Testament. My sainted mother was a daughter of one of those devoted men who *walked* from the midland counties to London, in 1770, to assist in the formation of the New Connexion of General Baptists, and from her lips I was early taught to revere those apostolic founders of the body to which it was an honour to be united. From that day to the present, in all my wanderings, I have cherished the memories of those devoted men, and have known personally a good many of their successors. In the summer of 1829 I visited most of the churches of the midland counties, as well as some in Lincolnshire, in furtherance of the objects of

a village mission, of which I was an agent; and these visits enabled me to form an estimate of the character of the chief men and women in the churches of that period; and the sum of all my observations and subsequent comparisons is that a more devoted and generally consistent body of christians has not come under my notice. The General Baptists of half a century ago were warmly denominational, and in that consisted much of their strength. I verily believe that if a jubilee fund of £5000 had been proposed at that time, the money would have been raised with half the difficulty that there is in raising the same amount as a centenary fund from twice the number of members now enrolled in the church books. In those days quarterly conferences were attended with eager interest by members of churches, and I have often had to cater for the conveyance of friends to isolated places, ere railways were available. Baptism days were great events, and always attended with a divine blessing. I remember with what warmth the late Rev. Thomas Stevenson, of Loughborough (well known to "Old Mortality") grasped my hand after a baptism of a large number at Wood Gate, and in the fulness of his heart said, "These are days on which we get fat." Let our old friend tread lightly on the ashes of the brave men and women of those days. In the church of my first espousals I could mention the names of a dozen deacons and church officers who would lose nothing by comparison with the best of the present generation. Though strictly denominational, they were not bigots, but loved all who loved Christ and His cause.

With less than 10,000 in our little army, the strongholds of Juggernath were valiantly attacked, slavery in the West Indies was assailed, and a breach was attempted in the great wall of China! The soldiers of the cross in those days were well led by energetic, devoted, talented, and, though self-taught, well-educated generals—men who successfully as well as "earnestly contended for the faith."

It is humiliating, it is lamentable, to read such letters as this February Magazine gives from our brethren in India, who yearn for men and money to sustain the work of Bampton, Peggs, Sutton, Lacey, and their devoted successors, who now plead their advanced age in their cries for help.

It is to be hoped that the appeals of Mrs. Ryder, on behalf of the Bazaar at the approaching Association, will meet with a hearty response, and that next June will not close ere this Centenary Fund is realized. I pledge myself by the life-giving waters of this Nile, where I have met my friends in council, to gather up a few relics and specimens in Egypt, Palestine, Turkey, Greece, Italy, and Switzerland, for the curiosity stall of our Centenary Bazaar.

The reading of the papers and records of this number of the Magazine stir up a thousand thoughts and reminiscences connected with the "General Baptists since 1824," since which date I have traversed through many lands, and have seen many phases of the so-called Christian religion, but none which bear a more striking resemblance to the primitive church than the New Connexion of General Baptists displayed half a century ago.

THOMAS COOK.

On the Nile, March 4, 1872.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from February 18th, to March 18th, 1872.

	£	s.	d.
Cropstone	1	17	4
Hugglescote—on account	20	0	0
Kirkby, Woodhouse	15	3	0
Leicester, Friar Lane—an account	42	10	2
" Archdeacon Lane	81	14	7
" Dover Street	40	14	5
Llantrissant	0	9	10
Shore	7	0	0
Nottingham Auxiliary—particulars next month.			
Instead of Todmorden	£3	4s.	0d.
read Lydgate, near Todmorden.			

SACRAMENTAL COLLECTIONS FOR WIDOWS' AND ORPHANS' FUND.		
	£	s. d.
Arnold	0	5 0
Barton	1	9 6
Burnley Lane	0	10 0
Derby, Osmaston Road	2	16 0
Hucknall, Torkard	0	6 0
Loughborough, Woodgate	2	0 0
Rocester	0	10 0
Rothley	0	18 0
Shore	1	0 0
Tarporley	1	10 9

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Baker Street, Nottingham, Treasurer; by the Rev. J. C. PRIS, the Secretary, and the Rev. H. WILKINSON, the Travelling Agent, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE
GENERAL BAPTIST MAGAZINE.

MAY, 1872.

THE SPIRIT'S TEACHING.

BY THE REV. W. LANDELS, D.D.

THE work of the Spirit to which our Saviour gives the greatest prominence, when he seeks to comfort the disciples by the promise of His coming, is His *teaching*. Again and again, in varying phraseology, as if it were something of the greatest importance, He dwells on this part of His work. *But the Comforter, who is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. He shall testify of me. He will guide you into all truth. He will show you things to come. He shall receive of mine, and shall show it unto you.*

It is evident from this that, as the consequence of His coming, the disciples were instructed to expect a great strengthening, and clarifying, and enlargement of vision. And it is impossible to read the history of the pentecostal day without perceiving indications that their expectation in this respect was amply fulfilled. Taking Peter as a specimen, who would recognize in the preacher of the pentecostal sermon, and in the author of kindred utterances which followed from the same lips, and more especially in the writer of the epistles which bear his

name, the poor impulsive blundering disciple who was so slow to understand the words of our Lord—so prone to misunderstand his plainest teaching? Then, it did not seem as if any child could be more obtuse in perception than he. Now, under the power of the Divine Spirit, he so clearly understands, that he is qualified to become the instructor of others, throughout all ages, in the great truths of the gospel, and the principles of the Christian life. In accordance with the Saviour's promise, the Spirit brings to remembrance their Master's utterances—teaches them all things—guides them into all truth—testifies of Christ and shows them the things that are His. And when we read Peter's first public address to his countrymen, in which he rehearses some of the facts of their history, and argues in support of the Saviour's claims, and brings home a sense of guilt to his hearers, and explains the phenomena of Pentecost, and expounds the way of salvation—and when we trace his course throughout the Acts of the Apostles—and study his letters, so fraught with experimental and practical truths—we see how efficiently men are taught when the Spirit becomes their instructor; and

feel how desirable it is that we should enjoy the tuition of the same Divine Mentor—that that blessed Spirit should lead us into all truth, enlarging our vision, raising us above our childish conceits, rebuking our blind intolerance, giving us worthier views of His own word, and endowing us with holy skill, so as to qualify us for better pleading our Master's claims, and doing His work in the world. Wisdom is greatly needed by all the church—wisdom such as only the Divine Spirit can give. Enlargement of view is greatly needed by most, and can only be derived from the Spirit's enlightenment, for the enjoyment of His ministrations not only as a spirit of love and of power, but of a sound mind!

There is no question of greater interest to the church of Christ than the extent to which she may hope to profit by the Spirit's instructions—to what extent, or in what manner she may expect His aid in her attempts to discover Christian truth. The question is one on which there is a considerable divergence of opinion. On the one hand there are those who would have us believe, on what we must deem very slight and insufficient ground, that a degree of inspiration not less than miraculous, and not inferior to that which the apostles enjoyed, is still possessed, or ought to be possessed, by the church—such a degree as, to our thinking, would make her utterances equally authoritative with those of Holy Scripture, and render that no longer the exclusive standard of religious belief and practice. Substantially, if not ostensibly, this is what is claimed by different sections, who might not perhaps present their claims precisely in this form. In addition to them, there are those who, without pretending to anything miraculous, nevertheless claim to be the subjects of an equally full Divine enlightenment. Not miraculously, yet infallibly, they are

taught by the Spirit, and venture to try things not by the test of Scripture, but by their own spiritual sense. The Spirit shews them this, and shews them that; or the Spirit has not shewn them this or that; they say, when it is evident enough that they attribute to the Spirit whatsoever they choose, and charge the Spirit with withholding the revelation of whatsoever they do not choose to see; and that the teaching of the Spirit is cited to justify opinions and practices for which there is no ground either in reason or in Scripture. On the other hand there are those who not only scout such pretensions, and deny the existence of anything like inspiration or infallible teaching in the church now; but who have no faith in any teaching of the Spirit except such as is contained in the word. Practically, if not avowedly, they hold that the mind of God being contained in His word, the honest and careful study of that word, with such natural powers as God has given us, is the only divine guidance we have any reason to expect.

The truth on this matter does not, in our judgment, lie in either of these extremes. Whether the gift of inspiration, in the high sense of that word, be withdrawn from the church or not, we have looked in vain for any satisfactory evidence of its existence. We hear of miracles, and gifts of tongues, and prophetic insight here and there; but the grounds on which the claims to such endowments rest do not seem to be such as to convince candid and judicious Christian men that they are actually enjoyed. Among those who plead most strenuously for apostolic gifts, there is nothing which can be considered much better than a burlesque on pentecostal phenomena. And while the evidence as to fact is so unsatisfactory, we do not think it can be established as a matter of doctrine that the church has a right to expect still the miraculous endow-

ments of primitive times. We can see no good, but can conceive of not a little confusion, accruing from a succession of miracle-workers, in all ages, ever multiplying in number as the church is increased. We do not want them to add to the revelation which we have. God's word, prayerfully studied, is sufficient for our guidance in all matters, whether of doctrine or practice; and we do not want miraculous gifts to tell us what is there, nor can we add to it or alter it with safety. The claim to do so only leads to the grossest absurdities becoming articles of belief, or to practices which are the scandal of Christendom; until it seems as if God gave over to a reprobate mind those who seek to know His will by easier methods than the study of His word. Nor would wonder-working in any form prove advantageous. A multiplication of miracles would only lead to confusion. They would cease to be seals of the supernatural when they became so common as to appear part of the ordinary, albeit unexplained, course of nature. Even when they were of rare occurrence they were not so effectual in producing conviction as many Christians imagine. Those who plead for them now as a means of convincing men who deny the existence of the supernatural, should remember the words of our Lord—*If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead. If I had not done among them the works which none other man did, they had not had sin; but now they have no cloke for their sin.* It is not always evidence which is required to convince the unbeliever; but more frequently the disposition to believe. It was after some of our Lord's greatest miracles had been performed in their presence that His countrymen said, *He casteth out devils by Beelzebub, the prince of devils*, and so were in danger of committing, if they did not actually

commit, *the sin against the Holy Ghost, for which there is no forgiveness, neither in this world, nor in that which is to come.*

As to those who assume infallibility without ostensibly laying claim to inspiration, we do not deem their position worthy of serious examination. When divided, as they very often are, into contending parties who take diametrically opposite views of the same question, and cherish mutually hostile and bitter feelings in consequence, they give much greater proof of arrogance than of inspiration.

What, then, because the doctrine of the Spirit's teaching has been misunderstood and abused, is it on that account to be altogether discarded? Because we can see no satisfactory signs of the miraculous among those who lay claim to it; and un mistakeable proofs of arrogance, and folly, and bigoted intolerance, on the part of some who profess to be specially under the Spirit's tuition, are we to conclude, therefore, that there is no such thing as spiritual enlightenment? Must we agree with those who affirm, that the only spiritual instruction we can receive is in the written word—that in no other sense is the Holy Ghost present in the church as her instructor and guide? We think not. We cannot think that this, in any proper sense, answers to the promise of our Lord. The possession of the completed Scripture was not all that He taught her to expect when He promised the presence of a personal Comforter, who would abide with His people forever, and bring His words to their remembrance, and reveal to them the things that are His, and guide them into all truth, and show them things to come. His words describe the presence and offices of a person, not of a book—an active agent, not a passive instrument—a being influencing their own minds actively, not a revelation which they might make the object

of their study. And this was to be her perpetual and universal inheritance. Not a privilege confined to the apostles, nor to the primitive time, nor to the church in Jerusalem, or Judea, or Antioch; but to the church everywhere and always, and to all classes of her members. We must, therefore, believe that His presence is with us, and His instructions available for us now. His miraculous manifestations may be wanting in every section of the church—His special illumination cannot be enjoyed notwithstanding their pretensions, by men of narrow mind and unchristian temper; but there is still in the church an unction from the Holy One which gives to those who enjoy it a penetrating insight into all things, and which if prayerfully sought and yielded to would promote larger and more accordant views of truth among the whole body of the faithful, not only qualifying the churches better for the skilful conduct of their works by rendering them more spiritually intelligent, but also enabling them, by their unanimity of view, to exert a mightier influence on the world.

It is not for us to say in what manner the Spirit of God enlightens His children. Man cannot explain the Divine method of working. But taking advantage of our Saviour's words, and some other parts of Scripture teaching, we can, without limiting divine operations, conceive of some ways in which the Holy Spirit communicates the knowledge of the truth.

The promise of our Lord as to His bringing things to remembrance naturally suggests the thought of how, as the controller of the present dispensation, He may arrange events and circumstances so that by the law of association they may bring to our minds what we have previously heard, and might otherwise forget; and in this way aid our memories and keep our minds stored

with the truths of His word. We all know how much memory is assisted by external facts—how some occurrence will bring to remembrance a long train of forgotten truths. And who can tell how much the Divine Spirit does in this way to keep precepts and promises and principles before the mind, making many an unlettered saint mighty in the Scriptures. He to whom the Saviour has committed the care of His church, arranging, as He does, all the events which concern her, may thus make all nature and all providential occurrences the apparatus of a school for the training of God's children; insensibly presenting or suggesting truths to them, and making them their debtors far more than they know.

But the Spirit's power of bringing to remembrance is not confined to His arrangement of external circumstances. As the divine enlightener we have to regard Him as the quickener of every mental power—the memory as well as others. Its readiness and its retentiveness are not, as we know, dependent entirely on outward conditions; but are greatly affected by our own bodily or mental state. There are times when we can remember with a degree of facility and tenacity which are marvellous to ourselves; and there are others when we cannot remember at all—the memory seeming little better than a blank, and proving itself incapable of laying hold on anything. And whatever may be the secondary causes which produce these favourable moods, there can be no question that the laws on which they depend are under the control of the Divine Spirit; and that not only can He directly present things to our memory, but by His immediate influences quicken and strengthen all its powers. We complain of having bad memories when God's word is in question, even when we show no particular forgetfulness in ordinary matters; were we more filled with

the Divine Spirit, we should more readily and tenaciously remember the spiritual and the sacred, than we do the common and the profane.

But it is not merely the Spirit's function to bring things to remembrance, he also imparts to the believing soul the knowledge of the truth. Implicit yielding to His influences would save the church from error, and guide her into all truth. Not only would she have a fuller and more accurate knowledge of the divine character and purposes and dealings with mankind, and of the scheme of salvation by Jesus Christ; but even in other branches of knowledge her spiritual perception would be a great preservative from error, and a help to the discovery of the truth. Literally, He would *guide her into all truth*. He would even *show her things to come*, not necessarily by the impartation of any miraculous prophetic gift, but by that freedom from moral bias which enables a man from what has been, to infer what shall be; by that acquaintance with God's character which enables a man to reckon on the nature of His procedure; by that spiritual insight which perceives the inner tendency as well as the outward aspect of things, and by that faith which accurately forecasts the future, being itself *the substance of things hoped for, and the evidence of things not seen*.

The effect of character on perception is distinctly taught and pretty generally recognized, in theory at least. Moral qualities, more than great mental endowments, are helps to the discernment of spiritual truth. Purity of motive—freedom from moral bias, is a great assistance to our seeing things as they are. *Where the eye is single the whole body is full of light*. The upright man—the man of pure and lofty purpose—finds *light in the darkness*. God's character is understood by the aid of qualities which resemble it. *The*

pure in heart see Him. A loving heart is essential to a clear and ample discernment of His love. We must be *rooted and grounded in love, that we may be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God*.

Integrity on our part is necessary to enable us rightly to understand His justice. A love of truth to a right perception of His faithfulness. A sensitive conscience to make us duly sensible of His holy hatred of sin. An impressive sense of His greatness and glory, and a consequent reverential spirit, that we may have some conception of the vast and glorious meaning of the wonderful provision which He has in store for His servants. Hence the best of men, other things being equal, are the most spiritually enlightened. *They* know most of the truth who have attained to the highest degrees of Christian excellence. Where the fruits of the Spirit are most abundantly present in the life, there His illumination is most largely enjoyed. Irritability of temper, sourness of disposition, selfishness, pride, harshness, these and such like qualities, just in so far as they obtain, militate against pretensions to spiritual insight. The highest truth is not perceived by men in any age who are greatly deficient in Christ-like qualities. And instead of making authoritative guides of men of former generations, for whose characters we need to apologize on account of the times in which they lived, the church would only be acting out her own recognised principle if she received, with greatest deference, the views of those teachers who have been most distinguished by all the graces of the Spirit.

The Spirit, then, illumines by His influence on character. It is a part

of His work never to be overlooked or slighted, that by imparting to us His own qualities, He enables us to perceive higher truth. Apart from direct illumination, His sanctifying influences cannot be yielded to without our obtaining an increased insight into higher things. By quickening the moral sense, and taking away from us obliquity of vision, He enables us to see the things that are Christ's, and guides us into all truth. By this anointing He helps us to know all things. And if He did no more for our enlightenment than this—if He only instructed us by means of external objects, and by His influence on character increased our power of perception, our Saviour's promises as to His teaching would be verified in a very large degree.

But who can thus *limit the Holy One of Israel*? Who can say that only thus does the Divine Spirit enlighten? In directly influencing us, the method of His operations is beyond the reach of human understanding, but not the less are we assured of the fact that He does so. Apart from His teaching by external objects—apart from His fitting us for perceiving the truths by His influence on our character, He takes the things which are Christ's and shows them to us, and by the direct exercise of His power enables us to see. He makes obscure objects plain. He sheds light on dark regions of thought. He strengthens the eye so that it can look far into, and perceive the deep meaning, and the manifold and far reaching relations of, the things that are seen. We learn quickly, and understand clearly, and judge accurately, simply because the Spirit Himself is our teacher. Not by any natural aptitude or capacity which we possess more than others; not merely by means of the moral fitness which He imparts, but by His own inworking and energy, does He give us an enlarged and

accurate acquaintance with divine things.

In the word He gives us to see a deeper and fuller meaning than the mere letter conveys, however correctly understood. While the natural man reads Scripture with a veil over his eyes, and the man who is not eminently spiritual, but a babe in Christ, reads it through an obscuring haze, to the man who enjoys *the unction from the Holy One*, the veil is lifted and the haze dispersed, and the inner meaning of Scripture discloses itself to the enraptured mind. Just as a man who is in sympathy—*en rapport*—with another, discerns a meaning in his words which others cannot see; so for the man whom the Spirit enlightens there is a deeper meaning than for others in the word which the Spirit has inspired. It is not a meaning at variance with the letter; but a meaning which the letter alone, however legitimately interpreted, would never convey—a meaning which increases in fulness and amplitude in proportion as the man is guided and influenced by the Spirit of God. That Christian must have a very limited experience indeed—can scarcely be said to possess Christian experience—who has never been surprised by suddenly perceiving a fulness of import in passages of Scripture, new relation and applications, which he had never seen before, and which appeared to him nothing less than a new revelation. And that, not always as the result of prolonged and laborious study, but simply as the consequence of an inward illumination which makes it all plain—the teaching of that Spirit who guides His church into all truth.

And apart even from Scripture, although not in opposition to it, or at variance with it, the soul, through divine influence, obtains wonderful glimpses of truth, and looks along far-reaching vistas to prospects that are perfectly ravishing. When kneeling in the chamber or the closet, or

meditating in the open field under the azure sky, or engaged in the services of the sanctuary, sudden flashes will come, lighting up the region of spiritual realities as a flash of lightning reveals a dark landscape. It is not the result of any mental process. It is a sudden, unerring, divine intuition. But the discovery made abides with the soul forever. All things are plainer to it; henceforth God is revealed to it as He never was before, and His works and ways and character are better understood. And the revelation is as authoritative as it is clear. The soul need not reason itself into a belief of the truth of what it sees. It knows it to be true by an unerring instinct. The same Spirit that reveals it, imparts with the power to see the confident assurance of its verity.

Have we such a teacher as this in the church—One who is both able and willing to lead believers into all truth? And are His instructions available for every believer? Then how sad and strange it is that there should be so much ignorance among professing Christians in relation to spiritual matters, and so much clashing of opinion! It is to our shame that with such a Teacher we should be so backward to learn, and give so many signs of refusing His instructions. Our limited acquaintance with Scripture, shows that we do not care much to make the Spirit's recorded utterances the subject of our study, and the foolish interpretations given to the parts with which we are most familiar, show how little we enjoy His inward light. And even the differing opinions of Christians, although they are sometimes pleaded for as things not necessarily evil in themselves, do but show how little Christians are taught of God; for there cannot be these differences among those whom the Spirit leads into all truth. And the very rigidity with which, in some

quarters, standards are upheld and contended for, and the intolerance with which they are enforced as a means of securing unanimity of belief, are proofs of a want of faith in the teaching of the ever-present Spirit. For how can any church that really believes in His teaching suppose that she has already discovered all the truth which He can ever reveal to any of her members? Alas! alas! the church, in this matter, seems practically to have lost faith in the promise of her Lord! She is as ignorant, and divided, and unwilling to learn, as if there were no Divine Spirit present to instruct. O for a willingness to receive His teaching! O for a living belief in His presence and enlightening influence! O that putting away from her all that hinders, all selfish interests, and prejudices, and pride, and impurity, and opening her heart to receive whatsoever He is pleased to communicate, and yielding willingly to His influences, the church would enter on the inheritance of truth into which He is ready to lead her! O that she would prepare herself for being enriched and enlarged by divine communications! Happy and prosperous day for her, when taught by the Spirit of truth, she shall command the respect of the world by her intelligence, and forcibly move it by her unanimity of conviction and purpose, and convince it of her faith in the Spirit's presence by her readiness to receive whatsoever He may further reveal. That day will be the dawn and harbinger of her universal triumph. She will be powerful and prosperous—successful in the conversion of sinners—when her members thus rise to the height of their privileges. She needs this that the numerous conversions of Pentecost may be renewed. Pentecostal teaching will be accompanied by pentecostal power, and followed by pentecostal triumph.

AN analogous change has passed over the mode of regarding the objects of the visible world and the affairs of life. Through the spectacles of the old theology the earth was seen really as "enchanted ground," full of pitfalls and ambushes, bushes bearing poisonous berries of lovely hue, and romantic dells in whose alluring glades dragons and monsters lay concealed, or roamed at pleasure, "seeking whom they might devour." Bacon's antithetic assertion that "tribulation is the blessing of the new" covenant was held to be literally true. The evils of life were not its troubles, hardships, injustices, slow promotion, niggard rewards, and uncertain possessions, but its charms, its hopes, its buoyant illusions, its warm affections, its "carnal security," its temporal prosperity, its rarely won and, when won, well-deserved honours. These were the things to be aware and afraid of, and—if there is anything in logic—to be fled from and guarded against. In a word, the whole temper of the saint towards the things of this life, however comely, might be summed up in Dr. Watts's celebrated lines—

"We should suspect some danger nigh
Where we possess delight."

Now, nature is treated more like one of the respectable works of God. Her face, broad, open and benignant, is met with a smile which expresses the credit we give her for good intentions and generous bounties. Her forces are recognized as the life of man, and her laws as his friends. Common sense has penetrated the domain of religion, and blessings, whether of "the upper or the nether springs," are honestly acknowledged as blessings. We seize with thankfulness "the promise of this life" which godliness holds out, as well as "of that which is to come." Natural laws we greet

as our protectors until we violate them; and the temperate punishment they inflict upon our transgressions we take as warning and turn into instruction. Nor do we confound the operation of moral and spiritual agencies with purely physical and physiological laws; but freely admit that the death of the men upon whom the tower of Siloam fell was an accident, which in no way prejudiced their fate in the spiritual world. Although in the eye of the most eminent bishop of modern days "overcrowding and dissent" are regarded as the endemic affliction of the rural districts, even he, who regards them as concomitant evils, has not ventured to assert that they stand in the relation of cause and effect. No. We do not yet regard smallpox as arising from nonconformity, nor cholera from rationalism. That dogma, with many others equally erroneous and uncharitable, though still enjoying high favour in the church from which we dissent, we repudiate as "not proven," and prefer Tindal's theory of dust-atoms, or Lister's notion of spores. Insisting that "if a man will not work neither shall he eat," we consent cheerfully that unusual industry should make large accumulations, and do not interpret success as invariable evidence of worldliness. We do not feel bound to look upon natural events in a non-natural sense. We believe thrift to be the moral and just, as well as natural, consequence of integrity and energy, and do not think it any more likely that a man will lay up a glittering heap of treasures in the next world because he makes a hopeless mess of this.

So far utilitarianism has warped from its original "hard and fast line" of orthodoxy our views of things. It has not been without its effect on our views of *men* at the

same time. Recognizing the rule "by their fruits ye shall know them" in its full breadth, it has led us without scruple to own as brethren all whose lives and spirit testified that they had "been with Jesus and learned of Him." The man who was a brother while we were on the road from Jerusalem to Jericho, must needs be welcomed when we meet in the city and in the synagogue. The old plan of calling down fire on those who preached "in this name, but followed not with us," was called in question. How shall it be? Shall he preach for us, but not commune with us? Shall he help to ordain our pastor, but not partake of the sacrament? The primitive rule stands that a church consists of faithful men and women who have been baptized in the name of Jesus; but (as we think) he has not been so baptized. He is my brother in Christ, no doubt: but he must not be a member of our church. Who shall deliver us from this dilemma? Everbody knows the old anecdote about Rowland Hill. It is said that Rowland Hill was once preaching for a Baptist congregation, and the pastor of the place announced that at the close of the service the Lord's supper would be celebrated. The service over, Rowland Hill descended from the pulpit, and, taking his seat among the communicants, waited for the administration of the ordinance, when the minister approached him and said in an apologetic tone, "I am sorry, Mr. Hill, but I cannot admit you to our table." "Oh," rejoined Rowland Hill, "it is *your* table, is it? I made a mistake. I thought it was *the Lord's* table—of course I will retire." And he left immediately. Now this anecdote is unfair to the strict communionist. If the minister had been sharp he might have replied to Rowland's witty thrust—"Yes, it is the Lord's table, and that is the reason I dare not use my liberty to invite you to it:

we dispense its rites only to those who have complied with what we believe to be the authorized conditions of admission to it." So far, as it appears to us, the reply would have been a valid and sufficient rejoinder. But, the question is, with whom does the responsibility of communion rest—with the church and pastor, or with the communicant? Rowland Hill believed he *had* complied with the authorized conditions of admission: the Baptist minister believed he had not. Whose belief is to stand as the term of communion—the member's, or the official's? Our conception of the whole analogy of gospel truth goes to throw the responsibility on the communicant, and on him alone. "If thou believest with all thine heart thou mayest." "Why am I judged of another man's conscience?" "To thine own Master thou standest, or fallest." The church is a body of witnesses and missionaries: and its duty is to "set forth"—*i. e.*, to make an open exhibition of the ordinances of Christ's kingdom. Unfortunately the mass of mankind will pay but little attention to them, however they may "ask, obtest, and cry." But when the world does lend an ear at all, and receives either the whole or a part, even a very small part, of truth or duty at its hands, it seems neither politic nor justifiable to refuse its assent to such appropriation. "A cup of cold water given in my name to a disciple shall not lose its reward." If no duty but perfect duty, no submission to ordinances but perfect submission, is to be regarded as a sign of Christian brotherhood, where shall we get the regulation pattern of this wedding garment? The Romish Christian has so covered it with tawdry colours we cannot discover its native white: the Anglican has so overlaid it with gilding that it looks more fit for Cæsar's coronation than for Christ's disciple: the Independent and Wesleyan have sprinkled it with drops when they

should have washed it out in a full immersion: the poor Quakers have no garment at all but that of "a meek and quiet spirit." Strange, however, as the controversy about "the sign" may be, the thing signified is happily so constantly found in this motley crowd of claimants, that the utilitarian Christian will

not long hesitate to admit them all to that one fold of the Great Shepherd who has said, "he that is not against me is with me." The barriers of ecclesiastical restriction perish like tow in the flame of Christian sympathy.

OLD MORTALITY.

FAMILIAR TALKS WITH YOUNG CHRISTIANS.

No. V.—*In Trouble Again.*

FRED WILLIAMSON could not easily forget October the 13th, 1861. It was the most impressive day of his life; and though the years had led up to it as clearly as sunrise leads on the mid-day splendour, yet that day stood out on the landscape of his past, commanding, solitary, and sublime, like the first bold summit of a far-extending mountain range. Anything more memorable and striking he hardly expected ever to know; and in the strength and joy that swept into his spirit on that calm Sabbath evening, like a full and swelling tide into a creek of the seashore, he lived for many a day, travelling along new and sunnier paths, wondering at new and lovelier scenes, interpreting his sorrows by a new and broader law, and confidently anticipating a fullness of pleasure he had not dared even to dream of before. As he said to George Mostyn when talking about it a week or two afterwards, he was *converted*—not merely reformed in one or two of his habits, but converted; not smoothed and polished in his exterior life (for, in fact, there was not at present much difference perceptible in this), but "born again from above," and introduced to a world of new ideas, new feelings, and new forces. He was a "new creature." If he had been suddenly whisked out of a barren, cold, and cheerless desert, and set down in the midst of a paradise of plenty; of sweet society, luscious fruit, and beautiful flowers, the change could not have been greater. All life was altered to him. On Saturday it was full of the misfortune, and misery, and hopelessness that centred in his unhappy home; but ere the Sunday night closed it was pervaded with the presence and bright with the love of his divine Saviour and sympathizing Friend.

Not that he had ceased to contend with his old difficulties, and to bear the bur-

den of his long-familiar sorrows. The difficulties were there still, straight before him, and in themselves as stubborn and immoveable as ever; but before his new-born spirit they had shrunk into such insignificant, diminutive things that he felt they hardly merited their former name. The old poison still filled the cup of his domestic life, and he had to hold his lips to the cup, and take deep and long draughts; but now he mostly managed to secure a drink at the clear spring of that powerful antidote to his griefs—the sustaining sympathy and loving help of his Redeemer, who had become to him Mother and Brother, and All and in All. Old foes might attack him with all their former fury, and the sleuth-hounds of wretchedness still track his steps, but neither the one nor the other could hurt him as they had done before. Unseen strength supported him; invisible joys made him glad. "Old things had passed away, all things had become new," because he himself was "a new creature in Christ Jesus."

And yet close by his side, and (though he saw it not) within sight of this river of overflowing joy, was a deepening sadness, an increasing dejection, and audible only to the ears of the pitiful God a frequent sigh of despair. That very guide whose skilled hand had a short time ago opened to him the gates of the Gospel-Eden, led him along its flowery mead, and who had hoped to take him through the *Interpreter's House*, and up the hill to the *House Beautiful*, was actually retracing his steps, and seemed to be hastening at a quick pace on the return-journey to the *City of Destruction*. After a few months of steady progress, unalloyed peace, and fair promise of usefulness, George Mostyn felt that he had lost all, and that his present state was worse than his first. His heart's life was consumed by a secret sorrow; he was in a perfect agony of

despair. Every chamber of his being was filled with darkness, save when great rods of flame fell upon his suffering spirit and made the darkness more terrible. He was full of painful self-questionings and severe self-condemnation, writing the bitterest things he could think of against himself, and, like the prophet Elijah, wondering why he should live any longer. His bright hopes of unceasing progress were dashed to the earth like fair flowers after a fierce autumn storm. He felt the sinfulness of his heart as he never felt it when he first asked God for mercy. The whisper of his conscience was changed into thunder. Hope in Christ and in his future was gone. He felt as if he were the captive of his sinful passions, bound hand and foot; and bleeding and moaning, he cried in his grief with Paul, "O wretched man that I am, who shall deliver me from this body of sin and death." Just as Fred's joy-cup was full, even to brimming over, George upset his, and could not summon nerve enough to pick it up and set it straight again.

Can anybody fathom the deep seas of the human heart? Is there a plummet that will sound its awful recesses? Life, all life, is mystery; but most mysterious of all, the life of a poor sinful, sin-diseased, sin-bound mortal, striving and agonizing to attain the fulness of the life of God. And yet why should it be reckoned a strange thing that in a world where sins and sorrows so thickly crowd about us, and sometimes meet us most unexpectedly, a feeble and inexperienced hand should let go the goblet of bliss and spill all its precious contents? Being "in Christ" is not actually being in heaven. "No condemnation" does not mean *no warfare*. Jesus did not pray that His disciples should be taken out of the world, but that they should be "delivered from the evil." The Christian is a disciple, but he is in a military college, and is a soldier-pupil learning the art of spiritual warfare, and learning as much in the tented field within sight and touch of malignant foes, as in the barracks, where he gets rest and refreshment. Of course, the young recruit, in the full tide of his fresh experiences, thinks but little of the actual work of fighting the enemy hand to hand and foot to foot. The serious facts of life, however, soon force on other thoughts, urge him to active and heroic labour, and try at once the courage of his spirit and the wisdom and value of his early training. Books go back to their shelves, and the sword has to be firmly grasped and skilfully used. Paper rules of war and thrilling stories

of battles fought years ago are left behind, and the real enemy has to be faced and his power tested. Pardon of sin sets the sinner free from the oppressive and hindering burden of guilt, but not from his old and sinful self. He has, therefore, to fight as well as believe, and to war a good warfare as well as receive the good news of salvation. For a time the immense energies of the new life so thoroughly suppress the fire of the old passions, and check the force of former habits, that he almost forgets their existence, thinks his work is accomplished, and feels no joy like that of obedience to Christ, and no delight equal to that of suffering for His dear sake. After a while he learns that the "old man" is not dead, but only in a trance, and that when he wakes up he must be crucified, because you cannot kill him outright and at one blow. But the surprise and utter bewilderment that seize and hold the young Christian, when for the first time he finds out the real nature of his work, and the immense strength of his foes, almost strip him of all power and hope, and leave him a ready prey for the prowling Wolf who goeth about seeking to devour the good Shepherd's lambs.

Such "surprise and bewilderment" filled the mind of George Mostyn, and, as it seemed, took all the life out of him; just as a stroke of lightning falls to the earth the strongest man who stands in its path. Maggie, who acted the part of a guardian-angel to George, noticed with considerable anxiety the departure of light from his eye, courage from his talk, and of the earnest glow of mingled joy and hope from his countenance. But George said nothing to her about it, however, and did not mean to, for he felt ashamed of and confounded with his state, and could not brook the confusion and disgrace of speaking to any one concerning it. But as day followed day, and no change for the better appeared, she made up her mind to find out the cause of this painful change, and to force on a conversation about it. Seated with him alone, after the day's work was ended, Maggie said, in her gentlest and most imploring tones—

"George, what is it that has oppressed you so much during the last few days? What's the matter? You don't seem like the same. I'm sure something has occurred, and I know you will not like to hide it from your sister."

George got up to go out of the room without saying a word, but Maggie went after him, laid her hand upon his shoulder, and besought him to come and sit by the fire and talk with her about his

state, as in former days; and turning round with manifest reluctance he took his chair again, but said not a word.

"What is the matter, George? do tell me."

"Why, Mag (this was the name he gave her when he was a little nettled, or not exactly comfortable with himself), I don't know. I want to know. I feel bewildered. I'm just wretched, and I don't know what to do with myself. I'm full of contradictions and inconsistencies. There's so much in me that ought not to be there, and so much that might have been different. I feel I can't do right; my motives are all impure, and my heart's a mystery. I wish sometimes I'd never professed to be a Christian."

These words were uttered in a hasty, passionate tone. George's nature seemed to be lashed into foam. He could not control himself; his limbs shook with excitement, and his face was pallid as death. Maggie hardly knew what to do or what to say. At length, with the sweetness and calm of the balmy zephyrs of a summer's evening, she began—

"Do you doubt, then, dearest George, that you are a Christian? Do you doubt—"

"Doubt? I feel sure I'm not one dozens of times a day, and then I doubt that as many dozens."

"But you know—"

"Know!" broke in George, as if determined to have all the say to himself now he had started, "know! yes, and the knowledge only makes me more wretched—it increases my misery. I know I believe in Christ still; I know the guilt of sin is pardoned; but oh! pardon only makes my weakness and folly and subsequent sin the more glaring. Pardon hasn't broken the spell of bad habit, it hasn't conquered my bad temper. I make no progress at all, and I despair of making any. Prayer seems a mockery. How can I ask for pardon day after day and get no better—have as many sins to confess and as much evil to deplore to-day as yesterday? Oh, this sense of sin!" he broke out, holding his head in his hands, "it will split my poor head; my heart will break. Am I never to have peace? shall I be haunted by evil for ever? My iniquities are before me, staring at me like fiends and mocking me with galling taunts. I thought it was an easy thing to be a Christian; but I've worked ever so long at one fault, and when I fancy I've mastered it, five or six old sins furiously leap up as though they would destroy me. What shall I do? Oh, Maggie, what shall I do?"

Maggie knew not what to say to all this. It was a perfect puzzle to her, and she remained silent for several minutes. She herself was sad. Never before had she seen her beloved brother moved with such intense feeling; and though she did not for a moment lose hope in his recovery, yet she feared he might have fallen into some glaring sin that would cloud his Christian prospects for some time to come. Thoughts swiftly followed one another through her mind, but no word came to her lips; and at last George, with the impatience of his anguish, but with less sharpness in his voice, said, looking at the pained expression of her face—

"My dearest sister, have you nothing to say to me? can't you help me? Oh, why didn't you let me bear my misery alone, if you had no help to give?"

"But, George, I have help. I'm only wondering which of all the various balms in God's gracious word is the one best fitted to heal your deep and painful wound. I wish to give you the right one first. Think of these words: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.'"

"Oh, I know all that. But I want strength, not comfort; power, not soothing. Is there none for me? Can't I get deliverance?"

Margaret at once took another line, thinking it would be best to let George talk, and so bring out the cause and course of this startling change, and then she hoped she might know better what to do. "Let me see, George, when and how did this sad state of things come about?"

"I hardly know. It seems to have come on me gradually, as a cancer seats itself in and spreads over the body. I noticed a slight difference in my condition soon after Fred Williamson's conversion. I'm afraid I felt vain about that, and began to lean upon my own understanding; and it seems as though bad motives have been working in my heart ever since. I have striven against it, but the tide has been too strong for me, and has carried me off my feet."

"But is there nothing in your memory that fixes the time when faith was driven out of your heart by despair? I observed the change for the first time at dinner, a fortnight ago yesterday."

"Ah, that was a fearful day! I would fain blot it out of my memory if I could. I feel as if, like Job, I could curse the

day. Oh, that it could be banished from my sight. But it cannot. It haunts me day and night." And George buried his head in his hands and wept bitterly.

"What happened, then, George?"

"I'm ashamed to tell you."

After a few moments, and with a deep-drawn sigh, he proceeded, "Well, I must. You will never think of me as you have done before, I know; but perhaps you will pity me. It was like this. That morning, at the factory, Godes (you've heard me speak of him before), Horatio Godes came alongside my bench, and began talking to me, and soon got to the old subject of my friendship with Fred, and in his most aggravating and sarcastic tone, said—

"'And so you've made a fast friend of your very respectable neighbour, have you, Master Mostyn? I wish you much joy with him. But I caution you. Take care what you are about. He'll wheedle you into some mischief or other before long. A fellow who's had such a bringing up must be bad; and if you stick to him, every man in the shop will be ashamed of you; and we'll do all we can to make you suffer for it.'

"Well, when he said this, instead of being patient and answering him quietly, I flew into a passion and stormed out at him: 'I don't care either for you or for all the men of the shop. Mind your own business. Fred Williamson's a better man than you are any day. At all events, I know what I'm doing, and I don't want to be looked after by you, or anybody like you.'

"'Oh,' said he, 'that's what you call being a Christian, is it? You ought to go to chapel and be dipped, indeed you ought. Why you can't keep your temper as well as a heathen.'

"That made me worse angry, because it had the sting of truth in it, and I said, 'No, I can't, with such a proud, exasperating fellow as you. You are as self-conceited as though you were the son of a duke. What has he done, I should like to know, to disgrace either you or this shop?' And I felt as though I could have thrown the plane which I held in my hand at his head; but he went away, saying, 'I must leave you, I see. You're a pretty Christian, indeed. Why, he's corrupted you already, and if I don't get away you'll spread the disease to me.' Since then he's called me 'Little Fiery,' and tried to turn all the ridicule of the shop upon me.

"But that is not the worst. I could bear Godes's scorn easily if I did not feel that I have deserved it, and did not know

that my own conscience condemns me for giving way to anger and breaking the law and disgracing the cause of Christ. Oh, Maggie, I'm wretched and hopeless. What shall I do?"

"Remember the words, 'If any man sin we have an advocate with the Father, even Jesus Christ the righteous.'"

"Yes: the 'righteous,' you see. It is the purity of the Advocate that fills me with fear; for John also says, 'My little children, I write these things unto you *that ye sin not,*' and Christ says, 'Whoso is angry with his brother without a cause is a murderer.' I feel almost as though I had committed murder. No murderer could have felt much worse than I did. The eye of Christ seems to follow me wherever I go, and His voice who said, 'Out of the heart proceedeth murders, thefts, false witness,' condemns me in the innermost recesses of my heart. Whoso hateth his brother is a murderer; and I'm sure for a few moments I hated that man intensely, and nothing but fear kept me from hurting him. I know I hav'n't feloniously forced a lock, or picked a pocket, or perjured myself, or taken away life; but though my hands are clean, the stain of blood is on my heart. Oh, this sin! this sin! It is so deeply ingrained that you must cut the wood to pieces to get it out. So long as there is a bit of wood left there's the grain, sure enough. If it were only on the surface it might be planed off; were it on the hand you might wash it away; but it is deep in the heart, and who is able to pluck it out?"

"But, George, though I would not for a moment seek to weaken your sense of sin, for the Holy Ghost is teaching you now what sin is, yet do not forget that it says, 'Whoso is angry with his brother *without a cause.*' Now you had good cause to be angry, for it was mean and wicked in the extreme in Mr. Godes to speak as he did. But anger against acts should always be like Christ's, mixed with pity for the wrongdoers. Jesus was angry with the Pharisees, *being grieved* for the hardness of their hearts. Your fault was not in the anger, but in the feeling of hate of your brother. But is it not true that the blood of Jesus Christ His Son cleanseth us from all sin, even from such sins as these? This is the gospel's answer to your question."

"But that is only if you walk in the light, as God is in the light, is it? And I feel I cannot walk with God, my conviction of sin holds me back. It anchors me in a sea of despair. I cannot move. Everything is black as night."

"George, you have become so bewildered and confused with this lesson of God's Spirit on the nature of sin in the heart, that you see nothing but the Saviour's purity, and are blind to His real sympathy and powerful help. He was tempted in *all points* like as we are.

'He knows what sore temptations mean,
For He has felt the same.'

In that He himself hath suffered, being tempted, He is able to succour them that are tempted. Trust in His love and pity again, for He says, 'Though he fall he shall not be utterly cast down, for the Lord upholdeth him with His hand.' 'He will perfect that which concerneth you.' Don't lose heart, George. Though the Ephesians left their first love, yet Christ did not cast them off; and you haven't wholly left your first love of Jesus. It is love to Christ that makes you grieve so deeply about your conduct. You are penitent. Now do the '*first work*' of faith again, but believing this time not only in the Saviour's power to forgive sins, but *in His power to cast out sin*—ay, all sin from the heart and from the life."

This calmed George more than anything else that had been said. He sat still, looking intently in the fire, and at last said, slowly, as if to himself—

"Yes. . . Yes. . . Not utterly cast down.
. . . Trust in His power to cast out sin."

Maggie saw she had gained a point. She waited for some minutes in silence, but thinking of a hymn of Longfellow's, gently rose up and went to the library and got the volume, and entering the room again, said, "Let me read you part of this poem of Longfellow's on—

'THE LADDER OF ST. AUGUSTINE.'

Saint Augustine! well hast thou said,
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame.

All common things—each day's events
That with the hour begin and end,
Our pleasures, and our discontents—
Are rounds by which we may ascend.

The low desire, the base design
That makes another's virtues less;
The revel of the giddy wine,
And all occasions of excess.

All thoughts of ill—all evil deeds
That have their root in thoughts of ill;
Whatever hinders or impedes
The action of the nobler will.

All these must first be trampled down
Beneath our feet, if we would gain,
In the bright field of fair renown,
The right of eminent domain.

We have not wings, we cannot soar;
But we have feet to scale and climb,
By slow degrees, by more and more,
The cloudy summits of our time.

Standing on what too long we bore
With shoulders bent and downcast eyes,

We may discern, unseen before,
A path to higher destinies.
Nor deem the irrevocable Past
As wholly wasted, wholly vain,
If, rising on its wrecks, at last
To something nobler we attain."

"Does he really mean, then, that these failures and mistakes, these awful stumbles and perilous falls, may after all do us good and be a means of helping us along in the Christian life? Did St. Augustine believe that?"

"Undoubtedly, George; and that is your hope and encouragement. Why, even now you've gained from this experience what you would not have learnt in any other way. You see what sin is as you never saw it before, and the recollection of this fortnight's agony will goad you to seek after self-restraint, purity, and brotherly love as you have never sought them before; that is, if you will at once cease despairing, and take to trusting and hoping in the help and power of Christ."

"Yes, I see. I feel better now, Maggie; but there is one thing that troubles me—was anybody else ever in such a state as this?"

"Anybody? Why, I heard our minister say not long since that very few Christian people were free from such 'fits of dejection;' and he quoted the cases of Elijah, Job, Jeremiah, Peter, and others. David said, 'All thy waves and billows are gone over me; my soul is overwhelmed within me.' Strength, and courage, and hope were dead. But he mentioned a more striking saying than those, and said, 'The psalmist, thinking of the way in which sin had mastered and degraded him, and feeling utterly disgusted with his weakness, exclaimed, '*I am as a beast before Thee.*' David was quite ashamed of himself, and afraid to look into the face of the good and pure God. But he remembered God, and God gave him 'songs in the night.' You know how Peter sinned in denying his Lord, but lived not only to weep bitterly, but also to be converted and to strengthen his brethren."

"Oh, that it may be with me as it was with Peter," said George.

"God grant it for His name's sake," responded Margaret.

And at once, and as by a common impulse, they knelt together in prayer, and the sister's heart pleaded earnestly with God for the light and strength of Christ to be given to her sorrowing brother; and George rose from his knees feeling that he had set his face once more, and with some fresh hope, towards the land that yet seemed far, very far off.

JOHN CLIFFORD.

PHOTOGRAPHS FROM THE CHAPEL ALBUM.

No. VIII.—Miss Amelia Bubb; with a Digression on "Exceptions."

"A virtuous or a vicious spirit looks out
In every limb and motion of the body."

I GATHER from your note to me the other day, Mr. Editor, that you do not altogether believe this poetical heading. You say, "virtue and vice do not always show themselves in a man's face;" and though you seem to admit that these lines might take rank as a general law or maxim, you add, that the law has an "uncommon number of exceptions." I don't mind admitting that such is the case. Everybody (and everybody is a highly intelligent individual) has observed often enough that *some* photographs, though taken with the nicest care and the utmost skill, are wofully misleading: and are no more an index to the character than a chimney stack on the top of a house is an index to the character of the furniture of the drawing-room, or of last Sunday's dinner. A man's face does not always tell what is in his head so well as his hat; and in some cases is not half so informing as to the contents of his heart as his white waistcoat. The lines of the countenance of my uncle George are about as good a guide to his ideas as the stones in the road at Newark are to the traveller on his way to York. I remember hearing you say some time ago, in the course of a chat on phrenology, that Coleridge once experienced a sudden shock in a northern hotel by falling into the error of judging from appearances. That great conversationalist admiringly gazed for about half-an-hour in solemn and expectant stillness on a broad open face, with finely chiselled features, sublime frontal development, facial angle of ninety degrees, and all the other signs of mental greatness. His anticipations of mental luxuriousness were high. "The feast of reason and the flow of soul" would surely add their charms to the forthcoming meal. Time rolled along; and yet the noble sage deigned not to open his lips. But is not silence the sign of deep and wise thoughts, and the exclusive property of the really great? At length, however, seated with Coleridge at the table, the quiet stranger's eyes twinkled with evident delight. Something was coming. The lips of wisdom were about to be unsealed, for the whole enthusiasm of his soul was kindled, as, beholding the swift approach of a dish of his favourite dumplings, he burst forth in all the rich eloquence of nature, "Them's the jockeys for me." A similar shock has occurred to most

observing minds. Great noodles with great heads are not scarce. Supreme dunces, with all the "bumps far above the average," abound in village, city, and town. Therefore inferences drawn from appearances, and photographs are nothing more than appearances, must be corrected by accurate and painstaking attention to actual life. Virtue and vice sometimes have no windows at all to look through; and occasionally they change places, and vice is seen staring through a virtuous face; while virtue is condemned to steal a glimpse of the world through the windows of the prison-house of sin.

But all that I contend for, Mr. Editor, (and yet I think I need hardly write *contend*, for doesn't everybody believe it?) is that the *physique*, the face and head, eyes and mouth, hands and feet, of a person in mature life, mostly carry some reliable traces of the mental characteristics and moral dispositions of their owners. "You may see," says O. W. Holmes, speaking of several photographs in his book on "Mechanism in Thought and Morals," a book I've heard you praise, "You may see the majesty of Washington on his noble features, or the iron will of Jackson in those hard lines of the long face crowned with that bristling head of hair in a perpetual state of electrical divergence and centrifugal self-assertion. Remember that each of these faces is the record of a life." That is the doctrine which is the basis of these photographs. A man's history is briefly, but expressly, written in the open book of his whole body; that book consisting of various sections, as head and face and limbs, etc.; each section of various pages, as eyes and mouth, chin and brow, etc. Not with equal legibility, or clearness of style, or force of illustration, are these annals recorded: but there they generally are, though not invariably. Sometimes, indeed, it is with men as with old MSS. There are *palmipest* photographs. The earlier picture has been erased and another painted in its place; the grace and beauty and loveliness of youth have been burned out, and instead, you have the hard determined grip of middle life, the hopeless despair of disappointed age; or the weariness and wrong of sin have given place to the quiet glow and serene anticipations of redemption. You have seen men who have stood self-re-

vealed in a moment; their past struggle, their present victory, their nobleness and fortitude, their self-suppression and strength, are apparent at a glance. The heart has shone in the face and made it like the face of an angel. Did not that "Sacred Head once wounded," whose countenance was "marred more than any man's," depict the deep agonies of the "Man of Sorrows?" Was not "Gethsemane" written as clearly in His face when He hung on the cross as MENE, MENE, on the wall of Belshazzar's palace? Does not Paul say that he always bore about *in his body* the dying of the Lord Jesus?

And, on the other hand, how a sinner's body registers his sins, their character, and their degree? David's *bones* waxed old with the misery and wear and tear of his despair. Solomon warned the lustful and lewd of that fearful "mourning at the last when flesh and body are consumed." A discontented and fretful spirit is like dry-rot in the wood of a temple. The miserable occupant goes "grizzling" on from day to day, till beauty fades from the cheek, grace from the step, charm from the manners, and flesh from the bones, and the lesson stands out to be read by him who runs, "Godliness with *contentment* is *great gain*." So God castigates our follies and sins, sets our punishment, *in part*, before us, traced out in our bodies; and surely we were the most ungrateful of pupils if we did not "read, mark, learn, and inwardly digest" such tangible and striking instructions.

Moreover, if this is not so, the artists' "occupation is gone." If the body has not a certain unique readiness to take the impression and express the feeling and character of the spirit; if it is not a pictorial language of the mind; the painter may burn his canvas, and the sculptor shut up his studio. They need not any longer give body to their finest conceptions of "Pity," "Charity," "Womanly Grace," and "Manly Strength." All the treasures of Art are in vain. Michael Angelo's representation of penetrating authority and resistless might in his masterly statue of *Moses* is a mistake; Thorswalden's *Emmanuel*, blending, in inimitable beauty, the perfect grace, immoveable serenity and calm power of Christ, is a baseless vision; Leonardi Da Vinci's portraiture of character in the *Last Supper*, so full, comprehensive, varied, and eloquent, is struck dumb if this doctrine is false. But hold! enough! The law is clear, and just, and good.

Still the exceptions! Admit the law,

what about the exceptions? Well, this to begin with, that if we had but a little more knowledge in each case of the antecedents of each exception; if we could climb or descend (as you will) the genealogical tree; and also knew more of the mode in which mind acts on body and body on mind through successive generations, many of these deviations from the general rule might be readily explained. Doubtless

"Nature, with a beauteous wall,
Doth oft enclose pollution,"

but the pollution is not gathered all at once; and is not there long without defacing the "beauteous wall," or pulling it down. Nero's cruelty does not distort his features the moment he strikes the first reckless blow. Mary Magdalene may preserve her charms for a time in spite of her sins; and may afterwards receive, through her penitence and faith, the grace that counterworks the depraving effects of transgression. God's law works slowly, but surely, on the body as well as on the mind. Justice travels with leaden feet, but she travels on to the "third and fourth generation;" and goes along heedless of the exalted goodness and fervent piety of the members of such third or fourth generation. The deformities in some photographs, and the misleading features in others, are *sometimes*, not always, tablets stuck up by Justice on the tabernacles of the living to the memory of the weakness and sin of the dead; and therefore every observer must take care not to judge by appearance *only*, nor to judge that the same *trait* in a photograph is due to the same cause in every instance, but to judge righteous judgment in all cases.

No photograph in my Chapel Album so well illustrates these exceptions as that of Miss Amelia Bubb. Several times when friends have been looking through my collections they have unwittingly exclaimed, as they have come upon this, "Whoever is she?" or in some equally forcible way, indicated surprise. Her descent solves the problem that in her girlish days her body forced on her attention. But instead of pining for a beauty she could never gain, she sought to compensate for her slender stock of natural gifts by the most assiduous cultivation of moral and spiritual excellences. I will not more minutely characterize Miss A. Bubb than to say that owing to deficient hair, very high cheek bones, deeply sunken eyes, and an inelegant mouth, her face makes up an assemblage of features that no artist would ever paint from choice, unless it were, as in my own case,

prompted by real love, and the joy of contrasting the picture of her pure, sweet, seraphic spirit, with the insignificance and unattractiveness of its abode. A more lovable or loved woman I do not know. In the eyes of those who know her, her person is surrounded with a halo of glorious goodness, and she is remembered and esteemed as one of the best of women. She sings with exquisite taste and with all her soul; makes the piano to speak to and thrill through you with her delicate or powerful touch; paints with richness of conception, delicacy of touch and admirable finish; is keenly intellectual, but always subordinating the spiritual to the mental, and has written two or three useful books; is as practical as she is artistic, and as well dowered with common sense and

good judgment as with the more captivating gifts of the fancy and the affections. She is zealous of good works. Her Bible class, of some forty or fifty young women, is a picture of sympathetic attention every Sabbath afternoon. Those young girls love her as a mother, and wait for her advice in their different movements as for the voice of authority. She is full of moral magnetism; can impress with her own soft, gentle, but strong nature, those who associate with her: and will live on through her influence for ages. As one of my enthusiastic friends said the other day on making her acquaintance, "She is the purest gem of a woman I've ever seen; and as long as I live I'll never judge man or woman again by appearance only." JOB GILSON.

THE GOSPELS.

No. V.—*The Gospels severally; their Authorship, and the special characteristics of each.*

ONE of the first things that strikes an attentive reader of the gospels, when he compares them together, is their striking resemblance in some things, and their marked diversity in others. Especially the resemblance is striking between the first three gospels, which differ materially in form (we are not speaking of doctrine, with which we are not here concerned,) from the fourth. They embody, to a considerable extent, the same incidents; and, though to a less extent, the same discourses; while the incidents and discourses in the fourth gospel are so different as to suggest the idea, that the writer intentionally avoided the ground which had been traversed by the others. On these accounts scholars usually class the first three gospels together under the title of the *synoptic gospels*, because they present to us a synopsis or compendious view of our Lord's ministry.

The gospels do not contain anything like a complete history of our Lord's life, seven-eighths of which is an almost entire blank to us. We have some account of His birth and infancy, one incident of His boyhood,* and an account of His public ministry, which occupied, according to the commonly received calculation, little more than three years† out of a life of more than thirty. Of the rest we know nothing, except what may be gathered from such general statements as that He was brought up at Nazareth,‡ that He increased in wis-

dom and in stature and in favour with God and man,* that He submitted to parental control,† that He had little education in the usual sense of the term,‡ that He worked at the business of His reputed father,§ and that He habitually attended and took part in the services of the synagogue.||

Even with regard to our Lord's public ministry, the gospels do not, either singly or collectively, furnish us with a complete history. Many incidents and discourses are summed up in brief statements:¶ and the declaration which closes the fourth gospel** shows that many were left altogether unrecorded. The affectionate reverence of the Christian world naturally regrets the loss of all remembrance of these words and doings of the Saviour; and leads us to look with a feeling almost of envy on those early generations of believers among whom there yet lingered traditions from which devout curiosity might gather an abundant harvest of holy memories. We think sometimes, perhaps, how we would have journeyed in the very track which had been marked by His footsteps, and how we would have sought out and questioned the old men and women who had listened to His words or looked on His deeds of mercy. But our regrets are vain; the lost memories are not now

* Luke ii. 52. † Luke ii. 51. ‡ John vii. 15.
§ Mark vi. 3. || Luke iv. 16.

¶ Matt. iv. 23, 24; xiv. 34—36; xxi. 14; Mark iv. 33, 34; Luke xxi. 37, 38.

** John xxi. 25. The verse, as well as the preceding one, is probably an early addition to the original gospel.

* Luke ii. 41—50.

† Some scholars reduce the duration of our Lord's ministry to little more than a year.

‡ Matt. ii. 23, Luke iv. 16.

to be recovered; and our knowledge of the Saviour's life is restricted to what is contained in the four existing gospels, and in the very few and brief additional notices contained in the rest of the New Testament.* And that is enough for God's purpose, or He would have caused more to be preserved for us: enough for the guidance and assurance of faith, if not for the satisfaction of the craving of devout affection. And if in the fading away of the primitive traditions we have lost many precious remembrances, we have been preserved from the misleading influences of folly and superstition in distorting what was true, or inventing what was false: and how sad these distortions and inventions were we may gather from the specimens contained in the early apocryphal gospels, and from the often absurd legends of a later day. Four brief records, which together make only the smaller part of a small volume, have sufficed for the instruction of millions of believers for many generations,

I shall take the gospels in the order in which they stand in our Bible, beginning with that of Matthew, which was probably the earliest in the point of time, and which seems to have had, almost from the first,† that place of precedence in arrangement which it still retains. Of this gospel we have a notice which is probably a little earlier than the time of Justin Martyr. It is contained in a fragment of the writings of Papias preserved in the *Ecclesiastical History of Eusebius*.‡ This Papias was bishop of the church at Hierapolis, in Phrygia, and wrote a work called "*An Exposition of the Oracles of the Lord*," in which he incorporated the traditions which he had gathered by careful inquiry from yet older disciples. His statement about Matthew is as follows: "Matthew, then, wrote the oracles (or sayings, i.e., of Christ) in the Hebrew tongue, and each one interpreted them as he could." Papias is probably here quoting one of the earlier traditions which he had gathered; but be that as it may, it shows that there was a time when there was no recognized Greek translation of Matthew's original Hebrew gospel, while the use of the past tense, "interpreted as he could," instead of the present tense, "interprets as he can," shows that the difficulty had passed away, and that, consequently, the church had, when Papias wrote, a recognized

Greek version; and the fact that there was never, so far as we know, more than one version, that contained in the existing copies of the Greek Testament, may be regarded as conclusive evidence of its early date, satisfactory character, and general reception.

Matthew, the author of the Gospel, was one of the twelve apostles; but one of those of whom the New Testament says little, and of whom beyond that little we have no trustworthy record; the traditions which have been preserved by the ecclesiastical writers being, for the most part, neither old enough nor supported by evidence enough to be worthy of much credit. What the New Testament tells us is simply this: that he was the son of Alphaeus; that he had two names, Matthew and Levi, both Hebrew, not, as in most other cases, one Hebrew and the other Greek; that he was a publican or tax-gatherer, and was engaged in his official duties when he was called by our Lord to be His disciple; that he at once obeyed the call, and in grateful return for such kindly notice, made a great feast for Jesus, and invited many other publicans as guests, that they too might share the blessing and honour of intercourse with the Saviour;* that he was one of the twelve apostles,† and that he took part with them in the transactions which are recorded of the apostles after the crucifixion.‡ According to the earlier traditions of the church he remained at Jerusalem about fifteen years, and then went to foreign countries (Ethiopia and Parthia are mentioned by later writers), and was one of the apostles who did not suffer martyrdom. Later and less credible traditions state that he died a martyr at the city of Naddaber, in Ethiopia, a city of which, I believe, no mention is made elsewhere.§ From his being called the Son of Alphaeus, it has been conjectured that he was brother of James the less, and so a kinsman of our Lord;|| but to this conjecture the rest of Scripture gives no countenance; and Lardner suggests, though with diffidence, that possibly the reading of the only passage in which Matthew's father is named¶ is corrupt.

J. C. MEANS.

* Compare Matt. ix. 9-13; Mark ii. 14-17; Luke v. 27-32.

† Matt. x. 3; Mark iii. 18; Luke vi. 15.

‡ Acts i. 13.

§ The traditions about Matthew are given by Lardner, *History of the Apostles and Evangelists*, ch. 5; Cave, *Lives of the Apostles*; and Tholuck in Kitzo's *Cyclopaedia of Biblical Literature*.

|| Doddridge, *Family Expositor*, Sect. xlvi. of the Gospels.

¶ Mark ii. 14.

* For instance in Acts xx. 35; 1 Cor. xi. 23-25; xv. 5-7.

† See above, the notice of "the Canon of Muratori," p. 117.

‡ Book iii., chap. 39.

OUR CHILDREN'S SERVICE.

"All the things thou canst desire are not to be compared unto her."—*Proverbs* iii. 15.

IF King Solomon had written, "All the things thou *hast* are not to be compared unto *her*"—that is religion—it would not have been very striking language, for boys and girls do not, as a rule, possess either very many or very valuable things. Of course I am not alluding to our parents and friends. They are very precious treasures. I refer to those things which we are so fond of calling "all my own." I remember the days when I and my playmates used to carry all our possessions in our pockets. Tops and marbles, buttons and string, pop-gun and pellets, were the companions of a whistle that would get choked, and a knife that wouldn't cut. Valuable as those things seemed, I suppose any one of us would have sold his store for a shilling. But if we could have had all we *desired* to possess, pockets would have been of little service. One boy longed for a white elephant, another for "Green's" balloon, and a third for a "handsome pony!" Peter wanted a ship that would carry him to Greenland; Walter, an island where he could be Robinson Crusoe the second; and Edward a suit of armour and a battle-axe. Our desires then were very large, and became larger as we grew older. Yet "all the things we desired were not to be compared unto religion." I am glad to be able to add that some of us were led to desire *that*. We sought it, and found it, and enjoyed it, and recommended it to others.

Now some of the things which are very generally desired are these:—*health, money, knowledge*. Religion is of more value than any one or all of them.

1. Religion is of more value than HEALTH.

If we have never been sick we scarcely know the value of health. "Oh!" said a little lord, whose face was very white and thin, "I'd give my carriage and pony to be able to jump and sing like that happy plough-boy." Let us be very grateful to God for health. Few things can be enjoyed if we do not possess that. I have seen sick children who have had the softest pillows, the choicest fruit, and the most beautiful flowers. Gladly would they have given all for health. Yet health is not the most precious thing. *It cannot ensure a useful, and therefore a happy life—religion can.* Healthy people, though they have many opportunities of usefulness which the sick do not possess, often neglect them, and live for no higher object than to

gratify and benefit themselves. But religion teaches us to imitate Him who "went about doing good." And when, because we love Jesus, we have a desire to be useful, He will point out a way. "I don't know what I should do if it were not for that dear child," said an old woman to me one day; "I can't read myself, but, bless her, she comes twice a week and reads a chapter out of the dear old Book, and then I get something to think about." Other children have been useful to their brothers and sisters, and school-fellows. And what they could do has been done so cheerfully and modestly, that they have commended their religion to all who knew them. *And religion will remain to sustain and comfort us when health has left us.* A few weeks since I was requested to visit a little girl named Mary B—. I had already had some conversation with her about Jesus, and knew that she was seeking Him. I found her very happy, but so ill that no hope of her recovery could be entertained. But she did not fear death: the sting was gone. "Jesus has forgiven me," she said, and "I shall soon be with Him." Sometimes her suffering was very great, but I never heard the slightest murmur. "Jesus knows best," she said one day. "I try to be patient." When I read to her the parable of the prodigal Son, and talked of God's fatherly love, she exclaimed, "Oh! God has been so good to me. I have come back, and got a welcome." I saw her again a few hours before she died. "You will soon be with Jesus," I said; "does the thought give you much pleasure?" "Yes," she answered, "very much. I shall be very happy with Him." Just before she died her brother and sister were brought, at her request, to say farewell, and she uttered a fervent wish that they and her dear parents might come to her some day. And thus, with a calm trust in her Saviour, which had remained unbroken, she passed away. I could not help saying when, a little while afterwards, I saw her so still in death. "Let me die the death of the righteous, and let my last end be like her's." Oh! how valuable is that religion which can give such peace in the painful present, and such bright hopes of the future.

2. Religion is of more value than MONEY.

Money, in the hands of wise and good men, is a very useful thing. But we are very liable to overvalue it; and to

think that none but the rich are happy. Now many rich men are very happy. But it is not their money, it is their religion which makes them so. It is better to be contented than rich. It may please God to give us money, especially if we determine to be industrious and honest. But we should seek religion. That is the best thing. *Money cannot keep us from doing wrong.* It does not make us hate sin. A little ragged boy may steal because he is hungry, and he is hungry perhaps because his mother is poor: but then boys who are not cold and hungry and poor are sometimes dishonest. Indeed there is no sin from which money can preserve us; but religion can preserve us from every kind of sin. It is like the shields which the soldiers used to carry into the battle field to protect them from the arrows of their enemies. When we are tempted to be envious, or untruthful, or disobedient, it is religion which leads us to resist the temptation, and say, "how can I do this great wickedness and sin against God?" *And money cannot make us gentle and kind.* Of course we may be both rich and kind. But men are not kind because they are rich. I know some rich men who are like angry hedge-hogs or stinging nettles. They never comfort anybody. I am afraid they often wound people by their rough and unkind words. They have a kind of serve-you-right, or get-out-of-the-way manner which is very disagreeable. Now real goodness makes us gentle, and sympathetic, and loving. Jesus was indeed a—

"Gentle Jesus, meek and mild."

How kind He was to little children, to sick men and women, and to those who repented of their sins and wanted to be good. He turned to them when others turned away from them. When those who knew Him were in trouble they would say, "Oh! if Jesus were here He would help and comfort me: and they would send to Him from Galilee and Judea; and He never told them that they troubled Him or that He was tired of helping them—He was so kind. Let us try to be like Him. *And money cannot make us grateful to God for our mercies.* We may have health, and friends, and houses, and land, and jewels, and money, and yet be ungrateful. But if we love God, every blessing we receive from Him, even the very smallest of them, will make us thankful. A poor woman was once heard to say, "all this and Christ." A lady who heard her was astonished to find that "all this" was only a piece of bread and a cup of water.

But she could not understand how precious Jesus was to her; nor how love to Him fills us with gratitude. We shall not murmur and be discontented when we have the "new heart." Oh! surely religion is better than money.

3. Religion is of more value than KNOWLEDGE.

Now we must not undervalue knowledge. It is a good thing to know something about the world we live in, and the men who have lived in it: something about birds and flowers, and stars and stones. Knowledge is of great service both to ourselves and to others: and it may become a great source of pleasure. I am always sorry for a great lazy dunce. He does not know what he is losing every day. You boys and girls have rare opportunities of getting knowledge in these days. Make real use of them. Don't rub your eyes red with your jacket sleeves when you come to a difficulty. Don't fold your hands and say, "I can't."

"If at first you don't succeed,
Try, try, try again."

Perseverance wins the race. And knowledge is worth running after. *But knowledge cannot comfort us in trouble; religion can.* This is a bright and beautiful world, but we are sure to meet with troubles in passing through it. We may have to follow our dear friends to the grave. We may meet with unkindness. We may be deceived by some whom we have loved and helped. And all this will be very hard to bear if we do not love God. Travellers who have seen half the world, clever men who have made wonderful instruments and machines, and others who have written very valuable books, have been unable to bear their troubles because they did not look to God. But God helps all who love Him to bear their burdens, and makes all their troubles work together for good to them. *And knowledge cannot secure for us a place in heaven.* It is not the clever—it is the good who are welcomed there. The good, whether they be young or old, rich or poor, learned or unlearned—the good will wear the white robe and sing the song of joy. The good will take the place of honour, and live and reign for ever. The good will see the face of Jesus, "and never, never sin."

Oh! was not Solomon right when he said, "all the things thou canst desire are not to be compared unto religion!" Seek that, my young friends. It is "the principal thing." It is the "one thing

needful." Seek it while you are young. You will never have a more favourable opportunity. Every year of neglect makes the work harder. Will you offer

this short prayer—"Dear Lord Jesus, help me to hate sin, and to love and serve Thee?"

H. BERESFORD ROBINSON.

THE CHURCH AND ITS DOOR.

We have received a lengthy epistle from a thoughtful correspondent objecting to the mode adopted by some of our churches of appointing deacons, or others, to examine applicants for church membership. We have not space for the insertion of the whole document, and therefore briefly condense its statements. The writer supports his objection by the following assertions. (1.) The mode is not scriptural. Clearly the 3,000 were not so admitted on the day of Pentecost. (2.) The judges themselves, though good men, may err; and so serious injury result to the spiritual life of the applicant. (3.) The judges may be faulty in character. (4.) It fails to accomplish its avowed purpose; that of keeping the church pure. (5.) Lastly, this is "one of the great reasons why the Baptist denomination does not increase in numbers." The conclusion reached is, that the writer can never enter a Baptist church by this door. Cases are given illustrating the evil effects of the present method.

A paper of such signal ability and sound sense appeared in this Magazine last year from the pen of the Rev. W. R. Stevenson, M.A., (page 259) on this subject, that we feel strongly inclined to refer our correspondent to that, and there leave the matter. But two or three words may be added. (1.) Of the reasons assigned against the expediency of the present practice all are valid to some extent, except the fifth. That is clearly out of court, for on the one hand the Baptist denomination is on the increase in numbers; and on the other, the same door will be found in some Independent and other progressive denominations. (2.) Moreover, is not the objection often rather to the way in which the work is done, rather than to the work itself. There is severity in some cases where there ought to be the greatest tenderness; the demand for an advanced Christian experience in "babes in Christ" where nothing more should be required than the faintest signs of real life; and the investigation of "frames and feelings" rather than of habits of life. We must distinguish between a plan of action and the ways of working it. (3.) But the chief thing to be remembered is, that the church has no law on this subject in the New Testament, which is her statute-book, and therefore she is thrown

upon the guidance of an enlightened and far-sighted expediency. The right place for every Christian is the church of Christ. That is clear. The door, therefore, must not be so strait as to keep out the feeble and timorous, or you will injure them: nor so broad as to admit the hypocritical, insincere, and scheming, for they will injure you. We ought not to have any hard and fast line, rigorously to be followed in all cases; but to adapt our mode of admission to the condition, character, and disposition of the applicants. With some nervous, shrinking spirits, an interview with the pastor, or any one of the officers of the church, followed by private inquiry as to habit of life, should be enough: others will enjoy telling "what the Lord has done for them" to a dozen fellow believers, or to a hundred. Let these have their joy. The law is that every child of God should be inside the family home; every worker in the vineyard; every Christian in the church of Christ; and church members, elders, deacons, and pastors, should work together to smooth the path of the fearful and diffident by friendly counsel and real sympathy, to "cast up the stumbling-stones," and make a clear road lest "the lame be turned out of the way," to lead up to and through the door of the church the shy and distrustful, so that all the children of God may enjoy the ordinances of His house, delight in the communion of saints, and perform the duties and enjoy the privileges of the fellowship of believers. A Christian outside a Christian church is a right man in a wrong place, and no pains should be spared to get him where he ought to be.

During a fourteen years pastorate in which the above elastic method has been adopted, and an average of 69 persons received into fellowship every year, we have never had one case that was too much for us; only one that deceived us, and in that instance the utmost care was taken in vain; but not a few of the "children of God" now with us would have been outside our communion if the "red tape" of officialism, or of inflexible rules, had fast bound our church door. Let the church that has our correspondent within reach (or any one like him) get him speedily into what seems his proper position, that of a working and useful member of the church of Christ.

JOHN CLIFFORD.

Reviews.

RABBI AGUR'S SCHOOL; AND ITS FOUR TEACHERS. By Samuel Cox. *Religious Tract Society.*

RABBI AGUR'S school is Mr. Cox's first attempt to engage the attention of that largest of all reading audiences—the young. The book consists of five addresses: the first four being devoted to the illustration of the lessons taught by the Ant, the Hyrax or Coney, the Locust, and the Lizard, as stated by the Son of Jakeh, in the book of Proverbs, xxx. 24—28: and the fifth is occupied with the enforcement of the beautiful words of the Saviour about Birds and Lilies. The subjects are chosen with great skill, they refer to visible, familiar, and living things, and children listen to no teachers so eagerly as to those which run, burrow, creep or lay, swim or fly. They learn most readily with their eyes; and Mr. Cox has opened his school and made it attractive to his learners by putting in it things they may see. These topics are treated with the author's usual thoroughness, simplicity of speech, and

quickness of perception, and with much more than his usual felicity and richness of illustration. Children will greatly enjoy these words: and they are sure to be profited as they are pleased, and strengthened as they are charmed. Nor would "children of a larger growth" find themselves out of place if they were to sit on a quiet Sabbath afternoon in the Rabbi's school and receive his wise and thoughtful teaching.

HEAVENLY LAWS FOR EARTHLY HOMES.
By E. Dennet. *Stock.*

THIS manual of the relative duties is admirably calculated to further domestic peace and happiness. It is a practical and sensible guide to home-duties, keeps close to the regulations of scripture as to husbands and wives, parents and children, and masters and servants; sets forth in a forcible way the grounds of the several obligations, and the advantages that will follow compliance. It is worthy of a place in every home.

Church Register.

THE FORTHCOMING ASSOCIATION.

DEAR MR. EDITOR.—

Will you give me space to request the ministers or secretaries of our churches to be as prompt and early as possible in returning the "Schedules" for statistics this year. Last year a good many came to hand during, and some after, the Association; and as the Secretary's report is expected to be ready on Tuesday morning, in order to its accuracy and completeness it is necessary that none should be later than the 14th, or 15th, of June. May I also ask that this year, instead of postage stamps, Post Office Orders, costing 1d., may be used for remitting the contributions towards the expenses of the Association. Forms will be inclosed with the Schedules, which will be issued in May.

SOLOMON S. ALLSOP, *Secretary.*

MINISTERS RECEPTION COMMITTEE.

Association at Nottingham, June, 1872.

THOSE ministers who, from other bodies of Christians, have taken charge of any of the churches in the General Baptist Association during the past year, are respectfully requested to communicate with the Rev. W. R. Stevenson, M.A., who is the Secretary

of the above Committee, that their names may be duly enrolled on the list of ministers in the Minutes for 1872. All applications, testimonials when needful, &c., should be in Mr. Stevenson's hands by the second week in June. Brethren are directed to the Minutes of 1865, or the Magazine for 1870, page 145, for further information; or it will be cheerfully furnished by,

SOLOMON S. ALLSOP,
Association Secretary.
March, Cambs, April 11th, 1872.

GENERAL BAPTIST ASSEMBLY.

TO THE EDITOR.—

Dear Sir,—The usual advertisement of our Assembly appears on your cover this month, together with a notice of the Communion Service connected with it, which we desire should not be denominational but catholic; a brotherly commemoration of the love of Him whom we all revere as our Lord and Saviour.

We shall be glad to have, both at the Assembly and the Communion, as many of our brethren of the New Connexion as can manage to be with us.

Yours faithfully,
JOSEPH CALROW MEANS.
21, New North Road, London, N.

CONFERENCES.

The next LINCOLNSHIRE CONFERENCE will be held at Peterborough on Thursday, June 6. Sermon in the morning by the Rev. J. R. Godfrey. A Home Missionary meeting will be held in the evening.

WILLIAM ORTON, *Sec.*

The LONDON CONFERENCE will be held at Tring, on Wednesday, May 29. At 2.30 p.m. business, and a paper by the Rev. J. G. Pike, on "What to do with our small churches." In the evening a sermon by the Rev. J. H. Atkinson. J. SAGE, *Sec.*

The half-yearly CHESHIRE CONFERENCE met at Nantwich on Easter Tuesday, April 2. Rev. R. Kenney presided at the business meeting in the morning; the Conference sermon was dispensed with in order to facilitate the arrangements of the Nantwich friends in laying the foundation stone of their new chapel in the afternoon. Baptized since last Conference, 5; candidates, 2. Owing to inclemency of weather the attendance was small compared with what was expected by the Nantwich friends to witness the laying of the foundation stone.

I. The Home Mission Committee, stated that Rev. T. E. Rawlings had consented to remain at Congleton, at the request of the friends, who are laudably trying to become more self-sustaining.

II. The following resolutions on the Education Question were unanimously carried, copies of which were to be forwarded by the Secretary to Mr. W. E. Forster, the Minister of Education:—

1. That in the opinion of this Conference, certain clauses of the English Education Act, are framed in defiance of the conscientious convictions of very many of Her Majesty's faithful subjects, and that nothing short of the absolute repeal of the 25th, and amendment of the 74th, clauses, will remove the injustice and oppression under which we labour; that their operation will provoke much opposition to, and violation of the existing law, in the proper regard for the higher law of conscience.

2. That in the opinion of this Conference, any measures tending to establish a system of denominational teaching, in the schools of Scotland and Ireland, whereby Presbyterianism in the one case, and Roman Catholicism in the other, would receive the sanction and favour of Parliament, would be alike unjust and wrong, opposed to conscience, truth, and equity.

III. That the next Conference be at Wheelock Heath, on the first Tuesday in Oct., and that Rev. I. Watts, be the preacher, or in case of failure Rev. W. March.

IV. That the Home Mission Committee introduce for discussion at close of

business the subject,—“Claims of the Home Mission Work on the Churches in this Conference.” WILLIAM MARCH, *Sec.*

The WARWICKSHIRE CONFERENCE was held at Longmore Street chapel, Birmingham, April, 2. In the morning an able paper was read by the Rev. J. P. Barnett, of Longford, “On the Best Methods of making our Church Meetings as promotive of the Spiritual Interests of the Church as possible.” Conversation followed, in which several brethren took part. A cordial vote of thanks was given to Mr. Barnett for his paper, and he was requested to forward it to the Editor of our Magazine.

In the afternoon the Rev. L. H. Parsons took the chair. Thirty-seven were reported baptized, and forty candidates.

I. It was unanimously resolved, “That a most cordial vote of welcome be given to the following brethren—Rev. E. C. Pike, B.A., of Lombard Street, Birmingham; Rev. W. Salter, of Netherton; and Rev. G. D. Richardson, of Union Place, Longford; and we pray that they may be abundantly successful in their different spheres of labour.”

II. That the churches be advised to take into consideration the desirability of uniting with the Midland Baptist Union.

III. A letter from the London Conference respecting the working of our Home Missions having been read, it was resolved: “That this Conference recommends to the consideration of the Association the question, whether there cannot be, with advantage, a greater concentration of effort in respect to Home Mission work.”

IV. The next Conference to be held at Coventry in October. Rev. W. Salter, of Netherton, to preach. The paper, to be read by Rev. E. C. Pike, B.A., the subject to be left in the hands of brethren Barnett, Lees, Pike, and Cross.

V. Brethren Barnett and Carpenter of Longford, Lee and Cross of Coventry, were appointed as a Committee to prepare the business for the next Conference.

In the evening the Rev. W. Lees, of Walsall, preached an earnest sermon from Rev. ii. 1, “Who walketh in the midst of the seven golden candlesticks.”

H. CROSS, *Secretary.*

CHAPELS.

ALLERTON.—On Saturday afternoon, March 31st, the ceremony of laying the foundation stone of a NEW CHAPEL at Allerton, was performed by Mr. A. Illingworth, M.P. The site on which the building is to be erected occupies a very central position in the village. The proposed building will contain school-rooms and class rooms in the basement. The chapel will contain

galleries, approached by staircases at each end, for the use of the scholars and the choir. The roof internally will be open to the collar, the carved principals, and other roof timbers in the woodwork of the chapel being finished in light oak, stained and varnished. The chapel is intended to seat about 600. The style of the building will be Italian, with slightly Gothic treatment. It is expected that the entire cost of the chapel, including the site, will be about £2500. The Architects are Messrs. T. Horsfield and Son, of Halifax. A large number of persons attended, at one time between 1000 and 1500 being present, among whom were the following:—Mr. A. Illingworth, M.P., Mr. Angus Holden, J.P., Revs. Dr. Ingham and Isaac Preston; Rev. T. Gill, Rev. J. Taylor, Rev. B. Wood. The proceedings commenced about three o'clock with the singing of a hymn by the scholars, after which prayer was offered by the Rev. Isaac Preston. Rev. T. Gill gave an historical address. Another hymn was sung, and then Mr. Thomas Middlebrook presented a mallet and silver trowel to Mr. Illingworth, the stone was lowered into its place and declared to be duly laid. After tea a public meeting was held in the Wesleyan chapel, Mr. Illingworth presiding. Addresses were given by A. Holden, Esq., Revs. Dr. Ingham, J. Lockwood, I. Preston, &c. £125 were collected, £60 being given by the chairman, and £25 by Mr. Holden, *making a total received towards the cost, of £1106 3s. 1d.*

BIRCHCLIFFE.—The annual tea meeting was held on Good Friday. The special object being, this time, to raise £40 to pay for the gas put into the chapel. The price of a tray was ten shillings, and 120 were given by our own friends, with the exception of six or eight which were offered and accepted from others who sympathized with us. The proceeds realized £77 10s. The public meeting was most enthusiastic. The pastor presided, and addresses were given by our own friends. Altogether it was the most successful meeting we ever held.

GOODNA, near Ipswich, Queensland.—Dec. 31st, 1871, the new chapel was opened by services conducted by J. C. Foote, Esq., Rev. T. S. Gerrard, Mr. T. Wooley, and Rev. B. G. Wilson. T. Swan, Esq., of Brisbane, presided at the public meeting on the following day, and addresses were given by Revs. T. Robey, T. Voller, T. S. Gerrard, and others.

LEICESTER, Dover Street.—The annual meeting of the church and congregation was held on Easter Monday, when there was the largest gathering of friends that has met on similar occasions for many years. About 240 persons sat down to a

very pleasant tea, the whole of which was gratuitously provided. A public meeting was afterwards held in the school-room, which was crowded to excess. Amongst those present were the pastor (the Rev. W. Evans), the Revs. T. Stevenson, J. C. Pike, T. Bateman, and Messrs. Wilford, Harvey, Wellingham, Tyler, &c. A very gratifying report of the past year's progress was read by the secretary, showing amongst other interesting particulars an addition of 32, which, deducting removals and loss of members by death, &c., left a net gain of 26. It was also stated that the seat holders had increased 20 per cent, and the congregation generally in similar proportion. Hearty applause was elicited at the statement that next year was the jubilee of the church (it having been established in 1823), upon which occasion it was hoped a new and worthier building would stand in place of the present one. The treasurer's reports showed a very encouraging state of the finances. The weekly offering system having contributed for the first quarter of its existence upwards of £62. The proceeds of the anniversary services, including that meeting, were announced as being over £40, being the largest sum on record. Some very encouraging reports of the school, tract, and benevolent societies were read.

MACCLESFIELD.—Our chapel anniversary sermons were preached on March 10, by our pastor, the Rev. Isaac Watts. The congregations, both afternoon and evening, were good, and the collections realized £12 13s. 11d.

MANCHESTER AND GENERAL BAPTISTS.—For many years there has been no General Baptist church here. We wish to call the attention of the connexion, and especially of the churches in the Lancashire and Yorkshire Conference to the fact that a new cause is commenced in Hyde Road. The church consists of six members; the school of eighty scholars, in a good neighbourhood, and meets in a very comfortable room. We greatly need Bibles and Testaments for our school work. Will some friend help us? We should feel grateful to any of our G. B. brethren who have the ability to preach, if, when they are in Manchester, they would communicate with us and give us their services. We are happy to say we have just brought our work under the notice of the church at Stalybridge, and the pastor, the Rev. E. K. Everett, with one of his elders, has visited the neighbourhood and the room in which we worship. They were pleased with our work, and encouraged us. If any friend wants any further information Mr. Everett will readily give it, as also will Thomas Worsley, 19, Garnett Street, Cheetham, Manchester.

NOTTINGHAM, *Stoney Street*.—Re-opening sermons were preached on Lord's-day, April 7, by Rev. C. Clemanee, B.A., and Rev. T. Ryder, pastor; and on Tuesday, April 9, by Rev. J. Clifford, M.A., LL B. The chapel has been completely renovated, at a considerable outlay, and the collections amounted to £53 3s.

SPALDING.—On Sunday, April 14, the annual sermons were preached by the pastor on behalf of the "Benevolent Society." Tea on the Monday, provided gratuitously, proceeds over £9.

* * * TOMMORDEN.—Erratum, page 123. The proceeds of the services were £94, not £9 4s.

WEST VALE, HALIFAX.—*Reduction of Debt*.—On March 23, a musical entertainment, with readings and recitations, was given by our own choir; and on April 29, a tea and public meeting was held. Rev. T. Gill presided. Addresses were delivered by Messrs. J. Taylor, J. S. Gill, Jos. Horsfall, S. Atkinson, J. Halliday, J. Horsfall, E. S. Brooke, W. Kitchen, S. Dyson, &c. An effort is being made to remove £150 from the debt this year. A kind friend promised, through our pastor, to pay the interest of our £500 debt for one year if the church would reduce the principal £100. The proposal was promptly accepted, and the above movement is the result.

SCHOOLS.

SPALDING, *Pode Hole*.—Sunday school anniversary, March 24. Sermons by the Rev. J. C. Jones, M.A. Tea on Good Friday. Meeting after, and addresses given by teachers and friends. The attendance and collections not so good as formerly, owing to bad weather.

MINISTERIAL.

ANDREWS.—On Easter Tuesday, April 2, services were held at Clayton, Yorks, in connection with the ordination of the Rev. James A. Andrews as pastor of the G. B. church. The services commenced at two p.m.; the Scriptures being read and prayer offered by Rev. J. Taylor. Rev. R. Hardy gave the introductory address. Rev. B. Wood put the questions to the minister and to the church; and though the whole career of the minister was well known to a large proportion of the assembly, his answers to the questions were received with considerable interest. In answer to one of the questions to the church, Mr. S. Barker, a deacon, stated that Mr. Andrews had been brought up from infancy in connection with the place, having been first a scholar in the Sunday school, then a member of the church, then a teacher in the school, afterwards a local preacher, and

was now being recognised as pastor of the church. Then followed the ordination prayer by Rev. R. Ingham, D.D., with laying on of hands. Rev. I. Preston next delivered the charge to the minister. After tea the church and congregation again assembled. The Rev. I. Preston opened the service, and the discourse to the church was delivered by Rev. T. Gill, from the words, "encourage him," Deut. i. 38. The services were very full of interest, and profitable throughout.

DR. BURNS' TOUR TO THE UNITED STATES.—Dear sir,—Please allow me space to say I expect to leave England, May 16, for America, and hope to attend the yearly meetings of our brethren in N. H., Maine, &c.; to proceed afterwards to San Francisco, and design to return about the end of August. Letters in America will find me at 107, Warren Street, New York.

J. BURNS.

STEVENSON.—Will friends please observe that the address of the Rev. John Stevenson, A.M., is not Ilkerton, nor Derby, but 82, *Addison Street, Nottingham?*

EVERETT.—A public recognition of the Rev. E. K. Everett as minister at Wakefield Road Baptist Chapel, Staleybridge, took place on Easter Monday. The speakers included the Revs. W. Underwood, D.D., A. North, J. Hughes, and J. Williamson. Mr. J. Heap, on behalf of the church and congregation, heartily welcomed the new minister, expressing the unanimous feeling of the people. J. Cheetham Esq., J. P., ably conducted the meeting, which was of a most satisfactory and pleasing character to all present.

JOLLY.—On Monday, March 18, Rev. J. Jolly was ordained to the pastorate of the Baptist church, Boston. Rev. E. Johnson, B.A., introduced the service. Rev. J. A. Jones proposed the questions to the church, and the Rev. E. Bott the questions to the minister. Rev. J. Lawton, of Louth, offered the designatory prayer; Rev. Dr. Underwood delivered the charge to the minister; and the Rev. W. R. Stevenson, M.A. addressed the congregation. Revs. J. K. Chappelle, of Boston, and S. Robins, of Kirton, took part in the interesting services.

PIKE, Rev. E. C.—On Sunday, Feb. 4, the Rev. E. C. Pike, B.A., commenced his duties as pastor of the Lombard St. church, Birmingham. On the following Monday a tea meeting was held, after which the church and congregation accorded to Mr. Pike a very hearty reception. The public recognition service was held on Tuesday evening, April 9, under the presidency of the Rev. Chas. Vince, who spoke in very eulogistic terms of Mr. Pike, and in the name of the Nonconformists of Birmingham gave him a very hearty welcome to their midst. Mr. Patterson, senior deacon,

detailed the history of Mr. Pike's invitation and acceptance of the pastorate. The Rev. J. C. Pike, of Leicester, gave an address on the work of the ministry, and the following ministers also addressed the meeting—The Revs. W. B. Davies, of Coventry, J. J. Brown, W. F. Callaway, W. L. Giles, and L. H. Parsons of Birmingham.

PRESENTATION.

HITCHIN.—On Monday, March 18, at the quarterly church-members' tea-meeting, at the General Baptist Chapel, Hitchin, a presentation was made to Mr. and Mrs. R. Johnson, on the occasion of their removal from Hitchin to London, of an elegant Album, containing portraits of all the members of the church. The Rev. J. H. Atkinson presided, and briefly related the circumstances connected with his settlement among them, and expressed his grateful sense of the varied and great obligations under which himself and the church had been laid, by the kind and generous aid they had received from the friends who were now about to be removed from them. Mr. Joseph Perry, gave a short review of what, by God's blessing, had been accomplished. The chapel—reared by the liberality of Mr. Johnson, was opened, Oct. 9th, 1867, and enlarged in the spring of 1868, the church being formed July 2nd, 1869. In presenting the testimonial, Mr. Perry took occasion, on behalf of the church and himself, to express their wishes and prayers that God's best blessing might accompany their friends to their new sphere. Mr. Johnson replied, with much feeling, stating that the gift was as unexpected as it was appropriate and welcome. He would never forget the pleasure and profit he had experienced in connection with the good work in which his brethren and himself had been permitted to unite; and, particularly, how *restful* he had found the *labour* of the Sunday school.

BAPTISMS.

BIRCHCLIFFE.—April 7, nine, by W. Gray; one the *third* son of the pastor.

BOSTON.—March 31, two by J. Jolly.

DERBY, *Agard Street*.—April 7, three, by H. A. Blount.

HITCHIN.—March 20, six, by J. H. Atkinson.

MACCLESFIELD.—Feb. 27, one, by I. Watts.

NOTTINGHAM, *Stoney Street*.—April 17, seven, by J. Ryder, one of whom unites with an Independent church.

OLD BASFORD.—April 7, three; also for *Carrington*, five, by W. Dyson.

PETERBOROUGH.—Feb. 25, two; March 31, six, by T. Barrass.

SPALDING.—March 31, five, by J. C. Jones.

WALSALL.—March 3, four, one of whom was the pastor's youngest son; March 31, six, one of whom was the pastor's only daughter, by W. Lees.

WEST VALE, *Halifax*.—April 2, five, by T. Gill.

Marriages.

DAVISON—SCOTHERN.—April 16, at the G. B. chapel, Kirkby, by Rev. C. Forth, Mr. William Davison, to Mary, eldest daughter of Mr. William Scothern, both of Kirkby.

EASTWOOD—UTTLEY.—April 20, at Birchcliffe Chapel, by Rev. W. Gray, Mr. John Eastwood, to Miss M. A. Utley, both of Wadsworth.

TAYLOR—BERRY.—March 18, at the Baptist Chapel, West Vale, by the Rev. T. Gill, Henry Ernest Taylor, son of Mr. George Taylor, to Mary Jane, youngest daughter of Mr. John Berry, both of Greetland, near Halifax. This being the first marriage in the chapel, the young couple received a very handsome copy of "Cassell's Illustrated Bible."

Obituaries.

BULLOCK.—March 25, at Southbrook House, Southampton, in her 67th year, Mary, the beloved wife of Mr. George Bullock of that town, and third daughter of the late Mr. Thomas Cooke, of Loughborough.

LILLEY.—April 15, at his residence, "Retreat Villa," Wisbech, after a long illness, John Lilley, Esq., M.R.C.S., L.S.A.

SCOTT.—July 12, 1871, at Fressingfield, Suffolk, aged 66, John Scott, B.A., for many years Professor of Languages at Norwich.

YOULES.—April 10, at Whittlesey, aged 62, Sarah Youles. Baptized Jan. 1841. She met much opposition at the commencement of her Christian course, both from the family circle, and from the world. Her discipleship to Christ was true and earnest, her whole life was a shining light, and the constancy of her faith was fixed upon the sure foundation found in Job xix. 25—27, which she wished to be made the source of comfort and improvement to the living after her decease. T. W.

Missionary Observer.

ORISSA MISSION CONFERENCE.

Cuttack, Feb. 26th, 1872.

AGAIN we have met in Conference, and there have been circumstances of special interest connected with our meeting, some of which have never occurred before, and can never occur again.

We expected, as you know, the arrival of the Viceroy and Governor-General during our session; and as Cuttack had never been visited by so high a functionary, he would have received a welcome which would have shown our profound respect for his exalted position, and our unfeigned and hearty loyalty to the Queen; but, alas, the scene anticipated with such lively interest was exchanged for one of deepest gloom and sadness; and on Friday the 16th, at one p.m., the very day and hour when it was expected the Viceregal party would visit the Mission Orphanages, we passed a resolution in which we expressed the deep regret with which we had heard of his assassination, and our intense abhorrence of the crime. This resolution we forwarded to the Commissioner of Orissa; and it will, I hear, be sent by him to the Government of Bengal.

Another circumstance of great interest connected with this Conference was, that on the 12th, fifty years were completed since the commencement of the work at Cuttack. February 12th, 1822, was a day that will ever be memorable in the annals of the Orissa Mission; for on that day our first missionaries, Bampton and Peggs, with their wives, reached Cuttack. We felt constrained on this memorable day to remember all the way in which the Lord our God led our fathers and has led us during this half century; and while conscious of many short-comings in ourselves, and of much to awaken anxiety and vigilance in our native christian communities, we saw very abundant reason to do as Paul did when approaching the imperial city—"thank God and take courage." We commenced the day with a prayer

meeting, presided over by Mr. W. Bailey. Prayer was offered by Sebo Patra, Shem, Ghanushyam, and Anthra-vady, pastor of the Telegu Baptist church in the 41st Regiment Madras Infantry. It was felt by all to be a very lively, profitable service, and was numerously attended. In the evening I preached in Oriya on the establishment of the kingdom of Christ in Orissa, and its progress during half a century, from Deut. xxxii. 7, "Remember the days of old." The congregation was very large. On the following Sabbath evening a similar sermon was preached to our English congregation from Luke xi., part of 2nd verse, "Thy kingdom come;" and I am rather ashamed to say that I was the preacher.* The only excuse I can make is that the appointment to the Oriya service was made by the native brethren, and to the English by the missionaries. The jubilee missionary meeting was held on Monday evening, the 19th, and was numerously attended, Mr. Hill presided, and Mr. Miller offered the opening prayer. Addresses were delivered by Sebo Patra on the history of the Mission, by Kombho on our obligations to those who brought the gospel to Orissa, by Paul on the many blessings we enjoy from the gospel of Christ, and by Makunda Das on what we all ought to do to extend the kingdom of Christ. The closing prayer was offered by Ghanu. The attendance was large. I have not time, nor have you space, for a lengthened report of these speeches; but may say that Sebo began by remarking that they had heard the history of the Mission in the jubilee sermon to which they had listened a week before, and what could he say more than they had already heard. Still he did say some things which had not been said before, especially in reference to the vernacular schools, which were established in the early years of the Mission, and by which light was communicated to his own mind and to the minds of others. He briefly glanced at the conversion of Gunga, Krupasindhoo (deacon), Rama

Chundra, and others; then referred to the churches established at Berhampore, Choga, Khundittur, Piplee, (with the beginning of which he was intimately connected), Bonamalipore, &c. True, we did not see all we desired or hoped to see; but we need not be discouraged on this account: the splendour of the noonday sun did not immediately follow the brightness of its rising. Some of the closing remarks by Makunda Das appeared to me very weighty and important. Among other things he said that in the epistles sent by Christ to the seven churches in Asia, most of the churches were re-proved; and if an epistle was sent to the church at Cuttack, would He not have somewhat against us? The speaker then pointed out the great deficiency in family instruction among native christian parents, and told them that the children in the orphanages knew the Scriptures a great deal better than their own did. He suggested the establishment of a Sunday school in each of our villages; and in closing, reminded us that "He that planteth and He that watereth is nothing, but God that giveth the increase." Such was the jubilee meeting. Now we enter on a new period; and if we do so with right views and feelings—"forgetting those things which are behind and reaching forth unto those things which are before"—we shall see much greater things than these. Giving ourselves afresh to Christ, and desiring from "this moment to live or die" only to serve and please Him, may we enter on this new course of time strong in faith, assured of the power of the gospel, relying on the help of the Holy Ghost, and looking with calm unshaken confidence for the day when the idols of Orissa and of all other lands shall be utterly abolished.

Another circumstance of great interest and satisfaction to all of us was, that at this Conference we were favoured with the presence and counsels of our venerable brother, the Rev. Jeremiah Phillips, D.D., who represented the Northern Orissa Mission. Our brother has borne the burden and heat of the day, but "bates not a jot of heart or hope, but still bears up and steers right onward." He was one of the first two who came from the United States to Orissa on the return of the

late Dr. Sutton in 1835. He remained eighteen years without a change, and when he left the field in 1854 he had to remain a much longer time than usual in America before he was sufficiently restored to return. It was twenty years since he had visited us in Cuttack. A very small number remain of those who were members when he first came here in 1836. We had hoped that our estimable sister, Mrs. Phillips, would accompany him, but an attack of fever deprived us of the anticipated pleasure.

A review of the events of the year—most of which have been reported—awakened as usual emotions of a mixed character. We had to sing of mercy, but we had to sing of judgment too. Your readers know the sorrow called forth by the death of Miss Guignard, and the estimate formed of her services. *The serious illness of Mr. Taylor*, and the necessity for his return with Mrs. Taylor to England, came on us very unexpectedly, and was felt to be a very painful and embarrassing event; but with the medical testimony before us, we were constrained to acquiesce in it as the will of the Lord. The brethren readily bore their testimony to his ability and devotedness as a missionary; and a christian friend in Her Majesty's military service who intimately knew our brother, and had seen much of his course at Berhampore, says in a letter to me, "Mr. Taylor will be much missed at Berhampore, and the Mission will lose a hard-working, consistent, and worthy man." The arrangement that commended itself to all the brethren as the best under existing circumstances, was for Mr. W. Bailey to go to Berhampore; and he will, if the Lord permit, leave this in a few days. May the Master's presence go with him. *The arrival of Mr. and Mrs. Miller, and of Mr. and Mrs. Hill*, on the evening of Dec. 2, was an occasion of great thankfulness and joy to all; and we welcomed too the young friends with them.

Mr. Thomas Bailey had by ten years of faithful service well earned his furlough of one year: it was kind and generous on the part of the committee to invite him to return: it was also judicious, for the change would probably have soon been necessary if he had not taken it when he did. We trust that he will render useful service

to the good cause while absent, and then return to be a fellow-worker;—holy, happy, and useful unto the kingdom of God.

The *Sittings of Conference* were pre- scribed over by Mr. Miller, and Mr. W. Bailey was appointed to assist the Sec- retary in writing the minutes. The business that occupied our attention was of even more interest and impor- tance than usual. *Our Bible Work* came under review; and the report showed a large amount of work done, and a con- siderable number of Scriptures—or portions of Scripture—distributed, larger indeed than in any former year. We had to acknowledge the generous help of the British and Foreign Bible Society through the Calcutta Auxiliary, and also of the Bible Translation Society; nor in this acknowledgment was indi- vidual effort overlooked—for though I may not mention names and places, it will rejoice all who are interested in the prosperity of the work in Orissa to know that, during the last eight months a christian friend has expended more than 500 Rupees (£50) in the purchase of Oriya gospels, which he is distribu- ting in a part of Orissa where such distribution is more needed than in any other part. I trust that the special blessing of the God of all grace will rest on this important effort. How interesting the circumstance men- tioned of Baxter that he gave in one year £100 to buy Bibles for the poor!

In reporting the work done for the British and Foreign Bible Society, it was stated that the separate books of the Old Testament printed since last Conference were, the Book of Psalms, Book of Ruth, and Books of Isaiah and Daniel. The completion of the Old Testament in one volume, the revision of which was begun nine years ago, was also reported. I record this with devout thankfulness to Him in whose fear it was begun, by whose help it has been carried on, and by whose grace it is now finished. I reverently commit it to His blessing, and what- ever good be effected by it, will devoutly ascribe all to Him. But I do not forget that the precious fruit of labour of this kind is seen in its brightest light when the labourer has ceased from his toil, and rests with his blessed Master. The important work done for the Bible Translation Society was re-

ported, and all felt that if our means were enlarged, more might be done in this part of our work.

In reviewing *our Tract Work* it was gratifying to note that a goodly number had been circulated through the year; and that four new tracts had been printed—three of them the pro- duction of Makunda Das. One of them was a poetic history of Joseph, and was especially intended for our Orphan Schools. The same gifted brother presented two new tracts in manuscript on well selected subjects, which will be carefully examined, and if need be revised before being printed. A con- siderable number of our standard tracts were ordered to be printed during the year. It was reported that another edition of *Phulmani and Kurana*, trans- lated by Mr. Stubbins, had been printed since last Conference. It is a book remarkably adapted for native christian women, and by it its gifted authoress (the late Mrs. Mullens) being dead yet speaketh. It was thought very desirable to have a *series of tracts of the narrative kind*, adapted to our native christians and orphan children; and brethren Phillips and W. Bailey were requested to direct their attention to the subject. It was also thought that a *series of Biographical Tracts* might be very useful to our increasing christian community. It was felt that the record of such a life as that of Gunga, or Rama Chundra, or Erun, or Lachman Das, or Jagoo, could not fail of doing good. The question of provid- ing *School Literature in Oriya* of a healthy, moral tone was considered in connection with the remarkable edu- cational movement among the Oriyas in Sumbulpore district. The extent to which female education is spreading in that region is surprising; and the ability to read will be no blessing unless something better than the filthy shastres is put into their hands.

Our hope of the evangelization of Orissa depends, under God, on an *efficient native ministry*; and it is there- fore gratifying to state that our meet- ing with the native preachers was a very pleasing one. *Anunta Das* (whose father was one of the early converts at Piplee) was received on the list, having completed his studies in the College. His conduct, while prosecuting his studies, has been worthy of his holy

profession, and his profiting has appeared to all. Though not brilliant, he will, if he continue humble and prayerful, be very useful. It will interest many to know that *Thoma* was restored to his office, though, according to our usage in such cases, the first year is on probation. I doubt not that prayer will be offered that he may walk humbly with his God, and that his future course may be marked by increasing sobriety and vigilance.

The additions by baptism during the year, though not so large as in some former ones, were still encouraging.

The distress of the christians at the new village, near Berhampore, was considered, and it was felt by all that they must be helped. The crops have almost entirely failed, not only there, but throughout the Ganjam district: the Government is rendering help by public works and other ways. We are bound to help our brethren of the household of faith.

Our last sitting was a *Free Conference* with the native brethren. Among the questions discussed were those of temperance, the weekly offering, what more could be done to extend the kingdom of Christ, and the desirableness of occupying Sumbulpore as a station. Prayer was then offered by Shem, and this important Conference closed.

I must not, however, long as this letter is, lay down my pen without briefly describing *the public services*. The first sermon was preached on Lord's-day, the 11th, by Tama Patra, from Matthew vi. 10, "Thy kingdom come." It was carefully prepared, and adapted to interest and profit. Some of his illustrations to show the benefits resulting from the extension of Christ's kingdom were very impressive. I was particularly struck with his exposition and amplification of the beautiful figures in 2 Samuel xxiii. 4, and Isaiah xxxii. 2. In the afternoon Dr. Phillips preached from Revelations xxii. part of 17th verse. It was a word in season—just the discourse needed to show us all that every converted man and woman has a work to do in inviting others to come. The English service in the evening was a very pleasing one. Mr. Hill preached from 2 Chron. xiv. 11. The sentiment of the text was felt to be very encouraging, and it was elucidated and applied in an in-

structive and edifying manner. On the following Sabbath the memorial of the Lord's death was enjoyed. Addresses were delivered in Oriya and English—the former by Dr. Phillips, from John viii. 12, the latter by Mr. Miller, from the parting promise, Matthew xxviii. 20, and prayers were offered by Shem and myself. We rejoice to believe that the God of our fathers is with us, and desire to praise Him yet more and more.

JOHN BUCKLEY.

P.S. I am finishing this on the 27th, the thanksgiving day for the merciful recovery of the Prince of Wales. We had a thanksgiving service in Oriya this morning at 8 o'clock, and a very pleasing service it was. The attendance of our native christians was very gratifying. We shall have an English service at five p.m.

[It will be understood that we are not responsible for the opinions expressed by our friends who favour us with communications for the Correspondence Department.]

THE ROMAN MISSION.

To the Editor of the Missionary Observer.

Dear Sir,—I can hardly conceive any one so hardy as to accuse Mr. Cook of egotism in becoming the advocate of the Mission to Rome, when, in fact, he is the sole author of the suggestion. It appears to me a peculiar proof that the idiosyncrasy of modern civilization is not opposed to the spirit of evangelical enterprise, to find the most successful *impresario* of monster excursions the instigator of the boldest and (I think) the most promising of all recent proposals for the extension and revival of the gospel in Europe. A few considerations will show that Mr. Cook has propounded a design which has a richer array of arguments in its favour than perhaps any other we could name.

I. The recent transformation of Rome from an ecclesiastical theocracy to a political city, governed on the acknowledged principles of modern civilization, of itself constitutes the region a new field for gospel labour.

II. The Romans gave us christianity: let us give it back to them, expurgated of the errors with which they corrupted it.

III. To convince and to convert one Roman to genuine christianity is a triumph of higher potential value in relation to future propagandism than to convert fifty Hindoos, imprisoned in peninsular isolation, and paralysed by Asiatic apathy and caste.

IV. Rome already totters. Prussia has boldly defied her. France has resigned the protectorate of her. Italy triumphs in a freedom freshly won from her toils and scarecrows. Austria plays the part of a reluctant lover, looking out for an excuse to declare "off." Russia simply awaits the extinction of an inveterate foe. Spain, wallowing in brutality; and Ireland, sunk in superstition, torn by faction and sapped by treason, only, of all European powers, can be reckoned on her side. Let England only turn the lantern of divine truth on her face, and she slinks from view, overwhelmed with ignominy and glad of oblivion as her final resting place.

V. Other denominations are moving into the field. Even the Unitarians have a missionary there. Why should not *we* take a share in the harvest to be gathered? It is a grand work to overthrow the great fabric of christian idolatry; and such valiant iconoclasts as we have proved ourselves to be in the East, gives us a title to try conclusions with the enemy in the West.

The point to be settled, then, is, where and when shall this great theme be first mooted, and what practical steps shall follow the decision, if favourable to action. With great submission to your judgment, sir, and that of your readers, and with great gratitude and respect for the able services of the present Foreign Mission Committee, I venture to think that so large a design, and one that claims so strongly the interest and support of the whole body, ought first to be discussed in the open meeting of the people's representatives at the Association.

If the Association resolve to undertake the enterprise, a certain Sunday might be set apart for simultaneous collections throughout the Connexion for the object; and I have no doubt such a sum would be raised as would fairly set the thing agoing; and after such a public initiation the work of getting together annual and regular

subscriptions might be conveniently entered into.

With the most sincere admiration of Mr. Cook's valour and originality in making the suggestion, for which I think he richly deserves the thanks of the whole Connexion; and with the most unshaken belief in the perfect practicability and high promise of the enterprise,

I remain, dear Sir,

Your's very faithfully,

FREDERICK STEVENSON.

Nottingham, April 7, 1872.

PERSECUTION IN JAPAN.

PERSECUTION rages in Japan. The authorities there are consistent State-Churchmen, determined to prescribe the faith and worship of subjects, and to punish all who are guilty of the crime of nonconformity. They are apparently alarmed at the progress made by Christianity. The strange religion wins victories over idolatry. The Prince of Soga is the chief zealot, and a high official named Ewakura his assistant. Already some two thousand native Christians have been doomed to die, and sixty-seven were included in the first order issued to the executioner. Starvation, imprisonment without light clothing, exposure unclothed on frozen ponds with hands and feet bound, and forcing a burning coal into the mouth, are among the exquisite cruelties by which martyrdom has been consummated. In vain have the European Consuls expostulated and protested. At length these officials have laid the facts before their respective governments. But what can Christendom do? A well-read Japanese might retort on the representatives of Germany, France, and England that their nations have claimed and exercised the right of inflicting penalties on such as refuse to conform to the established religion. If so great a bigot as the Prince of Soga reads history, he could remind the consuls of France and England of St. Bartholomew's-day, and other black-letter days made memorable by the punishment of Dissenters. In any case, it is difficult to deny the political right of Japan to do as it will with its own subjects. This, however, makes it yet more

incumbent upon Christians to sympathise with and pray for their Japanese brethren. Like the converts in Madagascar a few years since, the disciples of Jesus in Japan are passing through their baptism of fire. May their future resemble the history of the island of the south, and Japan soon cast away its idols to worship and to serve the God of the Christian martyrs.—*The Freeman*.

"I KNOW WHAT I THINK."

A SEAMAN, in returning home to Scotland after a cruise in the Pacific, was asked, "Do you think the missionaries have done any good in the South Sea Islands?" "I will tell you a fact which speaks for itself," said the sailor. "Last year I was wrecked on one of those islands where I knew that eight years before a ship was wrecked and the crew murdered; and you may judge how I felt at the prospect before me—if not dashed to pieces on the rocks, to survive for only a more cruel death. When day broke, we saw a number of canoes pulling for our poor ship, and

we prepared for the worst. Think of our joy and wonder when we saw the natives in English dress, and heard some of them speak in the English language! On that very island the next Sunday we heard the gospel preached. I do not know what you think of missions, but I know what I do."—*Spirit of Missions*.

ACKNOWLEDGMENTS.

THE Rev J. Buckley and Mrs. Buckley wish to present their acknowledgments for the following:—

"Lessons from Lilies," from Rev. James Woolley.

"The Supremacy and All-sufficiency of Christ," from Dr. Jabez Burns.

Sundry small books for schools from Messrs. Winks & Son.

And to a Friend (Derby), per Rev. W. Hill, for £1 1s., which will be devoted to the good cause.

Mr. Buckley also appreciates the kindness of a Friend who occasionally sends a Cambridge paper.

March 4, 1872.

FOREIGN LETTERS RECEIVED.

BERHAMPORE—W. Bailey, March 23.
CUTTACK—W. Brooks, March 25.
" J. Buckley, Feb. 20, 27; March 4, 12.
" W. Miller, March 19.

PIPLEE—W. Bailey, March 4.
" W. Hill, March 4, 11, 18.
" Miss Packer, March 4.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from March 18th, to April 18th, 1872.

	£	s.	d.		£	s.	d.	
Asterby and Donington...	...	3	12	0	New Basford ...	9	11	1
Billesdon—W. & O.	0	15	6	New Lenton ...	7	7	0
Birmingham, Lombard Street,	56	2	5	Nottingham, Broad St. and Daybrook	48	12	8½
Carrington	2	15	6	———— Mansfield Road ...	45	10	7
Corningsby	7	4	4	———— Stoney Street ...	47	0	7½
Derby, Mary's Gate	14	8	9	———— Prospect Place ...	1	17	0
Earl Shilton—W. & O.	0	10	0	Rothley—Girls class ...	0	4	1
Gorton Sunday school, near Manchester	...	5	0	0	Shore—Mr. T. H. Southwell ...	2	0	0
Haverford west—Rev. J. H. Rouse, LL.B.	...	1	1	0	Sneinton, Eldon Street ...	2	3	3
Hooveringham	5	0	0	Sutton Ashfield ...	2	8	4
Leake	10	18	6	Sutton Bonington and Normanton ...	4	2	6
Leicester, Dover Street—Mrs. Benskin	...	0	10	0	Walsall ...	28	0	9
Victoria Road	2	1	6	Wirksworth, for Rome ...	2	4	6
Lincoln Sunday school	1	5	10	Wisbech, Robert Dawbarn, Esq., J.P., for Orphans... ..	10	0	0
Louth, East Gate	25	11	6	Wolvey ...	12	13	9
Louth, Northgate	16	15	0	Wymeswold ...	10	4	0
Lyndhurst	5	18	0				
Maldby	10	6	6				

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Baker Street, Nottingham, Treasurer; by the Rev. J. O. PIRK, the Secretary, and the Rev. H. WILKINSON, the Travelling Agent, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE
GENERAL BAPTIST MAGAZINE.

JUNE, 1872.

THE WORLD NOT YET SUBJECTED TO CHRIST.*

BY THE LATE REV. GEORGE WARD PEGG,
(*Minister of Commercial Road Chapel, London, from 1845 to 1861.*)

“We see not yet all things put under Him.”—*Hebrews ii. 8.*

WE are accustomed to regard these anniversaries as seasons of joy, and we are fully justified in doing so. That heart must be strangely formed that can participate in services such as ours without happy emotions. To assemble as the representatives of our various churches scattered throughout the land—to receive new and enlarged accounts of their steadfastness and success—to know that we are pledged to one object, and that the noblest and the best that can occupy the attention or engage the power of the human mind—to offer common prayer and thanksgiving to the great Father of all for the salvation of all—these are, together, circumstances of great joy. Nor is it to be wondered at if, sometimes, under the excitement of these circumstances, our joy may have so far predominated as to weaken or exclude other sentiments, and we may have been tempted to carry ourselves rather as those who divide the spoil, than as those who have still to carry on the conflict and to achieve the victory. The work to which we are confessedly pledged, which is no less

than the conversion of the world, is a glorious one; and if, in our circumstances, it is well to rejoice in recorded success, it is still better—it implies a more elevated state of mind—to temper joy with serious reflection and strict inquiry. After having laboured thus long with the word of God for our guide, and the promise of God for our encouragement, we may well inquire why we have accomplished so little. Our successes have been very partial at the best. We have often failed where we ought to have succeeded, and met with discomfiture when we ought to have achieved the victory; and it is certain that if the success which has attended our labour in the past should be the measure of success accorded to the church for all future time, ages must roll away before the divine purposes can be fulfilled; and manifold generations of men, in long and fearful succession, must live and die without hearing of that redemption which it is our privilege to enjoy. Surely, then, it is not unfitting for us, on such an occasion as this, to pause in our course to review our

* This Sermon was preached in the year 1856 before the Association held at Spalding. The *Minutes* of that year state, “This was an excellent sermon, listened to with the deepest attention, and the preacher was requested to print it.” We have frequently heard the fame of this discourse, and we are glad that the kindness of Mrs. Pegg affords us the great pleasure of presenting such timely, able, and eloquent words to our readers.—ED.

position, to humble ourselves on account of our shortcomings, and to correct our practice by the light of experience. We are assembled for other purposes than mere social gratification, temporary excitement, or literary entertainment. Met in the presence of Him whose we are, and whom we profess to serve, let us listen to His will, submit to His rebukes, and supplicate His help, that we may be neither unfruitful nor unprofitable in His service. May *He*, the invisible one, make us conscious of His presence, and richly endow us with the blessings of His grace.

I have selected the text rather as the enunciation of a genuine truth, having important practical bearings, than with any intention to consider it in its connection. I may, however, remark that it is just one of those very brief and spirit stirring passages which, to a casual perusal, are lost amid the context; but which, as the Scriptures are opened up to faith and prayer, present their force to us, and draw out all our thought to the glory they unfold. It is, as it were, a vision of the past and future, and reminds us of all that the Saviour has achieved, and of all He has yet to conquer. In general the passage evidently indicates the glory of the Saviour's kingdom, and teaches us to look onward for its complete and final victory.

I would ask your attention—

I. TO THE GENERAL TRUTH ASSERTED IN THE TEXT.

II. TO OUR RESPONSIBILITY IN RELATION TO IT.

I.

As the servants of Christ we are pledged to the work of subjugating the world to Him; and a very cursory view of its present state and condition will satisfy us that our work is for the most part still to do. That some success has been achieved we are bound to acknowledge with unfeigned gratitude; but this has only been in the proportion to stimu-

late and not to allay the spirit of persevering exertion. Nothing has yet been done equal to the prayers and hopes of the Christian church; nothing worthy of those comprehensive and innumerable predictions which fill and glorify the word of God. The prince of darkness is still the God of this world, and the east and the west, and the south and the north, offer him profane worship. Darkness yet covers the earth, and gross darkness the people. Seven-eighths, probably, of the world's population have not yet heard the gospel; and perhaps not one-eighth of those to whom it has been proclaimed have experienced its saving power.

Over by far the greater part of the globe paganism, in some of its varied forms, prevails, and a large majority of mankind are yet under its influence. In India and China alone there are probably more than four hundred millions wholly given up to idolatry—*without a God*, save gods that sanction vice; *without a sacrifice*, save sacrifices of folly and blood; *without a priest*, except a race of jugglers, imposters, and murderers; *without holy days*, except such as debase by their levity, corrupt by their sensuality, or harden by their cruelty. From the entire regions of darkness and death that are still under the dominion of false gods it is computed that forty immortal beings go into eternity every minute, more than 2,000 every hour, and more than 50,000 every day.

Over another considerable portion of the human race the rude tyranny of Mahomet extends. The mosque, at this very hour, stands on the Mount of God's selection, where once Solomon worshipped, where Isaiah prophesied, where Asaph sung, and where Jesus taught. There, gleaming in the sun, may still be seen the crescent, where once the gilded battlements of the temple caught the first beams of the waking morn. That crescent is the symbol

of a religion which was founded in fraud and propagated by the sword—a religion that puts an imposter in the place of Christ, and the Koran in the place of the Bible—a religion which, while it professes to worship the one God, dishonours His Son, rejects His word, and tramples His law in the dust. For more than a millenium has this vile imposture held deluded millions under its sway, and still nearly one hundred millions of the earth's population are daily heard uttering the watchword—"There is one God, and Mahomet is his prophet."

Another great principle of obstruction in the way of the gospel is the continued unbelief of the Jews. It is calculated that nearly six and a half millions of the seed of Abraham are, at this time, scattered about in the different nations of the earth. On some points in religion they disagree. Some of them still receive the Talmudical writings and traditions of the fathers as of divine authority; others give that honour only to the scriptures of the Old Testament; while many of them in their hearts are infidel, and put Moses and Onkelos, Jeremiah and Jonathan, in the same class, and treat the Pentateuch and the Targums as alike the uninspired productions of uninspired men. But however much they may differ in other respects, they all agree in denying the Messiahship of Jesus, and in rejecting the gospel of His salvation. Having in their hands the oracles of the Old Testament, this hardened rejection of all its prophecies of Christ is calculated, wherever they are scattered in their wanderings, to check the inquiries of the nations, and lead them to infer that the evidences of Christianity cannot be conclusive, when this, the very people of its founder, reject His name with scorn.

Besides these there are two other mighty opposing principles which have more immediate proximity to us, and influence upon us. The one

flatters man's reason and beguiles him to doubt; the other refuses to reason at all, shuts up all argument, all inquiry, and with them all hope. The former is *infidelity*, which, as the pride of reason, seeks to make its proselytes, with most assiduity, where civilization most prevails, yea even under the guise of religious reformation it will shape itself into Neology in Germany, or Socinianism in England, and with the plea of a more rational interpretation, place in a *faint* light the glorious mysteries of the gospel, and substitute a cold morality for the influences and comforts of the Holy Ghost. This is the opposing principle which thinks without God, of whose adherents it may be written, "God is not in all their thoughts"—"professing to be wise, they become fools."

The other opposing principle, whose plea is *authority* and not reason, is Popery. Over the vast regions of South America, throughout all Southern and great part of Western Europe, this apostacy prevails. Under pretence of being Vicar of Christ their chief prelate is in fact *Anti-christ*; pretending that he is the representative of God, he is "exalted above all that is called God," or is worshipped so that "as God he sitteth in the temple of God, shewing himself that he is God." The genius of this system is to use Christ's authority for subverting Christ's doctrine; substituting the merit of men for His righteousness; the penances and mortifications of men for His sufferings; the fires of purgatory for the virtues of His agony and bloody sweat; and the administration of sacraments and absolutions for the peace of His Spirit and the good hope through grace.

In all its essential features popery is now just as Paul foresaw it when he described it as "the man of sin" and the "mystery of iniquity." As far from "the truth as it is in Jesus" is it now as when our own Wycliffe began to protest against its errors.

As dishonourable to God—as injurious to society—as corruptive of morals—as dangerous to souls—as when Luther hurled at the whole system the thunders of his righteous indignation. In this system, and in the Greek Church, which bears the same relation to it that Neology and Socinianism do to infidelity, we see one of the most artful and effective hindrances to the Saviour's reign. We may form some estimate of the cunning and energy with which this principle is worked when even now in India, while our Missions are comparatively but in the youth of their progress, its votaries are numerous, and by the fact that long before Protestant missionaries could get admission into China, popery numbered its adherents there by millions.

In England popery and infidelity have of late years been making unwonted efforts. While the *moral* power of the former is declining in almost every other country, it is to be feared that it is increasing in this. Upon the banks of the Po and the Tagus, its nominal adherents mock while they worship; and but that the political convenience of France and Austria afford the Pontiff protection, the Vatican could have no thunder even for the inhabitants of Rome. But *here* it is placed before the people in all the sympathy which real or supposed persecution never fails to excite—its votaries recount the sufferings of generations with the martyr's feeling and the zealot's pride—and almost everywhere around us impressions are made upon the masses of the people in its behalf. What progress it has made among the middle and upper classes of society, the numerous secessions from the English Establishment—and, let me add, the present state of that Establishment—conclusively show.

And then, with reference to Infidelity. The time was when scepticism found its votaries chiefly among the higher classes of society, and its high priests and apostles in

men who made some pretensions to philosophy and letters. Driven, to a great extent, from the upper classes, or at least disowned by them, it has courted the masses, has sought an asylum in our workshops, and found its advocates among the ranks of our artizans. The poor have been told that the Bible is the opponent of their rights, and the charter of their oppressions; and many of them, it is to be feared, have believed the *lie*. The press and the lecture room are both employed to shake men's confidence in the verities of our faith, and to lead them further away from God. Forth from one thousand channels the poison of infidelity is daily flowing; and it flows on under innumerable disguises, from the low ribaldry of the imitators of Paine up to the abused learning of Strauss—from the open attack of the bold blasphemer, up to the pantheism of the men who conceal their real meaning beneath their incessant talk about the Immensities and the Eternities. Whether it be referred to these ceaseless activities of the enemies of our faith, or to other causes, the fact is not to be questioned that vast masses of the people around us seem to be wholly estranged from religion and religious institutions. I should be sorry to have it thought that I sympathize with those who denounce the present period as "the last days," and therefore as essentially and emphatically the worst. I believe nothing of the kind. Still, it seems to me, that the *religious* condition of England is such as ought to excite our serious concern. Judging from the late census returns, there are probably upwards of four millions of the people, arrived at years of discretion, and who are in circumstances to do so, who never enter any place of worship; and it is to be feared that of those who do attend, there are, at a low computation, nearly an equal number who are not converted.

I do not dwell on these things;

they speak for themselves, and are so intimately related to all that is deep and tender in Christian consciousness, as to press with a force well nigh resistless on our attention. It is certainly not possible to reflect upon them and not feel the application of the text, "We see not yet all things put under Him."

II.

Let us consider *the Relation in which we stand to this truth, and our responsibility in that relation.*

For eighteen long centuries Christianity has been upon the earth in its present form, and yet, as we have seen, its beams, instead of falling upon the hearts of the race, have scarcely touched its extremities. Why is this? In the *first place*, it is not to be referred to divine sovereignty. Whatever others may think, we are not among those who believe it to be the *sovereign* will of God that Christianity should remain thus limited in its influence, and that the millions of every age should pass into eternity without a saving knowledge of the truth. We know that the purpose and the promise of God are both linked to corresponding means; and that in every age the record has been true, and is to this hour, that "Ye have not because ye ask not, or because ye ask amiss." Wherever the impediment to the universal diffusion of the gospel may be, we believe it is not in the decrees of heaven. In the language of one of the most eloquent writers of the present time, we can all say, "My reason pronounces the idea heretic; my heart calls it blasphemy; it is the miserable dream of an ignorant and fatalistic theology; an impious excuse for an indolent and recreant church; it finds no sanction in the fair deductions of intellect; no sympathy in the genuine intuitions of the human soul; no record in the bright book of God."

2. But *again*, the present limited diffusion of the gospel is not to be

referred to the want of miraculous agency. Some in our day affirm that the age of miracles must be restored before the world is converted; and that a miraculous economy must succeed the present in order to accomplish what the gospel has failed to realize. It is true that in the first ages of the church, the servants of Christ had miracles in attestation of the truth of their mission; but *special* reasons existed why they were thus endowed. Certain reasons then existed, and certain ends were then to be accomplished, of a peculiar and special nature, which at once required and justified the employment of that instrumentality. Those reasons satisfied, and that end attained, the power was withdrawn. Miracles answered their purpose—they made the glory of God visible to all. When they had done this, when attention was roused, and Christianity could appeal to these demonstrations as matters of historical fact, they ceased—the work was left to be carried on by more secret and invisible influences: and now, much as miracles have been extolled, it is not too much to say, that they are below the spirit of our dispensation, and quite inadequate to its purposes. They may strike the vulgar sense, but they cannot speak to the soul. Were all the miracles of the apostolic age to be repeated, it may well be questioned whether they would convert a single sinner from the error of his way. No, we do not want miracles, and we must not wait for them. And then with reference to

3. *Millenarianism*, the refuge of those who, resting their belief on certain of Christ's own utterances, and some also of the apostles, and influenced mainly, no doubt, by the consideration of the slow and partial advance of the gospel hitherto, associate the fulfilment of their hopes as to the world's recovery with the re-appearance and personal reign of the Redeemer himself. It seems to us that if the means which Christ

has appointed, and which are now in operation for that purpose, be rightly comprehended and faithfully applied, they are themselves fitted and intended to accomplish all that has been foretold. Surely to expect and wait for anything else, under these circumstances, is to expose ourselves to the heavy charge of forsaking our prescribed course, and of substituting our own fancies for a stedfast unquestioning adherence to the Master's bidding. If, then, the present limited diffusion of the gospel be not referable to the divine sovereignty, nor to the want of miraculous power in the church, nor indeed to anything defective that pertains to the instrumentality we are encouraged to employ, the failure must be with the church, and with the church alone. Let no vain excuses come between us and the truth in this matter. Let us bring the subject home to ourselves. This congregation is composed, to a considerable extent, of representatives from our numerous churches, and these may justly be considered as eminently interested in pious and missionary services. Is it not fitting for us to inquire whether we have rightly and fully respected the claims of these services. Have we sufficiently realized our responsibility. Have we not often moved to our work rather under the force of habit than of principle; and even when we have been most active in service have we not often forgotten to pray. Have we ever laboured in this cause with the zest and aptitude with which we have pursued our temporal interests, or sorrowed over man's spiritual apostacy and misery as we have lamented a personal or relative calamity. In co-operating with one another, have we manifested that spirit of unity which casts out not only the love of party, but the consideration and love of self, and that devoted energy of heart which parleys not with discouragements, sees not difficulty, which sleeps not,

wearies not, and which indicates not a state of feverish excitement but of wholesome fervour, at once the sign and the nourishment of spiritual life. Have we shown that readiness to sacrifice which is the foe of personal indulgence, and of worldly conformity which teaches us to bless others by giving not of much, *little*—but of little, *much*. Above all, have we displayed that humility, sincere and deep, which, when we have done all, suffered all, surrendered all, shall boast of nothing, yea shall acknowledge unworthiness and sin with humiliation and grief. Brethren, by such a test, who shall be able to stand? In this assembly are there fifty, are there ten, are there five, is there one, who can deliberately lay his hand on his heart and say that he has so met and answered his solemn engagements. And yet, are not these the *conditions* of success, and are they not attainable by us? Brethren, the conclusion is inevitable that we, by our shortcomings and imperfections, have hindered the gospel. Our deficiencies are the more to be lamented when we think of the advantages which have been prepared for us. We have been appointed to live in times pregnant with the most important changes. As the great method of redemption has advanced towards its close, events have thickened around us, and the counter-plot of the adversary has matured to its crisis. All that has happened has evidently been for "the furtherance of the gospel."

Fearful convulsions have spread the interests of civil freedom, and undermined the ancient seats of bigotry and superstition. Art, by her inventions, has accelerated our progress; and Science, by her accumulated lights, has guided us on our way. The translations of Scripture have superseded the gift of tongues; the more perfect emendations of the sacred text have given to Truth a more distinct and certain utterance; while the improved machinery in

education has placed within the reach of all the means of reading, "in their own language, the wonderful works of God." Providence, by commerce, has given us access to every port of every nation; and by conquest, has permitted us to possess the most interesting portions of the globe, as if to tempt us by every facility to our work. All things have been ready but ourselves. We have not been ready! The heavens have cried to the earth; the earth has cried to Jezreel, but Jezreel has not called upon God. There is yet a more serious reflection still. It is this—that much of the good we have omitted to do cannot now be done. Multitudes of those who should have been the objects of our attention have passed away from the sphere of

exertion and of prayer. They lived, but are dead. They died in ignorance—we might have instructed them; without hope—we might have unfolded the heavenly state to them; without Christ—we might have pointed them to "the Lamb of God which taketh away the sins of the world. And still they are dying! Now, while I speak—while you listen—they are dying! See! how they pass along, melancholy, sad, and speechless, sinking down into endless night. They are gone—they are gone! We shall meet them next in judgment.

Thou Judge of all, we are verily guilty concerning our brother! If thou shouldst be strict to mark iniquity, oh Lord, who could stand!

(Completed in July.)

FAMILIAR TALKS WITH YOUNG CHRISTIANS.

No. VI.—*The Clouds Break.*

"I FEEL like one who has, somehow or other, got into a wrong world, and has had his misery deepened by a most delicious dream about the world to which he belongs, but which seems at such an immeasurable distance that he despairs of ever reaching it. Talk of the misery of Tantalus: his were pangs of body; mine are the more terrific pangs following the unsatisfied thirst of the soul. The weary useless work of Sisyphus rolling up a lofty hill the stone that *would* keep coming down again was play compared with the bitter and useless work I have been doing these last four or five months. Oh! I feel as if I were walking in the catacombs, far away from the light of day, and with nothing but a slender thread, that may break at any moment, to help me find my way again to the world of divine peace and joy."

So George Mostyn was talking to himself as, absorbed in his own sorrows, he sauntered along one of the quietest paths among the trees in Regent's Park on a calm evening about the end of March, 1862. It was one of those strange evenings that appear wholly out of place, that really belong to showery April or genial May, but are sent forward as pioneers to tell our desponding hearts the winter will pass away, and the earth again become a garden of delights. A

steady drenching rain brought in the day; and though it had ceased for some time, and a warm sun was setting in the west, the air was still full of damp. The trees were just beginning to show their green and tender shoots, happy in being released by rain and heat from the case-ments in which they had been protected from biting cold and wintry frost: and the birds in the trees were singing the last notes of their pleasant evening song. A peculiar and impressive silence, except as broken by the warbling of the song-birds, reigned around. Not a solitary foot-fall was heard. Not a fowl skimmed the surface of the adjacent water; not a breeze sighed amongst the branches of the trees. Even the murmur of the busy activity of the huge and bustling city seemed subdued. Nature, after struggling with the winter, was resting and growing; being calmed, yet quickened, by the living energies of God; and though George saw it not, for he could only look *within*, yet the scene around him was a faithful picture of the painful but real growth going steadily on in his perplexed and anxious soul.

Not all at once did he pass from the gloom and weakness of his trouble to the light and strength of a pure spiritual joy. Although the wise words spoken by his affectionate sister in the conver-

sation reported in the last chapter had soothed his chafed spirit and revived his faith, still for months he failed to dwell in the serene atmosphere he breathed before his fall. Certainly it was not midnight with him; Maggie's gentle hand had led him beyond that; but as certainly it was not midday. He was walking in a dim and lazy twilight; but whether approaching a lovely and sunlit morning, or a deeper and more ominous darkness, he felt he could hardly say. As sailors stranded on a desolate island for weary weeks pant for the light, so he strained his eyes towards sunnier scenes; and not without alarm lest the feeble glimmers of radiance that now and again quivered through the clouds of his wretchedness should suddenly go out. His native caution and self-distrust, beaten back for a time by his growing faith and expanding love, now became fiercely imperious. Fear held him with a tyrants grip, and shook him with a tyrants fury. His moral nature was completely unstrung. Hope in Christ he still fondly cherished; indeed would not, could not, give it up; but he was so far from the face of Christ, and from simple whole-hearted trust in Him, that everything became a temptation and a torment, a trial of his faith, or a satire upon his weakness. Full of misgivings, he tremblingly and cautiously walked along the newly chosen path in which he had once stumbled and seriously hurt himself, like a man who keenly feels the soreness of wounds made in recent falls.

You may be sure, and if you know anything of factory life you will be, that George Mostyn was not allowed to forget all at once and for ever the day of his angry altercation with Horatio Nelson Godes. The men and youths in the workshop gloated over George's fall like hungry savages over blood. With that strange falseness and unaccountable vanity so natural to all of us, they actually regarded the suffering youth's disgrace as a sign of their honour, his discredit as a witness to their goodness, his weakness as evidence of their strength. To them it was proof enough that with all his pretence, his Sunday chapel-going, his baptism, his church-membership, and his affectation of a superior moral tone, he was no better than they, and not so self-controlled as some of them. Led on by Godes; for Godes could not forgive him whoever else did, and whoever else was ready to say "enough" he was not; they taunted him, jeered him, flung the stinging nickname of "Little Fiery" at him, tried to injure him in the esteem of the fore-

man; hid his tools, or dulled the edges of his planes and the teeth of his saws; actually took his good work away and put the bad work of some of his tormentors in its place; and knowing his weakest point of all was in his relations with Fred Williamson, sought again and again to trip him up through them. Nobody can tell what poor George suffered those three or four months. His workshop life was made as miserable as possible. Every morning he began in fear lest he should be betrayed into some inconsistency, and prayed, as only those souls pray who feel there is no more hope left them but in prayer, "Hold up my goings in thy paths O Lord. Leave me not, neither forsake me, O God of my salvation. Lead me not into temptation. Deliver me from evil." And even his thankfulness, deep and fervent, when at night he reviewed a day in which God had helped him to walk bravely wisely, and circumspectly, was tempered with the fear that he might be called to face greater perils on the morrow.

But God was answering his life of daily prayer. The winter of his discontent was slowly but really going away. Spring influences were already playing in manifold ways about his spiritual nature. The bursting life, for awhile checked and suppressed by a sudden and unexpected chill, was not killed, and was regaining, by degrees, even more than its former power and beauty. The Lord did not forsake him. He gave him strength not only to believe on Christ, but also to suffer for His sake. He enabled him to hold his mouth as with bit and bridle, and to say in his heart, better ten thousand sneers than one abiding pang of bitter self-reproach. He made him strong in the day of trouble; sent him unseen strength; sustained him in the fierce heats of persecution, and would soon bring Him out of the furnace as He did the three Hebrew youths, without even the smell of fire upon their garments.

God sent him helping friends; and first, as usual, came Maggie, a sister indeed, an angel of consolation to his wearied and jaded spirit, a messenger of returning hope and approaching gladness. Often without word or audible sign she gave him aid. For George did not invite conversation about himself, but shrunk from it as of old, and tried to hide all he could of his unrest and agitation from her penetrating eyes. But she had a woman's eye, and that strange and wondrous woman's gift of divining our untold sorrows, and an angel's skill of pouring healing balm

into the wound out of an invisible chalice. She helped without appearing to help; and without paying any special attentions gave him strength and solace at every meal. Her's was the happy knack of putting her heart into all she did; and as that heart was full of love for George, everything she did for him was a gospel, an unspoken message of consolation.

Another well-spring was close by in Fred Williamson. And if George had not been so taken up with his own condition he might have seen in Fred's growing strength, increased cheerfulness, fullness of sympathy, and expanding nobleness of character, a living refutation of all the insinuations of his shop-mates, and a sufficient defence against all their persecutions: but though he saw little of all this just now, yet the mere knowledge that they were bound together in one covenant of goodness, that they would stand side by side in any struggle for righteousness and truth; that Fred looked to George for help and counsel in his spiritual life, and was, as the latter could not help thinking, clearly committed to his care by God; these things, together with the occasional chats they had with each other, served not a little to hasten the dawning of a new and brighter spring in George's soul

But it was to old Simeon Goodman that George was chiefly indebted for his complete emancipation from the fears and doubts that haunted and crippled him so long. Simeon Goodman was one of the officers of the church of which George was a member, and a pattern of tact, sound sense, and perfect skill in dealing with the difficulties of young and troubled Christians. His advanced age commanded respect, and his sweet spirit and saintly demeanour, won the strongest confidence and inspired the warmest affection. He was an "old disciple." Nearly threescore years and ten he had lived a highly vitalized life; and for more than half a century had, like Caleb, the son of Jephunneh, "followed the Lord fully." He had a calm serene face that said in every line of it, "Peace, be still;" eyes bright and beaming with kindness and other-world wisdom, and altogether a sort of seraphic aspect that seemed to foreloom the heavenly society to which he was travelling. Some old men are not comfortable companions anywhere; some "old disciples" are sour, crabbed, stern, faithless of all times except those in which they took a leading part, and specially sceptical about the age for whose strife they are

too weak, and for whose pleasures they are too inert: but Simeon Goodman was welcome in every circle; not more amongst the middle-aged than with jubilant and enthusiastic youth; held unflinching faith in the future of the church of Christ, and the future of the world through that church; and while he always had a "word in season for the weary," he was to "feeble-faith" struggling towards a fuller enjoyment of the life of God, an unrivalled physician. His experience was extensive, valuable, and ripe. He himself was a picture of matured Christian principles in the serenity and greatness of their power, of calm and quickening energies directed to wisest ends, and of finely developed saintliness of character. Not deeply versed in the books of human literature, he was nevertheless a master of the art of training young disciples; for the book of God, and books immediately relating to it, and also the ever-opened books of human life and experience, he had studied profoundly, and could understand at a glance and meet with signal success the needs of Christian souls.

George Mostyn was swiftly led to "honour the face of the old man;" and long before his conversion felt a peculiar and growing regard for his character and confidence in his word. And the regard was mutual; for Simeon Goodman took special interest in this young follower of Christ, often prayed for his welfare, sought to help him along by word and book, rejoiced with Mr. Longford when he saw him pass from doubt to faith, delighted in his public consecration to the Lord's service, and watched his early progress with increasing pleasure. Hence it was not strange that, having missed George three successive times from the communion of the Lord's Supper he should say within himself, "I must see him. Something is amiss. So young a Christian, and one who has not been a member of the church a twelve-month, certainly would not neglect so helpful a 'means of grace' without some reason or other. I must see him at once." He had made that resolve, and was carrying it out when George was moodily sauntering under the trees in Regent's Park talking to himself in strains which blended together hope and despair, faith and unbelief, in ever-varying proportions. Walking over the bridge that leads to the Inner Circle they met each other, and after a few words of kindly inquiry, Mr. Goodman offered to accompany George in his stroll; and round and round that circle they went chatting away till the cool shades of the evening

bade them repair to finish their talk in Mr. Goodman's house hard by.

"And have you really been staying away from the Lord's Supper, George, because you feel so uncomfortable?" said Mr. Goodman, as they jogged along arm in arm.

"Indeed that is my reason, sir; I felt quite unfit to come. I have been so very far from peace and gladness that I thought the Lord's table was not my place."

"But don't you think, George, that our blessed Lord instituted this rite expressly to comfort the uncomfortable, to give joy to the sad, and lead the restless and agitated to His peace, and fill them with His fulness of joy. Was it not on 'that night in which he was betrayed,' that night so unutterably painful to Himself and distressing to His few followers, and yet the night in which He seems to have yearned with an infinite yearning for the comfort of His disciples, and therefore spoke those consoling and abiding words contained in the fourteenth, fifteenth, and sixteenth chapters of John—words that would of themselves make a priceless gospel—was it not on that night that He broke the bread and poured out the wine, and said, 'Do this in remembrance of me?' Don't you think that He did all this, then, on purpose to cheer the hearts of His sorrowing disciples?"

"Perhaps so; still, sir, I should prefer to feel happy before coming. It does not seem right to attend such a solemn service in a restless, anxious, self-condemning spirit, and with a mind full of doubts and fears."

"My dear George. You are wrong, altogether wrong. You mistake the spirit of the Lord's Supper. Isn't it right for the broken-hearted to get as near as they can, and by all the helps they can, to the only Healer of souls? You want to have the refreshing water without putting your pipe in connection with the fountain; heat without going near the fire; food without visiting the house of bread. The more comfortless a Christian is, the more eager he should be to share in the memorial feast which reminds him of his Saviour's sufficient sacrifice, tender sympathy, and risen life. George, my boy," said the old man with a quiver in his tones, "if you had reasoned rightly you would have said, I'm wretched; I do not enjoy what I once enjoyed; I am not so happy as I was; therefore I will go to the 'breaking of bread,' trusting that I shall find the promise fulfilled, 'I will manifest myself unto you as I do not unto the world.'"

"Then you think spiritual discomfort is no ground whatever for staying away?"

"None whatever. . . . None whatever. . . . None whatever! It is a delusion of the wicked one, and inflicts more serious harm on many minds than anything else I know. By it Satan keeps many souls away from the feast that would revive their faith, renew their love, and restore their joy. I've seen not a few young and promising Christians who have stumbled, and then instead of at once seeking more help than before have sought less, and have staid away from the Lord's Supper till they have lost all desire for the Lord Himself. Be watchful, George, lest you should be led away by the snare of the devil. We are poor feeble creatures, and need every real help we can get.

'Christ knows what wandering hearts we have,
Apt to forget His lovely face;
And to refresh our minds He gave
These kind memorials of His grace.'

"But," asked George, "suppose a Christian who feels that he has sinned greatly, that he is making no progress at all, and often seems to be going back, should he attend this solemn ordinance?"

"Well, to that question I should say first, that any Christian who is living in sin, meaning to sin, positively intending it, has no place at the Lord's Supper. But if a Christian has fallen into sin, and is really penitent for his transgression, then no place so befits him as that which reminds him that the blood of Jesus Christ, God's Son, cleanseth from all sin."

"And if in spite of his repentance he feels he is making no progress, how then?"

"As to 'making progress' great care is needed. We do not always know when we are 'making progress.' We think if we are 'happy' we are advancing, and imagine that disquiet, and warfare, and trouble in our lot, mean going back—whereas the opposite is mostly the case. *Happiness is not our aim, but holiness.* If only we hate sin more, love Christ more, are more ready to suffer to please God and serve men, we are growing up to the stature and after the likeness of Christ, though like Him we may walk in the glades of Gethsemane sorrows, or be pierced with the nails of Calvary's cross."

"I see; the real question is, do you pant to be holy, to be like Christ, if so don't study your feelings, but come."

"That is it. We come not because we are *worthy*. No! all our worthiness is in Christ Jesus. We come because we love

Him, and wish to please Him who hungers for our love; to feed in thought upon the proofs of His love to us, and to enjoy communion with the children of God at this 'Supper,' which, more than anything else in the church, proclaims the unity of all believers in the Lord Jesus. We ought not to allow, as I fear many do, a false and unreal solemnity to gather about this festival of love, and bar our approach to the Sacred Guest who invites us to sit down with Him and share with our many comrades His blessed society. Great harm is done by departing from the original simplicity of this service. It is a 'breaking of bread;' not a *sacrifice* offered at the high altar with pomp and show by a priest who professes to change the bread and wine into the body and blood of Christ. It is the 'Supper' of our Lord, consecrated to the memory of His death as the 'Lord's-day' is to His resurrection: a supper where Christ sits as Host and President, and invites His brethren to commemorate His love and renew their own; a supper, and not an awe-striking ceremonial called a *mass*; and therefore all the happy and unhappy, the comfortable or wretched sons and daughters of the Lord God Almighty, may hail the privilege of communion with deep delight."

"I can tell," said George, in mournfulness of spirit, "I've done wrong, and not only injured myself but refused to comply with my Saviour's kind request, 'Do this in remembrance of me.'"

"But do you think you see the true root of your wrong-doing in this respect?"

"I fear I may not."

"In my opinion it is simply this. You do not trust as you ought and might in God's training, and give yourself up cheerfully to that. You think that because the process is not just what you expected, and not so pleasant as you desire, that God is not perfecting your character, but has left the work of His own hands. You fail to see God making strength for you out of your weakness, exaltation out of your dejection, and victory by your defeat: and you think the whole thing may break down, and that utterly; that, in fact, having begun to build, God may not be able to finish."

"I half imagine I have cherished an unbelief of that sort."

"Now look here, then; the work is begun. No doubt of that. Will it not be less difficult to carry it on and to perfect it than it was to start it. I heard a man say the other day, that if the old alchemists could have turned a single ounce of

lead into gold, the question of converting tons into the same precious metal would only have been a matter of time and retorts. The greatest work is done. Do believe that God is able to do exceedingly abundantly above all that you can ask or think with regard to your growth in grace and in Christian excellence. When you cry, 'Perfect, O Lord, that which concerneth me,' He will answer, 'I will not forsake the work of my own hands.'"

"But you don't mean that it is enough to pray to God and believe in the Divine Power and the Divine Purpose?"

"Certainly not, but I must tell you, George, (others I might have to lead along another path) not to think so much about what *you* have to do as to forget for a moment the character and greatness of the power which worketh in you. Paul did not. When he was an old man he was still striving, still unsatisfied. 'Not as though I had already attained, or were already perfect,' is his language. He was 'reaching forth,' 'following after;' but mark, not out of the deep dungeons of despair, but from the sunlit heights of faith. It makes all the difference whether you are struggling in the mire of unbelief, or up on the mountain tops with the beams of heaven in your face. He aspired, struggled, and believed, all at once. He was not dissatisfied, though he was unsatisfied; he pushed on towards his ideal with an unshaken faith in the everlasting purpose and mighty will of God being accomplished in him."

"That's the faith I want, I know; but the great puzzle to me is how to get it."

"Mainly by devout reading of the word of God and observation of His dealings. This is how I've thought of these matters for years. I feel sure, from God's word, that God, the *whole* of God, His power, His glory, His wisdom, and His love, in all their unspeakable riches—that God the Father is by His Spirit working in me, on me, around me, to make me like to Jesus Christ His Son; and I'm also sure that every part of my long, various, and chequered experience, pleasant and painful, successes and failures, victories and stumbles, *must*, under His wise and skilful training and discipline, fit into and take a share in the carrying out of His gracious purpose."

"I see, and seeing rejoice. This altogether explains my past four months, and sets my sin and trouble in a new light. I shall go to bed with a lighter heart to night than I've done for weeks."

JOHN CLIFFORD.

THE GOSPELS.

No. VI.—*The Gospel of Matthew.*

THE two facts in the personal history of Matthew with which we are here mainly concerned are his having been a publican, and his being called to the apostleship. As an apostle he must have been an eye and ear witness of much that he has recorded; this circumstance, with the influence which his social position as a publican had upon his character has, as I shall endeavour to show, materially affected the form and character of his gospel.

The office of a tax-gatherer is never a popular one; but under a revenue system like our own the unpopularity is slight, and is limited to the contact which we have with him officially: as a neighbour and a friend he may be loved and respected, and his society be valued and enjoyed. But the revenue system of the ancients was altogether different, and the social position of the collector was seriously injured by it. In Athens, in the time of its greatness, and by inference we may believe in the rest of Greece, and afterwards in Rome, the revenues were farmed out; and it is likely that this system had been extended to all the countries in which Grecian civilization and Roman policy had influence, if indeed it did not exist in them before. Under this system, a company of wealthy publicans paid to the government a certain sum for the revenues of a province or district, which they undertook to collect, and the product of which formed their remuneration. Every addition to the productiveness of a tax was therefore an equivalent addition to the collectors' profit; and this was a constant incentive to extortion, whenever the ignorance and poverty or other helplessness of the taxed, and the absence of any sufficient check from the force of law or of public opinion, allowed it to be practised.

It was, in fact, a system of organized rapacity; and it was this that involved all those connected with it in such deep and abiding contempt and hatred. It has been said that, in Matthew's case, "the post he occupied under the alien heathen government of Rome, as a collector of its odious tolls and customs was quite as bad, in the estimation of the Pharisees, as profligacy itself."* But Galilee, to which Matthew belonged, was not yet under the direct government of the Romans, but under the Tetrarch

Herod Antipas: and even where the direct government of the Romans was established, as in Judæa proper, it was too recent to account for a feeling at once so strong and deep and widespread. It was the essential viciousness of the system itself, the rapacity which it generated, and the oppression and wrong in which it resulted, that made it odious. The New Testament itself shows this. When publicans applied to John the Baptist for direction, it was not against heathenish compliances that he guarded them, but against extortion, "exact no more than that which is appointed you."* And what weighed on the conscience of the penitent Zacchæus was the remembrance of the wrongs he had done by false accusation;† a remarkable intimation that the forms of law had been perverted into the instruments of fiscal oppression.

The inevitable result of the feeling with which the publicans were regarded, was to lower their moral character to the level of their reputation; they came to be really what they were popularly accounted to be. The better disposed among them would quit, whenever they could, a calling so abhorred, and would not bring up their children to it; the more reckless, braving the public odium, and yet driven by it, would seek their compensation in the indulgences of a depraved sensuality; and their example, combined with the pressure from without, would draw with them their weaker comrades. Yet amid the general corruption, a few would remain faithful to a higher moral standard; and among these the fact of our Saviour's call warrants us in placing our Evangelist. Such men would be solitary, repelled from general society by the popular hate, and turning with disgust from the coarse companionship of their fellow publicans. A Greek in such a case would have turned to the study of the profound in philosophy or the beautiful in art,—but with these pursuits the Jewish mind had little affinity. A Jew would naturally seek his subjects of thought in the religion of his fathers; and when repelled as a publican from much of its existing forms, and kept from its public observances by his keen sense of the pharisaic scorn which made him "stand afar off," would become a devout and solitary student of those sacred books, whose precepts pharisaic glosses

* "The Four Evangelists," by Edward A. Thomson, Minister of Free St. Stephen's Edinburgh; T. & T. Clark, 1868, p. 26.

* Luke iii. 13.

† Luke xix. 8.

had perverted or pharisaic traditions overlaid. Especially would he dwell on those parts which spoke of the coming of the great deliverer, the anointed, for whose manifestation the public mind was now eagerly looking, whose dominion should be at once righteous and gentle, world-wide and world-enduring.

Thus, I judge, was our evangelist, in the providence of God, trained for his work; and from this training his gospel derives its especial character as the gospel of the promised Messiah, "of whom Moses in the law, and the prophets had written," and of whom all the people were expectant. That special character has been noticed by most, if not by all, who have written on the characteristics of the several gospels. It appears in the first verse, which sets forth Jesus as "Christ, a Son of David, a Son of Abraham:" a Jew that is, and the heir of Jewish royalty.* It is impressed upon the close, in which Jesus, to whom "all power in heaven and on earth is given," sends forth His servants to bring all nations into obedience to Him.† The fulfilment of prophecy in His birth, His return from Egypt, His abode in Galilee, His miracles of mercy, His gentleness under persecution, and His final sufferings,‡ is continually pointed out. In a word, the gospel is evidently the work of one whose mind was altogether pervaded with the thoughts impressed on it by long and ardent study of the Old Testament, and especially of its prophetic portions.

But there is another characteristic of this gospel, less obvious, it may be, than the foregoing, but quite as clearly traceable to the influence of Matthew's former position on his intellectual habits. I have described him as a devout man, repelled from general society and from kindly participation in the public services of religion by popular scorn, shrinking with utter distaste from the coarse fellowship of the men of his own calling, and thus driven by necessity to the life of secluded study, to which indeed his own deep heartfelt interest in the religion of his fathers would naturally have inclined him. This life of secluded study made him, as we should now say, "a bookish man;" that is, a man whose mind was open to the impression of words, written or spoken, rather than of things. Such a man, when called to be a follower of the Saviour, would readily take in His discourses, and carefully treasure them up

in his memory, but would be comparatively unobservant of incidents, even when they happened before his very eyes. These features of his intellectual character may be clearly seen in every part of his gospel.

They are seen in the meagreness of the narrative. Of the synoptic gospels, only this was written by an eye-witness of what he relates; yet this bears fewer marks of such an authorship than either of the others. It is far inferior to them in fulness and picturesqueness, especially it is inferior to the gospel of Mark, of which I shall have to speak presently. Any careful reader of the several accounts given by Matthew (viii. 23—34; Mark iv. 35; v. 20; and Luke viii. 22—39,) of our Lord's stilling the tempest and healing the Gadarene demoniac, will see the correctness of my criticism: or it may be seen in comparing the accounts given by the same evangelists of the rising of Jairus's daughter, and the healing of the woman so long afflicted with the issue of blood, (Matt. ix. 18—26; Mark v. 21—43; Luke viii. 40—56.)

But the very habit of mind which occasioned this marked deficiency of observation, and consequently of narrative power, was the source of one distinguishing excellence of this evangelist, his clear remembrance and correct record of the longer discourses of Jesus. This characteristic of his gospel is noticed in the earliest mention of it, that of Papias already given, (above p. 152.) "Matthew wrote the oracles," i.e., the more weighty discourses of Christ. It is just so. Matthew gives us "the oracles" more fully, and, I believe more exactly than any other evangelist; I do not know a more marked instance of this characteristic excellence than his full report of our Lord's sermon on the Mount:* and it is the more to our purpose to notice this, inasmuch as the introduction to that wondrous discourse illustrates Matthew's deficient observation and record of the connected circumstances. We have a report of the same discourse by Luke:† and though his report of the discourse itself is not to be compared with Matthew's, it is from his introductory statement that we gather our knowledge of the occasion and purpose of its delivery. Our Lord had spent the night on a lone mountain, in solemn communion with His heavenly Father; at daybreak He had called round Him the company of His disciples and had chosen twelve to be His apostles or missionaries; then coming down with them to a compara-

* Matt. i. 1. † Matt. xxviii. 19, 20.

‡ Matt. i. 22, 23; ii. 5, 6, 15, 17, 18, 23; viii. 17; xii. 17—21; xxvii. 9, 10, 35.

* Matt. v. vi, vii. † Luke vi. 12—49.

tively level spot,* a platform or table-land, a part seemingly of the low ridge which skirts the western side of the lake of Galilee, where the multitude which had been gathering to Him from all the adjacent lands could stand round and listen, He delivered to His disciples,† and more especially to the twelve, what may be not inaptly described as a solemn ordination charge.

We should never have gathered these interesting particulars from Matthew's meagre statement, that "seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth and taught them." But it is in Matthew's fuller report of the sermon that we see how admirably it was fitted to its purpose. It is a full exposition of the principles of the Christian life, to which it was to be the object of the apostles' ministry to bring men, as contrasted with the ideal of religious life prevalent in that age and country.

* "On a level place," not "in the plain," as the authorized version has it, Luke vi. 17; see Stanley's Sinai and Palestine, chap. x. 2.

† As distinct from the general multitude; compare Luke vi. 17, 20; with Matt. v. 13, 16.

There runs throughout a comparison, expressed or implied, of Christianity and pharisaism, showing the spirituality of the principles of the first, and the comprehensiveness of their application; and the outwardness and littleness of the second, and the miserable quibbling to which it had given rise, and to which its spirit was so congenial. The contrast between the two is shown in their opposite interpretation of the precepts of the law, and the different spirit of their observance of what was then emphatically termed "righteousness," in its three main branches of almsgiving, prayer, and fasting.* Then the Christian spirit of contented trust in the providence of God is set forth, and a candid judgment of the failings of others are inculcated; so opposite, one to the anxious covetousness, the other to the censorious spirit prominent among the Pharisees. It is in Matthew's report that we trace this adaptation of the discourse to the purpose and occasion which we learn from Luke. The evangelists supplement each other.

J. C. MEANS.

* Matt. vi. 1, marginal rendering.

CHURCH MEETINGS VIEWED IN RELATION TO THE SPIRITUAL LIFE OF THE CHURCH.*

BY REV. J. P. BARNETT, LONGFORD.

THE choice of this subject for present discussion implies the fear, if not the conviction, that church meetings, as usually conducted, are not greatly promotive of the spiritual life of the church. Nor is this fear surprising. For probably only in rare instances are church meetings held with this higher object in view. Many churches do not meet periodically, as churches, at all, but only when business requires to be transacted; and the reason usually assigned is that church meetings are too often found to retard instead of advancing the spiritual interests of the body. I suppose that I myself must have attended upwards of two hundred church meetings of one kind or another; but I cannot recollect more than half a dozen of these which had for their immediate and avowed object the promotion of the church's spiritual life. I can recollect many instances, and I have heard of many others, in which, if this

was the understood purpose for which the body assembled together, the most unlikely means were resorted to for attaining it.

How often, for example, do these meetings supply an opportunity for disorderliness, for strife, for party animosity, for the ventilation of crotchets, and for other evils of a like kind! What is to prevent these abuses, as things are, if there should happen to be present one or more persons who are capable of perpetrating them? Just as a single diseased tooth will give pain and trouble to the whole set, so a single injudicious or crabbed member may spoil the comfort and hinder the prosperity of a whole church. It is easy to say: "Apply to a dentist and have the bad tooth extracted; let the injudicious or crabbed member be put away." But the *forceps* is an ugly instrument; and churches shrink from "exclusion" as long as they can. But the point is this, that in multitudes of

* A paper read at the Warwickshire Conference of General Baptist Churches held at Longmore Street Chapel, Birmingham, April 2, 1872.

instances there are no laws and purposes regulating our church meetings by which painful scenes of the kind I have hinted at may be prevented.

I know it may be said that a church is a free assembly, which, however, is only free in name and not in fact, unless the individuals composing it have the right of free speech. But when freedom ministers to anarchy it is a curse rather than a blessing; and surely if there be any community in the world which should jealously guard itself against that curse, it is a Christian church. A church ought not to be an assembly in which each member is at liberty to talk without let or hindrance at the mere impulse of his crochets, his prejudices, or his moods. Limits must be assigned to the freedom of speech in a church as well as in the state or the family; for without them the state, the family, the church, could not exist; the uniting cord would be worthless as a rope of sand; the law of repulsion would cut asunder the law of attraction; and thus the body would fall to pieces.

I might advert to another class of cases, in which the spiritual life of a church may be dwarfed by altogether unintentional mistakes in the purposes for which it meets and in the spirit by which its assemblies are pervaded. How often is the time of a church meeting thoughtlessly taken up with the sheerest trivialities! I heard awhile ago of a new comic calculating machine, constructed by some Birmingham genius, which succeeds, after an almost endless process of turning, in proving to a demonstration that two and two make four! I am afraid that many of our churches, in their meetings for business, become calculating machines for securing a similarly startling result! But the worst of the matter is, that these trivialities afford infinite scope for empty talk, for the splitting of hairs, for the indulgence of whim and fussiness, for the giving and taking offence. Their only virtue is the very equivocal one of testing how much the patience of the quieter and more meekly enduring of the members can bend without breaking.

What, then, is the remedy? A shrewd philosopher some years ago offered to put his countrymen into the right track for discovering a cure for the potato disease, by furnishing an infallible explanation of the manner in which the disease was generated. His explanation was that the disease was caused either by the presence in the potato of something which was deleterious, or by the absence

from it of something which was beneficial—probably by both! I am quite safe in suggesting a similar explanation of the failure of our church meetings, in so far as they do fail to help the spiritual life of the churches. That being so, the cure, I think, may be easily found.

Let me begin, then, by observing that, ideally considered, a Christian church is a spiritual organism; that is, it is a living association of persons who have been redeemed by the blood of Christ from the great condemnation, who are awake to righteousness, who have realized their sonship to God, and who are bound by solemn pledge to what, for brevity's sake, I may term the great Christ-Mission—the salvation of the world. The spiritual life of the church may be measured by the degree in which it fulfils these conditions. The spiritual life has its characteristics, which are these: (1.) Dependence; (2.) Progressiveness; and (3.) Reproductiveness. The spiritual life also has its functions: (1.) To animate the body—for without it a church would be a corpse; (2.) To absorb and utilize the spiritual atmosphere in which the great Author of life has appointed it to live, and move, and have its being—for not to breathe this atmosphere is in reality to waste it; and (3.) To multiply itself—for here, as elsewhere, death is followed by decomposition, and decomposition is another form of vital action. Reptile life springs from death. So in the church. A dead church is repulsively prolific; a living church is gloriously reproductive. The living creature brings forth the living creature after its kind; and God says to the church what He said to Adam in paradise, "Be fruitful, and multiply, and replenish the earth."

Now all this is practically suggestive in relation to the subject before us. It is the first instinct of all true life to conserve and augment itself. Such should be the aim of a Christian church. So that there is no higher and more legitimate object which a church meeting can be made to promote than the increase, in the members of the church, of the power and beauty of holiness, and of the capacity for wise and energetic spiritual action upon the unconverted around them. If this object be lost sight of, not only will it be missed, but positive hindrances will be thrown up in the way of its attainment. As in all organic structures, so in our churches—that which does not help to consolidate must help to loosen—that which is

not good for health must be promotive of disease—that which is not favourable to strength must become, in proportion to its influence, a source of weakness—that which does not contribute to life must minister to death. These various advantages are not to be secured—these various evils are not to be avoided—*apart from the direct purpose of the church to that effect.* A church, spiritually considered, can no more afford to live at haphazard than can any one of its members; and the life and health of the soul can no more be guaranteed without the assiduous and intelligent use of the appropriate means, than the life and health of the body.

In making these observations, I do not mean to imply that a church should be perpetually engaged in studying, with great anxiety, the thousand little questions which may possibly have some remote relation to its own spiritual condition; every now and then feeling its own pulse; constantly on the watch for some new sensation from which some new inference as to the state of its health may be drawn; afraid to eat this, to drink that, and to smell the other, lest what is eaten, drunk, or smelt, should prove to be hurtful rather than wholesome. Undoubtedly spiritual health, like physical, is to a great extent unconscious of itself; and it is possible for a church to indulge in that sort of morbid anxiety as to its own condition which is the only symptom of disease. Like a restless nervous dyspeptic, it may fancy a pain here, may suspect that there is something out of order there, and may want this member to be rubbed, that put into bandages, and the other wrapped in blankets. By such a hypochondriacal church the various medicine books will be sedulously consulted; but, as is usual in analogous cases, they only aggravate the disorder they are intended to cure, and make the pitiable patient more nervous than ever. I dare say there are churches like the poor gentleman who always thought himself ailing, but never had anything seriously the matter with him; and who, on telling Robert Hall that he had been at "death's door" since he saw Mr. Hall last, received the over severe reply, "It is a pity you did not walk in, sir!"

I would not, therefore, be understood as advocating a silly spiritual valetudinarianism when I say that churches, like individuals, cannot afford to neglect the great conditions of healthy life. But surely it is as necessary that they should avoid the carelessness which, in

the pursuit of other objects, leaves their health at the mercy of whatever, good, bad, or indifferent, may happen to come into contact with it, as it is that they should avoid the morbid sensitiveness which makes health the sole object of solicitude, and which shrinks from the touch of everything lest it should prove to be the touch of death. A church most truly thrives when it thrives in holiness; but it will be impossible for a church to thrive in holiness unless it duly avails itself of the means of holiness. Undoubtedly this may be done, to some extent, as each individual member privately familiarizes himself with the truth, and maintains direct communion with the Saviour. It may also be done, to some extent, as the members generally take heed to the intelligent expositions and enforcements of scripture truth on the Lord's-day, and join in the general worship of the Lord's house. But it seems to me that other appliances, more direct and complete than these, are needed; and they come into use when the church assembles as a collective body to partake of the bread of life, to breathe an atmosphere filled with the life-giving and life-invigorating Spirit of God, and to brace itself up for the proper exercise of the various spiritual functions with which the Author of its life has endowed it. When a church gathers in its collective capacity, let its primary object be to indulge itself as fully as possible in free and sweet communion with God, and by such communion constantly to secure new supplies of life-power. Not for luxury chiefly, but for practical efficiency, I would have the church meeting to be a veritable banquet of souls.

Further, let me observe, that the administrative functions of church life should be conservative and sympathetic rather than judicial and separative. Undoubtedly washing, in a dusty world like ours, is as necessary to health as eating; and the church should take care to keep itself clean. Medicine may sometimes be indispensable; and when a member of the body is itself dead, or when, by the corrupt life which is in it it threatens the health of the body as a whole, amputation is required. But medicine should be sparingly used; and amputation should always be the last resort. Nature has great restorative power; so has grace. Let the church eat of the true "bread of the world in mercy broken," let it drink of the true "wine of the soul in mercy shed," and let it bathe, and cleanse, and refresh itself in the

river of the water of life, the crystal streams of which are ever at hand, and neither the drugs of the physician nor the knife of the surgeon will often be needed.

Another remark arises here. The evangelistic mission of the church should not be forgotten in the indulgences of piety. Mere luxury enervates; but the genuine appetite is maintained by work. Enjoyment, if coveted for its own sake, always both palls and poisons; so that the very means of existence become agencies of disease. Therefore, let the church meetings be dedicated not only to worship, but also to the origination and maturing of plans for usefulness, to the examination of the results of work already done, and to the encouragement of the spirit of work by mutual emulation and by reverential recollections of the example of the Great Master "who went about doing good."

In such exercises as these the time of a church meeting may be profitably occupied. If, however, it should be asked how the drier matters of business with which a church has necessarily to deal are to be transacted, I would reply, in the first place: Let these be delegated to a committee of management, composed of the wisest heads, periodically chosen, responsible to the church, and implicitly trusted in the special responsibilities they are called to sustain. In most of our churches there is a large proportion of youthful persons of slender individual development, and possessing but little of that discrimination which the judicious adjustment of business requires. Sometimes cases of alleged immorality are brought up, the details of which must unhealthily excite the curiosity and lower the moral tone of the young. The importance of having such cases investigated, not by the church as a whole, but by persons in the church who possess the requisite qualifications, cannot be over-rated. Their final decision need not rest with such persons—their work should be simply to go into cases of this order with due care, present to the church the result of their inquiry, and leave to the church the final adjudication. By the selection of a committee of management much unholy and useless talk

would be prevented, valuable time would be saved, and the church would be liberated for the needful attention to the higher matters of its own life and growth.

I would further remark that, in so far as the whole church is compelled to undertake the discussion and settlement of the drier items of business, each member should feel the necessity of bringing to the task not only the wisest judgment but also the most wholesome spirit. Let the due distinction be made between crotchets and principles; let there be mutual deference; let each esteem the others better than himself; let personal feeling merge into the general interests of the body; let there be a rigid maintenance of a kindly and genial temper; let no individual member assume disproportionate influence; let patience have her perfect work; let the strong bear with the infirmities of the weak; let the entire church ever keep in view its family character, each member feeling and guarding the union of all the others to Christ the head, each striving in all things to promote the highest happiness of all. If these aims are preserved, and sought in the spirit of prayer, the family unity will remain intact, individual selfishnesses will die, bickerings will cease, light will never be wanting even on the most intricate questions, the current of the divine life will flow through the body without impediment, and the church will become "a thing of beauty" which shall be "a joy for ever." Such churches as these would be as a city set on a hill which could not be hid—as the salt of the earth in the full possession and use of its savour. Their moral power in the world would be incalculable. Indifferentism, on every hand, would melt into earnestness; and the earnest would flock to our side, saying, "We will go with you, for we verily perceive that God is with you." Such churches as these would supply a public demonstration that our religion is no sham, but a divine, mighty, resplendent reality, would constitute a vindication of the gospel ministry which no sophistry could silence, and would push the triumphs of the cross to the ends of the earth. "Awake! awake! put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem!"

A "GRACE" THAT MAY BE SUNG INSTEAD OF "THE USUAL VERSE."

THY providential care
 Our social board has spread;
 O may we all thy bounties share,
 And eat the Living Bread.

"THE GENERAL ASSEMBLY."

NORTH and South, East and West, our friends are beginning to think of the Annual gathering of the churches to be held at the close of the current month in the ancient and beautifully-situated town of Nottingham. We know a hearty and generous welcome awaits the assembly. For the eleventh time in the history of the Connexion the representatives of the churches go to share the hospitality of this busy, enterprising, midland town. Stoney Street chapel, our head-quarters, and admirably adapted for the transaction of business by its abundant rooms, etc., has just been renovated for our reception, and some kind hosts have already corresponded with their expected guests. May this mustering of the tribes of our Israel greatly promote the welfare of the associated churches, and in manifold ways help on the kingdom of our Lord and Saviour!

We meet as brother-warriors engaged from year to year in a fierce contest with deadly error, insidious superstition, thickening wretchedness, and all the legions of sin, to review our past operations, to test our methods of warfare, to examine and report upon our plans for future campaigns, to fortify the territory already wrenched from the grasp of the enemy, to reinvigorate our strength, and to get inspiration from our Glorious Leader for fresh and better service. We have victories to recount. Proofs of material and spiritual progress will cheer our hearts. Here and there regiments have been considerably increased, and from many parts of the field, we believe and hope, most encouraging statements will be made as to the numbers and condition of certain divisions of the army. Brave and skilful leaders will be missed; but the memories of these departed veterans will hover over us and urge us to carry on and complete their work. And this will we do if God permit. Well we know He gives no substantial victories to dolts and laggards, no abiding rewards to vanity and self-confidence. Moses must keep on praying, Joshua and his comrades fight if Amalek is to be destroyed. Men of

capacity, courage, and energy, must work, and work hard, if they are to win any great successes: but they must pray as fervently as though the entire victory depended upon their supplications. The Lord does not always fight our battles *for us* and bid us *stand still and see* the salvation of God: but He will always fight *with us* if we ask Him. Jehovah-nissi: this is our watchword in the war. O Lord hear and help us: this is our cry as we go forth to the attack. We are nothing without God, and shall surely go down before the foe if the Lord of Hosts is not with us. May the opening prayer meeting, on the Monday evening of our great Festival Week, augur well for our future in its numbers, spirit, and power.

Of the various matters that will engage our attention several are of special interest. The discussion of our future policy with regard to Home Mission enterprise ought to issue in well-conceived, broad, and far-reaching plans; plans based upon experience, and calculated to promote the prosperity of the denomination in all its parts. The proposed Mission to Rome is likely to rally enthusiasm and stir liberality. The Centenary movement, aided by the Bazaar, ought to be crowned with the last sovereign. The skill, taste, and energy, displayed at the College Bazaar held at Nottingham in 1863 are sufficient warrant for large and lofty anticipations of success from the efforts of the ladies of the Association generally, and of Nottingham in particular, on behalf of this fund. A meeting of a public character on Friday night for the declaration of Nonconformist principles; or a series of evangelistic services, would, in the former case, be in harmony with our position and claims as Nonconformists, and with our doctrine of Christ and His sacrifice in the latter.

Both in work and worship may it be given us to realize the presence of our gracious Saviour, causing our hearts to glow with love to Him and the brethren, and filling us with "the spirit of wisdom and revelation."

JOHN CLIFFORD.

"LAYING ON OF HANDS."—An old G. B. writes in reference to the report of ordination service (p. 159), in which it is said the "prayer was accompanied with laying on of hands." G. B. wants to know, (1.) Who hath required this manual appendix; (2.) What it means; and (3.) concludes by saying that the custom savours strongly of Ritualism and ought to be given up by all BAPTISTS. Little need be said about this. The New Testament does refer to the ordinance; but does not *enjoin* it. In so far as the early church practised it, it was not restricted to ministers; but followed each baptism as its "supplement." Grantham defends this general use of it. But it has long been given up in the case of members; and no one, we think, will seriously contend that it ought to be retained for ministers.

Reviews.

THE SAVIOUR'S PARTING PRAYER FOR HIS DISCIPLES. By W. Landels, D.D. *Stock.*

RARE gifts and high culture are required for the effective exposition of this Intercessory Prayer. It is pre-eminently "the Lord's Prayer;" His not merely by authorship, but by actual use, not made expressly as a model for others to employ, but breathed out in a spirit of the sublimest self-forgetfulness in the most solemn and eventful hour of the Redeemer's solemn and eventful ministry. He is indeed a master in Israel who unveils the spirit, and discloses the feeling and fervour of this unique supplication. Such a rank the author of these discourses has taken. From first to last the writer never loses sight of the idea that he is interpreting a prayer; and style, and imagery, and phraseology, are all moulded by this everywhere penetrating conviction. The majestic but self-humiliated Suppliant seems always before him in the depth of His agony, greatness of His love, and the divinity of His nature, and this gives a degree of reverence, holy quiet, subdued feeling, and restrained power, unequalled in any other exposition of this chapter with which we are acquainted. The prayer is treated as revealing the heart of Jesus; and the meaning of its successive petitions is distinctly set forth and wisely applied. The doctrinal bearings of the supplication are never missed; but they are so skilfully traced as to heighten rather than check the flow of devotional feeling. The style is clear and unruffled, the language chaste and graceful, and the spirit thoroughly devout. We earnestly commend the book to Christians generally for their "Hours of Devotion," and to pastors and teachers as a model of and a help to "rightly dividing the word of truth."

MAN'S IMMORTALITY PROVED: with Confutations of Modern Theories of Annihilation. By George Peill. *Stock.*

THE controversy upon this subject is not yet hushed. Nor is it likely to be. As this age becomes more and more benevolent in its spirit, shrinks with increasing aversion from suffering as though it were worse than sin, and in its short-sightedness hastens to apply any remedies that alleviate social woes rather than to be patient and heroic in the use of such as promise a permanent and effective cure, so will it reject, with augmenting force, the current doctrine of the endless suffering of disbelievers. We are becoming more and more the creatures

of sentiment every day: and this of itself will render unwelcome any view of the future of the human race that does not provide for the complete happiness of all its existing members. But all will not yield to sentiment. Many will still demand the proofs of philosophy and of scripture for what they believe: and these will find no better supply of both on the subject of man's immortality than in the above work. The reasoning is careful, well-sustained, unflinching and conclusive. The psychology is scientific and reliable. The philosophy is of the soundest type, and the interpretations of scripture are fair, broad, and conceived in a truly scriptural spirit. There is no straining of the "law and testimony," no wresting of the words of opponents, no want of candour, no trusting to mere rhetoric. The theories of White, Constable, Parker, etc., are honestly represented and ably refuted. Inquirers for truth could not have a safer guide, those who "stand in the old ways" a surer confirmation of their faith, nor those who have accepted terminationism an abler opponent.

THE TEMPERANCE BIBLE COMMENTARY. By F. R. Lees, Ph.D., and D. Burns, M.A. *Partridge.*

THIS is the third edition of a most useful work. Those who practise and advocate total abstinence from all intoxicating drinks know well enough that they have sufficient basis for their faith and works in experience, physiology, and political economy. But there are many who cite the word of God in favour of their moderate use as beverages, some who go to the scriptures for weapons of warfare against total abstiners, and others who would at once ally themselves with the temperance movement if they only saw the law of God favoured it. For such persons an elaborate, exhaustive, and learned treatise of this kind was necessary. 493 passages in the Old Testament, and 144 in the New Testament, bearing with more or less directness on this subject, are examined. An extended and logical dissertation pioneers the exposition, and Appendices, Indices, and Supplements follow and crown it. It is a complete repertory of Biblical information, and its diligent perusal will render the teetotaler thoroughly furnished for his good work. We are glad this standard treatise has reached a *third* edition, and wish for it an increased circulation and abounding usefulness.

Church Register.

THE NOTTINGHAM ASSOCIATION.

A COMMITTEE from the three churches has been formed for the purpose of providing accommodation for Representatives and friends during the sittings of the Association. Mr. Barwick, Sherwood Rise, has been appointed Secretary. It is requested that all applications for beds be made to him during the first or second week in June, and he will supply the needful information in due course.

CONFERENCE.

The MIDLAND CONFERENCE was held at Melbourne (instead of Hugglescote), on Whit-Wednesday, May 22.

The morning service was opened by the Rev. J. H. Lummis, who read the scriptures and prayed. The Rev. W. Evans preached from Ezek. xxxvii. 10. Subject: The condition of unregenerate men, and the means to be employed for their quickening.

The afternoon session commenced at 2.15. Rev. J. P. Tetley opened with prayer. The Rev. J. Salisbury, M.A., presided.

I. The Minutes were read and confirmed.

II. A resolution adopted at a Fraternal Meeting of Baptist ministers held at Wellington, Somerset, commending the Rev. J. Wilshire to the affection of the ministers and churches of this Conference was read. Our brother, now settled at Mary's Gate, Derby, was cordially welcomed into the Conference.

III. *The Bradwell Property Case.*—The business committee to whom this question had been referred, having duly considered it, recommended the Conference to pass the following resolutions:—

1. That Messrs. F. Thompson and T. H. Harrison, of Derby, be requested to search for the Bradwell Chapel Trust Deeds, and report to the Business Committee of the Association.

2. That in case the deeds cannot be found this Conference recommends the Association to authorize the Trustees (provided they are willing) to sell the property to the Primitive Methodists.

Resolutions adopted unanimously.

IV. *Home Missions.*—The resolution sent by the London Conference suggesting an alteration in the conduct of our Home Missions was considered. Resolved—That this Conference recommends the adoption of united denominational action in Home Mission work as soon as practicable.

V. *Midland Home Mission.*—Messrs. Charles Stevenson, W. Bennett, and E.

Barwick, were elected members of the Midland Home Mission Committee; H. W. Earp, Esq., was re-elected Treasurer; and the Rev. C. Clarke, re-elected Secretary.

VI.—*The next Conference.* To be held at Ashby, Tuesday, Sept. 17. Subject for the morning—"Individual effort in Christian work;" to be introduced by the Rev. J. Wilshire. Subject for the afternoon—"The conversion of our young people and their reception into the church;" to be introduced by the Rev. J. P. Tetley.

VII. *Finances.*—Balance in hand last year, £2. The annual collection was made, and amounted to £4 17s. 5d. Total, £6 17s. 5d. Expenses of Conferences during the year, £3 17s. Balance in hand, £3 0s. 5d.

VIII. The Rev. T. Ryder read a paper on "The duty of the Christian church in relation to the drink traffic." A very friendly and fraternal conference on the subject followed. A unanimous vote of thanks was given to the writer, and he was requested to send the paper to the Magazine for publication.

The Rev. T. Stevenson concluded with prayer. The weather was favourable, and the attendance large. It was a very interesting and useful Conference.

C. CLARKE, *Secretary.*

LOCAL PREACHERS' UNION.

THE 22nd annual meeting of the Nottingham Union of Baptist Local Preachers was held on Whit-Monday at Prospect Place. The brethren composing this union now number 44. The reports of the churches were unusually interesting and cheering. One of the village churches reported 100 conversions to God during the last quarter; another had baptized 13 candidates, ten of whom were from the Sunday school. Another church mainly supplied by the union, had baptized 16 candidates, and others had been quickened. May every church in the connexion catch the holy fire.

I. The sad intelligence of the death of two Leicester brethren—Mr. Jarvis Read, by accident, and Mr. W. Holmes, by small pox, both comparatively young and of considerable promise—being reported, the Secretary was desired to write letters of condolence to the Leicester branch of the association.

Resolved, II. That the members of the Nottingham Baptist Local Preachers' Union present a very cordial vote of thanks to Dr. Burns, for his generous gift of 120

volumes, towards the formation of a lay preachers' library, and they also request those ministers and gentlemen who can, out of their abundance, spare any small lots of books suitable for the above object, to supplement this noble and unsolicited gratuity, in order to help a band of men who are bearing not only a share of the responsibilities of their individual churches, but are ministering to other churches every Lord's-day. Any parcel of books or donations for the founding of a circulating library, sent to the following address, will be thankfully acknowledged. W. Richardson, 2A, Portland Road, Nottingham, Sec.

CHAPELS.

COVENTRY.—Mr. Varley, of London, has recently visited Coventry for the second time, and held special services. The visit has been most gratifying, not only to our own church, but to most in this city.

NANTWICH, *Cheshire*.—The foundation stone of a new chapel was laid on Easter Tuesday, April 2nd. The Rev. R. Kenney, of Wheelock Heath, was presented with a silver trowel and mahogany mallet, and having laid the stone, he, on account of the unfavourable weather, requested the friends to adjourn to the Corn Exchange, where addresses were delivered by the Rev. R. Kenney, Rev. W. Underwood, D.D., (the latter relating some interesting incidents connected with the past history of the Baptists in Nantwich, which was commenced about 1688,) J. Burns, D.D., and Rev. T. E. Rawlings. At five o'clock a public tea meeting was held in the Town Hall, when 350 sat down to tea. After tea Dr. Burns delivered a lecture on his tour in Egypt, &c. The chapel will be in the Gothic style, of red patent bricks, ornamented with white and blue bricks in string courses, with projecting gables on each side, which will improve the external and internal appearance, and also add to the stability of the building. The pews are open, and made of polished pitch pine, which, with an end gallery, will seat 300. It will be 50 feet long and 36 feet wide. The cost of chapel and schools, with land, will be near £1,400, towards which £700 are already promised. The Rev. R. Kenney is the principal contributor, having given £300. Messrs. Horsfield and Son, of Halifax, are the architects, and Mr. Henry Ray, of Nantwich, the builder. It is to be complete by the end of October, next.

R. P.

NEW BARNET.—The memorial stone of the Baptist chapel now in course of erection was laid on Tuesday, May 21, by the Rev. F. Tucker, B.A., Ex-President of the London Baptist Association; the Revs. J. Clifford, M.A., LL.B., J. H. Atkinson, Dr.

Culross, Mr. H. D. Wood (Treasurer of the Building Committee), and Mr. G. F. Bayley (Secretary), also taking part in the service. The fineness of the weather gave an additional charm to the surrounding scenery, and greatly contributed to the comfort and enjoyment of the very large assembly present on the occasion. The whole of the service was most solemn and interesting; the chairman's excellent and appropriate address being listened to throughout with profound attention. Then followed an overflowing tea meeting in the Temperance Hall, and a similar public meeting afterwards; the latter being presided over by the Rev. F. Tucker, and addressed by ministerial and other friends. The contributions on the stone and at the evening meeting amounted to about £260. The Treasurer reported that this sum, added to that in hand, or promised, and including the grant made by the L. B. Association, showed a total of £1830; leaving a balance of about £970 still to be raised.

OVENDON, *Halifax*.—On Good Friday this new building, (see G.B.M. p. 349, 1871) was formally opened, sermons being preached morning and evening by the Rev. T. Goadby, B.A. On Easter Sunday the Rev. I. Preston preached in the afternoon, and the Rev. B. Wood at night. A tea party was held on the Monday. This was followed by a public meeting, presided over by the Mayor of Halifax, J. D. Hutchinson, Esq., Rev. T. Gill offered prayer. The Rev. I. Preston presented the following financial statement. The late Sir Francis Crossley £100; Mr. Miles Birbeck, one of their own friends, and a member of the church at North-parade, £10; Mrs. Pegg, Chesham, £25; Messrs. Pilling £20; Mr. John Crossley £10; Col. Akroyd, M.P., £10; Mr. W. Whitworth £10; Mr. Nathan Whitley £10; Mr. John Whitley £10; the Mayor of Halifax £10; Mr. Malcom Bowman £10; Mr. T. H. Bowman £10; Mr. H. Townsend £12 12s.; Mr. Joshua Wilson £12 12s.; Mr. C. Townsend £10; Mr. T. Clegg £12 12s.; Mr. G. Aked £10; A Friend £10; Mrs. Sharp £6; Mr. T. Horsfall £6; Mr. J. Akroyd £6; Mr. W. Wilson £5 10s.; Mr. W. Oswin £6; Mr. T. Sonderland £5 10s.; Sir Titus Salt, Mr. D. Clegg, Mr. J. Bramley, Mr. J. Binns, the Rev. I. Preston, Mr. John Marshall, Mr. D. Wilson, Mr. J. Skelton, Mr. J. Holt, Mr. S. Law, Mr. M. Stocks, Mr. John Wade, Mr. W. Kerkshaw, Miss S. Sutcliffe, Mr. Drake, Mr. J. G. Noble, £5 each;—total, including collections and small sums, £737 7s. 6d. The land secured and the building they had erected would cost, when completed, somewhere about £1,500, so that they had realized nearly half. The Chairman said when the invitation to preside reached him, it ap-

pealed to him in many ways, but with great force on account of the memory of his honoured father, who he should never forget, and whose memory would never cease to be beloved by him. Perhaps some of them might know that his father and grandfather, in fact all of them for a hundred years back or more, had been more or less closely associated with the General Baptists of this town and neighbourhood, and he believed his grandfather was mentioned in the life of that indefatigable man—Dan Taylor—as being his personal friend—(applause.) Having expressed his pleasure that the Baptists of that neighbourhood would be commodiously housed, the chairman said the efforts which they heard recounted in Mr. Preston's financial statement were exceedingly encouraging. It was by such means that so much of Christianity as there was in the country had been mainly diffused, though they were sometimes hearing that it was mostly owing to the connection of the Church with the State that religion survived in the land. He hoped this new building would be a place which would make the neighbourhood every way better, and of this he had not the slightest doubt whatever, for it happened to be in the hands of a religious denomination which, without the slightest prejudice to the reputation of any other religious body they might mention, could be said to hold a character marked by perseverance and consistency, and which had never from any desire simply to conciliate the favour of the world, swerved from what it believed to be its high mission. The Rev. H. I. Senior, Rev. C. Springthorpe, Rev. T. Gill, Rev. W. Gray, Rev. J. Taylor, addressed the meeting. The Chairman, in acknowledging a vote of thanks, said he believed the time was very far distant indeed when the interests of that particular body of the General Baptists would flag in Halifax and neighbourhood.

PETERBOROUGH.—Our anniversary services took place May 14th and 19th. On Tuesday, the 14th, the Rev. J. Clifford, M.A., LL.B., preached to good congregations. About 550 persons sat down to tea. On the 19th, the Hon. and Rev. Baptist W. Noel, M.A., preached twice. In the evening the chapel was very crowded. Collections, &c., £100.

SCARBOROUGH, Albemarle Chapel.—Rev. J. Lewitt having completed the 7th year of his pastorate, and the debt on the premises having been extinguished, the friends resolved to celebrate these events by a meeting on Friday, May 3rd. A considerable number gathered for tea. Dr. Acworth took the chair at the subsequent meeting. Eight years ago a few friends met in a small room at the Mechanics' Institute,

and seven years since a church was formed by the venerable chairman, consisting of 46 persons, and now, by the gracious blessing of God, 175 persons are united in fellowship, and others are seeking admission. The pastor reviewed the seven years spiritual work. Mr. Barry, the Treasurer, said that the cost of chapel, school-room, and organ, amounting to £8,900, had been entirely defrayed in 4½ years from the occupation of the premises, and that friends of all denominations in various parts of the country had liberally aided in the effort. The chairman was the largest contributor, and the late H. Kelsall, Esq., of Rochdale, and family, had munificently assisted. Addresses were delivered by Revs. E. C. Adams, S. J. Hall, and R. Baggins, W. Williams (Wesleyan), R. Rollason, C. Nevile, and T. Aked, Esq. It is only fitting, in making known to friends throughout the country, the gracious issue of seven years Christian toil, to accord to one and all the meed of hearty thanksgiving for their generous liberality to an effort which it has pleased God so signally to bless.

SHEFFIELD—Revival of Religion.—Dear Mr. Editor,—We had been for sometime in anything but a satisfactory state in our church, having had but very few additions. This caused us very much anxiety. At the commencement of this year we resolved to have a week of special prayer, and as Mr. Varley was coming to Sheffield we arranged to hold it the week before he came. At these meetings there appeared to be a holy and divine influence upon us. We felt as we had never felt before, and the interest kept up for the whole week. The week following Mr. Varley preached in some of the largest chapels in the town. They were filled to overflowing. Scores were awakened, and very many seeking for mercy. We had a prayer meeting every morning at our chapel, and although it was cold and winterly we had from fifty to one hundred at the early meeting. The result of these services is that many of our own people, especially the young men and women in our school, have been awakened, and many, we believe, are converted. We had the pleasure of baptizing twenty last month, and we have twenty more candidates; they are all, with few exceptions, connected with the school. My object in writing the above is, that if there should be any church in the connexion as we were, I would say, send for brother Varley to spend a week with you. Have a week for special prayer before he comes, and then I feel confident you will be blessed. "We speak that we do know, and testify that we have seen." A good minister belonging to the Independents said to the writer at the close of these ser-

vices, "If Mr. Varley had done no more than rouse the ministers, he had done a great work." I would say, if he had done no more than quicken the deacons of our churches, and stirred up the members, he had accomplished a great work. The writer does not know what increase there has been to other congregations and additions to their societies, but he speaks advisedly when he states that upwards of one hundred have been brought under religious influence in connection with our own place from these services. I think I see some brother deacon shake his head and say, Ah! it is all very fine, but will they stand? Well now, brother, we, as deacons in the church, must look after these lambs. Let us do our part. If the work be of God it will stand; but if of men, then it will come to nought. CORNELIUS ATKINSON.

[Agin we advise our churches to get all the aid they can from our friend Mr. Varley: but we would specially say, follow the Sheffield plan, and have a week of earnest prayer before his visit.—ED.]

SPALDING.—April 11, a novel tea meeting was given to about 150 "tramps," including the deaf and the dumb, etc., in connection with the work of Mr. Butcher. Mr. E. Foster presided, and addresses were given by the Rev. W. C. Preston, Messrs. Amos, Godsmark, Davy, and Butcher. The meeting was very interesting, and it is hoped useful.

SCHOOLS.

HALIFAX, *North Parade*.—On Sunday, April 14th, the Rev. J. Lewitt, of Scarborough, preached the school sermons. Collections, £52 10s. 5d., the largest ever made.

NOTTINGHAM, *Stoney Street*.—Anniversary sermons were preached, May 20, by Rev. T. W. Handford, of Bolton. Collections £35—being larger than any we have had for many years.

SHEFFIELD.—May 12, anniversary services were held. Preachers, Revs. R. Stainton and G. Hester. In the afternoon a service of song, entitled, "the Children's Messiah," was sung by the scholars, and presided over by Mr. Hester. This plan has been tried several years, and has proved a great success. The "service" is published by the Union at 3d, and is supplied to schools at a considerable discount. On Monday evening, the Rev. J. M. Stephens, B.A., gave a lecture on "the wealth of waste and the waste of wealth. Collections £30.

SPALDING COMMON.—Sunday school anniversary, May 12; preacher, Rev. J. Staddon; and May 16, the annual tea meeting. Addresses by teachers and friends, &c.

MINISTERIAL.

ATKINSON.—On Wednesday, May 15, an interesting meeting was held at Hitchin to welcome the Rev. J. H. & Mrs. Atkinson. About 200 sat down to tea. Mr. R. Johnson presided at the public meeting, and after some introductory remarks, presented, on behalf of the church and congregation, to Mr. & Mrs. Atkinson, a walnut-wood chiffonier, a couch, and a purse of £10, with many wishes for their happiness and usefulness. The Rev. J. H. Atkinson warmly thanked the friends for this very gratifying mark of their esteem and love. The meeting was addressed by the Revs. W. Evans, J. Aldis, S. B. Driver, J. Comfort, and Messrs. Bailey, Norton, Warr and Perry, and was throughout of a very hearty and congratulatory character.

WILSHIRE.—The Rev. Joseph Wilshire commenced his labours at St. Mary's Gate chapel, Derby, May 5th, by preaching the 30th anniversary sermons. In the afternoon the Sunday scholars were assembled in the large room to give Mr. Wilshire a hearty welcome to the school. Mr. Councillor Bower, the senior supt., occupied the chair, and addresses of welcome were given by Mr. Thompson, and Mr. W. Roome, the other supts. of the school. The scholars sang the following hymn, composed by the Rev. E. H. Jackson, of Ripley, for the occasion.

WE will sing you our welcome, dear Pastor and friend,

With greetings that come from the heart;
In the joy of the flock you will pasture and tend,
It is meet the young lambs have a part.

We will love you, as sent by the Shepherd of souls,

And meekly and earnestly pray—
That His blessing will help you till heaven unfolds

The host you will lead by the way.

We shall wait in our school for the sound of your voice,

Recalling good words you have said;
And whenever you come, our young hearts will rejoice,

Assured that the lambs will be fed.

As our Pastor, our father in holiest things,

And doar to each maiden and youth,
May we all give you joyfulness nothing else brings
As children that walk in the truth.

Be the church and the home of our Minister bright

With success in the work of the Lord,
And a multitude found in the regions of light
To be stars in his crown of reward.

Mr. Wilshire appropriately replied to the "welcome," and stated that it was his intention to give a monthly address to scholars, teachers, parents and friends, in

the chapel, on the last Sunday afternoon in the month. He hoped and believed he should have the pleasure of receiving many of the young persons he saw that afternoon into the fellowship of the church. Mr. George Dean closed with prayer. On the following day a tea meeting was held. Mr. Councillor James Hill presided at the public meeting following. The Rev. R. W. Crosbie, M.A., LL.B., opened the meeting with prayer; addresses were delivered by the Revs. J. E. Hargreaves, H. Ollard, F.S.A., J. Corbin, of London, T. Goadby, B.A., J. Wilshire, Mr. Thomas Meakin, and Mr. W. McIntyre. The proceeds, amounting to £63, were given to the trust funds for necessary repairs. Mr. Wilshire has commenced his ministry in Derby under very favourable auspices.

BAPTISMS.

BARTON.—March 3, one; May 5, four; by Mr. Norton.

COVENTRY.—May 12, eleven, by H. Cross.

DERBY, *St. Mary's Gate*.—May 8, twelve, by J. Wilshire.

HALIFAX.—May 5, three, by I. Preston.

ILKESTON.—May 19, eight, by J. Stevenson.

LEICESTER, *Archdeacon Lane*.—May 26, five, by T. Stevenson.

LENTON.—May 5, nine; 8, two; by J. Fletcher.

LONDON, *Præd Street*.—May 1, eight.

OLD BASFORD.—May 5, four, by W. Dyson.

OVENDON, *Halifax*.—April 28, five, by I. Preston (the first baptism in the new chapel).

PETERBOROUGH.—April 28, five, by T. Barrass.

RIPLEY.—April 28, one; May 8, two; by E. H. Jackson.

SHEFFIELD.—April, twenty.

WHITTLESEA.—April 28, three, by T. Watkinson.

Total number of baptized, as reported	
in second quarter, 1871	179
Do. do. 1872	211

Marrriages.

ATKINSON—WRIGHT.—May 1, at the Mill End chapel, Chatteris, by the Rev. W. Evans, of Leicester, assisted by the Rev. H. B. Robinson, the Rev. J. H. Atkinson, of Hitchin, to Esther, youngest daughter of T. H. Wright, Esq., of Chatteris.

DYSON—BINNS.—April 27, at the Baptist chapel, West Vale, near Halifax, by Rev. T. Gill, Mr. Wilkinson Dyson, to Miss Catherine Binns, both of Greetland, near Halifax. A quarto copy of the scriptures handsomely bound and illustrated, the gift of Mr. J. Horsfall, deacon, was presented to the newly married.

NEWELL—WILSON.—April 17, at North Parade, Halifax, by Rev. I. Preston, Elijah Newell, of Shelf, to Rosanna Alberta Wilson, of Wade Street, Halifax.

ORCHARD—KIMBERLY.—On May 8, at the Wesleyan chapel, Madeley Wood, Salop, by the Rev. J. Caley, (brother-in-law of the bride,) William Orchard, of Dudley, to Elizabeth, younger daughter of the late Mr. J. Kimberly, Ironmaster, Oldbury.

Obituaries.

BALM.—Mrs. Balm was born at Leicester, March 23, 1783. Her parents were pious people attached to the Established Church; but when only two and a half years old she was deprived of her mother, and was therefore placed under the care of a good woman at Rothley, where she remained till she was about five years of age. At seventeen she went to reside with her only brother at Nottingham, and attended the Stoney Street chapel, and under the ministry of the late Rev. N. Hurst was soon led to believe it her duty to be baptized. The day on which she thus followed her Saviour was often referred to as one of unusual joy and of solemn dedication to the service of God. She at once

became a teacher in the Sabbath school, and there made the acquaintance of, and in 1808 was married to Mr. Joseph Balm, whose memoir appeared in this Magazine in 1851. For many years they lived together in true and increasing happiness, and were blessed with eight children, whom they brought up to love and honour the Saviour. She was one of the best of wives and mothers, and her children look back with real pleasure and gratitude to the many loving ways by which she led them to set their affections on things above. In 1815 they removed to Quorndon, and united with the Baptist church in that village. Here her life was marked by devotion to the interests of the church, and

generosity towards the poor of the village. Devoted and regular in her attendance at the sanctuary, warmly attached to the Baptists, yet she was free from bigotry, and gave her charity irrespective of religious views. She was an ornament to the Christian church, and to the denomination to which she belonged. In the summer of 1866 Mrs. Balm paid a visit to her daughter (the late Mrs. Sharpe) at Swadlincote, and while on this visit met with a serious accident, which almost proved fatal. One evening she went into an out-building where the servant man was milking; while there she stroked or patted a cow, when suddenly the animal kicked her, causing her to fall. For a month great fear was entertained that she would not recover; but God, in His mercy, restored her. Her gratitude to Him for this deliverance was expressed almost daily up to the time of her decease. In the year 1869 Mrs. Balm left the village wherein she had spent so many happy years for Leicester, and contrary to anticipation much enjoyed and was benefited by the change. But age now began to tell upon her. Her faculties, excepting sight, were much impaired. She was gradually breaking up; but as her weakness increased her faith gained simplicity and strength. The word of God was more and more precious. She looked upon her dissolution with calmness, feeling that the grace of Christ would be sufficient for her. Never will the writer forget her conversation and prayers, her confidence in the God of her pilgrimage, and the joy she had in recalling the treasures of God's word from her well-stored memory. On Sunday, Sept. 11, 1870, she was taken ill, and it seemed as though her end was come; but she rallied again, and lived till the next Sabbath morning, when her happy spirit passed to join the throng of those she loved on high. On Sept. 22 she was interred in the Baptist burial ground at Quorndon, the Rev. J. Staddon, of Pinchbeck, officiating, in compliance with her previous desire. She was followed to the grave by her daughters and sons in law, the pall was borne by six of her grandsons, the coffin being carried by workmen formerly in the employ of the late Mr. Balm. W. E. C., *Quorndon*.

FIELDING.—The church at Tetley Street, Bradford, has recently been called to mourn over the loss of several of its best members; Harriet Fielding among these having pre-eminence. She was born at Haslingden, Lancashire, Sept. 3rd, 1809, and peacefully fell asleep in Jesus, Nov. 14th, 1871. Her father, the late Rev. Jonas Hinchcliffe, was an Independent minister for about forty years; but, in his old age, he became a Baptist, and was a

great help to the then infant G. B. cause at Bradford. Her mother also, the late Mrs. Hinchcliffe, became a Baptist, and was one of the best friends ministers of the gospel ever had. When Mrs. Fielding, then Miss Hinchcliffe, was nineteen years of age, the following "impromptu wish" was presented to her by a friend, much of which was remarkably fulfilled in her history.

"May many flowers your path bestrew;
O may you learn the Lord to know,
Travel in his path while here below.

May you do good in every place;
And rise at last to heaven above,
To sing the Saviour's bleeding love."

She was not a stranger to "flowers" in her path, although she sometimes felt "the prickling thorn." She learnt to "know the Lord," to "travel in his path," and to "do good;" and, no doubt, she has "risen to heaven above, to sing the Saviour's bleeding love." At an early age she was led to trust to Christ, and to devote herself to His service. This was through a sermon she heard from the words—"Thou art the guide of my youth." She said, "While the minister was discoursing, I wished that the Lord were the guide of my youth. I was encouraged by the pleasing promises of the gospel, such as, 'I will be found of you, when you search for me with all your heart,' &c. At the time of her baptism, June 24th, 1832, she said, "this day I have publicly declared that Jesus is my Lord. O that I may walk worthy of that dear name; ever cherish a spirit of watchfulness, ever strive to grow in grace and in the knowledge of my Saviour.

"With cheerful feet may I go on,
And run the Christian race;
And in the troubles of the way,
Find all sufficient grace."

In the G. B. Sabbath school at Bradford she was the first teacher, and also one of the eleven members that constituted the infant G. B. church. On Nov. 14, 1834, she became the wife of Mr. John Fielding, the sen. deacon of our church, and who, for many years, has been a power in Bradford. He, and six children, are now left to mourn their great loss. On the evening of Nov. 26th, 1871, a funeral sermon was preached by her pastor to a large and deeply affected congregation from the words—"a virtuous woman." The deceased was a most virtuous daughter and sister. In these capacities she was prudent, obliging, and warmly affectionate. As a wife and mother she was far beyond all praise. Her six children are members of our church; and this they mainly owe, under God, to their mother. By precept, example, and prayer, she sought to win them to Christ; and in her wise and loving

efforts she never fainted. As a member of the church of Christ she was all that could be wished; being godly, peaceful, and earnest. She was intensely anxious for the unity, purity, and prosperity of the cause of Christ; and to accomplish this she laboured with all her might. But it is said we must live with people to know them, and one who lived with H. F. thirty seven years as her husband writes—"she was a godly woman, and a truly consistent Christian. I have lost one of the best of wives, and my six children one of the kindest, tenderest, and most affectionate of mothers. Her children call her blessed; her husband also, and he praiseth her."

B. W., B.

FIELDING.—Mary Ann Fielding, daughter of the above, died April 26th, 1872, aged 36 years. She was baptized in her 15th year, and has been a very devoted follower of the Saviour ever since.

JOHN LILLEY, M.R.C.S., L.S.A.—For many years Mr. Lilley was a prominent and influential member of the General Baptist church in Wisbech. His name is held in much esteem by the senior members of the church, by whom, of course, he was best known. During the latter portion of his life he took no active part in public affairs, or in the business of the church, in consequence of severe and trying affliction which kept him a prisoner to his own home. Mr. Lilley's father was a soldier, and seen active service in the Peninsular war. He was present at the siege of Corunna, his regiment being under the command of Sir John Moore. He also took part in the siege of Quebec, and served under the renowned General Wolfe. Our departed friend came to Wisbech from Derby, and entered as a student of Mr. Jarrom's Academy. Having passed through the usual curriculum with credit, he took the charge of the Baptist church at Tydd St. Giles, about six miles from Wisbech. But he did not long remain in the ministry. For some reason or other he turned his attention to the medical profession. Leaving St. Giles he removed to London, whence, having gone through the usual course of medical study, he returned once more to Wisbech. In this town he spent the remainder of his life, and acquired a large and respectable practice, and some considerable degree of skill and celebrity in his profession. Although he abandoned the stated ministry as a calling, he did not entirely give up the work of preaching. His services were frequently engaged both in Wisbech and the neighbouring towns and villages. So long as health and strength permitted it was his delight to preach the gospel. He was an ardent politician, of the decidedly radical school,

and never lost an opportunity—but rather often sought and found one—for expressing and urging his political creed; and, as might be expected, he often got into "hot water" by the forcible expression of his views. He was known to the writer only in his character as an aged and much afflicted Christian. And whatever faults (for we needs must speak of faults when we speak of men) may have marked his more active life, it may certainly be said that his character as a disciple of Christ showed most beautiful in the sick-room. He was, probably, as Ward Beecher says, like one of those autumnal plants "*that flower late*." Nothing could well be more fragrant and charming than the piety he evinced during the last five years of his earthly sojourn. Religion was his one topic, the Bible his chief study. He read volumes upon volumes of commentaries on the Divine word several times over during his long affliction; and took delight in directing the attention of his visitor to passages of scripture which had afforded him special comfort. He never wearied of roaming through the field of gospel truth, but declared that it grew in breadth and beauty every time he traversed it. His doctrinal views were clear and strong; his love to the servants of Christ, and his desire for the salvation of souls, and the good of the church to which he belonged, may very justly be described by the terms "passion" and "enthusiasm." He waited for his end, and "the glorious appearing of the Lord" confidently and joyfully, his hope enlarging and brightening as death approached, just as we have seen the rainbow expand and assume its most beautiful proportions when the sun is nearest to setting. He had his "citizenship in heaven," and its joys were given him in an unusual degree before his departure.

"The chamber were the good man meets his fate
Is blest beyond the common walk of life,
Quite on the verge of heaven."

W. E. W.

WILSON.—March 29, at his mother's residence, Villier's Street, Halifax, aged sixteen, Henry, second son of the late Henry Wilson, of Halifax. This young friend was librarian in North Parade Sabbath school, which he had attended from childhood, and was beloved by all for his genial, modest deportment. He had attended Mr. Preston's meetings for inquirers for some time, and the last Sabbath evening prior to his attack of sickness stated that he begun to see much more clearly his relations to his Saviour. Alas! how uncertain our time here; he was not permitted to attend another, but was summoned up higher, where there shall be no more sorrow nor pain. His end was peace.

Missionary Observer.

NOMINATIONS FOR THE FOREIGN MISSIONARY COMMITTEE.

UNDER the new regulations the whole Committee, consisting of twenty members, retire every year. Sixteen are chosen at the Annual Members' Meeting, and four by the Committee.

Any Subscriber or Subscribing Church may nominate any number of gentlemen to serve on the Committee. It is, however, very important that no one should be nominated who is not *known* to be willing to serve if elected.

The list for the ballot will consist of the names sent to the Secretary, the Rev. J. C. Pike, Leicester, and they must be in his hands on or before the 15th day of June. No name can be placed on the list after that day.

CONTRIBUTIONS FOR THE MISSION—SPECIAL NOTICE.

It is particularly requested that all sums to be acknowledged in the next Report may be forwarded to the Treasurer or Secretary during the *first week in June*. The accounts for the year are supposed to be closed on the 31st of May. It would be a great convenience if this rule could be strictly adhered to, but the notice to that effect was omitted in the last month's *Observer*.

A MISSIONARY'S RETURN TO HIS OLD STATION.

BY THE REV. W. BAILEY.

*Berhampore, Ganjam,
April 6, 1872.*

THE readers of the *Observer* will see that I have changed my place of abode and sphere of operation. Owing to the return of Brother Taylor, necessity seemed laid upon me to take charge of this station. I had purposed, as you are aware, spending the greater part of my time in direct work amongst the heathen, but the events of the last six or seven years have shown us the futility of making plans for the future. The trials and failures here have no doubt tried the patience and hope of our friends at home, and they have not done the less abroad. Health and life are beyond human control, and it is ever a comfort to know that "He who fixes the bounds of our habitation" can accomplish, by the feeble as well as by the strong, the purposes of His will. "He gives power to the faint, and to them that have no might He increases strength." His grace meets all exigencies, and the boundless wants of humanity can never exhaust it.

I left Cuttack with many kind wishes on the 2nd of March, and spent the following day (Sunday) with our

friends at Piplee. Our good brother Hill would have been very glad if my wanderings had come to an end here. Piplee is becoming increasingly important, and is one of our most interesting and hopeful stations. There is evidence, on every hand, of real progress. I had the pleasure on Sunday morning to preach to an overflowing congregation; and at the close six of the orphans were baptized. In the afternoon I gave an account of the work at Piplee. The schools here are under excellent management, and the fruit of so much careful training, and anxious toil, will be seen in years to come; a more hopeful band of children it would be difficult to find.

I continued my journey on Wednesday, and on Saturday evening reached Berhampore. Some of the elder boys came out for four miles to meet me; and when the mission premises were in sight I found quite a crowd of old and young to greet me. There was certainly no lack of attention and respect. The scene however of so much labour, trial, and suffering, produced very mingled feelings. It was pleasant to see those who had come out of heathenism, and others that I had watched from childhood and received into the church; but for some days I realized a sense of loneliness that I had never ex-

perienced before. Constant work I have found the best antidote. I have received a cordial welcome from all the European residents, and especially from the pious officers in the regiment stationed here. The Madras army contains a goodly number of God-fearing men, and there are few regiments in this branch of Her Majesty's service that have not one or more witnesses for Christ. The faith of the Roman centurion received the highest commendation from Christ, and the faith of some of these soldiers ought to put many christians to shame; the holy life of an officer of Government is an immense gain to christianity in India. Godly men, either in civil or military employ, always command the most respect among the natives, and in some measure at least secure the same confidence among the Hindoos as Joseph did amongst the Egyptians. The pious officers here have a little chapel of their own, and once a week in turn, conduct a religious service; I have met with them, and have been deeply touched with their simple, earnest expositions of the Word of God.

Since I left this station, a little more than six years ago, very great improvements have been made; a municipality, by order of the government, has been created, and the town has been completely renovated. Those who remember the town a few years ago would scarcely recognize it now. Great concern was felt by the local officers a few months ago, in consequence of the failure of the rice crop. It was greatly feared that there would be a second famine. The Madras government sent, without delay, a special agent to make all inquiries, and provide for any exigency that might occur. Special relief works were commenced, the rent for all government lands was to be remitted, a large sum was sanctioned to provide seed corn, and a still larger sum was given for wells and irrigation. Grain is scarce and dear, but at present there is no cause for anxiety. There has been no rain in Berhampore for nine months, and the country all round presents such a scene of barrenness as I have never before witnessed. A few days ago pestilence broke out, and for a short time there was a dreadful panic. Medical science, with all its discoveries, has yet failed to provide an effectual remedy for cholera; almost every man

has a different theory, and the remedies which appear effectual at one time are useless at another. We have had five cases, and it has fallen to my lot, as it has done before, to be both doctor and nurse. One of the sufferers was a native preacher; and the anxiety I had over his case for twenty-four hours cannot be told. The symptoms were soon checked; but the most difficult work is to contend with the prostration that follows, and without constant watchfulness and care, the patient cannot rally. The first case proved fatal: an interesting famine girl, she died in five hours. There has been a change in the weather, and since then the plague has been stayed. I never knew what "sudden fear" was till I had to do battle with this terrible scourge. We are taking every precaution, and trust we shall be spared. The promise is as sure now as when it fell from the lips of the Hebrew bard, "He shall cover thee with His feathers, and under His wings thou shalt trust." I conclude, begging an interest in the prayers of dear friends in England.

REPLY OF GOVERNMENT TO CONFERENCE MINUTE.

Cuttack, April 1, 1872.

OUR friends will be interested to know that we have received from the Government of India a reply to our Conference Minute on the assassination of the Viceroy. We were afraid of appearing officious, and did not ask that the minute might be forwarded to the Government, or to Lady Mayo; but we thought it right to send a copy to the Commissioner, and in a private letter stated that if in his judgment it appeared desirable to send it to the Bengal Government, we should not object; but we wished him to use his discretion, and assured him that we should be satisfied with his decision, be it what it might. In reply, he said that certainly he should forward it to the Bengal government; and we now learn that it was sent by that Government to the Secretary to the Government of India, and by him laid before His Excellency the Governor-General in Council, who were "deeply touched by the expressions of regret and sym-

pathy" which the Conference recorded on this calamitous event. The following is the reply received a few days ago:—

"From C. U. AITCHISON, Esq., C.S.I., Secretary to the Government of India, To C. BERNARD, Esq., Officiating Secretary to the Government of Bengal.

Dated Fort William,
14th March, 1872.

Sir,—I have laid before His Excellency the Governor-General in Council, a copy of the Minute adopted by the members of the Missionary Conference at Cuttack on the assassination of the late Viceroy, and forwarded under cover of Mr. Mackenzie's docket No. 945, dated 6th March, 1872.

In reply I am directed to request that his Honour the Lieutenant-Governor will be so good as to inform these gentlemen that the Government of India is deeply touched by the expressions of regret and sympathy which they have recorded on behalf of themselves and of their flock on the occasion of the death of a statesman whose untimely loss must ever be regarded as a great national calamity. A copy of the Minute will be forwarded to the Countess of Mayo.

I have, &c.,

C. U. AITCHISON,
Secretary to the Government of India.

Copy forwarded to the Commissioner of Orissa for communication to the members of the Missionary Conference at Cuttack with reference to his letter dated 26th February, 1872.

By order of the Lieut.-Governor
of Bengal,

A. MACKENZIE,

Junr. Sec. to the Govt. of Bengal.

Fort William,
19th March, 1872.

MEMO.

Copy forwarded to Reverend J. Buckley, with request that the reply of Government may be communicated to the Conference.

By order,

K. C. GHOSE,

Personal Assistant to Commissioner.

Commissioner's Office,
Orissa Division,
23rd March, 1872."

THE LANDLORDS AND TENANTS OF ORISSA.

BY THE REV. W. HILL.

Piplee, near Cuttack, March 18, 1872.

IN a recent number of the *Calcutta Gazette* a long correspondence has been published in relation to certain illegal taxes which the zemindars, or landlords of Orissa, have imposed upon their ryots, or tenants. As this correspondence tends to throw light upon what Orissa was, and would be, under native rule, I will endeavour to present to the readers of the "Observer" some of its principal features. By way of preface it may be stated that some of the estates in Orissa are under the direct management of Government, but that a much larger number are under the immediate control of zemindars, or, as they are called by courtesy, rajahs. The amount of revenue which these zemindars have to pay Government is fixed for a term of years, during which period it cannot be increased. According, however, to the terms of agreement for the settlement of their estates, the landlords are bound to "conduct themselves with good faith and moderation towards their dependent talookdars and ryots, and to enforce the strictest adherence to the same principles on the persons whom they may appoint to collect rents from them." But that these rapacious and unscrupulous zemindars have long violated the terms of agreement on which they hold their estates has been patent to all who have lived among the people; and more than twelve years ago* a ryot gave brother Bailey and myself an account of the oppression to which they were subjected under native rule. Owing, however, to the immense power of the zemindar, to the expense and delay of a law suit, to the fact that any ryot who instituted legal proceedings or gave evidence against his landlord would be ever after a marked man, and certain, sooner or later, to be ousted from his house and land; owing, I say, to these circumstances, it has been difficult to bring cases of oppression home, cases which the ryot to his cost knew, and which everybody else believed, to exist. With the poor tenant, therefore, it was simply the choice of evils. Either he must bear the illegal and crushing burden of oppression, or

* See *Observer* for 1859, p. 354.

he must place himself in antagonism to his landlord, a course which would probably result, not only in even greater oppression, but in absolute ruin. As the less of two evils he preferred the former course. It is possible, however, according to a Hindoo proverb, to "squeeze a lemon until it becomes bitter;" and to such an extent did these merciless zemindars, or their agents, squeeze their ryots, that the practice became simply unbearable, and come what might, they determined to speak out. Accordingly, as W. Fiddian, Esq., (a native of Loughborough, the son of a Wesleyan minister, and a liberal supporter of our Mission) assistant collector of Bhudruck, was on a cold season tour in a district not often visited by Europeans, a petition was presented by a number of ryots, in which complaints were made regarding the extortion of oppressive taxes by their landlords. On the matter being reported to his superior officers, Mr. F. was directed to make further inquiry with reference to the grievances complained of in the petition. Happily Mr. F., having a good knowledge of Oriya, was able to understand the people without the aid of an interpreter, and went thoroughly into the case. The result has been the establishment of the charges. The Secretary to the Board of Revenue in sending the case to the Government of Bengal remarks, that "the correspondence reveals a state of relations between the zemindars and their tenantry which, though generally supposed to exist throughout Bengal in a greater or less degree, has never before been so clearly and definitely brought to the notice of Government."

The zemindars complained of, and whose names are published, are nine in number; and it appears that, in addition to the rent to which they are lawfully entitled, and which generally amounts to about one half the entire produce, these rapacious members of native aristocracy have been taking money for the following objects:—

First—Regular exactions taken every year.

1. Postal fees.
2. Telegraph expenses.
3. School subscription.
4. Income tax.
5. Rent-day present.
6. Present to writer of receipts.

7. Present to zemindar's head agent.
8. Presents at a festival.
9. Present for renewal of leases.
10. Present to inferior writers.
11. Present for keeping up establishment for collecting rents.

Second—Casual exactions on special occasions.

1. Levy for supplies to camp of magistrate when he visits the estate.
 2. Levy for supplies given to regiments marching through the district.
 3. Levy for zemindar when he visits his estate.
 4. Sum raised when zemindar goes to bathe at Jajipore festival.
 5. Cost of building temple.
 6. Fees when ryot's son or daughter is married.
 7. Additions to rent when zemindar is in want of money.
 8. Cost of feeding zemindar's horses.
 9. Expenses when zemindar goes on pilgrimage to Pooree.
 10. Sum to meet any sudden demand on the zemindar.
 11. Cost of keeping zemindar's elephants.
 12. Sum levied to fee officer who serves a notice on zemindar.
 13. Sum levied when officer is sent to make an investigation or measure land.
 14. Sum levied when police visit the estate.
 15. Fee levied by headman of village.
 16. Salary of messengers employed by zemindar.
 17. Payment for presents of sacred rice brought back from Pooree. Each ryot has to take a handful, and pay for it.
- Some zemindars, it is stated, take more than these; and though they are not all taken on all estates, many of them are universal. As an illustration of the way in which the poor ryots are gulled reference may be made to the telegraph expenses and the school subscription. Though the zemindars are at no charge whatever by the line of telegraph passing through their estates, the sight of the posts and wire suggested to some one that they might be useful as a means of getting money. Again, the "school subscription" is a tax imposed to meet an annual subscription promised, but in many instances never paid to the Government School at Bhudruck.

Though the above contains a list of

the principal taxes imposed, the zemindars extort money or money's worth from their ryots in various other ways.

1. Ryots are made to supply the zemindar with cloth and other articles at rates far below the market price.

2. The zemindar takes rice at low rates in payment of rent.

3. The zemindar lends rice to ryots and takes back eight times the quantity.

4. The ryots are made to work without payment.

5. Receipts for rent are withheld and falsified till the ryots do not know how their accounts stand.

And so a person might go on trying to fathom the depths of cunning and iniquity common to the zemindars of Orissa only with this result, "that below the lowest deep another deep is found." Indeed their depths of villany are simply unfathomable. When called upon for explanations with reference to their course of procedure these native princes denied many of the charges, and attributed them to malice on the part of the ryots; but as many of them are sustained by documentary evidence, and others by the testimony of one hundred and fifty-nine ryots who were examined, there can be no doubt but that they are substantially correct.

His Honour the Lieutenant of Bengal observes, "It is intolerable that people in the position of the Orissa zemindars should exercise such tyranny as is depicted in this correspondence over people who stand in relation to Government which their ryots occupy," and they are formally warned that if they continue to make any of the exactions described, Government, exercising its powers, will bring their estates under its direct management. The correspondence, as well as information which has reached him from other sources, "leads the Lieutenant-Governor to fear that the zemindars of Orissa are a specially unscrupulous and incorrigible set of men, in dealing with whom strong measures are necessary. As regards the past, Government still reserves to itself the power of treating cases which as peculiarly aggravated and fitted for example render such a course desirable; but before passing definite orders the Lieutenant-Governor desires that the zemindars named may be called upon to state any reasons which they may be in a position to give why their estates should not,

under regulation VII. of 1822, section 3, be brought under the direct management of Government."

Surely tenant farmers in England will say, on reading the above—

"England, with all thy faults, I love thee still."

CORRESPONDENCE.

[It will be understood that we are not responsible for the opinions expressed by friends who favour us with communications for this Department.]

THE ROMAN MISSION.

To the Editor of the Missionary Observer.

Dear Sir,—It is with great reluctance that I write a few lines to you, but I do feel so interested in the proposed Mission to Rome that I cannot forbear. I have read with great interest in the pages of your Magazine all the remarks your correspondents have made since Mr. Cook first introduced it, and I do feel with many others that it is of the utmost importance that we send a right good man there and sustain him well. I am sure, Sir, we are well able to do it. If it is attempted, I have no doubt but that twenty £1 ls. subscribers a year might be secured in this district. I am a poor man myself, but would make one of the twenty. There are a number of others who would do more even than this if appealed to. I might say further, that I would give to the best of my ability towards the erection of a new chapel, if the attempt is made to establish a cause in Rome. I do hope that at the forthcoming Association some practical steps will be taken as soon as it is possible to do so.

Believe me, dear Sir,

Yours very sincerely,

JAMES GUTTERIDGE.

Coalville, 14th May, 1872.

To the Editor of the Missionary Observer.

Dear Sir,—I have read with sorrow and wonder the recent letters respecting a proposed G. B. Mission to Rome, and, now that it seems likely that the matter will be really mooted at the Association next month, I feel impelled to ask a question which has forced itself upon my mind. Have the friends who desire the denomination to enter upon a new field forgotten the urgent and pathetic appeals for assistance which have, once and again, reached

us from the shores of Orissa? I should like to know what the brethren and sisters labouring in that distant land think about the proposal; but surely their feelings must be like my own—a compound of sorrow and surprise. They have gone forth as our representatives, and if they willingly give up comfort, country, friends, and health, it surely behoves us, as the least that we can do, to support and reinforce them, and to lighten, as far as lies in our power, the burden of body and soul which they have to bear. Has this been done? Let those who think so read the minute of the Conference at Cuttack, in Nov., 1870, on “the state of the Mission, and our urgent need of more help;” in regard to which Dr. Buckley wrote:—“I wish I could hope that this would have the earnest attention which from its urgency it merits. Again and again has this vital question been brought before you, but in regard to many I can hardly hope that it has been seriously and prayerfully considered. This is disheartening; and for myself I have sometimes felt that I would be content with telling my anxieties to the Lord, and not trouble you with such appeals again. . . . Once more I plead with you in the name of the brethren to *ponder your obligations to Orissa!*” Let them recall those touching words of Mrs. Buckley: “It is very sad that our Society does

not seek to exert itself more energetically to send us more help. . . . Oh that the Lord would hear our prayer for more help to be sent to Orissa!” It is true that two brethren with their wives have recently gone out, but others have returned; and if any of your readers desire to know the real state of the Mission at the present time, let them read what Mr. Hill has to say on the subject in the Magazine for February of this year (p. 65). Another brother (Rev. W. Bailey) says: “We must have more men in the field, or the churches at home will have a terrible account to render for their neglect.” On the other hand (if the foregoing be not sufficient), whilst Orissa is left almost exclusively in our hands, in Rome the field is already occupied by Church of England, Presbyterian, Wesleyan, Waldensian, and Baptist missionaries. By rushing into this already well occupied field, should we not help to confuse the bewildered Roman, who, just awaking from a sleep of centuries in the bosom of the Church, finds himself surrounded by churches many, differing as widely in what they teach as truth, as in their external rites.

Apologizing for thus troubling you,
I am, dear Sir,
Yours faithfully,
C. WICKURDEN PRATT.
Stoke-on-Trent,
18th May, 1872.

FOREIGN LETTERS RECEIVED.

BERHAMPORE—W. Bailey, April 6, 12.
CUTTACK—J. Buckley, April 2, 16, 23.

PIPLEE—W. Hill, April 15, 22.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from April 18th, to May 18th, 1872.

	£	s.	d.		£	s.	d.
Berkhamstead	16	5	0	Milford	0	19	1
Broughton and Willoughby	11	18	8	Peterborough	43	18	3
Chellaston	3	8	6	Ruddington	3	0	0
Chesham	58	9	0	Stantonbury—for Orphan	0	19	6
Ford	17	2	10	Sutton	12	10	4
Hinckley	1	14	0	Wendover	8	6	10
Hyson Green	8	4	8	Whittlesea	6	4	6
Liangollen	1	0	0	Wisbech	63	14	11
London	9	7	0				
Commercial Road	20	8	0				
New Church Street	32	18	6				
March—for W. & O.	2	12	6				

FOR THE NEW CHAPEL AT OUTTACK.
Mrs. Pegg, Chesham £50 0 0

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Baker Street, Nottingham, Treasurer; by the Rev. J. C. PIKE, the Secretary, and the Rev. H. WILKINSON, the Travelling Agent, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE
GENERAL BAPTIST MAGAZINE.

JULY, 1872.

THE WORLD NOT YET SUBJECTED TO CHRIST.*

BY THE LATE REV. GEORGE WARD PEGG.

WHILE sincerely mourning over our past deficiencies and sins, it becomes us anxiously to inquire how they may be best avoided in future. And here our *first* paramount duty is to go to our work in a spirit of deeper *humility*, and of more entire *self-renunciation*.

Nothing is more clear than that God will accomplish special work by special instruments; and that in fulfilling the highest purposes of His mercy the agency shall be such as shall not merely reveal but spontaneously acknowledge His glory. He will not honour those who are seeking their own honour, nor trust those with success who would be disposed to take the praise of it to themselves. The great principle by which He regulates this part of His economy is unfolded in such terms as these: "he that humbleth himself shall be exalted, and he that exalteth himself shall be abased." He that will forsake all shall find all; and he that will become nothing shall be a golden vessel fitted to the Master's use. In perfect harmony with these declarations are the facts which have been recorded to confirm them. Wherever an individual has been employed in service of eminent importance, with divine approbation, he has been previously prepared for it by painful discipline. Joseph,

who was to be the saviour of Israel, in his infant state was prepared for his honours by a course of trial, the incidents of which, to this day, win our sympathy. Moses was qualified to become the leader and ruler of God's people for forty years by an equal period spent in banishment, meditation, and prayer. David, after that he had the promise of a kingdom, was to be prepared by suspense and suffering to become at once prophet and king in Judea. Isaiah, the first of seers, was the foremost in humility; while he sang like a seraph of the divine glory he sank into the dust, acknowledging himself unworthy and unclean. The prophets were trained to endure the raptures of inspiration by inward and outward chastisement; and the apostles were qualified to be mighty in word and in deed by previous years in which they had been taught their weakness, and rebuked for their folly, unbelief, and selfishness. The same principle operates in our own day, only perhaps with this exception, that as the dispensation advances in glory the agency employed for its advancement will become yet more select and exalted. The man who, like Herod, will not give God the praise shall be withered in his energies, or confounded in his devices, by the frown of Deity; while

* Continued from page 173.

the man who is faithfully using his talents in all humility and self-abasement, shall be promoted to higher trusts, and crowned with richer grace. In this sense, we apprehend, it is said, that the spiritual temple shall be raised—"not by might, nor by power, but by the Spirit of the Lord." The passage is not meant to exclude the use of means, but to mark their *character*. The agency employed shall be so spiritual that no pretension shall be set up in favour of human sagacity or human power; but all, in the spirit of profound humility, shall be ascribed to the finger of God. Just as in the prophet's vision, while the instrumentality of Providence was represented by a machine beautiful in form and perfect in its kind, the efficacy and the glory of the whole were associated with the Son of man who controlled it, and the Intelligence, not its own, which pervaded all its compartments. The practical bearing of all this is, that all our qualifications for successful service in Christ's cause must begin in the living sense of our disqualification.

Though we have all knowledge, so that we could speak with the tongues of men and of angels; though we have all faith, so that we could remove mountains; though we have all zeal, so that we could give our goods to be expended and our bodies to be burned for this object; yet, if these are found in alliance with a vain and presumptuous conceit of our claims and capacities, we are utterly *unprepared* for the work. If the eye of the great Eternal were resting upon this assembly with the intention of selecting the fittest instrument of the divine praise, it would not fix on the man who is reposing on his own pretensions, or challenging its notice with complacent expectation. No: it would pass him by in scorn; and it would move over the whole congregation till it discovered the man whose spirit had retired into itself;

who, most of all, was penetrated with the sense of disability and unworthiness; and who, apart from all, is mourning as in solitude over his manifold iniquities. There it would rest; this is the man it would delight to honour.

Perish then, perish for ever, every thought of vanity and self-sufficiency! In the presence of the glorious Majesty let us cover our faces and sink down, lower and lower still, till we are prostrate in the dust; and from the dust, under the influence of softened hearts and a better wisdom, let us confess our weakness, our guilt, and our nothingness. If we would be anything in the sight of God we must be nothing in our own. He that will be least shall be greatest. To endeavour, in any spirit foreign to this to do the will of God, is to seek disappointment, and to invite defeat.

2. But again. If we would secure enlarged success in our future labours, we must go to them not only in the spirit of deep humility and entire self-renunciation, but in the spirit of *earnest prayer*. We refer to prayer here, however, not merely as a universal habit of Christian life, but especially as desire awakened into extraordinary and importunate supplication. We all admit the propriety of prayer; and one of the most encouraging signs in the churches is the increased disposition to prayer; but as yet it is not raised sufficiently high in our consideration, or made sufficiently available in our practice. We class it with the means of success, but, it is to be feared, we give it rather a subordinate than a primary station. We deem it right to preface our counsels, exhortations, and exertions, with prayer; but we do not regard it as of greater importance than they all. We crowd together sometimes in great numbers to advance our great object, but it is evidently not under the influence of a mind eminently devotional: for, were

it understood that we were summoned for the purpose of humbling ourselves before God in penitential confession and of seeking His help by mighty supplication, the majority, perhaps, would not accept the call; and most of those who obeyed it would do so with an ardour sensibly diminished. Now, it is possible for prayer itself to become a most unmeaning and profitless exercise. Lukewarm prayer finds no answer; and, if we dishonour our own prayers in the very act of praying, we need not wonder that they are dishonoured in heaven. The prayer we want in the churches must be *fervent, united, universal*. It must be that believing prayer which knows no doubt, and yields to no refusal. It is not to supersede any other means, but it is to pervade them and to predominate over them. "It is not of him that willeth, nor of him that runneth" merely; but it is of him who in willing and in running consecrates every act of the mind and body to God by the unction of perpetual devotion.

The connexion established between prayer and success is equally an institution of the divine mercy and wisdom. Success without proportionate prayer would, to ourselves, be disaster. It would madden the imagination, harden the heart, and tempt us to that presumption which is the forerunner of defeat. While we sought to save others, we should be in imminent danger of perishing ourselves.

But success will never come without prayer; and it will come in proportion to our prayers. All real success in our pursuits must arise from an influence above ourselves. But the only tie which unites the hand of God with the hand of man in labour is prayer. By prayer we acknowledge that our dependence is on God; that we are insufficient for any good work; and that, should we be prepared to labour to the utmost, our work would end in con-

fusion without God. The spirit of prayer would raise us into the Spirit of God. We should walk in Him—should be led by Him—should live in Him—He would be glorified in us. We should derive from Him a measure of His own light and power and grace, and should go forth to our work with the meekness of a child and the might of an angel. Hence nothing great has ever been accomplished without prayer. Ezra and Nehemiah, when they sought to restore Jerusalem from her dilapidated state, prepared themselves for labour and battle by prayer. Daniel, when he sought the deliverance of his people, and anticipated the coming of Messiah, gave himself to humiliation and prayer. The reformers of a later period were led to a knowledge of the truth, and were prepared to make it known to others, by prayer; and while it was propagated in the same spirit the word of the Lord, like a majestic river, had free course and was glorified. It was only bound when men failed in the spirit of devotion, and sought to set it free by scholastic refinement and endless disputations. If, then, we should look for a successful issue to our exertions on any lower terms, we shall be utterly deceived. It must be evident, I think, that these terms have not as yet been properly realized among us. Our state, with all its advantages, and in comparison with what it ought to be, still resembles greatly that of the disciples previous to the Pentecost. We are rather waiting for the Holy Spirit than having received it; and it were well if we were waiting for it in humble prostration of heart, in which temper it must be received, and which is the prelude to its coming.

When once the church shall arise in the spirit of earnest prayer, humbly resolving, by faith on the divine promise, to give neither herself nor her Saviour rest till He shall make her a praise in the whole earth, then

the time of her redemption is at hand. And why should not that time, so far at least as we are concerned, be realized *now*. We can never know a more convenient season or place in which to give unchecked exercise to the spiritual affections of the heart. We are in the midst of the saints; we are before God; we are pledged to the most sacred cause; we want everything, and we are promised everything in answer to united and fervent prayer. Oh! why should not this service become strictly devotional? and this house emphatically "a house of prayer for all nations?" It was when the apostles were assembled in like circumstances of imperfection and of hope, and with one accord were offering their confessions and supplications, that the Holy Ghost suddenly descended and filled the place with the glory of His presence. Rise, rise then, my brethren, into the spirit of grace and supplication. Let every saint be as David, and David as God. Let the one *united universal cry* of prayer pierce the heavens for the outpouring of the same Spirit upon us all. This is what we want; and this is all we want! Could we be assured that there were such prayers prevailing throughout this assembly we could say with confidence amounting almost to inspiration, "*Receive ye the Holy Ghost.*" Then a new era would begin, and our children would reckon future time from this day. We should rise from this service the same, yet different men; all redolent with the life, grace, and humility of heaven. Light would rest on our counsels; tranquility would dwell in our spirits; and the joy of the Lord would be our strength and our song. What has been difficult to us would become easy, and what has been impossible would be controlled by the plastic hand of our faith. Piety would be redeemed from dishonour by remaining no longer in alliance with weak and

morbid feeling, and would appear in her sublime forms: as in Abraham when pleading for Sodom; as in Moses, when he refused to be blessed himself at the expense of Israel; or, beyond all, as in Paul, when, with amazing devotedness, he was ready to be accursed, after the manner of Christ, for the salvation of his brethren. This hour would become one of solemn divine consecration. We should resign, not some fragment of our property, but ourselves unto God; and this we should do, not under the constraint of a vow, but with the spontaneity of a heart which had become identified with the will of God and the work of God for life and for death and for ever! The influence thus felt could not stop with us. It would instantly work its way to the most distant members of our social body. The pastors of our churches would return to their charges clothed with penitence, humility, and power, and would offer unwonted prayer, and would utter forth the word of life with a true eloquence of spirit with which no artifice, no talent, could have inspired them. Religion would fall on the attention of the people with the power of a new revelation; new emotions would fire the minds of the saints and of the unsanctified, and that general revival of light and piety which we have failed to seek, or which we have sought in vain because we have sought amiss, would make our congregations known as the dwelling-place of the Most High. Nor would the influence stop even here. It would extend itself to other churches and other peoples. Christians of various names would be drawn together by the predominant force of kindred sympathies, and all the redeemed would become one devoted fellowship to evangelize the world. Dwelling on great objects, they would become great—great in expectation—great in prayer—great in effort—and great in success. Then should the church look

forth on the darkness and desolation beneath her, fresh and beautiful as the light of the morning, and, going forth conquering and to conquer, should not pause in her onward march, till

The dwellers in the vales and on the rocks
Shout to each other, and the mountain-tops
From distant mountains catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round.

We should fail, brethren, duly to enforce the subject were we not to remind you that such a revival of religion as we have here indicated is, at the present time, a matter of pre-eminent importance. It must be evident to all that the circumstances of the church are peculiar and critical; that her pretensions, now-a-days, are submitted to inquisition, and every false one is rent away. The time is past when she might have ventured to stand on her privileges, or repose on her forms. Indifference would paralyze her energies; extravagance would cover her with contempt; and infidelity would crush her in the dust. Her enemies are so powerful as to subdue ordinary confidence; they are so subtle as almost to deceive the very elect; and their resources are evidently accumulating for a final and fierce assault. The church can only meet with safety such an extraordinary state of trial as certainly awaits her by an extraordinary state of preparation. On the morning of the deluge many a frail vessel may have ventured on the waters, trusting to gentle winds and smiling skies; but when the windows of heaven were opened, and the fountains of the great abyss were broken up, where were they? Of all—*one* only lived in the tremendous visitation. But the ark was *prepared* for the event; and, being prepared, it calmly rested under the protection of that hand which held the winds and the waters, and which was pouring forth its desolating and interminable floods on all things besides.

The present period is not less a

crisis to the *country* than to the church. We have arrived at that very juncture which has been fatal to all preceding nations, and the evils which accomplished their ruin are powerfully at work with us. We have risen, as a people, by the severer virtues, from weakness and poverty to honour, wealth, and dominion; but it may well be questioned whether a lengthened course of prosperity has not sensibly impaired those virtues by which we rose and on which we stand. It is, moreover, certain that infidelity and vice have gone like a leprosy over our land; and, though Britain still sits as a queen amongst the nations and flatters herself that she shall never be moved, yet strange sights and sounds have filled her heart with trembling, and intimated to her the possibility of a fall profound in proportion to her unexampled elevation.

But England, our country, must not fall. Yet, who shall save her now? Not the might of the mightiest—not the wisdom of the wisest—not our armies, however well appointed—nor our navy, however invincible—nor our commerce, however extended. If our land is to be saved where others have, without exception, perished, it must obviously be by a redeeming power which they never knew. That single power is religion. Great as is our danger, the evils by which we suffer are not various, but one—“*Sin* is the ruin of any people;” and if we are ruined our ruin will come by sin. Sin as certainly dries up the resources of a nation, and hastens its downfall, as a worm at the root of the finest plant will cause it to fade, to wither, and to die. But religion is the antagonist of sin in all its forms; and it is by religion alone, true, vital, and vigorous, that the land can be restored and saved. Religion shall restore conscience to the nation, and, by placing the mind of the people in sympathy with God and eternity, shall give the needed

efficacy to human law. Religion shall strengthen what is feeble, enoble what is mean, purify what is unholy, and bind up what is broken. Religion shall teach us to enjoy power without oppression, honour without pride, and wealth without idolatry and voluptuousness. Our land would be twice blessed; she would be great and happy in herself, and in herself would be bound up the life and blessedness of many nations.

Brethren, one of the grandest experiments ever tried is now to be tried in Britain. It is to be shown that the decline and fall of empires is not determined by any law of nature, nor by any foredooming voice of prophecy, but by a law of our depravity; and it is to be ascertained whether, when nothing else can save a nation, religion may not work out its redemption. It is with us, as the disciples of religion, that the responsibility of this experiment rests. Let us range ourselves, then, in harmony with the high appointments of Providence. Let us go forth as renovated men, with prayer, labour, and humiliation, and stay the pestilence of vice, and apply the healing remedies of divine wisdom to a heart-stricken people. If England is to be saved from the guilt and consequent doom of other nations, once as great and powerful as she, the church of Christ must save her! and if the church does not seek to save her, by an earnest and strenuous piety, she must fall! And let her fall. Yes, if truth and virtue are not to be the means of saving her, then let her fall! Infinitely better it were that England, the mother of us all, should cease to be, than that she should survive her true honour and forsake the guide of her youth. But England, our country, must not die! We have the means of her renovation in our hands; and we are responsible for the use of them. Should we withhold them, we should not only partake in her ruin; what

is unspeakably worse, we should contribute to it. England would fall, but we should be *parricides*!

But, while the church and the country are to supply us with the instruments of labour, the field in which they are to be employed is as extensive as the world; and the *whole world* is now placed in most affecting circumstances. Never since the calculation of time began has the posture of things been so remarkable. And, while there is so much to remark, let it be observed that the great *peculiarity* is this: as previously men have been tempted to forsake the true religion for the seducing blandishments of the false, so now they are rejecting every corrupt religion with indignation and scorn. Polytheism and pantheism have had their day, Mohammedanism and Popery also have had their day, and their carnal glories, their very existence, is fading away. Infidelity, their own offspring, and the beast of the Revelation, is devouring them like grass. But infidelity is not vivacious; it feeds on the corruption by which it is generated, and when the sources of its nourishment are consumed it expires. Terrible as it is, it is, notwithstanding, the minister of religion. It leaves man without hope, in error in life and in death, that he may be shut up, by inward misery, to the faith of the gospel. It passes over the earth like a desolating flood, destroying all things: but, at the same time, it is preparing the way for the servant of God to plant it "as the garden of the Lord." Never was there a moment more auspicious for our exertions than the present; and never was it of so great importance to offer to the world the true religion in its vital and heavenly qualities. The mere forms of religion, however protestant or scriptural, would now partake the same fate as awaits every false creed. It must be religion itself, addressing the conscience as the eternal truth, and satisfying the

yearnings of the heart as the supreme good, that is presented to the common attention. To do less than this would be to labour in vain, and to leave men as we found them; and really to accomplish this we must become, emphatically, *men of God!*

The hand of Providence is obviously stretched out to improve the present state of the human mind. Men are not only to try and condemn every false religion as a vanity; they are to be aroused and alarmed, that they may seriously inquire for that which is true. Within a comparatively few years, change, unexampled change, has gone abroad, troubling the spirits of the nations. Men's hearts have failed them for fear; and kings have been made to drink of the wine of astonishment. Dynasties which were born in the infancy of time have been cast to the ground, and trodden in the dust. Thrones, coronets, and sceptres, all the types of political and social existence, have been scattered at the feet of the nations; and the earth is still trembling and heaving beneath us. More fearful events are yet at hand. As the world's catastrophe approaches, the agency of other worlds becomes more conspicuous. Satan, knowing that his time is short, redeems it by additional fury. "Michael and his angels fight against the dragon and his angels." Thunderbolts from an invisible hand smite the earth. Babylon, exalted to heaven, falls. The false prophet, with his armed hosts, falls. Paganism, with her innumerable gods, falls. Man is bereft of all on earth; he is confounded in feeling himself ruined by spiritual powers he had never recognized and cannot resist, and he stands alone trembling before God and eternity in helplessness and despair.

Brethren, the crisis of the world is come. Are we prepared for it? Can we resign all the interests of an earthly life, and identify ourselves with the will of God and spiritual

excellence? Can we stand in the whirlwind, talk with the thunder, and look calmly on heaven, when God looks forth in indignation on a guilty world? Are we prepared, with serene joy and holy confidence, to unite in the song of Moses and of the Lamb when the plagues of heaven shall fall on the wicked, and the earth shall be filled with wailing and blasphemy? Are we prepared to sympathize with man, wrecked of his hopes, and in his last extremity, and to go forth for his salvation unmoved by the convulsions of a world and the terrible manifestations of infinite wrath?

Brethren, there is still, amidst all these changes and anticipations, one sentiment which consumes us. It is not alarm lest we should witness what is most terrible to behold; it is not hope that we may be permitted to see those mighty movements of Providence which, however terrific, fill the imagination with images of sublimity. It is fear, a silent solemn fear, lest, while anticipating these events, we should not be truly ready to meet and improve them. Never were men placed in such an extraordinary situation. All past ages have accumulated on us their advantages, and all past ages have accumulated on us an unprecedented responsibility. On us the ends of time and of the world are come; and in our day the mystery of iniquity, and the mystery of mercy, are seeking their close in favour of joy and of terror, such as earth has not seen, and such as heaven looks down to see. Hitherto we have not been ready for this service! Are we now ready? Oh! to be ready, is to embrace a crisis for blessing man and honouring the Saviour, such as the ages of immortality may never again supply; while not to be ready is to fall under the deathless infamy of having failed to pledge ourselves to an issue on which is suspended the destiny not of the body, but of the soul—not of a city, but of the world—

not of time, but of eternity, of heaven and of God. "Prepare, prepare, O Israel, to meet thy God!"

Yes God, even our God, is coming. The day of vengeance and the day of redemption are contemporaneous. When all nations are shaken as with an earthquake, it is that "the desire of all nations may come." Even now, while the powers of darkness are working, the foundations of His universal kingdom are begun. The voice of prophecy—the finger of providence—the wickedness of the wicked—and the strange expectation in the heart of all men, tell us that HE is coming. Already the streaming glory of His approach has shot across the deep darkness of our world. Already the thunder of His wheels is echoing over the distant

fields of light. Yes He, the Holy One, whose voice is harmony, whose smile is life, whose will is law, and whose law is love, is coming! And murder and oppression, and superstition and ignorance, shall die at His feet; and His throne shall be established in righteousness, and His people shall dwell in peace. The forms of nature shall be renovated in beauty, and all the grades of heaven shall attend and adorn the spirits of men. The eye shall be satisfied in seeing, the ear in hearing, and the heart in loving. Man shall be restored to his right position in the world; the world to its right position in the universe; and the illimitable universe shall break forth into joy and praise over a world that was lost, but is found!

THE GOSPELS.

No. VII.—*The Gospel of Mark.*

THE second Gospel has for its author Mark (the English form of the Roman name Marcus), who is generally, and I believe, correctly identified with John Mark, the nephew of Barnabas, and with the Mark, or Marcus, mentioned in the epistles both of Peter and Paul. Of his father we know nothing; he appears to have died before the earliest notice of Mark in sacred history: but his mother, Mary, was sister to Barnabas, and, as we may fairly infer, a Hellenist (in the authorized version a Grecian*), one of a family of Levites which had settled in the island of Cyprus, which lies opposite Antioch. In her widowhood we find her dwelling at Jerusalem, apparently in affluent circumstances; for she occupied a house large enough to accommodate the brethren who met together for prayer during the persecution which the church suffered from Herod the King.† It was to this house that Peter at once resorted when released by the angel from prison;‡ and the promptitude of his determination indicates some special tie between him and its occupants; and, combined with his calling our evangelist "Marcus my son,"§ may be taken to indicate that Mary, with her brother Barnabas and her son, had been among

Peter's converts at the day of Pentecost,* or not long after.

When, at a later period, the desire of the church to magnify the writers of the New Testament led to the adoption and diffusion of any report which tended to gratify that desire, the belief came in that Mark had been a disciple of the living Saviour, and one of the seventy whom he had sent out to preach. To this notion neither the New Testament nor the earliest traditions of the church afford any countenance. What we learn of Mark from the New Testament is this: that he accompanied Barnabas and Paul, when they returned from Jerusalem to Antioch, just after Peter's release, mentioned above; and that he was their attendant in a part of their first missionary journey, but having left them, so offended Paul that he refused to have Mark as a companion in a second journey; which refusal occasioned a quarrel and separation between himself and Barnabas, of whom Mark now became the attendant.† We find him afterwards with the apostle Peter at Babylon in the east,‡ and at Rome during a part at least of Paul's imprisonment

* This view is supported by the notice of Barnabas in Acts iv. 36, 37.

† Acts xii. 25; xiii. 5, 13; xv. 37—39.

‡ 1 Pet. v. 13.

* Above, p. 53, note.

† Acts xii. 1, 12. ‡ Ibid. § 1 Peter v. 13.

there, this apostle's anger, doubtless, having long since passed away.*

To these notices we may add a few more from a church tradition so early and so general as to deserve credit; that he was the attendant mainly of the apostle Peter; that he derived from him the materials of his gospel, and wrote it for the use of his converts, probably at Rome or elsewhere in Italy; but whether before or after the apostle's death is uncertain. That after Peter's death he settled at Alexandria, in Egypt, and made many converts, and died there, may be conceded as not unlikely; but that he died a martyr is probably the fiction of a later day. The various traditions respecting him are given by Lardner in his *Lives of the Apostles and Evangelists* (chap. vii.) with his usual carefulness, candour, and good sense.

The earliest testimony to his gospel is that of Papias, who has been already mentioned, and is of great interest and value. It is indeed earlier than Papias's own time, for he gives it as the testimony of "the elder John" of Ephesus, who seems to have been a contemporary of the apostles. His words are:† "And the elder said this: Mark being the interpreter of Peter, in all that he recorded, wrote accurately, but not in order, the things spoken or done by Christ; for he neither heard the Lord nor followed Him; but afterwards, as I said, (he followed) Peter, who gave him such instruction as was necessary, but not as intending to give a connected account of our Lord's words: wherefore Mark has not made any error in writing some things as he remembered them;‡ for he was carefully attentive to one thing, not to pass by anything of what he had heard, or to state anything untruly in them."

Some modern critics object, that this passage cannot refer to our existing Gospel of Mark, since that shows as clear an order as the other gospels, while Papias says Mark did not write "in order." But possibly "the elder John" was less acute than these modern critics, and failed to perceive what is clear to them, or had notions of order different from theirs. He probably meant the order of time. Certainly this is more likely, as Professor Westcott well argues,§ than that the gospel of which Papias speaks should have been quietly

and utterly superseded and extinguished by a later document.

We have then, virtually, two authors, Peter and Mark; and we have to ask whether the general character of the gospel accords with what we know of them. In the historical books of the New Testament Peter stands foremost among the disciples in practical energy: he is ever the first to act; and even after his saddest failures he soon recovers himself. A man of such a character could not but be observant of outward circumstances; and his deep attachment to the gracious Master, who had shown him such distinguished favour, would make him at once tenacious in remembering, and forward in relating, what he had seen and heard of Him. He was, then, just the informant likely to supply Mark with the particulars which he has incorporated in his gospel.

Of Mark himself we know little more than is given above; viz., that he was the travelling companion, first of Barnabas and Paul, then of Barnabas only, and finally, as it should seem, of Peter. These successive engagements, all of a similar kind, indicate a special inclination to and fitness for them. He travelled with these holy men as their minister or attendant;* who, by charging himself with the secular cares of their journey, would leave them freer, both in time and thought, for their missionary work. I have formerly shown† that travelling was, in those days, a far more difficult and cumbersome undertaking than in modern times: there were conveyances, or beasts of burden, to be engaged, and necessities to be provided; cares which our public conveyances and well stored hotels have now rendered needless. To attend to these things needed observation and memory; and it is reasonable to presume that Mark possessed a good share of them. Now these are just the characteristic qualifications of the author of our second gospel, and in the possession of them he stands in a very marked contrast with the abstracted and unobservant Matthew.

To see this contrast clearly, let us compare the two accounts of our Lord's stilling the tempest. They will show how Mark excels Matthew both in particularity of detail and in descriptive power, just as we might expect from what we have gathered of their different training and character. We give the two passages in a form adapted to facilitate comparison.‡

* Coloss iv. 10; 2 Tim. iv. 11; Phil. 24.

† Given by Eusebius in his *Eccles Hist.* iii. 39.

‡ Or, "as he has recorded them:" the original is ambiguous. See Westcott *On the Canon*, chap. ii., sec. 1.

§ Westcott *On the Canon*, *ibid.*

* Acts xiii. 5. † p. 54.

‡ We follow Griesbach's text, and have given the Common Version with such revision as seemed needful.

{ Matt. viii. 23, &c. And when
 { Mark iv. 35, &c. And the same day, when
 { the even was come, he saith unto them, "Let
 { us pass over unto the other side. And when
 { he was
 { they had sent away the multitude, they take
 { entered into the ship, his disciples
 { him even as he was in the ship.
 { followed him.
 { And there were also with him
 { other ships. And there arises a great
 { tempest in the sea, inasmuch that the ship
 { storm of wind, and the waves were beat-
 { was covered with the waves :
 { ing into the ship, so that it was already filling.
 { but he was
 { And he was in the hinder part of the ship,
 { asleep. And the disciples came
 { asleep on the pillow: And they
 { to him, and awoke him saying,
 { awake him, and say unto him,
 { "Lord, save us: we are perishing."
 { "Teacher, carest thou not that we are perish-
 { ing?" And he arose, and rebuked the wind,
 { and said unto the sea, "Peace, be still." And
 { the wind ceased, and there was a great calm.
 { And he saith unto them, "Why are ye fear-
 { And he said unto them, "Why are ye so fear-
 { ful, O ye of little faith? Then
 { ful? How is it that ye have no faith?"
 { he arose and rebuked the winds and the sea;
 { and there was a great calm. But the men
 { And they feared
 { marvelled, saying, What
 { exceedingly, and said one to another, Who
 { manner of man is this, that even the winds
 { then is this, that even the wind
 { and the sea obey him?
 { and the sea obey him?

We see here Mark's greater descriptive power, not only in the particulars which he adds, as the time of day, and our Lord's position in the boat, but in the greater vividness of his relation of those particulars, as our Lord's rebuke of the sea, which are common to both gospels.

There is another important difference. Mark takes a wider view of Christ's relation to His followers. In Matthew he is emphatically the Messiah, the Son of David, foretold of the Jewish prophets and expected by the Jewish people. In other words, the tone of Matthew's gospel is thoroughly national: it seems to have been intended specially for the Christians of Judea. It is not so with Mark: the national element is altogether wanting in his gospel. Matthew's opening words set forth Jesus as "son of David, son of Abraham;" Mark's as

"Son of God" (chap. i. 1). He writes for gentile converts; and consequently finds it necessary to explain Jewish practices (chap. vii. 3, 5), with which Matthew assumes his readers to be familiar (ch. xv. 2). Now this is what we might expect from Mark's antecedents. He was a Hellenist, or Grecian, at least on his mother's side (above II. 19); and the Hellenists were more liberal than the Hebrews or Palestinian Jews. He was nephew of Barnabas, and probably a convert of Peter, and these were both influential members of, what we may term, the liberal party in the early church.* He had been the attendant of Paul and Barnabas in the first great mission to the gentiles. This great feature of his gospel is in harmony, then, with what we know of the influences under which his early years were passed and his character formed, and the engagements and duties in which his life was passed.

I have mentioned above the early tradition that this gospel was written at Rome or elsewhere in Italy; and a peculiarity in the language accords with this tradition. Mark has introduced in his gospel a number of Latin words, with which we may suppose his stay at Rome had familiarized him. This peculiarity does not appear in our English version, but is obvious to the reader of the original.† Another remarkable feature of his language, which is as manifest in our version as in the original, is his giving, in several instances, the very words spoken by our Lord, though he knew they would be unintelligible to his readers without a translation, which he has therefore appended to them. Take an instance from the touching narrative of the raising of Jairus's daughter. "And he took the damsel by the hand, and said unto her, 'Talitha cumi;' which is, being interpreted, 'Damsel, I say unto thee, arise'" (ch. v. 41).‡ This peculiarity is not to be ascribed to national feeling, but to an intense personal love to Christ, and a consequent delight in retaining and repeating his very words. We know how

* Of Barnabas, see Acts xi. 22—26; xv. 2, 12; of Peter, Acts x.; xi. 1—18; xv. 7—11; Gal. i. 18; ii. 9, 11, 13.

† See Westcott's valuable *Introduction to the Gospels* (London, 1860), ch. vii., sec. ii., p. 348, note 3. Among the words are *centurio*, *quadrans*, *spiculator*, in Greek letters, and a slightly altered form; and the idiomatic compound word *satisfacere*, (ch. xv. 39, 44, 45; xii. 42; vi. 27; xv. 15).

‡ *Corban*, *Ephphatha*, *Abba*, (ch. vii. 11, 34; xiv. 36), are other instances. See Westcott, p. 345, note 3. The special characteristics of this Gospel are pointed out with great discrimination, and with abundant quotation, or references, in this admirable work.

intense was Peter's love to his Master, and he was one of the few present when the above words were spoken: and his friend and disciple Mark, a resident in early life at Jerusalem, perhaps born or brought up there, would, from his familiarity with the language, be at once impressed by them and enabled to retain them.

One remarkable feature more of this gospel remains to be noticed—its abrupt termination. The text of the two oldest manuscripts extant, the Vatican and the Sinaitic, and the express testimony of some of the most learned of the ancients, notably Eusebius and Jerome,* are to me convincing proofs that the gospel

* Tischendorf *Prolegomena* to his edition of the *Codex Sinaiticus* (Leipzig, 1865), p. lxiv.: also Griesbach's *Greek Testament*, in loco.

originally ended at verse eight of the closing chapter. As it can hardly be supposed that the evangelist meant to conclude there, we must believe that from some unknown cause he left his work incomplete. The remaining verses (9—20) are evidently an early and, I do not doubt, a trustworthy compendium of facts gleaned from the other gospels,* or from yet living tradition; but they are utterly destitute of the fulness of detail and vivid life-likeness which are characteristic of Mark. The obvious need of such an addendum ultimately, however, secured its general acceptance.

J. C. MEANS.

* Compare v. 9—11 with John xx. 1—18; v. 12 with Luke xxiv. 13—35; v. 14 with Luke xxiv. 36—49 and John xx. 19—23; and v. 19 with Luke xxiv. 50—53.

SUNDAYS IN THE LONDON SLUMS.

SPITALFIELDS! To the Londoner, the very name is enough! To him it stands mournfully, like some sad anagram for overcrowding and wretchedness, squalor and destitution. It speaks of honest poverty, toiling from dawn to darkness for a miserable pittance that scarcely suffices to keep body and soul together. It tells of human-kind, with one poor garret for home and workshop, fighting wearily a life battle against the approach of want—sickenings with despair when work fails, pawning its garments and selling its "sticks," until it crouches in the icy grip of winter, foodless and fireless, on a handful of straw. Dreading the workhouse, it endures patiently; hoping against hope, and dying at last of sheer starvation in uncomplaining silence. Then the world hears of it, and the farce of the inquest is enacted. The body, pinched and emaciated, with scarce covering for decency, is itself a revelation of woe. The stomach, empty as the cupboard, tells its own tale. The evidence of the neighbours is given; and between shrivelled corpse and reluctant witness, the awful drama of human misery is at last outspoken, and sympathy weeps over the history of the heart-rending struggle; the pain, the desolation, the despair, the death. Nevertheless a gleam of light illumines the darkness, as the old story of the widow and her mite is retold with wondrous power, in modern language. The poor help the poor, and in their utter poverty "cast into the treasury" gifts fragrant alike to God and to man. The deep sym-

pathy, the fervent charity, the blessed self-denial of want ministering to want, and dividing its crust—"its whole living!" Hereupon, appalled by the horror of a woman—a sister—perishing for lack of bread, society shakes itself from its slumber for five minutes space, and dreamily declares that "something must be done!" which, having said, it straightway falls asleep again.

Spitalfields! a name redolent also of fouler odours. For in its slums there congregate tramps and beggars, prostitutes and thieves. Human beings, unsavoury in body and debauched in mind, huddle together almost without distinction of age or sex: while respectability, with comfortable self-assurance and pharasaic indifference, prays thus with itself, "God! I thank Thee that I am not as other men are!" Expending its philanthropy ten thousand miles from home, on barbarians black, yellow, and red—while savages, with skins of its own colour and speaking its own tongue, are living at its very doors! Savages, God-despising and man-defying, ignorant of religion, and to whom the name of the blessed Christ is but part of an oath! Savages to whom marriage is almost unknown, and with whom the social ties are practically unrecognized. Herding together in the foulness of promiscuous intercourse, they pass through a life of degradation and wretchedness into the awful darkness beyond.

The problem of reaching this class is one of the most difficult with which

Christian effort can be called to deal. Respectability naturally shrinks from personal contact with thieves and strumpets. It seeks to escape responsibility by giving a guinea to a mission, when it ought to give the devotion of a loving service. The church itself needs more of the Christ-spirit; prompting to personal sympathizing effort for the rescue of the hopeless and abandoned. Alas! we are often so cold and hard and official in dealing with them, that they are repelled from the cross, instead of being drawn irresistibly by the story of Him who "came to seek and to save that which was lost." Yet the church has been, in some measure, arousing itself to the performance of duty, and well directed efforts have been made to reach the castaway. Success has attended the self-denying labours of men like McCree, Hutton, Orsman, Catlin, and others. Again and again we have had demonstration, if demonstration were needed, that the glorious old gospel has lost none of its efficacy. It is still "the power of God unto salvation to every one that believeth." And dark as the outlook is at present, society shall yet be regenerated through all its masses—the "little leaven" shall "leaven the whole lump." It is not that the times grow worse, but that our knowledge of the criminal classes has increased. The gradual disappearance of many gross sins, banished by the increasing "respectability" of religion, has made the evil more apparent. Just as muddy water, left to settle, casts down a nauseous sediment, so society, by the ameliorating influences of religion, has, to a certain extent, clarified itself; and the blackness at the bottom has become more visible by the contrast.

Years ago we were privileged to devote a portion of our time to voluntary evangelistic effort in the slums of Spitalfields. To this period our mind recurs with increasing satisfaction. The discipline was invaluable, and we were brought into sympathy with the work of the church outside the chapel—the guerilla warfare, carried on in the enemies country. If the reader has not already had enough of it, and his patience is equal to the task, we will summon memory for our guide, and sally forth together for a "Sunday in the slums."

Let us first call at head-quarters. We pass along Commercial Street—a dreary waste thoroughfare connecting Whitechapel and the Docks with Shoreditch. The new road has been driven straight through the "Rookeries." Their ruins, and the fragments of the old streets, are

visible on either hand—on one side leading away into the classical purlieu of Petticoat Lane, on the other branching into Brick Lane, which runs almost parallel from Whitechapel to Bethnal Green. The result of this wholesale destruction of houses, though invaluable locally, from a sanitary point of view, has been but to crowd yet more densely the slums that remain. On, with brisk step, through this waste place (we speak as we remember it; it is now, no doubt, built over more or less,) noting the curious ill-looking groups that hang round the corners of the wooden palisading that skirts the pavement, converting the rails, perch like, into seats. Keep a sharp eye on your moveable property, my friend; pockets have a strange fascination for these gentry. Only the other Sunday as we came along, we saw the "garotte" administered in broad daylight, and a gentleman eased of his watch at the corner of Fashion Street, within sight of a couple of policemen, who seemed powerless in the presence of organized robbery. On the other side of the way is the well known mart for potatoes and vegetables, Spitalfield's market. The building at this corner is the stately parish church, with its massive tower and spire. At the other corner the inevitable gin-shop, rejoicing, you perceive, under the ecclesiastical designation of "The Ten Bells." Quoting the oft mentioned lines,

"Wherever God erects a house of prayer,
The Devil's sure to build a temple there,"

we turn up Church Street, between gin-shop and sanctuary. As we do so you remark that the houses are of a superior class, adapted as residences for well-to-do people. Time was, before railways took London out of town, well-to-do people lived here, as the appointments of the houses testify. Not a few—mostly of the "Hebrew persuasion"—still linger round the spot, and the atmosphere of the neighbourhood is quiet and respectable. Church Street ends in Brick Lane; and here, at the corner, is head quarters. A large chapel—a fine solid building of brick, in the "new patent style" of architecture; which, by the way, is no style at all. We enter. Fittings mainly in black oak, a noble organ, high backed pews, and a tablet over the vestry door which informs us that "this chapel was built by the French refugees" a century since; that it is, and has been for a long time, in the hands of the "people called Methodists." As we look at the inscription, surmounted by its gilt lion and unicorn, the distinctively French names still lingering in the district occur to

our mind, and we remember that Spitalfields was the great settlement of those silk and velvet weavers who, flying from persecution in France, sought and found in England liberty to worship God according to the dictates of their own conscience. You may notice the houses in which they and their descendants lived and worked, broad windowed and well-lighted, as was necessary for their trade. Alas for the Spitalfield weavers now!

Here are class rooms and vestries, but no schoolroom. Where is it? "Friend, come up hither!" Flight after flight of stairs till the legs are weary and you are ready to sigh for an hydraulic lift. At the top of the chapel, amidst a perfect forest of roof-timbers. However it is spacious and convenient, and some right good work is done here for the Master. We meet with the friend we are seeking, and after a hasty cup of tea at a place we know of, away we go to our appointment. It is in Flower and Dean Street, a neighbourhood in its present condition by no means either floral or ecclesiastical. The very name seems a grim burlesque upon the poverty and vice that festers in its rotting houses. Here is a door, one of many, over which is a board announcing "lodgings for travellers," and this is our destination. You will see that all the shops are open, but that here and there they recognize Sunday "in the slums" by keeping up a solitary shutter. The roadway is full of narrow accumulations, and on the narrow footpath groups of half-grown lads gamble for pence, in their fierce excitement swearing strange oaths. Here and there a blowsy woman, with liberal display of bosom and head innocent of adornment. Here and there a half-drunken bully swaggering along: the whole scene, somehow or other, vividly recalling Sir Walter Scott's description of Alsatia, in "the Fortunes of Nigel." You had better not appear strange here; if you feel any timidity, keep it for your own private inspection, or remarks by no means complimentary may be passed. Above all, as you pass the threshold, don't look upon the thing as a wild beast show. We are not here to apply "the long pole" to make the animals roar for your special delectation. That sort of thing very soon becomes manifest, and you might come to grief as the result. Besides, even these folk have souls; and we are here to benefit them rather than to engage in a curious study of social life. As we enter the kind of lobby, we hear the sound of many voices coming upon us like the swell of some great organ horribly out of tune. We push open the

door. W-h-e-w! what an odour! Beer, tobacco, herrings, sausages, gin, humanity! Yes, all these mingled in strangely varying proportion, and borne upon a perfect Sahara-blast of heat. Cologne is said to be notorious for its evil scents; but it is out-Cologned here! However, we may find comfort in the thought that on the principle of the nose in the Apothecaries' shop, we shall most likely get used to it. We are inside the place now, and though somewhat confused by the singular scene, we salute the company with a loud and cheerful "good day to you all!" The response is in tones, varied from gruff bass to shrill treble, and the noise is sought to be hushed by means that seem rather calculated to increase it. Commands, pitched in various keys, and garnished, some of them, with an oath, are heard above the confusion. "Be quiet can't yer! Here's the cove wot spouts!" Or another in stentorian tones, "Hold yer row, will yer! Here comes the gospel grinder!" Hat in hand, we survey the scene. A momentary glance suffices to take it all in. A long room; two rough tables running its entire length, flanked on either side by rude benches—its sole furniture. At the further end, a huge coke fire, stretching in dull redness nearly across the room, filling the ill-ventilated apartment with its sulphurous heat, although the weather as yet, is quite warm out of doors. Crouched before it, in all conceivable attitudes, men and women, engaged in cooking such coarse food as they have been able to procure, their outline standing darkly out against the red glow of the fire. The mingled odours find an explanation in the steam of unwashed bodies, the scents of the cooking, and the reeking clouds of smoke arising from rank tobacco in short black pipes. Some have finished their culinary operations and are engaged at their repast, washing down the eatables with beer; others with basins of hot tea, innocent of milk, but laced, we fear, in some cases, with "cream of the valley." These are the fortunate ones. Others look hungrily on, inwardly bewailing the fact that they "haven't a waag" to enable them to go and do likewise. Some have fed already; and their hunger appeased, are sleeping amidst the din, and with head pillowed on their arms, are resting heavily on the table. Of course you will not expect any rigid morality here. If you are slightly shocked by the attitude, gestures, and speech of some of the men and women, remember you are not in a well ordered drawing-room. Our faculty

of observation has enabled us to make these notes mentally, in a glance round the room; and while amid the lessening noise we are waiting for an opportunity to speak, we have leisure for an instant to note the physiognomy of the inmates. All types here, except the refined. Not all Caucasian, a negro and a couple of lascars, and one or two of evident gipsy blood. Debased and brutalized are some, of the villainous prize fighter type—the low forehead, square jaw, and bull neck, speaking an unmistakeable language. Others, hatchet-faced, ferret-eyed, and thin-lipped, with the craft and cunning of a fox, members evidently of the “light fingered” profession. Others again, with a helpless lack-a-daisical look, pitiful to see, eked out however by a sort of devil-may-care indifference. They have probably drifted here; and the watery eye and fleshy undecided mouth affords scant hope that they will ever be able to get out of it again.

About the females, the less said the better. When a woman takes heartily to vicious courses, she becomes a very demoniac with seven devils in possession, and were it not that the quiet eye and gentle voice of the blessed Master can look and speak even a Magdalene into love and purity again, we should have no hope for them at all. They are mostly prostitutes of the lowest class, many of them ruined before they knew what it meant, and brought up from mere infancy to the horrible trade. Down at heel, disordered in dress, bloated of face and bleared of eye, they are living homilies on the “social evil.”

This, then, is our congregation. Yot, remember, it is said of some apparently decent people, “the publicans and the harlots go into the kingdom of God before you.”

Now, my friend, you will say a few words to them? Your discourse must be hortatory in the extreme. Long winded sermons, with their logical chaff-cutting, their divisions, lessons and applications, won't do here. You must put plenty of “sneeshin” in it, as the Scotch say. Plain, homely Saxon, garnished with pungent appeal and vigorous illustration. Don't expect folded hands and silence. They will go on cooking and feeding, and perhaps talking; but they are listening, some of them, nevertheless. You'd rather not? Well, perhaps the audience isn't quite the kind of thing you are used to, and you might feel embarrassed. Officiate as clerk then; and when you “feel” amen, put it in, vigorously. No, we don't sing generally, though sometimes we can get up a tune. We have had them singing in a rough uncouth way, yet with an indescribably touching music,

“The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.”

And as they have sung the scalding tear has dimmed the eye and moistened the cheek of those who long since seemed insensible to shame and “past feeling.” Yes, thank God, there is such a power in “the Name” that the most hardened and criminal have broken down under it and wept like children. W. H. ALLEN.

GLIMPSES OF THE LIVES OF GREAT AND GOOD MEN.

NO. II.—SIR FRANCIS CROSSLEY, BART.

FRANCIS CROSSLEY was born at Halifax in 1817. In graphic and pathetic language he has told the story of his humble yet honourable parentage. We cannot do better than print the words he spoke to a distinguished company who assembled to do him honour:—

“If I had been born of noble birth, or if I could have traced my origin (like some in this room) to a long line of ancestors, it might not be good to do so. But since I am of humble birth, perhaps it may be allowed me to say a little of those who ought to share the honour which is heaped upon me. My mother was the daughter of a farmer who lived upon his own estate. That little estate is over the hill in Shibden Vale, and is called Scout. Her father made the same

mistake that Jacob made; Jacob made too much of Joseph, and her father made too much of Mary. My mother was determined to make her own way in the world. She went out to service contrary to the wish of her father, in a little family at Warley. In that service, in her own person, she did the work of kitchenmaid, housemaid, and cook, and in addition to that, she regularly milked six cows, besides which she kept the house as clean as a little palace. But this was not enough. Her mistress took in wool to spin, and she would spin that wool to thirty-six hanks to the pound, and thus earned many a guinea a year for her mistress. My father, prior to 1800, was a carpet weaver. One night, as he was taking his “drinking” (tea) at

the loom, he laid his black bottle so that by some means it fell down and broke. In attempting to catch the bottle he cut his arm, and it was with the greatest difficulty that he could stop the bleeding. He was for some time doing nothing; but one day his employer said to him, 'John, do you think you could manage to tie up a loom as you cannot weave?' John replied that he should be happy to try. He was tried, and his master found him so expert that he never allowed him to weave again. He was going hard on with the business of courtship; but the proud farmer said that he would never allow his daughter to marry a weaver or a foreman of weavers, etc. This was a great trouble to my mother; and when she had been asking council from One who never errs, she settled to open the Bible and see what it said. Her eye caught Psalm xxvii. 10. 'When my father and mother forsake me, then the Lord will take me up.' She did not doubt after that; and eventually he gave his consent to the marriage. Many years after that they took the Dean Clough Mill. As my mother went with her usual energy to that place down the yard at four o'clock in the morning, she made a vow, 'If the Lord does bless us at this place, the poor shall taste of it.' My mother was always looking how best she could keep this vow. . . . One of the greatest treats she had in her old age (she died in her eightieth year) was to fix a mirror in her room so that while lying in bed she could see the happy countenances of those who were going to work or coming back again."

Old Mr. Crossley bequeathed a good name, a fair trade, and promising prospects to his three sons. They entered upon a course of unprecedented enterprise, and in a few years succeeded in establishing the largest carpet manufactory in the world, and in opening up vast stores of wealth, of which the poor have *tasted*, because the children kept their mother's vow with all fidelity.

It was mainly owing to the intrepid daring, tact, and foresight, of Francis, the bold projector of the firm, that such unparalleled prosperity crowned their efforts in so brief a period. Instead of plodding on in the old style, he created a demand for carpets by offering a supply displaying such exquisite patterns and excellent qualities, and so cheap in price, as to tempt all classes to purchase.

Upon the application of steam for weaving purposes the Crossleys were very anxious to employ it in the manufacture of carpets, and despite the many difficulties they encountered they battled

on bravely till they triumphed. In this they were aided by a clever mechanician—Mr. G. Collier—whom they encouraged to try again and again till he succeeded in bringing his invention of a power-loom to perfection. By this invention the fortune of the firm was made. They inundated the markets of this country and the continent with goods unrivalled for beauty and cheapness, so that what had formerly been the luxury of the wealthy now became the comfort of the poor. The mills and buildings in which the business is now conducted cover twenty acres, and give employment to 5,000 or 6,000 hands. The clear start which the Crossleys gained by being the first to adopt the power-loom has been maintained for twenty years.

Francis, until obliged to desist, was noted for his plodding and persistent attention to business. He would be at the works by six a.m., and was thoroughly conversant with the details of every department, and his influence was everywhere felt. Yet money making was not by any means the chief thing for which he lived. He felt the weight of responsibility which wealth brings. He acted as one of God's almoners, and "to do good and to communicate forgot not." He once said—"I see a great deal of emptiness about this money getting. Many are striving for that which they think will make them happy, but it is like a bubble upon the water. No sooner caught than it bursts." And it was this conviction which prompted him and his brothers to give over amassing money merely for themselves, and to call in the savings of small capitalists and the labour of the working man, and so form a company on the limited liability and co-operative principles. By this means the strongest inducements are held out to all engaged to plan wisely and work well, seeing that each will participate in the profits. This unselfish scheme, launched in 1866, has proved a great success.

Mr. Frank Crossley was also a power in the political world. Twenty-five years ago he stood shoulder to shoulder with Cobden, Bright, and the radical party when the principles they advocated were not popular. In 1852 he was first sent to parliament to represent his native borough. Subsequently he sat for the West Riding of Yorkshire, and at the time of his death he was member for the Northern Division of the West Riding. Until his health completely broke down he was noted for his conscientious attention to his parliamentary duties, and his votes were always given for just and popular

measures. One of the last on record was in favour of the Disestablishment of the Irish Church.

But it is not so much as a merchant prince and a member of parliament as a munificent philanthropist that Sir F. Crossley will be remembered. All benevolent institutions, and all religious denominations, found in him an open-handed helper. Appeals, if well-grounded, were rarely rejected. He pursued a judicious and systematic plan of giving, distinguished from blindfold and indiscriminate charity.

The mention of his more public benefactions will show the extent and wisdom of his liberality. In 1856 the Francis Crossley Almshouses (twenty-three in number) were erected near his town house in Halifax. Here resided some of his deserving pensioners, who were provided with furniture and a sufficient money allowance to support them in comfort. They have since been endowed. In 1857 he presented the Halifax people with a public park at a cost of £33,000, which ten years later he endowed at a cost of £6,300. The people subscribed £1,000 for a marble statue of the donor, which stands in the park. The circumstance which led to this gift is thus narrated by himself:—"I remember passing through some of the most glorious scenery which I ever saw in my life. I remember that, when we arrived at the hotel at White Mountains, the ladies sat down to a cup of tea, but I preferred to take a walk alone. It was a beautiful spot. The sun was just then reclining his head behind Mount Washington, with all the glorious drapery of an American sunset, which we know nothing of in this country. I felt that I should like to be walking with my God on the earth. I said 'What shall I render to my Lord for all his benefits to me?' . . . The answer came immediately. It was this. It is true thou canst not bring the many thousands thou hast left in thy native country to see this beautiful scenery, but thou canst take this to them. It is possible so to arrange art and nature that they shall be within walk of every working man in Halifax; that he shall take his stroll there after he has done his hard day's work and be able to get home again without being tired. My prayer that night was that in the morning I might be satisfied when I awoke that if it was only a mere thought that was fluttering across my brain it might be gone; but that if there was reality about it I might carry it into execution. I slept soundly that night, and when I awoke the impression was confirmed."

In 1863 a Baronetcy was conferred on Mr. F. Crossley by Her Majesty in recognition, not so much of his commercial success and political influence as for his practical benevolence.

In 1864 Sir Francis, with his brothers John and Joseph, undertook the erection of an Orphanage for 400 children, which, with the endowment, cost them £65,000. It benefits a needy but apt to be neglected class, viz., the orphaned children of tradesmen and professional men whose friends and relatives, while they cannot altogether keep, can contribute a nominal sum towards their support, and upon this condition they are cared for and educated. In 1870 Sir F. scattered his gifts with a lavish hand. £10,000 to the Corporation to be lent out, on easy terms, to help embarrassed Halifax tradesmen. £20,000 to the London Missionary Society; £10,000 to the Congregational Ministers Retiring Fund; and £10,000 towards a fund for the relief of Congregational Ministers' Widows.

For the last three or four years his health was precarious. After a lingering illness, borne with Christian fortitude, on Jan. 5, 1872, in the 55th year of his age, this truly great and good man, having "served his generation according to the will of God, fell on sleep." "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

On the occasion of his funeral all the places of business in Halifax were spontaneously closed. Deep and genuine grief was every where manifest. An unusually large procession of personal friends, public men, work-people, beneficiaries, &c., followed him to his burial, and made great lamentation over him. A few sentences culled from the touching address delivered at the time by the Rev. Dr. Mellor, must close this glimpse. "I have but few words to say to you on this occasion. My heart is with the mourners there, and mingles its griefs with theirs, but I have to lay a cruel restraint upon it while I speak to others, and commit his body to its last resting-place. I do not venture an analysis of the character of my departed friend. Within a life comparatively brief there were showered upon him, wealth, respect, and dignities, from his own town, his county, his country, and his Queen, which were merited by sterling worth, and worn with chastened humility. He has gone and left a blank everywhere. . . . But if he has left a blank he has also left a heritage

better than wealth. He has left to this town a name which even slander cannot sully, and which envy is compelled to honour. I refer not now to monuments of that name in stone, nor do I refer to the park. I refer to the name itself; for the noblest bequest which a man can

make in this world is a name without reproach; a name of truth, of honour, of charity, of benevolence, of godliness; and this is the name which is this day bequeathed, not to Halifax only, but to England and the world."

SEDLAY JOHNSON.

FAMILIAR TALKS WITH YOUNG CHRISTIANS.

No. VII.—*Out in the Cold.*

"WHY doesn't Fred join the church," said Margaret Mostyn to her brother George as they were seated at the dinner table together.

It was Monday, and on the previous Sabbath evening thirteen persons, mostly young, had received what is called "the right hand of fellowship," or the church's public recognition expressed by the pastor, of their admission to the joys and duties of Christian communion.

Fred Williamson was not one of the thirteen. To the mind of Maggie his hesitation and delay on this subject was a little perplexing and mysterious. She knew he had been a Christian for some time. She had regularly inquired of George as to his progress in his business, in domestic peace, and in the Christian life. Her interest and sympathy, stirred at first by the thrilling and painful story of his early sufferings, bitter poverty, and uncomfortable lot, grew and glowed with her increasing knowledge of his worth. She saw his character was cast in no common mould, and believed that he was misread and under-estimated because his sterling powers were nearly always held down by a habit of severe self-repression. Her faith in him never failed. If any new difficulty were reported, or fresh trouble occurred, she was sure he would not falter in the hour of trial, or succumb in the day of temptation. She could detect a wealth of meaning in his words her brother could not see. Everything belonging to him she painted in roseate colours, and in her mind an aureole shone even around his gloomy poverty.

Her one difficulty with regard to him was this delay in uniting with the church. What could be his objection? For herself nothing seemed more natural than that loving Christ she should avow it by union with His people. The blessings of church fellowship might be despised; they could not be exaggerated. Her own life was richer and fuller by the common sympathy, and common prayers, and common work, of her three hundred fellow members. Every increase was

another stream blending with the common river of life. She delighted to contemplate the marvellous beauty and pathos of mutual sympathy and commingling interest in the household of faith, the rich rejoicing to lessen the pressure of poverty on the poor; the young led, sheltered, and sustained by those who were in Christ before them; the sick cheered in their loneliness and monotony by the hearty and genial visits of Christian friendship; the unfortunate, suddenly overtaken by a fault or a sorrow, tenderly lifted up, shielded and comforted, and sent along with bright hopes and strong consolations in his heart; on these aspects of church life she loved to dwell, and into all their blessing she sought to enter. And even the keen sorrows arising from the sins of a fellow member only served to give that tenderness to the joy which made the heart more responsive to the fascinations and charms of "the communion of saints."

These several reasons led Maggie to ask, with a slight indication of impatience and surprise, "Why does not Fred join the church? It's more than six months since he became a follower of Christ. Surely he can have no real objection to confess Him. Have you talked to him about it lately, George?"

"Indeed I have, Maggie, again and again; but still I can hardly feel sure that I know exactly why he has not 'come out.' He gives several of what you call, the 'foolish and false stock objections to church fellowship, and tries hard to defend his secret discipleship."

"I wonder at that in him. I don't think he is lacking in courage; do you?"

"Not on some subjects, certainly: but it is not often that men are courageous all through; and often those who are heroes in some scenes are arrant cowards in themselves."

"You don't mean that Fred's a coward?"

"No, oh no! certainly not. I was only saying that bold men are not always bold."

Indeed George had some suspicion of a fact which even young people have frequently observed, viz., that the reasons which really determine our conduct are not always those which we are the readiest to mention to others. Sometimes that which fixes the course we take is a low and unworthy circumstance, of which we are utterly ashamed, but which continues to govern us in some inscrutable way, though we continue our feelings of self-humiliation because of it, and our protests against the legitimacy of its despotic influence. We know and admit to ourselves, in our most honest moods, that we ought to dwell far apart from and above it, and we are full of recrimination and of remorse because we do not. Still, if taken to task for our behaviour, our fertile minds do not lack resource. We seize some of the reasons floating "in the air," and put them forward to do duty for those we should fear to exhibit. For to every course of conduct urged upon us there are many objections "started by our predecessors, (for this is an aged world, and very rich in some kinds of produce,) and stored as a "common fund" from which weak men, however, may draw as they need, when it is their will to defend their neglect of what they feel they ought to do, and yet strongly wish not to make known the vulgar circumstance which chains them to a wrong line of action or inaction.

Fred Williamson did not, as we know, lack an honourable pride, and was not without a useful sense of independence and manly dignity. Indeed he was extremely sensitive as to his condition, and shrunk with abhorrence from any one that presumed upon his poverty. Kindness, on equal terms, he was ready to welcome with a gratitude that suffused his whole nature; but he was reluctant to show his thanks lest they should be construed into a pauper's mercenary prayers. Few needed sympathy more than he, few courted it less. He stood in the house of friendship with fear and trembling lest any one should imagine that he had entered a house of charity. He was resolved to be as independent of his fellow creatures as a millionaire; and where many much better off would have received a favour with delight, he would either have courteously declined its acceptance, or declined it with dread of its staining his integrity and manliness. He was still poor, very poor, and he knew and felt it. His hard-earned wages sunk into the abyss of poverty at home, and seemed lost altogether and at once, and the struggle for bare existence

was becoming keener and keener. His poverty, though he would not confess it; would *you*? was the real bolt that held fast the door of church communion.

Now don't blame Fred Williamson too readily. Let the stones lie in the gutter a little longer till you see whether you are without sin in this respect. Say you: his poverty was no degradation! He knew it—knew it well—and said to himself, "I know I have to suffer for the sins of my father; and, oh, may God help me that the burden may stop with me and not go any further." But the burden was there still. He was familiar with all the ordinary "saws" of the comfortable about poverty; and when he heard rich people talking about poverty not being an *evil*, wished they would *try* it a bit, and give up their comfortable abode for an inconvenient, unhealthy dwelling, a scant table, a slender wardrobe, and constant straits; and ventured to wonder why, if poverty were not an evil in their eyes, they should always be striving to get as far away from it as possible.

Still, say you, why did he not think of the glory of wrestling with poverty and rising out of it? Even that he did also: though he shrewdly observed that the "glory" does not appear till you get out. He was a book-worm, and facts and words that referred to the main feature of his condition were easily remembered. He often repeated to himself a text he once saw in a mission room in St. Giles', "Better is a poor and wise child, than an old and foolish king who will no more be admonished." The lines,

"Honour and shame from no condition rise,
Act well thy part, there all the honour lies,"

were very welcome. He could tell of Sir Edwin Saunders, Lord Chief Justice of England in the time of Charles II. who began life as a parish foundling; of Linnaeus, the celebrated botanist, who was once so poor as to be glad to accept the worn out shoes of his companions; of the Milners, Joseph and Isaac, sons of a poor weaver, one of whom became Dean of Carlisle, and the other vicar of Hull, and both distinguished for their learning; and of many more in the same succession. But against all this knowledge was the hard, unyielding, unconquered fact ever staring him in the face. At home he could not open his eyes without seeing it. Out it was still before him. Everything reminded him that he was poor. The dress of his friend, the abundance of his tools, the contempt of the workmen, the respectability of the chapel, everything recalled his condition to himself, and it was indeed a difficult

matter to act as if his lot were different to what it was.

Put, then, as it actually was, the case stood thus: "I'm poor: and there is no denying it. True, poverty is no disgrace. Character is everything; and, I thank God, I have that; but still, in actual life and in actual feeling, this theory goes for nothing. Few people take any real notice of it. It is not thought of when the invitation to a dinner or tea party is made out, except to be despised. When men select friends they don't believe that "poverty's no disgrace." They take no notice of such a creed where I work. Poor people, though good, do not get the respect that wealthy people do though bad. Christians even talk about brotherhood, but they shrink from contact with men whose tastes are less refined and whose intelligence is less cultivated than their own. The rich recoil from the poor even in worship. "The communion of saints" is much more likely if all the saints are in broad cloth or in fustian than it is if broad cloth and fustian come together. A large house, a good account at the bankers, and a respectable appearance, are the highest recommendents for Christian fellowship some churches desire. I doubt whether the second chapter of the epistle of James has not been torn out of the Bible of the large and elegant chapel, with its fashionable congregation, I intruded upon last Sunday. No! I can't join the church yet. I'm better outside at present. I shall make my way by and bye, and then I may consider it."

Of course I do not pretend that Fred Williamson put his reasoning into these words, or in this order. Some of our strongest motives work their results without the help of language; and processes of reasoning go on in our minds "without words."

In the evening, when George Mostyn, rather tired with his days work, was seated in silence with the "*Successful Merchant*" open on his knee, and Margaret was at her sewing by his side, there was a ring of the bell, and Fred, without having given any intimation to George in the day, came up the garden walk and soon took his seat by their side. Margaret had been thinking again of the question she put at dinner time, and with her usual simplicity believing that this was a favourable opportunity soon discovered away of bringing forward "Secret Discipleship" as the subject for a brief dialogue.

Starting with an inquiry about the courage *versus* the cowardice of Joseph of Arimathea, the conversation gradually

wormed its way into the question of the courage *versus* the cowardice of Fred Williamson.

"But I don't think," said the latter, "Joseph was wanting in boldness. I admit he was a secret disciple, and that for fear of the Jews. Still you must consider a man's circumstances. What is decision and daring in one person is not even meritorious in another. It seems to me a very brave thing to go and beg the body of Jesus of Pilate, and put it in his garden, just when the hate of the Jews was fiercest, and the worst crisis of all in our Saviour's life had come."

"Yes, and for anything we know," interposed Margaret, "Joseph may have been of a thinking, timid, hesitating, cautious mood, like my father, and better fitted for quiet meditation than open warfare. 'Some men,' says the poet, 'wear their hearts upon their sleeve for daws to peck at.' Others we know have a deep hidden life that dreads noise and courts retirement."

"Besides," added George, "I suppose he was a sort of M.P., and it would have placed him in an awkward position to have joined himself to the band of Christ's disciples."

"Yes he may have been corded round and round with circumstances and associations, the cutting in two of which would be as painful as a crucifixion. And yet he did it at the last, for he went in **BOLDLY** and begged the body of Jesus. Isn't it the courage of Joseph that John is commending? Peter, with all his big words, was not to hand. John himself, with his intense love, did not appear in this emergency. James's zeal did not serve his dead Master. Joseph, the secret disciple, was braver than all those who had acknowledged Christ as master for three years."

"But after all, Mr. Williamson, don't you think," said Margaret, with some trembling in her tones as if conscious she was approaching delicate ground, "there is something to be said on the other side. I don't mean to say Joseph was not bold. He was a brave man *at the last; at the last!* Might he not have done much more for the Saviour's kingdom if he had avowed his love for Him? Who can tell what would have been the effect of his confession on the members of the council after the first storm was over? Along with Nicodemus, might he not have started a sort of church in what George calls the parliament! Would not he himself have been a gainer every way by the open confession of Christ? Above all, did he not, as a

disciple, in all honour and honesty, owe it to the Master he loved and from whom he received his lessons to declare his allegiance and give the Saviour the advantage of his service?

Fred hesitated a few moments before he replied. Fortunately it was getting dusk and the deep colour in his cheeks could not be clearly seen. His mind was uneasy. He felt as if those questions consumed him: and not the less severe was the censure because of the gentleness and kindness ringing in the fair questioners tones. He would fain have avoided an answer, but could not; and at once betrayed his feelings by awkwardly substituting himself for Joseph of Arimathea, saying, "perhaps he was like me, afraid of confessing Christ before men to day lest he should deny Him on the morrow."

For this turn in the conversation Miss Mostyn, though desiring it, was unprepared, and another silence ensued, broken at last by George saying, with more than his ordinary earnestness, "Now, Fred, is that really any reason at all? Or so far as there is any reason in it is it not altogether unworthy of a Christian? I know how plausible it seems, for it beset me, and would have hindered me had not Mr. Kingston shown me that there was much more fear of the world in it than of fear of Christ. I remember he said to me, 'you do love Christ, do you not; will it not, then, be as painful to you to disgrace Him as His church. If you thought more of Christ's approbation, and less of the censure of the world, you would see that you could not make your case worse by uniting with His church.'"

"Worse indeed," George? did he say 'worse?' Why where should the feeble and timorous disciple be but amongst those who will watch over him, pray for him and help him? It seems to me that the reason you urge for not seeking the fellowship of saints is really one of the strongest arguments why you should lose no time in confessing Christ before men by joining His people."

"I confess the way you put it makes it look very unsatisfactory indeed; but you have not always taken away the influence of an objection by showing that it ought to be allowed to stand in one's way any longer. But is not secret piety enough? What is the use of joining yourself to a church? If a man lives a Christian life, does not he confess Christ in his conduct, and is not that better than anything else?"

"If I may quote Mr. Kingston again, Fred, I reply to that not in his words

but as I remember his thoughts, secret piety is not sufficient. Christ Jesus requires confession in baptism, in worship and in life; and attendance to the third part does not set you free from the first and second. Christ Jesus deserves it. Secret discipleship denies Christ the merit and glory of His own work. Excellences of character which He has produced are not attributed to Him, but to ordinary human nature. That can't be right. The disciple himself needs it. Secret piety is personal loss. The expression of it would strengthen and perfect it. These three reasons he gave in a talk with Charles Sloman, who, you know, the other day regretted very much that he did not unite with the church years ago, and said he finds it more and more difficult every day to do it now."

"Well," said Fred, "getting up from his seat, what with your reasoning George, and Mr. Kingston's, and Miss Mostyn's, I find I cannot defend myself. I will think about what you say. But I really must be going."

Before he went Maggie fetched *Watson* on "the secret disciple encouraged to avow His Master," and asked Fred if he would kindly read that, since they could not prolong the conversation any further.

Will any of my young friends condemn Fred Williamson because in all this talk he never uttered a word about the real stumbling-stone in his path? Will they say, "why was he not honest and outspoken? Why did he not lay bare the secrets of his heart, and deal in a thoroughly open manner with his difficulties?" Let me beg you to remember that personal courage is a very rare quality. Many young persons have boldness enough in dealing with others, and yet are the worst of cowards in dealing with themselves. They will not shrink from an act the doing of which brings persecution from a few if they see well it will bring credit and fame from many. But to deal honestly with their own thoughts; to listen to the accusations of conscience without interrupting the speaker, to look straight into the heart without blinking when we see meanness and evil desires, and impure thoughts; ah! this requires a rare energy of will. Don't despise poor Fred because he didn't like to confess an unpleasant and unwelcome fact. But you say he ought to have been honest. Well, was he not? I believe he really thought in his heart that the reasons he urged had some weight in them. He wanted reasons of that sort for public use, and he had heard them, perhaps, in the chapel, or in conversations with others,

and he had taken hold of them as drowning men clutch at straws, and they had seemed to him to have some force, until he had looked at them through other eyes. In that he was like many others I have known. There are secret disciples of Christ who could repeat the current objections to open discipleship with great facility without coming anywhere near the real chain that holds them to the world. A young lady was thus held for years by an intense dislike for believers baptism joined with the conviction that it was the right way of entering the church. There are two persons, husband and wife, at Garstang,

who will not unite with the church of that village because the members are of inferior social rank. A business man objects because the just claims of the church on his time and money would interfere with his devotion to trade. Of course they do not cite these reasons to you if you talk with them, or even to themselves, except in moments when some occurrence opens like a lunette in the wall of their prison and they catch glimpses of the light of heaven. Young friends, try to be thoroughly honest with yourselves. You cannot deceive God.

JOHN CLIFFORD.

Reviews.

SERMONS PREACHED IN UNION CHAPEL, MANCHESTER. By A. Maclaren, B.A. First Part, containing twelve sermons. Hodder & Stoughton.

We have the greatest pleasure in drawing the attention of our readers to the weekly issue of Mr. Maclaren's sermons. We have long wished that Mr. Maclaren would consent to having his sermons reported every Sabbath, and published in a cheap form, so that thousands of Christian people throughout the country—particularly *ministers*—who would most thankfully receive his teaching, might have the opportunity of doing so. There are, in our opinion, no discourses of the present day more worthy of appearing in print, or more calculated to develop an intelligent masculine piety than those which are delivered in Union Chapel, Manchester. The two volumes of "Sermons preached in Manchester,"* which appeared a few years ago, have been greatly prized by preachers as affording almost perfect examples of what a sermon should be; a faithful and logical exposition and application of the truth which is expressed or implied by the text. Mr. Maclaren never runs away from his text; never gratuitously brings anything to it. Scripture teaching is given in all its simplicity, and majesty, and power. Deep and original thought, humble piety, sound evangelicalism (a rare combination in these days), may be found in these discourses. The reader of them is never afraid of heresies, never annoyed by the modern cant of rationalism and materialism, never vexed and bewildered by statements that carry him into the region of mysteries concerning election and predestination and sovereignty, and then suddenly dropped upon his legs

again on the common ground of human responsibility and free agency, and broad general invitation. Mr. Maclaren preaches salvation for *all* by the gospel, a salvation provided for and offered to all, "*in good faith*," for our acceptance; and in answer to the question, "Why do not men come to Christ?" says, "for one plain reason, because they *will* not." Such sermons as these must be very acceptable to all classes of readers; but they ought to have a special interest for the members of our denomination, whose views they so fully and ably express. We give one selection from No. 17 of the series, "Pride overcoming Want," and is founded upon 2 Kings v. 11. The topics of thought suggested by these words are—I. . . . *the utter indifference of the gospel to all distinctions among men.* II. . . . *the naked simplicity of God's gospel.* III. . . . *the utter rejection by the gospel of all co-operation in our own cleansing.* What could be truer, as an induction from the text, than the following argument against the prevalent errors of *ritualism* and *sacramentarianism*!

"Christianity comes to us—or rather instead of that abstract word let us say Christ, who is Christianity, comes to us—trusting wholly and only to spiritual remedies. He too, says, "Wash and be clean." The one power that cleanses is His blood for pardon, His Spirit for holiness. The one condition of receiving them is simple faith in Him; all externals are nothing. Forms and ceremonies, acts of worship and church ordinances, are of no avail. The bond that unites us to Him who is our life, is the medium through which life flows to us. And that one bond is faith; and that life is the life-giver who died for us. The gospel depends wholly on spiritual

* Macmillan & Co.

forces, and is received only by spiritual acts."

"And so people feel out of their element in a region thus purely spiritual and immaterial. The heathenism which is in all of us, the sense-bound materialism which sways us all, lays hold of the pure gospel which Christ wrought and gives, and deforms it by tacking on to it an incongruous and heterogeneous appendage of rites and ceremonies, and by investing the simple ordinances which he enjoined with mysterious power. What is all that cloud of teaching about sacramental efficacy which darkens the very Sun of Righteousness but a mist born from the marshes of sense that lie undrained in so-called Christendom? It is nothing else than the modern form of ancient heathenism. It is the expression of the old desire to have God and His gifts brought within the limits of the senses. 'Bring down this incorporeal attenuated nothing into the low region where I dwell. Let me have good, strong, stupefying altar smoke'—to quote words familiar to some of you, in which that spirit is wonderfully expressed—and let me 'see God made and eaten all day long' upon the altar there.

"And so we are told that such a story as this of our text points to the supernatural efficacy of baptism, and that 'wash and be clean' is the symbol of that holy laver of regeneration. I need only say about that, that an external act cannot be the symbol of an external act. That is false heraldry, colour upon colour. If it is a symbol at all the material must be a symbol of the spiritual; the outward act of the inward submission to the cleansing of the soul; the washing which purified the leper of the faith by which the sinner is cleansed—and the whole story, as we say, an illustration of that divine simplicity and abstinence from all reliance on outward acts, which is the very essence of God's way of salvation by Jesus Christ."

The entire sermon is a fine exposition of gospel truth as illustrated by this incident in Hebrew history; and the twenty discourses which have already appeared are, without exception, remarkable for accuracy and soundness of thought and vigour of language. W. E. W.

OUR HOME IN THE STARS. G. J. Drew, LL.D. *Stock.*

A LECTURE given by Dr. Drew on this subject has been elaborated into a book of nearly a hundred pages. The object of the work is to state and defend the position that "ours is only one of the many resting places in our journey onwards, and that the inhabitants of the planets of each solar system will ultimately be gathered into one

abode." Our verdict is, "Not proven." The argument is chiefly analogical; and in so far as it bears on the *probability* of other planets being as habitable as this earth is, may be accepted as of considerable weight. These planets exhibit similar conditions to those found on this earth: those conditions are eminently favourable to life. God makes nothing in vain, therefore the planets with these conditions must have life. So far, good. But this does not prove the theory of the writer. Nor will the passages of Scripture about the "many mansions," the wine being drunk new in the "Father's kingdom," justify so large an inference. Much information on astronomy, life, etc., is conveyed in a style generally pleasing and eloquent, though occasionally marred by straining after effect. The printer's work leaves nothing to desire; binding is strong and beautiful, type is clear, and the work altogether is got up in a first class manner.

WESTBOURNE GROVE SERMONS. By William Garrett Lewis. *Marlborough & Co.*

THIS memorial of a ministry of twenty-five years consists of seventeen discourses on such diversified topics as "Following Christ," "Chariots and Horses," "Gradations of Trial," "God's Silence," "The most excellent knowledge." The sermons are, for the most part, faithful expositions of the chosen text, always simple and neat in arrangement, clear and unaffected in style, fervent and devout in spirit, evangelical and practical in tone, and well suited for the refreshment and encouragement of the faith of the followers of Christ.

BOOKS FOR CHILDREN.—*Ben and Kit. Tiny Tales for the Little Ones. Picture Stories for Children.* R. L. Allan, 15, Paternoster Row.

THE first is a winsome story of two poor London children, written in a charming manner, and setting forth healthy principles of faith and practice.—The Tales and Stories published by the same house are admirably adapted to train the youthful mind in the nurture and admonition of the Lord. They are well fitted to add to the stock of Sunday books for our little ones. We shall be glad to see the series continued.

SERMONS ON VARIOUS SUBJECTS. By R. Squibb. *Stock.*

THE several sermons that we have read in this volume do not strike us as in any way remarkable, either for freshness of thought, force and beauty of expression, or effectiveness of build. They give evidence of earnestness, prayerfulness, and holy aims; but also of distressing poverty of ideas, a cumbersome, unreal, and jejune style, and a feeble perception of the drift and spirit of God's word.

Church Register.

CONFERENCES.

LANCASHIRE AND YORKSHIRE CONFERENCE was held at Vale, near Todmorden, May 22. The morning service was opened by Rev. E. K. Everett. Rev. E. W. Cantrell preached from I Cor. xiv. 8, 9. Rev. W. Chapman presided at the business meeting. Baptized, 74; Candidates, 54.

Resolved:—I. That we have a paper read in the morning at the next Conference: subject—"How can we best increase the efficiency and utilize the services of our local preachers?" That we request the Rev. R. Hardy to read the second part of the paper which he has already prepared on this question, and that the subject be then open for discussion.

II. That the next Conference be held at Clayton on Wednesday, Aug. 14; and that in future Wednesday be the day in the week on which our Conferences shall be held.

III. After a statement on behalf of a number of friends who are trying to establish a new Baptist church in Hyde Road, Manchester, it was resolved:—That brethren W. Gray, T. Horsfield, and the Secretary, visit Hyde Road, and report to the next Conference.

IV. That we recommend the case of the friends at Bacup to the sympathy and help of our churches.

V. That the report of the Rev. W. Gray on the Home Mission, and the financial statement of Mr. Lister, the treasurer, be received and adopted, and the brethren were thanked and reappointed.

VI. That we thank the Dewsbury Committee for the service and help they have rendered in building the new church there.

VII. That the brethren who formed the Dewsbury Committee, with the Revs. I. Preston, G. Needham, and Mr. J. Binns, be the *Home Mission Committee* for the coming year.

VIII. That considering our liabilities in Home Mission work, and the interest taken in local effort to establish new churches, this Conference cannot recommend the amalgamation of our Home Mission societies.

IX. That we thank Mr. D. Wilson for his services, and reappoint him as Conference treasurer; and that a collection be made for Conference expenses when we meet at Clayton.

X. That we very cordially welcome into this Conference and district the Revs. E. K. Everett and W. Chapman, and wish them success in their spiritual labours.

XI. That we heartily recommend the church at West Vale for reception into this Association.

XII. That we request all the churches in this Conference to furnish our secretary with the amounts they have severally expended on their chapels and schools in building, enlarging, and reducing debts, &c., during the last three years, and that a statement of the amount so expended be published in our Magazine.

JAMES MADEN, *Secretary.*

THE LONDON CONFERENCE was held at Tring on May 29th. At the meeting for business in the afternoon, the Rev. W. Sexton presided, and Rev. J. Batey offered prayer.

I. Additions since last Conference—69 baptized, 27 received, and 7 restored; also 19 remained as candidates.

II. *Rushall Case.*—Results of correspondence concerning it were reported, as also was the death of Rev. W. H. Black, late acting trustee; and the secretary was instructed to obtain full information from Mr. Black's executors, as to their claims on the Rushall chapel property.

III. *Aylesbury Chapel Case.*—Resolved:—"That having received the report of the trustees, showing that new circumstances had arisen indicating the desirableness of reopening the General Baptist Chapel at Aylesbury; the trustees be requested to confer respecting it with the following brethren, Revs. Clifford and Atkinson, Messrs. Bunker and Page, of Chesham, and W. King, of Berkhamstead."

IV. *The Old Connexion of General Baptists.*—The Rev. J. C. Means, of London, and J. T. Kennard, of Billingshurst, were presented as delegates from the General Baptist Assembly. Brother Atkinson reported that brethren Clifford and Perry, with himself, attended the meeting held at Worship Street Chapel, on May 17, and that "they recommend (1) the Conference to increase the number of the committee. (2) That the committee hold a meeting on the morning of the next Conference day, at which the proposals of the General Baptist Assembly shall be considered; and they (3) advise the committee to solicit the co-operation of one or more representative men of other Conferences." This recommendation was adopted, and the following brethren were added to the committee previously appointed to consider this matter:—Revs. Harcourt, Pike, Hood,

Sage, and Messrs. Towers, Bunker, Saunders, of Berkhamstead, and Marchem, of Tring.

V. *The Next Conference.*—To be held at Church Street, or in case of failure at Borough Road, on the first Wednesday in October.—Mr. Towers be requested to read a paper on "individual effort for the conversion of souls," and a home missionary meeting be held in the evening, the speakers to be the minister of the place where the conference is held, and Revs. Batey, Means, and Atkinson.

VI. *The Removal of Rev. J. Lawton.*—It was unanimously resolved, "That we hereby cordially commend our brother Lawton to the confidence and esteem of the churches in the Lincolnshire Conference, and wish for him great prosperity in his work for the Master at Eastgate, Lonth."

VII. The Rev. J. G. Pike read a paper on "What to do with our small churches?" in which he recommended that some should be given up, others grouped together, and that strenuous efforts should be used to make greater those in populous neighbourhoods as Yarmouth and Rams-gate. A vote of thanks was given to the writer.

VIII. In the evening, in the Tabernacle chapel, (kindly lent for the occasion,) brother Atkinson preached from Rev. xxii. 20. Short and impressive addresses were also given by brethren Clifford and Towers. The devotional parts of the service were conducted by brethren Clifford, Pike, Newman, Robson, and Newstead.

Many friends from London, Chesbam, and the neighbourhood, attended the Conference; and its services not only greatly encouraged the friends at Tring, but also proved to be interesting and useful to all who were present. J. SAGE, *Sec.*

THE LINCOLNSHIRE CONFERENCE was held at Peterborough on Thursday, June 6, 1872. The devotional service in the morning was conducted by brother Bott. Brother Jolly preached on prayer, from Luke ix. 18. Reports from the churches showed since the last Conference, 81 had been baptized, 24 received, and that there were 39 candidates.

Resolved, I. The secretary was thanked for his past services and requested to continue in office during another three years.

II. That the next Conference should be held at Boston; brother Allsop to preach, and that the succeeding Conference should be held at Wisbech.

III. That brethren R. Wherry and Winks, be requested to inquire into the

state of affairs at Magdalen, and report to the next Conference.

IV. A committee was appointed consisting of brethren Orton, Winks, and Allsop, to promote the holding of meetings in aid of the Foreign Mission in the village churches in which such meetings are not usually held.

V. *Home Mission.*—The financial report of the Home Mission was read by the treasurer, and was received by the Conference. Grants were made to Whittlesea £10, to Chatteris £10, and to Fleet for Holbeach £10. Thanks were presented to Robert Wherry, Esq., for his services as treasurer, and he was requested to continue in office. A public meeting was held in the evening, when addresses were delivered by brethren Barrass, Orton, Allsop, and Robinson. WILLIAM ORTON, *Sec.*

GENERAL BAPTIST ASSEMBLY.—The annual meetings of the brethren of the G. B. Assembly were held on Whit-Tuesday and Wednesday at Worship Street chapel, London. The sermon was preached by Rev. Samuel Martin. It was an earnest and practical discourse. Business was transacted morning and afternoon, and a public meeting was held in the evening. A new and interesting feature was added in the celebration of the ordinance of the Lord's Supper. The Rev. J. C. Means, who has held the office of Secretary for nearly forty years, retires because of the infirmities of age.

CHAPELS.

GREAT GRIMSBY.—On Sunday, May 26, our third anniversary services were celebrated, when two sermons were preached by the Rev. W. Underwood, D.D. Morning subject, "The claims of God and His cause;" evening, "God's final message to mankind."—On Monday following a public tea was provided in the school-room and chapel, after which Rev. W. Underwood again preached. Subject, "Christian unity." The attendance was good at all the services.

BIRMINGHAM, *Longmore Street.*—The sixth anniversary was celebrated on Sunday and Monday, May 26 and 27. The sermons were preached by the Rev. W. R. Stevenson, M.A., of Nottingham. Collections £28 12s. 4d.—The anniversary tea meeting was held on the following evening. A good company assembled. After tea George Atkin, Esq., took the chair. Addresses were delivered by the Revs. W. Lees, of Walsall; W. F. Callaway, J. J. Brown, J. Hotchkiss, and E. C. Pike, B.A., of Birmingham. The entire proceeds of the anniversary are over £80.

SCHOOLS.

BIRCHCLIFFE.—Our annual sermons were preached on June 2nd, by Revs. N. H. Shaw, of Dewsbury, and W. Adams, of Luddendenfoot. The collections reached the noble sum of £90 11s. 10J.

BURNLEY, Ebenezer.—On Lord's-day, June 9, after an address in the morning to the young by the pastor, two sermons were preached by the Rev. J. Harvey, of Bury, in behalf of the Sunday school. Collections £123 3s. 4½d.

CROWLE.—On Sunday, June 2, the pastor, Rev. J. Stutterd, conducted the services. The children gave recitations and sang their anniversary hymns to crowded congregations. On Monday following a large company took tea, after which a public meeting was held. Mr. Mayhew, of Misterton, in the chair. Addresses were given by Revs. W. M. Anderson, J. Stutterd, T. Ashmell, S. Johnson, of Epworth, and T. Foster. Collections £10 13s. 9d.

DENHOLME.—Our school sermons were preached on May 12, by Rev. J. Maden, Shore. Collections £36.

LINEHOLME.—On May 26 the Rev. R. Silby preached the annual sermons of our Sunday school. The congregations were large at both services, and the collections—£44 3s. 7½d.—were the largest which have been made on any similar occasion, being £5 more than last year.

MILFORD.—On June 9 sermons were preached by Rev. James Greenwood, of Chilwell College. Collections £12 4s. 6d.

OVENDON.—School sermons by Rev. B. Wood, of Bradford, afternoon and evening. Address in the morning by Mr. J. Binns, of Halifax. Collections £22 0s. 10d.—an increase on last year.

SAWLEY.—On Sunday, June 16, the Rev. T. Ryder preached the school sermons. Collections £18 5s. 0d., being a considerable increase on previous years.

MINISTERIAL.

WILSHIRE.—On Tuesday, June 4, the recognition services of the Rev. Joseph Wilshire as pastor of St. Mary's Gate church, Derby, were held. In the afternoon Mr. Henry Varley preached from Heb. i. 3. About 500 persons partook of tea in the school-rooms, after which a public meeting was held in the chapel, the spacious building being well filled. The Rev. John Stevenson, M.A., a former pastor of the church, occupied the chair. The secretary of the church, Mr. Councillor Hill, gave a brief but comprehensive history of the circumstances leading to Mr. Wilshire's settlement as pastor. Mr. Joseph

Hill, as senior deacon, gave the new pastor the right hand of welcome on behalf of the church. The Rev. J. Wilshire expressed his thanks for the cordial reception they had given him, and spoke hopefully of his work. The Rev. W. R. Stevenson, M.A., offered prayer. Addresses were delivered by the Revs. H. Crassweller, B.A., (late pastor,) W. Underwood, D.D., J. C. Pike, T. Goadby, B.A., and Mr. H. Varley. The Revs. W. Griffith, and E. H. Jackson, of Ripley, offered prayers.

Rev. Jas. Brown, of our College, having accepted the pastorate of the church at Desford, near Leicester, commenced his ministry April 21st.

Rev. R. P. Cook, of Chilwell College, has received a cordial invitation from the church, Nantwich, Cheshire, and commenced his labours on the last Sabbath in May.

Rev. G. Parkes, senior student of Chilwell College, has received and accepted a cordial and unanimous invitation to the pastorate of the church, North Gate, Louth, and commenced his labours June 2,

BAPTISMS.

ASHBY-DE-LA-ZOUCH.—June 19, thirteen, by C. Clarke.

BIRMINGHAM, Longmore Street.—March 29, two; June 5, seven; by L. H. Parsons.

BOSTON.—May 26, one, by J. Jolly.

BURNLEY.—May 5, four, by G. Needham.

CASTLE DONINGTON.—May 19, five, by W. Dyson.

CARRINGTON.—June 2, sixteen, by W. Burton, in the Old Basford chapel.

COVENTRY.—June 2, nine, by H. Cross.

HITCHIN.—May 30, four, by J. H. Atkinson.

ISLEHAM.—May, ten, by G. Towler.

LONDON, Praed Street.—May 30, eleven.

LONG EATON.—May 5, fifteen, by T. Woolley, after a sermon by J. Stenson, of Sawley.

LOUTH, Northgate.—June 6, seven, by G. Parkes.

SHEFFIELD.—May 19, eleven; June 16, seven; by G. Hester.

PETERBOROUGH.—May 25, three, by T. Barras.

STALYBRIDGE.—June 16, nine, by E. K. Everett.

TODMORDEN.—May 29, fourteen, by E. W. Cantrell.

UNIVERSITY HONOUR.—Mr. Joseph Wilson, of Halifax, has obtained at Cambridge a scholarship of £80 in the place of the £50 one he held previously.

Obituaries.

DURING the connexional year now about closing, the ancient church at BIRCHCLIFFE has had to mourn the loss of several of its members.

The name of SARAH CLEGG, of Hebden Bridge, stands first on our death list. Naturally of a weak and feeble constitution, she, at times, suffered a great deal, and for years was often absent from the means of grace. Her last affliction was long and severe; still she was perfectly happy and resigned to her heavenly Father's will, and was able to meet death with calmness and composure. She fell asleep in Jesus, Sept. 7, 1871, aged 59 years.

RICHARD THOMAS, of Cote, in Wadsworth, departed this life, Jan. 30, 1872, aged 76. For some time our friend had been in a very low state of mind, and at length the worst fears of his friends were realized, and trouble and disease speedily brought him to his end.

BRIDGET GREENWOOD, of Fieldhead, also in Wadsworth, was the next to be removed from us. For many years she had been a devoted member of the Birchcliffe church, and attended its worship with great regularity, though her residence was far away. During the last few years of her life, in consequence of distance and the infirmities of age, her visits to God's house were "few and far between," but still her heart was there; and she retained her hold of Christ, and her interest in His love, and so departed, Feb. 12, 1872.

DAVID CRABTREE, of Hebden Bridge, was called to exchange time for eternity in the early part of this year. Ever since the memorable "cotton panic" he had been incapacitated for much mental labour. Asthma was the disease from which he chiefly suffered; so that, excepting during the warm days of summer he was not often able to meet with us in the house of God. When his last affliction came he was found ready; and he died "Looking for the mercy of the Lord Jesus Christ unto eternal life."

GRACE GREENWOOD, of the Hirst, was removed from us, March 13, aged 76. She was a distant relative of the late Rev. H. Hollinrake, and has now, we trust, followed him to the better country. Her end was peace.

SALLY HARWOOD, of Pecket, was the next to be called away. This friend was very old, and very infirm, and for many years had been in a state of "second childhood." Some of our older friends speak of her with great respect for her memory, but she was hardly known at all to the younger members of the church. As long as health and strength and intellect permitted she

attended the services of the sanctuary, but for many long years she had been unable to do so. She died May 23, 1872, as she was getting fast towards 87 years of age.

On the same day, in the afternoon, we sustained another loss in the removal of JOHN LORD, of Hawksclough. Of him we may say, he came "to his grave in a full age, like as a shock of corn cometh in his season," for though seventy-nine years of age, the faculties of both mind and body were good to the last. He was a Christian of a high order, and was much attached to the house and service and worship of God, never absenting himself unless from some unavoidable cause; and he was pre-eminently a man of peace. For some weeks his health had been failing, and he was unable to meet with us in God's house. But early in May, being a little better, he came again one Sunday afternoon, though he had a considerable distance to walk. This was his last visit to the place, from which, during his long Christian career he had never willingly absented himself. The next Sabbath afternoon he was seized again with illness, which continued to lay him prostrate, till, on the following Thursday afternoon, the Master he loved and served took him home. He died as he had lived, resting on the Lord Jesus Christ; and those of us who saw him could hardly help saying, "Let me die the death of the righteous, and let my last end be like his."

And then, last on our death calendar, but not least respected and beloved, must be placed the name of JANE LORD, of Hawksclough, the daughter of the above John Lord, who, to our great sorrow, has been taken from us very suddenly. On the Friday and Saturday she was busy preparing for her father's funeral. She went to bed, and arose on Sunday morning in her usual health, and was for some time engaged with her Bible and her God; but while sitting at breakfast with her sister, her head dropped, and she became insensible in a few minutes. It was something like a stroke, or fit of paralysis; and by a little after noon of the same day, she breathed her last; and at once father and daughter lay dead in one house.

They were loving, and happy, and peaceful in their lives, and in their death, were not long divided. One died on the 23rd, and the other on the 26th; and on Tuesday, May 28th, both were laid in the same grave, in the presence of a crowd of sorrowing friends, who came together to mourn for, and to bury them. Our consolation is this—they were ready; and our loss is their eternal gain. W. G., B.

Missionary Observer.

THE CHILKA LAKE.*

AT sunrise on the 1st February, 1870, my boat was punted across the line on the Chilka Lake, which forms the southern boundary of Orissa. A few days before I had landed at Gopalpore, an open, surf-beaten port in the northernmost district of Madras, consisting of half-a-dozen mercantile houses built upon the sandy ridges of the beach, with a distant background of peaked mountains, and clustering little colonies of hills projected out upon the plain. Proceeding north-west by palanquin, I had passed through Ganjam, once a great river harbour, and the official and mercantile capital of the province, but desolated in 1815 by fever, and deserted alike by the governing body and by its native population and trade. Of its former magnificence scarcely a sign remains, except a few half-fallen mansions, with hovels swarming around their lower storeys and seeming to grow out of their ruins. Lofty pillared gateways stand about the rice-fields, leading nowhere, or, a more pregnant lesson to human vanity, are utilized as entrances to the peasant's thatched cottage.

At Ganjam I joined the Great North Road, and a few miles farther on began to ascend the watershed which separates the river system of the Ganjam district from the Chilka Lake. It rises from a solitary rice country, where the children came trooping out of the hamlets to stare at my white face; while the cattle in the bullock carts took fright, and rushed down the embankments of the road, as my palanquin approached. The pass grew narrower as it rose beyond the range of cultivation, and the banyan trees had a ragged and battered look from half a century's exposure to the southern monsoon. Bamboo jungle laden with creepers next commenced to line the road, and before long its green masses had filled up the whole space between the converging hills. A wild peacock strutted along the wayside, daintily picking up his food, and spreading his tail in unconcerned pomp. At the top the pass

appeared to be little more than half a mile wide; but by the time I had reached it the sun had set. The northern descent was down a dark covered way of noble banyan trees, secured by the intervening hills from the dilapidations of the monsoon. From underneath their spreading branches came glimpses of mountains on either side, exaggerated by the twilight; and as night closed in I began to catch the reflection of the canoe lights flashing on the Chilka Lake below.

The Chilka Lake is a shallow inland sea, situate in the extreme south-east corner of Orissa. A long strip of land, which for miles consists of nothing but a sandy ridge little more than two hundred yards wide, separates it from the ocean; and the roaring of the exterior unseen surf can be heard far across the lake. On the west it is walled in by lofty mountains, in some places descending perpendicularly upon its margin, and in others thrusting out gigantic arms and promontories of rock into the water. On the south it is bounded by the hilly water-shed, which forms the natural frontier between Orissa and Madras. To the northward it loses itself in endless shallows, sedgy banks, and islands just peeping above the surface, formed year by year from the silt which the great rivers bring down. A single narrow mouth, cut through the sandy ridge, connects it with the sea. Through this the tide comes rushing and storming against the outward currents; at certain seasons throwing itself up in pyramidal billows topped with spray, and looking like a boiling river in which no boat could live.

Thus hemmed in between the mountains and the sea, the Chilka spreads itself out into a pear-shaped expanse of water forty-four miles long, of which the northern half has a mean breadth of twenty miles, while the southern half tapers into an irregular curved point, and barely averages five miles wide. Its smallest area is as nearly as possible the size of Huntingdoushire, being 344 square miles in the dry weather, and extending to about 450 in the rainy season. Its average depth

* Orissa. By W. W. Hunter. London: Smith, Elder & Co.

is from three to five feet, and scarcely anywhere exceeds six. The bed of the lake is a very few feet below the level of sea high water, although in some parts slightly below low water mark. The distant inner portions of the lake keep about two feet higher than the exterior ocean at all stages of the tide. The neck which joins it to the sea is only a few hundred yards broad; so that the narrow tidal stream which rushes through it is speedily lost in the wide interior expanse, and produces a difference never greater than four feet between high and low water, and at times barely eighteen inches, while the tide outside rises and falls five feet. It suffices, however, to keep the lake distinctly salt during the dry months from December to June. But once the rains have set in, and the rivers come pouring down upon its northern extremity, the sea-water is gradually pushed out, and the Chilka passes through various stages of brackishness into a fresh-water lake.

This changeable inland sea forms one of a series of lacustrine formations down the western shores of the Bay of Bengal. The strong monsoon and violent currents which sweep from the south during eight months of the year have thrown up ridges of sand, in some places rising into lofty yellow cliffs along the coast. An eternal war goes on between the rivers and the sea: the former struggling to find vent for their columns of water and silt; the latter repelling them with its sand-laden currents, and giving a northward bend to their estuaries as they enter the Bay. Where the river has the complete mastery, it sweeps out to the ocean, scouring for itself a channel through the sand. When the forces are so equal as materially to counteract each other, a stagnation takes place, the sea depositing a bar outside the river-mouth, while the river pushes out its delta to right and left inside. There are therefore two sleepless artificers at work forming land out of water; the ocean which throws up its sand, and the rivers which bring down their silt. The land grows at the expense of the sea, and pushes itself forward in the shape of rounded promontories. Indeed, the Indian coast-line of the Bay of Bengal consists of nothing but a series of these blunt projections formed by the mouths of

rivers, and separated by long gently-curving bays.

It has been necessary to explain the growth of deltaic land in order to understand the formation of a deltaic lake. We have seen what results when the river gains a complete mastery over the ocean, and also when the forces are fairly balanced. But when the river comes down languid, or too widely diffused, the victory is with the sea. The sand-laden tides and currents of the Bay throw up a beach across the mouth, which chokes the river and causes the formation of a lake behind it.

Orissa has formed one of the great battle-fields of this struggle between the rivers and the sea. It consists of an inland hill country, with a strip of alluvial land lying between the mountains and the Bay of Bengal. At some period, infinitely remote as regards the world's history, yet still commemorated by a local proverb, and very recent if computed by the epochs of geology, the surf of the Bay used to lash against the foot of the hills. But from these hills two great river-systems issued, charged with tons of silt, which they deposited as soon as they emerged on the more equable levels beneath. During ages they have been patiently carrying their burden of sand and slime from the interior highlands, and making it into new land at the ocean's edge. The sea has thus been slowly pushed back, and a strip of alluvial country, 150 miles long by about 50 broad, has been formed. It is this strip of country which constitutes the lowlands of Orissa.

Around this vast shallow basin dwell communities of men, as diverse in their nature and history as are the geological formations which hem it in. On the western side, where the mountains overhang the lake, wild races pick up a livelihood as best they can, in a region of bamboo and endless thorn jungle, hunting, wood-cutting, waging man's primeval warfare against the wild beasts, and cultivating their highland valleys with a fitful tillage. Hamlets of fishers and salt-makers dot the eastern strip between the Chilka and the sea, and a sparse agricultural population gambles at getting a rice crop from the temporarily dried-up shallows of the lake. At the south-western end, villages of boatmen thrive

by transporting the surplus crops of Orissa to the Ganjam shore, in flat-bottomed, coffin-shaped canoes. At the opposite extremity, where the rivers pour into the lake from the north, skilled agricultural communities live behind dykes and embankments, reaping rich crops, but every fifth or sixth year swept away, with their cattle and their homesteads, by the floods, and fortunate if they can float on a rice stack or thatched roof till the waters subside.

MINCHIN PATNA.

*Piplee for Cuttack, India,
May 13, 1872.*

BY THE REV. W. HILL.

IN company with Mr. Miller I have paid two visits to Minchin Patna, our newly-formed christian location, six miles north-west of Koordah. As the site selected for the village has proved very unhealthy, and all the boys have suffered from fever, we determined to select another. Moreover, in addition to its being unhealthy, the site first chosen was both lonely and difficult of access; and as the boys were afraid to venture out of doors after dark in consequence of the tigers and leopards, they naturally took a dislike to the place. Under these circumstances there seemed no alternative but to remove to a more favourable situation. On our second visit, therefore, we selected another site, and marked out the road and plots for building a chapel and a number of houses. Many years a heathen village stood on the same site, but it was abandoned in consequence of the incursions of wild beasts. The people have still some very strange traditions as regards these natives of the jungle; and in answer to a question proposed by the magistrate, as to why the village was deserted, one of them said that "One hundred and twenty women had been made widows through tigers killing and eating their husbands." If the ravages of these monsters were anything approaching to what is represented, no wonder that the people should flee to a less infested locality. It is to be hoped, however, that our native christians will fare better than their predecessors, and that by clearing and cultivating the jungle

they will turn the lair of the savage beast into the fruitful field. Moreover, let us hope that these material transformations may be emblematic of those spiritual changes which still take place in the condition of mankind—changes which shall result, not only in the expulsion of wild passions from the human heart, but in the production of the "fruits of righteousness which are by Jesus Christ unto the glory and praise of God."

As a great part of the land is covered with jungle an immense amount of labour will be required to bring it under cultivation. In many places, too, it will have to be levelled and terraced before it can be properly irrigated. Of water, which is so essential to cultivation in this country, there is happily a good and constant supply, there being, at the foot of the adjacent hills, several capital springs—springs which it is said never fail. The land is, I believe, suitable for sugar cane, oil seeds, cotton, &c., as well as rice, so that with health, industry, and God's blessing, the settlers ought to succeed. The magistrate of the district takes an interest in the location, and has obtained from government a considerable sum of money to be expended in roads and irrigation.

To the missionary in charge, the amount of labour and anxiety involved in the establishment and management of one of these christian villages is immense, as he has to combine in his own person the offices of land holder, farm bailiff, builder, accountant, referee, judge, doctor, relieving officer, &c.; indeed, he has to be a regular factotum. In the past history of the mission it has appeared indispensable for the missionary to become mixed up with the affairs of the native converts. How could they have done otherwise than befriend those who had to give up everything for Christ—those who were rescued from a barbarous death among the Khonds—or those who, more recently, have been bereft of their parents through the terrible Orissa famine? As christian men and women they could not turn their backs on the outcast and the orphan. And in future years it may be seen that the labour spent in instructing hundreds of children—the fathers and mothers of the next generation—in the truths of the Bible, has been as profitably

spent as in preaching to the adult heathen population. It is a fact, however, that the guardianship of so many children—a guardianship which involves not only their education, but their marriage, settlement in life, and, to some extent, their temporal affairs afterwards—has made a great demand on the time and energy of the missionary, and has necessarily tended to draw him away from his great work of preaching among the heathen the unsearchable riches of Christ. Moreover, for some years to come, or till such time as those now in the orphanages are settled, the missionaries in charge must be involved in secular affairs—affairs which are often a source of great anxiety, great expense, and great annoyance. Now, however, that christianity has attained a local habitation and a name, and our native community has become so large, it does seem that, if we are not to become more and more secularized, we shall be compelled gradually to withdraw ourselves from responsibility in connection with the secular affairs of our native christians, and to throw the burden upon themselves. As regards the past I do not see how, on the whole, we could have done differently from what we have done; and as regards the future we shall endeavour, like Issachar of old, to have understanding of the times, to know what we ought to do. What we now seem particularly to require is a reinforcement of vigorous, intelligent, earnest, devoted young men—men who from love to Christ shall count it their joy, their honour, and their life, to proclaim to the Oreahs, in their own tongue, the gospel of God's grace. So few have been the labourers in the field, and so great the demand upon their time and strength, that the missionaries have not been able to devote themselves as they could wish to evangelistic labours among the heathen. Moreover, having been exposed for many years to the debilitating effects of an Indian climate, it is not surprising that they should feel less vigorous than they did in the early part of their missionary life. If, therefore, the glorious work of evangelizing Orissa—the work which our fathers undertook, and to which we are pledged—is to be completed, let this jubilee of the arrival of the first missionaries in the province be cele-

brated, not simply by dead speeches and resolutions, but by sending *men*, REAL LIVING MEN, into this chosen field of labour.

SPECIAL LEGISLATION FOR POOREE.

BY THE REV. W. BAILEY.

THE pages of the *Observer* and Annual Report of the Mission have contained, for more than forty years, graphic descriptions of the appalling wretchedness and misery of the pilgrims who visit the shrine at Pooree. Some of these descriptions, especially those written by Charles Lacey, can never be forgotten. But the most graphic pen has never fully described the awful scenes that are witnessed at the annual car festival. In no city under heaven has human life been so wantonly and wickedly sacrificed; and at no shrine in this land of temples have the sorrows of those who hasten after another god been so terribly multiplied. No chronicle contains the names of those who have died in the city, and on their weary way to and from the shrine, and no sanitary report contains a record of the pestilence that the pilgrims have carried on the lines of road right even to the very limits of the empire. Could such a revelation be made for the past eight hundred years, there would be nothing in the annals of human misery that could possibly compare with it!

The fact of a few devotees throwing themselves beneath the wheels of the car excited the horror of the whole civilized world; but the victims of cholera, of which there have often been several hundreds in a single night, have died under far more revolting circumstances. As soon as ever they were seized with the deadly plague, no matter whether old or young, they were cast out into the streets reeking with filth; and without an atom of sympathy from the wretched creatures that had enticed them from their homes, they were left to die. As soon as death had put an end to their suffering the scavengers stripped them of their clothing, and with rope and pole carried them to the nearest golgotha, and there left them, without shroud or grave, to be devoured by beasts and birds of prey.

The Thugs, who were not more in-

fatuated than the pilgrim hunters, were tracked with such vigilance that every one was captured, and this atrocious crime completely stamped out. The fires of the suttee were put out in the days of Lord William Bentinck; and to put an end to human sacrifices on the hill tracts of Orissa a costly agency was established, and when its work was done, the magistrate and the police officer were sent to the very heart of the country to prevent the practice ever more being revived. But until the year of grace, 1871, no really effective steps have been taken by the Government of Bengal to improve the sanitary state of Pooree, and to stop this wholesale slaughter of human life! Nearly all the large cities and towns are under municipal laws, but the Sanitary Commissioners found Pooree such a scene of continued abomination that it has been found necessary to pass a Special Act in this case. I cannot for very shame describe the revelations which were made by eye-witnesses in the Council Chamber on the introduction of the Bill. But it makes one feel sad that England should ever have patronized a system so prolific of misery and crime; and our sadness is not lessened by the reasons now assigned for legislation, as the evils sought to be removed were as palpable fifty years ago as they are to-day! Though the past cannot be atoned for, we rejoice that the Special Act, which appears in the *Calcutta Gazette* of the 25th January, will soon become law.

A Health Officer is to be appointed to control and direct the sanitation and conservancy of the town of Pooree and of the main lines leading thereto. The Magistrate is authorized to issue licenses to lodging-house keepers; but before such licenses can be granted it will be necessary for the Health Officer to state the nature and extent of the accommodation of such lodging-house, whether it is sufficiently ventilated, and has within reasonable distance a sufficient supply of water fit for human consumption. If any infectious or contagious disease should be prevalent in the vicinity of such lodging-house the Magistrate will have power either to revoke, or for a time to suspend the license. Every lodging-house will be under the inspection of the Magistrate and Health Officer; and even without the consent of the owner or occupier of

the house will have the right to examine the compartments. Every owner of any house who shall take a lodger without a license will be fined two rupees for every lodger for each night. Every keeper of a lodging-house will have to make a report to the person in charge of the nearest police station of each birth, death, or grave accident, or sudden and serious sickness, as early as possible; and every day, at such seasons of the year as the Magistrate may appoint, will have to report in writing the names of all persons who have been inmates on the previous night. Any violation of the sanitary laws in this bill will meet with a heavy punishment. The town is to be thoroughly cleansed; and no one, under any pretence, will be allowed to violate the laws of health. In fact the Act is so complete that it will effect a complete revolution in the manners and customs of the people. It is supposed that about 19,000 rupees will be realized annually from the licenses and fines, and the whole of this sum will be appropriated to the building of hospitals on the lines of road, in procuring a sufficient supply of water, and other sanitary improvements. We cannot, however, but regret that there is not some provision made to check the infamous practices of the pilgrim hunters, as they, after all, are the chief cause of the misery and crime. The native members of council warmly approve of the measure; but what impression has been made on the priests and pundits of Pooree we have not been able to ascertain. Our own conviction is that it will lessen the number of pilgrims, as Hindooism cannot flourish amid cleanliness, order, and decency.

TEA MEETING

And Presentation of an Address to the Col. of the 31st T.L.I., Berhampore.

THERE is a small band of christians connected with the above regiment at this station, and the late commandant and his excellent wife have taken great interest in their welfare. As the colonel was about to take his departure for England, it was thought desirable by this little band to present him with an address expressing their gratitude. A tea meeting was pro-

posed, which met with hearty approval; and it was suggested that it should be held in our school-room. The men were requested to bring their wives and all their children; and such a gathering in this small station is not often seen. The sepoys were sent to decorate the room. There was only one motto, which was tastefully arranged by one of the officers; but this included all that could be desired—"And ye are all one in Christ Jesus." The table was liberally provided, and was free to all the guests.

After tea the well-known hymn, "There is a fountain filled with blood," was sung with much spirit, and select portions of Scripture were read and earnest prayer offered by the adjutant. After a brief address the writer called on the bugle major to read the address which had been prepared. This address was very simple and appropriate, and referred to the efforts the colonel

and others in the regiment had made for their spiritual welfare; and in touching strains it spoke of the deep regret that was felt by all at his departure. The reply of the veteran soldier will not soon be forgotten. With tearful earnestness he besought them all to hold fast to the truth. One who had been accustomed to meet with us had been suddenly called away by cholera. He was with us in the sanctuary on the previous Sunday evening, and the next day but one he had finished his course. His end was peace. There was no mistake about the estimation in which the late commandant was held by the men of his regiment, and the natives of the town. Godly men, whether in the military or civil service of this country, exercise an influence which is peculiar to themselves, and these are indisputable facts to prove that the *saints* are the saviours of the nation. W. BAILEY.

FOREIGN LETTERS RECEIVED.

BERHAMPORE—W. Bailey, April 27; May 5, 18.
CUTTACK—J. Buckley, April 27; May 18.

CUTTACK—W. Miller, May 14.
PIPLEE—W. Hill, May 13.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from May 18th, to June 18th, 1872.

	£	s.	d.		£	s.	d.
Legacy—Eleanor Ann Thornton, by Mr. Thompson, Long Sutton	5	0	0	Leeds, North Parade	45	7	9
Ashby and Packington	16	19	6	Leicester, Friar Lane	20	11	8
Barton and Barlestone	24	4	0	—Dover Street	1	10	0
Billesdon	10	1	6	London, Praed Street	61	1	0
Birmingham, by Miss Hawkes	14	8	0	Long Sutton	27	18	5
Boston	26	8	5	Loughborough, Baxtergate	17	7	8
Bourn	101	5	2	—Woodgate	31	12	7
Bradford, Infirmary Street	2	12	6	Manchester	1	1	0
Burnley, Ebenezer	4	9	0	March	38	3	0
Castle Donington	20	8	0	Measham and Netherseal	10	10	7
Chilwell	0	10	6	Melbourne	46	15	0
Derby, Mary's Gate	44	5	7	Netherton	0	10	6
—Osmaston Road	75	10	5	Pinchbeck	10	16	8
Earl Shilton	2	1	6	Portsea	7	3	2
Fleet	10	17	0	Quorndon and Barrow	5	16	6
Gosberton	4	9	0	Smally	1	16	1
Hullfax	27	13	11	Smardon, W. & O.	0	9	6
Hitchin	44	11	0	Spalding	32	3	6
Hose	8	0	0	Southport	2	4	10
Hugglescote	8	10	1	Stoke-on-Trent	23	0	4
Ilfracombe	2	0	0	Sutton	12	10	4
Killingholme	1	0	0	Swadlincote	10	7	6
Kirkby Woodhouse	1	12	10				
Langley Mill	1	10	0	Total	867	5	4

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Baker Street, Nottingham, Treasurer; by the Rev. J. O. PIKE, the Secretary, and the Rev. H. WILKINSON, the Travelling Agent, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE
GENERAL BAPTIST MAGAZINE.

AUGUST, 1872.

THE UNITY OF THE CHURCH THE CREDENTIALS
OF CHRIST.*

BY REV. C. CLARKE, B.A., OF ASHBY-DE-LA-ZOUCH.

"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 the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; 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."—*John xvii. 20—23.*

THE last evening of our Lord's life was come; in less than twenty-four hours He would accomplish His decease at Jerusalem. Events followed each other in rapid succession. During the first part of that memorable night our Lord met His twelve disciples in the upper chamber, set them an example of humility and brotherly kindness by washing their feet, foretold the betrayal of Judas and the three denials of Peter, ate the Hebrew Passover, and instituted His own memorial supper. Immediately preceding the scenes of Gethsemane, and those before Annas and Caiaphas, Herod and Pilate, He delivered that comforting discourse recorded in the three preceding chapters, which, in connection with this chapter, have been called the Holy of Holies of the evangelic history; after which He lifted up His eyes to heaven and offered an intercessory prayer, the

matter of which, happily, we are not left to conjecture.

In the first five verses our Lord makes reference to Himself. "Father, the hour is come; glorify Thy Son." Sustain Him through the conflict, accept His sacrifice, raise Him up from the dead, exalt Him to Thy own right hand to be a Prince and Saviour, "that Thy Son," by the mission of the Comforter and the salvation of souls, "may glorify Thee." Thus would the covenant be fulfilled by which the Father had committed all things into His hand, and given Him power over all flesh, with the gracious intent, that He should give eternal life to as many as were given Him. So resolved is He to pass through His baptism of suffering, and so confident is He of the issue, that in anticipation of His triumph He says, "I have glorified Thee on the earth: I have finished the work which Thou

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gavest me to do." And then He prays—though not in the terms of a suppliant—that in addition to His mediatorial glory which then He was about first to assume, to be re-invested with the glory which He had laid aside, "Father, glorify Thou me with Thine own self"—as Thy fellow and equal—"with the glory which I had with Thee before the world was."

In the next fourteen verses our Lord makes special reference to His twelve disciples. As a man's heart is never so fully and freely opened as when in secret he communes with the God he loves, so in this prayer the depths of our Lord's inner life are opened up, and the intense desires of His loving heart on behalf of the twelve are fully revealed. What proof is here supplied of His words, "As the Father hath loved me, so have I loved you." Touching the spiritual status and attainments of His disciples, His expressions again anticipate and are meant to be understood in all their fulness after His resurrection and the mission of the Comforter; for the Spirit completed their education and matured their piety.

With this in view our Lord says, I have manifested Thy name unto them; I have given them the words which Thou gavest me; in that name, in the knowledge and love of Thy revealed character, I have kept them; "The men that Thou gavest me out of the world," I have tutored and sanctified, so that "they are not of the world even as I am not of the world;" they are a compact and holy brotherhood, are convinced of my mission, and agreed in their testimony; "As Thou hast sent me into the world even so have I sent them into the world;" "I pray for them," that they may be kept in Thy name, preserved on the one hand from outward evil, and on the other sanctified by the indwelling of the truth. He prays for them, not primarily for their success and well-being, for to Him and His cause their character

was everything; His last loving prayer was for their piety, and for their sakes He sanctified Himself, that they also might be sanctified through the truth.

In the four verses which follow those referred to, and which contain the subject of our present meditation, our Lord's sympathies extend to present and subsequent time. He prays for all who shall believe on Him through their word; that the oneness which existed among the twelve may exist in the church when its numbers increase, that they all may be one; further He prays that the unity of the church may convince the world of His mission, and of His people's sonship; in other words, in the unity of the church are the credentials of Christ.

"Neither pray I," &c.

I.—THE NATURE OF THE UNITY OUR LORD PRAYED FOR.

II.—THE MEANS BY WHICH IT IS SECURED.

III.—THE END TO BE REALIZED THEREBY.

I.—*The nature of the unity our Lord prayed for.* Four times the expression is repeated in the text, and three times with suggestive additions. "That they all may be one." "That they also may be one *in us*." "That they may be one *even as we are one*." And, "That they may be made *perfect* in one." These additional terms help to the understanding of the unity, inasmuch as they speak of a divine pattern—"one as we are one;" of the degree it is to reach—"that they may be made perfect in one;" and of all the persons who are to participate therein—"that they also may be one in us."

Here is a divine pattern—"As Thou, Father, art in me, and I in Thee." And again—"Even as we are one." What meaneth this? There is a oneness between the Father and His only, His own, His only begotten Son, which is infinitely above the

highest possibilities of a creature. God is in Christ in a sense in which He is not in any other being; and Christ is in God in a sense which cannot be predicated of man or angel. "As Thou, Father, art in me, and I in Thee," is a phrase which expresses the oneness of Their divine nature.

The very God was manifest in the flesh. Christ is the "image of the invisible God;" the expression by which the very essence of God's nature was made manifest; Deity, the fulness of the Godhead, was incarnate in the word. And Christ was also in the Father. "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God." Also, in the eighteenth verse of the first chapter, the evangelist says, "Deity, as such, no man hath seen at any time;" "the only begotten Son," who being—the present participle being far more expressive here than the indicative mood—"who being"—existing eternally—"in the bosom of the Father, He hath declared Him." Here, then, is a oneness infinitely above us. As Bengel remarks, Christ does not say that they *with us* may be one; or, that *they and we* may be one as we are one; but, "that they may be one *as we* are one;" and also, "that they may be one *in us*."

Still the pattern is of force, for God was in Christ not merely to manifest His being; God asserts and manifests His being in other media. Creation is an embodiment and manifestation of His being; the invisible Deity is clad in the beautiful works on which we gaze, and marvel at the wisdom and the power they display. Even to the extent of His eternal power and Godhead is He made manifest by the things that are seen. But God was in Christ to reveal His character—and in this respect is the pattern of force; God the Father is declared in Jesus—the Father is only approached and understood in the Son. Jesus shewed us the Father;

the words He spake, the works He did were the unfoldings of the Father's character; and if we would learn what God is we must sit at the feet of Jesus and learn of Him. Thus He spake, "No man cometh unto the Father but by me. If ye had known me ye should have known my Father also; and from henceforth ye know Him and have seen Him. He that hath seen me hath seen the Father." Let us remember, not only seen but also known the Father, for as such Jesus fully made Him known.

On the other hand, the Son is in the Father as truly as the Father is in the Son. He said, "I and my Father are one." In a sense besides that of Their essential oneness of nature is this true; He is in the bosom of the Father, in His Father's heart, His will reposed in His Father's will, His purpose coincided with His Father's, he was in His Father, loved and loving. And after this manner is the unity of the church, it is Christ in the Christian and the Christian in Christ.

Besides this divine pattern to aid us in understanding the unity prayed for, there is the illustration used by our Lord in the discourse which immediately preceded this prayer. He had just given them the vine and branches as illustrative of their oneness in Him. "I am the vine, ye are the branches; abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." Our Lord says, "As Thou, Father, art in me, and I in Thee," thereby denoting close and intimate intercommunion, so to the disciples he says, "Abide in me and I in you." The abiding is mutual, the intercommunion is reciprocal, the branch abides in the vine, so we, by faith, do dwell in Him; the vine sends forth its life through the branches, so Christ sends forth His spirit into our hearts. The result of this intercommunion is our spiritual life. Then this is the nature of the unity He prays for.

Of the reality of this spiritual life who can doubt? It is as distinct from any other kind of life as the soul from the body; it is a new creation; it is neither a reformation of an existing inner life, nor a development of better but latent principles; it is a new life begotten by the spirit through the instrumentality of truth. To the unregenerate, notwithstanding a clear intellect, high-toned morality, and intense religiousness, this teaching may appear metaphorical; but to the regenerate it is a reality. Christ in us is not a metaphor; Christ in the soul is as much a reality as the soul that dwells in the body; Christ is the soul's higher life, not the life which manifests itself in intellectual phenomena, but in moral and spiritual states and operations. To this the experience of the spiritually minded gives abundant testimony. "At that day," says Christ—the day when ye receive the Comforter, the Spirit of Truth, to dwell with you and be in you for ever—"in that day ye shall know," by your own experience, "that I am in my Father, and ye in me, and I in you."

Believer, what is Jesus to you? Are not all your springs in Him? He is your way, truth, and life; your wisdom, righteousness, sanctification, and redemption. In Him you have peace, and your joy is complete. He is become your salvation. Heaven as a place, a home, with you is an after-thought, a blessed circumstance of salvation. Jesus is your salvation, and having Him your eternal life is begun below.

Now this is the only possible unity which can exist in the church through all time. Differences among the twelve co-existed with their essential oneness. Though Peter was mistaken in the matter of ceremonialism, and Paul withstood him to the face, and Barnabas was carried away with the dissimulation, they were all one as branches in the vine. Diversities may continue to the end; for as uni-

formity is not essential to, neither is multiformity destructive of Christian unity. State enactments and sectarian edicts to regulate the expression of Christ-life in the soul are an impertinence and intrusion. Under all our varied forms Christ-life can shew itself. Vegetable life expresses itself in the lowly plant and stately cedar; animal life in the creeping worm and bounding lion; intellectual life in the first exercises of infant thought and the towering conceptions of the loftiest mind. So Christ-life can shew itself wherever it exists. The father and child, master and servant, teacher and scholar, churchman and nonconformist, are one if Christ be in them. For as the variety of countenance is not destructive of the oneness of the human face divine, neither are our various forms and organizations of the unity of our life in Christ.

This being the kind of unity our Lord prayed for—He in us and we in Him—He further prays for the degree it is to reach. We are to be one; and, still more, *perfected* in one. The term used signifies "*full-grown, and applied to Christian character means manhood in Christ.*"* One, by virtue of our common birth; one, by virtue of our inter-communion with Him; yet more, for each branch is not only to have its share in the life of the vine, but its full growth, and to be covered with verdure and laden with fruit. Each child is not only to have the common life and likeness of the family, but is to attain his manhood in Christ. Paul prayed for the Thessalonians, "And the very God of peace sanctify you wholly." The word here used signifying not only complete in all parts, not one part missing, but every part, every separate element of Christian character matured and perfected. Again, the same apostle speaks in his letter to the Ephesians, not merely of the individual perfected in every part, but of the whole body thus perfected, "Till we all come in the unity of the

faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

And is not this our individual hope; that when Providence hath duly disciplined, and Grace perfectly matured us, each of us will stand complete in Him? And is not this the grand future of the whole body, now partly dismembered by unhallowed feeling, and partly defective in spiritual gifts, that, when He who is our life shall appear, the church, perfected in number, parts, and degree, shall appear with Him in glory, without spot or wrinkle or any such thing?

The unity prayed for has one more development. We are to be one, as Christ and the Father are one. We are to be perfected in one. Yet further, Christ prays, "That they may be one in us." The creative fiat was, "Let us make man in our image, after our likeness, and let them have dominion. So God created man in His own image, in the image of God created He him; male and female created He them." The redemptive fiat is, "Let them be partakers of the divine nature. Let there be neither Jew nor Greek, bond nor free, male nor female. Let them be one in us." "And thus is it written, He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and We will come unto him and make our abode with him." "And truly our fellowship is with the Father and His Son Jesus Christ!" Christ sees of the travail of his soul and is satisfied; the bliss of our eternal home is anticipated, when, with Abba Father on our lips, and the spirit of adoption in our hearts, we lift to heaven an unpresumptuous eye, and, though strangers and pilgrims in the earth, oft wearied, worn, and sore discouraged by reason of the way, we exult in our goodly heritage, the

fatherhood of God. Yet a little while, and this communion now begun shall be complete. He who hath brought us back to God hath ascended to His Father and our Father, to His God and our God, and where He is, in the same fellowship, uninterrupted, perfect, and eternal, there shall also His people be.

II.—*The means by which it is secured.* "And the glory which Thou gavest me, I have given them, that that they may be one, even as we are one." The glory here referred to is manifestly the means of securing this unity. The phraseology implies that it could be communicated; it had been communicated to Christ with a view that it might be communicated to us. Observe:—It was given to Him. Then it is not the glory of His Deity. That is not a gift. He was not raised to Deity, nor endued with Deity. He is Deity. Observe again:—What was given to Him was given to us. It cannot therefore be the glory of His mediatorship. As he was alone in the office, duty, and suffering, He is alone in the glory. "For there is one Mediator between God and man, the man Christ Jesus." He was alone in the suffering; for he trod the winepress alone, and His own self bore our sins on Calvary. No prophet sits in His seat, no priest wears His mitre, no king holds His sceptre; neither is there salvation in any other. The cross was His, and so is the crown.

The end to be secured by the gift must determine the nature of the glory spoken of. That they all may be one is the end to be attained. Now "the law came by Moses, but grace and truth by Jesus Christ." "Grace was poured into His lips." Unto Him, without measure, the Father gave the fulness of the spirit. In Him was light and life, truth and grace, and He could give eternal life to as many as believed on Him. Did He give this glory to the twelve?

* Dr. S. G. Green's New Testament Synonyms

Did it secure the end? Mark the result of His ministry and grace. I have given them the words which Thou gavest me, and they have received them. The effect of this reception was marvellous. These gifts were spirit and life. Having received what Christ gave, His disciples were supplied with the evidence they needed. Once they had seen His miracles, and said, "No man can do these miracles except God be with him." Now they had received His words they knew of a certainty that He came out from God, and believed that the Father had sent Him; now they were not of the world, were convinced of His divine mission and agreed in their testimony. The effect of His ministry, the gifts purchased by His atonement, and granted at His resurrection and exaltation, bestowed upon the twelve, had made them one. Eternal life, given to Him to give to all who should believe, He had given to them and they were one.

And what do we get from His truth, and grace, and work now? Is it not the same glory? Is not the same end secured? Do not His words beget in us a new life? Does not our experience of them supply us with our best evidence of His divinity and grace? Having an experience of His grace, are we not fortified against unbelief respecting Him, and against discord and schism among ourselves? We need no miracles. What further evidence need we of the glory He hath given us than this, "This one thing I know, that whereas once I was blind now I see." This glory now given to us—our knowledge of the true God and Jesus Christ whom He hath sent—this eternal life hath done for us what it did for the twelve. It hath made us all one; one in our experience and one in our testimony. The Father hath glorified His Son, and the Son hath glorified us by the gift of His spirit and the salvation of the soul. "And the glory which Thou gavest," &c.

III.—*The end to be realized by this unity.* "That the world may know and believe that Thou hast sent me, and hast loved them as Thou hast loved me." In this unity the world is to apprehend two things, the divinity of Christ's mission, and the sonship of the believer. First, in regard to himself. It is in Christ's heart to win the world. How, and by what means is this to be done? Where and what are His credentials when he seeks universal trust and love? Credentials are letters of commendation given to ambassadors. Paul, in writing to the Corinthians, says, "Ye are our epistles." "Your character and life are the commendation of my ministry, and the demonstration of its efficiency."

The church, in its spiritual unity, is Christ's letter of commendation. An oft-used illustration will serve us well. *Si monumentum queris circumspice.* The building itself, St. Paul's Cathedral, preserves the memory, and speaks the praise of its skillful architect. Our Lord appeared on earth the author of new ideas, the founder of a new religion, the head of a new organization. He asserts Himself to be the Son of God, the Messiah of whom the Prophets spake and Psalmists sung! Where are His credentials? What proof does He supply? At first He appealed to His miracles; "If ye believe not me, believe the works." These were necessary at first, and secured for Him the following of His first converts. While we contend for the reality of the miracles which first ushered in, not now do we need them for the promulgation of christianity. Christ has not provided for their continuance; He is prepared to abide by the testimony of results. Miraculous credentials then, spiritual credentials now. "Greater works than these shall ye do, because I go unto my Father." Our Lord, in His controversy with the unbelieving world, seems to appeal away from His own witness and wonderful works to

the results of His redemptive work and grace. "That they all may be one, one in us, perfected in one, that the world may know and believe, and be won over to the obedience of the faith."

Now, if this unity is to have this effect, the spiritual life in which this unity consists must be manifest. Jesus shewed us plainly of the Father, we must shew the world plainly of Jesus. Nor must this manifestation be in mechanical form; not in church creeds written on parchment, signed by all, and lying inoperative on the shelf, but in the truths therein expressed being transformed into a veritable character and visible behaviour. Embodied evil must be encountered by embodied good. For what is the evil under which the world groans? not the abstract but the concrete; not the nation's creed but the nation's life. Mere theory is inoperative; latent principles are resultless. Evil is not shut up in books, nor false principles bound up in morocco. Seeds have grown into fruit, and a visible Philistine must be met by a visible David. "Ye are the salt of the earth and the light of the world." To you, says Christ, as loving trustees of my truth, as living embodiments of my spirit, I entrust the enlightenment of the world, and the unfolding of my religion. "I pray not that thou shouldst take them out of the world," for that would leave the world unblessed by their testimony and life.

Brethren, our piety needs more of the energy of life; and with that it would force conviction on the world. Our mission is to convince men that Jesus is the Son of God, the Prince of life, the Saviour of men; no empiric in the art of soul-saving, no theorist in conversion, no pretended and self-constituted reformer, whose remedies fail as often as they succeed; but that He is divinely sent, possesses an infallible remedy to heal the soul of whatsoever disease it has,

that by His atonement He has fully paid our heavy debt, and given peace to the troubled, burdened soul; that by His truth and love He can and does create in man a higher, grander life than ever he knew before; that His salvation, which is without money and without price, and is offered to all on the simplest condition, is not simply a matter of future safety and happy circumstance, but of inward and outward, present and eternal well-being, bringing back the soul that had gone astray, and become tortured, worried, and ruined by the cruel evils of sin, to the image, fellowship, and enjoyment of God.

Then what the world sees and is made to feel, it will acknowledge. Seeing the man out of whom Christ has cast a legion of devils sitting at the feet of Jesus, it must exclaim, like the centurion before the cross, "Truly this is the Son of God." He who lives Christ, as did Paul and numbers more, whose spontaneous and constant outgoings of look, word, and action, are expressions of an indwelling Christ, is the man who will force conviction on the observer as to the preciousness of the Saviour he has found, and will bring back to his Redeemer the conviction and faith of that observer, and bind them as wreaths of conquest around his Master's head.

Now, alas! the world stands aloof from our elaborate organizations. It has no faith in our perfunctory services and professional attention; but it hushes its slander, withdraws its opposition, and yields its conviction to the overwhelming force of a Christian life. To this Christ appeals; in this He seeks the ultimate vindication of Himself and truth; in this He has placed His trust for a universal conquest. Miracles, He does not perform; angels, impetuous in their desire to serve Him, He holds back, waiting till His Church, quickened by His spirit, clad in her beautiful garments, and accoutred in her spiritual weapons, shall go

forth fair as the moon, clear as the sun, and terrible as an army with banners, to conquer the world for Him.

Yea further, not only shall Christ's mission be known and believed by this unity, but the world shall apprehend another truth, a truth concerning the church itself. It shall know and believe "that Thou hast loved them as Thou hast loved me." The worth of piety shall stand defended by its own merits; Christians shall wear the impress of the Divine favour. Having honoured the Father by receiving His Son, He shall honour them by showing them to be a chosen generation, a holy nation, a royal priesthood, a peculiar people. As the Father hath loved His Son, and given Him a name which is above every name, so hath He loved the church, and blessed it with all spiritual blessings in heavenly places in Christ Jesus. While in creation He hath manifested His wisdom, by the church He hath manifested His manifold wisdom to principalities and powers. While in providence He scatters His unsparing benevolence, into the church He pours the fulness of His grace; and while every creature lives on His goodness, the church luxuriates in His unspeakable love. Nor will it need to shew how much the Father loves the church purchased by the sufferings of His Son, an investiture of external and circumstantial glory, for the glory will be revealed in us; and while we shall be permitted to behold, though not to share the effulgence of His glorious Deity, we shall be partakers of His glory as the first-born of many brethren, having a sinless soul in an immortal body, enjoying in endless new manifestations the resources of the Father's love.

Even here, before the perfect day, as the mountains are tipped and the horizon made beautiful by the approaching sun, the church enjoys proofs of Jehovah's love sufficient to convince the world that they are sons, and if sons, then heirs, and

joint-heirs with Christ to the inheritance of the Father's home.

"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 the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; 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."

Then, first, for our manifest weakness and imperfections let us deeply humble ourselves before God. The masses are alienated from Christ. Our efforts are persistently defied, Additions are made to the church in smallest numbers. Material prosperity abounds. Chapel building goes on. An educated ministry is provided and sustained. But, while we have the educated ministry of the pulpit, have we the spiritual ministry of the church? The cavilling unbelief about us needs the unanswerable argument of goodness, the stoutest strongholds of sin the overwhelming energy of embodied Christianity. Alas! we have been unprofitable servants. How much we need to-day the atonement of Jesus; indeed as much as ever!

Finally, we see the work that lies before us. Brethren in the ministry, let our pulpits be solemnly consecrated to spiritual work. A deep consistent piety is the want of the day. An increase is needed in that inward life of faith on the Son of God, which by its might shall hurl back the potent worldliness of the masses. Godlessness, Christlessness, not only assault the institutions and services of the church, but try to eat out its distinctive spiritual life. Brethren, let us keep to our theme. Let others be literary and political,

let us be spiritual. Let not our sermons be heard as the productions of man, as the efforts of an educated profession, but as faithful, loving unfoldings of the Saviour's work and will; preach Jesus, the way, the truth, the life. We have no time to lose; and though oft weary and sad, we feel we are always preaching, we have not an opportunity to lose. Those who know Him well will never weary of seeing Him; and those who know Him not will never be converted by any other means.

Brethren and sisters in Christ, we can always begin afresh. Let us begin again now, with new penitence, trust, and love. The terms in which our spiritual life are taught are as familiar to us as household words—*Christ in us*. But the just admeasurement of much modern piety is taken by the less glorious phrase—*Christ for us*. He is for us, but let Him also be in us. We enjoy an absence of fear because He died for our sins, and rose

again for our justification; let us enjoy a fulness of peace because Christ is in us, our life and our all.

Come, Holy Spirit! breathe new life into our hearts; perfect our oneness in Christ, and our fellowship with the Father. Give thy church the light, the power of Christ in us, the hope of glory. And before the brilliance of this light infidelity and scepticism shall skulk away, as when "the sun ariseth, the beast of the forest, which creep forth in the darkness, do gather themselves together and lay them down in their den;" and before the energy of such a life as this an hostile and unbelieving world shall surrender. Then shall the church, having fulfilled its mission, be called up, bearing the spoils of its conquest, and the request of Christ, with which this intercessory prayer concludes, shall be answered, for His people shall behold His glory, be with Him for ever, and share in His triumphs over a conquered world.

ALL-SUFFICIENT GRACE.*

BY REV. W. EVANS, LEICESTER.

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness."—2 Cor. xii. 9.

PAUL had not "compared with" the rest of the apostles "all the time that the Lord Jesus went in and out among" them "beginning from the baptism of John unto that same day that He was taken from" them; and therefore in order to fit him to fulfil the functions of an apostle, namely, to be a *witness* for Christ, (with special reference to His resurrection from the dead) wonderful visions and revelations were granted to him, such as (to say the least), put him on a level with the other twelve.

When some of the Corinthians had been making invidious comparisons between him and his co-workers,

Peter and Apollos, he did not hesitate to declare that he "was not a whit behind the very chiefest apostles."† So highly indeed was he favoured, and in such an extraordinary way, that he was in danger of losing his balance and of thinking of himself more highly than he ought to think. To prevent this he was made the subject of some painful affliction. From some broken hints found here and there in his epistles it seems probable that this was a disease or weakness of the eyes, and it may be also a mumbling or stammering in his speech. If we bear in mind the facts of his usually

† 2 Cor. xi. 5.

* Sermon preached, June 27, before the Association, at Mansfield Road chapel, Nottingham, and printed by its request.

employing an amanuensis, the large characters* in which he wrote when he attempted to write, his not recognising the high priest,† and his declaration to the Galatians, that had it been possible they would have “plucked out their own eyes and have given them to him,‡ it seems at least probable that he suffered from impaired vision.

From his own frank acknowledgment as to the rudeness of his speech,§ the declaration of his enemies that it was “mean and contemptible,”|| and his earnest desire and prayer that *utterance*¶ might be given him, it would seem that there must have been some impediment to the free expression of his words. In the absence, however, of any express and unmistakable declaration on the subject, certainty is altogether out of the question. And may we not regard it as a mercy that the uncertainty remains? If we could have been quite sure as to the precise nature of his “thorn in the flesh” should we not have been inclined to apply these gracious words to that form of suffering only, and would not thousands of sufferers from other causes have been deprived of the world of strength and comfort which they contain? As it is, we feel sure that our text is capable of the broadest application, and under this conviction we remark—

I. What a reminder we have here of human weakness and dependence. How strange that of all God's creatures, man, His noblest work, should be the most dependent. There is scarcely anything in all God's creation which gives us such an idea of utter helplessness as a babe. It is entirely dependent on others for the supply of its every want; years must pass away before it can be left in any measure to itself. As we grow up into life, the appearance of this de-

pendence in some measure passes away, but the reality for the most part remains. Our needs and desires stretch far beyond the very narrow limits of our power. In relation to our physical wants society is like one vast chain; each link dependent on another, and the whole dependent upon Him who upholds “all things by the word of His power.”

This is also true in relation to our mental and moral nature. The knowledge and experience of one generation are handed down for the benefit of the next; and it is hard to conceive as to what kind of world this would be if one generation were severed from another, and if each individual stood entirely alone. We are constantly made to feel our need of the help and sympathy of our fellow men, and they who affect to be the most independent, are the most helpless of all. Our experience has not been very deep or broad if we have not discovered that mere human help cannot fully meet our need. It reaches, indeed, but a very little way, and cannot even touch the deepest and most pressing wants of our nature. There are mysteries connected with our life which human wisdom cannot solve, and heart-yearnings which none but God can satisfy. The world is filled with sad illustrations and proofs of this. Men everywhere are conscious of a void within them, and are daily trying all sorts of expedients to fill it; but they spend their “money for that which is not bread,” and their “labour for that which satisfieth not.” Many of us have, thank God, learned this to some good purpose. We gratefully acknowledge our dependence upon God for whatever we, as sinners, need—for pardon and reconciliation; for deliverance from the penalty and power of sin; and I want, in view of the weakness and frailty which yet remain, to remind myself and you of the all sufficiency of divine grace as here set forth.” “My grace is sufficient for thee.”

* Gal. vi. 11. † Acts xiii. 5. ‡ Gal. iv. 15.
§ 2 Cor. xi. 6. || x. 10. ¶ Eph. vi. 19.

II. How directly these words come home to the individual heart. God, in His mercy, speaks to all of us; but He does this by speaking to *each one*. The law addresses itself to the individual. "Thou shalt," or "Thou shalt not;" and the invitations and promises of the "new covenant" are, for the most part, as direct and personal in their character. If we fail to realise this, these messages will lose for us much of their interest and power. It is our privilege to know and realise, if we will, that our divine Lord does not deal with us so much in the mass as he does singly. With His perfect knowledge of our weakness, our different temperaments, and all our various surroundings, he deals with each one with a loving care as tender and particular as if there were but one.

How fully the apostle realised this? He gloried in the universal aspect of Christ's love; but he could also, in the exercise of strong faith, appropriate all that love to himself and say, "who loved *me* and gave Himself for *me*." We shall do well to bear in mind that our feeling of personal *indebtedness* to Christ will only just keep pace with our personal *appropriation* and consequent *appreciation* of His loving work for us and in us. If the latter be vague and indefinite, the former must, of necessity, be so too. Let us remember, then, that the words of our text were addressed to one man; with a little haze and mystery hanging about the precise circumstances under which they were uttered, so that whoever might feel his need of divine grace, might regard them as having a direct and individual reference to the end of all time. And how various are the circumstances under which this need is felt.

III. God not unfrequently calls men to work which they feel to be above their power, and nothing would ever induce them to enter upon it except the assurance of divine help,

nor could anything sustain them in it except the continuance of that help.

What a mission was that to which Moses was called? Honourable in the highest degree, but involving fearful responsibilities, such as no rightminded man could undertake without fear and trembling. Mark how he shrank from it. "Who am I," said he, "that I should go in unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken to thy servant; but I am slow of speech, and of a slow tongue. Send, I pray thee, by the hand of him, whom thou wilt send."* Why was there all this backwardness to undertake this work? Not, surely, because he was indifferent to, or stubbornly rebellious against the divine will.

He set a higher value upon the darkest aspect of God's service than upon the brightest side of a worldly life. He had already esteemed "the reproach of Christ greater riches than the treasures in Egypt;"† and the man who had come to such a decision, and had made such a sacrifice, was not the man to stubbornly resist the will of the God he had determined to serve. No, but he felt himself to be unequal to the task, and therefore shrank from undertaking it. And how was all this conscious weakness met? Not by telling him that he had underrated his powers, but by the repeated assurance of the divine presence and help. "Certainly I will be with thee."‡ Glancing through his life we cannot fail to see how heavily the burden pressed upon him at times, and how he bent and staggered under it; but with the infinite resources of divine grace to fall back upon, he did the work to which he was called. It is not to be wondered at that Joshua should shrink from taking the leadership of Israel into

* Ex. iii. 11; iv. 10 and 13. † Heb. xi. 26.

‡ Ex. iii. 12.

his own hands after all he had seen of the waywardness of the people. He needed something to inspire him with courage and strength, and here he had it; "Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."* He knew that the promise included infallible guidance and Almighty help, and with these he could not fail. But in no man was this conscious weakness more apparent than in Paul. Thinking of his great work, with its awful issues, he cried out, "Who is sufficient for these things."† Even with the promise of divine grace to cling to he was no stranger to "weakness and fear and much trembling."‡ To sustain him in his work he needed again and again the gracious assurance "be not afraid, for I am with thee."§ It may be, indeed, that this conscious weakness was (as the Rev. Adolph Manad puts it) his distinctive preparation for his work. "With a body more sound, and a constitution more vigorous, Paul would not have trembled as he trembled, would not have despaired of himself as he despaired, would not have cried to God as he cried, and consequently would not have done what he did." Be this as it may, of this we are certain, that he who, while professedly engaged in God's work, never felt his unfitness for it *never was fit for it*, and may well doubt his call to it. It is this conscious weakness which forces us to fall back upon the infinite power and grace of our divine Lord, and then it is we realise that "our sufficiency is of God."|| There is nothing in the world which a Christian ought to do but divine grace can enable him to do. It is *all sufficient*, not for Moses, or Joshua, or Paul only, but also for *thee* and for *me*.

IV. How closely these words come home to those who, in God's providence, are called upon to SUFFER. Whatever this "thorn in the flesh" may have been there can be no doubt at all as to its being a source of *intense* and it may be of *constant* pain. That was no trifling ailment which wrung from such a brave heart that triple prayer for its removal. "Thrice," he says, "I besought the Lord that it might depart from me,"* and this was the answer to his urgent and repeated cry, "My grace is sufficient for thee, for my strength is made perfect in weakness." Sufficient not only to enable him to *do* whatever he was called upon to do, but also to *suffer* whatever might come upon him. The Lord, before whose eye the apostle's life was sketched out, said to Ananias concerning him, "I will show him how great things he must suffer for my name's sake."† Ominous words truly, and the apostle soon began to realise their import. Just listen for a moment to his own statement. "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."‡ Words soon read and easily forgotten; but what an experience do they unfold! Look through them again and mark some of the particulars. *Five scourgings* by the Jews, *three beatings with rods*, probably by the Roman lictors,

* Joshua i. 9. † 2 Cor. ii. 16. ‡ 1 Cor. ii. 3.
§ Acts xviii. 9, 10. || 2 Cor. iii. 5.

* 2 Cor. xii. 8. † Acts ix. 16. ‡ 2 Cor. xi. 23-27.

thrice shipwrecked, a night and a day spent in the open sea, on a raft it may be or in an open boat. In constant journeyings, and as constant perils. Stoned at Lystra and left for dead. Pinched with *hunger*, not unfrequently without bread, and sometimes destitute of clothing to protect him from the bitter cold. Such was his life during the twenty years which elapsed between his conversion and his penning these words, and we are sure that he would have been the last man to have exaggerated his own suffering. Indeed, apart from these express statements it is impossible to ponder his life, as here recorded, without discovering an undertone of suffering running through it all. It was through sickness of body* that he was detained among the Galatians when he first preached to them the gospel; and under these circumstances we can easily understand that it would be a special comfort for him to have Luke the beloved *physician* at his side.

It was to this suffering man that the words of our text were addressed; and the conviction forces itself upon us, that the grace which could so thoroughly sustain him, is sufficient to sustain any and all sufferers to the end of time. Am I addressing any soul, through whose life there runs a dull heavy monotone of pain, such as tends to mar all the pleasant music of your life? If so let me remind you, in my Master's name, that His grace is sufficient for *thee*. If you never realised the truth before, grasp it now. Would that the message could be borne to the thousands of chambers where God is refining His gold and polishing His jewels. May the Good Spirit, while helping us to understand and appreciate it, take it to all who need it, whispering it in their hearts so as to check the rising murmur or impatient thought, and lead the sufferers to lean with their whole weight upon their loving Lord.

* Gal. iv. 13.

V. Mark again, how specially applicable these words are to the soul harassed by TEMPTATION. Paul tells us that he was in danger of being "exalted above measure through the abundance of the revelation."* He was tempted to be proud of his special privileges, and the "thorn in the flesh, the messenger of Satan," was sent to "buffet" the vanity and pride out of him. The affliction itself he calls the "*temptation*" which was in his flesh.† What the special temptation was which arose out of his affliction we know not. Perhaps he felt himself to be hampered and hindered in the work which lay so near his heart. It may be that the constant weakness and weariness tended to make him irritable and impatient, and it would be no wonder, with all his work pressing upon him, and the trials which arose out of it, if he were sometimes tempted to despair. This, however, like the precise nature of his suffering, may have been purposely left obscure, so that all tempted souls might take these words as belonging specially to them. No life is altogether free from temptation; but with some the struggle is more fierce and protracted than with others. To some whom we have known, life has been one continued conflict with the tempter. Go where they might he dogged their steps, haunting their minds even in their intercourse with God, and troubling them even in their dreams. Is it any wonder that under such circumstances the soul should fret and chafe, and be ready to give up the conflict in despair? But divine grace is sufficient to save us from despair, and to preserve us from being overcome. We are not left to battle alone with the evil one.

"All unseen the Master walketh by his tempted servant's side,
Comfortable words He speaketh, while his Hands uphold and guide,
Not a trial, not a sorrow, rends the heart to Him unknown.
He to-day, and He to-morrow, grace sufficient gives His own."

Though in the midst of the struggle

* 2 Cor. xii. 7. † Gal. iv. 14.

we may have to cry again and again "who shall deliver me," it is our unspeakable privilege to add, "I thank God through Jesus Christ our Lord." But we need not multiply and dwell upon cases to which these words specially apply. To all who, conscious of their sin, feel their need of the grace of forgiveness; to all who know themselves to be impure, and who desire to be sanctified; to all who have surrendered themselves to Christ, and who, amid the manifold circumstances of their life, feel their need of the help which He alone can give, this gracious declaration belongs. To the minister of the gospel amid his arduous work, conscious weakness, and fearful responsibility; to the missionary among the heathen, abroad or at home; to the Sunday school teacher, with his patience tried to the uttermost, and fearing it may be that his labour is all in vain; to the man of business, perplexed with its cares, but trying to regulate all his conduct by the divine law; to the mother amid her domestic solitudes, trying to train her children for Jesus; to the widow and orphan left to struggle alone with the world; to the sufferer on a couch of pain; to each of these the message comes from the lips of Christ, as fresh and as full of meaning as ever, "My grace is sufficient for thee, for my strength is made perfect in weakness."

VI. You see, beloved, our frailty and weakness make us the special objects of the divine compassion, and afford scope for the exercise of divine strength. We have all gazed upon the family scene where bright eyes, ruddy cheeks, and ringing laughter, have borne witness to the robust health of most of its members; but there was one pale and emaciated, lying in its little crib, or sitting alone, unable to join in the other's glee. Where in that family was there the most scope for the exercise of parental tenderness? Ask

the father as he bends over the little sufferer, or bears it about in his strong arms. Listen to the language of the mother's heart:

"My suffering child, I hold thee to my breast,
Just as I did when thou wert newly born!
It may be sinful, but I love thee best,
And kiss thy lips the longest night and morn."

O thou art dear to me beyond all others,
And when I breathe my trust, and bend my knee,
For blessings on thy sisters and thy brothers,
GOD SEEMS THE NEAREST WHEN I PRAY FOR THEE."

And yet human love, in its strongest and tenderest forms, is but a faint and feeble type of the divine love. It is, however, such a type as we can best understand; and so the message has come to us that, "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust."* He fully understands and takes into account all our frailty, and deals with us with proportionate tenderness. And as if this were not sufficient, he bends over us with motherly solicitude, and says, "As one whom his mother comforteth so will I comfort you."†

This was the truth of which the apostle took such firm hold; that the divine strength increased in proportion to the human weakness, and he tells us his own experience in these words, "When I am *weak* then am I *strong*."‡

VII. Let me briefly remind you of one other point. Standing in the connection they do, these words suggest to our minds the infinite pains which Christ takes with us, in order to make us what He would have us be, and what, in our best moods, we ourselves desire to be.

The young Jewish zealot was brought face to face with the dying Christian martyr, and it may be that the vision of that radiant countenance followed him wherever he went. Then the martyr's Lord suddenly stops the persecutor on the road to

* Psalms ciii. 13, 14. † Isaiah lxvi. 13.
‡ 2 Cor. xii. 10.

Damascus, blinding his poor eyes with insufferable light, and with that calm, tender remonstrance, "Saul, Saul, why persecutest thou me," quenching the enmity and rage which were burning in his heart. Then followed the appointment to his great work, and the special revelations to fit him for it. Next followed the "thorn in the flesh" to check his vanity and pride, and then the all-sufficient grace to sustain him in doing or suffering the divine will. And is not this similar to what the good Lord has been doing for us? Infinite mercy compassed our path long enough before our hearts were subdued. And ever since, our work, and joy, and sorrows, and daily strength, have been portioned out to us by unerring wisdom and tenderest love. Have we learned to accept our whole life as the divine arrangement? Have we learned joyfully to acquiesce in the sorrowful part of our lot? Are we willing to keep the "thorn in the

flesh" as a necessary part of our discipline? If not, then we have not made much advance in the school of Christ. Rest assured that He knows far better than we do how to accomplish His work in us and by us, and there can be no true and lasting peace for our hearts till we are brought to put ourselves into His hands just as we are, desiring only that He may be glorified in us.

"Source of our life's refreshing springs,
Whose presence in our hearts sustains us,
Thy love appoints us pleasant things,
Thy mercy orders all that pains us.

If loving hearts were never lonely,
If all they wish might always be,
Accepting what they look for only,
They might be glad but not in Thee.

Well may Thine own beloved who see
In all their lot their Father's pleasure,
Bear loss of all they love save Thee,
Their living, everlasting treasure.

Well may Thy happy children cease.
From restless wishes prone to sin,
And in thine own exceeding peace,
Yield to Thy daily discipline.

We need as much the cross we bear,
As air we breathe, as light we see,
It draws us to Thy side in prayer,
It binds to our strength in Thee."

FAMILIAR TALKS WITH YOUNG CHRISTIANS.

No. VIII.—*Hidden Growth.*

FRED WILLIAMSON, I have no doubt whatever, reflected a good deal during the spring and summer months of 1862 upon the question of joining himself to the church worshipping in the Bethesda Tabernacle. Very patiently he read the book lent him by Miss Mostyn, and wished, with more than common fervour, that he could see his way clear to carry out its practical teaching. He was anxious to be right, was ready to do what he felt to be right; and as was natural under the circumstances, he desired to find the right if he could in the direction that would give most pleasure to his kind and generous friends the Mostyns.

But, as we have often seen, the force of an argument with a given person does not depend so much upon what *it* is, as upon what the *person* is: his mood of mind at the time of examining it, the degree of his mental and moral preparedness to receive it, his circumstances and the chief influences that penetrate and shape his life. Motives are not wholly or in any great measure outside a man at the time they move him. They are,

in fact, the instruments by which a man moves himself. So that the motive is the man, and the man the motive in no inconsiderable degree. What is a strong motive to one mind shoots off another like red-hot metal from a smooth and inclined surface. To bring dry "chopped" logic to some natures is like trying to cut down a forest of oaks with a surgeon's lancet. Fred Williamson needed to make another advance *within* himself before he was ready to act upon such reasonings as those supplied to him by George and Margaret in their last conversation.

Whether they knew this or not I cannot say; but certainly they acted as if they did. Not once, even by look or hint, at home or abroad, did they intimate a desire to reargue the subject, but having sown the good seed of truth in faith, they waited with that patient wisdom, which seemed instinctive, to Miss Mostyn, for the appearing of the blade, and then the ear, and then the full corn in the ear.

And the seed did take root. But the

soil was prepared in a manner they little expected, and by hands and influences with which they were unfamiliar. We mortals, even in our fullest knowledge, know very little of one another. The inner nature moves in a sphere hidden from our sight, and many of our best guesses are but "leaps in the dark."

Perhaps it is well it should be so. I have seen or heard, though where or when I cannot just now remember, the statement that if the manifold workings of our hearts were as clearly exposed to view as the honey-storing labours of the industrious bees in their glass hives, human life would be positively unendurable. Dwelling in such Crystal Palaces, with our passionate desires, envious wishes, unworthy jealousies and degrading meannesses laid bare to the inspection of all comers, we should be tempted to shun society in utter self-loathing and shame, and betake ourselves to "some boundless contiguity of wood and shade" far removed from the searching gaze of men. Certainly it would be a painful disclosure. Some very young hearts, younger than Fred Williamson's would show crowds of impossible schemes built up amongst the impalpable clouds, vain imaginings, mist-like clinging to the hard and solid facts of life; gigantic estimates of self one day, displaced the next by self-despair and self-reproach; cowardice and courage, dejection and hope, littleness and aspiration swinging backwards and forwards like a weather vane on a stormy day. We should all want shutters to bar out the fierce light of human eyes. And yet not even a glass-roof separates the broad plain of our hearts from Him "whose eyes are in every place beholding the evil and the good."

But a more welcome, and perhaps a more useful, revelation is given when we can trace, in clear and distinct lines, the various threads of influence that traverse the many coloured web of a single human life. Men, women and children, preachers and teachers, churches and chapels, laws and poems, pictures and newspapers, talks and looks; these and more blend together in the warp and woof of life, and help to make us what we are not only by contributing thought, affection, passion and hope, as material to be worked up by the human machine, but also by the impulse they communicate to our inner self, and the quickened activity they impart to our self-directed exertions. Very complex and complicated is the life of such mortals as we are. The tiny stream of being starts in hushed stillness far away from the noisy

world, observed only by affection's eye. But it soon glides out and ceases to be a separate rill. On either side come tributary streams; some of ancient date and languid flow, heavy with the stores of the past, others fresh, full and impetuous, sweeping the river into new and deeper channels till it leaps into the ocean and is lost from sight for ever. Persons are powers. So are books and events. Life is an ever-circling movement of action and reaction. We have seen how two persons have taken their places and done their work in the renewal of the life of Fred Williamson; now a book, in some respects far beyond his mental grasp, but in others just suited to his experience, carries on the good work they have commenced to a fuller maturity and a richer perfection. Many builders must toil before the last stone is put on the living temple.

One day in July, when the Mostyns were in the country, Fred was leisurely walking down Oxford-street engrossed in a profound meditation. He had fewer opportunities of conversation than usual. George was at Margate, and Baldstone's workshop without George was a dreary wilderness without a companion. He was compelled to retire within himself and feast upon his own thoughts. In the full swing of this reflective mood a sudden impulse checked him as he came near to a book-stall; and apparently without any reason whatever he began reading the titles and glancing at the covers of books. A London bookstall is a vexatious sight to a youth with no money in his pocket, and a fierce hunger for knowledge at his heart. So many volumes that you want, and all so cheap and yet not cheap enough for the contents of your purse. This is martyrdom.

Casting his eyes along the shelves he saw two volumes marked "Aids to Reflection," and said to himself, "Aids to Reflection are just what I want," and at once reached down the first volume and opening it read, "there is one art of which every man should be master, the art of reflection. If you are not a thinking man, to what purpose are you a man at all?" "Yes, indeed," said Fred to himself, "to what purpose; and yet how little of this thinking I have done." As water to the thirsty so was this truth to his present mood. It was exactly adapted to his condition. He read again, "But you are born in a Christian land: and Revelation has provided for you new subjects for reflection, and new treasures of knowledge never to be unlocked by him who remains self ignorant. Self knowledge is the key to this casket: and

by reflection alone can it be obtained." "Admirable, admirable, I must have this," and involuntarily he thrust his hand into his pocket to take stock of his cash, and found that poverty came to the aid of caution and told him he need not ask the price for he could not purchase. Dejected he wended his way home, suppressing with much difficulty a feeling of bitter discontent with the unyielding hardness of his lot.

But he could not forget the newly discovered treasure. A chord had been struck in his heart which would not cease vibrating. He was held as by a powerful magnet. He had come by a way he knew not to the conclusion that his great need was strength of mind, and he felt that strength could only be gained by the wise use of what little power he had, and he resolved to put himself under the first mental training master he could find. That teacher, it seemed to him, was in that book and that only. Therefore he could not rest without it. Even in his sleep he was making overtime, earning money, or having money given him by an unseen hand, and so buying the books and eagerly devouring their contents, when the bell of St. George's, Bloomsbury, rung out half-past five and proved to his waking spirit that he was still a poor bookless young man who ought to be up and on his way to his day's work with all possible speed.

Nevertheless he did not altogether despair. He got another glance at the attractive volumes that night; saw that they were written by Samuel Taylor Coleridge, a man he had never heard of before; and that the writer's avowed object was to aid as many in all classes as wished for aid in disciplining their minds to habits of reflection. This whetted his appetite afresh. He had thought the "Aids" might, after all, be far beyond him; for he knew his reading was very limited, and his culture not worthy of mention (though he did not know his native strength of mind, nor estimate at its true value that wide and thorough education which he had received in the university of experience—the most useful university men ever graduate in). These words, "in all classes," renewed his hope; and summoning all his courage, he went and asked the price: and few can imagine how much of that scarce article, courage, was needed, considering he had an empty purse and an eager desire to be a purchaser. It was with a look of indescribable chagrin, and a heart as heavy as lead, that he returned the books to their place on the shelves, having learnt that they could

only be bought for seven shillings and threepence, and that the bookseller would on no account sell the first volume apart from the second.

At first he imagined he could never get together so much money. But a little reflection taught him that in a few weeks he might, by stringent economy and severe self-denial, save as much, even out of an apprentice's small wages, as would enable him to make the coveted possession his own. Accordingly he set to work with a will, diminished his scanty store of food, worked overtime whenever he could get the chance; and towards the end of August his patience and labour were rewarded as he trudged along Oxford-street carrying one volume of Coleridge's *Aids to Reflection* under his arm, and looking at the opening sentences of the other.

It was not long before George Mostyn was made acquainted with Fred's good fortune; and the very first conversation they were able to get together with Maggie after the return from the seaside, drifted, by the force of a common sympathy, with a common theme to the subject of Reflection, the needs for it, and aids to it.

"Don't you think," said Fred, after referring to the book and describing its purpose, "don't you think, Miss Mostyn, that many young people, Christians and not Christians, have fallen into serious mistakes because they have not taken sufficient trouble to learn to think for themselves?"

"No doubt. Young people do not care to think. They like, as they say, "to enjoy themselves;" and that is about all they trouble to do. Anything that requires thought is unwelcome. They read, they sing, they play, they work, but all this is done with as little thinking as possible. I heard a minister say at Margate, 'Young Christians are in such a hurry to get to public work, of some kind or other, as teaching in a Ragged School, or distributing tracts in the streets, that they wholly neglect the discipline necessary for all work, and so soon break down and bring discredit on themselves and their work too.'"

"But he didn't mean to say, did he, Maggie, that they should not do anything in the service of Christ? Work itself is a discipline quite as much as thinking, meditation and prayer. You would not empty our Sunday schools and Tract Societies of the young, would you? Indeed if you did I think you would soon have to wind them all up. Look at our place, or indeed for that, look at any

active church, and you will see that the chief workers are drawn from amongst the young. And besides every one is bound to serve Christ in some way or other, and I think the sooner they get at it the better."

"Undoubtedly, George: but what I plead for is that it should not be all work, and certainly not all public work. I've heard that in some parts of the country, in mines and lace factories, they take what they call "shifts." One set of "hands" goes to work for several hours and then they rest, and another set is employed. So in agricultural districts the young labourers have one day in the fields and another in the schools. Now I think we want something like that. I'm sure it's not a good thing to devote every spare minute you have to visiting the sick, talking to children, and so on. One's time should be divided between that kind of activity and prayer and reflection. Reflection, it seems to me, is to the soul what eating is to the body. Always eating and never taking exercise would bring on all kinds of diseases, and soon completely shatter the health. Always working and never taking exercise would, I need not say, soon carry us into the grave. Health is necessary to good work, and plenty of it. If my blood is poor, and strength gone, my work will be slight in quantity and bad in quality. Reflection and prayer purify the blood, renew the strength and increase the health, and so more work will be done, and the work that is done will have more real life and force in it."

"Oh as to that I don't say it is necessary or wise to get to public work at once. I quite believe that there is less danger and often more usefulness in quiet and retiring efforts to be useful, than in others that come more fully before the public gaze. I was much struck this morning with the act of Christ in saying to his disciples after a hard day's work, 'Come ye aside into a desert place and rest awhile.' It seems to me that what we want, as Mr. Kingston often says, is that all Christian work should be the *fruit* of Christian life. Not an effort to get life, or to quiet conscience, but just the blossoming and fruit-bearing of the life of Christ within us;" and "then I think seasons of meditation will be looked for as naturally as we look for dinner-time and bed-time."

To Margaret that seemed to be right, and yet hardly right. She could understand very well that the "fruit of the Spirit is love, joy," and so forth; but did not, she said to herself, George's way of stating it do away with the need of special

meditation, and render useless any efforts to discipline the mind by reflection, and really put out of court the very question Fred had raised? Turning this over rapidly in her mind, she said, "I hardly see that, George, that is to say I see it, but I feel that it needs another statement to complete it. Do not some Christians, for lack of a little forethought or self-acquaintance, engage in work for which they are ill adapted, and neglect other work they could do perfectly well? Are not others struggling through their service from week to week merely from a sense of duty, whereas if they would carefully ascertain what their gifts are, what they can do, and what they cannot, and would in addition take care to reserve to themselves some time for private prayer and reflection, would they not get to their right work, and do it with much more pleasure?"

"Oh to be sure, Maggie! I don't dispute all that. But what I'm afraid of is this, that some of these 'reflecting Christians' should never do anything else but 'reflect:' and by and bye go away from the world leaving it no better than when they came into it. 'Reflection,' by all means; but work for God and souls assuredly should only follow."

"You remind me," said Fred, "of an idea that came into my mind last Sunday at chapel. Of course I ought not to have made a little sermon of my own while our minister was preaching; but he sometimes starts trains of thought which run away with me for a moment or two. It seemed to me that Christians look upon a Christian church as a large harp of many strings which the preacher is to keep always in tune; and twice a week he must touch with skilled fingers the delicate instrument and make it break forth in sweet and harmonious strains of praise to God. Now it is a harp: but it is surely also a school in which the minister is a sort of Usher under the Head Master, Christ Jesus, and has to train the whole nature, mind, and heart of the pupils for the service they are to render in the world."

"Good! Fred, but that's not all," said George, eagerly, "a church is a workshop as much as it is a school: and a machine to be worked as well as a harp to be played. We do not go to school always: we go to school so that we may prepare to work afterwards."

"But is not this it," Maggie chimed in, "if I may venture amongst your figures? If the church is a workshop, are not the young members apprentices who need the special training and discipline that Fred is contending for when

he talks about reflection? If it is a school are not the young in a training class whose special object should be to teach them to think, to know themselves, their hearts, their weaknesses, their defects, and their need of Christ Jesus in all His manifold relations. If it is a harp, are they not strings which the minister has to tune so that when struck they may not make any unpleasant discord in the music of the church."

"Hear, hear! bravo!" exclaimed George and Fred, clapping their hands.

After they had sobered down a bit, and had wandered from the topic for a few minutes, Fred found his way back again by saying, "I think there is another side to this subject. Such habits of reflection, of forethought, or as Coleridge puts it, of 'dwelling at home,' would not only fit for work and improve its quality, but also give fresh zest to prayer and form a character regularly watchful. I've noticed this, that when I've failed to enjoy communion with God, it has been when I have commenced prayer without reading and meditation; and I believe that if you have ten minutes for prayer, five of those should be given to consideration of the soul's need, and to thought upon God and His word."

"And I'm sure," said George, with a tremor in his voice, imparted by recollections of his own experience, "that watchfulness, which is simply another way of putting the matter of reflection, is very necessary if you are to avoid stumbling, and to walk in wisdom towards them that are without. Off guard, temptation assails us, and we are overcome in a moment. 'Error is wrought

for want of thought.' In a moment we may thoughtlessly commit an act whose consequences will follow us for ever."

"But how," inquired Maggie, "are you to get this reflective habit? I want to be able to keep my thoughts from wandering in time of prayer; to be able to think a subject out without feeling that I have to bring my mind back to it ever so many times."

"Ah," said Fred, with a sigh, "that is hard work. Coleridge's VII. Aphorism is 'In order to learn we must attend: in order to profit by what we have learnt we must think—that is, reflect.' But I find this 'attending' the great difficulty. Still I feel that it is a difficulty that can be overcome by hard work."

"Mr. Goodman once told me," George answered, "that there were two aids to this work that he could thoroughly commend. The first was to get a good book and master it. Know all its ideas completely, as completely as if you had written the book yourself. Take a gospel, or an epistle, or join the class of our pastor for the study of Butler's Analogy of Religion. The second was to commit to memory a verse of Scripture every morning, and keep it before the mind as far as possible all the day."

"Would it not be a good thing," asked Fred, "to try to get Coleridge's 'Aids to Reflection' adopted as the class-book, instead of Butler for the coming winter? so that we might master a part of it. I fancy nothing could be better."

It was agreed to recommend it at the forthcoming opening meeting of the "Mutual Improvement Society."

JOHN CLIFFORD.

PAST AND PRESENT.

Stars silent rest o'er us, Graves under us silent;

But heard are the voices of worlds and the ages:

"Choose well, your choice is brief and yet endless."—GOETHE'S Mason Lodge.

It's not a mere gleaming on graves of the slain,
But credible light, and a world-beacon flame
That solemnly sacredly shines from the past
With teachings and meanings no time can
o'ercast:

And we for the moment the earth's latest born,
As hoirs of the past have a work to perform,
Selecting the truest, the wisest, the best,
And purging its legacy pure of the rest.

Its good and its evil, its love and its hate,
Have formed what we found as with fingers of
fate;

Beware then, O brothers, the future will be
As th' spirit that worketh in you and in me.

From what has been lost to the all we may gain
The Past bids us help the weak world to attain,

Ripley.

And shows the race near its glorious goal
For all who have served it with purpose of soul.

As sacred to us are the places we tread
As Salem once was to her long sainted dead;
For everywhere Labour and Love are to tend
Some duty divine for the world without end.

And never were nobler the men who have been
Than men who love God and despair not or dream,
But dauntless, determined to do or to die,
Are obeying the laws of their Master on high.

Such men are His prophets, His martyrs His
kings,

His soldiers, His builders of fire-during things,
And one with the crowned and all-conquering
band

Who from the beginning march into His land.

E. H. JACKSON.

OUR ONE HUNDRED AND THIRD ASSOCIATION.

To describe our Annual Assembly is not a very easy task. To most of us these meetings are so familiar that description is unnecessary. To those who, unhappily for themselves, do not frequent "Our Feast of Tabernacles," no description can do more than convey a faint idea of its character and value. The meeting of friends, the brotherly communion, the frank, friendly, and forceful debate, the public services, the push of work, reports, committees, resolutions, amendments, riders, instructions, majorities, &c. Well, it is with this as it is with other good things, "none but he that's there, can know." It was a large association. Over two hundred and thirty representatives signed the book, and of visitors we had a good number. On Wednesday afternoon the attendance was more numerous than at any previous gathering of the kind. The annual meeting of the Chilwell College subscribers was held on Monday afternoon, T. W. Marshall, Esq., the treasurer, in the chair, and this enabled a larger number than usual to be present at the opening devotional service in the evening. This is a thing to be perpetuated, as far as possible; because when the opening service is well attended, voices are heard in prayer that we only hear at associations, and it does us good to see and hear each other at the same loving father's footstool. Let us endeavour, as far as may be, to have Monday evening always free and sacred to devotional exercises. The service was conducted by Rev. T. Ryder, and an address of "welcome," which struck a happy key note, was delivered by the Rev. W. R. Stevenson, M.A.

An early service was held in Broad Street Chapel, on Tuesday morning, conducted by the Rev. W. Gray, and a paper read by Rev. W. Sharman, on "Our Village Churches." This elicited a warm though friendly discussion, and the writer was requested to send the substance of his paper for publication in the *Magazine*.

At ten o'clock, after devotional exercises, in which several brethren took part, the Chairman, the Rev. John Clifford, M.A., LL.B., B.Sc., delivered his Inaugural Address. The subject chosen, was "Jesus Christ; and Modern Social Life."

The ex-president, Rev. I. Preston, moved, and F. Stevenson, Esq., of Nottingham, seconded, the thanks of the assembly to the chairman. The address was ordered to be printed, not only in the Minutes, but separately for more general circulation. This was done without delay; and before the close of the meetings hundreds of copies had been disposed of. It consists of forty-four pages, and may be had of the

publishers of our *Magazine* at threepence a copy, or 2s. 6d. a dozen.

The Association was then duly constituted, and the following officers were chosen:—Mr. Councillor Hill, of Derby, vice-chairman, and the Rev. Watson Dyson, of Old Basford, assistant secretary. The appointment of several committees, to prepare resolutions and report on Thursday, closed the morning session. The open committee of the Foreign Mission met on Tuesday afternoon. The treasurer reported that more money had been raised for general purposes this year than ever before; still a balance of over £350 was shown against the society. Earnest attention was given to the enfeebled state of the Orissa Mission, and a determination was expressed to increase its European strength in India as soon as possible. It was also decided to appeal for funds, promised for five years, wherewith to send a missionary to Rome. The annual Home Missionary meeting was held in Mansfield Road Chapel, the chairman being F. Stevenson, Esq., and the speakers Revs. J. Harcourt, H. B. Robinson, H. Cross, E. H. Jackson, R. Silby, and T. E. Rawlings. It was thought by some to be one of the best Home Missionary meetings held for years past. "Unification" of effort in home mission was the theme.

The devotional service at seven on Wednesday morning was conducted by Rev. B. Wood; and an address on "The Prayer meeting" was delivered by Rev. W. H. Allen. At nine the annual Sunday school Conference met in Broad Street Chapel, under the presidency of H. Jelley, Esq., of Yarwell. A most interesting and instructive paper on Sunday school work was read by Mr. G. F. Bayley, of Barnet; and an animated discussion was opened by Mr. R. Argile, jun., and joined in by Revs. J. C. Jones, S. Allsop, J. C. Pike, E. C. Pike, J. Wilshire, Messrs. B. Baldwin, J. Wallis Chapman, and others. At eleven the spacious chapel in Stoney Street began to fill, and soon a very large congregation had assembled for morning worship. The Rev. R. Kenney, of Wheelock Heath, now one of the fathers of the Connexion, opened the service. The Rev. C. Clarke, B.A., of Ashby, preached the first Association sermon, an admirable expository and timely discourse from John xvii. 20—23. The Rev. J. Lewitt, of Scarborough, offered the closing prayer. At three the Lord's Supper was celebrated. Rev. T. Ryder presided, the Rev. E. Bott delivered a most suitable and touching address, and the Revs. W. Gray, E. C. Pike, and B. Wood offered prayer. The collection, which is annually devoted to the fund for

the widows and orphans of our missionaries, was £20. The Foreign Missionary meeting was held at 6.30 p.m., Charles Roberts, Esq., of Peterborough, presided, and introduced the business of the evening in an excellent and most appropriate speech, historical, financial, and practical. An abstract of the Fifty-fifth Report of the Society was read by the Secretary; and Revs. J. Wilshire, T. Bailey, G. Taylor, Messrs. R. Johnson, T. Cook, of Leicester, delivered addresses. The last gentleman spoke much and well on the desirability of a mission to Rome. Collection, £30.

The Second Association Sermon was preached at Mansfield Road Chapel by Rev. W. Evans, the Rev. J. Fletcher opening the service. The text was 2 Cor. xii. 9. The sermon was greatly enjoyed. At nine business was resumed, the College taking precedence. The treasurer showed a good balance in hand; and the reports of the examiners told that tutors and students had done their session's work well. Much regret was expressed that we have so few students. Various statements were made as to the possible causes, and resolutions were passed with a view to secure the admission of any eligible candidates who might offer themselves at once.

The Centenary Fund came on next; and, though the general fund for chapel building and home missionary purposes has not yet reached the sum desired and intended, it was shown that something approaching to £20,000 has been spent by various churches in commemoration of the centenary year. The sum of £5000 *must* and *will* be raised. The reports of Hymn Book Trustees, Magazine, Ministers' Reception Committee, Board of Advice and Arbitration, and other connexional institutions were presented; the Rev. J. Clifford was heartily thanked for his able conduct of the Magazine, and re-appointed for 1873; and £100 were voted by the Hymn Book Committee for the Centenary Fund. A resolution condemnatory of the working of the Elementary Education Act of 1870, and adopting the platform of the Manchester Conference: and another conveying our entire and prayerful sympathy with Mr. Miall in his efforts for religious equality, were unanimously passed. About £1200 were granted from the Building Fund to various churches now engaged in building chapels or schools, or for the relief of some heavily pressed by debt. Nothing can be more satisfactory than the working of this fund: would it had been established twenty-five years ago?

The Secretary's report was again sadly incomplete. Returns came in at the eleventh hour; and in some cases three-quarters of an hour later, and some have not come in at all. We have 1100 baptized:

about 20,800 members: and a clear increase of nearly 300. Some noble sums have been raised for Sunday schools, especially in Yorkshire. Sheffield has baptized the greatest number: and seems to have had a large blessing. Other churches, though not much behind, do not come up to the same number. The writer wonders whether if we had amongst us a man of the highest type of an Evangelist, who could and would visit our churches, he would not be the instrument of stirring them up to love and good works. Some churches complain of their ministers being out so much; but is it not well sometimes to hear another voice than the old familiar one? Oh! if such men as Henry Varley and Charles Spurgeon and Alexander McLaren, and Charles Vince, could take a tour amongst our churches, not to preach anniversary sermons and make collections, but to seek, by God's blessing, to stir up the dead sea of order and routine, not to say of formalism and worldliness, would it not be a blessing to many? We want a Paul and Barnabas to come amongst the churches, and "see how they do."

The letter of this year was by the Rev. G. Hester, of Sheffield. The writer showed that the real and only way "to make our churches more effective as centres of usefulness" is to possess and display more of Christ; His mind, spirit, and conduct. As one of the speakers at the Conference remarked, the letter furnished the key to the success and blessing enjoyed at Sheffield during the past year.

The Association would have been welcome to London: but two or three intimations, of a hearty welcome northward, especially from Burnley, led to the decision to go there in 1873. The chairman elect is the Rev. Samuel Cox. The preachers are to be Revs. W. R. Stevenson, M.A., and W. Lees. The letter is to be written by brother Chapman on "How to increase and develop the number and efficiency of our lay preachers."

Hearty and unanimous votes of thanks were accorded to both the preachers, to the ladies who had worked at the bazaar, to our friend Mr. Cook, for his liberal and enthusiastic aid, to our many kind and generous hosts, and to the officers of the year, especially to the president. If he were not editor of this *Magazine* *

The business was brought to a close by eight o'clock on Thursday evening; and for three-quarters of an hour a free conference was held. Prayer was offered, and brief addresses delivered by many brethren, and, "the end crowned the whole."

Much beside what is here written was

* But he is, and this will account to my attached friend, the writer of this paper, for the absence of all those portions of his MS. referring to him.—Ed.

done; and will be found in the Minutes, or Year Book, the official chronicle of the connexion for 1872.

Perhaps we attempt to crowd too much into the three-and-a-half days during which we meet. Nor at present can we see any chance of improvement in this respect. But though a busy week it is a most joyous and profitable one.

One thing more we delight to chronicle—the *Bazaar*. The large room in the Mechanics' Hall was very tastefully set out, and seven stalls, representing five districts—Yorkshire two, Nottingham two, and Leicestershire, Lincolnshire, and Derbyshire one each—were well supplied with useful and ornamental articles. In addition to these Mr. Thomas Cook furnished

a stall on which a large number of Eastern curiosities were displayed, and most of which were sold. This is not the first time Mr. Cook has thus generously helped his General Baptist friends.

Only one minister has died during the year—the Rev. R. Pedley. He died in a good old age, and his end was peace. We can scarcely expect such a slight diminution of our ministerial number another year. Who next may fall God only knows. But let us work for our Saviour and His truth. His cause is dear to us, and deserves our best. And soon He will call us to our reward! Lord may we be ready—our work done—and then. Come Lord Jesus—come quickly.

S. S. ALLSOP.

OPEN-AIR SERVICES AT OUR ANNUAL ASSOCIATIONS.

TO THE EDITOR,—

Dear Sir,—It may not be generally known that the Committee appointed by the three churches in Nottingham, to arrange where the various services should be held, empowered a smaller committee to hold two open-air services for the masses, one on Tuesday, the other on Thursday evening. Speakers were obtained, and the place for Tuesday selected; but owing to the rain we had to give both up. Some hesitancy was also felt in the matter, lest we should injure the other meetings on those nights.

I believe the suggestion as to the holding of these meetings, was yours; but myself and others have long felt that wherever our annual gathering is, there we ought to hold open-air services. It seems scarcely necessary to show the desirability of these meetings, when it is an acknowledged fact and one often mentioned in the various addresses last week, that many of the working men will not come to our places of worship, and that to reach them we must go out to them.

I write to ask, that in every future Association it be an understanding that two open-air services be held, (weather permitting), and that we may not clash with any other meetings, would suggest that we hold one on Monday, and the other on Thursday evenings, both to commence about 8. The preparatory devotional service on Monday to begin at 6.30 and close at 8.

If this compels us to devote Friday morning to business or even the whole of Friday, so be it. Better sacrifice the picnic than not obey the Master, "Go ye out into the highways and hedges."

Or it might possibly be met by giving up the Thursday morning preaching, and the business usually transacted on Thursday be begun then, and finished so much earlier.

I merely throw out this as a suggestion; "where's there's a will there's a way."

Let us try to make the Association meetings less self-gratifying, more self-denying, if by so doing we can better serve the Master.

I remain yours, sincerely,

H. F. Cox.

MORE STUDENTS WANTED.

OF the various subjects that came up for discussion at the Association, the most important was the paucity of students in our College. We have not room this month to enter fully into this question. We wish now briefly to call attention to one or two points. First, to the fact that some applicants who have been rejected by us, have developed into most creditable and useful preachers, a circumstance which does not need to have its lesson pointed. Next to the special committee appointed at the Association to consider and act upon applications made immediately. Will young men who burn with a divine ardour to preach the gospel of Christ, and who are ready to undergo any work, so that they

may obtain the necessary fitness, apply at once? The Lord has need of you. Let not the severity or even the unwisdom of the tests employed keep you back. If you have tried, try again. The college course does not ask for perfected and developed power: but merely for power, capacity of heart and brain for the work of God. Young men, there is no nobler work to which you can consecrate your lives: no greater or richer gains than those of the Christian ministry. Brother ministers! let us look out young and capable men, direct them in their preliminary studies, secure opportunities for them of preaching, and so supply the urgent needs of our churches. And let us do it at once.

J. O.

STATE CHURCH LOGIC.

QUOTING from and replying to the Inaugural Address delivered at the Association, MR. THOS. HUGHES, M.P., said in the debate on MR. MIALL'S MOTION, he could not imagine how the religious life could be more supped by State patronage and control than "by receiving maintenance, as most voluntary bodies did, from John Smith the great grocer or any other person of that kind." Why, then, does not Mr. Hughes adopt the same plan with regard to the industrial and political life of John Smith? Why not maintain him altogether at the expense of the State? Why not fill his larder and pay his tailor's bills? That, it is said at once, would sap his manhood and destroy the industrial life of the nation. Mr. Mill has shown that one criterion of a good government is the sum of good qualities it is able to call into exercise in its subjects. Trial by jury, and other acts of citizens as citizens, are justified by their beneficial effect upon the character of the citizen. Growth is dependent upon self-activity. Do everything for your child and you destroy him. Put him into positions which create the feeling of responsibility and make personal action necessary, and you develop power of and form character. If the member for Frome does not see this simple and obvious law of *all* life, we cannot expect him to admit the force of our objection to being comprehended amongst the manifold and jarring sects of the National Establishment.

Mr. Hughes also thought to get a point against us by quoting the assertion that

the Bennett judgment proved "the Church of England to be Romanist as well as Rationalist;" but that citation being received "with cheers from below the gangway," he sought less objectionable quarters. Need we say, members of his own church have since vehemently declared the same thing. The Rev. C. Molyneux, a London clergyman, says, "Heresy is part and parcel now of her constitution. Ichabod is written on our church. Her doom is inevitable. She will break up and go to pieces." Mr. Robert Baxter, a layman, writes, "This decision establishes as a fact that Popery, without disguise, may be lawfully taught in the Church of England." The long-suffering Evangelicals know full well what the Bennett judgment means; and so will too-patient England when the swelling tide of Popery in the National Church sweeps over the land.

From these references the author of "Tom Brown" passed to work a sum in denominational arithmetic. He had before him a census of chapels registered in 1851, and another made in 1869. The latter is expressly said to be in *continuation* of the former. He should therefore have added them together. He preferred to subtract one from the other. Hence his startling result. Two and three added together, on Mr. Hughes' plan make one. Such are the shifts of the defenders of the State Church? And yet forsooth, this is the sort of thing that is to "extinguish" Mr. Miall and his followers. Laughter would as soon put out the sun.

J. C.

Reviews.

THE TREASURY OF DAVID. Vol. III. Psalms liii. to lxxviii. By C. H. Spurgeon. *Passmore & Alabaster.*

Those who know the first and second volumes of this invaluable "Treasury" will rejoice to welcome another instalment of Mr. Spurgeon's great work. Like its predecessors in the power, freshness, and fervour of the original exposition, it differs from them in the greater fulness of the homiletical hints, and in the fact that it takes us through a region that has been less thoroughly explored by other writers. The department assigned to "works upon this psalm" does not exist in some cases, and in others is scant indeed, for the simple reason that on many of these songs nothing special has been written beyond

what is found in Dr. Samuel Chandler's acute and suggestive exegesis of various psalms in his "Life of David." But though the task of getting "illustrative extracts" has been much greater, it has not been shirked. Authors who have not only long been dead, but who have ceased to speak save in an occasional whisper, are here raised to life again, and enabled to render fresh service in the exposition and illustration of God's word. Professor Venema, who wrote six volumes on the Psalms; Musculus, who laboured for twenty years at his Commentary on them and the prophecy of Isaiah; and other Latin authors, have been translated, and the "pith" of their commentaries furnished to the English reader. In addition to this

there are, as in the former volumes, wisely chosen extracts from the ablest critical authorities of Germany, England and America, such as Delitzsch and Tholuck, Perrowne and Addison; explanatory observations, geographical, historical, and scientific, are drawn from the best sources; and fine rhetorical examples are supplied from such men as Christmas Evans and Henry Melville. The book is, in fact, a greater marvel of patient industry, unerring tact, and overflowing richness of illustration, than its forerunners. Nothing but a constant use can give an adequate idea of the immense stores this treasure-house contains. fervently do we join in the prayer of the laborious author that he may be spared to complete the other half of his useful work.

THE DOCTRINE OF CHRIST DEVELOPED BY THE APOSTLES. A Treatise on the Offices of the Redeemer. By Ed. Steane, D.D. Edinburgh: Edmonston & Douglas.

ONE of the oldest methods of classifying the work of the Lord Jesus Christ is presented in the phrase, which is part of the common speech of the Christian Church, that Christ is our Prophet, Priest, and King. This distribution of the offices of Christ is imbedded in the Old Testament prophecies, appears with distinctness and emphasis in the titles applied to our Lord in the New Testament, and has been adopted by the church in nearly every age as a convenient and useful summary of the series of acts performed for ignorant, lost, and rebellious men, by our great Mediator. Dr. Steane unfolds these functions in a clear, compact, complete, and interesting treatise. The truths of a theological class-book are offered to the reader, without the usual hardness and repellant dryness of such a manual. The arrangement is simple and natural, and the practical value of the work is greatly enhanced by a supplementary chapter to each of the three sections. Thus the work of Christ as a prophet is perfected by a description of the teaching of the saints by the Holy Ghost. A sermon on Heb. x. 19—22, gives increased force and usefulness to the representation of the priestly office of the Saviour. Another on the "Doxology of the Redeemed" in Rev. i. 5, 6, fitly crowns the section which treats of Christ's regal dignity and work. The style is graceful and flowing, and the spirit devout and tender, and the theology of the puritan type. While eminently adapted to seasons of meditative devoutness, its sound interpretation and careful notes, presenting the results of the ablest students of the word, will also make it serviceable in the minister's study.

THE PARISH APPRENTICE, OR JOHN WINZER, THE DEVON PURITAN. By Samuel Nownam. A new edition. Partridge & Co.

A PLAIN "unvarnished" story of a simple, self-denying, and heroic village Christian: of his early difficulties and sorrows, his faith and patience, of his conscientious fidelity and transparent consistency, of his generosity and usefulness. To dwellers amid the quiet unexciting scenes of village life this biography will be a pleasant and refreshing representation of much they see and hear, and of the service in Christ's kingdom they may render: and to many in the busy towns it will recall the associations of youth and early training, while to all those simple annals of a godly life will be attractive and helpful.

"ENTHUSIAST." A Sermon by Charles Stanford. Yates & Alexander. Marlborough.

A BEAUTIFUL and finished discourse, fresh in conception, chaste, concise, and forcible in style, and enthusiastic in spirit. It is like a finely chiseled statue of one of the great masters, save that it beats with an eager loving life.

SERMONS, &c.

THE CHILD AND THE BIBLE. J. C. Pike. (*Winks & Son.*) A good and well reasoned defence of the policy of excluding the Bible from all schools supported by the money of the State, and leaving the work of teaching religion to the voluntary action of the churches.

THE CONNEXION BETWEEN FRIENDLY SOCIETIES AND CHRISTIANITY. E. K. Everett. (*Sidebottom, Stalybridge.*) Consists of an exposition of Gal. vi. 2: a description of the relation of Friendly Societies to Christianity, and an able argument to prove that Friendly Societies are secondary consequences of the Christian religion.

CHRIST THE HEALER. T. R. Stevenson. (*Searle, Barnstaple.*) A thanksgiving sermon on the text, John iv. 50. Full of quiet beauty and real power.

YOUTHFUL SERVICE IN A GOOD CAUSE. J. H. Wood. (*Winks & Son.*) An effective discourse based on 2 Tim. ii. 3, and illustrated by the career of a brave soldier in the American War.

AN EARNEST QUESTION; OR, WHY BAPTIZE AN INFANT? R. M. Stalker. (*Stock.*) It is hardly possible to show more conclusively in so brief a space the thorough groundlessness of the positions assumed by those who baptize infants. Whether believers' baptism be universally adopted or not, surely infant baptism must be given up before long. This pamphlet will hasten the day.

Church Register.

UNION BAPTIST BUILDING FUND.

THE Rev. N. Herbert Shaw, of Dewsbury, is now Secretary. *All communications respecting the Fund must be addressed to him.*

Due notice will be given when the Treasurer is prepared to pay the loans voted by the Committee. Loans are granted on the security of a promissory note signed by four responsible parties.

N.B.—The sureties must be appointed by the church receiving a loan, and a copy of the resolution (*with the names and full address of each surety*) must be sent to the Secretary. Postage stamps, to cover the cost of the promissory note should be sent to the Secretary.

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The next LANCASHIRE AND YORKSHIRE CONFERENCE will be held at Clayton on Wednesday, Aug. 14. J. MADEN, Sec.

CHAPELS.

SHEFFIELD, Cemetery Road.—On Thursday, July 4, the forty-five members who have joined the church during the last few months were invited by the officers to spend an evening together for mutual acquaintance and intercourse, from a desire to help them in their new step in life. As most of them are young people, words of congratulation, advice, and caution, were addressed to them by the minister and various friends, and all the speakers were listened to with eager attention. The meeting was a most successful one; hosts and guests alike feeling that a very profitable evening had been spent together.

SUTTON ST. JAMES, near Wisbech.—On Wednesday, July 17, two sermons were preached by the Rev. J. Clifford, M.A., LL.B., at the opening of the new chapel. This neat and elegant village chapel, which will seat 250, has been so arranged that on special occasions the old chapel can be turned to account, and accommodation afforded to more than 400. A large booth was erected, and nearly 300 persons sat down to tea. Collections, &c., over £26. Sermons were preached on Sunday by the Revs. W. Orton and R. A. Johnson to crowded congregations, and on Monday another tea meeting was held. Trays given in both cases. After tea a public meeting was presided over by Mr. Sutterly, of Long Sutton; and addresses were given by brethren Maddeys, Summerfield, Purser, Johnson, Starbuck, Chamberlain, and Orton. Collections were £46. A debt of about £180 will remain on the building.

SCHOOLS.

ASHBY.—On Sunday, June 23, the Rev. Isaac Preston, the much esteemed pastor of this church from May, 1851, to Sept., 1857, again visited us, and preached our school sermons. Collections, nearly £31. On the first Sunday in July we had the great joy of receiving fifteen converts at the Lord's table. After this service our chapel was closed for repairs and cleaning; the congregation has met in the Market Hall during the renovation. The sons of old members, bearing the names so long known in connection with this church, are joining themselves to the Lord and His people. On Tuesday, July 9, our Sunday school had its annual treat in the Bath grounds, and on the Sunday previous the senior class presented a handsomely bound copy of Angus's Bible Handbook to their late teacher, with this inscription, "Presented to Mr. George Knight Pilkington on the occasion of his leaving Ashby by the senior class and other friends, as an expression of gratitude for his efficient teaching, and as a token of esteem." Mr. P. expressed his great delight to find he had a place in the recollection and esteem of his old scholars and friends.

HUGGLESCOTE.—The Bazaar in aid of the erection of a new school-room will be held in the month of September. The day is not yet fixed, but it will be announced in due time. Contributions to the bazaar will be thankfully received by Mrs. Salisbury or Mrs. Dennis, Hugglescote; Mrs. Smith, Donington-on-the-Heath; Mrs. Deacon, Ibstock; or Mrs. Moss, Coalville.

OLD BASFORD.—June 30. Preacher, Rev. J. C. Jones, M.A., Spalding. Tea party, July 1. Chairman, A. Goodliffe, Esq., Nottingham. Speakers, Rev. J. C. Jones, M.A., W. Gray, of Birchcliffe, W. Chapman, of Todmorden Vale, W. Dyson, and Messrs. Burton, Crampton, and Jas. Birch, of Basford. Proceeds of the anniversary, more than £42.

SHORE.—The annual sermons were preached on Sunday, June 16, by Rev. W. G. Fifield. Collections over £80.

TICKNALL.—Two sermons were preached by Mr. T. W. Marshall, of Loughborough, to crowded congregations. Collections and donations, £10 1s. 9d.

WHITTLESEY.—Our school sermons were preached on July 14, by our pastor, and the annual tea meeting was held on the Tuesday following. Proceeds, £7 19s. 2d.

MINISTERIAL.

BURNS.—The honorary degree of LL.D., was conferred on Dr. Burns, of London, by the Faculty of Bates College, Maine, at the commencement in June last.

SKINGLE.—Mr. Samuel Skingle, of the Metropolitan College (a member of the Præd Street church, London), having received a call to the pastorate of the church at Whitechurch, Hants—as successor to the late Rev. T. Morris—has accepted the same, and has commenced his work as pastor with encouraging tokens of success.

BAPTISMS.

BRADFORD, *Infirmiry Street*.—June 1, two, by R. Ingham.

DEWSBURY.—June 16, seven, by N. H. Shaw.

LEICESTER, *Dover Street*—May 29, seven; July 17, four, by W. Evans.

PACKINGTON.—July 2, two, by C. Clarke.
PETERBOROUGH.—June 12, six, by T. Barrass.

RIPLEY.—July 12, four, by E. H. Jackson.
SHORE.—June 23, after a sermon by W. Chapman, nine, by J. Maden. Five are associated with the church at *Shore*, and four with the *Vale* church.

SPALDING.—July 7, six, by J. C. Jones.

Marriages.

BELTON—STEVENSON.—July 10, at the Baptist chapel, Old Basford, by the Rev. W. Dyson, Mr. Henry Belton, of Nottingham, to Emma, youngest daughter of Mr. John Stevenson, of Carrington.

HIRCOCK—LEMMON.—July 12, at the Baptist chapel, Windmill Street, Whittlesey, by Rev. T. Watkinson, Mr. Thos. Hircock to Miss Lemmon, both of the same place.

Obituaries.

HAWKES.—June 18th, 1872, in her 72nd year, Miss Maria Hawkes, late of Lombard Street, Birmingham. The deceased was the last survivor of the family of the late William and Jane Hawkes, whose name for many years was associated with the General Baptist Church, in Lombard Street. Being brought up under the influence of godly parents, Miss Hawkes began in early life to testify her attachment to the cause of religion. In May, 1817, she was appointed a member of a committee to promote the objects of the General Baptist Missionary Society in Birmingham, which society had then been recently formed; and from that time until a few days before her death she was a most zealous and indefatigable worker. The conversion of the heathen in Orissa was one great desire of her heart, as testified by the amount collected by her in aid of that object from year to year. So early as fourteen or fifteen years of age she devoted herself to the work of Sunday school teaching, and was the instrument, in the hands of God, of leading many of her scholars to the cross of Christ. On the 13th of February, 1831, she made a public profession of her faith in Christ by baptism, and her sense of the importance and solemnity of the step she took may be gathered from the following statement found among numerous papers after her death,—“February 13th, 1831,—Have this day made a public profession of my attachment to the cause of the blessed Saviour. O! may I never forget that on this day I have confessed Him before God, angels, and men; and may my future conduct show that I wish to follow Him whithersoever He leads,

and may I adore the doctrine of God my Saviour, and humbly walk in all His commandments. Gracious God, do Thou direct me and lead me in the path of duty; help me, O, my God! to make a solemn surrender of myself to Thee, to be Thine for ever; in Thy merits, O, my Saviour! do I humbly hope for acceptance with God; may Thy cross be all my theme, and may I adore the riches of that grace which has brought me as a humble penitent to the cross of my blessed Saviour. There hang all my hopes.

‘There would I trust while I adore,
Nor from Thy refuge e’er depart.’”

Miss Hawkes remained in connection with the church at Lombard Street till about the close of 1857, when she removed to the Baptist Chapel, in Bradford Street, at that time under the pastoral care of the Rev. J. J. Brown. In consequence of growing infirmities, during the last two years of her life, she attended a nearer place of worship,—the Presbyterian Church, Camp Hill—and from the ministrations of the Rev. J. M. McKerrow she received much spiritual instruction and consolation. Being desirous of hearing the newly-appointed pastor of Lombard Street Chapel, the Rev. E. C. Pike, she accompanied the writer, on the first Sunday in May, and there partook of the Sacrament of the Lord's Supper, which proved to be the last time she joined in the observance of that ordinance. Thus the scene of her first celebration of the Lord's Supper was, after an interval of many years, also the scene of her last. The life of Miss Hawkes stands as an example to all other Christians. She was zealous in the work

of the Saviour, consistent as a disciple, prayerful for the spread of the truth in the world, deeply sensible of her duty to promote the cause of Christ, by contributing of her means in connection with the house of God. She died, as she had lived, full of calm trust in the Redeemer. As her relations and her minister stood beside her bed that night, which for her broke into the morning of an eternal day, they heard her express, though often apparently amidst much physical suffering, her steadfast reliance on the Saviour and the Friend of sinners. When passages of Scripture were quoted, she repeated them in a manner which both showed her familiarity with the Word of God, and indicated that the doctrines, or promises, or hopes which they expressed were her support and comfort as the mysterious and solemn change approached. Thus she gradually sank, with holy words on her lips, and in the morning passed away. To her it had been Christ to live, and therefore we know that it was gain to die. H. H. E.

HIND.—June 30, 1872, at Crowle, Lincolnshire, after a long and painful illness, supported by the promises of the glorious gospel of the ever-blessed God, Elizabeth Hind, aged 69, the beloved wife of Anderson Hind, Esq., the senior deacon of the General Baptist Church, at Crowle. Her mortal remains were interred in the Baptist burial ground, there to await the resurrection of the just, on Wednesday, July 3rd, by the Rev. J. Stutterd, who, on Lord's-day following, improved the solemn event from Psalms xxxi. 4. May our aged brother, her bereaved partner, be divinely supported, and may all her children meet her in the realms of bliss.

PEGG.—At Melbourne House, Derby, Mrs. Pegg, relict of the late Robert Pegg, Esq., J.P., aged 69.

SHEPHERD.—Mary Ann Shepherd, of Old Basford, died at Castle Donington, 19th March, 1872, aged 23 years. If there is any reader of this Magazine whose wedding dress is prepared, it would be a hard trial for her, probably, to exchange it for the shroud. Trial of this kind befel our dead sister. The Heavenly Bridegroom came for her before the earthly could take her to his home. She was not unready: nearly seven years before, she had learned to rejoice in Christ as her Saviour, and though severe illness once painfully beclouded her hope, yet, with returning health, the doubts were dispelled, and she seemed more entirely devoted to the service of her Lord; and she had more of the joy of piety in her last illness than ever before. We remember her as a Sunday school teacher, self-denying, painstaking, and earnest; (it would be possible to tell of exemplary effort on her part in connection with this branch

of Christian work, if there was room for such a record,) and two remember her as an only daughter, light of heart and pleasant of countenance, who did much to make home sunshiny and happy. But the beautiful life was brief. "The flower fadeth," says the prophet. Oh! prophet, our Jesus has taught us that it blooms more brightly elsewhere. And here is our hope. Perhaps this little memorial may be noticed by some reader who expects to be married shortly; if so, let her think that, even yet, death may come first; and if so, is she ready? "And while they went to buy, the Bridegroom came; and they that were ready went in with Him to the marriage, and the door was shut."

WILCOCK.—Mrs. Wilcock was born at New Church, in Pendle Forest. Removing to Burnley when a girl, she entered the Sunday school at Ebenezer Chapel, and at the age of fourteen years she united with the church during the ministry of the Rev. T. Gill. She took great interest in the Sunday school, and in meetings for prayer. Three years previous to her death she became very unwell. At length her illness assumed the form of dropsy, accompanied by an internal tumour. During this period she suffered much, but, by Divine grace, was enabled to maintain much spirituality of mind; and being a great reader, she derived much support from the books she perused, but most of all from the word of God. She at length went a second time to the Hospital, at Manchester, where a tumour was extracted, weighing thirty-one pounds. The operation was successfully performed, but not having strength to rally, she passed away, March 14th, 1872. She was a consistent member of the church for thirty-one years, and has left a husband and family to mourn her loss, but who "sorrow not as those who have no hope."

CLOUGH.—Thomas, the son of Mr. Jeremiah Clough, was for several years a scholar and then a teacher in the Sunday school, Ebenezer Chapel, Burnley. His illness was of but a few days duration, and, though he regretted he had not united with the church, he gave most delightful proof of the glorious results of Sunday school instruction, and of his living union with Christ. He died April 26, 1872, aged 27 years. He was greatly beloved, and his loss is deeply deplored.

WATSON.—Mary Watson, the beloved wife of William Watson, Burnley Lane, was a member of the church at Ebenezer. For forty years she took great pleasure in assisting at the quarterly and annual tea meetings of the church. She was baptized by the Rev. O. Hargreaves, about nine years ago. After burying a son and daughter of consumption, she also fell a prey to the same, and died May 26, 1872.

Missionary Observer.

MORE LABOURERS FOR ORISSA.

THE urgent need for additional labourers in our mission-field engaged the earnest thoughts and prayers of many friends at the recent Association. A resolution on the subject was passed at the large Annual Committee Meeting, and also by the Association. At the crowded Missionary Meeting in the Stoney Street Chapel, the matter was most earnestly pleaded by the Chairman in his opening address. We are glad to be able to give the substance of that address in the present number of the *Observer*, and trust that it will be read and re-read, pondered and prayed over by all into whose hands it may come. When we remember the long term of years that most of our honoured brethren have spent in the distant field, there is really too much reason for alarm lest in the course of a few years the Mission should die out, unless speedily reinforced by several younger men, who may be acquiring the language, and thus preparing themselves to take up the work when laid down by those who have already borne the burden and heat of the day. In order to meet the present emergency the proposal that follows was made by R. Johnson, Esq., at the Annual Meeting.

PROPOSAL TO RAISE THE FUNDS FOR REINFORCING THE MISSION IMMEDIATELY.

A SUGGESTION in the form of a challenge to all the subscribers to the Mission was made by R. Johnson, Esq., of London, at the Annual Meeting. It was that throughout the Connexion, the subscribers should engage to DOUBLE THEIR SUBSCRIPTIONS FOR THE NEXT FIVE YEARS. Mr. Johnson engaged to do this himself if others would, and thus raise his subscription from ten pounds a year to twenty. He felt that the time was come when we must make sacrifices for the Mission, instead of giving contributions that are not even missed or *felt* by the donors.

When it is clearly understood that the extra subscriptions are only to be guaranteed for the terms of five years, it is hoped that Mr. Johnson's challenge will be accepted, and that the plan will

find favour universally with the subscribers to the Mission. By that time it is probable, as the result of deeper interest in the society's work, and of more effective organization in the churches, that the regular income may be so increased, as to render these extra contributions no longer necessary.

But, at present, the matter is urgent.

MORE MEN MUST BE SENT, OR THE MISSION MUST DIE.

An additional home income of five hundred pounds a year would meet the difficulty.

No one would sanction incurring a heavy debt, even for such an emergency.

Let the *money* be provided first, and God will give the *men*.

CHAIRMAN'S ADDRESS

By CHARLES ROBERTS, Esq., of *Peterborough*, at the Annual Meeting, held at *Stoney Street Chapel, Nottingham, June 26th, 1872.*

THE circumstances under which we meet this evening are such as to call forth the deepest concern in every christian heart, for the progress and future success of this valuable and interesting Mission to heathen lands.

The jubilee meeting of this society was held in Baxter Gate Chapel, Loughborough, June 20th, 1866. In the report of that year we were told that "a stirring letter, calling for the establishment of such a society, appeared in the monthly magazine early in the year 1816. The Lincolnshire Conference took up the question. A few days before the time of the Association, the Midland Conference became enthusiastic, viewing the subject as of "infinite importance, recommending it most seriously to the consideration of the body at the forthcoming Association." The result was the meeting of a few friends in the vestry of the quaint old chapel at Boston, in the *evening of June 26th, 1816*; and this society was then and there formed, and commenced its work. Just fifty-six years this very day and hour (for mark, it was the evening), have passed since this blessed society (for God has abun-

dantly blessed it), was formed, but when it was first instituted, please mark, neither the means nor men were ready. It was commenced in faith, and nearly six years more had to transpire before our first missionaries, Bampton and Peggs, all honour to their names, trod the land of Orissa. It was, they wrote, about five in the afternoon of Feb. 12th, 1822, when they reached Cuttack; their letter with this information is dated March 7, 1822, and they hoped it would arrive by the Association in June, but it was not received until October of that year—how different are our present circumstances and means of communication.

It is, then, just fifty years since our actual occupation of Orissa as a field of labour. Such was our commencement. During the active operations which have passed away, we have to be devoutly thankful for what God has wrought in that land through the labours of Bampton, Peggs, Cropper, Lacey, Sutton, Goadby, and others already gone to their heavenly home; and amongst the living by Wilkinson, Stubbins, Buckley, Bailey, Miller, Hill, Taylor, J. Bailey, and it may be others I am not able to name. I say we have to be thankful for the abundant blessings our Heavenly Father has vouchsafed to us in the many recovered from idolatry, who have left blessed testimony that they knew in whom they believed, and through faith in the atoning sacrifice, have safely arrived in heaven, and we have also to thank God that united in christian fellowship we have many hundreds pressing on in the way which leads to life eternal. Taking this glance at our rise and progress, it, I think, becomes us with devout seriousness, to look at our present position, and I do most earnestly desire that we may be directed aright.

What, then, shall we say, my friends. Ought we after these years of labour and results, to pronounce the cause of missions a failure? to confess we have made a mistake, and no longer go on with the work. Would this be true and the right thing to do? We are encompassed about by a great cloud of witnesses; amongst their number, what must we believe would be the counsel of Pike, of Heard, Pegg, and other beloved ones, but earnestly to say, "whatsoever thy hand findeth to do, do it with thy might," and

"Be not weary in well doing, for in due season ye shall reap if yet faint not?" I put the question to you most solemnly, my friends, shall we give up this mission? or shall we resolve in the strength of God, vigorously to maintain it, and give Him no rest until His spirit be abundantly poured out upon all the churches in the connexion, and that fresh and vigorous life may everywhere be experienced?

But is there really any need for serious concern about the mission? I feel there is, for what are our present circumstances? our mission staff now in Orissa consists of Mr. and Mrs. Brooks, who went out in 1841; Mr. and Mrs. Buckley, 1844; Mr. and Mrs. Miller and W. Bailey, 1845; Mr. and Mrs. Hill, 1855; Mr. and Mrs. Taylor, 1855; Mr. Thos. Bailey, now at home, 1861; and Miss Packer, who joined our friends in 1862. This is our number, and with a debt of £350 the case is serious. We have reason to be thankful that lives so devoted have been spared in such an unfriendly climate, to labour so long. But flesh and heart will fail, and in some cases must do so soon, and unless we resolve before this meeting or Association separates, that God helping us, we will resolve to supply increased means, and earnestly pray that God will raise up three or four more suitable brethren, to go forth, whom we undertake to sustain, we shall not be, in my opinion, doing our duty, and cannot expect the Lord will continue to bless us. I think I can exercise in this matter as strong faith as other christians, and know well this work does not depend upon our faithfulness. God can do without us, and will if we neglect our duty; but I pray we may be all alive to our privileges in this good work. How, then, is what I suggest to be accomplished? First, by every minister, every member, and as a necessary consequence every church, seeking, by earnest prayer, the outpouring of the divine spirit that we may all be more in earnest and alive to the important work.

2nd. By the committee seeking, in christian love, more vigorously, earnestly, and effectively to attend to the thorough reorganisation of auxiliary societies, the appointment of proper officers and collectors throughout the churches of the connexion, and especially counselling the importance of the weekly and monthly plan of collecting.

3rd. That the officers of the society in their visits to the churches take sufficient time to assist in getting each church into a good working state for the year, and to see that they are furnished with all needful collecting books, &c.

If the connexion be thus thoroughly revised, remodelled, and invigorated, in its mission work, I think it is not too much to expect that with the many liberal friends we have, not numbered with our church members, and if our recommendation be worked as I think it should, we ought to calculate on at least on an average of 1d. per week per member, which would give us an income at home of more than £4000 a year. With this we could nearly double our staff, and thus put the mission as to means, in a vigorous and healthy state, and be able to send the gospel to Rome also, a most desirable work to be done. You ask where are the men to send? I answer our fathers, the founders of this society, began first to raise the means; the increase we must provide, and God will help us to the men when we give proof of our devotion and sincerity by raising the means to sustain them.

I do, then, most earnestly entreat that you will, my beloved friends, seek to be deeply and zealously moved to this work. By all that is important, both for time and eternity; by the spirit which moved our fathers who have gone to heaven; by the desire we feel that the knowledge of the Lord may cover the earth as the waters cover the sea; by the command of our blessed Saviour who gave the commission to go into all the world and preach; and for the earthly and eternal happiness it shall bring to the heathen that embrace the Saviour, I implore you to be deeply moved for the continued success and prosperity of this good work.

CHOLERA AT CHAGA—BAPTISMS AT CUTTACK.

LETTER FROM REV. J. BUCKLEY, D.D.

Cuttack, June 7th.

OUR native christians at Chaga have recently been in great trouble. Cholera, which for several weeks had lingered in the heathen villages near, entered our village during last month; and though there have not been more than seven or eight cases, three of them have

proved fatal. The first victim was a young man, married not twelve months ago, and his widow is expecting to be a mother. The other cases were a mother and a son. Both died on the same day, the child in the morning, the mother in the afternoon. It is pleasing to add that the christians in their time of trouble had recourse to prayer; morning and evening prayer meetings were daily held, and we trust that the scourge has now departed. We rejoice, too, in the persuasion that both those of mature age who have been taken from us were prepared for the great change. The native preacher, Paul Singh, did all that was possible to help and soothe the people at this time of anxiety.

An awfully sudden death from snake bite occurred at Chaga a few days ago. A young man had got some thatch for the purpose of thatching his house, and, taking it up, a little snake bit his finger, and though only a few yards from the door he was dead before he could enter the house. It is one of the most afflicting circumstances of the kind I have known. He was a corpse in about five minutes.

Last Lord's day *three* females were baptized at Cuttack. Ghanushyam preached on the occasion from Luke xvi. 29—31, enlarging upon the supreme authority of the Word of God, and the practical regard due to its teaching. Damudar baptized the candidates. One of them came to us as a widow in the dark days of the famine, and has since been married again; the others had been brought up amongst us. It is interesting to state that one of them was the daughter-in-law of dear Jagoo. The reader probably remembers the affectionate earnestness with which he addressed his eldest son and daughter-in-law when near death, and may recollect that Simeon was soon led to seek that "hidden treasure" to which his attention had been so solemnly directed. All will rejoice to know that the daughter-in-law has been baptized. A special promise insures a joyful harvest to the weeping sower, and we see in this case the blessed results of the precious seed sown by a servant of Christ in his dying moments. How it would have gladdened his affectionate heart if he could have seen his first-born a member of the church, and the wife a fellow heir of the grace of life. But probably he knows of it in that land of

light and love, where the result of christian labour is more clearly and perfectly known, and surely the knowledge must increase his thankfulness and joy.

The annular eclipse, yesterday morning, interested us much. "For ever, O Lord, Thy word is settled in heaven!" And how precious the thought, that the promises of the covenant of grace are as stable as the laws of the material universe.

"The voice that rolls the stars along
Speaks all the promises."

THE AMERICAN MISSION IN THE NORTH OF ORISSA.

LETTER FROM THE REV. J. L. PHILLIPS TO REV. J. BUCKLEY, CUTTACK.

Midnapore, Feb. 5, 1872.

My dear Brother Buckley,—We had hoped that father would be able to attend your annual Conference this month, but, on getting home from a trip among the Santals, I am sorry to learn that, owing to mother's illness, he has been obliged to relinquish his plans. This, I know will be a great disappointment to him, for he had been looking forward with pleasant anticipations to your meeting at Cuttack. Under the present circumstances, therefore, it devolves upon me to communicate to you, as the representative of the Orissa Mission, the hearty good wishes and christian sympathies of all the labourers in this part of the great field. Be assured that, so far as we know your state, we unfeignedly rejoice in all your successes, and grieve in all your afflictions. The hand of the Lord has been heavy upon your Mission during the past year, and we have often made mention of you in our meetings for prayer and at our family altars; imploring God to comfort and cheer you in your time of darkness and trouble. We hope that in your hearts and homes, and also in your churches and communities, you have experienced the fulfillment of that precious word—"Unto the upright there ariseth LIGHT in the darkness."

We too have not been without our trials. Not one brother in all our home churches has responded to our cry for help, and Dr. Bachelor's place remains vacant. In August last, Mahes Chandra Rai, our senior Bengali preacher, was summoned, after a brief illness, to his

heavenly reward. He was a good man, and, for twenty years and more, a faithful, fearless preacher of the glorious Gospel. His memory will long abide as a precious treasure in our hearts, while we pray that his mantle may fall on some of the younger men who are left. Another native teacher has left us during the year, not for the rest and rewards of the world to come, but "having loved this present world." This case has caused us sincere grief, and put the name of Christ to open shame amongst the heathen. I may mention that this man's chief besetting sin was contracting debts by borrowing money without prospect of payment. In this way how many professed christians disgrace themselves and dishonour the Lord! But I should not say so much, perhaps, about the dark side of our work.

The year has not been without its manifold *tokens of good*. In March last, Kamala Naika, of Balasore, was set apart to the work of the ministry by the imposition of hands; and three young men presented themselves as candidates for the ministry. We hope still others are looking in this direction. Some of those who were brought in during the fearful famine of '66 bid fair to become useful agents in the promulgation of the Gospel.

In the *Press* we have been short of funds, and hence very little has been done. The Oriya version of Miss Leslie's "Dawn of Light" approaches completion. We hope to issue it in a few months. The gospel of John, a thorough revision, in Santal, is being printed. Several Bengali and Santal tracts have been recently published. We hope to do more in this department another year.

Amongst the Oriyas, the most charming feature, at present, is the thirst for knowledge on the part of the women and children. The zenanas and zenana schools in Balasore receive the hearty support of not a few leading Hindoos. We only wish that christianity could be more fully introduced into this system of education. But the offence of the cross has not ceased. There are calls for more female teachers coming in from Hindoo villages in the vicinity of our stations, but, as yet, the way does not seem open for responding to all these. The Oriyas generally listen to word word of life more cheerfully and

candidly than formerly, and the hope is entertained, that in some sections of our field they will soon begin to break away from their sins and superstitions, and accept the Gospel.

The Bengalis are hard, very hard, still not without considerable sign of improvement. In the bazaar we have had no fruit as yet; but in the villages the good seed seems to be coming up. The Zenana work, I think, is more cheering with the poorer classes than with the babus. One woman of note, a Nepaul Brahmini, has been baptized, and is at work here.

The movement among the Santals promises good results. These people of the jungles seem to be advancing towards christianity more rapidly than the Hindoos. We now have forty-three schools in their villages, and the teachers are taking steps to profess christianity; two of them are christians, and others seem near the kingdom.

All our churches have been refreshed during the year. At Santipore there has been quite a revival of religion, and at Patna many of the school girls have been brought in. Last month it was my happy privilege to baptize two persons at each of the two branches of our church. The one among the Santal is gaining ground; still, as yet, not a woman has been baptized. We hope some may be ere long. The Santal brethren were the first in our Mission to build a chapel at their own expense.

At our Bengali branch, a little chapel, built by the native christians, was dedicated to the service of God last month. We thank God for all these tokens of good. I need write no more about the work. We pray God to bless you richly with His Holy Spirit at your Conference, and to succeed all your plans for His glory among the Oriyas. Our annual Conference will open (D.V.) here, at Midnapore, on the 15th of March, and I hope to have a letter from you to present to the brethren. All communications from you are full of interest to us. Please assure all of your number of our ohristian regard, and believe me,
Yours in the Master's work,
JAS. L. PHILLIPS.

MISSION TO ROME.

ONLY a few of the cards circulated by our esteemed brother, Mr. Thomas Cook, at the Association, have been returned.

The Rev. E. H. Jackson, of Ripley, promises ten shillings a year, and Mr. T. Cook engages to contribute or collect ten pounds a year for the next five years.

The Secretary is writing at a distance from home, and so cannot be quite certain, but he thinks the above are all the promises he has received since the Association at Nottingham.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from June 18th, to July 18th, 1872.

	£	s.	d.		£	s.	d.
Chatteris	7	15	0	Longford	14	5	7
Derby—Juvenile Society	10	0	0	Loughborough, Wood Gate	0	10	6
Dewsbury	1	0	0	Louth, Northgate	24	12	1
Hathern	1	0	0	Nottingham, Stoney Street—			
Heptonstall Slack	31	18	6	Collection at Annual Meeting	30	0	0
Hucknall Torkard	8	10	0	Sac. ditto for W. and O. Fund... ..	18	0	6
Isleham... ..	1	8	7	Ripley—for Orissa, 10s.; for Rome, 10s.	1	0	0
Knipton	15	5	5	Roccester	2	15	0
London, Borough Road	12	3	9	Woodhouse Eaves	0	15	0

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Baker Street, Nottingham, Treasurer; by the Rev. J. C. PIKE, the Secretary, and the Rev. H. WILKINSON, the Travelling Agent, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

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GOD'S UNSPEAKABLE GIFT.

BY REV. J. ALCORN.

“Thanks be unto God for His unspeakable gift.”—2 Cor. ix. 15.

THESE are the closing words of a fervent appeal for pecuniary assistance which the apostle Paul made to the church at Corinth, in behalf of the poor saints who dwelt in Judea. The disciples in Judea had either been overtaken by famine, or prevented by persecution from earning their bread; and in these circumstances an appeal for help was made to the Gentile Christians. Paul had appointed Timothy, Titus, and another brother whose praise was in all the churches, to go to Corinth and receive the collection; and in this, and in the preceding chapter, he exhorts the Corinthians to give liberally as God had prospered them; and to evoke a benevolent feeling in their hearts, he summons them to remember “the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.” Thus he reminds them that they are indebted to Jesus Christ for far greater benevolence and kindness than they were now asked to display toward their suffering brethren; and he does this that they may be influenced by the loftiest and purest motives to “remember the poor,” and to “distribute to the necessities of the saints.” For the same purpose he closes his appeal for his

afflicted Jewish brethren in the words—“Thanks be unto God for His unspeakable gift.” He was anxious that the Corinthians, in contributing of their worldly substance, should be deeply imbued with that feeling of holy benevolence which God displayed when He gave up His Son unto death for His enemies, and which Christ developed when for their sakes He exchanged the glory of heaven and the gratulations of angels for a life of poverty and suffering and a painful and ignominious death.

And that the “unspeakable gift” referred to is God’s gift of Christ to sinners, and not, as some have supposed, the gift of money which the Corinthians sent to the poor saints, is obvious from two considerations. In the first place, it is called an “*unspeakable* gift”—a term which may be most appropriately applied to the gift of Christ; and, in the second place, it is called “*God’s unspeakable gift*,” in order to show that the apostle was not referring to the present of money he was soliciting from the Gentiles, but to the fact that God had so loved the world as to give His only begotten Son “not to condemn the world, but that the world through Him might be saved.” “Thanks,” said the apostle, clearly

referring to God's unutterable love in the gift of His Son—"Thanks be unto God for His unspeakable gift."

I.

JESUS CHRIST IS GOD'S GIFT TO THE WORLD.

Of the truth of this proposition we have abundant proof in the volume of the Book. The first passage to which I would refer is that sublime and well-known one in the Gospel of John—a passage which deserves to be written in legible characters upon the brow of the firmament, so that all men might read and believe, and in believing be saved. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." A kindred passage is found in John's First Epistle, "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." These two passages will suffice to prove the truth of our proposition, that Jesus Christ is God's gift to the world.

And a marvellous proposition it is! Men are so constituted that it affords them pleasure to receive a gift. It implies that the recipient is the object of the donor's respect and affection; and as it affords us pleasure to enjoy the esteem of our friends, when any of them sends us a gift, it awakens in the mind the liveliest emotions of satisfaction and delight. Even if the gift be small and intrinsically worthless, we receive it joyously when it comes as the token and the proof of a friend's attachment. The reception of a gift implies that a man has a friend somewhere. Even if he is ignorant of the quarter whence the gift has come, he feels absolutely certain that it has come from a *friend*. No enemy has sent it. Enemies never send

gifts to those they hate. If a gift comes without any intimation as to who has sent it, we never conceive it to be the act of an enemy, but in every case that of a friend.

These things being so, what are we to think of the Donor referred to by the apostle? Is He our enemy, or shall we give Him a place in the category of our friends? What has He done? He has sent us a precious gift, even the gift of His only begotten Son. Those who send gifts are friends, and not enemies; and therefore the conclusion to which we must come is, that God is our friend, and not our enemy.

But He might have been our enemy. And were He not God He would have been. Had we sinned against a fellow-man as long and as persistently as we have sinned against Him, he would never have forgiven us; we should never have received a gift at his hands. We have sinned against God not once or twicemerely; but we have been sinning against Him ever since we were able to distinguish between good and evil. He has endowed us with faculties which render us capable of loving Him; but instead of loving Him, have we not been supremely selfish? He has given us strength of body and vigour of mind; but instead of devoting them to His service, have we not employed them in the debasing and corrupting service of iniquity? He has spared our lives month after month, and year after year; but instead of glorifying Him in our body and in our spirit which are His, have we not "walked according to the course of this world, and had our conversation in the lusts of our flesh, fulfilling the desires of the flesh and of the mind?" In a word, have we not for years together set His authority at nought, lived to ourselves, and done that which was right in our own eyes, irrespective altogether of His will concerning us? Practically we have lived without God. For years we returned Him no thanks

for the favours He conferred upon us ; we never consulted His will as to what we should do ; He had no place whatever in our affections ; nor had we the remotest idea of making His laws the rule of our conduct. Nor was our sin that of a *negative* kind only ; for we positively violated every precept of the decalogue, and thereby subjected ourselves to the anathema pronounced upon sinners in the words—"Cursed is every one that continueth not in all things which are written in the book of the law to do them." It is plain, therefore, that we were enemies to God, and that as a sequence He might have been our enemy. If He is not our enemy, it is not because we have not forfeited His favour and merited His displeasure. If He is not our enemy, it is not because He has not received sufficient provocation to induce Him to assume a hostile attitude toward us and to launch upon our heads the thunderbolts of His avenging ire. If He is not our enemy, then it is the most wonderful case in the history of the moral universe ; for of this I am certain that we have not an enemy anywhere against whom we have sinned one thousandth part so much. If after all the sins we have committed against Him, God is not our enemy, angels may well be struck with mute astonishment, devils may be petrified with awe and wonder, and man, in the exuberance of unutterable joy, may exclaim—"Who is a God like unto thee?"

But is it an incontrovertible fact that God is not our enemy? What! have we been sinning against Him all these years, and does He feel no enmity toward us yet? Notwithstanding all our rebellion against Him, and all the provocation He has received at our hands, is He still our friend? Oh what gross injustice we have done Him! For years we have laboured under the sad delusion that He was our enemy, that because of our transgressions and our sins we

have been the guilty objects of His hatred and His indignation. Have you not, reader, been bound under the spell of the delusion that God is your enemy? You were conscious of having sinned against Him, of having despised His authority, set at nought His counsel, and run counter to His will as made known in the Scriptures. And being conscious of having displayed enmity of heart toward Him, you came to the conclusion that He was therefore your enemy. Hence you have been afraid to think of Him, and when you have thought of Him you have conceived Him to be your enemy, and not your friend. Behold, then, the egregious mistake into which you have fallen! Instead of being an enemy, as you falsely supposed, the God against whom you have sinned so long and so wantonly is your warm and disinterested friend; and to prove the sincerity and the tenderness of His friendship, He has sent you a gift, and that gift is His Son.

But perhaps you ask, "How is the gift of His Son which God has made to the world any proof of His friendship to me?" You accept the statement as true that God has given His Son to the world, but you wish to know how this fact proves His friendship to you; in other words, you are at a loss to know whether He has given Christ to you. It is confessed at once that your name is nowhere inserted in the Bible; it is not said in express terms that Jesus Christ is given to John, William, and Thomas, or any other sinner by name. But what is equivalent, aye, and more than equivalent to this is the fact, that Christ is said to be given to the world; and if He is given to the world He must be given to you, for you are part and parcel of the world. Had it been somewhere said in the New Testament that God gave Christ to John, and William, and Peter, and Thomas, and Mary, we should have been utterly at a loss to know what John, and William, and Peter,

and Thomas, and Mary were meant; but when it is said that God gave His only begotten Son to "the world," it is manifest beyond all contradiction that He gave him to all the Johns and the Peters and the Thomas's and the Marys that are in it. "God so loved *the world* that He gave His only begotten Son." The gift of His Son is the proof and the measure of His love to the world, not the proof and the measure of His love to a *part* of the world; but to the *world* in its most extensive signification, in its utmost latitude of meaning. God gave His Son to the world; and as none of its inhabitants are excepted and excluded, each and every man amongst us has a right to receive the gift, and in adoring gratitude to exclaim, "Thanks be unto God for His unspeakable gift to me."

But perhaps you will say, "If God has given His Son to every man, then every man will be saved." No, my reader, that does not follow, for many reject the gift, and consequently perish. Whilst it is said that Jesus Christ is "the propitiation for the sins of the whole world," it is nowhere said that "the whole world" shall be saved. In order to be saved, the gift must be received; but as multitudes reject the gift, therefore multitudes perish in their sins. Christ has been given to all that "whosoever *believeth* in him should not perish, but have everlasting life." And inasmuch as Christ has been given to the world, "not to condemn the world," but to bear its "sins in His own body on the tree, to suffer the just for the unjust to bring us to God," you may receive Him and trust in Him as God's gift to you, and with a thankful heart exclaim—"Christ is mine." Christ is God's gift to the world, and therefore to me, and therefore to you. Once for all the gift has been bestowed. God *has* given His Son—Christ *has* come into the world and made peace for us by the blood of his cross, and

consequently we may be saved, or we may be lost. If we receive Christ as the gift of God's love to us, and trust solely in Him for pardon, we shall be saved; but if we reject Him, it will be more tolerable for the savages of Africa and for the inhabitants of China in the day of judgment than for us. You may be assured, my reader, that God loves you now, for He has given you His Son to be a propitiation for your every sin; and if you accept the gift, and trust wholly in Jesus for salvation, you will be the beloved of God for ever and for evermore.

II.

JESUS CHRIST IS GOD'S "UNSPEAKABLE GIFT" TO THE WORLD.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." All the blessings of this life are God's gifts of love. When I have gone into a lunatic asylum, and witnessed men and women bereft of reason and acting like irrational animals, I have been constrained to exclaim with heart-felt gratitude, "Thanks be unto God for the gift of reason." When I have gone to the house of mourning and witnessed a fellow-creature suffering excruciating pain under some virulent disease, in the morning wishing it were evening, and in the evening wishing it were morning, and in his agony praying for death to come to his relief, I have involuntarily exclaimed—"Thanks be unto God for the blessing of health." When I have gone to the poorhouse, and seen the outcast and the destitute dependent upon the cold charity which government officials rudely dole out to the friendless and helpless of our country, I have once and again been constrained to exclaim—"Thanks be unto God for a house and a home that I can call my own." But what would it avail us were we to enjoy to the full all the bounties

of providence during all the days of the years of our pilgrimage, if when we come to appear before the bar of God we should be cast away from His presence as a filthy thing, and consigned to the blackness of darkness for ever? We may be endowed with reason, have the use of all our faculties, and enjoy the most perfect health; nay more, we may live in a palace, be clothed in purple and fine linen, and fare sumptuously every day, but what boots it all if at length we shall be driven away from the presence of God, and from the regions of the holy, to mingle in the fray of devils and to make our bed in hell? In such a case we cannot doubt for a moment that it would have been better for us if we had not been born. But this must have been the case with us if God had turned His back upon us, and not bestowed upon us the gift of His only begotten Son. He might have lavished upon us, with the utmost profusion, all the blessings of this life; but if He had withheld His Son there could have been no hope entertained by us of a blissful future "in the land of the hereafter." But because He has not withheld His Son, His only Son, from us, but freely delivered him up for us all, He has, without controversy, bestowed upon us an "*unspeakable gift.*"

1. *Jesus Christ was unspeakably dear to the Father's heart.* He was His only Son. He was His Son in a far higher, in a much nearer and dearer sense than that in which the angels, and some of the sons of men, are said to be "the sons of God." He was His Son in the sense of being in all respects equal with Him. Whatever can be predicated of the Father, the same can with equal propriety be predicated of the Son. Is the Father Almighty? So is the Son. Is the Father omniscient? So is the Son. Is the Father omnipresent? So is the Son. Whatever the Father is, that also is the Son. Hence in the days of His flesh, He

said—"I and my Father are one." Not only was He in this high and mysterious and exclusive sense the Father's *only* Son; but He was His "*well beloved Son.*" Of Him it is written—"The Lord possessed me in the beginning of His way, before His works of old. Then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." In Him the Father was ever well pleased. He was His best beloved, dearer to Him than the whole material universe, than all the angels in heaven, than all the sons of men upon earth—dearer to Him than tongue can express, or imagination conceive—he was *unspeakably* dear to Him. When, therefore, He freely gave His Son for us all, He bestowed upon us the greatest gift which it was in His power to confer. Though He were the infinite and eternal God, He had nothing greater, nothing better to bestow; and when He gave His only begotten Son to procure the salvation of His enemies, He displayed a love to us which never had, nor ever will have, a parallel in the universe—a love which has heights, and depths, and lengths, and breadths, which neither man nor angel can fathom or comprehend. God's gift of Christ, then, to the children of men, is beyond all doubt an "*unspeakable gift.*"

2. *It is so because it is necessary to our salvation.* A gift is sometimes greatly valued not for its intrinsic worth, nor as a proof of the donor's friendship, but because it is absolutely essential to our very existence. If a person on the burning sands of Africa were dying of thirst, he would value a cup of cold water not so much because of the friendship it betokened, or for its own sake; but because, save for it, he must have perished in the desert. So the gift of Christ is an "*unspeakable gift,*" since, but for it, the whole human family must have perished eternally. We had departed from God, and none but Christ could bring us back. We were lost, and

none but Christ could seek us and find us. We were guilty, and none but Christ could procure pardon for us—polluted, and none but Christ could cleanse us—spiritually dead, and none but Christ could give us life—the slaves of sin, and none but Christ could break our chains and set the captives free.

Some tell us that God could have delivered man from the ruins of the fall, and saved him with an everlasting salvation in some other way than by the interposition and sufferings and death of His only begotten Son; but the Scriptures give no countenance whatever to such a course of reasoning; they shut us up to the conclusion that the sacrificial death of Jesus Christ was an absolute necessity to man's salvation. From the teaching of Scripture it is clear that the redemption of mankind from the tyranny and penalty of sin depended entirely upon Jesus Christ. It is a stern and unbending principle of the Divine government that "without shedding of blood there is no remission;" and the Scriptures unmistakably give us to understand that if Christ had not shed His blood as an atonement for our sins, those sins could never have been forgiven either in this world, or in the world to come. The infinitely wise God has sent His Son to suffer and to die in order to procure salvation for us; and in doing so, He has done the wisest and the best thing that could be done in the circumstances. He has acted toward us "in all wisdom and prudence;" in making the Captain of our salvation "perfect through sufferings," He has done what "became Him" as the moral governor of the universe; and therefore to say that He might have saved us in some other way than by the sacrifice of His Son is to impeach His wisdom, and to charge Him with having foolishly displayed more love to His enemies than the exigencies of the case required. God knew best what was necessary to be done for the

salvation of man; and inasmuch as He sent His only begotten Son to suffer in Gethsemane and to die upon the cross, we are justified in concluding that the gift of Christ was absolutely necessary to our salvation. But if we must have perished without this gift, and if God's compassion toward us was so pure, and disinterested, and boundless as to constrain Him to confer it, then without controversy He has bestowed upon us an "unspeakable gift," and laid us under the strongest obligations that can be conceived to adopt the resolution which the poet expresses when he says—

"Through every period of my life
Thy goodness I'll proclaim;
And after death in distant worlds
Resume the glorious theme."

3. *When we consider what is implied in God's gift of Christ to us, we shall be convinced that it is an "unspeakable gift."* In giving Christ to us, God has, in effect, given us all the blessings which are contained in His treasury of grace. Now that Christ has by His sufferings and death finished the atoning work He was appointed to perform, there is not a single want in the sinner's soul that He cannot supply. Do you need pardon? There is pardon for every man who trusts in Christ, as it is written—"To Jesus give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Do you sigh for peace with God? Christ has made peace for you by the shedding of His blood: and trusting in Him the peace of God which passeth all understanding will take possession of your soul. Do you wish to be renewed and sanctified by the Holy Spirit? Christ has received this precious gift for men, even for the rebellious; and if you confide your soul for eternity to Him, it will be "washed and sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God." Do you desire to become a child of God? He that trusteth in His Son for salvation there-

by becomes a member of His family, and an adopted child, for "Ye are all the children of God by faith in Christ Jesus." Is it the aspiration of your heart to be heir to a throne, and a crown, and a palm, and a robe in the celestial kingdom? Christ is "the way" and "the door" into that kingdom; and trusting exclusively in him, He will save you from all your enemies, from sin here, and from hell hereafter, and finally "present you without spot and faultless before the presence of His glory with exceeding joy." If you accept Christ as God's gift to you, and confide your soul to His keeping, "all things" shall be "yours;" "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." God has given you Christ that by receiving Him, trusting Him, and following Him, you may become a partaker of the Divine nature, escape the corruption that is in the world through lust, have access to God in prayer, power over temptation, strength in weakness, grace in time of need, joy in tribulation, and victory in death. God has given you Christ, and if you receive Him, and trust in Him as your only and all-sufficient Saviour, you will be able to adopt the language of Paul, and exclaim in the hearing of a listening universe, and in the face of all your terrestrial and infernal foes—"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

If the gift of Christ, then, is a

guarantee to all who receive Him and trust their salvation in His hands, that every blessing which they need to secure their eternal felicity shall be bestowed, say ye, if Jesus Christ be not God's "*unspeakable gift*" unto the children of men. Before I could speak in adequate terms of the unutterable greatness of this gift of God I must explore the depths of perdition in order to know what Christ has delivered us from, and I must scale the hills of immortality and experience its bliss in order to know all that is implied in being saved; but as these feats are beyond my power, it is utterly impossible for me to tell how unspeakably great is the gift of God in the bestowment of His Son. All that I can say is, it is an "*unspeakable gift*," and that if any man who hears of it refuses to accept it, he deserves to perish—"let him be anathema maranatha."

III.

FOR THIS UNSPEAKABLE GIFT OF GOD OUR GRATITUDE IS DUE.

Paul had received the gift, had committed the keeping of his soul to Christ, and had thereby become enriched with all spiritual blessings, and therefore with heartfelt gratitude and an unfaltering tongue he exclaims—"Thanks be unto God for His unspeakable gift." And where is the man who has been rescued by Christ from the captivity of hell and from the slavery of sin, and who, trusting in Him, can look forward to heaven as his final home, who will not from the bottom of his heart say with our apostle—"Thanks be unto God for His unspeakable gift?" If God deserves the constant tribute of our thanks for the blessings of His providence, surely he deserves the warmest tribute we can pay for the unspeakable gift of His Son whom He gave to save us to the uttermost. Having given Christ to die to procure our redemption, He now appeals to our gratitude, and says—"If ye love

me, keep my commandments." And shall we not respond to the appeal, and say—"Blessed Jesus, I am thy servant, and the son of thine hand-maid; thou has loosed my bonds?" Thou art my Lord and Master, to whose authority I will be subject, and whose behests I will obey. My ears shall hear thy voice; my eyes

shall read thy word; my mouth shall confess thy name; my hands shall work for thee; and my feet shall run in the way of thy commandments.

"Had I ten thousand hearts, dear Lord,
I'd give them all to thee;
Had I ten thousand tongues, they all
Should join in praising thee."

Loughborough.

A USEFUL LIFE: REV. R. PEDLEY, WHEELLOCK HEATH.

BY REV. R. KENNEY.

THE late Mr. Richard Pedley was the second son of Mr. Thomas Pedley, of Bridge Farm, near Crewe, Cheshire, where he was born, May 2, 1800. He was early the subject of saving grace, though it is difficult to say who were the instruments employed in his conversion. Foremost, in all probability, must be put the example and conversation of those ministers who stayed at his father's house when they were preaching at Wheelock Heath; and next to these will come the influence of two of his sisters who had given their hearts to God. But whoever the agents used, his conversion was of God. He was "God's workmanship, created in Christ Jesus unto good works."

In 1823 a General Baptist church was formed at Wheelock Heath, consisting of three, the number to whom the Lord Jesus promised His presence, *i.e.*, Mr. Pedley, aged twenty-three, and his two sisters. It was a day of "small things;" but the community, as we shall see, has survived the storms of many winters, and grown and increased with the years.

In 1824 Mr. Pedley married Sarah, daughter of Mr. George Aston, of Tiverton, near Tarporley, who, as his widow, still survives. On his marriage he went to reside at the Hall o' the Heath Farm, Haslington, near Crewe.

Evidently it was never his intention to be a drone in the hive of the church. At once he gave himself to work; and accepted the responsibility of providing the preachers for his chosen place of worship, which, owing to the distance from which the ministers were obtained, was no easy task. At length, in 1829, he himself was asked to preach, and shortly afterwards to assume the pastorate of the church. He did this, and continued to fulfil the duties of his ministry for the long period of forty years without any pecuniary reward whatever.

Nor did his regular work content him. Frequently, in the earlier part of his ministry, he engaged in cottage and open-air preaching in the neighbouring

villages. On one of these occasions the clergyman of the parish, the Rev. T. Ford, now of Chester, was amongst his hearers, and after the sermon Mr. P. asked him to engage in prayer, and at once he besought a divine blessing on preacher and hearers.

In 1835 the subject of total abstinence from intoxicating beverages was brought under his notice, and it immediately commended itself to his approval, so that without delay he became a pledged total abstainer. Then the temperance cause was regarded with more deep and extensive disfavour than it now is. For twenty-six years Mr. Pedley gave proof of the practicability of carrying out these principles by conducting the various operations of an extensive farm, not excepting those of harvest, upon them. But he was not satisfied with the mere adoption of total abstinence as a principle, nor with the exemplification of it in his own practice. He saw that the cause which he had espoused opened before him an extensive and congenial field of usefulness, which he was neither slow to enter nor negligent in cultivating. In the advocacy of this cause he visited most of the towns in his native county, as well as the Staffordshire potteries, seeking to protect the sober, and to reform the drunkard. Nor were his labours without success. Some good results of his efforts in this department of work still remain. At this time, and through many subsequent years our brother was in labours more abundant, as will be seen when we say that it was no unusual thing for him to preach three times on the Lord's-day, and to walk eight or ten miles, in addition to which he had frequent engagements on other evenings of the week, together with the supervision of a large farm, and a family of ten children. Yet he was rarely indisposed, and seldom failed to fulfil an engagement. It will be inferred, from what has been said, that our late friend's ministerial services were not confined to

Wheelock Heath. He sought openings to preach the word in the regions beyond. In the year 1840 he began to preach at *Brookhouse Green*, a populous neighbourhood between Wheelock Heath and Congleton, and also at *Congleton* itself. To each of these places Mr. Pedley devoted arduous labour, and also considerable pecuniary outlay. At Brookhouse Green a small chapel was erected; and at Congleton, a commodious place of worship was purchased. Recently this chapel has been improved in appearance and in convenience, and is now better attended than it was some years since. And the church at Wheelock Heath, that started in 1823 with three members, had grown to seventy members in the year 1871, (the year of Mr. Pedley's death,) and the congregation to two hundred; and this in a sparse population, and within reach of active denominational competition. It may be truly said of him that he was distinguished for liberality and disinterestedness, and that he lived not for himself, but for the good of others.

For more than sixty years Mr. Pedley had been favoured with almost uninterrupted health and energy; but after he gave up business some years ago slight indications of age and infirmity began to show themselves, and he manifested an increasing disinclination to bodily exercise. He sought repose alike for the body and the mind. Most of his time, for several of the latter years of his life, was passed in the tranquility of home, and no small portion of it in meditation and prayer. Still he could enjoy the genial intercourse of his extensive family circle, and of his numerous friends. At length his seventieth birthday was attained, and was observed as such a day should be—as a season of reflection, prayer, and praise. In the evening of this day he was surrounded by his family and a few attached friends, whom, as became him, he addressed in words fit though few. Soon after this the insidious and fatal disease which terminated his life, gangrene of the feet, began to develop itself. In due time the symptoms became more definite, and its progress more rapid. He could walk but little; however, so long as he was able to ride he continued to visit such of his children and friends as were settled within his reach; and such was the habitual cheerfulness of his spirit, and the geniality of his manner, that where-soever he appeared he was a welcome guest. In fact our departed friend was one of nature's nobility. He was tall in stature, portly in substance, of pleasant countenance, and of gentle yet

manly bearing. He never forgot the claims of his Christian character, or the responsibilities of his office as an ambassador of Christ. It was this which gave colour and tone to his whole character, and which invested him with influence wheresoever he was known. Nor did his habitual cheerfulness or self-possession forsake him throughout the eight weary months that intervened between his first confinement to his house and his death. Hence it was not only pleasant but profitable to visit him in his affliction.

Amongst those who owned themselves edified by the conversation and example of Mr. Pedley in the furnace of trial was the vicar of the parish, who repeatedly visited him, and heard his dying testimony to the saving efficacy of that gospel of which he had not been ashamed in life and health. He was not only mercifully preserved from doubt and fear, gloom and depression, impatience and murmuring, but felt himself kept in perfect peace in the prospect of dissolution. Indeed he desired rather than feared death. Our lamented friend's closing sermon was delivered on the afternoon of the last Lord's-day of 1870 from the text, which could scarcely have been more appropriate if he had known that it would be the last he should take, viz., Psalm xxxix. 4, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." He was present at the Lord's supper on the first Lord's-day of 1871, but took no active part in the service. After this he was only once in the chapel. He was carried in that he might be once again a guest at the Lord's table on earth. This was on the first Sunday in July. On the first Sunday in the next month "he was not, for God took him;" so that he survived his final visit to the house of God about a month when he slept in Jesus, Aug. 6, 1871. The funeral was attended by an unusual number of spectators, as well as of sorrowing relatives and friends. The death of our honoured brother was improved on Lord's-day afternoon, Sept. 3, by his old and attached friend, and for the last three years his colleague in the ministry, from Psalm xxxvii. 37, "Mark the perfect man, and behold the upright: for the end of that man is peace." (Cf. *G. B. Mag.* 1872, p. 87.). The chapel was densely crowded on the occasion, and many had to retire for want of room. May the attendants on that occasion, together with the readers of this narrative, learn not to be slothful, but followers of them who through faith and patience inherit the promises.

ROUND THE ISLE OF WIGHT.

FROM boyhood the Isle of Wight has been, in our imagination, a sort of Island of the Blessed. In prose and verse we have read of it as the garden of England, as a fair bright gem set in a silver sea, as an isle of beauty, as a royal and favoured home upon the waters. It has been connected in fancy with dreams of old bards about the souls of heroes reposing under the setting sun in happy isles clothed in luxuriant beauty and basking in golden light. It has been mixed up, too, with the thought of naval reviews and grand old three-deckers, of yachting excursions and graceful flocks of white-sailed schooner or yawl. Better still, it has been associated with peaceful cottage homes and simple rustic life, and a faith that makes beautiful early decay and turns the chamber of death into the vestibule of the palace of God. Later years, and short hasty views of it from sea and shore, have not disrobed it of the brilliant hues of young romance.

Our first whole day on the Isle of Wight was Sunday. We passed it at the quiet, unpretending, rustic village of Brading, where Legh Richmond spent the first eight years of his ministry, and found materials for those popular tracts which have made his name dear to all lovers of evangelical truth and homely cottage life. A recent perusal of the "Annals of the Poor," which abounds in passages descriptive of the scenery of the island as well as in the sentiments of a poetic and reflective mind, adds to the interest we are likely to find in the neighbourhood. The spell of that meditative, elevated, Hervey-like style of composition, in which Legh Richmond delighted, and which so much captivated our fathers in their early days, is felt afresh as we enter upon the beautiful scenes of the most richly wooded part of the island.

Sunday morning found us early in Brading churchyard. The church is the oldest in the island, and said to have been the place where the first native converts to Christianity were baptized. The tombstone of "Little Jane" was soon picked out at the south-east corner. It is in good preservation, its lettering being restored and newly painted every year. The epitaph is short and appropriate:—

"Sacred to the memory of Little Jane, who died
31 Jan., 1799, in the 15th year of her age.

Ye who the power of God delight to trace,
And mark with joy each monument of grace,
Tread lightly o'er this grave as ye explore
The short and simple annals of the poor.

A child reposes underneath this sod,
A child to memory dear and dear to God;
Rejoice, yet shed the sympathetic tear,
Jane, the Young Cottager, lies buried here."

A yew-tree was planted near the grave by Mr. Richmond. It was intended to be an evergreen monument; but like the child whose grave it pointed out to notice, it faded away early and died. On the right hand side of the pathway that runs towards the parsonage stand the gravestones on which are the epitaphs Little Jane committed to memory. The one Mr. Richmond set her to learn is kept "restored" by the parish authorities; the other that Little Jane learned of her own accord, and which was the means of her conversion, is allowed to show the marks of time and decay. The circumstance is a slight one, but it seems to contain in it an allegory. The Church of England recognizes appointed tasks in religion, but voluntary exercises that result in conversion it fails to recognize. The rust and moss which make nearly illegible the inscription that was blessed to the awakening of spiritual life in the heart of Little Jane may perhaps be considered to serve two purposes: they are an eloquent protest against overstepping that line of duty the church in its wisdom draws for us, and a powerful vindication of the doctrine of baptismal regeneration taught in the Book of Common Prayer as against Legh Richmond's somewhat methodistical doctrine of conversion.

The afternoon was one of brilliant sunshine. It was impossible to stay long indoors. Little Jane's cottage was visited at the foot of the downs. The way is taken over the downs to Arreton. Our first glimpse of the wide extended landscape and of the surrounding sea leads us almost involuntarily to sing the doxology. The view opens upon us like a surprise and an inspiration. A long walk brings us to Arreton church, in the graveyard of which the Dairyman's Daughter lies buried. There is an evening service, which we stay to attend. Both Brading and Arreton churches are plain heavy structures, such as you may meet with anywhere in country villages in England; and their clergy appear to be of the same perfunctory humdrum character too common in our rural parishes. One hoped that the historic memories of the place would awaken an earnest evangelical tone in the pulpit, and it may for aught we know be found there sometimes. We were unfortunate, however, to hear only the customary

common-places of the discourse that is made to occupy ten or fifteen minutes, and to be endured and forgotten by those who hear it.

The grave of Elizabeth Wallbridge is by the side of her sister Hannah's grave. It was upon her sister's death that the correspondence with Legh Richmond began. The burial service of the Church of England read over Hannah's grave by Mr. Richmond was the means of bringing to repentance a careless and profligate man of the village who came out of mere curiosity to witness the ceremony. The epitaph on Hannah's grave is not much effaced, but that on Elizabeth's is kept restored from year to year. It runs thus:—

"To the memory of Elizabeth Wallbridge, the Dairyman's Daughter, who died May 30, 1801, aged 31 years. 'She, being dead, yet speaketh.'

Stranger, if e'er by chance or feeling led
Upon this hallowed spot thy footsteps tread,
Turn from the contemplation of this sod,
And think on her whose spirit rests with God.

Lowly her lot on earth, but He who bore
Tidings of peace and blessing to the poor
Gave her, His truth and faithfulness to prove,
The choicest treasures of His boundless love:—

Faith that dispelled affliction's darkest gloom,
Hope that could cheer the passage to the tomb,
Peace that not hell's dark legions could destroy,
And love that filled her soul with heavenly joy.
Death of its sting disarmed she knew no fear,
But tasted Heaven e'en while she lingered here;
O happy saint, may we like thee be blest,
In life be faithful and in death find rest."

As we copied this epitaph a brilliant afternoon sunshine brightened all the scene; church, village, corn fields, trees, and downs far away before us stood bathed in its glorious light; and the heavens above glowed with a soft liquid Italian blue over which not a cloud cast a shadow. The evening came on gently; in its calmness and peace and suffused radiance, it was a symbol of the last hours of this happy disciple of our Lord. "It is not dark," she said, as she was passing into the valley of death; "my Lord is there, and He is my light and my salvation. . . . He giveth us the victory. . . . All is well, well, well—" So her sun went down while it was yet day, but the evening hour so early shadowing her life was calm and beautiful, "the bridal of the earth and sky."

We walked back to Brading by the way which enabled us to see the cottage where the Dairyman's Daughter lived and died. A dairyman still resides there. It was pleasant, as we called to ask our way, to see the dairyman of 1871 with the grand old Book in his hand feeding upon the same sweet pastures of grace and truth that enriched the soul and brightened the hope of the family of the

Dairyman in that same rural home seventy years ago.

The week that followed took us all round the island on foot. Monday morning made us acquainted with Bembridge Down, and the Obelisk, and the Culver Cliffs tall and white, a giddy height from the sea; and noon brought us along the coast to Sandown, and thence to Shanklin, once a picturesque village with thatched cottages, stony beach, country inn, and the ever-charming Chine, as its only attractions—now a fashionable watering-place crowded with beautiful villas. Three years ago the poet Longfellow was at Shanklin. He was asked to write a verse or two in commemoration of his visit. He wrote the following lines, which are placed over a drinking fountain near the head of the Chine, the tablet upon which they are painted showing in conspicuous colours the American eagle and the Stars and Stripes:—

"O traveller, stay thy weary feet;
Drink of this fountain cool and sweet,
It flows for rich and poor the same;
Then go thy way, remembering still
The wayside well beneath the hill,
The cup of water in His name!"

Our way now lies on the very edge of the brown rocky heights towering above the sea-shore, by Luccombe Chine, through the brokenly-beautiful and richly-idyllic woodlands of the Landslip, with its fairy dells, its shady thickets, its craggy knolls, and its grey ivied rampart of time-worn cliffs looking down upon the scene. So we come with lingering step to Bonchurch, lovely in its bowery picturesque beauty; and to Ventnor, the paradise of invalids, the Madeira of the British Isles, where the high downs of the good St. Boniface keep off the north winds, and where the warm tropic tides temper the winter air and mitigate the sharpness of the winter frost. In mid-winter or in early spring it must be an enchanting spot, and its soft sweet climate must be very agreeable. Under a blazing August sun it is scarcely so pleasant, and its temperature is somewhat tropical. But what a walk is our walk from Ventnor to the cool, ivy-clad hospitable Sandrock Hotel! Few spots on earth can compare with this long panorama of the Undercliff. Here, from Shanklin where it really begins to Chale where it ends, are seven or more miles of scenery not to be paralleled perhaps in all the world, and not to be adequately described by any pen. It is the Landslip nearly all along, broken into terrace and knoll, grove and dell, studded with cottage

and villa and mansion, backed by grey cliff or verdant down, washed in front by the clear green waters of the sea, ever-varied, ever-fresh, changing gradually as it goes from the sylvan beauty of the chasm at Shanklin to the dark grandeur and overhanging gloom of Blackgang Chine. St Catherine's Hill, the highest point of the island, and the Alexandrian Pillar are next visited, and afford fine views of land and ocean. A military road from Chale to Freshwater brought us to the latter place. The noble bay delayed us for a time. We visited the arched rock that stands with its companion unhurt after so many years by storm and tide. We climbed the high downs above Freshwater, whence we thought we saw Faringford House, Tennyson's secluded and sheltered retreat, and whence we did see the precipitous chalky cliffs that rise all the way from Freshwater to the Needles in strange, white, lofty grandeur from the sea. This is by far the most magnificent and wonderful part of the island. From the top of a projecting point of a bold angle, called Sun Corner upon our maps, we had a view of cliffs, Needles, lighthouse, sea, ships, sunset—the finest, the most unique view we had ever witnessed, or perhaps shall ever witness. We sat—we dare not stand—on the soft turf of that giddy height, perilous to behold, with the sea-birds shrieking pitifully about us. Above and before us the cliffs rose white, mantled with samphire, cloudlike, hoary, and grand. Below—so far that to look was hardly safe—the clear green waves, dimpled with shadow, flowed past, murmuring as they broke upon the narrow beach, or washed the base of the cliffs. The sun went down as we sat there, and a pathway of mellow golden light stretched by the Needles and the lighthouse, and over a vessel that lay idle on the waters, away and away along the waves of the restless ocean to the burning edge of the horizon, and the heavens suffused with crimson, and purple, and gold. The whole effect, and especially the contrast of colour between sea and sky, white cliff and green height, was mar-

vellous and entrancing. For the moment one felt that one would have given a whole lifetime to have been able to put that scene adequately on canvass. But it photographed itself on the soul, and it can never fade in its brightness or be effaced in its outlines. Niagara—the wide falling sheets of water, the wood-covered island and banks, the clear green waters pouring down the rapids broken into a thousand eddies crested with silver foam, the white mist, the many-hued rainbow, the blue sunny heavens—came at once vividly to mind, and it must now remain with this sunset at the Needles as a parallel scene, each of which in its own way is perfectly unique in its Titian-like colour, brilliancy, and effect. It was a scene of only passing beauty, a sudden golden smile on the face of creation. In five minutes the glory was gone. Clouds rose in the west, shade after shade fell over the sea, and our visit to the Fort above the Needles, and our walk by Alum Bay to our hotel, were in the gathering mist of twilight.

Crowded into the next few days were very different scenes. After a morning bathe in Alum Bay, and a survey of its geological phenomenon—the wonderful vertical strata of coloured sands and ochreous earths, giving nearly all the colours of the rainbow—we walked across to Newport, turning aside to see Carisbrooke Castle. Next we found our way to East Cowes, and see its harbour and the royal landing-place; and the day after ramble outside the palings of Osborne grounds on our way to Ryde. It would have pleased us to have traversed the Park at Osborne, but Her Majesty lives in well-guarded, railed-off seclusion, and we were forbidden to enter, and were told that the first nobleman of the land without special permission would meet with the same refusal.

Next day we bade adieu sadly to Ryde, the rare and radiant city of the waters, and got home, bronzed and in rude health, to know with many a new illustration and to teach that we are "strangers and sojourners here, as were all our fathers."

THOMAS GOADBY.

THE WORTH OF PRAYER.

Psalm lv. 22.

LORD, what a change within us one short hour,
Spent in Thy presence, will prevail to make;
What heavy burdens from our bosoms take;
What parched ground refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and *all*, the distant and the near,
Stand forth in sunny outline brave and clear.

Matt. x. 20.

We *kneel*, how weak; we *rise*, how full of power!
Why therefore should we do ourselves this wrong?
Or others, that we are not always strong,
That we are *every* overborne with care,
That we should *ever* weak or careless be,
Careful or troubled, while with us *is* prayer,
And joy, and strength, and courage are with Thee!

H. W. BECHER.

GENERAL BAPTISTS SINCE 1824.

No. VI.

NOTWITHSTANDING this approach to liberal principles, the attachment to the dogmatic theology of the General Baptist body has remained firmer, probably, than that exhibited by any other orthodox community of English Christians; and that, probably, in chief part, because the dogmas were fewer and simpler than those of other bodies. Never, perhaps, was there less of religious intercourse between ourselves and Unitarians, or Swedenborgians, or Quakers, than during the last thirty years. The same cannot be said, however, in relation to bodies on the opposite side of the line. The approximation to the other Baptists has become so close as to give rise to the frequent selection of ministers for our churches from colleges belonging to the other branch of the denomination, and the open amalgamation of the representatives of the two bodies in the meetings and counsels of the Baptist Union. No one, upon the whole, would venture to regret this. If we are to count the cost of the partnership, it may be fairly questioned which has gained most by the union. Whatever we have gained, it is certain we have to record the loss of genius and learning, which never would have left our ranks if the distance between the bodies had been so considerable as to give the slightest taint of apostasy to their emigration. Clarke, Greenwood, Lewitt, Stevenson, Goadby, have parted company with us, not because they have changed their sentiments, but because they have found fields of action as congenial, and, in their own estimate, perhaps, more important, than those they have relinquished. These they feel they may fairly enter without suspicion of insincerity. The companions they leave will not withdraw their sympathy and friendship from them on account of the exodus. While this power of sympathy beyond the pale testifies to the growth of the moral as compared with the speculative element in our religious state, it may be questioned whether it is not attended by some drawbacks which have weakened us more than the sympathy has strengthened us. *We are not so severe a people as we were.* The loss of our isolation, with its dangers and difficulties, has had the same relaxing effect upon us which the change from a life in the wilderness to one in the city would have upon us physiologically considered. Our independence is not so stern; our

power of endurance is less; our habits are less self-denying; our faith in mere principle is weaker. In a word, the heroic element has fallen lower in power. The predominance of masculine genius and lofty principle over all their accessories, however desirable, is one of the most healthy signs of vigour, both in the individual and in communities. John Bright's eloquence (and it is, by common consent, the first in England) is all the finer because it smells neither of Oxford nor Cambridge. The same was true of the grand Irish orators of the last and this century (Burke, Grattan, Sheridan, and O'Connell). It had none of the "genteel debility" of mere scholarship. Anything which dilutes the earnestness of the pulpit is loss. Neutral tints, which disarm criticism, will never excite enthusiasm. "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" That tone of finality in conviction, which unfalteringly arraigned "every high thing which exalteth itself," before the authority of conscience, or the Bible, and hurled defiance at "principalities and power;" that consciousness of hierarchical supremacy in the importance and obligation of the message, imparted by communion with the unseen; that more than mortal fervour, which, as it threatened or interceded, passed from the most awful tones of denunciation to strains of tenderness which worldly art or passion could never imitate; that solemn spiritual agony in prayer, in demonstration, in exhortation, which showed that nothing less than the salvation of souls was, in the preacher's view, "the argument" of the hour, gave to the addresses of some of the earlier champions of the gospel in our body an almost supernatural power. Hearers felt as though a spirit from the other world only could address them with such a sense of reality in what he described. The writer does not mean to intimate that no Elijah nor Elisha has visited our modern day. What he would point out is the overwhelming power of sincerity over the minor influence of mere culture.

Not that sincerity and culture are incompatible. On the contrary, the thorough student is likely to prove a more self-denying and indefatigable pastor than the careless or superficial one. Conscientiousness lies at the root of both characters. But this same conscientiousness will always subordinate the accidental and selfish interests of the

ministerial position to the grand aims of the office. Now, it is necessary, not only that this should be the case, but that it should be shown and known to be so. Not that the writer would intimate that this is less likely to be so in a well-supported than in an ill-paid ministry. On the contrary, the experience of society no less than the principles of human nature, concur in showing that to remove men from the necessity of close contrivance and incessant care in temporal matters, tends to make them less, and not more, sordid. But the support of the ministry is clearly the affair of the church, and not of the pastor. Where that legitimate duty is neglected, a sore reckoning and grievous penalty in a powerless pulpit and a declining cause are surely not far behind the heels of the faithless stewards who have so betrayed their trust: but the very worst remedy for the short-coming, if a remedy at all, will be found in worldly sharpness on the part of the functionary who opens his commission to the flock by declaring, "I seek not yours, but you." Neither is penuriousness most likely to be the leading motive in the mind of a candidate for pastoral engagements, even when he so errs, in such a negotiation. The influence of a fashion or custom in a class, a sense of supposed dignity, an *esprit du corps*, or professional feeling, is more likely to lead him astray. The writer knows many Nonconformist ministers who, being well supported, *give away* half, and sometimes more than half, their well-deserved and well-earned income. No class of men, as a whole, are less vulnerable to the charge of acting from motives of mere interest. The ability devoted by them to their sacred calling would, in the present state of trade in England, if transferred to secular or commercial pursuits, in most cases, yield them a far richer pecuniary return than they now receive. Seeing, then, their estimation rests on far higher grounds than their worldly position, and those strictly moral in their nature, it is of the last importance that no appearance of merely professional feeling should dim the lustre of their prestige, or weaken what is yet one of the most elevated and hallowed personal influences that sway modern society.

The eye cannot look back, even on a history of less than half a century of a comparatively small religious community, without being struck by chasms and rents in the retrospect, like ruins in a landscape, which announce the losses and casualties which have marked its course, and which time never fails to inflict even

on enterprises whose career, on the whole, have been characterised by progress and success. The slayer death has brought the veterans, one by one, to earth, and here and there, with unexpected shaft, has despatched before his time many a youth of promise. Every generation, when ripe to harvest, he has mown down, and left the orderly swaths as trophies of his power. Still, ravaged and bare as it is, to some of us, the past seems animated with a busy population of commanding figures and varied characters who, as they appear, throng the brain with endeared images and fond emotions. Wandering in fancy over many of the old battle-fields in London, Nottingham, Derby, Leicester, and Loughborough, by many a grave-stone among the gardens of the dead, and many a tablet on the chapel walls, an occasional relic of the past; a square pew, or quaint pulpit, or clerk's desk, not yet swept away in the tide of modern innovation, suddenly re-peoples the scene before us, and we say to our junior, unconscious of our associations,

"I see a hand you cannot see,
I hear a voice you cannot hear."

The sculptured warrior, the monumental brasses, and the memorial windows which are the pride of many Anglican churches have their value as antiquarian relics and fragments of history, but they dwindle into tawdry insignificance, as mere articles of *virtu*, beside the moral grandeur which haunts the sepulchres of men "of whom the world was not worthy," and of whose heroism the best achievements of their descendants, though the hope of their generation, are but puerile and faltering imitations.

"The garlands wither on your brow,
Then boast no more your mighty deeds;
Upon death's purple altar, now,
See where the victor-victim bleeds.

All heads must come
To the cold tomb,
Only the ashes of the just
Smell sweet and blossom in the dust."

But, besides the carnage of death, many other causes have been, in every generation, and still are, of considerable effect in thinning our ranks, and in preventing us from attaining those full proportions which we may consider the natural course of development would have awarded us. The strong probability in the regular order of circumstances is, that when a man becomes moral, sober, and industrious, his position in society will gradually but surely improve, and, along with it, his influence will increase. It is the direct effect of religion to stamp this character upon him. When an impression so advantageous has been made

upon a considerable number of men, though greatly in the minority compared with the bulk of society in the midst of which they move, it is certain that the power of their example and the influence of their opinions will in time attain an ascendancy greater than their numerical proportion among the whole will account for. It would, therefore, seem only necessary that the ordinary rules which regulate social and hereditary influence should prevail in the case of religious people to give them, in a moderate time,

a commanding influence in the community which they form a part. Judging in this way, we should have supposed that religious communities generally, and our own in particular, would have, ere this, obtained a stronger position in society, and a more powerful grasp of public opinion, than they have actually done. Some account of this comparative failure is certainly possible, and that should be considered a friendly hand which points out any of its causes.

OLD MORTALITY.

THE GOSPELS.

No. VIII.—*The Gospel of Luke.*

WE come now to the third gospel, the last of the synoptics. Of the evangelist Luke we know nothing trustworthy beyond what we gather from his own writings (this gospel and the *Acts of the Apostles*) and a few brief notices in the Epistles of Paul. The notices in ecclesiastical writers seem to me to be of little value. That he was a Jew or a proselyte is at variance with the arrangement of the names in Col. iv. 10—14, by which Paul distinguishes him from those of the circumcision: that he was a disciple of Christ personally, still more that he was one of the seventy, is at variance with his own declaration that he wrote from the accounts of those who had been eye-witnesses. Even that he was a native of Antioch, as stated by Eusebius, is hardly in accordance with the fact, that in his repeated mention of that great city (Acts xi. 19, 20, 22, 26—30; xiii. 1—3; xiv. 26—28; xv. 30—35; xviii. 22, 23) there are no marks either of the local knowledge or the special interest of a native.

I judge him to have been a Gentile, converted we know not how or when or by whom; a physician, and a companion of Paul, into whose views he heartily entered, and by whom he was much esteemed (Col. iv. 14). He joined Paul in his second missionary journey (A.D. 53) when the apostle embarked at Troas for Neapolis and Philippi, to begin the evangelization of Europe. He remained at Philippi when the apostle left it to pursue his mission, and rejoined him there when, several years afterwards (A.D. 60), Paul was on his way to Jerusalem for the last time. It is likely, therefore, that Luke had spent the interval at Philippi; but whether from previous connexion with that place, or because he was left to instruct and regu-

late the churches of Macedonia, as Timothy and Titus were those of Ephesus and Crete (1 Tim. i. 3, &c.; Tit. i. 5), is not clear. He went on with Paul to Jerusalem; and as he was with the apostle when the latter, after two years' imprisonment at Cæsarea, was sent to Rome, it is likely that he was with him, or was engaged in his behalf, during the interval. These facts we gather, not from any express mention of them, but from changes in the grammatical structure of the narrative from the third person to the first, and again to the third. (Comp. Acts xvi. 8, 11, 13, 16, 17; xvii. 1; xx. 2, 3, 5—xxi. 17; xxvii., xxviii.) That he remained some time with the apostle at Rome may be inferred from the mention of him in Paul's epistles to the Colossians (iv. 14), to Philemon (v. 24), and to Timothy (2 Tim. iv. 11). According to a tradition of the later part of the fourth century, he died at Patræ, now Patras, in Achaia; of which all we can say is, that it may be true. That he died a martyr is a later, and most likely a false statement.

He is said, but on no evidence of moment, to have written his two books in Achaia.* It may have been so. The time is generally thought to be fixed by the seemingly abrupt ending of the *Acts of the Apostles* at the end of the second year of Paul's imprisonment (A.D. 64 or 65). I am inclined to think that it was some years later. There is some force, it seems to me, in the argument that Luke, by giving the prophecy of the destruction of Jerusalem (ch. xxi.) without that of the end of the world and the general judgment, which our Lord had spoken at the same time, has shown

* The Roman province of Achaia is here meant. It was coextensive, or nearly so, with the modern kingdom of Greece.

that he wrote sufficiently long after the destruction of Jerusalem (A.D. 70) to have learned by experience that these events were not, as the early Christians had very generally expected, contemporaneous or immediately successive. This supposition of a later date, say A.D. 75 or 80, does not militate against the authorship of Luke. If, which is in itself most probable, he was but a young man when he first joined the Apostle Paul at Troas (A.D. 53), he would be only from fifty to sixty at the latest date I have given: the age at which his faculties would be ripest for such a work.*

Luke had an advantage over the two former evangelists in the greater culture and more literary habits implied by his calling as a physician, though we need not ascribe to him the amount of education which our medical men of the highest class receive. But this advantage was counterbalanced by his remoteness from personal connexion with the Saviour, and with the scenes and times of His ministry. Matthew was one of the twelve original apostles, and therefore an eye-witness of much of what he relates. Mark was a resident at Jerusalem, and in frequent intercourse, soon after the day of Pentecost, with the apostles, especially Peter and other personal followers of Christ.† But we have no reason to believe that Luke was ever in the Holy Land till he went up with Paul to Jerusalem, thirty years after the crucifixion, when the number of eye-witnesses would have been thinned by dispersion and death; nor do we know that he ever saw any of the original apostles except James. It was, probably, the consciousness of this disadvantage that made him careful to state, as he has done in his preface (chap. i. 1—4), that, if not an eye-witness himself, the materials of his narrative were derived from eye-witnesses, and that he had carefully examined them throughout.‡

* There is another reason against thinking that the narrative in the *Acts of the Apostles* is brought down to the time of writing, viz., that in that case the writer would probably have used (in ch. xxviii. 30) the present tense, "has been dwelling," "receives," instead of the past tenses "dwelt," "received."

† It is probable enough that Mark, before his conversion, may have seen and heard Christ. I have long thought that he was the "young man, having a linen cloth cast round his naked body" (Mark xiv. 51, 52), roused, probably, from his bed by the passing tumult, who followed the captors of our Lord, and narrowly escaped apprehension by them. I can only account for the notice of an incident so trivial and unconnected, by its being a cherished personal reminiscence. It is recorded only by Mark.

‡ "Having accurately traced," not "having had perfect understanding," as in the Authorized Version.

What those materials were we shall hereafter have to consider.

But there is another remarkable peculiarity of this gospel—its apologetical or defensive character. It was addressed by the writer to his friend Theophilus (of whom nothing further is known) to assure him of the "trustworthiness" or "reliableness" of what he had been taught. The faith of Theophilus had, then, been assailed, and possibly shaken, by some zealots, who declared that his opinions were not "safe," as zealots in the present day sometimes do. The history of the primitive church, and Luke's connexion with Paul, leave us in no doubt that these zealots were of the party which said, "Except ye be circumcised after the manner of Moses, ye cannot be saved." (Acts xv. 1.) This was the one great controversy of the apostolic age, which agitated the infant church throughout its extent. The gospel of Luke, then, in connexion with the *Acts of the Apostles*, is a vindication of what is now sometimes called Pauline Christianity.

The two books must, in reference to this matter, be considered together; for they are evidently parts of one whole, the *Acts* being the sequel of the *Gospel*.* But in considering them, we must bear in mind what were the great features of Pauline Christianity, as contrasted with those of the Judaizing zealots. To the latter, Christianity was simply a new form of Judaism, exalted and purified and expanded indeed, but still essentially Judaism; with the law of Moses for its code, and the Mosaic ritual for its service. In Paul's view, the Law was a temporary dispensation, which had done its work, and was now to pass away. Its ordinances might be lawfully used by those to whom, from early association or other causes, they were edifying; and so Paul himself used them on occasion; but they were no longer of binding obligation. The Law had been men's "schoolmaster to bring them to Christ," but they were now no longer under the Law. "Christ Jesus had come into the world to save sinners;" all needed His salvation, for all, Jews and Gentiles alike, had sinned; and all might have His salvation on the one simple condition of faith in Him.

J. C. MEANS.

* The opening words of the *Acts* show this, for they simply give a summary of the narrative of the gospel, and continue it. They closely resemble the opening of the successive books (after the first) of Xenophon's *Anabasis*. One might almost think that Luke had that well-known book in his mind, and, consciously or unconsciously, imitated it.

FAMILIAR TALKS WITH YOUNG CHRISTIANS.

No. IX.—*Love at a Tea Meeting.*

THE annual tea meeting of the Sunday school was the most stirring event of the year at Bethesda Tabernacle. For several weeks its approach produced a visible flutter of excitement amongst the young, and disturbed the uniformly stagnant emotions of the old. But when the auspicious day actually dawned there was as much enthusiasm and earnestness thrown into that tea meeting as if the destinies of the three millions and a half of Londoners depended on its issues. Everything was to be fine in quality and large in quantity, the cake as well as the committee, the tea not less than the speakers. The company was usually considerable. The dun and dreary schoolroom underneath the Tabernacle, which in its natural state suggested catacombs, and had a flavour of subterranean vaults, was for this festive occasion transformed into a paradise of flowers. Flowers, of paper, festooned the ceiling and hid away the gas pipes. Flowers, of paper, wreathed the pillars and put out of sight a decaying bookcase. Flowers, also of paper, cut into pretty devices and mottoes by the skilled fingers of the fair, graced with their presence and preached with a feeble eloquence from the walls. Flowers, nature's own, full of fragrance and beauty, bought or hired at a not distant nursery, shone out amongst the piled up plates of cake and bread and butter; and flowers yet more real and immeasurably more precious were just breaking through the bud-sheaths of modesty and hope, in all the freshness and bloom of youth. The visitor utterly forgot the cemetery in the profusion of tasteful decorations that covered it, and the exuberant life streaming through it.

What was it that surrounded with such matchless charms that annual meeting? The flavour of the tea, the richness of the cake, the gushing fervour and racy anecdote of the speakers; the excitement of work, or a deep and real interest in the spiritual welfare of the school? Without any manner of doubt each had its influence and invested that occasion with special fascinations. But it must be confessed that one of the chief attractions was the plentiful supply of "gossip" it afforded to all comers, and which people of all classes and conditions and ages seek, but which some very elect persons vainly and falsely affect to despise. Cheered by the refreshing cup of tea, words flow apace. Ordinary barriers are broken down. Cold

formalities are left outside. The dumb are made to speak. All around there is a free and rapid interchange of pleasant if not of stimulating thought. Very likely much is said that is thoughtless and unwise. But that is not altogether peculiar to a tabernacle tea meeting. I fancy I have heard brainless speeches at church meetings, and seen torrents of un wisdom flowing from conferences of learned divines, "humble" sons of science, mitred ecclesiastics, and members of the imperial legislature. Folly has not much respect for persons or places, and seems to make itself at home as readily in a palace as in a cottage, amongst the aged as the young, with stately and dignified debaters, as well as with "gossips" at a tea meeting. The monopoly of wisdom is with no class or place. And fortunately we are, as the preacher would say, "so constituted" that we can enjoy talk, and even extract from it a certain kind of profit; though were that talk to accost us next morning at the breakfast table in all the majesty of printer's ink, we should be petrified with astonishment.

Perhaps, too, another common loadstone was somewhere in that tea meeting, unseen but powerfully attracting susceptible minds. Indeed, had it not been, I greatly question whether Fred Williamson, who had conquered the dire offspring of poverty, bravely battled with envy and prejudice at Baldstone's, would have mastered his natural shyness and reserve so as to have felt perfectly at home, seated amongst strangers at the table where Maggie Mostyn was pouring out tea. In fact, Mrs. Crowder, who prided herself on her quickness of sight in all matters pertaining to love-making, was quite sure that Fred and Miss Margaret made another case, supporting her general and oft-repeated assertion that "the young people go to tea meetings only because they either are in love or want to be."

"Isn't it shameful," said Mrs. Crowder, to Miss Glaskin and Mr. Simeon Goodman, who were seated opposite to her, "Isn't it shameful that this sort of thing should go on at chapels. I never saw anything of it at church. There's nothing but love-making. I wonder our minister does not stop it."

"Stop it, indeed," said Miss Glaskin, with a laugh, "You might as well try to stop the Thames at Gravesend."

"Yes, I know; but something might be done. A parcel of young people

'going on' in this way in a place of worship; it's abominable," and she waxed righteously indignant at the thought of the irreverence done to the sacred edifice.

And had she not a right? She was married to a churchman at sweet seventeen: he died early, and she generously gave her affections to a dissenter at twenty-three. Death had robbed her of him: but the world, *i.e.* the chapel, was not empty; it yielded a kind husband, and though he, too, had fallen a victim to the arrow of the fatal archer, yet she was then ready to dower three more husbands one after another with her mature affections, if only she could get the opportunity. Surely experience should speak; and it did with a feeling of indignation.

"Well, what would you do, Mrs. Crowdjer?" said Simeon Goodman. "Love is a somewhat peculiar plant. It thrives in any soil. I think you found it grow pretty well at church; and it has not fared much amiss with you at chapel. Love is like wheat, it will grow in all latitudes."

"Oh, Mr. Goodman, Mr. Goodman, I'm surprised at you, I should not have thought you could have defended such 'goings on.' Haven't you seen enough of the misery and wretchedness of early marriages? I wish 'poor Crowdjer' was here, I know he would support me;" and with this affectionate reference to "poor Crowdjer" the tears started to her eyes and she gave a long drawn sigh.

"I was not defending or blaming early marriages. I merely asked what you would do. You wonder the minister does not stop it. But that is quite out of the question. The thing can't be done. It won't be stopped by all the ministers, bishops, and priests in the world. As Miss Glaskin says, it will go on. All you can do is to direct its course. Torrents, lightning and love must move; if you will do anything at all you must provide channels and conductors, along the lines of which they 'may go.'"

"Would it not," said Miss Glaskin, who was a shrewd woman of some fifty summers, greatly beloved and revered for her goodness and worth, and the spiritual adviser to scores of young damsels who felt as much reliance on her words as though they were infallible, "would it not be wise, now and then to direct the attention of the young people to the subject in a discreet and human way, neither treating it with lightness and frivolity as though it were a mere matter of pleasure and impulse and of no importance; nor speaking of it as though it were to be expected the thoughts of the young should never be turned to it."

"Yes," said Mrs. Crowdjer, "but it should not be done in a mincing way. They should be told their duty, and warned of the evil consequences. Do you think I should have married so early if anybody had spoken to me about it? though to be sure poor Indle, my first husband, was a lone young man in London, and did need somebody to take care of him."

Passing by this piece of self-defence as though he had not heard it, Mr. Goodman chimed in, "Quite so. Good, sensible counsel is what young Christians especially need, and that is what they do not always get. I have read 'Manuals' and 'guide books' for young Christians, that have explained church government, the office of a deacon, the doctrine of the Trinity, and the ordinance of the Lord's Supper, but have not contained a line of real human counsel about that which infinitely more concerns their happiness and usefulness and the welfare of the wide world than any clear ideas of church order, and perfect knowledge as to the office of a deacon. And even where any thing has been offered in the way of advice, it has been put in so cold and heartless a way, so lacking in sympathy, in appreciation of the real difficulty, that no young people would be likely to get any good from it."

"And I find that many fathers and mothers," answered Miss Glaskin, "never say a word on this matter to their grown-up children until it is too late, and the affections are fixed, and 'understandings' are made; and then they speak in such complete forgetfulness of their own love experiences that they only create a wide and impassable gulf between themselves and their wayward offspring."

"Now Miss Glaskin, I should like to ask you, if you do not object, what sort of advice you find the best. I know you frequently have to deal with this question, for most of the young girls come to you."

"Oh, I don't mind. In my simple way I always try to impress upon their minds, what I, being an 'old maid,' very well can do, that *the main thing in life is not getting married*. Some of them smiled last Sunday in class when I said that, but I continued, I don't say this, meaning that you are never to think about it, but because I want you to take care, and not thoughtlessly drift into courtship with any one who may chance to show you a passing attention. Don't take the first love that comes as though you must have that or die. No: it is good for some men and for some women to be alone. Many a noble and useful life has been lived without marriage. Besides that, I

always try to show them that a woman's lot is made for her by the love she accepts; that her happiness and worth, her character and usefulness, depend upon that one step, and therefore it is one of the most solemn and important ever taken, and ought never to be lightly entered upon. Much and careful thought is required. And then the third thing I show them is that in deciding whether to accept or reject a love, the chief thing is to fix the attention on character, habits, tastes, disposition and spirit; that real Christian worth is more full of promise than anything else, and that if it be absent nothing else will make amends for it."

"And don't you say anything about age," said Mrs. Crowdjer, in breathless haste, "That's the thing they ought to be talked to about first of all."

"Oh age! why as to that some young people are more fit to think about courtship and marriage at eighteen than others at fifty. You can't lay down any hard rule and make all young persons bend to it, irrespective of their training, their force of character, and their position in life. The great thing is to get them to see the serious and important character of the act, and to treat love with a spirit of profound reverence as one of the most sacred of all experiences."

"But see how much wretchedness people have been plunged into through early marriages."

"Yes, I have seen that; and I have also seen, in my long life, many late marriages that have been full of misery. Fitness in age is not all that is wanted. Some old people are very stupid."

"That they are," said old Simeon Goodman, with a laugh, "and to try and settle the question of a marriage by counting ages is as good a plan as measuring the wisdom of a senate by counting noses. You are, it seems to me, quite right, Miss Glaskin, in saying that the chief work of a counsellor is to open the eyes of the young to the character and consequences of courtship; to make them aware that their choice, though brief, is endless, and should therefore be wise, that it affects their spiritual life in its force and purity often where it may not much influence their temporal condition. I have seen many cases of young Christians who have lost all their interest in spiritual things, who have gone back to the beggarly elements of the world, and become 'backsliders' wholly through their unwise marriages. 'Billy Dawson,' as he is called, the famous Wesleyan preacher, said in his sermon on 'Jacob's Ladder,' I have seen many a lad get up

two or three rungs of the ladder; up the rung of repentance and of faith and of prayer, and then the lass has come and she's pulled him down again. I have seen many a lassie climb the ladder till the lad has come, and then she's never got any higher."

During the whole of this hour's chat, which was suddenly interrupted by the unwelcome announcement that the public meeting was about to commence, Fred Williamson and Margaret Mostyn, who had been the occasion of Mrs. Crowdjer's first remark on love-making, were, while talking on other and much less interesting themes, silently debating in their own minds some of the very questions that had been so fully canvassed at the adjoining table. Not a word had passed between the young couple indicating any ground for Mrs. Crowdjer's suspicions. I will not say that certain glances and other symbols belonging to the mysterious language of the affections had not been exchanged; but this is certain that neither of them could fix to those symbols any interpretation which was perfectly free from doubt. Fred had passionately loved Margaret for more than three months; but then he had as passionately despaired of ever making her aware of it, and receiving any response to it. Was she not, in her chaste beauty, nobleness of character, pureness of spirit and self-forgetting beneficence infinitely beyond his reach? He a poor youth! He dare not encourage the thought. She never thinks of me; never can do except as some poor gutter-boy who has fallen into erring ways, and whom she in her large pity would hasten to befriend. He felt ashamed of himself for thinking it; and yet his hunger for her affection forced the thought amongst the dwellers of his mind, and somehow or other drew all the attention to itself as completely as though there was not another. He could not forget her. Margaret reminded him of his one great and hitherto incomparable love,—of his mother, in her calm dignity, sweet tenderness, beautiful simplicity, and in her keenness of mind and judgment. Her face in its loveliness seemed as that of an angel and had a benignity in its repose, that carried more sweetness and grace than any smile. Since the death of his mother he had seen nothing bright or joyous on earth till he looked at her through love's eyes. Still his life and training were so far below hers that the return of his love was out of the question. But the question would not go out of him. Did he not owe everything to her, even his spiritual life? Had she not helped and inspired him?

And how much nobler, purer he would be if she would only give some sign that she loved him, and did not merely pity him. Her love would make all great tasks easier, and all struggles lighter. He would be a real man, and do anything if he had only that. Ah if! But it can never be! I'm too young. Only just eighteen. Five years must elapse. Still if—but I must repress this sort of thing. Quick as thought, these various and

conflicting fancies passed through Fred's mind at that tea meeting. It was with some difficulty he kept himself from being bewildered. Indeed he gave two or three strange replies to enquiries addressed to him, and I fear the speaking, eloquent enough, that evening was "like water spilt upon the ground," so far as Fred Williamson was concerned.

J. CLIFFORD.

OUR COLLEGE—THE ROBERT PEGG SCHOLARSHIPS.

By the lamented decease of Mrs. R. Pegg, of Derby, a liberal supporter of our college has passed away, but "the name will remain with us for a perpetual memorial," and the influence of the beneficence that bequeathed the generous sum of £2000 for the founding of two Scholarships in connection with the college will be felt for ages in the perfected training and ripened culture of the ministers of our denomination. These Scholarships, the President informs us, are two in number, and are available for young men who have studied for the ministry in Chilwell College. They are intended to give such young men the opportunity of continuing their studies in University College, London, or some other college approved by the committee, for two years after their studies at Chilwell shall have been completed. The holders of the Scholarships must be nominated by a board of five examiners, consisting of the tutors and of such other persons as the committee shall appoint. Candidates must pass the matriculation examination of the London University, and also an examination in the elements of Hebrew, in the Greek of the New Testament, in Church History, and the Christian Evidences; the latter examination to be arranged by the tutors of Chilwell College for the time being, and announced twelve months previously to its taking place. Those candidates are to be preferred who pass the highest in the University examination; or if equal in that, then those who pass the highest in the theological examination. A more important event in the history of our college has not been chronicled.

The *Freeman* has done us the honour to say that "No denomination is more healthy or more prosperous than the General Baptists. In proportion to their numbers they

possess an unusually efficient staff of ministers. Their work is well and zealously done." If in any measure such a testimony is deserved now, it ought to be more so in years to come. With fuller provision for efficient training we must have more perfect results. The age needs a well-equipped ministry; a ministry of intense devotion, sublime loftiness of character, and penetrating spiritual power; a ministry in which all the men are not of one type, but cast in various moulds and fit for every diversity of Christian labour. We need men of strong, simple, Saxon force, who can lay hold of the untrained mind and bear it into the presence of Christ; and not less men of cultivated literary power, who can wield the pen as a sword for Christ, and war a good warfare in the high places of the field. Our college has the materials for training both. A man is not kept at Latin and Greek when he is as unfit for such as an oyster for propelling a ship: but because he cannot construe Virgil and decline *mensa*, he is not pronounced incapable of preaching in good English the message of God's love. But one who has the ability may, if he will, have Six years' education, under the most favourable conditions, for a work second to none in importance, and for which, if we may judge from our own experience, he will never feel himself even approximately fit. Are there not men in the college ready to seize the additional benefit of two years at University College? Are there none in our churches panting to consecrate themselves to Christ, who will say, "Here am I, send me," and forthwith forsake all and devote themselves to a six years' course of training? Young men, the King needs you: will you not serve him? J. C.

CLEAR VISION OF CHRIST.—David Rittenhouse, an astronomer of Pennsylvania, discovered that such was the immense distance of the stars that a silk thread stretched across the glass of his telescope would entirely cover a star. Yet every star is a sun, and our sun is 886,000 miles in diameter. So over

the vision of the soul a little fibre of selfishness will hide from our view the "Bright and Morning Star," even though He be the Sun of Righteousness laden with healing in His wings. We must seek to have the lens of the spirit clean and pure if we would see Jesus clearly and fully.

LIVINGSTONE AND THE SLAVE TRADE.

DR. LIVINGSTONE'S travels have shown us another world to conquer; another far-extending battle ground where we may war a good warfare on behalf of suffering and oppressed man. His heroic daring and sublime persistence have opened the gates into a new world: but it is a world of men; of men needing the gospel of Christ, needing its message of freedom. Livingstone is not a mere geographer, adding another line to our school books and putting a few unpronounceable names on our maps and globes. He is a missionary of Christ. He himself said, "The end of the geographical feat is the beginning of the missionary enterprise."

But one of the first things we ought to do is to get rid of that awful and brutal system of eastern slavery which he has laid bare. Speaking of it, he says, "If I am permitted, in any way, to promote its suppression, I shall not grudge the time and toil I have spent. It would be better to lessen human woe than to discover the sources of the Nile." It is a painful and humiliating fact, though little known, that the worst barbarities of slavery are daily practised in the wide man-hunting grounds of Central Africa, the valleys of the Nile, and the East Coasts

adjacent to Zanzibar. Not less than 500,000 men and women are carried off annually from these regions, and 70,000 are sold in the markets of Zanzibar, Arabia, and Asiatic Turkey: the remainder of those seized dying from thirst, hunger, and fatigue, in forced marches, or from overcrowding and cruelty on board slavers.* But the worst aspect of this subject is that the English Government has, in its treaties with the princes of Zanzibar, officially recognized this trade. Surely we ought to wipe our hands clean of all complicity with this "sum of all villainies," and to seek, in every way we can, to extinguish slavery in the East as we have done in the West. We are glad to find, since writing the above, that the *Queen's Speech* contains the following:—"My Government has taken steps intended to prepare the way for dealing more effectually with the Slave Trade on the East Coast of Africa." This is a miserably weak way of putting the matter, but we are willing to hope that the performance may be better than the promise. J. C.

* Cf. *The Slave Trade in Africa in 1872*. By E. F. Berlioux. London: E. Marsh, 12, Bishopsgate Street Without. A work in which all the evidence is carefully collected and clearly stated.

THE BARTHOLOMEW MASSACRE, AUGUST 24TH, 1572.

SPEAKING of the massacre of the French Protestants on Bartholomew's Day, an illustrious magistrate of the sixteenth century said, "Let it be blotted out from the memory of man." This cannot be. Great crimes against mankind are full of great lessons. They ought not to be forgotten. Great crimes against the saints of the most High God call forth faith, courage, and heroism. We must not walk with heedless steps over the graves of God's martyrs.

French Protestantism was born in the throes of a great anguish. It fed on suffering. It grew up amid fire and blood and vapour of smoke. The flames of persecution always glared on its path. Death was ever on its track. From 1521, when the Gospel of the Reformation was first preached in Meaux, four years after Luther nailed his theses against indulgences upon the door of his cathedral, on to the Revolution of 1789, when religious equality was proclaimed, the Protestant church of France was in grave peril. Popery could only rest when it was trampling out its life.

The darkest day of all was August 24, 1572. Just 300 years ago, the horrible slaughter, long premeditated and well

planned began. Admiral Coligny, the chief layman of the French Protestant church, and the greatest captain of Christendom, was the first to fall. Thousands upon thousands followed in the awful carnage. Tumult and disorder ruled. Rivers of blood flowed in the streets. The dead bodies of men, women, and children, blocked up the doorways. It was a feast of cannibals. De Thou says 30,000, Sulley says 70,000, were destroyed. Add, too, all that were killed by hunger and grief, and not less than 100,000 deaths testify to the fiendish hate and barbarous cruelty of the Papists. It is the greatest crime of the Christian era.

It was an Italian crime. It was a Roman Catholic crime. This is beyond dispute. Popes never ceased to demand the extermination of the chiefs of the Huguenot party. And when the blood of the victims deluged the streets of Paris, the papal clergy celebrated an extraordinary jubilee, and made a general triumphant procession. In Rome the College of Cardinals offered solemn thanksgivings, and the Pope caused the guns to be fired and a medal to be struck in honour of the disgraceful victory. The execrable slaughter was the deed and the glory of Roman Catholicism.

The two antagonists that fought three hundred years ago are at war, as deadly, as on that memorable Sunday morning. The spirit of the Reformation, which is the spirit of freedom; and the spirit of the Papacy, which is the spirit of priestly domination, are still the same. The first asserts religious equality, the necessity of personal action, the equal rights of all who form the brotherhood of Christ. The second denies the right of personal action, suppresses all but the priest, reviews the crimes that redden its annals, and declares that it knows no change. The crown and flower of the former is, perfected humanity; of the latter, the Bartholomew massacre.

Yet this spirit of sacerdotalism is, as innumerable signs declare, the spirit that dwells and rules in the body of the so-called Protestant Church of England. Love of truth, of manhood, and of Christ's free gospel, requires us to oppose Roman Catholicism with all our might. And since nothing so effectually fosters Popery as the Established Church, we ought not to leave a stone unturned by which we may altogether liberate the religion of Christ from State patronage and control. The best memorial to the Protestant martyrs would be the completion of their work.

J. C.

Reviews.

THE MIDSUMMER MORNING SERMONS TO YOUNG MEN AND MAIDENS, preached at Bloomsbury Chapel. By Rev. W. Brock. *London: Pask, 39, Carey Street, Lincoln's Inn, W. C., and Stock, Paternoster Row.*

It affords us unmingled gratification to receive this volume of sermons from the pen of the preacher of Bloomsbury chapel. Dr. Brock has been known for many years as the real friend and trusted counsellor of the young; and his ministry has been appreciated by and blessed to "young men and maidens" in an unprecedented degree: hence a more fitting memorial of his ministry could not have been chosen than these twenty sermons. They display all the well-known characteristics of Dr. Brock's preaching in a large measure. Broad, strong, manly sense, careful and elaborate preparation, a decisiveness of tone born of clearness and force of conviction, pungency of appeal, and direct practicalness are everywhere apparent. He speaks out of a heart sympathetic with the young in their early perils and fondest hopes; but as one assured that safety in the midst of danger, and the true attainment of life's best aspirations, are found only in Christ Jesus. Young men and maidens all over the land will do well to get these living words, and to treasure them in their hearts.

THE GENERAL BAPTIST YEAR BOOK, 1872. *London: Marlborough. Leicester: Winks & Son.*

OUR "Minutes" for 1872 are full of suggestive material. The "Reports of the Churches" show that an unusual amount of attention is being given to the renova-

tion and modernising of chapels and school-rooms, and to the question of chapel buildings altogether. Town churches, too, are taking up new village stations. Sunday school work is assuming greater importance. Many of these reports are very instructive. This Handbook, though made less complete this year than last to avoid expense, which we much regret, reflects credit on its compiler, and deserves the attention of all interested in the affairs of Christ's kingdom amongst us.

JESUS CHRIST AND MODERN SOCIAL LIFE. By J. Clifford, M.A., LL.B. *London: Marlborough. Leicester: Winks & Son.*

INSTEAD of asking any one to notice this address we insert two extracts, one from an American, and the other from an English paper.

"We have read it with eminent satisfaction. In both substance and form it is very admirable. Its argument is as strong as its rhetoric is choice. It represents at once original thought, wide reading, and careful culture. Best of all it is animated throughout with a spirit equally earnest, trustful, heroic, and devout. . . . It is a thoughtful, able, discriminating, earnest, and effective plea for Christianity, and for a wiser, steadier, more comprehensive, and more practical application of the saving forces which Christ offers us."—From a Leader on the Address in the *Morning Star*, the organ of the Free-will Baptists of America, July 24, 1872.

"It is an earnest and forcible exposition of the divine method of human improvement by personal conversion and faith, through Christ, as contrasted with Communism, Positivism, and State-Mechanism. It is a noble address."—*Freeman*, July 26.

Church Register.

CONFERENCES.

The next MIDLAND CONFERENCE will be held at Ashby-de-la-Zouch, Tuesday, Sept. 17. Morning subject—"Individual effort in Christian work": Writer, the Rev. J. Wilshire. Afternoon subject—"The Conversion of our young people, and their reception into the church": Writer, the Rev. J. P. Tetley. C. CLARKE, *Secretary*.

The LANCASHIRE AND YORKSHIRE CONFERENCE was held at Clayton, Aug. 14. The Rev. W. Stubbings, presided at the morning service. A paper was read by the Rev. W. Chapman on the question, "How can we best increase the efficiency, and utilize the services of our local preachers?" It was followed by a very animated discussion, in which a goodly number of the brethren took part. In the afternoon the Rev. J. A. Andrews took the chair. Baptized since last conference, fifty-five.

Resolved—I. That the deputation appointed to visit the friends at Hyde Road, Manchester, be thanked for their services, and that the Revs. W. Gray, E. K. Everett, and the Secretary, be requested to watch over this infant cause, and to render the best advice and help they can.

II. That the next Conference be held at Dewsbury, on Wednesday, Dec. 18, and that the Rev. E. K. Everett be the preacher.

III. That we very cordially welcome into this Conference and district the Rev. J. R. Godfrey, of Nazebottom (a branch of the church at Heptonstall Slack.)

IV. That this Conference feeling deeply that the success of the denomination depends largely upon the number and efficiency of occasional preachers, recommends the churches to look out young men of piety and ability, and encourage them to engage in the work of preaching: and also to add to the congregational and Sunday school libraries some books likely to be helpful to occasional preachers; and it further recommends the pastors of churches to take the occasional preachers under their supervision, with a view to increase their efficiency.

V. That this Conference recommends the formation of an Occasional Preacher's Association for this district, and that Mr. J. S. Gill be the convener of a meeting for this purpose.

P.S.—A good Centenary Meeting was held in the evening; but it would have been more pleasing and encouraging if there had been a larger audience to enjoy it.

JAMES MADEN, *Secretary*.

MIDLAND HOME MISSION.

The secretary acknowledges, with thanks, the receipt of 5s. in postage stamps, from a female friend. C. CLARKE, *Secretary*.

CHAPELS.

ASHBY-DE-LA-ZOUCH.—*Re-opening of the Baptist Chapel*.—This chapel which was built in 1862, has been closed three Sundays for cleaning and renovation. Messrs. Bird and Dyer have washed the ceiling and walls, Mr. Joseph Salisbury has painted the interior of the chapel and Mr. Belton the exterior. On Sunday, Aug. 4, the Rev. C. Clarke, B.A., minister of the place, preached afternoon and evening. On Tuesday, Aug. 6, a public tea was provided in the Market Hall at one shilling each, the clear proceeds of the tea being fourteen guineas. Thirty-two trays had been given. In the evening a meeting was held in the chapel. The chair was taken by W. Joyce, Esq., surgeon. Addresses were delivered by the Revs. C. H. Boden and Thomas Mays, of Ashby, and the Rev. Robert Ann, minister of the Union Chapel, Handsworth, and J. C. Stokes, Esq., of Birmingham. Collections were made. The cost of renovation and extras was £55 12s. 10d., and before the meeting separated the minister announced that the whole of this amount had been realised.

GREAT GRIMSBY.—*Freeman Street*.—*New Organ Opening Service*.—On June the 28th, a selection of vocal and instrumental music was given. J. H. Clough, Esq., of Bradford, presided. The vocalists were all amateurs, and chiefly composed of the chapel choir. Several pieces from Handel's Messiah, and from Haydn, and Mendelssohn were performed in an admirable manner. The following is a description of the organ:—*Great organ*: compass CC to G 3. 1. Open diapason, metal, 8 feet, 56 pipes. 2. Stopped bass, wood. 3. Clarabella, 38 feet, 56, pipes. 4. Dulciana, metal, 8 feet, 44 pipes. 5. Principal, metal, 4 feet, 56 pipes. 6. Mixture (12th and 15th), metal, 112 pipes. *Swell organ*: compass CC to G 3. 7. Open diapason, metal, 8 feet, 44 pipes. 8. Stop diapason, wood and metal, 8 feet, 56 pipes. 9. Principal, metal, 4 feet, 56 pipes. 10. Piccolo, metal, 2 feet, 56 pipes. 11. Trumpet, 8 feet, 56 pipes. *Pedal organ*: CCC to C. 12. Bourdon, wood, 16 feet, 25 pipes. *Couplers*: 13. Swell to great. 14. Swell to pedal. 15. Great to pedal. Three composition pedals. The whole

of the stops reach throughout the manuals, except the stop diapason bass, which with the clarabella, complete the perfect scale. The organ is enclosed in a case of Ionic design, and the front pipes are all open speaking pipes, their decoration being a simple fleur-de-lis, with a border at the top, worked out in gilt and diapered, the whole presenting a chaste and rich appearance. The organ is pronounced by competent judges to be well-balanced and very effective, and the tone is particularly sweet and exquisite. The instrument was built by Messrs. Brinley and Foster, of Sheffield, and cost £210. Previous to the opening services, upwards of £130 was subscribed, £85 being realised by a bazaar. Two sermons were preached on the following Sunday, by the Rev. J. Parkes, of Louth. The total raised is £160.

LONDON, *Præd Street—Chapel Reopening.*—Considerable alterations have been made in this old fashioned chapel. The pulpit, with the vestries and back gallery, have been removed, and the building has been enlarged by the addition of a wood-lined panelled recess, with coved ceiling, containing a raised platform with minister's vestry underneath. A concealed staircase gives private access to the platform, vestries and school-rooms. The old seating and gallery fronts have been removed. The new seats are stained, with sloping backs and benches and moulded ends. The gallery front is formed of ornamental curved iron panels with moulded book-board; these, with a slight alteration of one of the old mouldings, have reduced the apparent height of the front. The crush, at times of exit, has been relieved by a new outer door. The gas-lighting has been reconstructed by the use of six "stars" pendant from the ceiling, and of wall brackets under the galleries. The ventilation has been improved. A new baptistery, with vestry, class-rooms, have been made; these, with a new staircase to the school-room, additional window light both to the chapel and class-rooms, a private lavatory, and a number of "domestic" conveniences, complete the list of alterations. With the exception of the seating and wall lining thereto, the whole of the chapel internally has been painted in colours, by the careful arrangement of which a considerable effect of "roominess" has been obtained. The outside has not been altered, it has only been repainted. Before the alteration the congregation were put to many inconveniences in finding accommodation. Now there are ninety-two additional sittings available to the regular attendants, and greater space and comfort, is given to each person. The works, at a cost of about £800, have been carried out from the designs and under the superin-

tendence of the architect, J. Wallis Chapman, of London, who has given immense pleasure by the surprising improvement he has skilfully effected in the old building. It does him great and lasting credit. Opening services were held on Wednesday, July 24, the Rev. C. H. Spurgeon preaching in the afternoon, and Mr. G. F. Bayley (in the place of Mr. R. Johnson, who was unable to attend,) presiding at the public meeting in the evening. Other opening sermons were preached by Revs. F. Greeves, H. Varley, and the pastor. Over £200 were given or promised; and in order that the movement may not seriously interfere with the church's greater work—the building of *Westbourne Park Chapel*—it is arranged to appropriate the money paid for the additional lettable seats to pay for the renovation.

NEW BASFORD.—OUR NEW CHAPEL was opened on Thursday, July 11th, when a sermon was preached in the evening by the Rev. J. Wilshire. Owing to the excessive unfavourableness of the weather the congregation was limited, but the collection good. On Sunday, July 14, two sermons were preached by the Rev. J. Alcorn. On Sunday, July 21, the Rev. W. Woods, preached in the morning, and the Rev. T. Goadby, B.A., in the evening. A tea meeting was held on Monday, July 29, and after tea a public meeting in the chapel, at which B. Walker, Esq., presided. The Revs. J. Wilshire, W. R. Stevenson, M.A., J. Stevenson, M.A., J. Fletcher, J. Felstead, and Messrs. Dean, and J. T. Marriott (Regent's Park College), took part. An interesting selection of sacred music was given by the choir. Mr. Spendlove, secretary of the building committee, read a statement, which showed that the chapel was opened with a debt of £375 upon it. The chairman said he was very anxious to see this amount brought down to £200 during the next year, and he generously promised £50 himself if the friends would raise the remainder of the £175. After the strain we have already borne for some time, the church and congregation did not feel prepared to do as much as this. But as Mr. Joseph Clarke kindly came forward and promised half of the £75, some have great hope that, through his generosity and that of Mr. Walker and our own special efforts, our debt may be reduced to the extent of £175 during the coming year. We had a large attendance at our tea meeting and at the public meeting afterwards. We feel that we have great cause for thankfulness that our success, as to the money we have been enabled to raise, has gone so far beyond our expectations; and our prayer now is that a very enlarged spiritual prosperity may be given to us in our new chapel.

SCHOOLS.

THE LINCOLNSHIRE AND CAMBRIDGESHIRE GENERAL BAPTIST SUNDAY SCHOOL UNION held its forty-fourth anniversary at Spalding, July 18. The prayer meeting began at 7.0 a.m., and at ten o'clock the Rev. J. C. Jones, M.A., took the chair. Reports of the various schools were read. At eleven the Rev. B. Hackett preached the annual sermon from the parable of the sower, Luke viii. 4—9. At 2.30 Mr. Franks, of Gedney, gave the annual address. Mr. Best, of Boston, read a paper on "The best means of promoting the regular and punctual attendance of teachers and scholars." A discussion followed, in which Rev. J. Jolly, Messrs. T. Sharman, J. Ward, Godsmark, and Pentney, took part. At 6.30 a platform meeting was held, presided over by Mr. Franks, and addresses were given on Sunday school work by the Revs. W. Sharman, J. Jolly, A. Jones, J. C. Jones, M.A., Messrs. T. Sharman, J. Ward, and W. Green. Votes of thanks were given to Mr. Best for his paper, to Rev. B. Hackett for his sermon, and he was requested to send the substance of it to the *Magazine*. Also to the friends at Spalding for their kind reception and abundant provision. The next meeting is to be held at Gosberton, the last Thursday but one in July, 1873. Preacher, Rev. J. Jolly, or in case of failure, Rev. E. Bott. Chairman, Mr. J. Ward, of Boston. The subject of the annual paper for next year, "Illustration, its uses and abuses considered in relation to Sunday school instruction." Writer, the Rev. J. C. Jones, M.A.

GREAT GRIMSBY.—*Freeman Street*.—Anniversary services were held Aug. 4th and 5th. Rev. J. Stevenson, M.A., preached, and also addressed the parents and children. A public tea was held on the 5th, at which there was a good attendance. The tea was provided by subscriptions. A public meeting was held in the chapel, Mr. J. K. Rigall in the chair. Addresses were given by Rev. J. Stevenson, M.A., Mr. Wm. Rudd, Rev. W. Garwood, Rev. R. Smart, and Mr. Thos. Stephenson. From the secretary's report it appeared that the number of scholars on the books was 230, the number of teachers 20, and the amount received during the year £35 15s. 10d., the expenditure £28 18s. 6d. The library, which was commenced on the first Sunday in January, had 132 volumes in it, the amount received since its commencement was £13 0s. 8d., of which they had already spent £11 6s. 10d. There were fifty members, and the books were thoroughly circulated. The collections were good.

HINXLEY.—Our old school rooms have long been extremely inconvenient and have recently become so dilapidated that to put

them in proper repair would require a sum that would go far towards erecting new rooms, we have resolved, therefore, to build at a cost of about £400. Towards this sum £110 have already been subscribed, and we now appeal for help. The building is now in progress, and will be completed by the middle of September. Subscriptions will be thankfully received by the Rev. J. Parkinson, pastor of the church, or by any of the following members of the building committee:—Mr. S. Buckingham, Spring Hill Cottage; Mr. G. Bacon, Castle Street; Mr. S. Payne, Leicester Road; Mr. T. Aucott, the Borough. Will friends help at once?

NETHERTON.—The Sunday school sermons were preached here on June 30. Collections, £30 3s. 1½d.

WEST VALE, near *Holifax*.—The annual sermons were preached, July 21, by the Rev. Duncan McCallum, when the noble sum of £77 was collected.

WINDLEY.—Sermons were preached, Aug. 11, by the Rev. H. Crassweller, B.A., and Mr. Fred Thompson. Collections, £6 9s. (more than double the average). On the following day a tea meeting was held, Mr. Fred Thompson presiding at the meeting. It was afterwards, addressed by the Revs. H. Crassweller and J. Wiltshire, Messrs. J. G. Pike, T. Abell, Hadfield, W. Hall, G. Deane, and Medding. It was pleasant to see the St. Mary's Gate friends come seven miles through the wet to hear their late minister preach; but still pleasanter, at the Monday's meeting, to hear the late pastor and the present pastor of one of the Derby churches joining in saying God speed to our village work. The chapel was crowded. A more successful anniversary we do not remember.

BAPTISMS.

BROMPTON, near *Northallerton*.—Aug. 4, one male, aged 82, by W. Stubbings.

DERBY, *Watson Street*.—Aug. 15, three, by H. A. Blount. All from the Wesleyans.

DEWSBURY.—Aug. 1, two, by N. H. Shaw.

ISLEHAM.—Aug. 4, three, by G. Towler.

LOUGHBOROUGH, *Baxter Gate*.—Aug. 17, fifteen, by E. Stevenson.

NETHERTON.—May 5, two; June 9, three, by W. Salter.

OLD BASFORD.—Aug. 4, three, by W. Dyson.

Total reported baptized in third	
quarter, 1872	237
" " " "	148

Marriages.

BRADBURY—WILD.—Recently, by license, in the Baptist chapel, Kegworth, by Rev. T. Yates, William Bradbury, Gent., of Castle Donington, to Miss Hannah Wild.

BROOKS—COLLIN.—July 24, at the Pound Lane chapel, Isleham, by the Rev. G. Towler, Mr. John Brooks, of Cambridge, to Caroline Collin, of Isleham.

BROWN—CROSS.—July 9, at the G. B. chapel, Beeston, near Nottingham, by Rev. H. Cross, brother of the bride, the Rev. James Brown, of Desford, to Catherine, second daughter of Mr. H. Cross, Chilwell.

GOADBY—WOODHOUSE.—In July, at Mansfield Road chapel, Nottingham, by Rev. S. Cox, assisted by Rev. T. Goadby, B.A., the Rev. F. W. Goadby, M.A., of Bluntisham, Hunts, to Miss E. Woodhouse, of Nottingham.

DENNIS—BARTON.—July 23, in the chapel at Babbington, Nottinghamshire, by Rev. T. Yates (uncle of the bride), Mr. Richard Dennis, near Pontefract, to Miss Edderline Barton, of Newthorpe, Notts.

GREENWOOD—JACKSON.—Aug. 17, at Shore, by Rev. J. Maden, Mr. John Greenwood, Mount, to Miss Emma Jackson.

GRAY—STAPLES.—Aug. 15, at Archdeacon Lane chapel, by the Rev. T. Stevenson, Mr. W. Davis Gray, to Elizabeth Alice, youngest daughter of the late Mr. James Staples, of Leicester.

WEBB—ASHBY.—Aug. 5, at Edinburgh, by the Rev. J. Gentles, of Trinity College Church, Frederick Webb, ironmonger, Leicester, to Eliza, youngest daughter of the late Mr. Thomas Ashby, of Leicester.

WOOLLEY—MELLOR.—July 1, in the Baptist chapel, Kegworth, by Rev. T. Yates, Mr. Isaac Woolley, of Kegworth, to Miss Mary Mellor.

Obituaries.

CHESMAN.—May 28, at West Butterwick, after a short illness, Thomas Chesman departed this life in the sixty-eighth year of his age, much and deservedly regretted by a large circle of friends, and especially by the church of which he had been a consistent member for five years. Though far advanced in life before he publicly professed his faith in Christ, he had for many years lived a life of faith in the Lord Jesus; but in the summer of 1867 he felt it to be his duty, as well as his privilege, to be baptized in the name of the Lord Jesus. He was cordially received into our fellowship; and during these few years he lived to be useful. Some important improvements lately made in our ancient place of worship have been made at his entire expense. His house was always open for the entertainment of our preachers and friends who came from a distance. He was naturally kind and genial, a lover of good men, and a friend to the poor. He knew in whom he had believed, and felt that He was able to keep that which he had committed unto Him. His end was peace. He fell asleep in Jesus, and rests in our burying ground at Butterwick, in sure and certain hope of the resurrection to life eternal.

CURRY.—Mary, the wife of Mr. Henry Curry, of Wisbech, died very suddenly on 17th June. She had attended divine service twice on the previous Sabbath, and was apparently in her usual health. Shortly after retiring to rest, her husband heard her moan as if in pain, and, on procuring a light, it was found that life had already departed. Mrs. Curry had been a consistent useful member of the Ely Place church twenty-eight years. Her piety was of a deep

and earnest character, and bore fruit in a thankful, cheerful, and hopeful disposition. Her chief desire in life was to see her children become partakers of the blessings of true religion. Nothing could satisfy her heart until she saw this desire accomplished. Her conversation with Christian friends, her daily prayers, her letters to "the absent one," had this for their chief topic and aim. Happy the sons and daughters blessed by such Christian solicitude and care. Well would it be for our churches, and for our country, if all mothers felt the same anxiety for the religious and eternal welfare of their children. Mrs. Curry was one of those "holy women" whose removal creates a gap in the church which it is not an easy thing to fill.

W. E. W.

NEWMAN.—July 27, at Callander, N.B., Mrs. Sarah Newman, the beloved wife of Mr. William Newman, late of Legbourne, Louth, Lincolnshire, departed this life; and was interred at Willoughby, Aug. 1.

WALLIS.—On Wednesday, Sept. 6th, 1871, Elizabeth Wallis, of Kegworth, departed this life. She had been a member of the Baptist church several years. She was in humble circumstances, and could not do much for the Saviour; but her "meek and quiet spirit," coupled with her firm adherence to the truth of the gospel, and her regular attendance on the means of grace, afforded pleasing evidence of decided piety. Her last affliction was very short. The first Lord's day in Sept., she was with her Christian friends, in the Sanctuary; and on the Wednesday following was with her Saviour, in His kingdom. We have no doubt of her happiness. "Blessed are the dead, who die in the Lord." T. Y.

Missionary Observer.

LIBERAL OFFER TO COLLECTORS FOR THE MISSION.

THE following letter was received too late for insertion last month. The subject is so important that we give it the first place this month, and trust no time will be lost in accepting the very generous proposal of our correspondent's friend. The young people throughout our churches, whose hearts are full of missionary zeal, might, by volunteering to become Collectors, at once secure that this offer shall not be a failure. The Secretary of the Mission will gladly forward supplies of penny-a-week Collecting Books. The application for them should, as a rule, come through the minister of the church, or the secretary of the local auxiliary.

Dear young friends, ask your minister to write for four Collecting Books for every hundred members of the church. Mr. Orton's friend will give the first penny a week to each of you, and other friends, either in the church or congregation, will gladly help you to fill them.

To the Editor of the Missionary Observer.

Dear Sir,—I am authorized by one of my friends to say that he will gladly increase his contributions, if others will co-operate with him in improving the yearly income of the Mission.

It is, no doubt, in the memory of your readers that some months ago the Committee earnestly asked for an increase in the staff of Collectors, and suggested that there should be, in every church, at least one Collector to every twenty-five members. Acting on this suggestion, some of the churches have increased the number of Collectors, and the results have been very satisfactory. In order to encourage this movement my friend authorized me to say, in the *Missionary Observer* for June, 1871, "Let every church in the London and Lincolnshire Conferences *have a Collector for every twenty-five members*, and a warm friend of the Mission hereby engages to subscribe *a penny a week to every one of the Collectors.*" It is now my privilege to state that this same friend is prepared to go beyond the limits previously named, and hereby extends his liberal offer for twelve months *to all the churches in the General Baptist Connexion.*

The friends who were present at the late Association know how much was said to awaken missionary zeal, and how many suggestions were made with the view of increasing the missionary funds. Besides the generous effort of Mr. Cook for the Mission to Rome, it was said, "we must do more for Orissa," "let us curtail our personal expenditure, and let us double our subscriptions," and a variety of other proposals were made which it is hoped will none of them be disregarded. The plan proposed, however, by my friend, is so simple, so easy of arrangement, and so sure to produce important results, that, with all my heart, I commend it to all the churches. It will extend widely an interest in the Mission; it will, in many cases at

least, increase the contributions from individual churches; and it will enable my friend to add, from his own resources, not less than £150 for the year.

I am, dear Sir,

Yours cordially,

Bourn, July 23, 1872.

WILLIAM ORTON.

N.B.—If churches adopting the plan suggested will kindly forward to me the names of their appointed collectors, my friend will, in due time, supply the amount of twelve months' subscription.

INUNDATION IN ORISSA.

BY THE REV. J. BUCKLEY, D.D.

Cuttack, July 6, 1872.

THE week now closing has been a very anxious one. The river has risen higher than has been known for many years; and we have been daily and nightly in dread of an inundation that would have inflicted damage on Cuttack that it would have required years to repair. The Lord has mercifully preserved us: the river is now so far gone down that there is no immediate dread of its overflowing its banks; but it is affecting to think of the damage done in many parts of the district. Cows, horses, buffaloes, elephants even, it is said, were seen carried down by the violence of the waters. One night the alarm was so great in Cuttack that many of the natives fled panic-stricken from their homes to places where it was supposed they would be safer; and as I laid myself down in peace to sleep I speculated on the possibility of waking and finding two or three feet of water in our bed-room; but from this calamity the Lord has preserved us. The damage done to the embankments is great, and it will probably cost the Government at least two lakhs of rupees (£20,000) to repair it: but this is a comparatively small matter: the injury done to the crops must be very great, and several villages have been washed away. The loss of life, it is feared, is considerable, as many dead bodies were carried down by the violence of the flood; but our information from some parts of the district is as yet imperfect. Still there is no doubt that the sufferings of the poor will, in many places, be very great, as their houses have been carried away, and their little all destroyed. We are awaiting, with much anxiety,

tidings of the little flock at Khundittur, for their proximity to three rivers, the Khursua, the Brahmunee, and the Patooa, renders them particularly exposed to danger at a time like the present. For several nights the officers of the Public Works Departments and others were employed all the live-long night watching and working, as there were several places where it was feared the embankment would burst, in which case nothing could have saved Cuttack from an inundation.

This has been the greatest flood I have seen: the inundation seventeen years ago was a few weeks before we left England. It was hoped that the protective works executed since that time by the Government would have saved us from the anxieties and fears we have had this week; but, probably, if it had not been for these works the damage done would have been very much greater.

In October, 1834, there was a destructive flood, and the College then newly built, was three or four feet in water.

I wish I could convey to the minds of my readers the impressions made on my own as I looked on our great river when the water was at the highest. It was a grand and awful sight, as much so as any I have seen.

"Great God! how infinite art Thou,
What worthless worms are we."

How impressive appeared the inspired description of human life, "Thou carriest them away as with a flood." The two ideas no doubt conveyed are rapidity and resistless force.

The post is, in our present circumstances, very irregular, and it is doubtful whether this will reach Calcutta before the departure of the next mail, but I hope it may. We are none of us

able to go to the rath jattrā this year on account of these circumstances. I was preparing to go when the state of the river rendered it impracticable. I may add, that our apprehensions of danger from the rapid rise of the river began last Lord's-day, and continued till yesterday (Friday). I hope our young friends study the geography of Orissa; and for their information I may state that the source of the Mahanuddy is N. Lat. 20° 15', E. Long. 82°; but our danger this week arose from the Kajori, the principal branch of the Mahanuddy, which flows in a southern direction.

July 13.—I resume the melancholy story of last week. In the midst of judgment mercy has been remembered, and our news of Khundittur and Chaga is much more favourable than we had ventured to hope, for which we are very thankful.

Rice is becoming much dearer, and this will occasion great suffering to the poor. Government officers are now out in different parts of the district with a large supply of rice, salt, &c., and orders to relieve actual distress. The Commissioner told me that the Government would help those who were ready to help themselves; and we shall all agree that this is a right principle, especially as there is a great tendency in this country to throw every burden on the Government; but beyond the relief which the Government *must* administer, we shall all have much to do. As yet I don't see where the money is to come from; but the Lord will send it as soon as required.

Our merciful preservation at Cuttack is said to be owing to several breaches in the embankment—some of which were very large—a few miles up the river. One of these breaches is said to have been a thousand feet, and another six hundred. A lady of my acquaintance counted six elephants floating down the stream; there was a very large number of wild hogs; tigers too were seen, though I believe only a few; and strange to say, a horse and gig, the horse having silver trappings, and supposed to belong to some rajah or wealthy native. Many houses or roofs of houses were carried away with the poor people sitting on them. All that we hear shows with what awful suddenness the flood came, and with what rapidity and resistless violence,

wherever it overflowed its banks, it carried the people away. No estimate can as yet be given of the loss of life, but it must be great. The destruction of cattle has been immense. The judgments of God are abroad in the land. Oh that the people may turn to Him who has smitten them.

We had arranged to marry seven couples on Friday the 28th, but two of the bridegrooms who had to come from Chaga and therefore to cross the river, did not arrive at the hour appointed to go to chapel. We waited much more than an hour; still they did not make their appearance, and at length fearing that they might not be able to cross, we decided to go and marry the others. As the two brides who were left in the school saw their five companions depart, they had a good cry; but it did not end disastrously. As the service proceeded I perceived that some communication had been made to Mrs. Buckley that led her hastily to leave the chapel, and that one or two others went out at the same time. Thinking it probable that she had heard that the other bridegrooms were near, and that she was gone to fetch the two sorrowful brides, I lengthened the service till it could be known. This proved to be the case, and as no time was lost we were soon pleased to see the others come in to be united in the same happy bond; and so, though at first it had an untoward aspect, it ended satisfactorily. Let us hope that it will be so with the calamity of which I am writing. After the service more than six hundred sat down to the wedding feast on the school premises, and all seemed greatly to enjoy themselves.

BY THE REV. W. HILL.

Piplee, near Cuttack, July 10th, 1872.

Orissa is a land of drought and inundation. With scarcely any rain since last October, and with the thermometer ranging for weeks from 90° to 105°, we were suffering until about twenty days ago from drought. During the past ten days, however, this neighbourhood has been suffering from the greatest inundation that the oldest man living can remember. For months we had been sighing for rain, and from every direction there came the same

cry of "no water, no water;" rivers, tanks and wells, being alike dry. Much to our delight, on Friday, June 22nd, we had several smart showers, and so on the following day. On the Sunday the rain came down most freely, and at times it seemed as if the windows of heaven were opened, and the water was being poured down upon the thirsty ground. In England one inch of rain in a day is considered a good fall, but in less than two days we had more than ten inches, and in a week could not have had much less than twenty. As a consequence the country was submerged, and the roads became impassable. The rivers came down like infuriated beasts, and, refusing to be controlled by the ordinary embankments, overleaped their boundaries, scattering desolation around. Knowing the low and exposed situation of our village at Bileparda, we were anxious regarding the native christians, and famine orphans learning to be cultivators; but all communication was cut off, and to obtain information impossible. On the 3rd, one of the boys succeeded, with great difficulty, in reaching Piplee. He brought the painful tidings that on the previous Sunday night they had been driven out of the village by the flood, that since that time they had been on an adjoining hill without shelter, and with no food except a little rice which they managed to carry with them—that the bungalow and chapel, the school-room, and all the houses, had been washed down—that a bullock had been killed by a wall falling—and that the rice in store, as well as that sown in fields, had been alike destroyed. Early the next morning we had a sheep killed and sent it off to Bileparda with rice and other supplies, but the men returned saying that the river embankment had broken and they were unable to proceed, as the water was rushing in torrents across the road, the fields on each side being completely inundated. Other attempts were made to send supplies but, for upwards of a week, with no better success. During this period there was considerable fluctuation in the height of the water, which was owing, as we supposed, to the breaches in the embankment being enlarged or increased in number. The floods came into our premises, and had it not been for a new raised road, which runs between us and the river, our

house and school buildings must have been flooded also. As it was the road acted as an embankment, the water on the river side being several feet higher than on the other. Never before did I so realise the very uncertain tenure on which we occupy the land, and how soon we might be swept away. How ill prepared we are for an inundation may be gathered from the fact that within an area of several miles there are no boats by which help could be obtained or afforded, and no high ground to which, in a case of necessity, we might flee.

To persons accustomed only to rivers in England it is difficult to give a correct idea of the rivers in Orissa, or at any rate of those parts of Orissa in which we reside. As the country approaches the Bay of Bengal it is low and flat, and being but a very little height above the level of the sea, it takes the water a long time to run off. In the rainy season the water from the high lands comes rushing down into the low country, and to prevent its spreading over the entire surface efforts are made to confine and direct it by means of embankments raised along the banks of the rivers. When the fall of rain is great and the rivers unable to carry off the water, inundation is the necessary consequence, and as the country is flat and low, it spreads over a wide surface, and lies a long time; rendering the land unhealthy and unprofitable. Useful, however, as the embankments are in preventing the low lands from becoming a swamp, they are necessarily attended with considerable danger, especially to those who reside in their immediate neighbourhood. In many parts they are ten or twelve, or more feet above the level of the country, and between these artificial banks, the rivers from a quarter of a mile to more than a mile in breadth, rush and roar furiously along, like, as has been said, so many mad bulls. With the embankments intact the raging waters are to a certain extent under control, but when the embankments give way and the waters break loose, they become simply irresistible, and with desolating effect sweep over the country below. The breaking of a river embankment in Orissa means the bursting of a reservoir, but with this difference, that the supply of water in the latter is limited, and in the former almost

unlimited. It is from one of these calamities that this district is now suffering, and has been for some eight or ten days past, and though in less volume than at first the waters are still rushing through the breaches that have been made. In the vicinity of the breaches it is said that several villages with people and cattle have been swept completely away, but as at present the places are unapproachable, it is difficult to ascertain the real facts of the case. For miles round the people have been shut up in their villages, and in many places have had to take shelter on their house tops or in trees. Upon multitudes of poor people loss and hardship have been entailed, and unless the breaches can be quickly made up, any rice crop for this year will become an impossibility. The people say that it is now too late to re-sow their fields, and if it were not they have no seed corn.

Our communications with Bileparda have been re-opened. Several of the boys have come into Piplee, and to those remaining with the cattle we have sent supplies. The man I sent over has sent me a note describing the wreck of the village, and which confirms previous reports. The bungalow and all the other houses are destroyed, together with the store and growing rice. Four of the houses were nearly new, three of them being occupied by young couples from the orphanages, and who have been married only about two months. Thus to have their houses swept away—houses which cost three-fourths of the allowance by government towards starting them in life—is very trying, and they wish they had not been married quite so soon. As their father, and mother, and all, we shall have to do what we can to help them towards a fresh start; but to entirely rebuild the village will take a rather large sum. Several years ago there was an inundation, and the table was washed out of the bungalow, but then it did not reach the houses. If possible, I shall build this time on a rock, and not on the sand; so that when the rain descends, and the floods come, and the winds blow, the houses may not fall. The man in charge of the boys fled at the commencement of the flood, and took shelter with his wife and family in a heathen village. When I see him I shall not be able to commend him as a good shepherd—fleeing,

as he did, at the approach of the water-like wolf.

Several of our buildings at Piplee have been damaged by the heavy rain. The long weaving shed has been so injured that in the cold weather it will have to be re-roofed. The children, too, were made rather uncomfortable by droppings from the school-room roof. If they tried to sit or sleep here or there, the water came dropping, said they, upon them. Whether Solomon knew anything of the uncomfortable-ness of thatched houses I cannot tell, but he seemed to know of something as bad when he wrote, "a continued dropping on a very rainy day, and a contentious woman, are alike." In this country the figure is very significant.

Though our own house was free from annoyance as regards leakage, we were not a little annoyed one day by a dead decomposing human body, which was thrown on the bank of the river not far from the back of our house. A mother and her only son had both died of cholera, and as the people were unable to burn the bodies entirely, they simply threw them outside and partially burnt them to save their reputation. As the river was full and we were unable to send any one to remove it, we were compelled to put up with the annoyance until relieved by the jackalls. I do not wonder that the apostle Paul should see something peculiarly offensive and horrible in being fastened to a dead body, and that he should ardently desire deliverance from that body of sin of which a dead human body was the symbol. Just as I had finished the last sentence, a messenger came to say that there was a corpse at the side of the river at the back of our house. It had been carried out of the bazaar by the sweepers and thrown there, so I have been writing to the police to have it removed.

We were not able to learn anything from Bouanalipore until this afternoon when Bhubani Mahanty—one of the preachers—arrived at Piplee. This village, like others, has suffered from inundation, every house has been injured more or less, and the little chapel has been washed down. "This year's heat, this year's rain, and this year's floods," said Bhubani, "have been quite unusual, but by the mercy of God no life has been lost among us—no not so much as that of a kitten." Many of

the people in this village are weavers, and they had to tie their looms up in the trees for safety.

On Sunday last the Juggernath car festival was to be held. Brother Buckley, myself, and several native preachers were expecting to be present, but as the roads were washed away and the rivers impassable, we were compelled to forego the opportunity of there witnessing for Christ. Usually about the time of the festival the road is thronged with pilgrims, but at no season of the year have I ever seen it so deserted. Yesterday and to-day there have been a few pilgrims passing by our house, but as compared with other years they are very few.

As the roads from most of the villages are still impassable, rice is scarcely to be procured, the markets being given up. Fortunately we have another week's supply in hand, by which time it is to be hoped we shall be able to purchase more, though it will be at a greatly increased price. With a family of nearly three hundred to provide for, and with a daily consumption of three hundred and fifty-two pounds of rice and eighty-two pounds of vegetables, our expenses will be greatly augmented. To re-build our chapels and houses, to relieve the distressed, and to meet other extra expenses, funds will be required;

but as we read at worship this evening, "Happy is he that hath the God of Jacob for his help. The Lord preserveth the strangers; he relieveth the fatherless and widow."

THE POWER OF THE GOSPEL.

A HINDOO, on one occasion, said to a missionary, "Reviling our gods, criticizing our shastres, and ridiculing our ritual, will accomplish nothing; but the story which you tell of Him who lived and pitied, and came and taught, and suffered and died, and rose again—that story, sir, will overthrow our temples, destroy our ritual, abolish our shastres, and extinguish our gods."

THE LIGHT SHOWS THE DUST.

WHEN the sun's rays are let into a room, clouds of dust will be seen floating in the air which before were unseen, and various stains and spots will appear which before were unnoticed. So it is with the light of the gospel, by which, as the conscience becomes more tender, more vigilant, and better regulated, we shall be given increased insight into our own defects.

—Archbishop Whately.

MISSION TO ROME.

The following additional annual promises for five years have been received:—

	£	s.	d.		£	s.	d.
Halifax—Rev. R. Ingham, D.D.	0 10 0	Nottingham—Jane Ancliff	...	...	0 10 0
Leicester—Rev. J. C. Pike	0 10 0	S. Tomlinson & H. Ancliff	...	...	0 10 0
Louth—Mr. W. Newman	5 0 0	Old Basford—Ainos Baxon	...	...	0 5 0
Macclesfield—Rev. Isaac Watts	1 1 0				

FOREIGN LETTERS RECEIVED.

CUTTACK—J. Buckley, June 8; July 6, 13.

PIPLEE—W. Hill, July 10.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from July 18th to August 18th, 1872.

	£	s.	d.		£	s.	d.
Acton, Middlesex—Mrs. Hough	1 0 0	Leicester, Dover Street—Mrs. Livens,	...	...	6 0 0
Burton—Mr. Gittus, Ely, by Rev. W. Jarrom	1 0 0	for Orphans	...	...	4 0 0
Halifax—A Lady in Yorkshire—Donation, by Rev. R. Ingham, D.D.	50 0 0	Morcott & Barrowden—Collections	...	...	4 0 0
				Stantonbury — Sunday School, for Orphan	...	...	0 8 6

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Baker Street, Nottingham, Treasurer; by the Rev. J. C. PIKE, the Secretary, and the Rev. H. WILKINSON, the Travelling Agent, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE
GENERAL BAPTIST MAGAZINE.

OCTOBER, 1872.

OUR MOST URGENT NEED: WHAT IS IT?

BACK from our holiday rambles and holiday reflections, full of new plans, new hopes, and new feelings, the question starts to the front what is the most urgent need of our churches at this hour. Is it not a fresh and fuller flow of the grace of Christ amongst us, a more marked and manifest intenseness of spiritual life and power?

We have propriety, profession, learning, and some power. We are not wholly without means, style, respectability, and good repute; but we have not that strong impressive spiritual quality, that penetrative force of spiritual character that makes itself felt everywhere and at once; and testifies to living faith in, and constant and joyful fellowship with God, and to a whole-souled love of the gospel of Christ as the best gift of God to men, and the most priceless possession of mortals. Men do not feel that coming near to us is getting into the presence of a light and life-giving sun. We have spring promise and blossom, but not summer fulness and exuberance. *We need glow, ardour, intensity of spiritual life.* We have life, but we want it *more abundantly*, flooding every fibre of our nature, overflowing in every act, entering as a healing influence into all we touch.

This is the chief good. Urgency, pathos, tenderness, sympathetic care for the souls of men come of this. Reality, transparency, perfect naturalness and unaffected but burning earnestness come of this. Nature affects nothing: has no disguises, no pretences. It lives, and it glows with the brightness and reality of its life. The church of the apostles is simple in its aims, and work and character. It lives, and in the fulness of its life is above all unreality and hollowness. Humility, peace, joy, and a labour which is but the free and glad play of our powers come of this: for life is strength, and strength rightly used is delight and peace. Truly if our churches were but filled with the fulness of the life of Him that filleth all in all, I know not what wondrous works would be wrought, and what unspeakable joys experienced. Oh, Christ, flood us along all the channels of our being with the streams of thy saving life.

We want this intensity at the *prayer meeting*. It will give directness and force to our petitions, save us from wandering along the oft-frequented paths from John o' Groat's to Land's End, from wearisome length, from meaningless petitions, affected fervour, chilling hardness and painful professionalism. Better than all

rules, safer than all directions, shall we find a really strong and full spiritual life. A handful of such living men and women at our prayer meeting will move the stagnant waters, change weakness into power, and the desert into a garden of the Lord.

We want it in the *pulpit*. It is *character* that preaches; the man's being that vitally affects his hearers, and abidingly dwells with them for good or ill. James Hamilton preached well, wrote better than he preached, but he himself was better than his books, and better than his sermons. His was a "*Life in earnest*." Our reading, prayers, and sermons cannot be reservoirs of spiritual power if we are cold and dead. Have I a "good sermon" to preach is a vastly important question; but am I really a Christian man, swayed in thought and act by the love of Christ, wasting neither feeling nor deed on myself, penetrated to the core with "earnest life," is infinitely more so. The mark of a man's power over others is not his learning, accuracy, or rhetoric, however helpful these may be, but the intensity of his life. The apostles "gave themselves," *all* of themselves, "to prayer"—to seeing the face of God: and to the "ministry of the word"—to serving men by the publication of the gospel. It is in that face to face vision with the eternal Father we get fitness to serve.

We want it as leaders and guides; *as officers of our churches*. Our lives raise or depress the tone of the church. Hard, selfish, grasping men, deteriorate and lower all around them. It is best to keep out of their way. True, earnest, loving and living Christian leaders, comfort and gladden and strengthen their fellow-members. It is joy and power to be with them. Every man whom God has called to the office of a deacon or elder needs to look closely into the influence he is exerting on the faith

and love, zeal and generosity of others, by his example. Let him ask himself seriously as before God, "Am I freezing the earnestness of others by my coldness, stopping the flow of the gifts of others by my stinginess, closing the door of the prayer-meeting on some who need it wide open by my absence, weakening and wasting the life and strength of the church by my want of intensity and living force? God has given me this position to fill, not for my honour, but for His glory—how do I fill it? Is the spiritual life of the church made deeper and fuller by my constant additions? Were more souls saved last year because of my aid?" A deacon who had so searched his soul said to me, "I do want to be a power for good: I hunger to be more useful to Christ and His church." Dear brethren and fellow-helpers in the gospel of Christ, Is this the most keenly felt craving of your hearts?

We want it in the *Sunday school*, to make our work hopeful, joyous, and full of fruit; in the *Home*, so that we may lead our children, while they are children, to Christ Jesus; in *commerce*, to counteract its hardening influences; in the *social circle*, that we may talk with ease and naturalness concerning Christ and the things which pertain to the perfection and fulness of our spiritual life. We want it in all our churches, and in all the members of our churches, so that we may more clearly reflect the Saviour's image, and more largely bring souls to love Him. Who will join with us this day in praying for more spiritual power, intenser earnestness, more fulness of life in all our churches? Who will now resolve *at any cost*, by God's grace, to reach this higher Christian experience? Let us hunger, thirst, and pray for more reality, more force, more grace, and we shall be filled.

JOHN CLIFFORD.

THE DUTY OF THE CHRISTIAN CHURCH IN RELATION TO THE DRINK TRAFFIC.*

BY THE REV. T. RYDER, OF NOTTINGHAM.

It is necessary that I should remind you at the outset that we are not met to discuss teetotalism. We have not to decide whether alcohol is indispensable in the cure of disease, whether the wine Christ made at Cana of Galilee was intoxicating, or whether Paul was divinely inspired to write a certain prescription for Timothy; but, what is the duty of the Christian Church in relation to the drink traffic.

For my own part, I know I shall not so handle the subject as to make it a doubtful question whether I am a total abstainer or not, though I shall endeavour to reason from a religious stand-point rather than from a teetotal one. May God guide us aright, and may our meeting promote His glory!

A few facts and figures must be presented, so that we may thoroughly understand what is meant by "The Drink Traffic." I find from carefully prepared returns that the number of persons engaged in this traffic in the United Kingdom is 846,000, which is one in every 40 of the population, and 40 times the number of church members in our Association. 150,599 houses are employed solely for this traffic, which if put side by side, allowing a frontage of 30 feet to each house, would reach over 900 miles, or form a street with houses on both sides, the whole length of England from Land's End to John o'Groat's house. There are 687 times as many public houses as our denomination has chapels, and 46 times as many as all the Baptists in the United Kingdom have. Moreover, the revenue of this traffic is no less a sum than one hundred millions per annum, or more than fifteen thousand times as much as we collected last year for Home and Foreign

Missions, for building chapels and schools, for the centenary fund, for the College, and for the support of our Sunday schools, or 125 times as much as all the contributions of all denominations for the spread of the gospel in foreign lands, as reported by the various missionary societies at the recent May meetings.

The gross amount may seem to some fabulous, but anyone may test it by the government returns, which are indisputable. We have here, then, an expenditure of more than £3 per head of the entire population of men, women, and children, or of more than £13 for every adult male in the United Kingdom. Fifteen pence per week is the average outlay for every man, woman, and child in the kingdom, in strong drink; and three farthings per week is the average contribution of General Baptists for all the purposes I have before enumerated. These figures will give us a very fair notion of the magnitude and extent of the drink traffic, though they do not tell us whether it be a bane or a blessing. We follow on, then, to other statistics. That which concerns us most, perhaps, as church members, is the terrible fact that drunkenness occasions every year *thousands of exclusions from church fellowship.*

Then, our gaolers and prison chaplains tell us that nearly all the convicts that pass through their hands confess that the love of strong drink, directly or indirectly, has led them to commit crime. Fraud, gambling, theft, prostitution, suicide, and murder are in a great degree attributable to the influence of intoxicants. In further support of this statement, I select one or two paragraphs from charges given to grand juries by the bench, during the past year. The

* A Paper read at the Midland Conference, Melbourne, on Whit-Wednesday, May 22nd, 1872.

Lord Chief Baron Kelly said, at the Durham assizes last July:—"It seems to me that the causes for trial, for the most part, exist in the prevailing vice and sin of drunkenness."

Sir William Bovill, at the Denbighshire summer assizes, said:—"Gentlemen, on looking over the depositions, I have been forcibly struck with that which occurs in many other places, viz., that these more serious crimes are attributed to drunkenness. And drunkenness, according to my experience, is at the root of nine-tenths of the crime that is committed in this country."

Baron Pigott, at Shrewsbury, said: "It is the oft-repeated story of the beerhouse. Men are induced to remain there until they are too drunk to know what they are about and come out like wild beasts, swearing, blaspheming, and fighting. These ignorant men, having money and an evening's leisure, cannot resist the temptation of the public house. I should think it the proudest moment of my life if I could by any means eliminate from the calendar such cases as these—cases expensive to the rates, or the public funds that have to prosecute, and are a high discredit to human nature and to our advanced state of society."

Mr. West, recorder for Manchester, said:—"I have repeatedly observed in this place, that almost all crimes committed in Manchester, arise directly or indirectly from intemperance. It is the duty of all persons in the position in life of the gentlemen composing the grand jury to encourage by all means temperance and sobriety."

Another certain result of the drink traffic is *poverty*. Poverty abounds most where wages are highest, and where the greatest facilities exist for the purchase of strong drink. It is not the little he earns, but the much he wastes, that makes a man poor, comfortless, and miserable. I addressed a Sunday school in an agricultural district in Northamptonshire

last Sunday afternoon, and there were children there, rosy-cheeked, neatly dressed, well-educated, and full of contentment, whose fathers earn no more than twelve shillings a week; while in Nottingham, I could take you to the homes of men in the receipt of thirty-five and forty shillings a week, whose wives had no decent bed to lie upon last night, and whose children would eagerly snatch at a morsel of good food, so scanty is their daily provision. The wages have been consumed in drink. Concurrent testimony from all parts of the British empire confirms the assertion that unions teem with paupers, and consequently poor rates are heavy and burdensome, chiefly and mainly through the drink traffic.

The drink traffic also promotes *lunacy*. Doubtless, the "fanatical" temperance reformer has more than once spoken rashly upon this subject, and greatly exaggerated the truth—but having instituted a careful inquiry into this matter, I am prepared to give substantial evidence that seven-twelfths, or a little more than one-half of English lunacy, is traceable to drunkenness. In a word, the drink traffic is the chief source of our country's destitution, irreligion, and vice. We cannot run away from this, by saying that it's drunkenness and not the drink traffic, for there's ample proof that drunkenness increases or diminishes in the same ratio as the facilities for procuring the drink are multiplied or lessened.

Well, then, if this be the drink traffic, the duty of the Christian church in relation to it, is a question deserving of the widest ventilation; and when that duty is defined and determined, nothing but death itself should operate to prevent the fullest, most energetic, zealous and persistent compliance with its demands.

If I understand aright the similes employed by our Lord when he said His disciples were "the salt of the earth," and "the light of the world,"

it is incumbent upon every Christian man and woman to do their utmost to uproot the crowning vice of Britain, a vice that is said to destroy the souls of sixty thousand persons every year. By our baptism and confession of Christ, we have sworn fealty and obedience to a pure and holy master who desires to flood the world with His righteousness, and shall we escape the censure, the anger of that august Sovereign and Lord, if in the face of all the havoc occasioned by strong drink, we stand by mute and passionless, with our arms folded in ease and self-complacency? The bitterest anathemas are our due if we treat this matter with apathy and neglect. Ministers of religion, city, town, and foreign missionaries, Sunday school teachers, Bible women, sick visitors, tract distributors, tell but the one story—there is no conflict in their recitals—that the drink-traffic is the hugest barrier in the way of the gospel of the blessed God. But it is one thing to admit all this, and wholly another thing to do something to effect an alteration. Everybody says, “something must be done;” but I say to everybody who thus expresses himself, “What are *you* doing?” Anyone can stand in the crowd, and looking upon the poor victim of a street accident, say dolefully and pathetically, “Poor thing!” but true-born charity bares its arm to duty, gently lifts the sufferer, carries him away to the infirmary, and there ministers to his comfort and recovery.

I charge every member of Christ's church with criminal neglect of duty, who does not wield a sword in defence of Christ and His righteousness against this monster of iniquity. Mark, I do not say for not being a teetotalter, but for making no conscientious effort in the direction of temperance and sobriety. Temperance is one of the fruits of the Spirit, and whatever differences of opinion may exist among us as to the precise meaning of that word and the best

method of bearing that fruit a hundred-fold, there cannot be two opinions concerning its relation to intemperance. It is at the antipodes of that. The one is a virtue, the other a vice. The Christian church, to be faithful to her solemn obligation, must make no unlucky compromise between the two. She must ever set her face as a flint against vice, and she must also go out to embrace virtue with both her arms, and live and die in that embrace.

All that is left for us now to consider, concerns the best methods of discharging this duty.

First of all, **THE CHRISTIAN CHURCH MUST DEMAND FROM THE LEGISLATURE A DIMINUTION OF THE DRINK TRAFFIC ON ORDINARY DAYS, AND A TOTAL SUPPRESSION OF IT ON THE SABBATH.**

I am not one of those purists who think a religious man has nothing to do with politics. It is because the Christian church has stood so long aloof from politics, that in this day there are so many national quagmires and sinks of pollution. It would be wrong to make our religion political, but just and right and good to make our politics religious. For the want of godly statesmen, the nation suffers moral wrong, and who is to remedy that wrong if the Christian church does not? The church is the leaven to leaven the whole lump; and what is the whole lump that we are expected to leaven, if it be not the society in which we move, the town or city of which we are citizens, the nation of which we are the subjects? It is our duty to make strenuous effort to impart a religious tone to all the legislative proceedings of the day, and therefore I say that, as Christian men and women, if we do not succeed in moving Mr. Bruce and the government to alter very materially this traffic in strong drink, there is no other lever in the kingdom that can do it. I verily believe that if the

churches of this country had but marched to the front and demanded a diminution of the liquor traffic, the Home Secretary would never have beat so ignominious a retreat as that of last year before the clamorous hosts of publicans, brewers, and beersellers. When, oh when, will our churches arise, clad in the whole armour of God, to defend the vested interests of immortal souls? If they do not this, and raise nor voice nor finger in so sacred a cause, their attitude is almost as criminal as if they shouldered muskets with the drink-seller. I charge professing Christians, and I do it dispassionately, with being allies of the worst combination for evil this country knows, if they are content to let strong drink continue its dreadful ravages, without seeking to prevent it.

Then again, I verily believe, nay I am confident, that if our churches had but loved the Sabbath-day with the intensity and ardour of their puritan ancestors, the stigma of a polluted Sabbath arising from the unrestricted license to sell strong drink during certain hours of the day, would never have rested upon this so-called Christian country. Why have Christian churches in England been content to remain nineteen years behind Scotland in the acquisition of so great a boon? Hear what Dr. Guthrie says on this subject:—"I remember, before the Forbes Mackenzie act was passed, having to go down to the Canongate to preach on a Sunday evening, and I am sure it would be impossible for me accurately to state the number of drunken men and women I encountered. It was shocking—revolting. I had occasion a year or two after the passing of the act, to go through the same district, on a Sabbath evening, and I did not see one drunken man, woman, or child."

What do we mean, brethren, by tolerating the Sunday drinking nineteen years after it was abolished in Scotland? We give our sanction, if

we hold our peace, to a government that dares in the face of what is written on the last page of the Bible, to amend the fourth commandment thus:—"Remember the Sabbath-day to keep it holy, except from one to three, and from five to ten."

In vain do we gather the young in Sunday schools, when 130,000 snares await them as they leave, in the shape of open public-houses and beer-shops. Sunday school teachers, every Sunday you pray that your labours may produce much fruit—that the bread cast upon the waters may be found after many days—and in those prayers God is often reminded of His promises to crown Christian effort with success; but when I know that only one scholar in ten joins the church of Christ, and that echoes of that sad truth come from all the prison houses of the land, most of whose inmates have been scholars in Sunday schools, and owe their present ignominy, disgrace and ruin to strong drink—I begin to doubt the expediency of continuing thus to pray, unless in conjunction with those prayers you bring the artillery of Christian consistency, and stern unyielding moral purpose and effort, to thunder against the walls of this citadel, *the Sunday liquor traffic*.

II. THE CHRISTIAN CHURCH MUST SET AN EXAMPLE TO THE WORLD OF SOBRIETY AND TEMPERANCE. Drink is sometimes called a demon, and very rightly, for never does a man seem more possessed of the devil than when befooled or brutalized through imbibing alcohol. Granted, that as Christian people, we are all in earnest to exorcise this demon, what method is most likely to gain the victory? Will it be by freely partaking of those drinks (I do not say to the extent of inebriation) at parties, weddings, funerals, public dinners, and the like, where professing Christians and professing worldlings meet on common ground?

Newman Hall's father, the author of "The sinner's friend," in his autobiography, says, that one of his worst relapses (for he was once a great drunkard) occurred on the occasion of a young minister visiting the house and taking brandy and water at a luncheon! It may not happen that you as a minister, or deacon, or church member will fall, but your example may end in the fall of another! There is a verse like this in the Bible:—"The leaders of this people cause them to err; and they that are led of them are destroyed." Think of that. And be not too sure of thine own security. "Let him that thinketh he standeth, take heed lest he fall." My beloved pastor, the Hon. and Rev. B. W. Noel, once said that he knew a minister who was eloquent, earnest, diligent, successful, and beloved, who became the slave of drink; his ministry ceased, his reputation was gone, and he himself became the prey of a deadly anguish. The Rev. W. Reid writing on this same subject, says:—"I do not profess to know more of such cases than others, and yet there pass before my mind, as I write, the haggard forms of not a few whom I once loved, and who have fallen the victims of intemperance. There is one—who moved in a respectable circle of society, and for thirty years enjoyed church fellowship, and she died a drunkard. There is another—a young, but ardent and seemingly devoted follower of the Saviour, long a successful Sunday school teacher, for many years a member of the church, but who became the victim of intemperance—was expelled from communion, and found a few weeks afterwards dead in bed, with an empty bottle beneath her pillow. Another—a man with whom I was acquainted, and a church member, under the influence of drink, went and hanged himself. Nor can I ever forget one whom I visited when lying on his death bed. For fifteen years he filled the office of ruling elder, but

notwithstanding this, he became the victim of moderate drinking, and died amid all the darkness of spiritual death, with his last breath beseeching his friends for liquor."

I need not quote the usual scripture in support of sobriety, and the royal law of Paul on self-denial, but taking up again the idea that drink is a demon, I would remind you of what Christ said concerning the devil that possessed the dumb demoniac boy:—"This kind goeth not out but by prayer and fasting." The fasting was not rejoined upon the one possessed, but upon whomsoever would seek to dispossess him. Brethren, fasting may be total abstinence or it may be moderation, but in either case, let the example be so *felt* that no man, woman, or child living, may be dragged down to perdition by the example of any one of us. If any of you are really overtaking the evil by moderation, I am content; but I for one am utterly powerless to go against this enemy save by the sword of the total abstinence pledge. In America, the question of teetotalism may be said to divide the church and the world, and Dr. Cuyler declares that no minister there is worth anything who does not wholly abstain from intoxicating drink. This is but the opinion of one man concerning transatlantic brethren; but I heartily long for the day to come when as much may be said of England! It is a consummation devoutly to be wished; and there seems a reasonable prospect that such will be the case before very long. Hope gilds the horizon. The Christian church is slowly coming to the front. Sermons on behalf of the temperance movement have been preached in the stately cathedral of St. Paul's and in the venerable abbey of Westminster. The annual conferences of the various Methodist bodies, the Congregational and Baptist Unions, rarely meet now without passing some one or more resolutions in favour of temperance; and probably the church congress will never

again dismiss the subject on the plea of "no time," and yet directly after, enter into a minute consideration of the excavations now going on at Jerusalem. There is little doubt, that, as ministers and churches abandon the use of strong drink, their influence in checking and diminishing the drink traffic will increase, and ultimately their efforts will be rewarded with triumphant success. The Bible has no curse for the water drinker, but many for the lover of strong drink. Nowhere in scripture is God's blessing associated with the use of intoxicants, but abstinence is frequently commended. Daily, the conviction grows with me, that if it be possible, we ought as churches to stand shoulder to shoulder with the friends of total abstinence, and give no chance to anyone to say that teetotalism is put in the place of the gospel, by making the advocacy of temperance an integral part of our church work.

III. THE CHRISTIAN CHURCH SHOULD GIVE ENCOURAGEMENT TO BANDS OF HOPE.

We must look to the rising generation for the more effectual overthrow of the evils we deplore. The present race of men and women is, perhaps, too luxurious and self-indulgent for the accomplishment of the task; and so our hope is in the young. Let us train them to shun every form of strong drink, and so instruct them in the nature of the drink itself and in the mischief it creates, that they may not only take the vow of total abstinence for themselves, but be roused to become the moral saviours of those whom alcohol has victimised. I rejoice at the rapid development of the Band of Hope movement. Sixty thousand juvenile abstainers may be numbered in London alone, and there are probably more than double that number in the provinces. This blessed work, however, must not be entrusted to other hands than those of the church.

Shame on us, if we suffer it to be so! Shall it be said that the disciples of Jesus could not deny themselves a little wine or beer for the sake of the safety and protection of children? Never let such a stigma rest upon us! Last week a Band of Hope was formed in Nottingham, and the superintendent of a Sunday school nobly took the pledge that he might encourage the little ones. He felt that moral training such as would be received at the Band of Hope needed his countenance and support, as the chief officer in the Sunday school, and he was right. O that every minister, deacon, and teacher, would thus throw in their sympathy with so noble a cause, and work heartily to promote its success! Do not say Bands of Hope are useless, because some of its members prove recreant to their early vows. What a powerful argument that would make for the abolition of Sunday schools! I hold that if only five per cent. were rescued from the dangerous and fatal cup, it would be worth while to carry on such an organization. But the fruits gathered from Bands of Hope are better than this modest estimate. *Here* is a piece of evidence from Bradford, I have had it from the conductor's own lips, and can vouch for the truth of it, and the Rev. J. P. Chown confirmed it at Exeter Hall on Tuesday last. The Sunday school connected with his church, numbers one thousand scholars, about 500 are members of the Band of Hope, about 500 are not. Mark the equality of the numbers. The conductor of the society, a deacon of the church, has recently had access to the church-book, with a view of ascertaining the relative number of scholars who had joined the church, from those who were connected with the Band of Hope, and from those who were not thus connected. After a careful investigation, it was proved that during seven years 137 had joined the church from the scholars in the schools. Of these, no

less than 106 had been Band of Hope members, and only thirty-one who were not protected by the safeguard and influence of the Band of Hope.

I will not weary you with illustrations and facts from the other side of the question. Suffice it to say that a very large proportion of the criminal population have been Sunday scholars, and most of whom are free to confess that strong drink has been their ruin. Since then, the power and influence of the drink

traffic is so often greater than the Sunday school; and moreover, that Bands of Hope have been so signally instrumental in adding to the churches, let us, my brethren, give the utmost encouragement to the formation and sustentation of this movement; and may the day soon come when every Sunday school in the conference shall have a Band of Hope assisting it in its blessed work of leading children to Jesus.

OUR COLLEGE: LACK OF STUDENTS, AND THE REASON WHY.

SEVERAL letters have come to hand since the issue of our August number, endeavouring to account for the painful lack of students for the ministry of the Word of God amongst us; but there is such a marked agreement of opinion that it will only be necessary to give quotations from two or three of them to indicate the views which obtain in different parts of the denomination on this subject. One of the most outspoken, signing himself, "a Layman," writes:

"There are many young men who burn with a love for the work, but they are not taken by the hand, and encouraged by the pastors of the various churches to which they belong. I have been engaged for ten years or more preaching to the various churches just round this city, who are without ministers, but during the whole of that time, the question has never been put to me by the pastor or anyone else, as to whether I had any desire to enter the ministry. A friend of mine who is connected with another church here, has experienced the same coolness on this question. We have never been asked how the churches have received us, how the work was going on, or whether the various causes were making any progress. There has been, and is now, a manifested indifference and coolness in these matters which has been keenly felt. There is a very large majority of the members of our churches who know nothing of the "lights and shades" of a lay preacher's life. But however this may be with them, it certainly ought not to be so with the pastors of those churches. I think, sir, a pastor having young men connected with his church whose souls burn with love for

the souls of men, and exhibit not only a desire, but a special fitness for the great and important work of the ministry, should take them under his special care and tuition, do all he possibly can to assist them in their preliminary studies, secure opportunities for them of preaching, and so do something towards supplying the great and urgent need of our churches. If this was done by all our pastors right through the General Baptist denomination, with the determination to keep up our required staff of students, we should no longer hear of the 'paucity' of young men at our training institution."

A second, from that well-beloved friend of editors, "A Constant Reader," suggests "that it is the duty of our churches to look out young men and to give them every facility to prepare themselves for so noble a work: that churches should make it a subject of special prayer: and that the conditions of admission should be stated in the Magazine."* From another quarter we learn that young men are to blame for their "over-eagerness to obtain wealth and their want of love to souls;" whilst a fourth maintains "that the standard of admission has not been wisely framed; or if wisely framed has not been sagaciously used." The "reason why" then, in the judgment of our correspondents, is manifold: and the same feature characterised the discussion of this subject in the Assembly at Nottingham.

* The Rev. Dr. Underwood, Chilwell College, Nottingham, or Rev. T. Goalby, B.A., Derby, will supply these conditions and any information needed about the preliminary examination most cheerfully to any applicant.

Of course, the ministers are to blame. I am eager to admit that. I always take it for granted that anything wrong in the church, or the institutions of the church, is due, somehow or other, directly or indirectly to the pastor. Sin of omission or commission is at his door. He is the sin-bearer for the whole church. It is best, I, at least, have found to accept this position and set about correcting the wrong with all the assiduity of a man who feels that the fault is wholly his. Brethren, I think it possible some of us are really guilty: but probably most of us would say we are not. Let us not quarrel about that, but look out young men, and guide them with all kindness and sympathy and wisdom to the work of winning souls by the preaching of Christ. There are two grand things to do in the world; one is to build up living, powerful men, as messengers of Christ; and the other is to build up houses of prayer in which these living men and their successors may work from generation to generation. Blessed is he who has part in both these glorious works!

But is there not some weight in the second charge? Have not our churches as churches failed to regard the work of increasing "the company of those that publish the word" as their work, their own work. They have established an "institution," and expected it to move regularly and perfectly as though it were a machine, merely providing oil for the wheels once a year in the shape of a collection and a few subscriptions. Prayer for the raising up of ministers—have you heard one since the last collection day? Solicitude for the future ministry—who feels it? Is there a single church amongst us, whose members feel that they are as much under obligation to develop students for the ministry as they are to find teachers for the Sabbath school, distributors of alms to the poor, and of tracts to the ignorant? Christ says to us still, "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest."

The third "reason why" is more complicated than either of the two above. The gains of commerce are great: and the fascinating prospects of competence, ease, position, and wealth, after a few years of hard and strenuous toil, may possibly have induced some young men to stifle the utterances of conscience, and to misread the summons to the ministry God has given them in their abilities, in their usefulness, and in the audible voice within the sanctuary of the Spirit. Reasoning with themselves they have said,

"I can be as useful in business as in the ministry. Does not the world need men who shall sanctify commerce, and make gain in trade for Christ and on Christian principles?" altogether unconscious at the time, perhaps of any influence from the knowledge of the hardships of a minister's life, the certainty that he will have to contend with many difficulties, and the prospect of an old age in which he will be cast upon the pity and the plenty of God. Admitted that the "ministers of the New Testament" should be most unselfish, unworldly men, prepared to endure hardness as good soldiers of Christ, resolved to stand fast to their work, through poverty and suffering: yet ought not the churches, and specially the deacons of our churches, to do all they can to weaken the pressure of these difficulties, and to diminish the force of this hindrance, by taking care that those in the ministry shall not have to chafe and fret about making both ends meet, and to close their eyes against the approach of age because the vision is so fraught with possible evil to himself and his family.

Young men thinking of the pastorate of our churches are not likely to be altogether unaffected by the temporal prospects before them; and the higher we go in the social scale in quest of men, the more shall we find these considerations operate. Greater fairness to the existing ministry would be one way of increasing the number of those waiting for admission into its ranks.

The way in which mistakes may be made in the admission of students to our colleges is this. Good men, who care more for quality than quantity, and think that the "ministerial market" is already overstocked with incapables who would be much better engaged in measuring silk, sawing wood, or selling tea, easily fall into the error of mistaking cultivation and polish for power, and of throwing away a diamond because of the roughness in which it is cased. So it may come to pass that the doors of our training institution are closed against some who are exactly the men we need. We ought not to ask for cultivated capacity only; but for *capacity*. We want the stuff out of which an able minister may be; the material, raw, if we cannot have it in any other state. Young men of real force of brain and heart and will, who may have had no early advantages, who have been cradled in poverty, and have made their way through the English grammar at meal-times, and stolen from sleep the hours in which they have acquired a knowledge of the history of their land and the geography of the world, and who

may not acquit themselves to the satisfaction of a critical town congregation when placed on that worst of gridirons a trial-sermon; such young men should receive a warm welcome. Every applicant should not be made to pass precisely the same examination. Regard should be had to circumstances, and the determining fact

should be not acquisitions merely, but power to acquire. Better methods of testing men and of discovering their fitness for God's work would greatly help in increasing the number of students in our college. This and other aspects of the subject must be reserved for another occasion.
J. CLIFFORD.

GENERAL BAPTISTS SINCE 1824.

No. VII.

ONE of the reasons which go to explain our slight success may be found in the mode of admission and the tone and peculiarities of the society which form our church communities. In the first there is combined much of what is offensively inquisitive in a disagreeable private interview, with what is formidable in a public examination. But steep and thorny as is this road into the church, the unhappy experiences of the pilgrim do not always end when this inclosure, supposed to be consecrated to perpetual peace, is reached. If there is the liberty, there is also the rudeness of democracy in the church; and her public transactions too often reveal the dark and angry passions which agitate the bosoms of her members. The modest and retiring member often shrinks before the loud pretensions of his officious friends, and the honest and unsuspecting open their eyes in blank astonishment at a subtlety and a policy which they had imagined foreign to this commonwealth, and known only in the dominions of the Serpent. The pity is that the most sensitive natures, being often not the least gifted, are apt to feel pain and receive discouragement from this source, where persons of coarser temperament are insensible of annoyance, or would recognize only the ordinary friction of business, which takes no account of idiosyncracies or fine feelings. But when it is remembered that religion is not only

"One of the privatest of men's affairs,"

but that its devotional aspirations and its avowals of experience are among the most delicate flowers that ever bloom in the human heart, we cannot fail to regret that rude handling, or stormy passions, or the sarcasms of "wicked wit," should ever bring untimely, even though unintended, blight upon its petals. More than all is this to be lamented when it happens within the atmosphere of the church. The warm, but generally very sincere, though sometimes injudicious, enthusiasm of the youthful disciple, the attempts at public usefulness

which break down from excess of diffidence, the first buddings of that scepticism which is destined in the future to bring a black harvest of doubt to the conscientious thinker, cannot be too tenderly recognized, and even sympathized with. From mistaken rigour in the treatment of these cases of inevitable early experience the writer fears we may date the gradual alienation from our churches of some who were once among the most promising recruits, but who, soured or chilled by upbraiding or derision, have left our ranks and are now in widely distant quarters of the field, or carrying arms in the camp of the enemy. There was, probably, a time when a few kind words, the exhibition of genuinely appreciative and friendly feeling, or even the frank expression of an honest share in the same difficulties, would have won them back. But it is too late. The weapon with which the mother sent her son to the battle has been brought back and plunged into her own bosom. Even now, when the sanctuary mourns the lack of rising talent, and the pulpit is fain to hide its head before the press, we fear there are some ready to repeat the suicidal error. We conjure them not. Let no inquiring or too ingenuous acolyte, whose head has been rudely bruised by the eternal censures of the old and the cold, have to complain, when smarting under ecclesiastical chastisement—

"Not so does Nature heal
Her wandering and distempered child"—

And, turning his eyes to the sky and fields, and stretching his hand to his new spouse, Natural Religion, while he turns his back upon the church, exclaim,

"Nature never did betray
The heart that loved her; 'tis her privilege
Through all the years of this our life, to lead
From joy to joy; for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall o'er prevail against us, or disturb
Our cheerful faith, that all which we behold
Is full of blessings."

An incidental, though not accidental, (because it is a natural circumstance in the development of our civilization) cause of loss to us has been the social disintegration, if I may so term it, which attends the increased locomotion and intercourse of the present generation, compared with the one or two which have preceded it. The stream of population which has set in from the country to the town, the rapid enlargement and increase of population in the latter, the greater freedom of intercourse, the stricter but quicker modes of doing business, the substitution of acquaintances for friendships, the sacrifice of secondary considerations in business to the primary one of profit, the ampler field of selection from which one may choose one's companions, all these circumstances tend to weaken and ultimately dissolve many of the ties of neighbourliness and business connection which, in a more sequestered state of society were correlative with and assisted to sustain denominational intimacies. John Clearhead and Thomas Broadheart lived in a village, and being members of the same church never thought of giving their custom to any but a General Baptist butcher, baker, grocer, &c. And, moving to London or Birmingham, fully expected to keep up the old shop relation along with their former friendship. But, to their surprise, though still good friends at heart as ever, they find themselves miles apart in their new home, and chapels and worthy Christians and excellent ministers in the next street. In two years time John and Thomas find, what neither of them would for a moment have listened to without indignation when at Barton, that one is a class leader among the Wesleyans, and the other a superintendent of a Particular Baptist Sunday school! Truly, *Tempora mutantur et nos mutamur cum illis!* The obvious probability arising from this is that the denominations that had already the largest proportion of the population before, will increase most largely by these chance additions. The tendency of it is to make the large connexions grow larger and the small connexions smaller still.

Besides, in the close union of village church fellowship many members may naturally be supposed not to have been so congenial to Clearhead and Broadheart as is desirable: but being welded together by the pressure of sectarian obligation, they may not choose but be indifferent friendly. But now the string which bound them together in one society is removed, each flies apart in obedience to his spontaneous inclination,

and selects partners in religion and society whose personal qualities are more attractive to him. Though this must not be blamed with the harshness due to a vice which has not its excuse in nature, there can be no doubt that the result of its operation has been detrimental to the numerical growth of our body; and, perhaps, even more to the rise in quality, which is as important an element of strength as numbers. The more prolonged education enjoyed by the ministers of some other bodies during their college course, the leisure which well-conditioned people of good sense often improve by spending it in study, the greater refinement of manners, and the command of social privileges and amenities which prevail in wealthier communities of Christians, have no doubt to answer for not an inconsiderable number of defaulters from our membership, whose defection frequently dates from their removal from a smaller to a larger town. It is not creditable to set off as a make-weight against this the discontinuance of those specimens of the tempest in a tea-pot and petty offences between inhabitants of the same street who are at the same time members of the same church, which sometimes scandalize rural communities, who almost always betray a sympathy with mischief, and an appetite for slander, in the inverse ratio of their population.

But by far the most potent cause both of obstruction and aberration from a religion which endeavours to enlarge its boundaries only by use of the honest means of argument and example, is the existence in the midst of the community of an institution whose power of corruption and perversion is greater than that of any other force in society. We refer, of course, to the Established Church. Though our poet laureate boasts that we live in a land in which

"A man may think the thing he will,"

English society is permeated from base to summit, and from side to side, by an influence, the constant tendency of which is to warp the honest line of thought, to vitiate motives, and to weaken, corrupt, and deteriorate the whole tone of conviction on religious subjects throughout the country. To the abstract philosopher, or the simple patriot, the idea that the government of a country should select from its various forms of religious belief one which it patronizes, endows, guarantees, and places in invidious and tyrannical ascendancy over all the rest, is simply and inexpressibly monstrous. That this is so in England is not only true in bald

and naked fact, but that we are so comparatively unconscious of it, is merely owing to the completeness of its triumph, and the absolute acquiescence of society in the victory over conscience and truth it has attained. To the wounded piety and stifled convictions, which are the price of this general equanimity, the public at large is profoundly indifferent. Among the many considerations which render this enormity obnoxious to all sense of public honour, is the circumstance that its exceptional privileges are chiefly claimed by the classes who least need the assistance of the state, and who insult the honest members of the community by the blended offences of arrogance and dependency. It is the rich, the learned, the titled, the aristocratic and the proud, who clutch, with insatiate grasp, the good things of "the poor man's church." The meanness of these people who, when they can get it, are content to have their religion provided for them by the parish, is indescribable in decent terms, and richly merits the most caustic contempt which a liberal and indignant literature can pour upon it and them. After having for generations, and even centuries, denied the blessings of learning to all but themselves, and used all the resources of ruthless power and priestly artifice to keep the people in benighted ignorance, it starts in alarm when it sees the day of enlightenment inevitable, and stealthily crouches, like an assassin, to poison the stream of education which it can no longer seal up at the fountain. It is in harmony with all the principles of depravity which infest human nature, and willingly accepts all the contributions which the most contradictory forms of vice so freely provide for it. It has evasions for the dishonest, pomp for the haughty, unlimited pretensions for the self-righteous, indulgences for the sensual, and a covering of ecclesiastical decorum for every sin which would wither in honest society and blush in open day. That an institution, however, which avowedly accepts fashion in the place of religion should occupy a favoured place in conventional estimation is perhaps not so very surprising. Besides being the congenial home of the openly irreligious, it becomes the ready resort of those whose principles are too superficial to bear adversity, or even exposure. But the strange phenomenon is that some, and not a few, even of those whose early instructions have revealed its corruptions to them are found in after life reposing within the baleful shadow of its pale. How is this?

There is an old proverb that, "a dissembler never drives his carriage for three generations." Literally translated, the meaning of the aphorism is, that the influences of seduction towards an erroneous and corrupt, though established, profession of faith, rise in power with the social position of those upon whom they are brought to bear; and the power of perversion is seldom resisted long enough to span the interval from a grandfather to his grand-child. So universal, so constant is the action of the corrupting agency, which forms our social atmosphere. There is a sentiment, call it a weakness, if you will, which is by no means the least powerful in natures of high and sensitive organization, which renders the profession, habits, and connexions of family a strong influence in the regulation of daily life and religious association. Now, when these have happened to be on the right side they are a great advantage to the facilities for honesty and uprightness. A man is expected to be as his ancestors. The blameless life, the unambitious virtue, the sturdy independence of his sires, when it re-appears in him, awakens no surprise; passes, without observation it may be, but also without opposition. So much gained, we naturally suppose, to the cause of virtue. We predict a more splendid meridian from the unclouded morn, a more brilliant victory from the unimpeded race. But when, in spite of the exemptions thus obtained in favour of a course of rectitude, we find "a youth of study" and of promise consummated in a manhood of defection, we stand aghast at an example of turpitude which, out of mercy to the individual, we explain by referring to the superlative depravity of our common nature. Although it is vain to suppose that when the solemn obligations of religious consistency have ceased to retain the government of a character, the feebler impulses arising from personal affection and family tradition would restore the lost control, "still the wonder grows" that in the same man we should meet with a temperament equally insensible to the disgrace which is the inevitable penalty of the apostate and the contempt due to a renegade. Such, however, while we scatter ashes upon our heads and wrap our limbs in the sack-cloth of humiliation, we must confess, is the ignominy which brands the descendants of a few of the most zealous and gifted of the early members of the General Baptist Denomination. "The gold has become dross, the fine gold is changed." The wail we now raise over their fall, if heard

by them, will be received by jeers, will be retorted by insults. How can we account for so frequent, such malignant transformations? Only by the perpetual existence and action in our midst of an engine of religious corruption. "While men slept" the enemy has been sowing the tares. Day is not enough — night is made tributary to this infernal industry. But how shall we explain it that men, brought up in the principles of justice and integrity, and afterwards giving evidence that their "nurture and admonition" were not in vain, should thus make shipwreck of the hopes that had been built upon them? Let the public historian speak. "The simple fact of annexing certain penalties to the profession of particular opinions, and rewards to the profession of opposite opinions, while it will undoubtedly make many hypocrites, will also make many converts. For any one who attentively observes the process that is pursued in the formation of opinions must be aware that, even when a train of argument has preceded their adoption, they are usually much less the result of pure reasoning than of the action of innumerable distorting influences which are continually deflecting our judgments. Among these one of the most powerful is self-interest. When a man desires very earnestly to embrace a certain class of doctrines, either in order to join a particular profession, or to please his friends, or to acquire peace of mind, or to rise in the world, or to gratify his passions, or to gain that intellectual reputation which is sometimes connected with certain opinions, he will usually attain his desire. He may be firmly resolved to make any sacrifice rather than profess what he does not believe, yet still his affections will endow their objects with a magnetism of which he is perhaps entirely unconscious. He will reason not to ascertain what is true, but to ascertain whether he can conscientiously affirm certain opinions to be true. He will insensibly withdraw his attention from objections on one side, and will concentrate it with disproportionate energy on the other. He will preface every conclusion with an argument, but the nature of that argument will be determined by the bias of his will."*

Such, we doubt not, is the explanation of many cases of perversion amongst us, which, while they have riven our hearts, have staggered our understandings. The

* Lecky. History of the Rise and Influence of Rationalism in Europe. Vol. ii., p. 3—4.

case is the more without excuse, inasmuch as whatever may be the defects of Nonconformity, persons reared in its bosom must have become accustomed to them, and may be supposed to suffer less than others from their offensiveness; while their position, from hereditary as well as personal influence, gives them a right to speak with the authority of privileged censors, and boldly to enact the part of reformers. If the dissenters are not sufficiently refined, or numerous, or wealthy for them, it is not the way to mend the matter for the people in the easiest circumstances either to desert the standard themselves, or send their children to schools where they will be taught to look upon the co-religionists of their parents with contempt. Such a course is arch treason to the cause.

If such cases of aberration are found among those whom we have the best right to expect to be our friends, we cannot wonder that in other cases the process of alienation is frequent and easy. The pure morals by which dissent has conferred respectability upon persons in comparatively humble circumstances, prove a power of elevation which raises them higher in the social scale. Now, for ten men who hold fast their principles under poverty and contempt, it is difficult to find one who can retain them in the sunshine of prosperity and amidst the blandishments of polished sympathy and respect. The fable of the wind and the sun is never more aptly illustrated than in the ease with which some individuals who have clung with boldness to their principles in the foul weather of adversity and depression, have let them slip in the relaxing atmosphere of a sultry and emasculating success.

"The glorious summer of *this sun*" has made many a man unbutton the doublet of Nonconformity, in which he once honestly battled for the truth against all the buffetings of squires and parsons, the levying of charges on his goods, and even the terrors of the magistrates' bench.

The more steadily, however, we "look on this picture and on that," the more honestly we compare the merits of the Church of England and Nonconformity, the greater is our amazement that people whose favourite ideal of virtue is that of the "Englishman and the gentleman" can tolerate the comparison without loathing: still more, that they can endure the humiliation of the transformation in their own persons. "Hyperion to a Satyr" feebly expresses the contrast of so much that is noble on the one

hand and shameful on the other. "It is difficult indeed," says a distinguished author,* "to overrate the debt of gratitude that England owes both to her own Non-episcopal Churches and to those of Scotland. In good report and in evil, amid persecution and ingratitude and horrible wrongs, in ages when all virtue seemed corroded, and when apostasy had ceased to be a stain, they clung fearlessly and faithfully to the banner of her freedom. If the Great Rebellion was in England for the most part secular in its causes, it is no less true that its success was in a great measure due to the assistance of the Scotch, who were actuated mainly by religion, to the heroic courage infused into the troops by the English ministers, and to the spirit of enthusiasm created by the noble writings that were inspired by Puritanism. Neither the persecutions of Charles, nor the promised toleration of James, ever caused them to swerve. Without their assistance English liberty might, perhaps, have been attained; but no one can say how long its triumph would have been retarded, or what catastrophes would have resulted from the strife. For it is to Puritanism that we mainly owe the fact that in England religion and liberty were not dissevered: amid all the fluctuations of its fortune, it represented the alliance of these two principles, which the predominating Church invariably pronounced to be incompatible.

"The attitude of this latter Church forms, indeed, a strange contrast to that of Puritanism. Created, in the first instance, by a court intrigue, pervaded in all its parts by a spirit of the most intense Erastianism, and aspiring at the same time to a spiritual authority scarcely less absolute than that of the Church which it had superseded, Anglicanism was from the beginning at once the most servile and the most efficient agent of tyranny. Endeavouring by the assistance of temporal authority and by the display of worldly pomp to realize in England the same position Catholicism had occupied in Europe, she naturally flung herself on every occasion into the arms of the civil power. No other church so uniformly betrayed and trampled on the liberties of her country. In all those fiery trials through which English liberty has passed since the Reformation, she invariably cast her influence into the scale of tyranny, supported and eulogized every attempt to violate the constitution, and wrote the fearful sentence of eternal condemnation upon the tombs

of the martyrs of freedom. That no tyranny however gross, that no violation of the constitution however flagrant, can justify resistance; that all those principles concerning the rights of nations on which constitutional government is based are false, and all those efforts of resistance by which constitutional government is achieved are deadly sins, was her emphatic and continual teaching. . . . When Charles I. attempted to convert the monarchy into a despotism, the English Church gave him its constant and enthusiastic support. When, in the gloomy period of vice and of reaction that followed the Restoration, the current of opinion set in against all liberal opinions, and the maxims of despotism were embodied even in the oath of allegiance, the Church of England directed the stream, allied herself in the closest union with a court whose vices were the scandal of Christendom, and exhausted her anathemas not upon the hideous corruption that surrounded her, but upon the principles of Hampden and of Milton. All through the long series of encroachments of the Stuarts she exhibited the same spirit. The very year when Russell died was selected by the University of Oxford to condemn the writings of Buchanan, Baxter, and Milton, and to proclaim the duty of passive obedience in a decree which the House of Lords soon after committed to the flames. It was not till James had menaced her supremacy that the Church was aroused to resistance. Then, indeed, for a brief but memorable period, she placed herself in opposition to the crown, and contributed to one of the most glorious events in English history. But no sooner had William mounted the throne than her policy was reversed, her whole energies were directed to the subversion of the constitutional liberty that was then firmly established, and it is recorded by the great historian of the Revolution,* that at least nine-tenths of the clergy were opposed to the emancipator of England. All through the reaction under Queen Anne, all through the still worse reaction under George III., the same spirit was displayed. In the first period the clergy, in their hatred of liberty, followed cordially the leadership of the infidel Bolingbroke; in the second

* Macaulay: who says in another place, "The Church of England continued to be for more than one hundred and fifty years the steady enemy of public liberty, through times of oppression, persecution and licentiousness, while law was trampled down, while judgment was perverted, while the people were eaten as though they were bread." *Essays*, vol. I., p. 60, edition 1861.

* L^ocky's *History*, vol. ii., p. 177.

they were the most ardent supporters of the wars against America and against the French Revolution, which have been the most disastrous in which England has ever been engaged. From first to last their conduct has been the same, and every triumph of liberty was their defeat."

Upon a comparison of these two portraits, shall we not wonder how any one aspiring to the character of "an Englishman and a Gentleman," to say nothing of a Christian, can decline from affection towards the one to union with the other? Yet this, we believe, to be the danger, not only of Nonconformity in general, but of our General Baptism in particular. Could we rely upon holding our own to some respectable distance in posterity, so much confidence have we in the force of simple truth and sincere faith in the work of propagation, that we should look forward to the future with no faltering hope. But the upas

shadow that intercepts the prospect of distant prosperity is the existence and action in our midst of this subtle but ubiquitous influence which is continually deflecting judgment, weakening zeal, weaving a net of sophisms and excuses in which honest meaning is suffocated, and by a thousand indirect channels keeps drafting off the soldiers of the cause, until the army of the faithful, once so compact and vigorous, dwindles to a sparse and motley gathering, without unity, without force, without an object, and without a character.

May our eyes be spared the pain of seeing this catastrophe! From such ingrate and ruthless parricide, from such abject meanness, from such unmanly servility, from such atrocious turpitude, gentle reader, may the good Lord deliver you and me!

OLD MORTALITY.

THE END.

FAMILIAR TALKS WITH YOUNG CHRISTIANS.

No. X.—Facing a Fresh Foe.

GEORGE MOSTYN, after that quiet and lengthy talk with old Simeon Goodman in Regent's Park, swiftly passed into the desired sunshine of saving hope and restful effort. His despair was effectually cured: he felt it never could get the same strong hold of him again. Dejection, who, with her evil brood of weakness, irresolution, and error, had "made him all her own," was now driven off by the sweet and rapturous strains of the music of joy struck from the harp of truth by the gentle fingers of Hope. He was glad, thankful, and strong: more glad and thankful, though less exuberant, than in the memorable days on which he first tasted the rich fruits of faith. Now a single failure, even though a serious one, could not paralyse his will, quench the light of joy: for he was nerved with the strong fibres of truth, and felt himself urged by defeat to continue striving against sin, resisting even unto blood and death. If he fell, he did not fear the effort of trying to get up again. The memory of a broken resolution was not enough to clog all endeavours for the nobler life. Because his heart was cold, he did not *therefore* stay away from the only fire open to his approach. "No," said he to himself, "God is working in me, for me, and around me; and if He does not despair why should I? He with all His great strength, with His faultless

wisdom, with all His tender pity and unconquerable love is on my side, so long as I am on the side of purity and goodness and godlikeness. I will not fear. I will not give up. If Satan beats to-day I shall win to-morrow. If I don't succeed now I shall soon. The Lord is on my side. I will hold fast to my purpose, and work out my salvation as long as there is a bit of anything in me that is not saved."

Like light from the heavens the pitiful love and real help of God flashed into George's mind, and brought more and fuller life. It was his second conversion. He was born again the *third* time. The seedling was taken out of the narrow cell in which it put forth its first tender and bright-coloured shoots, and was placed in a wide open field, deep in a richer soil. The first conversion drove out distrust of God's message about pardon, and left him exultant in the sweet and overflowing sense of divine forgiveness, full, and free, and fraught with unsolicited love as a mother's tears with affection. The second made him sure, beyond all doubt, that God cared for his character as well as his soul, for the virtuous deeds of each day, for the goodness of his work at the bench as well as for his pure and hearty worship at the chapel, for his freedom from all waste of thought or feeling or

effort; and for his growth into a perfect Christian manhood. By the first change he lost a burden and found a joy. By the second he lost despair of God's work in him, and waxed confident of warm sympathy and Almighty help in the most difficult and sublime work he had to do. At once his soul put on strength as the summer morning puts on beauty. Purposes that hung drooping, and all but dead, blossomed forth with large promise. Plans that had dropped out of hand, as foolish and vain in one so weak, were grasped tightly with a sure and certain hope of realization not far off. With a song in his heart and courage in his eye he undertook to put out, utterly and for ever, the fires of temper. They need not burn, they ought not to burn, and by God's help they should not burn. God's love, he felt, would enable him to love his enemies, even though as determined and as bitter as Horatio Nelson Godes: to pray for and do good to them that spitefully used him, and to treat with real and unvarying kindness shopmates who were jeering at his purest acts and turning into ridicule all his unselfish and manly deeds. Such a baptism of life gave ease, and freedom, and apparent play, to his spiritual nature. He was bright as a summer's day, and fruitful as a loaded vine. He revelled in goodness as bees in honey-laden flowers. Maggie drank in fresh pleasure as day by day she beheld the gradual unfolding of his character. Fred Williamson became strong in his strength, and glad in his joy; and better still, hearts were at last softening at the factory towards him, although the signs of such relenting were dim and few.

Surely such a fair scene should be protected from all disturbance. So lovely a garden should be closed for ever against the tempter's steps? The enemy should be watched and not suffered to scatter his evil tares in so promising a field of corn. So fruitful a summer-tide, why should it give place to the sombre tints of autumnal decay and the chaste but severe beauty of wintry snows? Ought not George Mostyn's path to be henceforth amongst pleasant scenes and prospects over bright and fair?

No doubt! And if you or I, gentle reader, had been charged with the direction and general make-up of his life it would have been so arranged. But such it was not *in fact*. It is not in man that walketh to direct his own steps; still less, if that is possible, is it in him to shape his fellow man's life than his own. Wise as we are, and far-seeing as we proclaim ourselves to be, we do not cer-

tainly know what is best for us for two days together.

These are no hollow words; big in sound, but void of meaning. It is fact. Every man who in his youth has made a programme of life for himself, has often had his plan altered, and if his life has been lived in God, he sees it has been altered with infinite wisdom and tender love. Each human being is a mighty complexity of forces and conditions, and the one circumstance that will fit all these, and most perfectly develop the best, and nothing but the best, is seen only by the omniscient eye of God. To you it would seem that George had fought often enough in the "tented field." Not so, however; his soldier's work was not finished when under the leadership of that skilled Christian general, Simeon Goodman, he battled his way out of the castle and grounds of Giant Despair. Another and a tougher foe awaited him, not far off, and though clad in different mail and adopting different tactics and speaking a different language, yet a warrior who has slain or wounded, in these later days, as many of the Lord's recruits as the great giant himself.

Do not expect anything terrible in the appearance of George's new enemy. Our foes are as unlike those figures of Apollyon and his allies pictured in the Bunyan's *Pilgrim's Progress* and the big *Illustrated Bible*, at which we, in our childhood, looked with so much awe and wonder, as the drawings of the earth and heavens made by the ancients were unlike the sun and moon, planets and stars. No, they are dressed in the latest fashions, have polished and affable manners, approach us with winning ways, and actually count themselves, and not infrequently are regarded by us as our friends. Christ Jesus said to Peter, His apostle, "Get thee behind me *Satan*." And if George's fresh foe had been named according to the character in which he then really stood to George, he would have had the same name.

But the name by which he was known in the factory was Joseph Bradley. He was a "new hand" at Baldstone's, taken on in the latter part of the year 1862, and had been associated with George in several "jobs." He was the child of godly parents, the subject of many prayers and of much effort, all loving but some of it inconsiderate, and of doubtful utility. In the Sunday school at Wexborough, a village situate at the foot of the romantic and lovely hills of Charwood Forest, he was notorious for putting puzzling questions, starting difficulties, looking a long way beyond the present lesson, or some-

thing that appeared to him not to agree with it, and in various other ways beneficially stimulating the wits of his teacher, and engaging the attention of his fellow-scholars. It was seen that he had not too much reverence, and liked to poke fun at any more glaring inaccuracies of the occupant of the pulpit, and specially at any foibles of that preacher who always preached so long that "the pudding got cold." He roamed over the hills for miles, and felt his young spirit free and strong; and sometimes he settled into deep thought as he looked on the wide and varied scenery stretching before him as he sat on the heights above Wexborough. Seven years at a neighbouring town, noted then for its radicalism in politics, its vigorous agitation of sceptical questions, and its organised efforts to suppress intoxication, made a good carpenter of him, extended without deepening his knowledge, choked what little reverence for sacred things he had, and left him a confirmed sceptic. He was far from this when he sat in the chapel at Wexborough, the Sunday before he left home, and heard the minister of the day preach from the words, "Remember thy Creator in the days of thy youth." His heart was soft then; he vowed he would never forget God who had been so kind to him. He told his father and mother his purposes, and with fervour he prayed as he rode on to the town where he was to be apprenticed, "My Father, thou shalt be the guide of my youth." But how changed now! For a while he went with his master, who was a Christian man, to Yar Road chapel, and was walking in the fear and love of God. His active mind still urged him on to lines of enquiry for which he was not prepared, and he questioned and doubted, and doubted and questioned. He needed wise, loving and sympathetic treatment, and that was just the thing not to hand. His master said in reply to one of his enquiries,

"You ought not to ask such questions. It's wicked to doubt God's word. You should take it just as you find it. Don't let me hear anything of the sort again."

"But," said he, "I only ask because I want to believe. I don't want to doubt; I want to believe."

But it was in vain. Long had it been settled in the mind of his employer that faith was the first of duties, and doubt the worst of sins; and therefore all enquiring Joseph Bradley could get from him besides his trade and his wages was a plentiful supply of censure and denunciation. Not so with the sceptics, one

of whom worked in the same shop. They had an open hand, an attentive ear, and were ready to confirm and increase his doubts; doubts that might, under wise and loving treatment, have easily led to the fullest and clearest faith.

Fashioned largely by their untoward hands he came to London, bold, daring, without reverence, and in imminent danger of losing his purity; but withal generous, hating meanness, loathing affectation and formalism, and ready to appreciate a manly, genial, and transparent bearing. Restless in intellect he was ceaselessly urging his way to mysteries that are sealed, and passing by hurriedly, and blindfold, those more momentous ones whose seals were broken by the touch of the Lord Jesus Christ. The food of intellectual doubt had borne him far beyond the turbid streams of unbelief, drifted him down the widening river, into the trackless sea of scepticism, almost out of view of the Divine hand that would even yet, if only he would grasp it, guide him back to the crystal waters of truth.

Not many days was Joseph Bradley at Baldstones, before he discovered George Mostyn, and set his trap to ensnare him with all the eagerness of an apostle seeking to convert the heathen. He besieged him on all sides and on every favourable opportunity. He endeavoured to batter down his faith in the scriptures, suggested doubts on every imaginable subject bearing upon the spiritual life, insinuated the insincerity of all preachers of the truth, quoted the names of the leading scientific writers of the day who had any sceptical bias, talked of the uselessness of prayer, until by sheer force of sticking to his self-appointed task he had led George captive, and made him question everything from the existence and power of God to the reality of his own experiences. At first he cast off every suggestion of the tempter with ease. They were against his experience and knowledge, but at length he got him to listen to discussions at the corners of streets and on Paddington Green, not then as now covered with grass and flowers, but with groups of people listening to orators of various qualifications, or to controversies on even more various themes: controversies conducted on the one hand by very weak but eager Christian young men, who had only one reply to all objections and one solution for all difficulties—(a very good one indeed, but still not enough to satisfy every one—viz., "One thing I know that whereas I was blind, now I see") and on the other by sharp clear-headed and voluble men, well-skilled in

the easy art of raising objections. Nor was this all. George was found walking into one of the halls of the "Independent Religious Reformers" to hear the Rev. Dr. Pervions, a man of bankrupt character and illimitable audacity, discourse on "the Christian idea of God." This crowned the edifice. Joseph Bradley had made a convert.

At least it seemed so. True, George generally attended the public services at the chapel, but not with his accustomed regularity nor with his accustomed relish. True, he still taught his class in the school, but with very irregular and fitful devotion. Still, though grievously hurt he was not convinced that Christianity was false, and all his past experience delusive. His mind was sometimes in a state of torpor about religion, at others he was in racking agony. Now his thought was still as death, and now tumultuous as a hive of disturbed bees. The temple of a pure and Christ like-manhood had not risen an inch since he listened to the voice of the charmer. He had ceased to strive, as before, against sin. He was achingly conscious of having lost all zeal for goodness. His prayers had been feebler and fewer, and at last they were stifled by the discomfort his doubts brought, as though the reality of prayer hung on the correctness of a figure in the Numbers, or of the spelling of a man's name in Exodus, or of the chronology of Genesis. He cared not for the Bible. The heavens seemed as brass, the earth the dwelling of a mistaken and misled and injured race, and himself a pain-filled puzzle. He was a poor traveller wrapped in the double darkness of night and fog.

But God was in both fog and night. One ray of light came, shot, not from book of learned controversialist, or skilful word logic of a defender of the faith, not from preached sermon or friendly talk ;

but from within, from his long-since quickened conscience. He awoke to his condition at the summons of this messenger of the Holy Ghost. Reasoning within himself, he said, "Well, anything that has such an effect on me as this talk of Bradley's cannot be true. It is impossible. Accepting his ideas has made me less *useful*—that is bad; less anxious about what is good and pure and holy—that is *worse*; indifferent to the cultivation of *character*—that is *worst* of all. Whatever injures me in all that is best and purest is false, is of Satan, and I will no more of it. The thirst I had for goodness is gone. Scepticism has checked me in the race for perfection, it has closed my eye to the beatific vision of God, cooled my aspirations, driven away the transport of my joy more effectually than my first fall, and in fact made me altogether worse than I was four months ago. Whether I am able to prove the reasonableness of Christianity or not it is as clear to me as day that the cause of the sceptics is untrue and utterly unreasonable. Bradley is wrong, and I will tell him so; but before doing that I will write to my pastor and get all the help I can in meeting his objections, so that if possible I may lead him to the truth as I knew and felt it not long since."

The following letter was accordingly penned at once:—"Dear sir,—For the last three or four months I have been in great perplexity owing to frequent conversations with a young man in our shop on the difficulties in the way of accepting Christianity. I am now quite sure that his objections are unsound, but I do not feel that I am able to show him this. Will you be so kind as to put me in the way of meeting his objections? May I have the pleasure of a long chat with you? I am, dear sir, most respectfully yours,
GEORGE MOSTYN."

JOHN CLIFFORD.

WHAT IS UNITARIANISM?—It is a luminous ether. It hangs in the theological heavens as a nebula, a vast congeries of nascent matter, without solidity, floating hither and thither by the attraction or repulsion of neighbouring orbs. Its mountains are mist, its hollows are empty spaces. It veers and changes as clouds do. For ever changing, it calls change growth. It organises nothing, and is itself unorganised. Its whole temper and spirit is opposed to positiveness. No sooner does Dr. Bellows construct a creed, than J. F. Clark cries out against it, not because it is erroneous, but because it is an effort to limit truth by a

definite statement. Its whole existence has been a protest against dogma and system. Its methods have been Emersonian—the thoughts related to each other by juxtaposition rather than by suggestion. The bulk of that which it employs with effect, it holds in common with the evangelic sects. As for the rest, it has not been creative, but only critical. Unitarianism has never had power to reach the mass of men. It flourishes among the refined and cultured. It fails just where primitive Christianity was strongest—among the ignorant, the rude, the sorrowing, the sinning millions.—*H. W. Beecher.*

THE GOSPELS.

No. IX.—*The Gospel of Luke.*

IT is in harmony with this view of our Lord as the Saviour of sinners that Luke's Gospel sets Him before us. While in Matthew wise men from the east bring their tribute to the "King of the Jews," in Luke humble shepherds hasten to the manger-cradle of "the Saviour," of whom the angel had told them.* While Matthew traces the descent of Jesus from Abraham, the father of the Jews, Luke carries it back to the origin of the human race.† It is in Luke that Jesus declares himself anointed by the spirit of the Lord to preach glad tidings to the poor, to heal the broken hearted, and to proclaim the acceptable year of the Lord, the year of jubilee, when debtors were forgiven. It is in Luke that Peter's deep conviction and humble acknowledgment of sin are the prelude to his call to follow Christ.‡ It is in Luke that we have the parable of the two debtors, which teaches us that, "to whom much is forgiven, the same loveth much;" of the returning prodigal, whom his father sees afar off, and receives so tenderly to his heart and home; and of the sanctimonious Pharisee and the Publican whose prayer, "God be merciful to me a sinner," comes up with acceptance before God.¶ It is in Luke that the publican Zaccheus finds acceptance; that the gratitude of the Samaritan, who alone, of ten that were healed, returned to express his thankfulness, is recorded; and that the duty of loving our neighbour is illustrated in the parable of the good Samaritan.§ It is Luke who has recorded our Lord's intercessory prayer for His murderers, and His gracious assurance to the penitent malefactor on the cross.¶¶ In a word, it is Luke's gospel which speaks to the despised, the destitute, the down-trodden and the outcast.

But it is in the *Acts of the Apostles* that, as we should expect, the writers apologetic intention comes out most clearly. He therein traces the gradual and legitimate development of Paul's larger conception of Christianity from the narrower view of it which their Jewish prepossessions led even the apostles at first to take. The successive steps of that development are shown by him to have received either apostolic sanction, or the higher sanction of the divine direction and approval. After

the narrative of the outpouring of the Spirit at Pentecost, and the consequent formation of the infant church, we learn the growth of the Hellenistic (or Grecian*) element, and its protection by apostolic intervention from the narrow jealousy of the Hebrews or Palestinian Jews.† The liberalism, so to speak, of this Hellenistic element is remarkably shewn in the defence of the martyr Stephen, whose dying agony was cheered by a divine vision of the Saviour's glory;‡ and in the labours of the deacon Philip in the conversion of the Samaritans.§ This last work seems to have excited apprehension at Jerusalem; but the apostles Peter and John, whom that apprehension sent to inquire, could not withhold the sanction of their prayers that the converts might receive the gift of the Holy Spirit.¶ The next step was the conversion of Paul by the personal manifestation of Christ, and his appointment to the apostleship by the same divine authority, thus raising him at once to an equality of rank with the original twelve.¶¶

Matters were now ripe for the decisive step, the admission of uncircumcised Gentiles to the full enjoyment of Christian fellowship; and that step was taken. But that all ground of objection might be removed, it was not taken by Paul, but by Peter, the leader of the twelve, "the rock," on which the Saviour had declared "He would build His church; and, moreover, by Peter acting under immediate divine direction, and with manifest divine approval,** by an appeal to which he vindicated himself before the assembled church at Jerusalem; and extorted from them the acknowledgment, "Then hath God also to the Gentiles granted repentance unto life."†† The foundation, in the great city of Antioch, the third city of the Roman Empire in population, wealth, and importance,‡‡ of a large Gentile church, which speedily became the mother church of Gentile Christendom, was almost contemporaneous with the admission of the Gentiles into the Christian fellowship.¶¶¶ It was from Antioch that Paul, in the company first of Barnabas, then of Silas and others, was sent forth by the Holy Spirit on those wondrous mis-

* Above p. 53. † Acts vi. 1—6. ‡ Acts vii.

§ Acts viii. 5—13. ¶ Acts viii. 14—25.

¶¶ Acts ix. 1—22. ** Acts x.

†† Acts xi. 1—18.

‡‡ Of course Rome itself was the first; Alexandria, the capital of Egypt, was second; and Antioch, the capital of Syria, the third. We have no date for estimating its population.

¶¶¶ Acts xi. 19—26.

* Matt. ii. 2; Luke ii. 11.

† Matt. i. 1, 2; Luke iii. 38. ‡ Luke iv. 18, 19; v. 8.

¶ Luke vii. 40—50; xv. 11—32; xviii. 9—14.

§ Luke xix. 1—10; xvii. 11—19; x. 25—37.

¶ Luke xxiii. 34, 43.

sions, the account of which, with their results, occupies the remainder of the book.* The narrative is continued till the imprisonment of Paul, and then breaks off, apparently because the author had written enough for his purpose, the vindication of Pauline Christianity; and probably because Theophilus, to whom the book is addressed, was personally acquainted with the apostle's subsequent history.† The topographical notices in the last chapter seem to show that the writer knew that his friend was familiar with Rome and Italy.‡

In his account of Paul's missionary labours Luke dwells as much on the opposition he continually met with from the bigotry of the Jews, whether converted or unconverted, as upon his difficulties from Gentile ignorance and unbelief. He shows how he was cheered and sustained under that opposition, or how he triumphed over it. The closing incident of the book is an instance of this. Paul retained to the end his superiority over his adversaries; and so Theophilus might safely rely on what Paul had taught.

In this defensive character of the gospel we have the indication, if not of the individual identity of the writer, yet of his position and date. It shews, not perhaps that he was Luke, but that he held the Pauline form of the gospel, and wrote in the apostolic age. For the controversy in which he was engaged belonged to that age almost exclusively. It is probable, indeed, that the dreadful catastrophe of the destruction of Jerusalem and its temple, and the consequent overthrow of the Jewish state, so shattered the power of the Judaizing party in the church, as to put an end to its arrogant assumption, and reduce it to the feeble and despised sect of the Ebionites. The struggle of the church in the next century was with the Gnostic sects, which were, more or less, anti-Judaic, some of them denying even the supremacy and perfection of Jehovah, and distinguishing Him from the supreme and all-merciful Being, the God and Father of our Lord Jesus Christ. The fact that the writer was a companion of Paul is indeed sufficiently shown by his use of the first person in several parts of the narrative, as already noticed.§

There yet remains for us to notice one more internal mark of authorship; the evidence of that higher culture which is implied in Luke's calling as a physician, and of his wider appreciation, from his own early training as a Gentile, of the intellectual requirements of the Gentile world, and his readier adaptation to them.

* Acts xiii. to xxviii.

† See above, pp. 277, 278, and note * there.

‡ Acts xxviii. 11-15. § p. 277.

Mark, equally with Luke, wrote for Gentile converts; but Mark was himself a Jew, and had passed much, if not all, of his early life in Jerusalem; so that he was less conversant than Luke with Gentile habits of thought and feeling. The most striking exemplification of this characteristic of Luke, is in his endeavour to link the incidents which he records with other incidents, or with personages already known to his readers. Thus he notices that the census or enrolment (not "taxing") at our Saviour's birth was the result of a decree of the Roman Emperor Augustus, and that Cyrenius (or Quirinius) was then president or governor of Syria;* that the famine for which the disciples at Antioch made a collection came to pass in the reign of Claudius;† that it was the same Roman Emperor who banished the Jews from Rome;‡ that it was Paul's oratorical faculty that made him to be regarded as the god Mercury;§ that Philippi was a Roman colony;|| and that the temple of Diana was the glory of Ephesus.¶ We have a similar exemplification in the careful enumeration of contemporary rulers at the commencement of John the Baptist's ministry,** and in the minute enumeration of the geographical points in the two long voyages in which he was Paul's fellow passenger.†† These various particulars, many of them incidental, are the marks of an intelligent and cultivated mind. It may be added that the large amount of matter, additional to what he has in common with the other synoptics;‡‡ and perhaps that part of what is common to him with them, but which appears to have become known to Luke only in detached fragments,§§ shows the diligence with which he collected as well as examined his materials, and so furnishes another proof of his literary culture.

We have thus traced, in each of the synoptic gospels, features which accord with what we learn from the New Testament or from early and trustworthy ecclesiastical tradition of their respective authors. We have traced, in that of Matthew, the work of one driven by social proscription to become a recluse student; in that of Mark, the power of quick observation and vivid description, developed by travel and by personal attendance on other travellers; and in that of Luke, the culture to be look for in the member of a liberal profession. In like manner we have traced the correspondence between their religious training and their

* Luke ii. 1, 2. † Acts xi. 28. ‡ Acts xviii. 2.

§ Acts xiv. 12. || Acts. xvi. 12, 21.

¶ Acts xix. 27, 35. ** Luke iii. 1.

†† Acts xx. 5-15; xxi. 1-15; xxvii., xxviii.

‡‡ Luke xiv., xviii. 14. §§ Luke chap. x. to xiii.

mode of apprehending the office and work of the Saviour; the national Judaic conception of the Palestinian Matthew, and the more comprehensive view of the Hellenist Mark and the Gentile Luke. And further, we have seen how these differences, intellectual and religious, have been combined in the wise and gracious purpose of God so as to furnish to us a more com-

plete image of His beloved Son: how we have in Matthew the fullest and most exact report of His discourses, in Mark the most life-like narrative of His works, and in Luke those aspects of His ministry which most directly bear on our own sympathies and our own needs as "sinners of the Gentiles."

J. C. MEANS.

PHOTOGRAPHS FROM THE CHAPEL ALBUM.

No. IX.—*Ezekiel Bagowind.*

THE name of this notable individual is distinctively American, and the type of character he exhibits thrives with wonderful luxuriance in the great Republic of the West. In that "free country" Ezekiel's ancestors have attained enormous proportions, incalculable numbers, and an unenviable fame; but on this side the wide sea his relatives are neither few nor insignificant. Great men are occasionally reared in little countries. Switzerland boasts her William Tell, Sweden her Gustavus Adolphus, and England her Alfred. Nor is it necessary to have rivers as big as the Mississippi, and mountains as tall as the Andes, and tracks of land as vast as those of the United States, in order to grow men all wind and tongue, "full of sound and fury signifying nothing."

Ezekiel Bagowind was born at Tongue Bay, and at the time I took his photograph attended the Baptist chapel in Little Bluster Street. Known unto all men in Tongue Bay are those impressive "Piccadilly streamers," smooth, long, and glossy: his beautiful black hair, gathered up at the top of his head and rolled up like a German sausage, and laid along the central line of the cranium with exceeding carefulness; those expressive eyes radiating with the light of a deep self-satisfaction. But you see at a glance that it is in his attire he thinks he excels. Clothes are his study. They make the man. Raiment is more than meat, and dress more than life. A good name is a treasure, but a well-fitting coat surpasses it. A crease is an abomination. Tinsel on his extended fingers, tinsel athwart his capacious breast; every feature of his face, and every article of his apparel, summons attention to his exterior, and whispers in your ear the command, "Look at me." As the wooden figures with wax faces in the windows of "Moses and Son" are made to show off garments, so he is a living dress-holder, a walking advertisement of the fashions.

So much care for the body that perisheth

has led to the starving of the mind. He has no solid mental wares. They are all tinsel, all showy goods, to be exhibited in voluble talk, but of no service in the actual wear and tear of life. The supreme duties are display and laughter. Everything is a joke, or capable of being made into one. Life has no serious interests. Principles!—indeed—they do good service in vain conversation, but that is their only vocation, for he says with his American namesake in the Biglow Papers,

"A marcellous Providence fashioned us holler, O' purpose thet we might our principles swaller." Not that he cannot think great things. Oh no! All things are great that touch him or are touched by him. The merest trifles swell into unusual magnitude, and assume an astounding importance, when once they take a definite relation to Ezekiel Bagowind. When he speaks no dog must bark. What others do as a matter of course, he does as if the crack of doom would come were it not done. Where others regard success as a natural result, and treat it as an expected good, he summons all around to see the smoke of the sacrifice ascend to his praise. Two months ago he went into the Sunday school, and it was with as great a flourish of trumpets as though juvenile ignorance would vanish at his magical touch; but after deafening half his fellow-teachers, and wearying his class with his windy platitudes, he gave up the work as scarcely fitted for such splendid powers as he possesses.

Seeking for something more congenial he has now lent his powerful aid to the cause of open-air preaching, and may be heard saying nothing with tremendous energy at the corner of Little Bluster Street. But Ezekiel is as inconstant as the wind; and in which quarter he will be seen next I cannot say, but I am sure he will not stay long anywhere, and may be most likely, found where there is freest play for vanity and self-conceit.

JOB GILSON.

BAPTISM A MEANS OF GRACE.

ONE of the modes in which Christ is confessed by the believer is that of baptism into the name of the Father, the Son, and the Holy Ghost. It is an avowal of personal allegiance to Christ our King. It is a symbol of changes that *have* taken place in us; of the death to sin, of the resurrection to newness of life. It proclaims the essentially personal character of the religious life. But it does more than this. It is a channel of blessing. The obedient disciple has great reward. He is filled with fresh gladness. Never has this been better expressed than in the words of Miss Smiley, the notable minister, until recently belonging to the Society of Friends, but now, after a most painful struggle, in fellowship with the Baptists. She says:—"Meantime I am having great comfort in thus yielding myself. I cannot tell you how the significance of the act grows upon me and reacts upon my spiritual life. If I am deprived at this period of regarding it as an initial act, I can the more view it as the completion of my consecration. I have felt as though I were busied in gathering up the last remains of the old Adam—all of my will and my life that may have hi-

therto escaped, and bringing them now to a final burial. And how very surely in the same grave must I lay down all reputation and much that has hitherto gone to make up life. May every error and cramping prejudice go down also to rise up no more! On the other hand, I have an ever-joyful feeling of looking forward to that day as a bridal, when I shall openly give myself away to Jesus to be his altogether. And though I have loved him so long and so truly, yet now there seems some new feeling of tenderness, and more perfect union and entire dependence. It has all come upon me as a sweet surprise; for, while ready to keep his commandments, I thought the long delay would render the act unnecessary, and not to be accompanied with any correspondingspiritual experience." Would it not be well for those Christians in our congregations, who are sure baptism is scriptural, but doubt its necessity as a part of the whole of perfect obedience to Christ, and who are sometimes called "Dry Baptists," to contemplate this aspect of the act; and to remember that in keeping any of the Divine commands there is great reward.

J. C.

Church Register.

ASSOCIATION EXPENSES & YEAR BOOK.

TO THE EDITOR.—

Dear Sir,—Will you allow me to supply an omission in the "Year Book," page 48—Nottingham, Broad Street, Contributed 5s.; also from Prospect Place, Nottingham, 2s. 6d., to the Association expenses Fund. I have received this year from 132 places the sum of £19 0s. 1d., against £15 0s. 9d. from 121 places last year, and all this year's contributions have not yet come in. The Year Book is less complete this year in consequence of the delay—some of the matter not reaching me till well on in July. We do mean to do better another year: and the figures, &c., of general interest omitted now, will then be supplied. The churches can help the Secretary very much by early returns. And if any of the agents have not paid for their Minutes—and I have reason to believe it is so—will they please remit to Mr. Winks at once?

Our edition is quite exhausted, and we had not quite enough. I hope the orders for 1873, when I hope to make the book as full and correct as possible, will be given

so early that we may print enough and have a few to spare.

I am, dear Sir, yours &c.,
SOLOMON S. ALLSOP,
Association Secretary.

THE BAPTIST UNION.

THE AUTUMNAL SESSION OF THE BAPTIST UNION OF GREAT BRITAIN AND IRELAND will be held at Manchester, October 9th and 10th. Chairman, Rev. Thomas Thomas, D.D. Inquiries and communications to be addressed to Rev. D. Macgregor, 53, Grafton Street, Oxford Road, Manchester.

CONFERENCES.

The next CESHIRE CONFERENCE will be held at Wheelock Heath, on the 18th of October. Rev. I. Watts to be the preacher; and, in case of failure, Rev. W. March. Service at 11 a.m. Business at 2.30 p.m. The Home Mission Committee to introduce for discussion at the close of business, the subject—"Claims of the Home Mission Work on the Churches in this Conference."

W. MARCH, *Secretary.*

The WARWICKSHIRE CONFERENCE will be held at Gosford Street Chapel, Coventry, on Tuesday, October 22. In the morning a Paper will be read by the Rev. E. C. Pike, B.A., on "The Importance of Fidelity to our Principles as Nonconformists." The Rev. W. Salter will preach in the evening.

HENRY CROSS, *Secretary*.

The next LONDON CONFERENCE will be held at Commercial Road, London, on October 2nd. Committee Meeting at 11.30 a.m., to consider the proposals of the General Baptist Assembly. Conference Business, and Paper by Mr. Towers, at 2.30 p.m. Home Missionary Meeting in the Evening. All Ministers from other Conferences, who may then be in London, are hereby invited to attend both the Committee and Conference.

J. SAGE, *Secretary*.

The MIDLAND AUTUMN CONFERENCE met at Ashby-de-la-Zouch, September, 17, 1872. The day was very fine, and the attendance much larger than usual at an Autumn Conference. The Rev. J. Salisbury, M.A., President, took the chair at 11 o'clock. The following brethren took part in the devotional exercises.—W. Jarrom, C. J. Johnson, J. C. Pike, J. Cholerton, C. Clarke, E. Bott, T. Stevenson. At the Morning Session the Rev. J. Wilshire read a Paper on "Individual Effort in Christian Work." A very interesting interchange of thought followed the reading of the Paper. In the afternoon a few items of business were attended to, (1) The Committee appointed for finding the Trust Deeds of the *Bradwell* Property reported that their search had not as yet been successful. (2) The *Quorndon* friends asked for a recommendation to the Home Mission Committee. It was stated that a grant of about £20 per year would help them to sustain a minister in that increasing village. Recommendation granted. (3) A communication from the church at *Market Harborough* was read. Resolved, that brethren T. Stevenson, Pike, W. Evans, and W. Bennett, visit the church with a view of conferring with them on the future relation of the church and property to the denomination. (4) A welcome was given to the Rev. C. J. Johnson who has settled over the church at Coalville. (5) The Conferences next year to be held at Old Basford in the spring; at Hugglescote, in the summer; and at Archdeacon Lane, Leicester, in the Autumn. The Rev. J. C. Pike was appointed President. The following brethren were elected on the business Committee, the Rev. Watson Dyson, and Mr. Burton, of Old Basford; the Rev. J. Salisbury, M.A., and Mr. Dennis, of Hugglescote; and the Rev. W. Evans and Mr. Winks, of Leicester.

Subject for the morning paper at the next Conference, "Counsels on Reading, principally addressed to the Young in our Churches and Congregations," writer, the Rev. W. R. Stevenson, M.A. The Rev. J. P. Tetley read a paper on "The Conversion of the Young, and their reception into the Church." The subject was ably treated—the writer lucidly touching on the questions of depravity, responsibility, conversion, and evidences of piety in young people. A very interesting Conference followed. Both the papers above referred to are, by request of the Conference, forwarded to the Magazine for publication. The Rev. J. Wilshire preached to a large congregation in the Evening.

CHARLES CLARKE, *Secretary*.

CHAPELS.

COVENTRY.—*Jubilee Services*.—On Sunday and Monday, August 28, and 29, Jubilee Services of the Church, in Gosford Street Chapel, were held in the Corn Exchange. Mr. H. Varley preached to crowded audiences. Collections, £31 2s. 6d. On Monday, a monster and well-managed tea-meeting, at which a thousand persons sat down, was held, and a public meeting followed. The Mayor, W. H. Hill, Esq., took the chair. The pastor, Rev. H. Cross, gave a full description of our views, and a lengthy and interesting history of the church. The society was started by the Warwickshire Conference, and had enjoyed the pastoral care of the Revs. W. Jarvis, J. Pegg, J. T. Bannister, C. E. Keighley, J. Lewitt, and T. Goadby. Mr. Cross has held the charge since 1863, during which time a new chapel, costing £2400, has been built, and congregation and school have both doubled their numbers. The church now consists of 232 members, and the school of 500 scholars. £450 were raised at this Jubilee, and £50 more expected towards the reduction of the debt of £1000 remaining on the building. Addresses were given by Revs. J. Lewitt, T. Goadby, B.A., and H. Varley. These services were of a most completely successful character from beginning to end.

WHITTLESEY.—*Harvest Thanksgiving Services*.—On Lord's-day, September 15, the services were conducted by the Revs. T. Barrass, of Peterborough, and S. H. Firks, of Ramsey. On Tuesday afternoon the Rev. H. Watts, of Barnsley, preached the thanksgiving sermon. A good number attended the tea-meeting, and Revs. T. Barrass, H. Watts, T. Watkinson, and Messrs. Heath, Burton, and Crofts, gave addresses. The chapel was beautifully decorated with seasonable reminders, as well as with the fruits of the earth. Proceeds, £17 14s. 6d.

SCHOOLS.

CARRINGTON.—Our school-rooms, erected about eighteen months ago, not being thoroughly finished for want of means, were closed during three weeks in August for painting, ventilating, draining, and improvement in the gas fittings. The place was re-opened, August 31, with a tea-meeting, and a musical entertainment by Mr. Stevenson's tonic sol-fa class. W. Brogdale, Esq., presided. The singing was in a creditable style, and the addresses by Messrs. W. Finch, J. Burton, and W. Richardson, were entertaining and instructive. During the evening Mr. H. Truman presented, on behalf of friends of the church and school, to Mr. and Mrs. Belton, a beautiful ebony and walnut inkstand and a splendid album; also to Mrs. Belton, from her Bible Class, a pair of elegant vases and a butter cooler, as a token of esteem to commemorate their wedding, and in recognition of their labours in connection with the cause at Carrington during the last ten years.

SMALLEY.—School sermons were preached on August 18, by Rev. J. Jolly, of Boston. The chapel was well filled, and collections amounted to £8 2s. 6d.

SWADLINCOTE.—On August 18, our school anniversary was held in the Market Hall, when two sermons were preached by the Rev. G. Hester, to large and attentive congregations, that in the afternoon from 2 Kings xiii. 20, 21, the evening sermon from Hebrews ii. 14, 15. The collections, &c., amounted to nearly £20.

UPTON-ON-SEVERN.—On Sunday, August 25, two sermons were preached in the Baptist Chapel by the Rev. J. Feek, of Redditch, on behalf of the Sunday schools. From Genesis xviii. 19 the preacher showed the duty of the State as to secular education, and of the churches of Christ as to directing the young and tender mind to the great religious truths of the Bible. Much credit is due to Mr. Woodward, the superintendent, who taught the children their music, and to the organist, for the efficient way in which the children sang. On Tuesday the children were regaled with tea and cake in the school-room, and afterwards adjourned to a field for youthful sports kindly lent by Mr. Whatton.

MINISTERIAL.

REV. W. SHARMAN.—The members of the church and congregation, Coningsby, have recently presented the Rev. W. Sharmán with a purse containing six guineas, as a mark of their esteem for him.

BAPTISMS.

BIRCHCLIFFE.—Aug. 18, two, by W. Gray. COALVILLE.—Aug. 25, five; Sept. 1, six; one a Primitive Methodist, by C. T. Johnson.

CONINGSBY.—Sept. 1, one, by W. Sharmán. DERBY, *St. Mary's Gate*.—Sept. 1, seven, by J. Wilshire.

HITCHIN.—Sept. 4, two, by J. H. Atkinson.

LONG EATON.—July 24, five, by J. Woolley. LOUGHBOROUGH, *Baxter Gate*.—Sept. 1, seven, by E. Stevenson.

MELBOURNE.—Sept. 5, four, by D. McCallum.

PETERBOROUGH.—Sept. 1, three, by T. Barrass.

RIPLEY.—Sept. 15, three, by E. H. Jackson.

SAWLEY.—Aug. 28, four, by J. Stenson.

Marriages.

DACK—WHITNEY.—Sept. 17, at the G. B. chapel, Whittlesey, by the Rev. T. Watkinson, Mr. G. Dack, of Cambridge, to Miss Whitney, of Whittlesey.

KILBOURNE—TOOGOOD.—Aug. 25, in the Baptist chapel, Sawley, by J. Stenson, Mr. Samuel Kilbourne, to Mary Ann Toogood, both of Sawley.

OBITUARY.

BUTLER.—Aug. 28, at Nottingham, Mary Anne, relict of the late Alfred Butler, aged 73. For fifty years our departed sister was a member of Stoney Street church, and for the last three years of Broad Street. Her end was emphatically peace.

AN INQUIRER asks whether there are any churches in the G. B. Connexion which adhere to the Sixth "Article of Religion" as adopted and signed by our forefathers in 1770, with regard to the divine ordinances, and if so may such church or churches be communicated with, since he desires to unite with one?

ERROR.—Will our readers erase the bottom line on page 274 (Sept.) and substitute the name of R. C. TRENCH for that of H. W. BEECHER? It was a pure accident caused by sending the slip on page 313 of this month and that on the "Worth of Prayer" together, and having no chance of seeing the latter after it was printed.—EDITOR.

"No one can live in God without being a channel for God. The vessel that receives its supply from an exhaustless source must overflow."—*Pulsford*.

Obituaries.

BARKER.—In Dec., 1871, Hannah Barker, of Diseworth, finished her course. She had been connected with the Baptist Society many years; and she is now among those who "have washed their robes and made them white in the blood of the Lamb." Her last illness was long and trying; but she had delightful communion with Jesus sometimes, and was anxious to depart and dwell with him! Her husband mourns his loss; but all sufficient grace has been bestowed upon him; and he anticipates a reunion, in God's good time—

"There is a world above,
Where parting is unknown;
A long eternity of love,
Formed for the saints alone:
And faith beholds the dying here
Translated to that glorious sphere."

GREEN.—Charles Green, sen., of Diseworth, was very suddenly called to his eternal home, one Sabbath morning. He was found dead in his bed, aged 82. He had been a soldier, in the East Indies, more than twenty years, and had witnessed dreadful scenes in the wars. After his return to England he became a "soldier of the cross," and was much esteemed by his Christian friends. He seldom alluded to his military adventures, unless questions were pointedly put to him; and then he would reply as briefly as he could. He had no delight, as some old soldiers seem to have, in talking about "blood, and fire, and vapour of smoke." He was tenderly affected often, when conversing about the Saviour, and "the rest which remaineth for the people of God." The following brief account of some martial exploits, in which he had to take part, has been given to me by a respectable pensioner, who is now residing in Kegworth, and who was also engaged, (though not with Charles Green) in the Indian wars. "As I have served in India eleven years, I can firmly believe all that C. Green has told me about his doings and sufferings in that country. He had two medals; one for Java, and the other for Bhurtpore: these always decorated his breast when he came to receive his pension. He has told me that at Java, the French completely divided the English troops, and took up a position between the two divisions. A private in the horse artillery voluntarily engaged to take a dispatch from one English officer to another; and he did take it, notwithstanding the imminent perils which surrounded his path. His bravery was acknowledged and rewarded. At Bhurtpore, C. Green belonged to the *storming party!* Many of his comrades were blown up on entering the forti-

fication; but he was mercifully kept from injury. Some Englishmen were captured, and conveyed to the top of a high mountain, where they were ignominiously executed. But happily for Chas. Green, he escaped such a cruel murder as that. It is now twenty years or more since I first became acquainted with Charles Green, and I never knew him to be the worse for drink. He always came to receive his pension *clean*, and conducted himself *respectably*. He was much esteemed by all who knew him." Well, the old warrior is now gone to the realms of eternal peace and rest!

"O! speed thee, Christian, on thy way,
And to thy armour cling:
With girded loins the call obey
That grace and mercy bring."

"There is a battle to be fought,
An upward race to run;
A crown of glory to be sought,
A victory to be won."

T. Y.

KIDDALL.—August 23, 1872, at Louth, aged 79, Nancy Kiddall, relict of the Rev. James Kiddall, and was interred in the Louth cemetery, August 26.

SCHOFIELD.—September 2, at Sheffield, very suddenly, Alice Scholfield, aged 22. She was born at Crowle, in Lincolnshire, in 1850, and was early received as a scholar in the Sabbath school. Her good conduct and fervent piety gained her the esteem of her teachers, and after a few years she was called upon to become a teacher, and on decision for Christ, was baptized by the Rev. W. Saunders, on Sunday, July 17, 1864. She was highly esteemed by the members of the churches at Sheffield and Crowle, for her eminent and sincere piety. Her last illness was short and severe, but she was divinely supported by the Saviour's presence. Sickness gradually reduced her; but even then she made an effort to sing those beautiful lines which have cheered many Christian pilgrims when called to cross the narrow stream of death.—

"Not Jordan's stream, nor death's cold flood,
Should fright me from the shore."

Her mortal remains were interred in the cemetery at Crowle, September 4, in the presence of numerous relatives and friends. The solemn services were conducted by the Rev. J. Stutterd, who, the Sabbath-day following, still further improved the event in a sermon from Psalm xxiii. 1, and 1 Thess. iv. 18.

"Depart to where, in climes of bliss serene,
Thy sainted spirit shall for ever rest,
Where the bright smiles of heavenly mercy beam,
To lean on Jesus' breast."

J. STUTTERD,

Missionary Observer.

A PARALLEL AND A LESSON.

BUT when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, *The harvest truly is plenteous, but the labourers are few*; PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WILL SEND FORTH LABOURERS INTO HIS HARVEST.

THE PROPOSED MISSION TO ROME.

WE have received the following letter from our valued friend, Mr. Thomas Cook, who has now started on his great tour round the world. A few sums have been received, and we happen to know that it is in the heart of others to contribute. Would it not be practicable to gladden our brother, ere he returns, by taking some decisive step in the matter? It would seem as if the money only was needed, and that already the man had been found. At any rate Mr. Wall had told Mr. Cook of a minister who might at once be engaged for about £100 a year, *a locale* costing about an equal sum. The minister referred to is an Italian, who only wants the encouragement of assured support to give himself to "the work of an evangelist."

DEAR SIR,—I wish I could obliterate, or rather I wish that others would obliterate, the second word in the above heading. I am almost sick at heart in writing and talking about a *proposed* General Baptist Mission to Rome. It is now nearly twelve months since I was prompted by what I saw and felt in Rome to write you from Genoa on the success of scriptural teaching, where the people had long perished for lack of scriptural knowledge. I thought that our denomination, that has always stood at the very antipodes of the papacy, would respond with joy to an appeal for united action against the trembling foe. And then when we met at Nottingham, and there was much counselling and drilling for various kinds of action, at home and abroad, I felt morally certain that our little band would "go up to the help of the Lord against the mighty."

Since the association I have been eager to get a first sight of the *G. B. Magazine*, to note the progress of the proposed five years' special subscription for a Mission to Rome. Not that I had any great faith in this five years' proposition. There are many who would prefer to contribute according to the exigencies of the occasion, and the

ability which God gives them, rather than give a pledge for five years. Moreover, this plan was pretty sure to diminish the amount of subscriptions, as the most careful and prudent would be afraid of reverses or diminution of income, and this would deter them from promising anything beyond the very minimum of their present means. It seemed, however, at the time to be the only way of disarming hostility, and for that reason it was acquiesced in by those who were prepared at once to take up the work. Two numbers of the Magazine have since made their appearance, and the subscriptions promised afford no hope of a commencement of missionary work in Italy in the coming season, nor are there yet any signs of that great effort which some promised to make for the enlargement of Indian operations. There is, it is true, a stimulating proposal from Bourn, the results of which have to be seen. The little debt which alarmed the timid has been amply covered by one of those copious windfalls which our excellent foreign treasurer so earnestly invoked at the annual meeting.

In a newspaper report of the Wesleyan Missionary Society, I saw it stated that for the Italian Mission and the

debt of the society more than £28,000 had been raised by special effort. Thus it seems that our sagacious Wesleyan friends have utilised a new and popular movement to pay off an arrear of obligations. The very name of the Mission to Rome carries with it a power of appeal to christian liberality, which has proved eminently successful, and the funds of both Baptist and Wesleyan Missions have been increased by it. Our good brother Wall, of whom I have written you so frequently, has spent a month chiefly in London, and he has obtained promises to the amount of nearly £2000 towards the £6000 required for the purchase of a suitable house for evangelistic purposes. Several sums have been entrusted to me for the purpose of aiding Mr. Wall, incidentally; and, at his request, I have been able to furnish a neat service for the communion table of his little church in Rome. From a Highland congregation at the United Presbyterian church at Oban, after a Sunday evening address, I picked up five guineas in aid of evangelistic work in Rome, which I shall be perfectly justified in appropriating to our purposed Mission. Had I time to tell the story of these operations in other places, I could soon raise twenty times the amount of that Oban collection. Leicester is contributing liberally in response to an appeal from Mr. Wall, and the £6000 required will soon be raised if active friends continue to make proper applications. There is great promise of a successful campaign in Rome in the coming winter. The famous Van Meter of New York, the founder of the mission to the little Arabs of that city, has gone to Rome to commence school operations; Dr. Cote returns to resume his work; Mrs. Gould is still actively labouring for the "little ones;" the Wesleyans have, I believe, secured their great home, for which two gentlemen contributed £20,000; and in addition to all these and other evangelistic operations, the great Dr. Guthrie is going to spend the best part of the winter in supplying the pulpit of the late Dr. Lewis, in the Scottish Free Church.

The government of Italy gains strength against the ultramontanes, and church properties are about to be expropriated; the priests are beaten in every contest by the Roman people, and there is now great probability of

the early departure of the Pope. A rent or fissure has been discovered in the dome of St. Peter's, which is regarded as an omen of the speedy fall of Roman Catholicism. The best of all is "the word of God is not bound," but a great and effectual door is opened for the instruction of two millions of people in "the truth as it is in Jesus."

Baptists, as such, are by name scarcely known in Rome, but the principles and practice of New Testament disciples are most forward, and believers, guided by the New Testament teachings, and aided by the discoveries of ancient baptistries and illustrations of scriptural baptism, naturally take their way "through the flood" to the church. The Baptist occupies the best standpoint against popery, regarding the whole system, from the font to the extreme unction, as "a delusion, a mockery, and a snare."

In my observation of these Roman christians, I have been powerfully reminded of the simple, unsophisticated, earnest disciples of Christ who flourished on and around Charnwood Forest, from 50 to 100 years ago, when surrounding churches, some of them now of great magnitude, acknowledged Barton as "the mother of us all." The spirit of those early Leicestershire General Baptists would not have required a year's prompting to raise a paltry £250 for the support of a Mission to Rome, at a time when the seat of the papacy is undergoing one of the most astonishing revolutions of any age of the christian church.

That little sum of money is now all that is wanted to commence immediate operations. I have been told of a good man and true, a converted Italian minister, who could be at once engaged, ready to go to work, at a salary of about £100 a year, and about £100 more would pay the rent of a *locale*, or preaching room, leaving £50 for incidentals. If the General Baptist Mission Committee desire the reference, I can give it to them.

I deeply regret that I shall not be able to take further part in the work for the next six or seven months. In a few days—before this letter can reach the eyes of those for whom it is intended—I expect to be on my way to the other side of the world. My itinerary embraces the great American continent, from New York to San Francisco; from

thence over the Pacific to Japan, and onward to China, India, and Egypt, where I have been familiarised by numerous visits. I may again get sight of Jerusalem ere I return; and from the "city of the great King" to Rome will be an easy and natural course. I shall be glad to make the acquaintance of missionaries and Christian friends by the way, and it would add greatly to my interest on arrival in Rome if I could there meet with an agent of the General Baptist Missionary Society. Brethren and friends, shall it be so?

Yours, very truly,
THOMAS COOK.

Leicester, Sept. 12, 1872.

P.S. In my tour round the world, it will give me pleasure to be the bearer of messages of friendship and affection to any whose addresses may be sent to me at the Post Office, San Francisco, to be posted not later than the 5th of October. I expect to call at Yokohama, Hong Kong, Calcutta, Bombay, and other oriental ports. Would that I could take a trip to Orissa, to shake hands with our brethren there! But that, I fear, will not be possible.

LETTER FROM THE REV. W. HILL,
TO THE SECRETARY.

The inundation at Bilepada—Baptism at Piplee—Changes in seventeen years.

Piplee, near Cuttack, India, July 31.

IN a former letter I gave you an account of the recent severe inundations in Orissa. As I therein stated, every house in Bilepada, including the little bungalow, has been destroyed, and the entire village will require to be rebuilt on a fresh and higher site. Some of the wood work we shall be able to use again, but to put the houses in a position to what they were before the flood will involve a considerable outlay, to meet which however, we hope to have no need to appeal to friends at home. As a temporary arrangement I have had a kind of shed erected in which the farm-boys will be able to live till the cold season. I now begin to fear, however, that in the greater portion of our land the next rice-crops will be an entire failure, and as they can obtain only one crop a year, this makes the failure a very serious matter to the cultivators. Immediately after

the flood subsided we had the land re-sown, but owing to a fresh in the river, and to breaches in the embankment, the land has again become submerged, and all the young rice, I fear, destroyed. So long as the breaches remain open the water, with every rise in the river, spreads itself across the country, and to make good the breaches in the rainy season, is a most difficult matter. In several places where repairs had been effected the earth was so light and loose that a recent rise in the river swept it all away. Under these circumstances there is but little prospect of a harvest in the neighbourhood of the breaches. Towards the sea and Chilka Lake, where the country is lower, matters are in a much worse plight than in this locality. The engineer told me that for a distance of twelve miles the embankment had been swept away entirely. It has become necessary therefore to adopt measures to save the district from being swamped, and I understand that the government have recently sanctioned a scheme by which the waters of the Mahanuddy are to be cut off from the Pooree district, and the present river courses turned into canals, which are to be used for irrigation and traffic. To accomplish these works an expenditure of forty or fifty lacs of rupees, i.e. £400,000 or £500,000 will be required. Moreover, to enable the Mahanuddy so to carry off the water to the sea as to prevent inundation the river will have to be made considerably wider, a work which is to be accomplished by setting the embankments further back. As the present space between the embankments can contain only a certain proportion of the immense volume of water which flows down the Mahanuddy during the heavy rains, inundation is a necessary consequence. Exposed, therefore, as the ryots, or cultivators are, to the entire or partial loss of their crops every few years, now by inundation and now by drought, no wonder that they remain in a poverty-stricken condition. Should the government succeed in their endeavours to avert these two causes of destruction, not only will they confer a great benefit upon the people, but also save themselves from the heavy losses occasioned thereby.

Turning from things secular to things spiritual, I am happy to inform you that on Lord's-day, July 7th, we had a

baptism of seven candidates, five of whom were from the famine orphanages. One of the latter was a Mahomedan girl, and quite blind. The committee appointed to converse with her were delighted, and astonished, with her extensive acquaintance with the scriptures, and with her clear views of the plan of salvation. Thoma, in remarking upon her case, said in the church-meeting, that though blind with the bodily eye, she could very clearly see with the eye of the mind, and that there need be no hesitation in receiving her as a candidate for baptism and fellowship. She is one of the very few descendants of the followers of the false prophet who have joined our christian community, but in the case of Mahomedans as well as of Hindoos the gospel is the power of God unto salvation to every one that believeth. The candidates were baptized by Thoma in a large tank in the mission compound, and which had been filled to the brim by the recent rains. Could the opponents of immersion have witnessed the ease, the simplicity, and the quietness with which the ordinance was administered, they would, I think, have been constrained to give up some of their strong arguments against it. The clean white robes in which they were clad looked the very opposite of indecent, and the facility with which, without the slightest approach to indelicacy, they were able to change their dress, quite demolished the objections about bathing dresses and robing rooms. It was not till we had come out of chapel and were going towards the tank that I asked Thoma whether he would baptize. His reply was that if I wished it he would; and without any previous intimation, or alteration in his dress, save putting off his shoes at the water-side—he went down into the water and baptized the candidates. In the afternoon they were cordially welcomed into the church and were addressed from 1 Peter ii. 2.

I am reminded that it is seventeen years ago this very day since our farewell services at Loughborough. Death has laid his cold hand upon many friends of the mission since then, and his dark shadow has brought grief into many a happy home. If those who remain of the crowds who on that day thronged Baxter Gate chapel, could once more assemble in that hallowed building,

many well remembered faces would be missing. It is somewhat remarkable, however, that of the eight missionaries who then took their farewell, all are still living, four in England, and four in India. But is it not sad to think that only three fresh missionaries have been sent by our society to Orissa during the period under review? two of whom enjoy the blessedness of those who die in the Lord, who rest from their labours, and whose works do follow them.

“Long do they live; nor die too soon,
Who live till life's great work is done.”

Happy they, whether in England or India, whether engaged in secular or spiritual callings—who can say, “For to ME to *live* is CHRIST, and to die is gain.”

A MARRIAGE ANNIVERSARY THANKOFFERING.

AN esteemed friend has sent five pounds for the Mission as an expression of gratitude to the Giver of all good for unnumbered domestic mercies during a period of more than a quarter of a century. This mode of celebrating the anniversary of their marriage was suggested by remarks made at the Nottingham Association in reference to the state of our beloved Mission in Orissa. The writer, who wishes the offering to be in the strictest sense anonymous, and hence whether from husband or wife we do not indicate, remarks:—

“Can it be, that after the labour and solitudes, the sacrifices and prayers of more than fifty years; when, so far as success is concerned, our hopes are being more than realized, when scores of converts are being added to the mission churches yearly; and when the schools connected with the Society are in the highest state of efficiency; can it be, that under these circumstances, our missionary zeal should flag, and the cause, either through lack of funds or lack of agents, should, as a General Baptist organization, become extinct? A host of voices at every meeting throughout the connexion would utter the emphatic, No! But more than emphatic words is needed. Mr. Johnson's suggestions at the meeting referred to will, I cannot but hope, be remembered and adopted by many that were present. One of them was that superfluities in dress,

&c., should be curtailed. This done, on a very limited scale, would enable the members of the denomination to contribute such an additional sum yearly to the Mission as would render its position financially beyond the reach of danger. Mr. Johnson's challenge, also, is not to be forgotten. How many among us might double their yearly subscriptions without in the least abridging their ordinary comforts! May we not hope that gratitude to God for his distinguished favour to ourselves, and to the cause of Christian Missions with which we are identified, will prompt many to respond to the noble and generous challenge of our most excellent friend? The writer of this will see to it, if life be spared for the next five years, that an extra sovereign shall each year find its way into the Mission treasury."

Will not other friends, when celebrating the silver or the golden, or other anniversary of their marriage, follow the excellent example of our friend, and give similar practical expression of their gratitude to God for domestic and family mercies? The idea is an excellent one.

A BIBLE FOUND IN THE ARNO.

THE following interesting history of a Bible, with the gracious and blessed influence it wrought in the mind of a reader, is furnished by Mr. Bruce, the Bible Society's agent in Italy:—In the year 1852 a man called Innocenti was bathing in the Arno, at Signa, a small town to the west of Florence. When in the river he felt something unusual under his feet. This he took out of the water, and on examining it afterwards, found it to be none other than a small Bible. The binding was much injured, but not the book, as the leaves had been tightly bound together. The fact that it had been found in the Arno, and that it was a prohibited book, excited much attention at the time, so that it was read by various persons, but in secret, for the persecuting Grand Duke was then on the throne of Tuscany, and many were suffering in various ways for the crime of reading God's word. We have no reason to suppose that at that time there were any Bibles or Bible readers at Signa, so there is no

doubt that some one in Florence, being afraid to possess the book, had thrown it into the Arno, and that it had been carried by the current to where it was so strangely found. Among those who read the book at Signa was a joiner, who not only read it himself, but also aloud to others. Of him we know nothing, but among his hearers was one Georgi, a stone-cutter, who listened with interest, and in whose mind were awakened longings and desires which during the twenty years that have intervened never entirely left him. His want he could not well define; he sought a peace to which his mind was a stranger. Not very long ago, he went in his simplicity to a conference of Free-Thinkers, but turned away unsatisfied as before. The Good Shepherd was mindful of the wandering sheep. The Lord, in His lovingkindness, led him one day to the depôt of the Bible Society in Florence, where he told his tale to Signor Fabbroni, who has been of much use to him. He thankfully got a New Testament, of which he is a diligent reader; he goes to hear the gospel preached, and is now becoming anxious to do good to others. The year 1852 was a troublous year in connection with the Lord's cause in Tuscany. Dr. Mazzinghi, Rosa, and Francesco Madiari, with others, were then imprisoned or exiled, and the Bible was circulated only at great risk. The Arno doubtless did what no colporteur dared do. It bore the blessed volume to Signa, and we hear the gracious results of this bread cast upon the waters after the long period of twenty years.

HOW CAN I GIVE SO MUCH?

A RICH merchant in St. Petersburg has supported a number of native missionaries in India, and has given like a prince to the cause of God at home. When asked how he could do it, he replied, "When I served the devil, I did it on a large scale and at princely expense; and when by His grace God called me out of darkness, I resolved that Christ should have more than the devil had had. But how I can give so much you must ask of God, who enables me to give it. At my conversion I told the Lord His cause should have a part of all that my business

brought me; and every year since I made Him that promise it has brought me in about double what it did the year before, so that I can and do double my gift to His cause.—*Christian World.*

A WONDERFUL FACT!

THE British and Foreign Bible Society has already distributed more than *sixty-five millions of copies of the Scriptures!* Only think of this "Fact!" Just calculate for yourselves, and you will see that if these books could be put side by side, and they only measured on the average one inch across the back, they would require a shelf upwards of *one thousand miles in length* to hold them! If you could only weigh all these *sixty-five millions of books*, and on the average they only weighed half a pound each, you would find that the weight of them would be upwards of *fourteen thousand five hundred tons!* And if you had to count them, you would have to count sixty a minute for ten hours a day, and for six days a week; and at this rate of counting the books, you would be employed for more than *five years and three-quarters* at your task! These calculations may help you to understand how vast a number of copies of God's Holy Book, in whole or in part, the Bible Society has already sent out into the world.

Juvenile Herald.

THE MISSION HOUSE HYMN.

THIS beautiful Hymn is translated from that sung at the Mission House at Basle, Switzerland, which has sent out so many and such devoted workers to the mission field.

OUR Work is thine, Lord Jesus Christ,
 We follow thy command;
 And as thy work, most highly prized,
 It will for ever stand;
 But ere the grain of wheat we sow
 Its growth and fruitfulness can show,
 It has beneath the ground to be,
 Must get from its own nature free—
 Dying made free—
 From its own nature free.

Thou, Jesus Christ, our Head and Lord,
 Through suffering wentest to God,
 And leadest, who believe Thy word,
 With thee the selfsame road.
 Let then, O Lord, all that are here
 Thy sufferings and thy kingdom share;
 Through thy death's door, from death and
 night,

Exalt us to thy heavenly light—
 Through night to light,
 Through night to heavenly light.

Juvenile Missionary Magazine.

Our missionary brother, Mr. Taylor, wishes us to announce his address. It is—

REV. GEORGE TAYLOR,
 Sutton-on-Trent,
 near Newark.

FOREIGN LETTERS RECEIVED.

CUTTACK—J. Buckley, Aug. 17.
 " W. Hill, Aug. 17.
 " W. Miller, Aug. 17.

BERHAMPORE—W. Bailey, July 11.
 PIPLEE—W. Hill, Aug. 1.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from August 18th to September 18th, 1872.

	£	s.	d.		£	s.	d.
Legacy from the Executors of the late W. Farrow, Esq., Alford	91	8	4	EARL SHILTON— Public Collections	2	8	1
A Marriage Anniversary Thankoffering	5	0	0	ILFRACOMBE— Major Purran	2	0	0
CHATHAM— Rev. T. Rofe	1	10	0	LOUTH, Northgate— Mrs. Esberger	1	1	0
COALVILLE— Young Men's Bible Class, for Rome	1	1	0	OLD BASFORD— Mr. AMOS BEXON, for Rome	0	5	0

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Baker Street, Nottingham, Treasurer; by the Rev. J. C. PIKE, the Secretary, and the Rev. H. WILKINSON, the Travelling Agent, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE
GENERAL BAPTIST MAGAZINE.

NOVEMBER, 1872.

MORE ABUNDANT LIFE.

THE need of a more robust, self-denying, and full-toned spiritual life in our churches is painfully felt and generally confessed. Can the need be supplied, or must we continue at this dying rate? Are the conditions of Christian life so hard in this nineteenth century that we must admit defeat, and allow that the gospel is conquered? Is it absolutely necessary that a dwarfed, selfish, and feeble type of character should obtain in so many instances, and neutralize, to so large a degree, the devotion and earnestness and higher Christian service of the "few" in each church?

Assuredly not. Up in the hills where the breezes are freshest and the air purest, there is no lack of firm muscle, deep-chested breathing, power of action and of endurance. Where summer suns shine, and tropical climates reign, the earth fails not to gladden with beautiful bloom and luscious fruit. So if we dwell where the spiritual life-forces are fullest, and are in constant communication with the Fountain of Spiritual Being and Power, we must be strong, self-conquering, soul-saving men. Our poor barren nature will be fed with the infinite fruitfulness of God, and will yield many a golden sheaf of the finest wheat.

God has given us *all* things that pertain to life and godliness. We are blessed with *all* spiritual blessings in heavenly places in Christ Jesus. There are no assignable limits to the inheritance of any brother and joint heir of the Lord Jesus Christ. No inventory can tell

his stores; no faithful spy describe his Land of Promise. He has not a godly aspiration that may not be satisfied, not a Christian hope that may not be fulfilled. Whoever he be if he has any spiritual blessings he may have *all*. God does not bestow upon us His free forgiveness, and there leave us. This early fruit of grace holds eternal glory at its core; and the beginning, feeble as it is, looks forward to and promises the end. It is not so elsewhere. Some men have countless treasures and never know an unsatisfied temporal want; others are born into poverty and never can get out of it. Some faces glow with ruddy health, others are pale with devouring disease. But to each Christian all things are given that pertain to the saintliest life, and the most perfect godlikeness. The "feeblest may become as" valiant as "David, and the house of David" as victoriously strong "as God."

It is more of God we want. It is more of God we may have. Every Christian breathes a life inspired by the breath of God, and need never abide in weakness or prolong his decay. He is born from above. He is a new and divine creation, God's workmanship, for which He cares more than artist ever cared for his best picture, or poet for his most sublime fancy. The Father makes His abode with him as a guest. The Son lives in Him, as his life and hope. The Holy Spirit consecrates his heart as His temple, and having hallowed it by His presence,

sweetens his whole thought and life. Thus God, the eternal Jehovah, in all His wondrous fulness, as Father, Son, and Holy Ghost, works in and for him. Why, then, should we carry our faults to the grave, and only put off our selfishness and hardness with our flesh? Why do we retain our deformities and weaknesses through all our circling years? Why, are the signs of power so few and those so unintelligible? When Paul met with some professing Christians without marks of the heavenly indwelling, he exclaimed, "Why, how is this! What are you? Christians, and not even heard of the Holy Ghost?" A Christian without power, without abundant life is no less a contradiction than a scholar without learning, or a soldier without discipline and courage.

Robert Murray McCheyne resolved that he would seek every morning to see the face of *God* before he saw the face of *man*. That is what we have to do. That is all we have to do. We cannot lack force if our days are filled with the vision of God. We shall not be dull and tame and mechanical if we dwell in the presence of the Invisible, and let the powers of the world to come play freely on our hearts and minds. Constant communication with the Blessed Source will fill us with a beating, throbbing life, full of power for men and God. We are conduit-pipes: let them be clear and connected with the exhaustless reservoir, and living waters will surely flow through.

Much of our preaching, I sometimes fear, leaves the people inside the leaves of scripture busy with its letter, or what is worse than that, inside themselves looking to their changing feelings. It does not lift them to heaven as in a chariot of fire, and give them the beatific vision of God. We are lecturers, not prophets; expositors only and not also messengers of the Highest, speaking by the breath of God.

The Bible is not itself a fountain of life. Nay it may, like a dusty old manuscript, get into the pipe which connects us with the fountain and stop the flow. Readers may put it in the place of religion instead of using it to quicken spiritual life; and those very leaves that once throbbed and glowed with the Holy Ghost, may choke up the trumpet along which God Himself would speak to us. He is the living preacher who makes his hearers feel that no being is so real as God, no help so real, no love so warm, and no holiness so spotless as His: and he is the wise reader of the Book of God, who reads every word as a direct message from the Father to His needy child.

It is the same with prayer. Its value is in the measure in which it brings us to, or itself is, actual fellowship with God. Prayer is not a question of words, but of hearts; not of lips, but of the soul; not of external gifts, but of communion of spirit. It is not thanks merely, not confession, not supplication, but first of all and mainly the realizing of God, getting near to Him, and looking into His face as into the face of a friend. Such prayer is relief from trouble, food for courage, guidance in difficulty, victory over enemies, abundant life.

In much poverty of spirit, with a keen sense of our utter need, stripped of pride and self, let us seek His face and fulness, and never rest satisfied with Scripture or Sanctuary, Sermon or Song, Work or Worship, that does not lead us to Him. God's greatest and best servants have all had a marked feeling of helplessness. "We are not sufficient of ourselves to think anything as of ourselves." "We know not what to do; our eyes are up unto thee" has been their language. Emptied of covetousness, unreality, self-confidence, and vain glory, let us cast ourselves on God's pity, and of His fulness shall we receive, and grace for grace.

JOHN CLIFFORD.

ORDINANCES AND OBEDIENCE.

BY REV. SAMUEL COX, NOTTINGHAM.

“I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well with you.”—*Jeremiah* vii. 22, 23.

THIS, surely, is a very singular passage; and the more we study it the more singular it grows. It is charged with contradictions, or apparent contradictions. It is full of the paradoxes which exact attention and stimulate thought. It is not true, for instance; and yet it is quite true. It is utterly alien to the spirit of the Hebrew Revelation; and yet it is in entire harmony with that spirit. It makes forms of no religious value whatever; and yet it also makes them of the very greatest value. Here, surely, are paradoxes—paradoxes which compel thought and will repay it. Let us consider them as briefly as we may.

I. Our first paradox is: *that these words are not true, and yet that they are quite true.* Well, now, are they true? God, by His prophet, distinctly affirms that, when He brought the Hebrews out of Egypt, He said nothing to them concerning burnt offerings or sacrifices. But if you turn to the Sacred History, you will hear God Himself saying a good deal about sacrifices and offerings. It was God who put this demand into the mouth of the Hebrew captives: “Let us go that we may sacrifice unto the Lord our God.” The whole contention between Moses and Pharaoh turned on this very point; Moses demanding permission for his brethren to go three days journey into the wilderness for the express purpose of offering sacrifices to God, and Pharaoh refusing the permission or conceding only to revoke it. Nay, on the very day on which the Hebrew fathers came up out of Egypt, God commanded them to slay a lamb, to eat part of it, and

to burn the rest with fire; and this offering was afterwards formulated into the Paschal Feast, the greatest sacrificial festival of the Hebrew year. Of course it is quite open to us to argue, if we care to argue it, that this slaying and eating and burning of a lamb, though it looks like a sacrifice and became a sacrifice, was not at first a sacrifice in the technical sense, since it was not offered by a priest in a temple. But God is not a pedant that He should palter with words in a double sense, and evade their plain meaning by an appeal to technicalities. Were we thus to “respect His person,” and to vindicate His ways by betaking ourselves to the shifts and evasions of the Schools—that would be to insult, not to honour, Him. Let any plain man read the history of the Exodus, taking words in their obvious sense, and he will feel quite sure that God *did* speak to the fathers and command them concerning burnt offerings and sacrifices, in the day that He brought them out of the land of Egypt. And men must not lie for God.

But God says that He *did not* speak to them about sacrifices and burnt offerings! If we must not lie for God, will He lie to us? Nay, let God be true, though every man were a liar. And God *is* true. We shall know Him to be true if we only consider what He means when He says that He did not speak to the Hebrew fathers of the sacrifices of which we know that He did speak to them. What He means is simply this: That the elaborate ritual of the Jewish tabernacle, its orderly and interminable series of sacrifices and offerings was not

established then, and that they got on perfectly well without it.

Remember what the Jews were to whom Jeremiah prophesied. They were immoral formalists, whose worship was an organized hypocrisy. They scrupulously observed rites and ceremonies; and went from the Temple to oppress the stranger, to rob the widow and the orphan. Nay, they turned the House of God into a robbers' den, and shed innocent blood even within the sacred precincts (see verses 6, 9, 11). Yet because they entered the gates of worship, because they stood before the altar, because they offered sacrifices and tithed even the herbs of their gardens, because, in short, they scrupulously observed certain ritualistic forms, they accounted themselves the special favourites of Heaven. They substituted ritualism for morality. They did not, they would not, understand that ritualism, save as a part of morality, was an offence to God. The elaborate ceremonies of the Temple were their pride; apart from these there was no salvation.

How were such men to be reached? It was of no use to argue with them on the general principles of the Divine Government, for they held themselves to be an exception to the general rule. It was of no use to draw warning and rebuke from the history of other races; they were a peculiar people. The one thing that could be done for them was to bring them argument and rebuke from the history of their fathers, from the history of the very men from whom they had received the rites in which they put their trust. And this God did for them by His prophet. In effect Jeremiah said to them: "You hold that your ceremonialism atones your immorality; that only by observing authentic forms of worship can men win the favour of Heaven. And yet the special boast of your history is the mighty wonders by which your

fathers were redeemed from the bondage of Egypt. Then, if ever, God came out of His place to bestow the most signal favours on man. Yet these men, the most favoured of your favoured race, had no temple, no tabernacle: they were not allowed to worship Jehovah, or why should they ask leave to go a three days journey into the wilderness that they might worship Him? They were destitute of the very forms on the observance of which you conceive the Divine favour to depend. Yet God favoured them as He has never favoured you. By the most stupendous miracles He delivered them from their captivity, led them dryshod through the paths of the sea, gave them bread from heaven, slaked their thirst with water from a rock. Without a sanctuary, without a priesthood, without a ritual, they enjoyed the extraordinary favour of Heaven. How, then, can the Divine favour depend on what they had not, on ceremonies, on priestly ministrations, on liturgical forms? They, your own fathers, had none of these until they reached the Mount that burned with fire: yet before they reached the Mount the most signal and splendid proofs of the Divine complacency were lavished upon them! All that time God spake not to your fathers, nor commanded them concerning the burnt offerings and sacrifices in which exclusively you now trust. All He said to them was, Obey my voice, and I will be your God, and ye shall be my people: and walk in all the ways I have commanded you, and it shall be well with you."

These words then, although, if taken literally and by themselves, they are not true, are nevertheless strictly true both in their substance and in their spirit.

II. Our second paradox is: that *these words are alien to the spirit of the Hebrew Revelation, and yet are in complete harmony with that spirit.*

We do not expect great breadth or liberality of thought in a Jew, even in an inspired Jew. There was much in the Hebrew Revelation to foster the exclusive temper which marked this singular race throughout its history. They were taught to regard themselves as a chosen race, a peculiar people. They were set apart from, by being set above, all other nations. Descendants of God's friend, God talked with them, as He had talked with him, face to face. And because they were ignorant and immature, God spake to them in pictorial symbols, in scenic representations, in expressive ceremonies. He dwelt among them as a king among his subjects, the miraculous Shekinah being the visible sign of His presence. He must have His palace (the tabernacle), His train of ministers (the priests), His table with its constant bountiful supply (the altar and its sacrifices), and a daily service in His honour. All the energies and resources of the Jews gathered to this sacred centre: the outward and visible service of an outward and visible Presence grew to be the sum and substance of their religion. To do the will of their Lord and King in the home, in the market, in distant villages and towns—what was that as compared with standing in His very presence, contributing to the splendour of His retinue, observing the etiquette of His court, taking part in the honours of His service?

Nor can we deny that the Hebrew Scriptures lay great stress both on the national exclusive privileges of the chosen race, and on the necessity of a strict and minute attention to the forms by which their King was served. Look at the elaborate details of Exodus, Leviticus, and Deuteronomy; at the importance attached to the building of the Tabernacle and the Temple in the Historical Books; at the ecstasies of the Psalmists as they walk about

Zion or spend a day in its courts; at the rebukes of the Prophets so often as the Temple is suffered to fall into disrepair, or the magnificent ritual is shorn of its glory. The whole Hebrew Bible seems to be occupied with the House of God and the service of its courts. And at first it comes upon us as a profound surprise, that a prophet should speak in tones of contempt concerning burnt offerings and sacrifices, that he should rate them as of little worth when compared with the morality of obedience to a spiritual law. "This," we say, "is not the spirit of the Hebrew Bible: from whom, or what, could any Hebrew have learned such catholicity of thought?"

But when we look at the Hebrew Bible more carefully, we find that that which seemed altogether alien to its spirit perfectly accords with it. Everywhere, beneath the surface, we come on traces of a deeper, broader, purpose than any the Jews cared to find in it. Under all that is national and exclusive in it, we discover an universal law; under all that is ceremonial, the purest spirituality. It is not only that whole books, such as Job and Ecclesiastes, have a place in the Hebrew Canon, although they deal with questions which touch the general human heart, and are free from any savour of ritualism. It is not only that through the superficial Hebrew strata there perpetually crop up passages which, like my text, speak to us of the foundations of *the world*, rather than of the character of a country or a province. Besides all this, there is throughout the Hebrew Bible a constant recognition of the God of the Jews as the God of the whole earth; there is a constant affirmation that, if "salvation is *of the Jews*," it is *for all men*. Everywhere we find, or may find, it either stated or implied that in the seed of Abraham there is a blessing for all the families of man; that they are

chosen, not for their own sakes simply, but that in them God may set forth a pattern of His long-suffering patience, and of the grace which is to all and upon all. The supreme end of His various dealings with the stiff-necked Jewish race is kept stedfastly before us; and the end is, that all flesh may see the salvation of God and rejoice together. As we study the Old Testament and acquaint ourselves with its real meaning, it grows like a river on whose surface slight currents, raised by passing gusts, sweep to and fro, and sometimes even seem to mount toward its source, but whose main tide nevertheless flows on toward the wide sea which washes all shores. Through all the play of a superficial nationalism and exclusiveness and ceremonialism, we see the broad mighty current of the Divine Love, which bears all men and all nations in its bosom, sweeping on to its rest: and though for a time the stream reflects the shadows of temple, and priest, and sacrifice, we feel that, should these pass away, its volume will not be lessened, that the life-giving waters will but flow more purely when they are no longer vexed by shadows and polluted with blood.

My text, therefore, though it seem at variance with the very spirit of the Hebrew Revelation, is in perfect accord with it.

III. Our third paradox is: that *these words make religious forms of no value whatever, and yet they make them of the very greatest value.*

Jeremiah introduces Jehovah as speaking of burnt offerings and sacrifices with a certain large contempt. Men did very well without them once, and may do very well without them again. The Divine favour does not depend on them; they are not indispensable to salvation. Now this would be very surprising doctrine to a Jew; and I think we should feel some sympathy with him were he to turn upon the

Prophet with the reply: "Well, really, this is too bad. Here have you and your like been teaching us for a thousand years to put the House of God and its ordinances first. Our national life, through all its habits, has been shaped in deference to your message. The Temple and its services have absorbed a whole tribe, much of our wealth, our flocks and herds, our very thoughts and affections. And now you coolly inform us that we might as well have kept all that we have expended on them, that God does not care a jot for all the sacrifices we have made!"

It would be natural, I say, for a Jew to turn upon the Prophet thus, to put *this* construction upon his words, and to resent them. But did Jeremiah mean what such a Jew would take him to mean? Are his words fairly open to such a construction as this? Surely not. He does not say that forms are of no worth; but that forms are of no worth as compared with obedience. His thesis is, that forms without obedience will not save a man, while obedience without forms will save a man. What he means is that "to obey is better than to sacrifice, and to hearken to the divine law better than to offer the fat of rams." Ritualism is not religion, but only one of the many forms which religion assumes. Temple, and priest, and sacrifice may pass away, but obedience remains; and obedience to the Divine commands is the very substance and life of religion.

This is Jeremiah's doctrine. And, of course, it is a very comfortable doctrine to those of you, my brethren, who have not as yet observed the Christian ordinances to do them. Pray take the full comfort of it—if you can. When you say, as some of you do say: "After all the great thing is to do God's will in our daily life; outward forms are of no value as compared with obedience:" when

you say *that*, you simply express the profound and growing conviction of the Church. The Bible itself is on your side so often as you affirm: "When God redeemed men by the grace of Christ, He spake not nor commanded them concerning rites and ordinances; but *this* He commanded, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways I have commanded you, that it may be well with you." It is impossible to deny that such an affirmation is a fair paraphrase of the Prophet's words, a fair and rational application of them to your position. I for one have no wish to deny it. Obedience *is* better than sacrifice; to do one's duty by one's neighbour is the true ritualism, the best. And those of us who care very little for outward religious forms may be very sure, that, if we are trying to do our duty by our neighbour and to keep ourselves unspotted from the world, we are aiming at that pure and undefiled ritualism, and are offering that reasonable service, which God approves and will accept.

But before we go further, let us make quite certain of our ground. Our supreme aim should be "to do our duty in our daily life:" but is not Sunday one of our days? are not its duties a part of our duty? Do you reply, "What an absurd question! Of course Sunday is one of the days of our week, and its duties a part, and a very pleasant part, of our duty." The question is not so absurd as it sounds. There are some folk who, when speaking of their duty to God, quietly drop all the week-days out of their thoughts. *They* assume that God has little to do with their secular life; that what He cares for is the worship of the Sanctuary and, what they call, the Sabbath. But, on the other hand, there are persons who, when *they* speak of their duty to God, think only or mainly of their duties in the world and on the six

working-days of the week. *They* mean that they should try to speak the truth, to act honestly, to feel kindly, in the home, in the shop, in the factory or the counting-house. Oddly enough, *they* drop Sunday and the Church out of their reckoning, or do not keep these clearly before them. Sunday is their day of rest; *i.e.*, the day on which they may relax a little from the hard task of duty and be at ease. The Church is at most a place in which they may be pleasantly instructed or soothed, not a place in which they are to labour and to deny themselves. They do not feel that the House of God has the same kind of claim upon them that the home has or the factory, that its services are just as binding on them as the labours of their daily business. They are often absent from it for reasons which would not keep them from their week-day work: they say, "We are *bound* to go to business; we cannot neglect that," but they do not feel that they are equally *bound* to wait upon the Lord in His House. The tasks by which they win bread for the body are obligatory upon them; the ordinances by which they nourish the life of the spirit are not obligatory, although, if you put it to them, they frankly admit that the life is more than meat, and the spirit more than the flesh. Inverting the true order, they practically assume that they may neglect the spirit, but not the body; the Church, but not the world; God, but not man. And therefore, my brethren, if you have any of you fallen into this way of thought, you will do well to consider whether you *can* be doing your duty in your daily life, if you drop one day in seven out of your account, and that the day which God has specially reserved for His service. You will do well to consider whether you can be doing your duty if you neglect any duties which God has laid upon you, and above all if you neglect the very duties by which

your spirits are specially prepared for His eternal service and joy.

Again: we must not treat the text unfairly, even that we may justify or excuse ourselves. It is quite fair, as I have said, to affirm that when God redeemed men He said nothing about rites and ordinances, but bade them obey His voice and walk in His ways. It is quite fair to say, therefore, that obedience is and must be better than any observance of forms. But it is not fair to deny, or to forget, that the observance of forms may be a part of obedience. If at any time God has said, and said to you, "Be baptized for the remission of your sins," or, "Do this in remembrance of me," or, "Rest from your labours on my day and worship me in my House"—are not these commandments binding on you? Are you obeying God's voice if you do not observe these ordinances? Are you walking in all the ways which He commanded you, if you are not walking in these commandments?

I fear, brethren, that the ground on which we stood a while ago is not so solid as it seemed, that it trembles ominously beneath our weight. Religious forms may be transient, changeable, revocable; but, so long as they last, they are binding on us, if at least we know that God has appointed them. To obey God is to be religious; but ritualism, in so far as it expresses His will, is part of our religion. Morality is far above all ordinances; but we have not the true morality so long as we neglect any divine command: for what is our morality but a doing of the Divine Will?

If, then, we neglect public worship, or do not put it on at least as high a level as our other duties: if we are not baptized, or do not come to the Lord's supper, or if we take no part in the distinctive labours of the Church; and if, as a reason for our non-observance of these duties and forms, we plead that we are

trying to do our duty in the world, and that forms are nothing as compared with a good life, we expose ourselves to the reply: "Have you no duty to the Church as well as to the world? How *can* you be doing your duty, or even trying to do it, when here are duties which you make no effort to discharge? Religious ordinances, Church duties, are part of a good life, since they are imposed upon us, for our good, by the authority of God Himself.

If any one object: "But I don't see the good of them!" the retort is obvious: "Probably God does, or He would not have enjoined them: and are you wiser than God."

If any one should object: "But who is the Lord that I should do as He bids?" he opens a new and larger subject on which we cannot enter now, and need not, since, I suppose, no one of you disputes the Divine authority. *You* admit that if God has appointed certain religious forms, He has ordained them for your good, that He may teach and comfort and strengthen you so often as you observe them. *You* admit that the worship of His house, baptism, and the Lord's supper, are such forms, and that they are more or less binding on all who love Him. But nevertheless you may have a feeling that these forms are not of any great moment after all, that it lies very much at your option or your convenience whether you observe them or do not observe them; that your non-observance of them is of no importance so long as you try to do your duty and to live a good life. It is this obscure persuasion, this unavowed feeling, I believe, which is fast emptying our sanctuaries and in every way weakening our churches. Good Christian men, or men who are sincerely endeavouring to be good on the Christian rule, are influenced by it; and under its influence are relaxing their use of the means of grace. On all hands, at least from the Nonconformist

Churches, we hear the complaint, that those who were wont to be punctual as the hour, are growing irregular and infrequent in their attendance on public worship; that men are so steeped in worldly business, and so wearied by it, that they have neither time nor energy for the service of the Church. This, the non-observance of religious forms by religious persons, is the danger and the sin of the present time. And in great measure probably it springs from the broader and more generous views of truth which have of late found acceptance among us. We have learned to hold that obedience is better than sacrifice, till at last we have come to think there need be no sacrifice in our obedience; that God demands no service of us which entails personal inconvenience or worldly loss. And therefore we need to be reminded of the real meaning of one of the first principles of the faith. "Obedience better than sacrifice" is a principle, a fundamental principle of the Faith of Christ. It cuts sheer through hypocrisy and formalism. But the keener the principle, the more deeply we may wound ourselves with it, if we mishandle it. And we are mishandling this principle, if we use it to justify any neglect of any Divine command. We are not doing our duty while we consciously neglect any duty. We are not obeying God's voice so long as we refuse "to hearken and do" in respect to any of His commandments. We are not living so good a life as we might and ought to live, so long as we turn away from any means of grace He offers us.

Religious ordinances, though they are of little worth as compared with spiritual obedience, are nevertheless the most accurate and delicate tests of obedience. *Moral* commandments carry their own sanction with them. When God says, "Thou shalt not lie, Thou shalt not steal, Thou shalt not murder," we have no doubt

that we ought to listen to His voice: we are quite sure that it will not be well with us if we disobey it. But the sanction and obligation of ordinances is not so obvious. When the Divine Commandment means, "Go to chapel; be baptized; take the supper of the Lord!" even a good man may doubt whether it is essential to his well-being that he should obey. He may think, and think quite sincerely, that it will be better for him to lie-a-bed, or to take a walk, or to talk to his children, than to go to God's house: he may think that baptism would be a bore to him rather than a blessing: and that it would be no real help to him to eat and drink with Christ. And here for him lies the true value of ordinances. Precisely because they do not commend themselves to him as moral laws do, precisely because he does not think them essential to his moral welfare, they are the critical, the crucial, tests of his obedience. God says to Him, "This, and that, will be good for you." Says the man, "I really don't think they will; I can find something better to do." But if he is really of a Christian spirit, he will soon add, "After all God must know best; and therefore I will take my law from His mouth, and bow my will to His." My brethren, accept the warning. If *you* have neglected the ordinances of God's House, because you have not seen how you should be the better for observing them, your obedience has been put to the most delicate of all tests, and has failed. You have taken your own way instead of God's, because you did not see that His way was best. So long as you could walk by sight as you followed Him, you were content to keep His paths: but the very moment *faith* was demanded of you, and you were called to tread a path the end of which you could not discern, your heart failed you, and you refused to trust in God. Retrace your steps. Redeem the opportu-

nities that remain. If you admit that God has invited you to join the fellowship of His Son, and commanded you to be baptized and to come to the Lord's table, obey His

voice, and walk in the ways which He has commanded you. And it shall be well with you; for God will be your God, and ye shall be His people.

FAMILIAR TALKS WITH YOUNG CHRISTIANS.

No. XI.—*Evidence or Disposition—Which?*

THE prompt and decisive way in which George Mostyn had dealt with the difficulties thrown across his path by Joseph Bradley did not altogether satisfy him the next day. The courageous mood and clear sight of truth had left him; and in their loss, he hardly felt sure either about the method he had adopted, or the results, good as they were, he had secured.

There are sublime moments in these common everyday lives of ours when the truth stands before us self-illuminated, and the full vision of her beauty and splendour is given to us. We are on a Pisgah height, and the wide land of promise lies before us definite as our own little garden. At such times we do not so much believe as see; and the sight inspires us, and we mount far beyond our ordinary selves. Hesitation is swallowed up by sharply cut and soul-moving convictions; faith gives place to full assurance, and we feel ashamed of ourselves that we ever entertained a question of truth's loveliness, or doubted one of her gracious words. To those who know no double-dealing, and with sweet pure-heartedness look for God, life is sure to bring many such moments. George had a single eye, and when he suddenly confronted the moral ruin towards which his harboured scepticism was rapidly driving him, he felt his whole being full of light, and could say, with all the warrant of divine revelation, "The cause of the sceptics is wrong and false and bad, for its touch has been spiritual corruption, and its partial embrace has cut off the growing locks of manly strength."

But the dark hours brought misgiving, and he almost wished he could have his letter back. His words seemed over-weighted. He had "reckoned without his host" when he said he was "quite sure that Bradley's objections were un-sound." He did feel that they *ought* to be; and deep down in his heart was the half-formed conviction, struggling for expression, that they *must* be. Still some of them were, as Bradley defiantly

said, "such posers that they almost took your breath away and left you without a leg to stand on."

"Besides," George said to himself, "isn't it a shallow and cowardly way of dealing with intellectual difficulties to put them aside merely because they produce unpleasant results? Isn't it backing out of a contest that ought to be fought to the very last, even though it bring defeat? Don't I long to be true, severely true, believing nothing but what I see to be true; and should I not shrink from accepting any, even the highest moral good, by holding a proved and palpable falsehood? Ah me! why is it so hard to get into the light of God?"

These last words were spoken with all the impatience and fear of one who feels as if the only anchor by which he is safely held is slipping away, and he knows not on what wild seas his frail barque will drift. The voice within assured him that whatever was morally and spiritually hurtful must be intellectually untrue. His love of truth, manly daring, and thorough conscientiousness, forced him to admit that what is intellectually false can be proved to be so. Between these two voices he had no abiding place; he was bewildered, and almost helpless.

How strange the experiences that make their common home in one human heart! What perplexity, mystery, and change, fill the little separate world in which each one lives! Numberless contradictions, fitful feelings, certain uncertainties, how they crowd and jostle within us! The self of yesterday is so unlike the self of to-day that it cannot be traced in the mirror of experience held before us now. Peter is bold as a lion, and daring as Samson, for Christ his Lord at the passover on the Thursday night, and before Friday at dinner he has denied Him with as many oaths, curses, and lies, as if he loathed Him. At early morn there is not a whiff of cloud in our horizon; ere the shades of evening enwrap us we have weathered death-dealing storms. From light to dark,

from unspeakable joy to life-sapping dejection, from invincible power to prostrate weakness, we pass and repass more rapidly than Mother Earth wheels her course from genial brightness and healing warmth to thickening mists and increasing fogs.

Tossed up and down on the billows of these changing April moods, George told the story of his intellectual difficulties; alternating between a feeling of contempt for himself for ever having given them any quarter, and the opposite feeling of the necessity of facing them if he were not to prove himself a coward and a slave. Resolved steadily to master, and not to shirk them, we chatted, hour after hour, about the questions commonly felt by doubting young men, and started by the apostles of scepticism concerning miracles, Biblical history, prophecy, and the like. To state the Personal Will and Almightyness of God was quite enough to show George the possibility of miracles being performed; if any reason at all existed why a good and kind God, the kind and pitiful Father of men, should work them. Such "reason" in abundance was found in the teeming sin and sorrow and unintelligible darkness and despair of life. So that the question of miracle became one of evidence merely, i.e., of history. And beginning with Roman history, clearly attested and everywhere admitted, even by the most sceptical, we travelled to the Four Gospels and Epistles, under the guidance of Isaac Taylor's *Restoration of Belief*, and there found solid and sufficient footing for the largest faith. Next came the "historical difficulties" of the Old Testament, such as the existence of the descendants of Cush, the invasion of Palestine by the five Kings from the neighbourhood of the Persian Gulf in the time of Abraham, and the journey through the "Desert." Recent travels and recent history, which had shown a "first Cushite Empire," verified the disputed invasion, and cleared away much of the haze that surrounded the "Wilderness of the Wanderings," effectively dealt with many of these Biblical problems, and at least suggested the probability concerning the remainder that further investigation might also remove them, and that therefore it would be unjust to reject the word of God on their account.

"But," said George, in one of these talks, "Do you think a man should be fully satisfied about *everything* in the Bible before he gives his assent to Christianity, and makes its precepts the guide of his life, and its promises the solace of his heart."

"Certainly not. The Bible does not come to man as to a critic, who is to analyze and weigh in the scales of his mind, and to the utmost nicety, every grain of living bread it gives him before he eats it. It speaks to him as to a sinner, a lost man, needing the pardon of sin, the help of God, and the hope of eternal life. In a tone of authority, as above all other speakers, as coming from the very presence of God, it addresses men, assuring them that they may have life in the Saviour, whose glory it reveals. It is bread to be eaten by the hungry, water to be drunk by the thirsty, comfort for the mourner, and light for those that sit shivering and cold in the shadow of death. Because you do not know all the ingredients in the healing medicine is it not to be drunk? If some rooms of the King's great palace are closed so that you cannot get in, will you therefore object to go in and sit down with him at his feast. The negro story says that when Sambo's master said he was troubled because he could not understand the eighth of Romans, Sambo cried aloud, "O, Massa, massa, that is right away in the Epistles, you must learn the Gospels, and the Acts of the Apostles first." So if a man says he cannot believe the story of Jonah, I should ask him if he could and did believe the story of Christ. Let him take what he can to-day, and depend upon it God will give him more to-morrow."

"But my friend says there ought to be no difficulties of any sort in a revelation, and asks why it is not so clear that every body can understand it? If it were from a good and loving God it would be."

"Would it now? Do you think it would George?"

"Well, at first I thought surely infinite intelligence can make all things plain; and then I remembered that Christ said to his disciples, 'I have many things to say to you, but ye cannot bear them now,' and I imagined it must necessarily be so. There will be things we can't understand in any message the great God sends to such feeble-minded creatures as we are."

"To be sure. Much that a father says to his child is dark and mysterious. The young mind cannot catch the meaning of his words, and has to wait and spell out their significance from experience. So we are in the dark, and do not see at first all that God means; but experience opens our eyes and puts into His words a power and a grace we had not even dreamt of before."

"So that you think we ought to expect difficulties in the Bible."

"Indeed it would have been very sur-

prising if there had not been any. Daisies growing on the river's brim suggest questioning philosophers cannot answer. Jelly fish on the sea-shore, bees on the wing, birds in the air, have mysteries locked up in their being to which the most skilled naturalists have no key. And the higher we ascend in nature, the more mystery confronts us, so that when we get to man we have more in his condition and circumstances than anywhere else, and the higher we go in the examination of man, the more numerous our unsolved problems, so that man, the highest work of God, is the biggest puzzle in creation."

"And yet Revelation is to him and about him."

"Yes, and to the highest and noblest and most abiding elements in him—to his spiritual nature. So that Revelation is God, the supreme mystery in the universe, making Himself and His purposes known to man the supreme mystery on this earth. If this book had been without difficulties it would have been an immeasurably greater miracle than it is."

"But could such a miracle have been performed?"

"Rather ask, was there any good reason for such a miracle?"

"The gospel would have been easier of acceptance, would it not?"

"Perhaps so; and yet candid minds have again and again confessed themselves amazed both at the *force* and the *amount* of the evidence in favour of Christianity. But God has not arranged life on the plan of making all things easy, has He? Virtue is not easy of attainment, is it? It is only gained by struggle; and it is in the struggle that strength and patience and all the graces are born. The world is framed on the principle that the *difficulties* in it will lead men to virtuous deeds and to a virtuous character; and the Bible is framed on the idea that faith will not always be easy of attainment, but will be a victory gained by enquiry, by wrestling with and mastering doubts."

"But if the difficulties are so great as to make faith impossible to some minds, what then?"

"Then Revelation would be a delusion and a snare. If the suffering and trial of life crushed and annihilated men it could not train them for virtue; so if men 'could not be persuaded' to believe in God and His gospel it would fail to save them. But neither human life, nor the Bible, is arranged with this view. They are meant for salvation and discipline. God would, you know, have sent Dives back to his five brethren if it

would have been of any use. It was not evidence they wanted, it was disposition."

"Not evidence, but disposition. So that we get back to moral and spiritual conditions again. I see."

NO. XII.

"In the presence of Death."

NEVER was siege laid to strong city with moreskill and determination than George Mostyn laid siege for several months of 1863 to the heart and mind of Joseph Bradley. Painfully realising in dim and shadowy outlines what fearful havoc would have been made amongst all his bright prospects if he had not been rescued from the whirling vortex of scepticism, he set himself with all his might to rescue the man who had been his snare from the danger into which he had fallen.

He saw his difficulties. Bradley was several years his senior, had been in sceptical circles for some time, seemed deeply versed in their literature, and was probably hard and unsusceptible to the tenderness and pathos of the gospel. But he was full of hope and resolution. He read every book he could get hold of that dealt with such difficulties as he expected him to raise. He conversed with his more experienced friends on the best methods of attack. Of course he took his sister Maggie into his confidence, and though George hesitated about telling all to Fred Williamson lest it should shake his faith, Maggie, who knew Fred better, told him all, and engaged his active sympathy in the same cause.

It was no slight joy to Fred and Maggie to be engaged in any good work, but to work together at it, brought a pleasure which single-handed they would not have found. Their hearts seemed closer to one another for the common service; and the undisclosed affection grew stronger and stronger though it dare not speak.

George did not wait long for an opportunity. He had made up his mind which was to be his first shot, and where to plant his first gun. He got ready and he fired. But either he missed his mark or the shot hit and produced no apparent effect. He began with himself and the terrible effect on his own life of three months of contact with scepticism. With unlooked for directness and extra courage he told him the damage he had suffered.

Bradley laughed and jeered.

George looked at him with a pained and anguished look.

Bradley met that look with more laughter and contempt.

"Why that's the worst old woman's logic I ever heard. Be a man, Mostyn,

and use your reason. Don't be led by the nose by a parcel o' parsons and old women. It's all very well to talk to children and idiots all that twaddle about bad hearts; but you are not going to be gainmoned in that way. What's true is true, and what's false is false, heart or no heart."

"Just so: but how am I to know what is true: and what better test can I have than utility? Doesn't your favourite author John Stuart Mill (George knew he had him fast in his grip there) make utility the test for everything?"

"Well, what then?"

"Why this, I've tested your scepticism—

"My scepticism—don't call it mine. It doesn't belong to me more than to others."

"Well, scepticism. I have tested scepticism and it has made a worse workman of me, a worse citizen, a worse son, and worse altogether, and on that showing even Mill would say it's a bad thing and ought to be given up."

It was no use talking: all he could get in answer was scorn and ridicule. The next day, however, George renewed the attack from a different quarter, and surprised him by "flooring," as Bradley called it, seven of his chief "historical falsehoods," one after another, and from authors avowedly above suspicion. This signal triumph was followed by other victories of the same sort until he who had been compelled to admire his friend's moral worth, manly bearing and deeply fixed love of the true and just and good, was now reluctantly forced to defer to his intellect and confess the clearness and force of his reasoning. In his heart he could not deny, on the first day of George's onslaught, the weight of the argument for the demoralising effect of scepticism; for conscience and experience told him, when he had ears to hear, it had been so with himself, and this conviction secretly and slowly opened his mind with greater readiness to the statements and influence of his young shop-mate. Without confessing any shaking of the pillars of his disbelief, he forced the conversation again and again on to those subjects, borrowed Taylor's *Restoration of Belief* and other books of similar character, and attended a course of lectures on Christianity given by a converted sceptic of long experience and large ability. The tares were being ploughed up. It might be that on that cumbered ground the good seed planted years ago at Wexborough would yet bear fruit.

At Wexborough there had been bitter

grief for years, and now there was a crushing sorrow. Long and anxiously morning after morning the mother had watched the postman, hoping he carried a letter from her boy. Old Joseph Bradley had written again and again, and could get no answer; nor could a mother's tender appeal touch his hardened heart. He had sold the Bible they gave him, neglected all their advice, and had taken to flinging their letters in the fire. Still they did not cast him off. They prayed for him as before, but with deeper fervour and more tears, for his fall into the snare of the unbelievers made their love stronger, and gave him an overwhelming influence over their hearts.

"My dear boy," wrote his sorrowful mother, "if you want to see your father again in this world you must come soon. Do come, your dear father says he cannot die without seeing you." He had just come from one of the above lectures when he took up this letter, saw the Wexborough post-mark, recognised his mother's hand and was about to destroy it. But he mastered this first impulse and opened the letter. He read it. Again he read it. He was alone, and his thoughts came quick, and now his tears began to flow. He went to bed but could get no sleep. He felt he must go, and yet he shrank from it with a feeling of inconceivable shame and loathing. Early next morning he left Euston station and travelled by way of Rugby and Leicester to his home.

In that home the old man lay dying. Moaning in his restlessness he said, "O, Absalom my son, Absalom, would God I had died for thee." "O that I had buried him when he was an innocent child with his brother and sister in the chapel yard." Then he rested awhile, but broke out again—"Do save my boy, O God, do save him. Let not my darling be destroyed by the infidels. Save! save!" And then looking into his wife's eyes, he said with the earnestness of despair, "Polly, Polly, send for the boy. Tell him to come to me, I must see him. God took away John and Jane, and this my only child is lost. O God, I can't let him go to —," and the old man sobbed and shook with his agony—until nature overpowered, he fell asleep again and slept till nearly morning.

By and bye when the sun was up he woke, calm and tranquil, as if his sorrow had been assuaged, and said, "Did you say he was come, Polly, or was it a dream?"

"I hope he is coming. I wrote for him the day before yesterday; he'll come to-day, I dare say."

The train hardly seemed to go fast enough for Joseph Bradley, so anxious was he to see his father once more and ask his forgiveness. The delay at Rugby was very wearisome. At Leicester one of his old playmates got into the same compartment, and recognising him he asked him many questions about the old place, and the people he had known eight or nine years ago. "Is he dead too? dear me, what changes! The old school-master gone, and my Sunday school teacher, and Farmer Grange and Squire Wilson, all gone," and to himself he added, "really everybody is dying or dead or changed." Life's brevity and eternity's swift approach had never seemed such solemn realities to Joseph Bradley as now.

Well did his mother know the time the train arrived at the nearest station to Wexborough, and how long it would take her son to walk home. But all the morning her hungry heart and loving eyes were at the window looking down the street for his approach. Often, indeed, she had seen him, embraced him, wept

over him in her thoughts. But now she was really to see him again. She would look out of the window. She would go down the garden to meet him. She was restless. In the distance she saw him, with bent head and quick step hastening along. It was her boy, her only boy. He came in. She fell on his neck and they wept sore.

"Is father alive?" he said in trembling tones.

"Yes, my lad, he is, and he wants to see you much."

"Let's go up then," and mother and son quietly went but with different feelings into the old man's room. The broken-hearted man turned himself towards his son, looked fully into his face, gasped out, "Thank God," and wept, and the son taking his father's hand in his said with sobs, "Do forgive me, forgive me all, dear father, as I hope God has."

It was enough, the old man's heart was glad. He felt his boy was not lost. He could die in peace.

JOHN CLIFFORD.

THE GOSPELS.

No. X.—*The Gospel of John.*

THERE yet remains for notice the fourth gospel, that of the apostle John. A reader of this gospel, who had never heard of the controversies about its origin, would probably think that it contained the clearest indications of its authorship of all the four; yet, strange to say, it is the one whose authorship has been most vehemently assailed of late by critics of what I may, without offence, term the negative school. To me, the assaults upon it seem utterly insufficient to displace it from the high position which it has long held, not only in the judgment but in the affection of the Christian church; and I shall endeavour to show, without attempting to go into the whole question of its genuineness, how it coincides with what we can learn, from other sources, of the character and position of the holy apostle to whom we ascribe it, and how some features of it, which seem to present a difficulty, may be accounted for.

John and his brother James were the sons of Zebedee, a fisherman who pursued his calling on the Lake of Galilee. We do not read of more than one boat that he had; but it appears to have been large enough to give employment to more than his own family, for we read

of his "hired servants."* It is probable that he died soon after the call of his sons to follow Jesus; for we learn no more of him after that; and his wife Salome seems, as well as her sons, to have followed our Lord in his journeys, to have waited on him in his life, and to have paid the last offices to his body after death; which may be taken as an indication that she was free from all claims of duty at home.† From the priority of mention almost always given to James,‡ it is reasonable to infer that he was the elder, and perhaps the more energetic, of the two brothers;§ so that John readily conceded to him the more forward place, as we find he afterwards did to Peter.|| Be that as it may, he was one of the three apostles—his brother James and Peter being the others—that were admitted to the closer intimacy of the Saviour;¶ who, we may conclude, found

* Mark i. 20. † Mat. xxvii. 55, 56; Mark xv. 40, 41. It is from a comparison of these two passages that we learn her name.

‡ Luke ix. 28, is the only passage in which John's name occurs first.

§ Possibly his early martyrdom is an indication of this.

|| Comp. Acts iii. 4, &c.; iv. 8, &c.; viii. 20.

¶ They alone were admitted to be present at the raising of Jairus's daughter, at the transfiguration, and at the agony in the garden of Gethsemane.

in them a greater congeniality of disposition with Himself, and a greater readiness to sympathise with His own spiritual affections and purposes, than in His other disciples.

This may be thought, however, hardly consistent with some of the incidents recorded in the gospels, especially with the ambitious request of the brothers to sit on the Saviour's right hand and on his left hand, when he should come in his glory as the anointed King. But when we learn from Matthew (who, contrary to his wont, is in this instance more exact and circumstantial than Mark) that the request was made by their mother on their behalf, it is reasonable to infer that it was prompted by her natural motherly desire for the advancement of her sons, rather than that it arose from any very urgent desire of the young men themselves, or any great effort of theirs to obtain its fulfilment.* Two other recorded incidents, the desire to call down fire from heaven on the Samaritans who refused to receive Christ,† and the forbidding of the man to cast out demons in Christ's name, because he was not one of his personal followers,‡ are evidences of the apostle's vehemence of temper arising from the strength of his affection for his Divine Master. It was perhaps from some manifestation of this vehemence that the brothers received from Christ the designation of "Boanerges," "the sons of Thunder."§

As my object is to show the accordance of the contents of the fourth gospel with what we learn of the apostle from other sources, I have not noticed the incidents which may be learned from the gospel itself. The writer claims to have been the special object of the Saviour's regard, describing himself repeatedly as "the disciple whom Jesus loved,"|| and recording that he leaned on the bosom of Jesus at the last supper;¶ and that he received from his dying lips the solemn charge to do the part of a son in affectionately supporting and consoling the declining years of his bereaved and heart-stricken mother.**

In the *Acts of the Apostles*, John appears as the companion of Peter, with whom he took part in the miracle of healing the lame man at the beautiful gate of the temple, and in the imprisonment which followed it;†† and again in

the mission to Samaria, to see what had been done there by the deacon Philip.* (See above p. 314.) On both these occasions he seems to have yielded the lead to the practical and energetic Peter, as we have noticed that on other occasions, he seems to have done to his own brother James. After this we read no more of him in the *Acts of the Apostles*; but we learn from Paul's *Epistle to the Galatians* (ii. 9) that he was still at Jerusalem, and accounted "a pillar" of the church there, when Paul, after his first missionary journey, went up to vindicate the sufficiency of the gospel preached by him and the liberty of his Gentile converts; and that he was one of those who gave to Paul the right hand of fellowship, and sanctioned his mission to the Gentiles. This was probably about A.D. 50 or 52.

Of what we learn from ecclesiastical writers, the best ascertained and most important facts are, that, after leaving Palestine, he settled at Ephesus, apparently not earlier than A.D. 65 if so early, and that he died there at a very advanced age. That he was banished on account of his religion to the island of Patmos will be accepted as fact or denied, according as he is regarded or not as the author of the *Apocalypse*; a question will be presently considered. His death is fixed by Irenæus (who, as living in the latter part of the second century, and being a native of the Roman proconsular province of Asia, of which Ephesus was the chief city, is entitled to credit in this matter) in the reign of Trajan, and by Jerome, more exactly, in A.D. 100. His age can hardly have been less than ninety, and was perhaps more.

Four other books of the New Testament are ascribed to our Evangelist, three *Epistles*, and the *Apocalypse* or *Revelation*: of which the *First Epistle* was generally received by the early Church; but the *Second* and *Third Epistles*, both very short, and the *Apocalypse* or *Revelation* are placed by Eusebius among the disputed books. The similarity of thought and style are justly regarded by most critics as clearly showing that the gospel and the *First Epistle* are by the same hand. The two short epistles perhaps failed to obtain general acknowledgment because, being originally private letters, and, from their brevity, of comparatively little importance and interest, they were published at a later date, and were more slowly diffused than the generally acknowledged writings.

The testimony of the early Christian

* Matt. xx. 20—25; Mark x. 35—45.

† Luke ix. 52 to 56.

‡ Mark ix. 38 to 40; Luke ix. 49, 50.

§ Mark iii. 17. || ch. xiii. 23; xix. 26; xx. 2; xxi. 7, 20. Compare xxi. 24. ¶ ch. xiii. 23 to 25.

** ch. xix. 26—27. †† Acts iii. iv.

* Acts viii. 14 to 25.

writers is conclusive as to the place, Ephesus, where the gospel was written; and it is remarkable that it is only one of the gospels, the place of the composition of which is so clearly stated. Irenæus, whose evidence, for the reasons just given, is entitled to great weight, is the earliest witness to this tradition.

All thoughtful readers of the fourth gospel must be struck with the difference between it and the other three. This fact is in harmony with the statement of the ancients, that John designed his to be supplementary to theirs. Certainly he gives us a record of different discourses and different events from those given by them; and not only so, but the scene of his narrative is to a great extent different. Many of the transactions which he records occurred at Jerusalem or elsewhere in Judæa, or in Samaria; those recorded by the synoptic evangelists, occurred almost entirely in Galilee, except those which immediately preceded the crucifixion. Even with regard to these, where the four are on common ground, John has chiefly given incidents or discourses peculiar to himself. Eusebius accounts for it thus: "The three gospels previously written having been distributed among all, and also handed to him, they say that he admitted them, giving his testimony to their truth; but that there was only wanting in the narrative the account of the things done by Christ among the first of his deeds and at the commencement of the gospel. And this was the truth. For it is evident that the other three evangelists only wrote the deeds of our Lord for one year after the imprisonment of John the Baptist, and intimate this in the very beginning of their history. . . . For these reasons the apostle John, it is said, being entreated to undertake it, wrote the account of the time not recorded by the former evangelists, and the deeds done by our Saviour which they have passed by, (for these were the events that occurred before the imprisonment of John,) and this very fact is intimated by him when he says, 'this beginning of miracles Jesus made,' and then proceeds to make mention of the Baptist in the midst of our Lord's deeds, as John was at that time 'baptizing at Ænon, near Salim.' He also plainly shows this in the words, 'John was not yet cast into prison.' The apostle, therefore, in his gospel gives the deeds of Jesus before the Baptist was cast into prison, but the other three evangelists mention the circumstances after that event."* Jerome,

* Hist. Eccles. iii. 24 (Crusé's translation). Eusebius wrote early in the fourth century.

eighty years later, gives a similar account, adding that the gospel of John had a polemical character, being directed against Cerinthus, and the Ebionites, and other early heretics.†

The substance of Eusebius's statement may be accepted, though the details are open to question. It may be doubted if all the synoptic gospels were concurrently in circulation at so early a period; though Ephesus, from its position and importance, would be as likely a place as any for such concurrence. The difference too between John's and the earlier gospels had reference to doctrine rather than to time; as Clement of Alexandria, a century before Eusebius, had observed. He says, "Last of all, John, observing that in the other gospels those things were related that concerned the body of Christ, and being persuaded by his friends, and also moved by the Spirit of God, wrote a spiritual gospel."‡

It is not easy for us who are born into a community, pervaded by the Christian traditions of many centuries, and who acquire early and almost unconsciously a knowledge of the great facts and leading precepts and truths of Christianity, and who are continually reminded of them by things around us, to realise the condition of the early believers, who had grown up and were living in the midst, not of a Christian, but of a Jewish or a heathen community, and had to acquire and retain by elaborate instruction the knowledge which we imbibe almost without an effort. To meet their wants, the synoptic evangelists wrote their gospels, which embodied the substance of previous apostolic oral teaching, and recorded the more popular of our Lord's discourses, and those events of his life which constituted the very elements of Christian faith. John's gospel, on the other hand, deals with those more abstruse and recondite truths, which meet the requirements of a riper Christian experience; which had been uttered by our Lord in conflict with his subtler adversaries, or in confidential intercourse with his chosen disciples; and had been elaborated in the mind of our evangelist under the promised guidance of the Spirit and the influence of the varied scenes of a long and eventful life. I suppose that even now the synoptic gospels have the preference in our earlier, and the fourth gospel in our riper years; and thus bear inward witness to the relative time and purpose of their original composition.

† *De Viris Illustr.* c. 9, cited in Lardner's *Credibility*, pt. II. ch. cxiv., sec. viii. 4.

‡ Clem. Alex. in Eusebius, *Hist. Ecc.* vi. 14. I give Lardner's version of the passage.

This difference in what we may term the comparative ripeness of the gospels is further increased by the circumstance, that the first three gospels were compilations, at least in a great degree, from earlier materials; while in the fourth we have a direct outpouring of the apostle's own mind; an outpouring marked by the effusiveness which is characteristic of an old man, dwelling on the memory of former days, and especially on his intercourse with one, his relation to whom had so greatly affected, not only the remaining years of his mortal life, but the hopes and aspirations of his immortal destiny. While in the synoptic gospels, the evangelists thought of what their readers would desire, or what it would

profit them to know, in John this consideration was modified by the influence of what it delighted him to tell. In other words, while their gospels are predominantly objective, his is to a great extent subjective.

These considerations will help us to understand the differences between the synoptic gospels and that of John; and to see how those differences naturally arose out of the different circumstances or temperament or purpose of their respective authors. These differences relate to doctrine, to historical fact, and to the style of the Saviour's teaching; of each of which matters, therefore, it is needful to speak.

J. C. MEANS.

THE MEN TO WHOM WE OWE OUR LIBERTIES.

BY REV. W. E. WINKS, WISBECH.

"WE are passing through a grave crisis in the history of the Church and the nation at the present time." "Important principles are now on their trial." "The highest interests of the country are involved in the events which are now transpiring." "Our liberties are at stake!" Expressions of this kind are as familiar to us, and as regular in their occurrence from year to year as the Christmas chimes. Who that has paid any attention to public affairs can remember the time when these startling announcements were *not* made to the world, and were not made with that peculiar fervency and emphasis which "the importance of the occasion demanded?" When, indeed, has this country not been "upon the verge of some great catastrophe," or "about to witness unparalleled changes?" Surely no single year of the present century has been altogether free from prognostications of this sort. And very probably the cries we hear to-day are but the echoes of sturdy notes of warning that have rung through the land ever since the time when the Barons claimed and won for themselves and the people the rights and liberties embodied in Magna Charta, and the people themselves, "citizens and burghesses," were allowed a share in the government of the country by admission to the first House of Commons assembled by Henry the Third. And in the church, too, since the famous struggle between Thomas à Becket and Henry the First, and the heralding of evangelical truth by Wickliffe, there has been no lack of

agitation and alarm. Every age, every session of parliament, has had its dangers to encounter, its rights to defend, its charter of freedom in some form or other to do battle for. Every relay of watchmen on the ramparts of truth and liberty has beheld the advance of the foe from some quarter, and found it needful "to warn the people." And these alarms have not by any means become fewer or fainter with the advance of the times. We hear as much now about the cause of truth being endangered, and "the crisis" through which we are passing, as ever the people of this country heard, and probably a great deal more. There are thousands of noble men in our land, the foremost men of the age in all that constitutes true thought and right feeling, who are deeply convinced that the times were never more momentous and critical than they are at present. They speak and act as though some inspired mentor were continually whispering in their ears "For if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise . . . from another place; but thou and thy father's house shall be destroyed; and who knowest whether thou art come to the kingdom for such a time as this?"* Their conviction as to the importance of the present hour, the greatness of their work, the obligation under which they rest to perform it, is supreme and unflinching. No prophet ever had a stronger sense of duty, a directer aim, a firmer

* Esther iv. 14.

purpose. No apostle ever proclaimed a plainer message. No reformer of the olden time fought for the truth with a bolder and more resolute determination. Having made it the business of their lives to watch the course and direction of events, it may fairly be presumed that they have "understanding of the times, to know what Israel ought to do." Surely, if experience and sincerity and purity of motive demand respect, such men are to be respected. And what have they to say to the men of the present age, to the patriot-politician, to the Christian soldier? How do they estimate current events? What are their thoughts about the future? Why it is the old story, repeated with all the old enthusiasm and zeal. The old alarms are sounded, the old summons to battle is given. In all seriousness we are told, as though such a thing had never occurred before and would never be repeated, that "the hour has arrived when it becomes every lover of truth and freedom to bestir himself, and proclaim his sentiments;" and "probably at no time in the history of the country did so much depend on a right apprehension of the state of affairs, and a right use of the opportunity afforded us." "It is now or never, if the truth is to be maintained, liberty secured, and the nation saved!"

Now the temptation to ridicule this kind of thing is very great in such an age as ours. Men who are in earnest, men who have a *creed* political or religious, and have devoted themselves with all their heart and soul to the promulgation of it, men who know what they want, and believe also that they know what the world most deeply needs, such men are as much in danger as were the first preachers of the gospel of being regarded as mad or beside themselves. It is the easiest thing in the world to stand aside while they work and fight and suffer for the truth, and to make remarks about "fanaticism" and "rangers" and "demagogues." A reputation for caution and prudence and discretion is cheaply purchased in this way, and as a rule is worth about as much as it costs. Even the members of Christian churches and professed adherents of the Liberal cause are sometimes to be seen in the ranks of the Samaritan host, pelting sneers at those who are helping to build the Temple of Freedom and to fortify the walls of our Jerusalem. There are plenty of people who will be very loud in their acclamations, and uncommonly anxious to worship in the temple or find protection behind the walls when the work is complete, who at present have little else but cold

comfort or even ridicule for the benefactors of their race. "Oh yes," say they, "the times are always important in the opinion of some folks." "You are always announcing a crisis, and disturbing the minds of people who want to be quiet."

We admit the correctness of this criticism of the men in whose behalf we plead. The sneer which is levelled at them has a core of truth in it, as most sneers have. And in this case it is the very truth we need to recognise and keep prominent from age to age. The times *are* always important; and, thank God, we always have in the land a chosen band of men who see that the times in which they live are important and act accordingly. The men who are taking the lead amongst us to-day in every liberal, onward movement in the Church and in the State are precisely of this class. In their esteem the present juncture is all-important, intensely critical. No reformers were ever more disposed to magnify the significance of the passing hour than they are. It is from just such men as these we have received our magnificent inheritance of liberties, and it is only by such men that these liberties can be securely held, firmly established, and faithfully handed down to the generations that shall follow us. All true friends and faithful advocates of freedom and of truth, of justice and equality, all genuine and hearty reformers, must do their work under a deep conviction that their own times and their own duties are of supremest consequence to the destinies of the people.

To keep the Christian frontier—such high trust, Is young Duke Silva's. And the times are great; (What times are little? To the sentinel That hour is regal when he mounts on guard.)*

Every year brings with it special contingences in the political or religious "situation," and opportunities for the performance of a particular work. No two periods are precisely the same and offer equal facilities for the discharge of certain duties. Every era, like every man, must bear its own burden of duty and responsibility. Days of grace and times of trial and probation are given to nations as well as to individuals; and once lost they are lost for ever. Another trial may be made, another opportunity afforded; but it is *another*, and never exactly the same in all respects. It cannot be given again on the same conditions, it cannot be followed by just the same consequences. All honour, then, to the men who, having these truths distinctly impressed upon their minds, and seeing

* The Spanish Gipsy; George Eliot, p. 5.

the exigencies and claims of the present moment, are working "while it is day,"—the men who are with us now and are doing a great work for the age in which we live, and for ages yet to come. It is to these champions of the truth we would offer our tribute, though it be but slight, of gratitude and praise. It is in their behalf we would bespeak the sympathies and prayers and cordial support of all lovers of justice and equality. We speak not of the dead, for their work is done, and we can render them no aid; their reputation is safe, their names are held in reverence, and an enlightened and free people will never suffer their fame to perish; but we speak of living men whose labours are now being carried on, whose names, though not less worthy,

are held perhaps in far less esteem than those which belong to history. We speak of our modern heroes, because we can help them, and can render them, before they are called away, the meed of credit and praise which is their rightful due. Right worthy followers are they of Hampden and Cromwell, Pym and Milton, Sydney and Harrington and Russell. And when some *twentieth* century Macaulay or Froude shall write the history of the times in which we live, the names of Bright and Russell, Gladstone and Granville, Forster and Miall, will be mentioned as identified with some of the noblest movements that have ever been set on foot for the benefit of a nation or the regeneration of the world.

THE CONGREGATIONAL AND BAPTIST UNIONS.

OCTOBER is the month of Congresses and Unions. The Established Church has gathered at Leeds, United Presbyterianism at Birkenhead, Congregationalists have met at Nottingham, and Baptists at Manchester. No month, unless it be May, is so prolific of public talk on religious and ecclesiastical questions as this. No literature is so likely to help us to understand the spirit, aims, and hopes of the different organised bodies of Christians as that of these various assemblies, and if this were a *Newspaper* and not a *Magazine*, it would be as interesting as it would be easy to cull from it enough to fill this month's issue. Ours is the humble task of noting from these signs, if we can, the *drift* of religious life in this country.

Amongst our "conforming brethren," the "dissidence of Dissent," without "the Protestantism of the Protestant religion," was the most prominent feature. Ritualism was in the ascendant, and violence seems to be a virtue with the Ritualists. So stormy were the waves of debate at Leeds that the charms of music and song had to be invoked to allay the tempest. Only "Jerusalem the Golden" could restore quiet. The Church of the Act of Uniformity is the most discordant Church in these realms.

Union is in and fills the "air." The Presbyterians in England are busily employed in developing the forms in which their existing feeling of unity shall take shape. Dr. Thomas sang its praises: messages of congratulation and good feeling between Nottingham and Birkenhead gave it one exemplification; whilst a still better one was being furnished in the keen zest with which all the Free churches made one solid phalanx for the defence of the spiritual kingdom of Christ, and the total sepa-

ration of religion from the patronage and control of the State.

The Independents, who are our nearest kinsmen in the faith of Christ, and the polity of the Church, discussed most of the questions which were raised at the Baptist Union. In fact, for nearly all purposes the two assemblies might have been merged into one: so fully did they travel the same ground. Both meetings treated of the question of education, and in the main from the same point of view; greater prominence, however, being given at Nottingham to the work of the pastor in the religious instruction of the young. Missions, British and Foreign, held a foremost place in both programmes. Vacant churches and unoccupied ministers received consideration in both assemblies. In fact, our needs, our difficulties, and our hopes are the same. Clearly, along with reports of decrease in the number of members, there is a deep and intense craving for more spiritual life. The churches are thirsting for the baptism of the Holy Ghost. Parched and barren they cry aloud for the heavens to give rain. This was the inspiration of many of the speeches. The churches are now enjoying the "Beatitude of Desire," and "they shall soon be filled."

Congregationalists in England are becoming more coherent, more completely organised. In the Midlands and in the North, "Arbitration Boards and Councils of Advice" were formed, or are being formed, and our own Board was referred to in both discussions as a pattern of what is wanted. A Board was chosen at Manchester apparently on the principle of representing the theological beliefs existing in the Union; which is about as wise as if

nicities that remain. If you admit that God has invited you to join the fellowship of His Son, and commanded you to be baptized and to come to the Lord's table, obey His

voice, and walk in the ways which He has commanded you. And it shall be well with you; for God will be your God, and ye shall be His people.

FAMILIAR TALKS WITH YOUNG CHRISTIANS.

No. XI.—*Evidence or Disposition—Which?*

THE prompt and decisive way in which George Mostyn had dealt with the difficulties thrown across his path by Joseph Bradley did not altogether satisfy him the next day. The courageous mood and clear sight of truth had left him; and in their loss, he hardly felt sure either about the method he had adopted, or the results, good as they were, he had secured.

There are sublime moments in these common everyday lives of ours when the truth stands before us self-illumined, and the full vision of her beauty and splendour is given to us. We are on a Pisgah height, and the wide land of promise lies before us definite as our own little garden. At such times we do not so much believe as see; and the sight inspires us, and we mount far beyond our ordinary selves. Hesitation is swallowed up by sharply cut and soul-moving convictions; faith gives place to full assurance, and we feel ashamed of ourselves that we ever entertained a question of truth's loveliness, or doubted one of her gracious words. To those who know no double-dealing, and with sweet pure-heartedness look for God, life is sure to bring many such moments. George had a single eye, and when he suddenly confronted the moral ruin towards which his harboured scepticism was rapidly driving him, he felt his whole being full of light, and could say, with all the warrant of divine revelation, "The cause of the sceptics is wrong and false and bad, for its touch has been spiritual corruption, and its partial embrace has cut off the growing locks of manly strength."

But the dark hours brought misgiving, and he almost wished he could have his letter back. His words seemed overweighted. He had "reckoned without his host" when he said he was "quite sure that Bradley's objections were unsound." He did feel that they *ought* to be; and deep down in his heart was the half-formed conviction, struggling for expression, that they *must* be. Still some of them were, as Bradley defiantly

said, "such posers that they almost took your breath away and left you without a leg to stand on."

"Besides," George said to himself, "isn't it a shallow and cowardly way of dealing with intellectual difficulties to put them aside merely because they produce unpleasant results? Isn't it backing out of a contest that ought to be fought to the very last, even though it bring defeat? Don't I long to be true, severely true, believing nothing but what I see to be true; and should I not shrink from accepting any, even the highest moral good, by holding a proved and palpable falsehood? Ah me! why is it so hard to get into the light of God?"

These last words were spoken with all the impatience and fear of one who feels as if the only anchor by which he is safely held is slipping away, and he knows not on what wild seas his frail barque will drift. The voice within assured him that whatever was morally and spiritually hurtful must be intellectually untrue. His love of truth, manly daring, and thorough conscientiousness, forced him to admit that what is intellectually false can be proved to be so. Between these two voices he had no abiding place; he was bewildered, and almost helpless.

How strange the experiences that make their common home in one human heart! What perplexity, mystery, and change, fill the little separate world in which each one lives! Numberless contradictions, fitful feelings, certain uncertainties, how they crowd and jostle within us! The self of yesterday is so unlike the self of to-day that it cannot be traced in the mirror of experience held before us now. Peter is bold as a lion, and daring as Samson, for Christ his Lord at the passover on the Thursday night, and before Friday at dinner he has denied Him with as many oaths, curses, and lies, as if he loathed Him. At early morn there is not a whiff of cloud in our horizon; ere the shades of evening enwrap us we have weathered death-dealing storms. From light to dark,

Reviews.

THEISM: NO RIVAL OF CHRISTIANITY. By Psychopompos. *Trubner & Co.*

THE object of this Essay is to prove (1.) that Theism is totally insufficient as a basis upon which to build the religious life, and (2.) that Theism is indebted to Christianity, for every conception in which it is superior to the old religion, and therefore cannot be in any true sense "a new creation." This latter point is established by showing that the Fatherhood of God and the brotherhood of man are eminently of Christian origin, and have been incorporated, consciously or unconsciously, with the theistic religion. It is stated that for a thousand years before Christ the shepherd relationship was the picture of the relation of the human and the Divine; but Christ taught that God is our Father, and under His guidance the race has made "a steadfast advance towards the conception of a parental Deity." It is exceedingly ungenerous of Theists not to admit this, and give honour where honour is due.

The incapacity of Theism to develop a moral and religious life is shown in the fact that it gives us only abstract notions of the Deity, and that these are powerless, quite without practical effect on the religious and moral life. They have no spiritual vitality, cannot touch the affections, elevate the conscience, or breathe into man the breath of life. Man is never made good and pure and noble by abstract conceptions. He needs the life and teaching of Jesus.

Only one side of this great subject is touched. This the writer admits. As far as it goes it is good and useful. Knowing the futility of mere Theism, and assured of the fitness of Christianity, we may preach the gospel with greater courage and a larger hope. But we must not suffer ourselves to forget that, according to the New Testament, Christianity centres not only in the teaching and life, but also in the death and resurrection of the Lord Jesus. He was delivered for our offences, and raised again for our justification.

PRESENT-DAY LECTURES TO A BAPTIST CONGREGATION. By T. H. Pattison. *Yates and Alexander.*

THE five questions discussed in these lectures are "Why are we Baptists?" Why are we Congregationalists, Nonconformists, Protestants, and Christians? The chief merit of the discussion is that it is conducted in a fresh and living way; and speaks directly and with the authority of

earnestness, conviction, and charity, to the pressing thoughts and actual needs of this generation. Old stock-logic is not exhibited. The battles of the last age are not re-fought. Every question is dealt with in the most direct and pressing aspects it wears at the present hour. We heartily recommend the volume to the young people of our churches who wish to understand the grounds of their faith and practice.

PLAIN PULPIT TALK. By Thomas Cooper. *Hodder and Stoughton.*

NO book ever better justified its title. These seven sermons, preached to tens of thousands all over the country, of which it consists, are full of homely, clear, and forcible "talk" on the weightiest of themes. There is no mere rhetoric, much "straight-hitting" and practical directness. The language is the choicest Saxon, the illustrations are as racy as John Bunyan's, the style is as clear as the Pilgrim's Progress, and the matter is full of the savour of the gospel of Christ. The book is full of reality. It fixes the attention, warms the heart, stimulates the intellect, and ennoble the life. These are words for the people, by one who knows them, their difficulties and their needs, and who speaks not only with the authority of experience and of careful mastery of his subject, but also with the earnest sympathy of a friend.

REJOINER. By A. M. Stalker. A Reply to "the Analogy between Circumcision and Baptism," by a Layman of the Church of England. *Stock.*

THIS pamphlet deals most effectually with the unutterably weak writing that is paraded as argument on the subject of Circumcision and Infant Sprinkling. The "Rejoinder" is clever, forcible, well-sustained by authorities, and void of bitterness from beginning to end. We should like to know what the "Layman" can say to it.

PERIODICALS. — The *Sunday Magazine* (Strahan) starts a new volume under the editorship of Drs. Guthrie and Blaikie in admirable style. Its story, entitled, "Crooked Places," is full of promise. The rich and varied contents, and philanthropic spirit of this Magazine will ensure it a growing fame and an extended circulation. We have also received the *Congregational Miscellany, Church, Hive, Missionary World, and Cyclopædia of Anecdotes*, issued by Mr. Stock, and can warmly commend them all to the earnest support of our readers.

Church Register.

CONFERENCES.

The LONDON CONFERENCE met at Commercial Road, London, October 2nd.

At the business meeting, held in the afternoon, the Rev. J. G. Pike presided. The churches reported 22 baptized, 17 received, one restored, and about 24 candidates.

Concerning *Rushall* it was reported that the claims of the late acting trustee were stated to amount to £138 14s. 7½d; and the Rev. J. Clifford and the Secretary were appointed to confer with the trustees, who are the Revs. J. A. Briggs, St. Leonard's-on-the-Sea; T. B. W. Briggs, Folkestone; T. Rix, Stratford; S. Martin, Trowbridge; and Robert Sale, Esq., Hackney.

Respecting *Aylesbury* it was stated that the chapel would be re-opened for worship in a few weeks.

The following report of the Committee appointed to consider the *Proposals of the General Baptist Assembly* was submitted and adopted:—"That after careful consideration of the above proposals, and recognizing the great desirability of acting in concert with the churches of the denomination generally, we suggest that at the next Association an interview be sought with the following brethren in order to obtain their advice—Drs. Burns, Ingham, and Underwood, Revs. T. Barrass, C. Clarke, S. Cox, T. Goadhy, J. C. Jones, J. C. Pike, I. Preston, W. Sharman, E. Stevenson, and Mr. Newman; and that brother Atkinson be the convener of the meeting."

It was unanimously resolved, "That this Conference heartily approves of the motion in favour of the *Disestablishment of the English and Scotch Churches* of which Mr. Miall, M.P., has given notice for the next session; and that it recommends the churches in this Conference to promote petitions to Parliament in favour of Disestablishment and Disendowment, and to make such wise and early preparation for the next general election as will enable them to exert their utmost strength in the constituencies."

It was agreed to hold the *next Conference* at Hitchin, on the last Monday in May—the paper for it to be written by Rev. R. Y. Roberts, on "The Instruction of the Young in Religious Knowledge by the pastors of churches;" all other arrangements to be left to the friends at Hitchin.

The Rev. J. G. Pike was appointed to make arrangements for the next Foreign

Missionary Meetings of the churches in the Conference.

The Revs. J. C. Means, J. F. Kennard, and T. B. W. Briggs, attended as a deputation from the Old Connexion of General Baptists; and the London ministers of the Conference were appointed as return delegates to their Assembly.

Mr. Towers read a useful paper on "Individual Effort for the Conversion of Souls," which was followed by practical suggestions from several of the brethren. The best thanks of the Conference were presented to the writer of the paper.

In the evening a Home Missionary Meeting was held, over which Rev. J. Clifford presided, and very earnest and practical addresses were delivered by the Revs. Atkinson, Batey, Means, and Mr. Robson. J. SAGE, *Secretary*.

The Half-yearly CHESHIRE CONFERENCE was held at Wheelock Heath, Oct. 1. Rev. I. Watts preached in the morning from Col. i. 27, 28. Rev. R. Kenney presided at the business meeting in the afternoon, and delivered a suitable address. Baptized since last Conference, 10; candidates, 2. There was a good attendance, and some spirited discussion.

1. The Home Mission Committee reported that they had secured the services of Rev. T. P. Cook, of the College, as pastor for Nantwich and Audlem, and he has commenced his duties with encouraging prospects of usefulness. The new chapel at Nantwich is to be opened at the beginning of next year.

2. Mr. R. Pedley, the Treasurer of the Home Mission Committee reported for the year ending Oct., 1872—Expenses, £216 2s. 8d.; receipts, £190 18s. 3d.; balance due to Treasurer, £25 4s. 5d. His report was adopted.

3. That Rev. T. P. Cook be Home Mission Secretary for this Conference, and that he submit a report yearly at the April meeting for its approval, and that his authorized report be afterwards inserted in the Annual Association Report.

4. That the question of holding the Foreign Mission Services at one time in this district be deferred till next Conference.

5. That our thanks be presented to Rev. I. Watts for his earnest sermon.

6. That our thanks be accorded to the Secretary for his efficient services, and that he be re-appointed.

7. Next Conference to be at Tarporeley

on the first Tuesday in April, 1873; Rev. W. March to be the preacher; or, in case of failure, Rev. T. P. Cook. That Mr. R. Pedley introduce, at the next meeting, "The Duty of the Church in Relation to the Liquor Traffic."

8. That the case from the London Conference recommending *United Action in Home Mission Work* throughout all the churches and conferences in the denomination have our heartiest approval.

9. That Rev. I. Watts and Mr. Hilton, of Macclesfield, be a deputation to the Poynton church with a view to their union with this Conference.

10. Mr. R. Pedley urged the attention of the churches to the claims of the Home Mission in the Cheshire district.

W. MARCH, *Secretary*.

CHAPELS.

BOSTON.—On Sept. 22, we celebrated the two hundred and nineteenth anniversary of this church. The Rev. J. Shaw, of London, formerly pastor of the Congregational Church, Boston, was the preacher. On the following day we held our annual tea meeting, and in the evening a public meeting, presided over by the pastor, and addressed by Mr. Shaw and other brethren.

COALVILLE.—Most successful anniversary services have been held here. On Oct. 13, Rev. W. Lees, of Walsall, preached to good congregations. On Monday, 14th, nearly two hundred sat down to tea. In the evening a public meeting, largely attended, was presided over by J. S. Lacey, of Loughborough, and addressed by C. T. Johnson, pastor, Revs. J. Salisbury, M.A., C. Clarke, B.A., J. Wilshere, W. Lees, and Mr. W. Smith. Total sum realized, £21. This was felt to be the best meeting of the kind we have had.

HALIFAX, *North Parade—Reopening of Chapel*.—On Sunday, Sept. 15, our chapel was re-opened, when two sermons were preached by our pastor. It had been resolved to leave the raising of the money required entirely to the voluntary contributions of the friends, there being no canvassing. The collections amounted to £126. The chapel has been thoroughly cleaned, re-coloured and ventilated, and the organ decorated. The pipes are light green with maroon and gold stars and fleur-de-lis. Lines of vermilion, blue, and gold, relieve the heaviness of the cornice and case. The pulpit lights have been removed, and now there are three new pendants from the ceiling with forty-two lights each, which marvellously alter the light. The brackets under the gallery

have tripod burners. A safe has also been provided for the chapel and other deeds, and as a depository for the old minute books and registers. The school has also been thoroughly coloured, painted, and improved.

HITCHIN.—Services in connection with the fourth anniversary were held on Oct. 13th and 14th. The Rev. G. Gould delivered two discourses to crowded congregations on the Lord's day. The pastor, J. H. Atkinson, preached in the afternoon. On the Monday afternoon Dr. Landels, of London, preached to a large and attentive audience. Nearly four hundred persons sat down to tea, and every corner of the building was packed by the large meeting which was held afterwards. The chair was taken by Colonel Griffin, of London. Addresses were delivered by Dr. Landels, Revs. G. Gould, J. Dunlop, of New Barnet, J. Bunting, and J. Aldis, and other friends. The pastor stated that during the year twenty-six had been received into fellowship, making a total of 112 since the formation of the church, and the commencement of his ministry three years ago; that £263 16s. 10d. had been collected during the year; that notwithstanding the removal of Mr. Johnson and family to London, and other valued friends to other places, the weekly offerings are in no degree lessened. The tea and provisions were given. Fifteen trays collected, and the collections amounted to £24 18s. 8d.; making a total of about £70. The pastor stated that Mr. Johnson had offered the church the plot of ground for £500, at the same time making them a generous gift of the iron building in which they worshipped. It may be well to add that these anniversary services, by far the most successful of any yet held, were preceded by a week of special prayer. God answered our petitions and sent showers of blessing.

ISLEHAM.—The sixtieth anniversary of our church was held, Sept. 26, when the Rev. H. B. Robinson, of Chatteris, preached in the afternoon. About 250 took tea, and a large congregation was addressed in the evening by several neighbouring ministers, the afternoon preacher, Mr. J. Cope, of the Bank, Newmarket, and the pastor, whose report stated that thirteen had been added to us during the year. The nett proceeds were nearly 80 per cent. above those of former years.—The FEN chapel anniversary sermons were preached by the Rev. G. Towler on Sept. 29th. A tea and evening meeting were held on the following Wednesday. Several friends gave addresses, and nearly £8 were raised.

LONDON, *Commercial Road*.—On Sunday, Oct. 13, two sermons were preached in

connection with the fifty-first anniversary of the chapel, and the fourth of Mr. Pike's pastorate, in the morning by the pastor, and in the evening by Rev. H. Crassweller, B.A. A public tea meeting was held on Monday, Oct. 14, and addresses were given by Revs. J. Clifford, M.A., J. Harcourt, E. Price, J. Frewin, R. Thomas, M.A., and Messrs. W. Quiney, C. Attersley, and J. L. Wilcox. These services were preceded by a week of special prayer; and both they and the meetings for prayer were exceedingly well attended, and gave great encouragement to the friends.

LONDON, *Praed Street*.—Anniversary services were held, Oct. 20 and 21. Preachers, Rev. J. J. Goadby and the pastor. Addresses were given at the Monday meeting, over which R. Johnson, Esq., presided, by Revs. Dr. Landels, J. Harcourt, E. Medley, B.A., J. G. Pike, and Messrs. Dexter and Cayford. The report stated that sixty members had been added during the year, and 939 since the commencement of Mr. Clifford's pastorate, fourteen years ago. The church then numbered 67, now 521. The finances of the year were:—General Church Fund, £382 12s. 6d.; Sunday Schools, £75 4s. 4d.; Church Poor Fund, £64 17s. 6d.; Ministry to the Poor, £38 5s.; Dorcas and Sick Visiting, £10 9s. 5d.; Temperance and Band of Hope, £18 16s. 8d.; College, £28 5s.; Foreign Missions, £65 10s.; Centenary, £10; Praed Street Chapel Renovation, £208; New Chapel Fund, Westbourne Park, £637. Total, £1539.

LOUGHBOROUGH, *Barter Gate*.—The annual meeting of the members, subscribers, and friends, was convened on Monday, Sept. 30. A large number partook of a free tea, and a yet larger gathering assembled at the public meeting held in the same room. A debt having been recently incurred by the erection of a heating apparatus, and by other improvements, £100 were required. An effort for the purpose of raising this sum had been made, and one object of the meeting was to hear the result of that effort. The Rev. E. Stevenson, pastor, presided, and introduced the business. Mr. G. Adcock, the secretary, made his financial statement, and announced the pleasing intelligence that every promise of money had been fulfilled, and that the liberal sum of £112 8s. 4d. had been contributed. Several friends then engaged in thanksgiving and prayer, and appropriate addresses were delivered by Messrs. G. Adcock, E. Read, Rev. T. Bumpus, W. Main, J. Tuckwood, and J. Warren. Altogether the meeting was a most delightful expression of Christian unity, and a refreshing commemoration of the prosperity which has attended the preaching of "the glorious gospel" in

connection with this church during the past year.—From the *Loughborough Monitor*.

LOUTH, *Northgate*.—Anniversary services were held, Oct. 8, 9, and 10. Preacher, on Sunday, Rev. W. Chapman, the former pastor. Tea meeting on Monday, after which a sermon by Rev. T. W. Handford, of Bolton, who also delivered a lecture on "George Fox and the Quakers" on Tuesday evening. All the services most successful. Collections, &c., about £34.

SPALDING COMMON.—Sermons were preached on Sunday, Sept. 29, by Mr. W. J. Staynes, of Chilwell College. The chapel was crowded to excess in the evening. On the Monday tea and public meeting at seven o'clock. Mr. Godsmark presided, and addresses were given by Messrs. Staynes, Stanger, Sharman, and the chairman. Collections were in advance of last year.

SCHOOLS.

SPALDING COMMON—*Presentation*.—Sept. 30, a very handsome writing desk, subscribed to by parents, scholars, and friends, was presented to Mr. Charles Curry, as a grateful recognition of his faithful services as superintendent of the above school.

KIRKBY.—On Lord's-day, July 21, sermons were preached by the Rev. J. Alcorn on behalf of the Sunday school. The place was crowded to excess in the evening. Collections, £14 6s.

MINISTERIAL.

GRIFFITHS.—On Monday afternoon, Oct. 14, an ordination service took place, when the Rev. R. F. Griffiths, a student from the Baptist College, Llangollen, was received as the pastor of the Baptist church, Tarpoley. After the devotional services Dr. Underwood put the usual questions to the minister. Mr. Griffiths having replied, Mr. Joseph Aston, one of the deacons of the church, gave an address on behalf of the church. The Rev. Hugh Jones, President of Llangollen College, preached on the duties of the pastor from the words, "Be thou faithful unto death, and I will give thee a crown of life." The Rev. W. Underwood, D.D., then preached on the Church's Duties from the words in 1 Cor. xvi. 10. At the conclusion of this service a tea was provided for the friends, when about 120 sat down.

HALIFAX, *North Parade*.—*Commemoration Services*.—On Tuesday, Oct. 8, the friends, for the third time, celebrated the settlement of the Rev. I. Preston as their

minister. The usual tea party was held, about 350 sitting down. The whole of the building was lighted up for visitors, the school, the ten class rooms, and the newly decorated chapel. Much comfort was felt from the increased accommodation, allowing freedom of transit where crushing and crowding would have existed under the old regime. The meeting was held in the chapel, the Rev. T. Michael in the chair, Mr. D. Wilson, the senior deacon, who has been a member of the church fifty years, stated that 112 persons had joined the church since Mr. Preston came, and that he never knew harmony so prevailing as at the present. To show their respect the scholars nearly filled the gallery, and sung a greeting piece during the evening. Mr. Preston spoke feelingly and thankfully to his flock. The Rev. T. Gill, of West Vale, and Messrs. Holt, Townsend, Binns, Haley, and Stocks, also spoke. The choir and organist added much to the pleasure of the meeting.

LUMMIS.—The Rev. J. H. Lummis has relinquished the pastorate of the General Baptist church, Swadlincote, near Burton-on-Trent.

REV. J. WOLFENDEN.—On Monday, Sept. 30, the Rev. J. Wolfenden, late of our College and of Daybrook, was recognized as the pastor of the Baptist church at Morley, near Leeds. About 300 sat down to tea in the Odd Fellows Hall. Rev. T. Haslam (in the unavoidable absence of J. Barron, Esq., Mayor of Leeds), presided. Mr. Wolfenden gave a full statement of his conversion to God, his acceptance of believers baptism, and of his purposes as a pastor. Dr. Underwood delivered the charge, and Rev. W. R. Stevenson, M.A., offered the dedicatory prayer. Rev. T. W. Adey spoke on "The Church and the Sunday School," and Rev. J. Horne on "Christian Love."

REV. H. WOOD.—On Tuesday, Sept. 24, services of a very interesting character were held at Barlestone, Leicestershire, on occasion of the ordination of the Rev. H. Wood, of Longton, to the co-pastorate of the Barton church. The introductory discourse, relating to the nature and constitution of a Christian church, was delivered by the senior pastor, Rev. W. Jarrom. The questions to the minister and church, which were all answered in a full, lucid, and satisfactory manner, the question to the church

being answered by the senior deacon, Mr. Norton, were asked by the Rev. J. Salisbury, M.A. The Rev. T. Stevenson offered the ordination prayer, without imposition of hands. The charge to the minister was delivered by the Rev. W. Underwood, D.D. At five o'clock a large number of friends sat down to a well provided public tea. In the evening the Rev. J. P. Tetley, of Burton, conducted the first part of the service, and the Rev. W. Evans preached to the church from 1 Thess. v. 12, 13. This was in all respects a good ordination. The services were well attended, and many felt it good to be there. W. J.

THE COLLEGE.

THE following corrections require to be made in the College Report for Church Street Chapel, London:—*Poyter* should be *Pegler*; *Moon, Bloom*; *Crossley, Crowsley*; and Mr. Newport, should be *Mrs. Newport*.

BAPTISMS.

BARTON.—Aug. 4, four; Oct. 6, four; by Mr. Norton.

BIRMINGHAM, Lombard Street.—June 12, four; Oct. 2, four; by E. C. Pike.

BOSTON.—June 30, two; July 30, two; Sept. 29, two; by J. Jolly.

COALVILLE.—Sept. 30, seven, by C. T. Johnson.

DERBY, Osmaston Road.—Oct. 2, eight young men, by T. Goadby.

HALIFAX, North Parade.—Aug. 4, one, by I. Preston.

ILKESTON.—Sept. 15, twelve, by Mr. W. J. Staynes, of Chilwell College.

LEICESTER, Friar Lane.—Sept. 25, five, by J. C. Pike, one of whom continues a member of the United Presbyterian Church.

LONDON, Commercial Road.—Sept. 29, three, by J. G. Pike.

Præd Street.—Oct. 9, four.

LOUTH, Northgate.—Oct. 3, six, by G. Parkes.

LOUGHBOROUGH, Barter Gate.—Oct. 6, by E. Stevenson.

MACCLESFIELD.—Aug. 25, two; Sept. 29, six; by I. Watts.

RIPLEY.—Oct. 2, four, by E. H. Jackson.

STOKE-ON-TRENT.—Oct. 6, two, by W. March.

"No word, no work of which the love of Christ is the spring, can ever cease to operate. It has in itself a seed of living power, through which it is endlessly reproductive. Words and works which do not spring from the creatures' personality, nor from place, nor from time, but from Christ and Eternity, must bring forth fruit to God, through all time unto eternity."—*Pulsford*.

Obituaries.

SALTER, Rev. W.—On Sunday evening, 13th October, 1872, a funeral sermon was preached in the Ebenezer Baptist Chapel, Netherton, near Dudley, by the Rev. Chas. Clarke, B.A. About twelve months ago the Midland Home Mission adopted this cause at Netherton as one of its stations, and granted £60 a year towards the support of a minister. The chapel is well built and commodious. The committee of the above mission and the church worshipping in the place agreed in unanimously inviting the Rev. W. Salter, of Coalville, to become the minister. Mr. Salter entered on his labours there at the beginning of the present year. He left Coalville with many expressions of the esteem in which he was held in that neighbourhood. Public recognition services were held at Netherton in February last. Mr. Salter, in the short space of nine months, had visited from house to house and endeared himself to many, and won the respect of many more who were not in the habit of attending a place of worship. One day he visited six bad cases of small pox; from this are dated the occasion and beginning of his last illness. After five days' illness from stoppage in the bowels, he died on Sunday night, Sept. 22. When asked by one of his friends if he feared to die, he said, "I should have lived to very little purpose if now I feared to die. I know too well whom I have believed." The Rev. C. Clarke took for his text the words of Paul referred to above, "I know whom," &c. The chapel was densely crowded; it is said that hundreds went away not able to gain admission. No Nonconformist minister ever succeeded so well at Netherton as Mr. Salter did in securing the respect of that dense population in so short a time, and just when the fields were whitening for the harvest, he in the Providence of God, was taken to his reward. Deceased was 53 years of age, and leaves a widow and one child, for whom a collection of £7 15s. was made after the sermon.

FREESTON.—Mary Taylor was born at Loughborough, October 3, 1795. She was married in 1814 to William, eldest son of Rev. Joseph Freeston, G. B. minister of Hinckley. In 1828 she was baptized at Stoney-street, Nottingham, by the late Rev. Thos. Stevenson, of Loughborough. Her husband died of consumption, after a long illness, in 1833, leaving her with seven

children, the eldest 18 and the youngest not two years old. Religion was her strength and joy through the long and weary task of training such a family, and she had the satisfaction of seeing several of them join the church. The death of her youngest daughter Emma, wife of the Rev. R. Patinson, was a great shock to her. Another severe trouble was when her second son, the Rev. J. Freeston, became a Unitarian; but at length she became somewhat reconciled, thinking that our Heavenly Father would not reject any sincere worshipper even though he might be in error in some points of his creed. In character our departed sister was benevolent and kind. For her children she was self-sacrificing; she was a little too strict, perhaps, respecting the amusements of young people, but this proceeded from a great dread of sin. She was very fond of the Baptist Hymn Book; and one of her children says, that among the pleasantest recollections of his boyhood are the Sunday evenings when the whole family, returned from service, sat round a good fire and a clean hearth singing hymns. She greatly revered the memory of her father-in-law, and was a great admirer of the late J. G. Pike, of Derby, J. Goadby, and T. Stevenson, of Loughborough, the latter of whom used to pay her frequent visits. In 1843 she removed with her family to Lenton, where she resided until her death, which took place early in the morning of Sep. 23, 1872. She was connected with the Baptist church in Lenton, and was one of its oldest members. For some years past she was confined at home through illness. This she bore with considerable resignation. It was a pleasure to visit her. For a little time before her death she could get no real sleep, so was always drowsy and seemed unable to think and talk very clearly, still she retained her faculties almost to the last. Her end was neither triumphant nor clouded; her faith in the promises sweetened the thought of the future, and she realised the truth of that which says, "Thou will keep him in perfect peace whose mind is stayed on Thee." At last she sank into a long and peaceful sleep, which merged into the sleep of death. T. F.

ATKIN.—Oct. 7, at Northgate House, Louth, Anne, relict of the late John Atkin, surgeon, of Billesdon, Leicestershire.

Missionary Observer.

ADDRESS OF THE REV. THOMAS GOADBY, B.A., OF DERBY,

At the Baptist Union Missionary Meeting, held at the Union Chapel, Manchester, October 8th, 1872.

THE subject upon which I shall endeavour to speak to you, and for which I would ask your kind and indulgent attention is chosen for me by circumstances. I have the honour to represent on this occasion the Orissa Mission—a separate and independent branch of Baptist Mission work in India. But little is known, I fear, of this Christian enterprise in Orissa. The mission is among the obscure things of the world and the Church. No report of it is given year by year in the great missionary anniversaries of Exeter Hall. No place as yet is found for it in the records of the great societies that annually urge their claims and relate their successes on the platforms of the May meetings. Our modesty and timidity are content with provincial anniversaries, and a too restricted and local support. But recent events have brought Orissa itself into public notice. The calamities and sorrows of the province have awakened the attention of Indian legislators and called forth the sympathies of the English nation. The Government has lately spent about two millions sterling in measures for the prevention of famine by public works for the husbanding and control of the water supply of the province. The late Governor-General was on his way to Orissa to see for himself its needs, and how best they could be supplied, when the dastardly dagger of the frenzied assassin terminated his life. Moreover, an able and accomplished writer, the brilliant author of "The Annals of Rural Bengal," has just published two volumes which treat of the province of Orissa, and bring its history, its calamities, its customs, its religion and life before the notice of the reading world. The friends of missions generally, and the friends of the Orissa mission in particular, owe to Dr. Hunter a large debt of gratitude for his interesting and elaborate work; and I would thus publicly express hearty thanks for his kindly recognition of the services of

the Orissa missionaries in the cause of humanity and education. Still further, it is fifty years last spring since the Orissa Mission was established. This is the jubilee year of the Mission. Under such circumstances I feel that my subject is chosen for me, and that I should be wanting in good taste as I should certainly be wanting in my duty to the Mission, if I did not use this opportunity to promote as far as I may be able, a wider knowledge of our work in Orissa, and a deeper sympathy with the small and devoted band of brethren who are labouring to evangelise the province.

SKETCH OF ORISSA.

Orissa was selected fifty years ago as the sphere of the General Baptist Foreign Missionary Society by the advice of that illustrious trio of heroic men at Serampore—Dr. Carey, Dr. Marshman, and Mr. Ward. It was selected as a wide field, distinct and separate from all others, and then wholly unoccupied. Orissa lies, you will remember, on the shores of the Bay of Bengal not quite midway between Calcutta and Madras. It is a province about the size of Scotland, with a population somewhat larger. It is made up of three districts on the coast, and nineteen tributary states that lie back among the hills. The Delta, as the districts of the coast are sometimes called, has been formed by the silt which the three great rivers bring down from the hills to the sea, and by the sand which the sea throws up upon the shore. The process of land-making goes on still, but less rapidly than formerly. Some of the old coast towns are now several miles from the sea. Balasore was a maritime settlement in 1642; it is now seven miles inland. Tamluk, the ancient capital of Orissa, was before the Christian era washed by the ocean; it is now sixty miles from the shore. There is a local

proverb which speaks of the surf of the sea dashing once against the base of the hills. For centuries Orissa has played an important part in the history of India. Amid the changes that have swept over Hindostan, this province has been a place of refuge for exiled creeds, and old dynasties and races. For more than a thousand years it was an important stronghold of Buddhism. Five hundred years before the Christian era, the sacred tooth of Buddha was brought to Orissa; and six hundred years after the beginning of the Christian era, Buddhism, expelled from India, had still a flourishing existence in this province. All over the sandstone hills of Kurtha, in the district of Pooree, there are cells and caves carved out of the solid rock—temples, shrines, monasteries—which bear witness to-day of the prevalence and power of Buddhism through many generations. Here, in the dawn and twilight of history, Buddhist monks and ascetics spent their lives in contemplation, while on the sands of Pooree the worship of the golden tooth and the yearly procession to the rural shrine impressed the popular mind as the car festival of Juggernath does to-day. In this province the wild aboriginal tribes held their own against successive waves of invasion, and exist at this hour in the tributary states, "one of the ethnical curiosities of the world." In this province the last Hindu King of Bengal found an asylum against the Afghans; here too the Afghans in their turn made a stand against the Moghuls; and here the ravaging Mahrattas found a basis of attack against the Moghul empire until, in 1803, the Mahratta disappeared before the advancing power of English arms. If the missionary to the Hindus needed a secluded province walled off from the rest of India by gigantic mountains, and shut out from the maritime world by impracticable harbours and sand-choked bays, he could find no more suitable spot in all the peninsula of Hindostan.

But it is publicity and not seclusion that is sought for the kingdom of God. Where people most do congregate, where crowds gather, where pours the living tide of human souls, there should the standard of the Cross be planted, there should the message of salvation be proclaimed. Orissa,

with all its seclusion, is such a province. Hundreds of thousands of pilgrims visit this land every year. For two thousand years it has been the Holy Land of the Hindus. It is celebrated in song and story as a region beloved of the gods, a land that taketh away sin. To touch its sacred soil, to bathe in its divine rivers, to taste its holy food, to gaze upon its golden flowers and fruits, to worship at its ancient shrines is to ensure forgiveness, though sin may weigh like mountains. Here are cities crowded with temples. Here the gods come down to dwell with sinful men. Here is the seat and home of Juggernath, the Lord of the world. Here, on the sands of Pooree, is the gate of heaven. For twenty generations devout Hindus have "gone through life haunted by the yearning desire to visit this hallowed spot," and here hundreds of pilgrims "come to worship or to die lulled to their last long sleep, by the roar of the eternal ocean." Day and night through every month of the year troops of devotees arrive at Pooree. For 300 miles along the great Orissa road every village has its pilgrim encampment. They come from remote city and hamlet, they come from hill and valley far away. They march chiefly on foot along burning roads, across unbridged rivers, through pestilent regions of jungle and swamp, a great unflinching army with weary aching limbs, and lame and bleeding feet, blindly seeking at heathen shrines that gift of peace and salvation, which only the grace of God by Jesus Christ can offer to heavy laden, sin-burdened souls.

SKETCH OF THE MISSION.

Such is Orissa, where fifty years ago, went two brave and earnest-hearted men to preach the unsearchable riches of Christ. Their task was a great one. They were alone in the province. The foe was in tremendous and overwhelming force about them, but they were not unharmed or defenceless. The first era of English trade in Orissa was an era of armed industry. Two factories in Orissa were very early founded, and lie at the basis of our greatness and power in Bengal. One of them was at Balasor, whither, indeed, after a few years the other was transferred. The merchants who founded this fac-

tory were soldiers as well as traders ; they had sometimes to fight as well as to barter. So they fortified themselves in a strong position. They mounted guns upon the ramparts. An armed sloop or two lay off the river, and the merchant fleet, bristling with cannon, commanded the Balasore Roads, sixteen miles down. Thus, though Moghul and Afghan worried each other, our merchants traded in peace ; or should black-mail be levied by a belligerent chief and no fair concession satisfy his demands, these merchants, after the English fashion, "loaded their cannon, lit their matches, and told him to come on." Our missionary heralds were armed with other weapons and for other foes. They carried with them the prayers and good wishes of eight thousand brethren at home. They carried with them the prayers and good wishes of the devout and self-denying missionaries at Serampore. They carried with them copies of the word of God already translated into Oriya by Dr. Carey,—that master of many tongues, that he might speak of Christ in all of them. They carried with them the grace of God in their hearts, and the love of Christ, and the love of the souls of men ; faith steadfast and firm, hope undying and immortal, a holy glowing enthusiasm which found fuel for its flame in the very difficulties and perils by which they were beset. Here, in the power of God, was their stronghold against foes of every guise. Here, in the sympathy and God-speed of brethren were their ramparts and ships bristling with guns. Here, in faith and prayer, were their cannon of long range. Here, in love and enthusiasm for Christ, was their lighted match and summons to the fray.

The missionaries (Bampton and Peggs) began their lonely and arduous work. They learned the language of the people ; they founded schools ; they distributed tracts and gospels ; they put the glad tidings of salvation into Oriya words ; they got these words by heart, and went forth to street and bazaar and wayside to speak them. Within two years they took their stand by the Temple of Juggernath, and preached to crowds of flocking pilgrims the glorious gospel of the Blessed God. Another missionary joins them, and yet another and another (Lacey, Sutton, Cropper) ;

but one of the earliest is driven home and one of the latest dies. For six long years the work goes on, but though strong in faith and strong in hope they see not a single convert from among the native Oriyas. It seems as if all is in vain. They hope against hope. Not a single native of the province breaks away from the traditions of his fathers, and finds in Christ his Saviour. It was as if God had said, "I will make your heaven as iron and your earth as brass, and your strength shall be spent in vain." But it was not so ; they were clearing the way for future triumphs. On the slope of a barren hill I once saw two men, with four stout horses and an iron plough, ploughing up the heath for the first time. Fern and heather and gorse had been cut away, stones had been picked out, and now the virgin soil had to be upturned with the unaccustomed share. It was a work for a Hercules rather than a farm labourer, for giants rather than men. One held down the plough, which again and again started up out of the unyielding, gnarled, root-entangled earth, the other with all his might pressed upon the handle of the plough ; both shouted to urge on the horses, who struggled nobly at their task. Only a small space was ploughed after many days, and when it was done how vain the labour seemed ! But by-and-bye that barren heath will grow green with up-springing corn, and wave with golden harvest in the autumn sun. So success came at length to reward the toil of the missionaries. A young Brahman breaks caste, throws aside his sacred thread, and is baptised in the waters of the Mahanuddy. A friend of his, of high intelligence and good social position, follows the young Brahman's example. A devotee comes next, puts aside his boishnob's chain, washes his matted hair and filthy form and sits at the feet of Jesus clothed and in his right mind. Others come after. Here was a beginning of better days for Orissa. Here were souls won to the Lord—picked men, selected by distinguishing grace to become pioneers of the gospel among their countrymen. Here was a little handful of fine large seed, the first crop, and it was sifted and winnowed of God for future harvests on that heathen soil.

So the good work of grace began. The first missionaries continue their

toil and die, others fill their places; help is obtained from churches of a kindred faith in America. The first converts serve the Lord and die, and other and numerous converts succeed. The venerable first projector of the Mission dies, and the noble band at Serampore; and now the Orissa Mission closes its first half century of work, what is the result? "*An immense amount of indirect good!*" says the Government writer of the annals of the Province. "*Indirect good!*" Yes; the tax the Government levied upon pilgrims is abolished, and the English rulers of Orissa no longer compromise themselves and their country by their connection with idolatry. "*Indirect good!*" Yes, the Suttee is abolished, and living widows no longer are burned upon the funeral pile with their dead husbands. "*Indirect good!*" Yes, human sacrifices on the hills no longer stain the earth they were supposed to make fruitful. "*Indirect good!*" Yes, the marriage tie is more sacred in many a home, and examples of the purity of social life begin to appear. In accomplishing all these reforms, the missionaries bore an important part. "**AN IMMENSE AMOUNT OF INDIRECT GOOD!**" "Schools and printing presses have introduced a new culture and a new literature among the Oriyas." Yes, before Government woke up to the importance of promoting education among the people, the missionaries here as elsewhere founded schools, opened asylums for orphans, and for victims rescued from sacrifice, erecting printing presses and began to scatter books, Gospels, Bibles, far and wide in the province. The first schools, the first orphanages, the first printing presses in Orissa were those of the Orissa Mission. So education and philanthropy prepare the way for good government and the grander victories of the Kingdom of Heaven.

But the good has not been all preparatory and indirect. The Christian church, when once founded among any community, is a direct and positive good. It is an institution of God. There is a vital and benign power in it. It is a spring of living water in the desert. It is a centre of life and blessing whose influence none can measure, and whose existence rests upon the Spirit of God. One such church has in it the possible future regenera-

tion of a whole province, nay, of the whole world. Dr. Hunter eloquently says our fortresses, our embankments, our roads, our railways, our canals, our iron-girded bridges, "We call these our reproductive public works. But the slenderest blade of grass has more elements of reproduction and duration in it than our most solid edifice of iron and stone. It is by what we have implanted in the living people rather than by what we have built upon the dead earth that our name will survive in India." Now, the Christian church is a living institution "implanted in the living people," abiding and perpetuating itself from generation to generation. Its life is of God, and it continues and survives, expanding and growing by its own law. It is not a work of man, "built upon the dead earth," to decay and crumble before the hand of Time. It is a creation of God—not "a slender blade of grass"—but rather "a fruit-tree yielding fruit after His kind, whose seed is in itself;" and, as on the first creation, so in this new creation, God beholds His work, and sees that it is good. I read in the last report of the Baptist Missionary Society,—"a trim model of an English church is an artificial thing. It owes its existence to foreign benevolence, and its shape to foreign civilisation, and with the failure of foreign resources it must necessarily fall to pieces." I am sure Mr. Lewis would admit, however, that the true church—the society of the faithful—is of God, and possesses in itself a reproductive and self-propagating power. The history of Christendom during eighteen centuries abundantly shows it. Now, the planting of one such church in a heathen land is a good—direct, positive, divine. It would repay the labour of fifty years to do no more. But to-day the Orissa Mission has a family of churches. This living self-propagating institution is found at Cuttack, is found at Piplee, is found at Berhampore, is found in the north at Balasore, at Jellasure, at Midnapur. A cluster of branch churches in most cases gathers about the parent church. Cuttack has three branches, and eight native preachers, with over 300 members in church fellowship. Other churches also are spreading forth their arms like the banyan-tree, each arm taking root afresh in the soil it touches. Five or six Christian villages, moreover, group

families together, and make green and fertile spots in the desert. Fifty years ago there was not a single Oriya Christian in the province. Now nine hundred faithful Oriya disciples testify the power of the grace of God; a thousand more wait upon the threshold of conversion, having broken with idolatry, if they do not realise the full privilege of faith in the Lord. Nearly two thousand children are under Christian training; thirty native preachers or pastors preach Christ to their fellow-countrymen; a native college prepares for the succession of the native ministry; an Orissa Home Mission, sustained by Oriya Christians, sends forth an Oriya evangelist; the province is becoming penetrated with Christian light; and all the English missionaries that supervise the work you may count on your fingers. Blessed be God for these Oriya Christians—living witnesses of the power of His hand! Blessed be God for those who have died in the faith, and gone to their eternal home! Blessed be God for these Christian churches in Orissa!—each a centre of spiritual life and blessing—whose growth and development shall yet by God's grace bring the whole province into the kingdom of Christ.

FUTURE PROSPECTS OF THE MISSION.

Encouraged by the blessing of God upon the work of the past half century, the desire of the supporters of the mission is to seek greater results in coming years. Yet difficulties of a formidable character confront us. The staff of missionaries is very small, and our efforts to reinforce it become foiled by sickness or death. The cost of living in Orissa increases, and there is scarcely a proportionate increase in the resources of the Society. The field of work widens. The population has exactly doubled since 1822. There are three millions and a half of souls in the province. Our small band of missionaries is only as five loaves and two small fishes among so great a multitude. Just imagine nine or ten preachers and thirty assistants in all broad Scotland! With only five brethren in the southern part of Orissa, and four in the north, and not a single European missionary in all the nineteen Tributary States, there is a great deal for faith to fill up, a great chasm for hope to bridge.

Every cold season some of our brethren, with the native preachers, go forth upon a tour of evangelisation. One has recently gone along the river Mahanuddy, where, says Dr. Hunter, "every rocky islet and wooded crag is crowned, not as on the Rhine, with the castle of a noble, but with the temple of some god." Everywhere indications are found that light is breaking, that Christian books are read, that the influence of the Mission is felt, but everywhere the same cry comes for more frequent and longer visits, and for more light. Few in number amid that large population, the faith and patience of our brethren are often sorely tried. Every year pilgrims come with monotonous regularity, but with little diminution of numbers. Every year 10,000 die on the way, or on their return. Many a precious life, and many an ample fortune is sacrificed at Juggernath's shrine. With what a power have our missionaries to cope? The total income of the temple at Pooree is equal to that of 100 societies like the Orissa Mission; and 20,000 persons—priests, warders, pilgrim-hunters, cooks, dancing-girls, and other servants of the god, live by this lucrative superstition. Besides this, the rent-roll of the heathen monastic institutions of the province is large and ample. Every town is filled with temples, every hamlet has its shrine, and the priests are everywhere a privileged class. Vested interests oppose the progress of the gospel, as they oppose the progress of many righteous reforms at home. The people are not homogeneous. Caste separates them from each other as sin separates them from God. On the hills Conservatism is elevated into a self-satisfied, self-complacent religious faith. Once a year the Khonds assemble, and offer sacrifice and prayer, "that they may remain exactly in the state of their forefathers, and that their children may live exactly as themselves." Everywhere some form of superstition, hoary with years, and venerable by its traditions, enslaves and debases the mind. Our brethren would often faint if they did not believe; they would say with Elisha's servant, when encompassed in Dothan by the horses and chariots of the Syrian king, "Alas, Master, what shall we do?" But the Lord has opened their eyes to see the mountains full of horses and chariots

of fire round about them, and to know that more are they that be with them than they that be against them. Nor are there wanting grounds of encouragement in the history of the people. If not homogeneous, if signal successes like those of Madagascar and the South Sea Islands and Jamaica have not yet occurred, European culture may contribute to blend the various races and castes together into a new nation, and subtle and mighty sympathies may make them of one heart and mind. "To any one acquainted with the revolution of races," says Dr. Hunter, "it must seem mere impatience ever to despair of a people." But the government official looks with fear and trembling where we may look with expectation and hope. He says these Hindus "have got a capacity of belief and a depth of religious emotion which, if worked upon by a really great leader, may yet be destined to blow into pieces our rule." Let us say rather, to make memorable our rule, and shatter for ever the reign of idolatry and superstition. For the native church shall yet show this large capacity of faith and fervour worked upon and possessed by the spirit of the Great Leader, Christ, and they shall use it for the evangelization of the land.

Why should we despair of seeing Orissa and India won for Christ? These children of the sun have more in common with us than we sometimes imagine. They have been moved by great historic impulses that moved us. For example, their great temples were built when our great cathedrals were reared. From the tenth to the 13th centuries, architecture was the ruling passion of the Indian princes no less than of European kings. The noble structures at Peterborough and Salisbury arose in the same age that saw the temple of Juggernath rise over the sands of Pooree, and the temple of the Sun on the coast at Kanarak, now overlooking, in desolate beauty, the blue waters of the Bay of Bengal. When English genius was competent to raise those great epics in stone in which grandeur of outline is combined with exquisite richness of detail, in Orissa they also were building like Titans, and finishing their work like jewellers. Moreover, a great Orissa reformer, who preached that all men were alike ca-

pable of faith, and that all castes by faith became equally pure, was born only two years after Luther, and flourished at the time of the English Reformation. Great changes have swept over the life, and great thoughts have agitated the minds of the Hindus as of ourselves; and who shall doubt that greater changes are yet to take place. Looked at in the light of human history, the prospects of the kingdom of Heaven are bright and hopeful even in the darkest province of Hindustan. What resources, too, are on the side of truth and the gospel of Christ! What great divine spiritual strength is ours! The truth and grace that conquered the idolatries of Europe will yet triumph over the idolatries of Orissa, of India, of the world.

Courage, brethren, and faith against all the errors and superstitions of all nations. Let the preparatory work be faithfully done. Let the Word of God be diligently published. Let the gospel of Christ be earnestly preached. Let prayer go up to the Eternal Throne and faith grasp the Omnipotent Arm, and the day of human emancipation shall surely come. The rains of God's Spirit shall descend upon the hills, the channels of grace shall be full, and the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea. Our hope, at least, is buoyant and bright. The work has been slowly but surely begun; it will some day be swiftly and signally completed. It is said of the Chilka Lake—a beautiful expanse of water on the south-east corner of Orissa—that it is distinctly a salt-water lake during a part of the year; but when once the rains have set in, and the rivers come pouring down upon the northern shores, the sea water is with mighty force pushed out, and the Chilka passes through various stages of brackishness into a fresh-water lake. So shall the rains of God's Spirit fall—so shall the channels of grace be filled, and streams of blessing shall flow into the heathen mind, and overspread its thought and life, until the old heathen faiths shall be all displaced, and the streams that mock man's thirst but do not assuage it shall be sought no more, and all the world shall be freshened and made joyous with the sweet waters of Divine Life in the Lord!

MISSION TO ROME.

It will be seen that a few additional subscriptions have been received. It would much facilitate the effort, if friends who are purposing to contribute, would at once intimate their intention, or better still forward their contributions to the Secretary, who for the present has been appointed to take charge of them as a separate fund.

Mr. Thomas Hill, of Nottingham, promises *one pound* a year.

The Rev. J. Clifford writes,—“Would it not be well to get the Churches to guarantee a small sum? £1 10s. per church per annum would do all we want. Praed Street would give *five pounds* per annum for the next five years I am sure.”

A lady in Lincolnshire suggests another and not less feasible plan. In a letter to the Secretary, she states,—“On reading Mr. Cook's letter in the *October Magazine* I thought, could not something be done to start this Mission? So I at once commenced a 6d. subscription, and I hope to realise two or three pounds; if warm-hearted friends could be found in all the churches to try this, I fancy the money would be forthcoming. I tell the members I want 6d. from each; if they cannot afford that, I will take less, but I wish all to have the honour of helping in this Mission. Do you think there is any encouragement for me to go forward? I am not promising to do it for five years, though I will not say I would not; but I am anxious that something should be done. I shall be glad to hear what you think of my scheme.”

NOTE FROM THE TREASURER

To the Secretaries of Local Missionary Societies and others.

DEAR FRIENDS,—Will you oblige me by making up your remittances to level sums in *shillings and sixpences*. In several instances I have had the EXACT amount of a collection sent, such as £9 19s. 11½d. In one case, I had a cheque sent in that way, although the banks will not receive odd half-pence—and in another case where the money was sent in cash it was sent to the farthing—even when the addition of another farthing would have made a level shilling. I am aware that this is a small matter, nevertheless the suggestion would be an improvement—

and give less trouble with the accounts! If it cannot be managed otherwise, then I would say, let the old halfpenny or farthing be left over as a nest egg toward the next remittance, but better still make up the amount to a level sixpence or shilling.

Yours, very sincerely,
THOS. HILL, Treasurer.

MISSIONARY ANNIVERSARIES.

MACCLESFIELD.—On Sunday, Oct. 13, the Rev. George Taylor preached two sermons in aid of the Mission fund, and gave an address to children in the afternoon. On the following Monday evening was held our annual Missionary meeting, David Holland, Esq., in the chair. Interesting and inspiring addresses were given by the Revs. George Taylor, Broadhead, and Isaac Watts. The attendance was good. Proceeds of meetings and juvenile cards £18—a sum in advance of what has been raised for several years past.

TARPORLEY.—Anniversary services on behalf of this Mission were held on Sunday, October 13th, and Monday following. Dr. Underwood delivered a very impressive discourse in the morning from Deuteronomy xxxiii. 26—29, and preached in the old chapel at Brassey Green. In the evening an appropriate sermon was preached in the Tarporley chapel, by the Rev. R. F. Griffith, of Llangollen, now the pastor of the church. At the Missionary meeting the Rev. R. Kenney was chairman. Addresses were delivered by Revs. R. P. Cooke, of Nantwich, T. Bailey, Hugh Jones, of Llangollen, B. Salt, and R. F. Griffith. The subscriptions and collections realised the sum of £61 6s. for the Mission.

SERVICES were also held during the past month at RIPLEY, QUORNDON and WOODHOUSE, BURTON-ON-TRENT for the Juvenile Society, SHORE, VALE, LYDGATE, LINEHOLM, and TADMORDEN. The brethren Thomas Bailey and G. Taylor were the deputation, assisted at Quorndon by the Secretary. At nearly or all the places the amounts contributed were in excess of last year. Referring to Yorkshire, Mr. Taylor writes, “You will rejoice to hear that the services were all of a most encouraging kind; not only has about twenty pounds more been raised than last year, but a thoroughly missionary spirit appears to have been awakened in the churches.” Meetings at Halifax, Denholme, Queensbury, and Coventry, were being held when we went to press.

MISSIONARY LITERATURE.

PLANS FOR THE NEW YEAR.

NEXT year the Quarterly Papers will be discontinued. Instead of them the MISSIONARY OBSERVER, enlarged to eight pages, will be printed monthly, *distinct from the Magazine*, and not part of it as now. The *Observer* will, however, be stitched with the Magazine, at the expense of the Society. Copies will also be issued separately each month for the use of MINISTERS, ADULT COLLECTORS, and SUBSCRIBERS OF TEN SHILLINGS AND SIXPENCE and upward yearly. Particular attention is requested to this regulation, as, on account of the cost to the Mission, it will be necessary to adhere strictly to the rule. Copies will be sent to the Ministers of the Connexion *by post*, so as to insure their possession of intelligence in time for the Missionary Prayer Meetings on the first Monday of the month.

The young people have not been forgotten.

AN ILLUSTRATED MISSIONARY MAGAZINE

will be published for their special benefit. It will be supplied *gratuitously* to JUVENILE COLLECTORS OF TEN SHILLINGS and upwards yearly, in lieu of the Photographs, &c., they have been in the habit of receiving; and to all Subscribers of FIVE SHILLINGS and upwards who do not receive the *Observer*. The Magazine will also be sold to others at the price of *One Halfpenny per month*. Arrangements are contemplated by which it is hoped that Schools and Juvenile Auxiliaries will be induced to order the Illustrated Magazine in large quantities.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society, from
September 18th, to October 18th, 1872.

		£	s.	d.			£	s.	d.
Legacy—Mrs. Mary Beston, of Desford, by Mr. E. C. Chawner, Executor	...	50	0	0	Manchester—Moiety of Baptist Union Collection	...	12	1	6
Allerton	...	8	2	1	Nottingham—Mr. J. S. Fisk	...	0	5	0
Barton, Barlestone, &c.	...	53	5	0	Quorndon	...	9	0	3
Bath—Dr. Eyre	...	0	10	0	Ripley	...	36	9	6
Birchcliffe	...	29	4	2	Tarporley	...	53	0	0
Bradford, <i>Tetley Street</i>	...	14	7	9	Woodlesford, near Leeds—The Misses Woodhead	...	1	1	0
Burton-on-Trent—Juvenile Society, on account	...	20	0	0					
Caversham, near Reading—E. West, Esq.	...	5	0	0	CONTRIBUTIONS FOR MISSION TO ROME.				
Clayton	...	7	12	0	Bradford—Mrs. Susan Jarvis	...	0	5	0
Daybrook	...	3	8	0	Derby—Mr. T. H. Harrison	...	2	2	0
Derby, <i>Osmaston Road</i>	...	16	17	6	Macclesfield—Rev. Isaac Watts	...	1	1	0
Heptonstall Slack	...	14	8	6	Nottingham—Mr. John Dexter and family	...	1	13	0
Hinckley	...	2	14	3	Quorndon—Collected by Mrs. North	...	1	4	0
Lincoln—The Sunday School	...	2	13	0					
Longford—A Working Man	...	1	0	0					

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Baker Street, Nottingham, Treasurer; by the Rev. J. C. PIKE, the Secretary, and the Rev. H. WILKINSON, the Travelling Agent, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE
GENERAL BAPTIST MAGAZINE.

DECEMBER, 1872.

SPIRITUAL GLOW.

It is possible to get a life of higher tone, purer feeling, and greater fervency. But ought we?

Many Christians say "No;" and cherish what they think a salutary dread of religious fervour, and prefer to move on the dull and monotonous level of respectable consistency and even-spirited devotion. They have no Christmas festivity in their piety. There is always the sombre gloom of Lent; the dreariness of "sackcloth and ashes" about them. Exuberant joy would discredit them for ever. A spontaneous outburst of feeling would be a sure mark of want of culture, and a trace of bad breeding and defective education that could not be doubted. The religion that is in good repute in these circles is without warmth, coldly correct, always extremely respectable, but never ablaze with the glow of a healthy and bounding life. It is the piety of a feeble and rickety constitution that has avoided the bracing air of the hills, and coddled itself into weakness and uselessness; and not the eager animation and spontaneous activity of a full-toned and well-nourished healthfulness.

This false and accursed theory blocks the way to more abundant life. It puts the brain before the heart, criticism before love, accuracy before energy, and the stiffness and

precision of the funeral before the freedom and enthusiasm of life. It robes the church in such tight-fitting garments that she cannot fully breathe the air of heaven, or get increasing strength by the unhampered use of her limbs. It stifles "fellowship," imprisons sympathy, locks the lips of love, and makes the members of the family of God more frigid and formal and distant than the strangers of a railway carriage. It mounts the pulpit, and converts the preacher into a careful literary essayist, who never trips, reads like a book, and never gives anybody the slightest reason to imagine that he carries a heart. It freezes the stream of song, and lowers the temperature of prayer. Men and women who sing at a concert with every nerve, are placid as marble when they join in the praise of the sanctuary: praise that should overflow with the fervour of love, the exultation of hope, and the fulness of the joy of God. The church of this day has not a worse or deadlier enemy.

We are not the defenders of riotous vulgarity or wild excitement. Nor do we expect every Christian man, whatever his natural temperament, to rise to the same level of religious feeling and expression. Still less do we regard exaggerations and mistakes as necessary or desira-

ble. All we ask for is abundant life, free and full in its emotional play, spontaneous in its expression, and so natural as to be almost involuntary in its joyful and blessed activity. The church is not a mummy needing careful preservation in the spiced linens of custom, dignity, respectability, and worldly precedent, but the daughter of God, the living offspring of Jehovah, drawing energy from the fresh fountains of His exhaustless life, and rejoicing in the excess of conscious power, like a strong man to run a race. We ought, therefore, to have done with the continuous and systematic repression of the natural emotions of the sanctified heart. We should seek a uniformly higher, intenser state of religious feeling. "Fervour of spirit" is as much a Christian duty as "diligence in business."

Our religion is of the heart. That is its home: its throne. Love is its essence; and love is an emotion whose life is fed and strengthened by expression. It increases by scattering, grows by giving. God, its author, is love; and His love is ever finding fresh forms in which to reveal itself. We are made partakers of the divine nature; that is, we are love. It is shed abroad in our hearts, not sparingly, but liberally; not along one or two channels, but abroad, over all, by the Holy Ghost, which is given us: so that we are filled with joy unspeakable and full of glory. New sympathies sway us: new emotions "constrain" us. Shall we not, with Paul-like fire, fervour, and faith, live to Him who died for us and rose again?

There is no doing much good without feeling, or without a free and natural outlet for it. It is the heart that moves others. Glowing feeling is contagious. Fire spreads. Every preacher has been taught that a few sentences spoken in the fullness of feeling, with the ring of real conviction, and a burning love for the salvation of souls, even though wholly

unpremeditated, have a far better chance of entering men's hearts than elaborate exposition and fine writing. Getting to the heart is the main thing; and to do it a man must have a heart, and speak from its profoundest depths. With a heart filled at the centre, and to its outermost fibre, with the passion to exalt and glorify Christ, marvels will be wrought on the most hard and selfish men. We need the sacred fire upon us, and then we shall burn till others are kindled into heat. This will bring pathos, urgency, the "tear in the voice," success. A high state of religious feeling, freely flowing out, is the Christian worker's power in pulpit and school, at home and abroad.

Is it not, too, the healthy brain that thinks easily and sees clearest? So it is in the full glow of feeling that the soul sees furthest. We discover truth in a heat of feeling that was invisible to us in our lower moods. He that loveth knoweth God. The prophets were *moved* by the Holy Ghost; and it was in the all-swaying fervour kindled of His presence that they became the *Seers* of the Most High. God reveals Himself to fervent feeling. The eye must have light, or it cannot see; so the soul must have glow, or it will not understand the revelation of God. It is to the soul in its most exalted moods that God discovers most of Himself. On the holy mounts of our transfiguring experience we see "Jesus only."

Moreover it is in fervour of feeling that we readily cast off care and bear trials with a light heart. The disciples rejoiced that they were counted worthy to suffer shame for the name of Christ. Men do deeds of heroism under the inspiration of hallowed feeling that they would condemn as imprudent and hazardous in their cold calculating moods.

May God give all our churches the heavenly "glow" of a fervent spiritual life. JOHN CLIFFORD.

AGUR'S THREE WONDERS.

BY REV. T. R. STEVENSON, BARNSTAPLE.

WHAT are they? Few know. What do they mean? Fewer still can say. The significance of the words which record them is woefully misunderstood. Even those who see this force often fail to appreciate their connexion. Depend upon it, good reader, here is a neglected plot of ground. Seldom is it disturbed by the spade of inquiry. It is almost a stranger to the ploughshare of reflection. The more is the pity. Is all scripture given for our profit? Then this portion may become helpful to us. Neglect is most unjustifiable.

As the Psalms are a collection of ancient hymns by different authors, so, most likely, the book of Proverbs are, as Earl Russell puts it, "the wisdom of many." Solomon gathered up and put into a portable form the wise saws that were on the lips and in the writings of the Hebrew people. That many were his own is not for a moment denied, but that all were is palpably contrary to evidence. Among others we hear "the words of Agur the son of Jakeh," and in the course of his sayings he gives us these: "There be three things which are too wonderful for me, yea, four which I know not: the way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid." Only let us get the right clue to all this and we shall pronounce it admirable.

I. INDIRECT MEANS ARE OFTEN SUCCESSFUL MEANS. Each of the things named in these verses is different. In some respects they are a total contrast. In one particular, however, they all agree. As it has been said: "Neither an eagle nor a serpent, neither a ship nor the man in question, go straight to their object. The eagle flies in unexpected curves

and circles; a serpent winds along a devious course; a ship sails first on this tack, then on that; so that you can never predict, from a partial survey, in what direction they will ultimately turn. And, in like manner, when a young man would gain the affections of a maiden and secure her for his own, instead of at once going straight to his object and asking for her hand, he fetches a compass; like an eagle, he flies in circles; like a serpent, he takes a devious course; like a ship, he goes first on this tack, then on that; and carries himself in general as if the longest way round were the shortest way there."

All experience bears out the fact thus variously illustrated. Impressive exemplifications soon suggest themselves. Christ's life is a case in point. Not when He formally appealed to men did He win His chief power over them. His greatest influence was secured by His character and conduct. Take a few instances. What made the dying thief penitent? Had Christ spoken to him? Had Christ spoken to him? A word. It was, among other things, the sublime love displayed in praying for His murderers that softened the malefactor's hard heart. When did the apostle's cry, "Lord, teach us to pray?" It was after Jesus had prayed. He had not been telling them to ask His guidance in supplication. His own devotions led them to seek it. How came it to pass that the Seventy cast out devils? No command to that effect had been given. But just before they made the successful attempt they had witnessed the Saviour do the same, and it stimulated their faith and courage.

It is so still. The principle in question applies to the work of our sanctification. We often get good when we are not trying to do so. At times when we neither pray nor sing, when we neither read nor meditate

on the Bible, (blessed as all these privileges are), we grow in grace. Toil for Christ makes us more like Him. Usefulness strengthens. Benevolence promotes piety. When we stoop to the depths of man's sorrow we rise to the height of divine excellence. Philanthropy fans the flames of spiritual life. To borrow an image from nature: the banyan tree sends out a large number of immense branches. Some of them are known to reach for a quarter of a mile. At the end of each branch a root grows which descends, fastens in the earth, and becomes a supporting stem. Nor is it otherwise with the tree of Christian experience. Each branch of usefulness secures new supports and helps.

The subject bears another aspect. Not only in getting but in doing good, indirect means are frequently the most effectual. Tracts are often laid aside unread. Sermons are ridiculed. Bibles get covered with dust through neglect. But is a really noble, holy life, ever lost? Surely not. Genuine excellence always tells in the long run. *We win to Christ when we live for Christ.* The best evidences of religion are living epistles. Henry Ward Beecher remarks: "I would give more for one poor woman, whose poverty only makes her laugh and sing; who is contented with her humble lot; who bears her burdens with cheerfulness; who is patient when troubles come upon her; who loses every one, and who, with a kind and genial spirit, goes about doing good, than for all the dissertations on the doctrines of Christianity that could be written, as a means of preventing infidelity. I have seen one such woman who was worth more than the whole church to which she belonged, and its minister put together; and I was the minister, and my church was the church! She lived over a cooper-shop. The floor of her apartment was so rude and open that you could sit there and see what the men were

doing below. She had a sort of fiend for a husband—a rough, brutal ship-master. She was universally called "mother." She literally, day and night, went about doing good. I do not suppose all the ministers in the town where she lived carried consolation to so many hearts as she did. If a person was sick or dying, the people in the neighbourhood did not think of sending for any one else half so soon as for her. I tell you there was not much chance for an infidel to make headway there. Where there is a whole church made up of such Christians as she was, infidelity cannot thrive."

II. GOD'S WORKS ARE BOTH MARVELLOUS AND MYSTERIOUS.—"There be three things that are too wonderful for me." Each is marvellous. "The way of an eagle in the air." How heavy it is; sometimes an eagle weighs twenty pounds, yet it flies. Moreover, the air resists it, but up it goes. Its speed, too, is almost incredible. Its wings move at the rate of a hundred and fifty strokes a minute. "The way of a serpent upon a rock." It has no feet, like an animal; no wings like a bird; no fins like a fish; yet it moves along. "The way of a ship in the midst of the sea." By a skilful arrangement of sails and use of the helm it is impelled sometimes by the very winds that are dead against it. Yes, nature and human nature are, as the son of Jakeh says, full of wonders. We need not wander far for the astounding and thrilling. They are close to us. "Why art thou digging here?" says the Arab to the Eastern who has wandered far from Palestine, "the soil is hard and the wild beasts haunt the rocks." "Why?" replies the Eastern; "this is the treasure-ground, a lost city is buried here: the Ethiopian merchants who come this way told the secret." "Haste thee and flee," cries the Arab, "the gold lies in thine own field." To be

sure, "in thine own field." Marvels abound in "thine own field" of observation and experience. Well sings Keble—

"Thou who hast given me eyes to see,
And love this sight so fair,
Give me a heart to find out Thee,
And read Thee everywhere."

But if the divine dealings are wonderful they are also mysterious. Agur adds, "yea, four which I know not." Here, in order to see the force of the passage we must emphasize the close of each clause; "the way of the eagle *in the air*; the way of a serpent *upon a rock*; the way of a ship *in the midst of the sea*." "The eagle soars in the air with so lofty and rapid a flight, that the eye cannot follow her way. She leaves no scent or footsteps by which we might trace her, as the beast on the ground. The serpent on the sand would leave its mark. But the serpent on the rock leaves no slime like the worm, no feathers like the birds; who then can mark its way? The ship, like the great monster of the deep, "maketh a path to shine after her." But while she ploughs in the midst of the sea, her furrows are quickly closed up, and her way is untraceable. As to "the way of a man with a maid," who can altogether explain human love? How comes it to pass that such as have been strangers to each other meet and in the course of a short time are bound together in the sacred bonds of affection? Verily, nature abounds with mysteries. We soon get to the end of our tether in seeking to understand her. The why and the wherefore, the when and the how of much is hidden from us. Speaking of Sir William Thompson's inaugural address at the British Association in Edinburgh, one of the daily newspapers says, "Such are the guesses of science." An appropriate phrase. We know little, we guess at much. The wisest is but a child. "Thou art a God that hidest thyself." How unreasonable, then, is it to reject the Bible because of its mysteries. They

are to be found in nature also. Difficulties meet us in creation not less than in revelation. The atheist is more consistent than the deist.

III. NATURE ILLUSTRATES GRACE.

Eagle and serpent, ship and man remind us of useful spiritual lessons. "The way of an eagle in the air." It is almost impossible to think of this without recalling Isaiah's noble words, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." Observe the qualifying expression, "Wait on the Lord." That means prayer. Prayer is one of the chief supports of religious life. As Montgomery has it, "The Christian's vital breath." We prosper so far as we are devout. Neglect communion with God, and all soon goes wrong. Nothing can be plainer. Dear reader, give this fact its due weight. Be habitual in supplication. Let nothing interfere with it. When once we become careless about the mercy-seat the knell of our peace and progress is struck. The Rev. W. Arnott tells us of a brickmaker whom he observed at work digging clay. He had to raise it from a lower to a higher level by means of a spade. After throwing up each spadeful he dipped the spade in a pail of water. As much time was occupied in dipping as in digging. But it was quite necessary, for otherwise the spade would have been clogged with clay. We have to do with humanity, which is the clay of which God is the potter. Our work is to lift it from depths of degradation to heights of excellence. To do this successfully, however, we must keep our spirits clean and pure by a baptism of prayer.

"The way of a serpent upon a rock." Can we read that phrase and not recollect the Master's command, "Be ye wise as serpents." Alas, how often we disobey it. We make sad blunders sometimes. Our work for Christ is often marred by

serious mistakes. Did men use no greater tact and skill in business than they frequently bring to church affairs, there would be more bankrupts made and fewer fortunes amassed than there are. Surely the same ingenuity should be manifested in the management of ecclesiastical matters as is displayed in "worldly" things.

Comfortable and attractive chapels; courtesy and attention to strangers who find their way thither; spirit and appropriateness in the psalmody of the various services; promptness and regularity in the conducting of finances—these are instances of a wisdom worthy of cultivation. Well would it be for us and others if our course was more like "the way of a serpent upon a rock."

But "the way of a ship in the midst of the sea." What about it? Are we not nonplussed here? Can we moralise about it? Where is the spiritual instruction to be derived from it? Well, if there are "sermons in stones" we may not despair of finding sermons in ships. Let us see. A ship, that is a common thing, a very ordinary sight. But has it ever occurred to you to ask how the ship came into existence? What was its origin? In the answer to this inquiry there is an illustration of a religious duty. Some tell us that the ship was first suggested by the beautiful and curious nautilus; hence we speak of nautical affairs and nautical men. Others say that it was suggested by the graceful swan; its breast the hull, its webbed feet the oars, and its wings the sails. For one of his most useful inventions, then, man had to go to nature. She provided the model. To speak more plainly, he had to bring himself and his work into harmony with the laws of God. Therefore, "the way of a ship in the midst of the sea," echoes the Saviour's words, "Thy will be done." Both as regards soul and body, secular and spiritual affairs, our prosperity and progress depend

upon conformity to the desires and the decrees of the Most High.

As to the way of a man with a maid," the lesson here is not far to seek. Human beings love each other. Every "man" has "a way" of affection to his fellows; therefore we can, if we will, love God. The fact that we give our hearts to those around us proves that we can give them to Him who is above us. When we refuse to do so, our conduct towards our equals rebukes us. To quote the impressive utterances of a living divine—"Men's virtues, no less than their sins, nay more than their sins, condemn their lack of piety toward God. God asks love. He says, "Son, give me thine heart." He teaches us that to love Him, and to love one another, comprises the whole duty of man. Does He, in asking love, ask more than we can give? Do we not love them that love us? Are we not grateful to those who show pity and do us kindness? Are we not so made that we must? Do we not call him inhuman, *i.e.* no more a man, who is thankless to benefactors and unloving to those who love him? We have, then, the capacity of love; we daily manifest and prove it. Nor is God unworthy of it. No benefactor has so helped us; no friend has so loved us; no father has so cared for us. He therefore has the right to ask for gratitude and love; in asking for them, He only asks what we continually prove ourselves able to give. If we refuse, what further proof will be needed that we have deserved condemnation, than the deeds of love which have adorned our lives? The very things that have been most admirable and lovely in us, will bear swift witness against us."

God forbid that such should be the destiny of one who reads this page. Let us resolve that it shall not. "Yield yourselves to God." Be love to Christ the motive-power of our lives. "Seek ye my face and live."

THE WORLD'S JUBILEE.

BY REV. R. Y. ROBERTS, PORTSEA.

I. THEY sounded the trumpets; all were glad. They opened the prison doors; men walked forth free. The old patrimony was received back, and the bondsman felt himself again an honourable citizen of the commonwealth. The year of Jubilee had come, and the whole land of Israel was triumphant in its joy. To its dawning many a heart had sped with the fleet pinions of ardent anticipation. In the joy of hope many a family saw itself again tilling the dear old vineyard, and only became the more restless as the year seemed so slowly drawing on. The darkest hour just precedes the dawn; and so by the heart wearied with longing, and well nigh consumed by hope, it is the feeblest in the immediate presence of the consummation of its joy. It is the first glimmering of the dawn that calls forth the welcome of the world; and so, by the human heart, it is the first manifestation of the fact that dissipates its gloom. Such gloom and such gladness would more or less pervade the national heart of Israel!

How will such a picture represent the hopes and fears of universal Christendom? How will such a picture foreshadow the jubilee of the Christian world? How long has the gospel been preached to men! How long have the oblations of sincere and fervent prayer been offered unto God! How long have the "stewards of His grace" toiled unceasingly in the hard soil and barren desert of the world's mortality? As the morning has dawned the dresser of the vineyard has looked and thought he saw a glorious sunset! In the evening gloom he has watched the sky, and assured himself that the morning would be bright! "Hope on, hope ever," has been the motto he has followed; its sentiment and principle combined have made up the atmosphere of his heart. The arrival of the object of his wishes would be the rejoicing of his heart. The rejoicing of his heart would send forth the trumpet-blast of jubilee. As by one, so by all! the course of one sincere, earnest, and hopeful heart would be the sample of the whole, the indication of what is passing silently and unseen in the heart of the Christian church.

What is the world's jubilee? It is the world's rejoicing at the world's freedom. This may be considered in the universal aspect. Is there anything to warrant a hope for such a consummation as a

universal rejoicing because of a universal freedom? Centuries ago, the monk toiled on and on at his copy of the Sacred Word. Despite the trappings of a mediæval Christendom, he had some knowledge of and some hope in the spread of the truth of Christ. It is quite true he thought his church the depository of all truth, and in some sort believed himself to be gifted by the Holy Ghost to help toward the subjugation of his land to his belief: and it was just that sincerity of heart which was, in the hands of God, the means of making the man a benefit to the after ages. In many a monastery and in many an abbey the word of God was stowed away—and to one who could have come from some other world, there would have seemed no chance of a free worship and an open word of God. The freedom of to-day is *but the development of the many purposes of the human mind, it is but the result of the secret and mysterious working of the power of God.* The fact of such a change is our warrant for the hope of such a consummation.

But what is comprehended in the change which we so happily enjoy? We must remember that the world, like our human life, has to pass through very many phases, and that each phase has its special share in her education. Though there is a glorious change, we have not yet come to the era when the world can truthfully pronounce herself "free." As yet the sounds which come from every side, tell the tale of the world's unrest. 'Tis like the sea "driven by the winds and tossed"—each wave hissing against each, and no one riding conqueror. What is the character of the agitation of the present time? We have but two stand-points from which to get a glance. At home we have the one, abroad we have the other. And the two views present but the same picture. Everywhere there is a weariness of the old worn out "ologies" and "isms." Men are fighting with stern will against the obstructors and obstructions to enlightenment and truth. *And the universal arm seems determined to possess the universal boon.* Here and there are great shoutings. But the agitation and shouting are only the foam and spray of the gently ruffled tide; *the deep world of thought rolls on calm and steady in her true development.* She is too busy to make a noise. She is too much in earnest to be disturbed by the howlings of fanatics, or the splutterings

of the narrow-minded self-complacent-would-be-orthodox. On all sides men are turning from the tricks and technicalities of their old scholasticisms, and seeking fresher atmosphere, and searching for broader paths. The world finds that science is indeed the companion of God's word; and that the truest philosophy comes hand in hand with the teachings of the Nazarene. She has grown wise enough to doubt, and now has learned that her fancied prime was only the budding of a thinking child. *The aspect of the world, as thus considered, gives a warranty for hope of such a consummation.*

But take another view. Go into the world of art. Time was when her paintings told of some wondrous exploits of some mythical divinity. Her statuary professed to give for human benefit the glorious features and the beauteous form and figure of some patron saint. Then, on again! Legends of some astounding miracles made the canvass all aglow: and devotees in thousands wore away the steps of far famed shrines, or kissed away the toes of some distemper-curing block of marble. But as mind expanded, art became rational, and while she might in flighty fancy sometimes deal in the legendary and fabulous, on the whole she assumed a sober air, and either pencilled or chiselled that which was more accordant with the demands of reason, and the powers of the soul. That which belongs to the spiritual is left more and more to the unseen, and art does not so much attempt to interfere with what is not in her domain. She is growing, and hastening to a joyous consummation.

Another warranty is seen in the growing recognition of the rights and liberties of man. The devil of slavery has not wholly gone, but he is gnashing his teeth in the prospect of the fetters being bound around himself; already on his back he feels the lashing of his own scourges. For slavery of every kind is fast dying its own natural death. Our national exultation soon will be over the blessings of education, and freedom from class preferences and distinctions. Our parish bells soon will peal forth their jubilatons over religion free from state patronage and control.

And so in other lands. Similar signs are manifesting themselves, and inspiring hopes are indulged, by the citizens of the various commonwealths. Across the ocean, on the Western Strand, we shall see, ere long, the blood of black and white man mingling together in the

newly allied race, and giving back to the world in such admixture freshened energies, and ample recompense for the recognition of the negro's rights. These are our warrants for indulging hopes, full of a bright glorious exultant future of the world. You ask "What have these to do with the world's jubilee?" and the answer is "They have come from that which is to be the cause of the 'world's jubilee;' they are the result of preaching Christ free and unrestricted to the nations of the world."

II. The change which is our boon; the time in which our lot is cast is hut the preparation for that other and brighter era. *The day of universal freedom, the day of universal joy.* What will it be, and how will it be brought about? What will it be?

You take up your Bible and read of the second coming of Christ! Some good old notions most affectionately cherish the prospect of a personal Christ again upon the earth. Those who hold such notions see Zion's sacred height rescued from the Turk, and hear thereon the praises of the King of Heaven, and no longer the adoration of the chief of Islam. "All the world shall go to Jerusalem, and from thence shall come the edicts which will be required, so that the world shall be ruled in righteousness." It seems, on second inquiry, that such an idea contains too much of the "material" to make it true concerning the future of the world. "His kingdom" is not a realm of temporal power. "His government" will not have need of such laws and edicts. The consummation hoped for by all true and earnest hearts will be rather of the "spiritual" than of the "material." The jubilation will be the consequence of freedom. What will the freedom be? There may be thrones and kings and powers. They will be subordinate to the principles of the Prince of Peace. There may be armies and leaders and fleets and navies, but they will sail only to mutual advantage, and march to minister to each other's prosperity in the varied kingdoms of the world. Their flag will be emblazoned "Liberty," and their password will be "Peace." But these will only be results. Results of what? Results of the "universal joy!" Of that deep-seated joy of the human heart truly saturated with the spirit of Christ; that all-absorbing all-comprehensive charity which must come from the understanding of the lessons of His life; that expanding developing thought which is the very characteristic of the divine; that

consummated integrity and sublimer truth which are the peculiar qualities of the human truly governed by the divine; that broad and glorious hopefulness which ever ministers to other's weal, and which ever conduces to its own influence and power; that strong and nerveful faith in Heaven's own King, which ever invests its possessor with God's own bravery and strength. When every heart is so invested, then look out for the manifestations of men's joy.

What will the world's jubilee be? It will be what you can picture to yourselves must inevitably exist when the seed of the woman has completely bruised the serpent's head. Far back from that grand old poetic time, the creation of the world, the words of this prophecy coming down the ages like joy-bells ever now ringing in the auspicious morn, "like inscriptions on the banners of the Christian host, foretelling the issue of the battle; words which flash like the light of torches against a sombre sky, or steal like the light of morning along the mountain tops." These words foretell their own accomplishment; they are the predictions of their own success. That universal overflowing of gospel truth will be, when the world has laid all its sin and shame and sorrow before Him "who is the desire of all nations," and has bowed beneath the force of His mission, and yielded assent to the royalty of His claims. In that will come the freedom; in that freedom will be the joy; the freedom and the joy will be the jubilee.

How will it be brought about? This is the world's question for the church to answer! Hope and effort must go hand in hand! The church prays for this glorious consummation. Again and again are venerable brethren heard praying for "the time to come when all men shall know the Lord." But while the prayers of the church may seem to be very fervent, it is to be lamented that the powers of the church appear but very feeble. Why is there not more harmony between different sections of the church? Why is it that when some seek for brotherly exchanges and communion, they should meet with rudeness, and their gray hairs be no protection from insult? The sections differ in their sentiment. They are diverse in their forms of government. They vary in their modes of worship. Will men remember that they may be one in Christ? This is the way to bring in the world's jubilee! We shall only bring it about as we live in its spirit in the present; the spirit of Christ's own

gentle charity. There must be bearing with each other's peculiarities, forbearing with each other's prejudices, smiling at each other's eccentricities. There may be helping each other in difficulties, counselling each other in necessity, and supporting each other in extremity. It is the broadest indulgence of such a spirit, and the universal breathing of such an atmosphere, which will conduce to the speedier arrival of the glorious time. It is because men live so falsely that the church is so far below the standard which is her due. It is not large and numerous grants to send the messengers of Christ to faroff lands; it is not prayers, either long or short, earnest and devout as they may seem, which are to do the work; it is a daily growth into the spirit of the "Master," and manifesting a Christ-likeness in the walk and conversation everywhere, which are needed to help on the good work, the dawning of the day when the world is free in Christ. We sometimes say "How long Lord! and doth it repent Thee concerning thy servants?" It is not that we are straitened in God, but because we are straitened in ourselves! It is as the church lives nearer to Christ, the world over, that the nearer is the dawning of the day. It is as the *Church of the Present* is more and more imbued with the spirit of its Lord, that it will the more certainly herald the *Church of the Future*.

The World's Future is but the developed perfection of the World's Present. What is good alone can remain. What is evil will perish by its own hand. It is only as we cherish in our lives the charity of Christ; it is only as we manifest that in our hearts are like motives with our Master's; it is only as we infuse into our communities the influence of gospel truth and gospel zeal, that we can expect a present blessing. And it is only as we are enjoying present blessings, that we can hope for a future freedom and joy. Nearer to Christ! then shall we be able the more clearly to read the future. "Beyond the driving clouds we shall see the mild splendour; beyond the smoke and dust of battle we shall see the fruitful and far-stretching plains of peace." Helping with our means, and cheering by our sympathies, and supporting by our prayers those who sow the story of the cross, whether on foreign shore or native land, we shall think with joy of the reaping and the harvest home. Nearer to Christ in the present is but the prelude to the harmony of the future; *the jubilee of the world made free in Christ.*

FAMILIAR TALKS WITH YOUNG CHRISTIANS.

No. XIII.—*Love—Problems Worked out.*

"If," said Mr. Mostyn, in a somewhat hesitating and reluctant manner, "if you can get my daughter's consent, I don't know that I've any very serious objection."

"Thank you, sir, many thanks. I am much obliged by your kindness, and hope I may not prove an altogether unworthy son-in-law," answered Claude Vernon, as he left the office of Mr. Mostyn, the last lingering cloud of doubt chased away by the full assurance of victory.

To his young and joy-filled spirit it seemed all was won, and the object of his suit fully gained, since he had unexpectedly but clearly triumphed at what he mistakenly called the "head-quarters of the enemy." For although it never occurred to his mind that Miss Mostyn would resent his proposals, he had from the beginning feared the issue of his appeal to her father. Claude Vernon knew that he had to speak to a keen-witted man of business, a steady plodding labour-loving Englishman, who justly prided himself on the thoroughness with which he did all his work, loathed idleness as the first-born of Satan, and drew sweeter and fuller draughts of joy from the unchanging fountains of conscience, integrity and goodness in his business life, than from all the ample rewards attending his diligent industry. Furthermore the young suppliant remembered that he had gained notoriety at the Mostyns for his neglect of his father's trade, his avowed ignorance of its details, and his utter dislike to its demands, and in fact cared for nothing belonging to it besides the money it brought, and therefore he would not have been surprised if Mr. Mostyn had brusquely said to him when he asked for his daughter, "Go your ways, sir, and learn how to work before you talk to me about having my daughter. When you have wiped out the reproach of your accursed laziness I may hear you; not a word will I listen to before." Instead of this Mr. Mostyn was as meek as a lamb, gave his consent as though it were not unexpected that it would be asked for, and Claude Vernon had only now to go and enjoy the coveted prize. "Somehow or other," he said to himself, as he walked along the road, "I always was a 'lucky dog.'"

Nor was it strange that the handsome Claude Vernon should regard himself as a special favourite of Dame Fortune. As

he looked in the large mirror of his elegantly furnished dressing room he saw a tall well-proportioned man in the best health, with a gentlemanly presence, clad in elegant attire, every garment made within a hair's breadth of the latest canons of fashion. He knew he had a good position, was most respectably connected, and being an only child and the heir to his father's increasing wealth, his "prospects" were of the most enviable description. His manners too were pleasing and amiable, and his character was not stained by any flagrant vice. Surely no young woman's heart could refuse to yield its ready homage to the fervent attentions of such a well-equipped wooer.

Six weeks before the interview in Mr. Mostyn's office, Claude Vernon had, in a shambling indirect and unmanly way, suggested his love to Margaret. Surprised, and a little offended, she had met it with a quiet, respectful, but firm and persistent refusal; and every subsequent approach to more than ordinary courtesy had been suddenly checked by her freezing indifference. But Claude Vernon knew women too well, or what had the same effect, thought he did, to be depressed by that. Such refusals were matters of course, and treated as part of the ritual of love-making prescribed by the customs of the world. "Young ladies of nineteen," said he to himself, chuckling over the quick wit, and deep knowledge of women displayed in the observation, "Young ladies of *nineteen* always adopt such tactics. Their chances are many, and they can afford to play with them for a while. Of course their 'No's' are not to be taken seriously. It is only their clever way of drawing a man out of his shell, meant to make him desperate, so that he may more vehemently protest his love and devotion." Indeed, in the judgment of the self-satisfied and victorious Mr. Vernon, woman's nature is a very common place thing, and very easily satisfied. "Falling in love" means no more than achieving a good match, a full purse, a fine house, and a giddy round of pleasures. These are the prizes so inconceivably dear to the feminine heart that any woman will sacrifice everything else to enjoy them; and these prizes, and many more, it is in the power of Claude Vernon to offer to Margaret Mostyn. Of course she will accept him."

Ah, too clever young man! Your shallow judgment is for once at least at fault. This time you are reading with the book upside down. Quick as you judge yourself in the penetration of woman's nature, you have wholly misread Maggie, and know no more of her noble spirit and pure goodness than the rudest peasant of the splendours of royalty, or the benighted negro of the mysteries of science. You are as blind as a mole to the lofty aims she cherishes, and the motives from which she acts. She cares nothing whatever for your artificial social superiority, for the cold glitter of external gaiety, the pomp of worldiness, and all the poor garbage on which the misled devotees of fashion seek to feed their souls. To admire greatness, reverence goodness, attain perfection, is the passion of that spirit which in your thoughtless folly you have imagined can satisfy its deepest cravings with a well-dressed doll in a gay doll's house.

"Given his consent," exclaimed Maggie, with a look of wild surprise, as of one frightened in sleep, when she heard from her mother the report of the morning interview between her father and Claude Vernon. "Given his consent," she repeated, raising her voice, "Why ever has he armed him with that? I'd rather live an old maid for a hundred years, solitary as a nun, than have such a shallow-brained creature. He hasn't one of the elements for making a woman really happy. Are women mere children that they must look for nothing but a handsome face, glittering jewellery, and rustling silks? I couldn't even respect him; to say nothing about loving him. He hasn't a grain of character. I feel ashamed that such a man should imagine he can make any woman a good husband. Whatever was father about?"

"Calm yourself Maggie, my child."

"I can't, mother dear. Oh, do write to him at once, and tell him plainly it's quite useless to come."

"If you really wish it, I'll—"

"Wish it, dear mother, I do with all my heart. I haven't a particle of my being going towards him. Tell him I can't, I will not see him on such an errand," and she burst into a flood of tears, and rested her aching head on her mother's bosom.

I suppose a stroke of paralysis would hardly have stunned Claude Vernon more than Mrs. Mostyn's letter, stating, in the most courteous but positive and undisguised manner, the entire absence of even a ray of hope that her daughter would accept him. He wouldn't believe

it. He got up to go to Mrs. Mostyn; but shame held him back. *He rejected!* Gail is sweetness itself compared to the bitterness he felt as he looked again and again at the words—"You really must never speak to her again about it." Humiliated and chapfallen, he vowed and protested he would live and die a bachelor and a misanthrope.

Of course Fred Williamson knew nothing of what was taking place; and while Maggie was holding her heart for him alone, and with a defiance not usual to her refusing to let another have the least place in it, he was dreading every week the fateful disclosure that would tell him that she was for ever beyond his grasp. His was the first pure love of a fresh, strong heart, full of wonder, reverence, and worship; but often visited with fleets of distressing fears. The more he saw of her the more he loved; and as his love grew in purity and ardour, the keener were his apprehensions lest she could be carried off by some one worthier than himself. Such a sweet sunny countenance, warm affectionate eyes, dignified and graceful form, and exalted character, were so likely to captivate other hearts as well as his, that he seemed to himself always living on the edge of a tremendous catastrophe.

Two long years had passed in this painful silence between these two souls when George Mostyn without knowing anything of the strength of Fred's affection for Maggie, artlessly told him of the decided refusal Claude Vernon had just received. The blood left his lips, as though he were dead; and he fell back into the nearest chair and was within an ace of fainting away. His joy was greater than he could bear. The awful dread of his life was removed. His fondest hopes drew a new and better lease of life. Courage was fed with imperishable fuel. George's message supplied precisely what he needed to set him at rest.

For unconsciously to himself, but with painful reality, it was the memory of his past, and the knowledge of his slender means, that had padlocked his lips and held him from telling Maggie what she wished to hear, and he hungered to let her know. He was still living in St. Giles; still hovering like a guardian angel over him who held a father's place, if he failed to do a father's duty, and who had been given in solemn charge to him by his dying mother: still working patiently and with brightening hope for his salvation from the fearful depths of drunkenness; now succeeding in anchoring him to the stable shores of Abstinence for a few weeks, and then losing sight of him

amongst the rocks and breakers of the devouring sea, but never failing to follow him in the life-boat of kindness and love. Still much of his hard earned money was sunk in that dreary home, and he could not see the day when he should be free from such claims. True; he was out of his apprenticeship, and had been chief clerk at three considerable "jobs." His future was full of promise. But the brightness of the morrow does not dissipate the clouds of to-day. The prosperity of coming years will not fill an empty purse now, or blot out the traces of the adversity of bye-gone times. He was fettered and poor, and he feared a refusal because he could not offer a magnificent home, and an abundance of material comforts. It was the old enemy still pursuing him. It had kept him out of the church long after his conversion; made him moody and self-contained and apparently haughty in the factory; enveloped him in an atmosphere of coldness, and barred every way of approach to the realisation of the fondest wish of his heart.

But now the stumbling stones were cast up. The way was clear: and he was ashamed of himself that he had ever thought Maggie would be attracted by glitter and show. Her heart was set on something nobler than mere display. "She cares for character, for true worth," and Fred added, with the unexpressed logic of the heart, "she cares for me."

Little time was lost in taking advantage of these glad tidings. Fortified with such new hopes he sought and obtained an interview with Maggie, which told both of them that the love problem which had busied, grieved, and rejoiced, their hearts for more than two years, was now nearly worked out.

NO. XIV.

"First or Second."

"Nearly," but not quite. Fred Williamson was hardly likely to be so acceptable a suitor to Mr. Mostyn as Claude Vernon. Parents can scarcely be expected to see lovers with lovers' eyes. When a man has made money he is aware of its value, and probably sets an exaggerated estimate on the comforts it brings. Specially is this the case when memory tells of early sufferings, and stinted means and painful economies. The scars of old wounds make us shrink from allowing any one dear to us to go into similar conflicts, even though we know they may gain more strength from suffering than from pleasure, and find more food for purity and greatness of

character in early restraints than in luxurious abundance.

Mr. Mostyn loved Maggie with a fond tenderness that made him dread the least possible privation and suffering overtaking one so delicately brought up. He did not want his children to have to begin where he did, and struggle up the hill difficulty as he had to do. He had toiled for them, and wished them to have the advantage of it. Claude Vernon, though not altogether acceptable, had the obvious recommendations that he would certainly have been able to shelter Maggie from misfortune, and give her a good place in society; but Fred Williamson was as poor as a church mouse, and had relations hanging so heavily upon him that he could not rise. And yet Maggie, with that strange waywardness which belongs to woman, goes with the poverty and the lowliness, and not with the wealth and station.

"It's a puzzle to me, Maggie; I don't know what to do." I hardly wonder that you do not like Vernon. He's a lazy hound. Marriage might, perhaps, have put him straight, you know. But this Fred, why he can do nothing for you. You'll have to take a back kitchen, and come home for your dinner every other day."

"If you really disapprove of him, I am sure I will yield to your wishes at any cost, father," said brave Maggie, struggling to keep down the throbbing anguish it cost her to say any such thing.

"Disapprove, my girl. I admire him. He is one of the finest fellows I know. He is brave, and has more pluck and patience than I had. I reckon him a noble youth, and he'll make somebody a good husband, but for *you*, Maggie, there's the thing."

"Shall I tell him you object. I will do as you wish. I know you love me, and will only wish me to do what is best. Do you object, father?"

"Well, hardly that; I can't take upon myself the burden of deciding for you in a matter like this. Your mother and I have talked it over, and while we would not prevent you from doing what you feel to be right for a moment, we are anxious that you should decide in full view of the consequences."

"Dear father, I have looked at them again and again. I know that if I had accepted the other (she would not call him by his name in such a relation) I should have had riches, station, comfort, and good connexions; but with them, one who has not been a kind son, who makes fun of his father, jeers his mother, never did a really kind and generous act so

far as I know; is, as you say, "downright bone idle, "amiable enough, but very selfish, and has nothing that a girl could really love and revere! Would he make a good husband? How is it likely?"

"Perhaps not, but don't you think you're too hard upon the son of your father's friend?"

"Not so hard as he is on himself, father."

"But he might improve under your training. I owe a good deal to your mother."

"No training will make a willow into an oak."

"Still, wealth and position and comfort are not to be despised. They are worth something in life, and are as much gifts of God as intellect and goodness."

"I don't despise them father; I should like them, and hope I may get them if it would be good for me to have them; but I seek *first*, as I'm sure you wish me, that which is *first*, character, goodness."

"You mean to say, then, Maggie, your mind is made up that you'd rather share the life of a poor man, who has all his way to make, a man weighted with heavy domestic burdens, a man from a low and disreputable neighbourhood, the child of a drunken father and—"

"I do, if you consent; and if that poor man is noble and loving, courageous and righteous, true and unselfish, has a large kind heart, and is like Christ Jesus; and, further, if my own heart loves him! Will it not be better to rise higher and higher with him from his lowly simple life than to fall from the giddy heights of worldliness with another?"

"Brave child! You're right. Your eyes are open. God bless you, and make you and Fred as happy as your mother and I have been."

And she flung her arms about his neck and kissed him.

Another line of the love problem was worked out.

No. XV.

Conclusion.

Next year but one Fred and Maggie were married. It was a simple wedding, but it created no small stir at the Bethesda Tabernacle. Maggie had many friends who were anxious not only to enjoy the usual excitement of a marriage ceremony, but also to express their admiration and love of her character.

George was in high glee when Mr. Kingsford told him "it was all his fault; he had made all this mischief," and

laughingly said he was happy to confess it. Old Simeon Goodman thought Miss Mostyn looked more lovely than ever, and yet felt that the beauty of face and form was not equal to the beauty of her chaste and pure spirit. Mrs. Crowder stretched across the high-backed pews to whisper to Miss Glaskin, "Didn't I tell you what it 'd come to at that 'eer tea-meeting. Such young things! Don't tell me I can't put two and two together. I knew all about it."

Two groups of children were there from the Ragged School; Fred and Maggie having agreed to make the children of their classes happy by giving them a feast; and another group of the poor, aged, and infirm attended, and each went into the vestry afterwards to receive from Mr. Mostyn, as Maggie's gift, a warm winter garment, some tea, and cake.

And now in this year of grace were are all our friends? Claude Vernon has broken his vow. He is not a bachelor. Mrs. Vernon lives in "style," and the world thinks she is happy. Perhaps she is. If having every material want satisfied is happiness, then her cup is full.

Charles Bradley is one of the most useful members of the church at Ropewood, Lancashire, and is deeply interested in the welfare and sympathetic with the struggles of young men.

About three miles from St. Paul's, in a northerly direction, is a good-sized factory, on whose front appears, in eighteen inch capitals, "Mostyn and Williamson, Builders."

George and Fred are in partnership. Mr. Mostyn has generously given them what he calls "a bare start," and they have made the most of it. They both work at their trade, and do not merely "overlook" it; and by personal attention and justice and thoroughness they have already got "a good connection."

George is unmarried and has rooms to himself in his sister's house. Maggie has not for a moment repented her choice, but thanks God that she has reclaimed Fred's father, got him to be a total abstainer, and that he is now timekeeper at the factory. Mr. and Mrs. Mostyn rejoice in their children, and say "Maggie was right," as they look into her happy face, hear the story of her bliss, and play with their merry romping grandchild, who is "just like his ucle," and is destined to go through the world bearing the triple memorial name of George Mostyn Williamson.

JOHN CLIFFORD.

THE GOSPELS.

No. XI.—*The Gospel of John.*

THE difference as to doctrine is the difference, not of opposition, but of development. John does not go against the others, but he goes beyond them. The others set the Saviour before us, as the apostle Peter described Him on the day of Pentecost; "Jesus of Nazareth, a man from God, shown to you (to be so) by miracles and wonders and signs which God wrought by Him." This was the first stage of believing recognition. But as the believer steadfastly contemplated the Saviour, he recognized a divine glory shining through the human nature, and realized what John has set before us, that "the word became flesh and dwelt among us, full of grace and truth." We notice a like development in the writings of Paul (2 Cor. iv. 6; v. 19; Col. ii. 9).

We have another exemplification of this doctrinal development in the prominence given to faith in Christ as the inner principle of the Christian life. Faith was, of course, required from the very first: it was by faith that the hearer of the Saviour became his disciple: but to dwell upon it as the abiding source of spiritual life, as the condition of that renewing of the heart by the spirit of God, by which a man's whole being was transformed, was teaching alike springing from a ripe experience and addressed to it: and in this teaching we again notice the similarity of John and Paul.* Therefore this feature, like the preceding one, is no indication of a post-apostolic origin.

The difference as to historical fact proceeds mainly from the doctrinal difference just noticed, and not, in my judgment, from John having related the history of an earlier part of our Lord's history, as Eusebius and Jerome supposed. At any rate their supposition can hardly apply to more than the first five chapters, for with the sixth we come, in the narrative of feeding the five thousand, on common ground with the synoptic gospels. The comparatively few incidents which John has recorded are chiefly introductory to the discourses which he has given, and which are chosen for their suitableness to his purpose. His account of our Lord's crucifixion, and of the week preceding it, which occupies nearly the latter half of his gospel, and

where he is on common ground, contains much that is not in the other gospels, and this difference too must be ascribed to a difference of scope and purpose, not of time.

But those who tell us that the gospel is the production of a later age, affirm that there are not only historical differences but actual contradictions.* Even these, if relating to minor points, would not disprove either the authorship or the general credibility of the narrative. Indeed such discrepancies rather tend to confirm than to disprove these; seeing that a forger would be anxious to avoid all collisions with previously known records of good repute, while they might easily occur through the slight casual inadvertence of an author conscious of good information and honest purpose.

"In the fourth gospel," it is said, "his ministry is almost exclusively confined to Judea proper;" while in the other gospels, "his ministry was chiefly limited to Galilee;" "it was not till the end of His ministry that He entered the capital as the spiritual Messiah;" "only once in the course of His life did he come into the metropolis openly, and the event issued in martyrdom." It is a sufficient answer to this that the fourth evangelist, by such expressions as "Jesus went up to Jerusalem;" "when He was in Jerusalem at the passover;" "Jesus and His disciples came into the land of Judea;" "He left Judea and departed again into Galilee;" He "walked in Galilee; for He would not walk in Jewry (Judea), because the Jews sought to kill Him;" and such statements as that He was known as "coming out of Galilee," and that His disciples were Galileans, shows that he was as well aware as the others that Judea was not the usual scene of our Lord's ministry, but that Galilee was.† It is evident that he regarded the transactions at Jerusalem, however fully recorded by him, as taking place during our Lord's visits to Jerusalem, of which he cannot be shown to have recorded more than six, beside the last fatal visit which is fully given in all the gospels. Of these six, the first, third, fourth, and fifth were at the Jewish festivals; and the sixth was on occasion of the sickness and death of Lazarus; in the second alone is there any indication, and that

* Compare John i. 12, 13; iii. 5, 15, 16, 36; vi. 29, 40; viii. 24; x. 26; xi. 25, 26; xii. 46; xiv. 11, 12; xx. 30, 31; and Rom. iii. 25, 28, 30; Gal. ii. 20, v. 6; vi. 15.

* See Dr. Davidson's *Introduction to the Study of the New Testament*, Vol. ii, pp. 367, &c.

† John ii. 13 and v. 1; ii. 23; iii. 22; iv. 3; vii. 1, 41, 52; i. 44; xxi. 2.

not clear, of a design of making Judea the scene of his permanent ministry;† and the persecution which he met with then and afterwards determined him thenceforth to pursue his work chiefly in Galilee ‡ It is true that these visits are not mentioned in the Synoptic gospels; but omission is not denial, especially omission in records which do not give, and do not profess to give, a complete and exhaustive account of our Lord's ministry. It was, doubtless, only on the last and fatal visits that He went up openly as the Messiah, because it was only near the close of His ministry that he publicly assumed that character, His claim to which had been previously communicated only to a few, while the multitude murmured at the uncertainty in which they were left.§

Another marked diversity, we are told, is to be noted: "The Jews of the Synoptists are represented in lively and diversified colours agreeably to nature. . . . In the fourth gospel the Jews have one uniform character. There the hierarchy, termed the chief priests and Pharisees, are all in all." This description of the contrast is, I apprehend, much exaggerated; and so far as the contrast itself really exists, it may be fully accounted for. John has a much smaller number of incidents, and therefore much less variety both of incident and character, because his purpose required less. And is it to be wondered at, that he has spoken of the Jews generally as unbelievers? When the materials embodied in the synoptic gospels were written, there was a large Christian church at Jerusalem, and probably many others in Palestine. But when John wrote, Palestine was desolate, the Jews had been crushed by the judgment of God which their rejection of Christ had brought upon them, the provincial churches had apparently been swept away, and the remnant of that at Jerusalem driven into an obscure exile at Pella, in the country beyond the Jordan. To the mind of the evangelist, all other national characteristics were darkened by the shadow of that unbelief which had involved his nation in ruin, and driven him to end his days far from his birth place and from the sepulchre of his fathers; and above all, far from the haunts made sacred by the presence and glory

of his ascended Master. If the shadow of approaching judgment had clouded the mind of Paul,* much more would the deeper shadow of judgment fulfilled affect the mind of the aged John.

It remains to notice the difference between the synoptic gospels and that of John in regard to the style of our Lord's teaching. I think most thoughtful readers must recognize and feel this difference even in our authorised version. Perhaps one of the most obvious features of the last gospel is the absence of those parables, of which the synoptic gospels have so many and of such beauty. To a certain degree this may be accounted for by the difference of doctrine, and by the different character of the audience to which the discourses in John were addressed. Parables were vehicles of instruction suitable to the Galilean peasantry and others like minded, who followed Jesus with the hope of benefit, and with a certain readiness to believe: they might be dull, low-minded, indifferent; but they were not captious, not hostile, like those to whom the discourses in the fourth gospel were mainly addressed. Yet in some of our Lord's discourses in the synoptic gospels, we have no parables properly so called; in the Sermon on the Mount, for instance, in the discourse on sending out the twelve, and in the severe rebuke of the Scribes and Pharisees in the gospel of Matthew;† but we have instead, the metaphor and the simile as in John.

But the difference is mainly, I apprehend, to be ascribed to other causes. First, to the comparatively late date of the fourth gospel, and to the fact of its being produced without the aid of documents, and in a different tongue from that in which our Lord's discourses were delivered; and then to the fact that the truths embodied in those discourses had been so completely, in the apostle's ripened experience, appropriated by him, that in their reproduction they inevitably took much of their outward form and colour from his own mind, to which they had long become assimilated.

In estimating the comparative lateness of the date of the fourth gospel, we must reckon, not from the time of the publication of the synoptic gospels, but from the earlier, probably much earlier, time when the documents were written from which they appear to have been compiled. The influence, too, of the circumstance that the gospel of John was the product of unaided memory, would

† The first (at the passover) is related in ii. 13—iii. 21; the second in iii. 22—iv. 3; the third (at a feast of the Jews) in v. 1—47; the fourth (at the feast of tabernacles) in vii. 10, &c.; the fifth (at the feast of the dedication) in x. 22—40; and the sixth in xi. 1—54.

‡ vii. 1.

§ x. 24.

* See Romans ix. x.

† Ch. v.—vii.; x.; xxiii.

be increased, if we regard it, as there is reason to think we should regard it, as dictated to an amanuensis, not written by the evangelist's own hand. Speech is a more spontaneous and less formal mode of utterance than writing, and therefore represents more closely the mind of the speaker. This supposition of dictation would account also for the ease and apparent unconsciousness with which the evangelist passes from reporting the discourses of his Master to the expression of his own thoughts or feelings on the subjects to which they relate. This transition is a special feature of the fourth gospel; and the apparent unconsciousness of it is shown by the frequent difficulty of fixing the precise point at which it takes place.

I have now endeavoured to show that those features of the gospel on which the objections rest, were the natural consequences of the purpose, age, and circumstances of the writer. To me, the gospel seems to have a character altogether at variance with that of a forgery. There is a deep earnestness of tone about it which could hardly have been given to it by one writing with the consciousness of literary fraud. Look at the vividness of the narrative portions. How true to life they are. Take, for instance, the examination by the Pharisees of the man whose eyes Jesus had opened; observe the quiet sarcasm of his answers,* and the vexation of his examiners. Or look at the simple tenderness and pathos of the account of the raising of Lazarus,† and of the scene at the cross.‡ Then again notice the accordance of this gospel with the synoptic gospels in regard to the character of the persons introduced: for instance, how completely alike in Luke and in John§ are the sisters of Bethany, the practical, energetic Martha, and the quiet, pensive Mary. The impetuosity too of Peter is faithfully given;|| and in the evangelist himself there is the same readiness to yield the lead to the more energetic Peter, and the same outburst of feeling at the remembrance of those who had wronged his Master, which we have in the other gospels and in the Acts of the Apostles.¶

This lifelikeness in the narrative, and accordance in the representation of character with the other books of the New

Testament, are the more remarkable, when viewed in combination with the failure of our evangelist to give our Lord's characteristic manner to his discourses. There is a strange contrast here. In the evangelist himself, it is accounted for, as already shown, by the very thoroughness with which he had absorbed his Master's thoughts, and incorporated them with his own inner life; so that they were reproduced, not in their original form, but in that which they had taken in his mind. But with what his eye had seen, the case was different; the deep impression of the outward form, which alone the eye sees, remained uneffaced, and was by the old man clearly remembered and vividly and faithfully given. The experience of my older readers will confirm the assertion that the words, the outward form of what we hear, fade away, though we may retain the substance of their meaning; but that the form of what we have seen remains with us.* In the case of the evangelist, then, the contrast is accounted for. But in the case of a forger it is not accounted for: he that is so vivid in his representation, and so accordant with others in one case, would have been so in the other; or conversely, he that had failed in one case would never have succeeded in the other.

The doubts which in recent years have been expressed as to the date and authorship of this gospel, and indeed of the others, will, by the attention which they excite and the inquiries which they stimulate, ultimately establish the old belief on a surer foundation than before: and this sacred record will recover, where it has not retained, its hold on the Christian's heart. It is of all the gospels that in which we come nearest to Christ, and behold Him in his divinest aspects; and we feel that no one but the disciple who lay in His bosom could have set Him before us in such a light. We watch him reverently as he walks by the banks of Jordan.† We listen to Him as, resting by Jacob's well, He talks with the woman of Samaria;‡ or as, at the pool of Bethesda, He bids the life-long cripple "rise, take up his bed and walk."§ We watch with reverent wonder the gushing tear which speaks his tender sympathy with the grief that was so soon to be changed into unhopd for joy.¶ We stand with the evangelist beside the cross, while the dying Saviour entrusts to his care His

* "Why herein is a marvellous thing, that ye know not from whence He is, and yet He hath opened mine eyes." Ch. ix. 30.

† ch. xi. ‡ ch. xix. 16-30.

§ ch. xi. 20-39, compared with Luke x. 38-42.

|| ch. xiii. 1-10; xx. 1-10; xxi. 7, 8.

¶ ch. xiii. 23, 26; xx. 4-8, compared with Acts iii. iv., viii., 14-25. (See above § 48.)

* "Segnius irritant animos demissa per aures
Quam quae sunt oculis subjecta fidelibus.

Horace.

† ch. i. 35, &c. ‡ ch. iv. 5-42.

§ ch. v. 1-9. ¶ ch. xi. 35.

bereaved and heart-broken mother.* It is from this gospel we learn "that God is a spirit, and they that worship him must worship him in spirit and in truth,"† and that "as the Saviour has loved us, we should also love another."‡ It is from this that we get the assurance on which the departing spirit so confidently rests: "Let not your heart be troubled:

ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."§
J. C. MEANS.

* ch. xix. 25—27. † ch. iv. 24. ‡ ch. xiii. 34.

§ ch. xiv. 1—3.

IN MEMORIAM—REV. W. SALTER.

BY REV. DR. INGHAM.

REV. WM. SALTER was born at Crediton, in Devonshire, on the 20th February, 1820. He had a pious mother, who was a member of the Church of England till some time after the conversion of her son, when she became a Wesleyan. A considerable revival among the Wesleyans taking place when Mr. S. was about 16 years old, he was induced to attend; and he became at that time a recipient of divine grace. Shortly afterwards he was instrumental in the conversion of his sister. When about 21 years of age he went from Crediton to London to receive training for the work of a town missionary, and to be inaugurated therein. In a year or two he went, with the approval of the central committee, as a town missionary to Sudbury, in Suffolk. Towards the close of 1846, with the approval of the above committee, he removed to Halifax, where for 13 years as a town missionary he consistently and devotedly laboured, securing esteem and confidence not only among the officials of the committee, but the inhabitants of the town, and especially the Christians with whom, by membership, he came into more frequent contact; this confidence, esteem, and affection, widening and increasing with the continuance of his residence.

In the latter part of 1847, having become convinced that Christian baptism is believers' immersion, he was baptized and became a member of the General Baptist church, Halifax. Being not confined to Halifax every Lord's-day by missionary labour, he repeatedly preached in Halifax and in the surrounding villages. In the latter part of 1859, he received an invitation to become pastor of the Baptist Church at Lineholme, which he accepted. He entered on pastoral duties in the beginning of 1860. At the expiration of five years he accepted a call to the pastorate at Coalville, in Leicestershire. After seven years he accepted an invitation of the Midland Home Mission Committee, and of the Baptist Church worshipping in Ebenezer Chapel, Nether-

ton, to take the charge of this church in the suburbs of Dudley. At each of these places he laboured with fidelity, assiduity, and self-sacrificing zeal, and not without gratifying success. Some have preceded, and others are following him, to the better land, who, "in the presence of our Lord Jesus Christ at His coming," will be his joy and crown of rejoicing. By those who have been pastors of the church to which while town missionary he belonged, by many in the Halifax church, and in those over which he subsequently presided, as well as by pastors of neighbouring churches between whom and himself sweet and profitable intercourse had been enjoyed, the news of his death was felt to declare the departure and loss of "a brother beloved."

He had been at Netherton only about nine months at the time of his decease, but he had visited almost every house, giving scriptural advice and leaving a Christian tract; the church had increased, the congregations had greatly augmented, many were attending the meetings for prayer, some were candidates for baptism, and a considerable number were earnestly enquiring their way to heaven. The presence and power of the Divine Spirit were being signally felt, and by our departed brother were gratefully acknowledged. Yet from the beginning of his fortnight's illness, which commenced after visiting a family in which there was small-pox, he spoke of his work on earth as done, and of his departure as at hand, although it is believed not expected to take place quite so soon. He expressed his willingness to go to his heavenly home, and his confidence that the Lord would take care of his dearly beloved wife and daughter. A very short time before his death he assured the sorrowing ones about him that he knew in whom he had believed, and that he was not afraid to die. He had repeatedly expressed his conviction that he was going home, and he reminded his friends that God could be glorified by death as well as by life. After the beginning of his illness

he continued to visit even where there was known to be infectious disease. He would sometimes go out before breakfast in order to meet with some whom subsequently it would be difficult or impossible to advise or admonish. His death deeply affected not only those who knew their piety from their love to their Christian brethren, but many strong men who had lived in great carelessness and ungodliness. He had been at pains to instruct and admonish Lord's-day pigeon shooters, gamblers, and many others.

Although Mr. S. was eminent especially as a visiting pastor, his natural abilities and his acquired stores were very respectable. He had read with care, and was able to relate the substance of what he had read. He had given earnest and continued attention to New Testament Greek, and was able to translate the inspired Greek with a facility and correctness beyond what is attained by many with superior earlier privileges. His thoughts he could correctly and appropriately express. His eminent consistency and readiness to do good secured for him a respect, confidence, co-operation, and affection, which the angular and irregular, the less kind and humble, and the

more bigoted, are incapable of commanding. His freedom from error and falling is not to be maintained; nor is freedom from trial by any means an invariable result of fidelity to conscience. On the Sunday before his last illness commenced he preached three times, and after the last service conducted an enquirer's meeting at which two or three young men remained who had lived very carelessly. On the following evening (Monday) there were eight new enquirers, who are giving present evidence of sincerity. Mysterious is the death of our brother; but it must be right. The God of the spirits of all flesh mistakes not, nor is unkind. While many hundreds in respect for the deceased, sorrowfully followed his mortal remains to their final earthly resting place, not one could truly deny, that the Lord doeth all things well. In heaven our knowledge as well as holiness and love will be perfect. May the funeral sermons preached in all the chapels at Netherton, may the pattern of holy and devoted living our brother has left us, and may the sudden and unexpected character of his departure be sanctified to the present and eternal advantage of very, very many of us who survive.

Reviews.

THE INTERPRETER. By C. H. Spurgeon.
Passmore & Alabaster.

THIS is a selection of passages of Scripture arranged for family worship, and briefly annotated by the hard working preacher of the Metropolitan Tabernacle. We have used this specimen number, and find the choice of passages of Scripture is made with striking aptness, and in a manner well fitted to exhibit the uses of the Old and New Testaments. The notes are brief, pertinent, and full of devotional stimulus. Many heads of families will find this a welcome help in their duties as "priests of the household."

THE BAPTIST.—The Baptists of England have long needed a good *Penny* Newspaper, and an able Quarterly Review. We are glad to learn, from the sheet which appears in our advertising department, that we are likely to have the first very soon. If the paper approximates in excellence, tone, ability, and variety, to the programme there sketched, it will have little difficulty, we imagine, in establishing itself in every Baptist home.

A BATCH OF CHRISTMAS PRESENTS
FOR THE YOUNG.

We have received the following books from the Religious Tract Society, and are glad to commend them in the most unhesitating manner to the attention of parents and Sunday School Teachers, as deserving a foremost place in the book-gifts they make to their children and scholars. They are works that the young folks will be sure to read; and when read, the mind will be stored with sound principles, correct representations of facts and good impulses.

Faithful, but not Famous, is a historical tale by the author of "Soldier Fritz," "Maggie's Message," &c. It describes, in the most interesting way, the beginning of Protestantism in France. Its leading figure is Claude Leclerc, the child of a persecuted Waldensian, who is hurried away to Paris and forced to adopt the life of a monk. The poverty and suffering of his early life; his desire to see "David's Royal Fountain;" his interview with Dr. Lefevre and G. Farel; and introduction of the gospel amongst the students; his joy at finding Christ, and his subsequent life as a colporteur—all these phases are depicted

with much pathos, striking naturalness, and artistic effect. The evils of Roman Catholicism are made more palpable by their contrast with the simplicity of the gospel of Christ. It is a thoroughly good story.

Our Forest Home; its inmates and what became of them, is an admirable piece of autobiography, told in a pleasing style, and seasoned with telling incident, and affecting adventure. Every right thinking father would be glad to have such pictures and lessons as these set before and affecting his children's minds. It will be a favourite wherever it is read, and it will help to nourish kindness, openness of disposition, and faith in God, in thousands of English homes.

Charley Hope's Testament is a pathetic story of the London life of an orphan lad left with no other treasure than his mother's Testament. It shows, in a most affecting way, the abiding influence of a mother's love, and the power of the word of God to guide and solace the weary spirits of those

who are reared in poverty, and have to do hourly battle with temptation.

Old Paths for Young Pilgrims.—One of the best books to put into the hands of a young Christian we have seen. It will quicken, gladden, and refresh those who are beginning life's pilgrimage to have the company of such a guide.

Rambles and Adventures in the Wilds of the West, by C. C. Hopley. This little volume opens up life in the wondrous Far West; describes its roads, much of its natural history, its towns and its people. Besides this information there is sufficient exciting adventure and apt illustration to make the book a favourite with boys.

The Scripture Pocket Book, 1873. *The Young People's Pocket Book*, 1873. These pocket books are "got up" with much good taste, full of useful information, enriched with prose and poetic gleanings, a passage of scripture for every day of the year, as well as the ordinary contents of an almanack.

Church Register.

CONFERENCES.

The next LANCASHIRE and YORKSHIRE CONFERENCE will be held at Dewsbury, on Wednesday, Dec. 18. The preacher will be the Rev. E. K. Everett.

J. MADEN, Sec.

The WARWICKSHIRE CONFERENCE was held at Gosford Street Chapel, Coventry, Oct. 22nd. After devotional exercises, the Rev. E. C. Pike, B.A., of Birmingham, read an able paper on "The Importance of Fidelity to our Principles as Nonconformists." After a vigorous conversation it was resolved, "That the thanks of this meeting be given to Mr. Pike for his excellent paper, and that he be requested to publish it in the Magazine."

The afternoon meeting commenced at half-past two. Mr. Carpenter, of Longford, prayed. The Rev. J. Whewell (Independent minister, Coventry), was voted to the chair. Reports from several of the churches, particularly Cinderbank, were of a pleasing character. Sixty-two had been baptized since the last Conference, and twenty-eight candidates.

The following resolutions were passed:

I. The recommendation of candidates for collegiate education from churches in this Conference, shall be left in the hands of a committee consisting of five ministers and five deacons to be chosen at each

autumnal meeting. That all applications on behalf of such candidates shall be made by the churches of which they are members, to the Secretary of the Conference. Brethren Pike, Parsons, G. Cheate, and Patterson, of Birmingham; Lees and Marshall, of Walsall; Barnett and Carpenter, of Longford; Lee and Cross, of Coventry; shall be the committee for the ensuing year.

II. "That this Conference rejoices in the rapid growth of an enlightened movement in favour of the Liberation of religion from State patronage and control—expresses its entire and cordial concurrence in the motion of which Mr. Miall has given notice for the next parliamentary session, and urges the churches and congregations to petition the House of Commons in support of that motion when it shall be brought forward."

III. "That this Conference feels deeply the loss, by death, of our dear brother Salter, the beloved pastor of the church at Netherton, and desires to record its deep sympathy with his bereaved widow; and also with the church now deprived of a valuable and much esteemed pastor; and humbly trusts that the Head of the church will grant grace to help in trouble, and ere long give them another pastor to break the bread of life among them."

IV. Messrs. Barton and Brittain, of Coventry, spoke of the blessings resulting

from the *Cottage Prayer Meeting Association*, in connection with the Gosford Street Church, and cordially recommended its adoption by the churches generally.

V. The next Conference to be held at Walsall early in April, 1873. The paper to be written by the Rev. L. H. Parsons. Subject left in the hands of a committee. The Rev. J. P. Barnett to be the preacher. Brethren Lees, Parsons, and the Secretary, to prepare the business. For the evening, Brother Salter was the appointed preacher. "But the Master had need of him."

The Rev. L. H. Parsons, of Birmingham, preached an excellent sermon from John ii. 11. HENRY CROSS, *Sec.*

The LINCOLNSHIRE CONFERENCE was held at Boston on Nov. 14th. Brother Allsop preached from I. John v. 14, 15. The reports stated 59 persons baptized, 17 received, and 19 candidates.

Magdalen.—Brethren R. Wherry, Allsop, and Winks, were requested to communicate with the friends at Magdalen, in order to bring about the harmonious working of the church.

The Missionary Meeting Committee for villages laid a plan of proposed operations before the meeting. It was received.

Isleham.—Resolved, "This Conference strongly recommends the union of the friends at Isleham Fen, with the church under the care of Brother Towler."

The best means of providing for aged and infirm Ministers and their Widows and Orphans.—Resolved, "That we encourage our members to contribute towards 'The National Society,' and the churches to make their ministers beneficiary members thereof." The Secretary was instructed to send this resolution to the churches, together with a copy of the National Society's report.

The relation of the Church to the State.—Resolved—"That this Conference, regarding the existence of a State Church as a violation of the principle of Religious Equality, hereby expresses its cordial sympathy with Mr. Miall in his efforts to promote the disestablishment and disendowment of the so-called Church of England; and that a copy of this resolution, signed by the chairman and secretary, be forwarded for publication in the *Nonconformist* newspaper.

A vote of hearty welcome was passed to Brethren Lawton and Parkes, who were present for the first time as ministers of the Lincolnshire Conference.

The Conferences of next year will be in April and September; the next Conference at Wisbech, and Brother Parkes is the appointed preacher. W. ORTON, *Sec.*

MIDLAND BAPTIST UNION.

The annual meetings were held at Loughborough.

On Monday, Oct. 28, a prayer meeting was held. Rev. E. Stevenson presided. Rev. J. Fletcher gave the address.

On Tuesday, Oct. 29, Rev. W. R. Stevenson, M.A., presided and delivered an address on "The men of our large towns and villages: do our present Christian agencies reach them? and if not, why not?" Resolved, "That this Union recommends to the churches (1) That greater attention be given to the elder youths and young men in the Sunday school, with a view to bringing them to Christ. (2) That all try to make Sunday evening services as hearty as possible, and make strangers feel that they are welcome. (3) That the members of our churches be recommended to aid the movement for the establishment of British Workmen's Homes or Public-houses without strong drink.

The Secretary's report stated that the Union included 84 churches, having in all 10,982 members, 2367 teachers, and 19,125 Sunday school scholars; that 607 persons had been baptized during the year, and that 77 members and 351 scholars represent the clear increase.

Resolved.—I. That this Union, recognising in the present position in Great Britain and Ireland of the question of the relations of Government to religion, that the final struggle on the part of Free Churches for religious equality, and on the part of the different sections of the English Establishment for supremacy over the whole, becomes every day more imminent and cannot long be delayed; and also being firmly persuaded, that in the establishment of any form of faith by the State, and especially in the attempt to rule and govern the church of Christ, the State oversteps its proper and legitimate functions; and further, being deeply convinced of the anomaly of the continuance of the English Establishment as the church of the nation, having its legislative sanction and enjoying the ancient ecclesiastical revenues of the kingdom, when at least half the nation is outside its pale and otherwise provides by its own free-will offerings for the public worship of God, and the preaching of the gospel.—therefore this Union urges upon all its members and upon all friends of religious freedom and equality throughout the land, warmly to support and aid in all suitable and appropriate ways the movement that has been set on foot for the disestablishment and disendowment of the Presbyterian Church of Scotland and the Episcopalian Church of England and Wales.

II. That a petition to Parliament based

on the resolution just moved be prepared and signed by all the delegates present.

III. That this Union retains its unabated dislike to all National Sectarian Education as unjust and mischievous, and recommends the members of its churches to watch, and in every possible way to oppose, the working of the 25th clause of the Elementary Education Act, and to prefer, where practicable that candidate for a seat in Parliament who will vote for its entire abolition.

IV. That this Union avows its conviction that the Parish Burial Grounds of this country are the property of the English people, irrespective of differences of religious creed, and consequently asserts the right of Nonconformists to inter their dead in such grounds, with the use of whatever religious observances appear to them to be most becoming. This Union, moreover tenders its thanks to Mr. O. Morgan, M.P., for his efforts to obtain for Nonconformists legislative sanction to their rights, and trusts that he will continue these efforts until they are crowned with deserved success.

V. That this Union rejoices in the effect that has recently been given by the proceedings at Geneva to the principle of "International Arbitration instead of War," and trusts that the example thus set by England and America will be followed by all civilized nations, and hasten the time when the rulers of Europe shall agree to a mutual disarmament in order that the myriads of human lives and millions of material treasure that are now wasted upon war may be employed in peaceful industry, and in the promotion of the intelligence and morality, the health and happiness of mankind.

The annual sermon was preached in the evening in Wood Gate Chapel by the Rev. J. T. Brown, of Northampton, on John xvii. 11.
J. FLETCHER, Sec.

CHAPELS.

HITCHIN—*Correction*.—152, and not "15" trays, were collected at the anniversary reported on page 339.

LONDON, *Church Street*.—The annual sermons were preached by Dr. Burns on Oct. 20. The annual church social tea meeting was held on the 21st, when the lecture hall was uncomfortably crowded, and the ladies trays taxed to their utmost capacity of supply. The public meeting in the chapel was crowded. Prayer was offered by the Rev. W. A. Blake. Addresses were given by Revs. E. Davies, Dawson Burns, J. Blake, J. Doxsey, J. S. Stanion, and Dr. Ellis. Dr. Burns then gave a ninety

minutes account of his tour in the United States. He referred mainly to his religious and temperance work. During the evening was sung the late Lowel Mason's exquisite piece "Bethany," and Miss Maria Walker sang, by special request, "The Star Spangled Banner." A more agreeable evening was never spent in the history of our church.

LONGFORD, *Union Place*.—On Sunday, Nov. 3, three sermons, characterized by great power, were preached by Nar-Kar-Wa, an Indian chief from the far west. The spacious chapel was densely crowded, and many were obliged to go away, being unable to get in. Collections exceeded the expectations of all friends. On the 5th a tea meeting was held in the school-rooms and chapel, when a large company of friends sat down to an excellent repast. Nearly fifty trays were given by the ladies and friends of the church and congregation. In the evening a public meeting was held, presided over by the pastor, the Rev. G. D. Richardson, when stirring addresses were delivered by Nar-Kar-Wa, the Indian chief, Revs. H. Cross, J. Kiddle, T. S. Greathead, and others.

NORTHALLERTON.—Anniversary sermons were preached, Oct. 13, by the Rev. J. Maden, of Shore. On the following day the annual tea meeting was held, which was numerously attended. At the public meeting afterwards addresses were given by the Revs. J. Maden, R. Anderson, J. Myries, W. Stubbings, and G. Dowson, Esq. We thankfully acknowledge the following sums for Northallerton Chapel debt: W. B. Wrightson, Esq., Doncaster, £20; Mr. Oakes, Halifax, £5; W. J. Duncan, Esq., Edinburgh, £2 2s.; J. C. Ryley, Esq., Wigan, £2; R. Cory, Esq., Cardiff, £1; T. Foster, Esq., Farsley, 10s.

OVENDEN.—A bazaar was held in this new chapel for the reduction of the debt on Nov. 7, 8, 9, and 11. Seven stalls were set out with goods, &c. The weather was not propitious, but still a fair number of purchasers put in an appearance. The receipts amounted to £133. One classroom was filled with curiosities, and another by a complete set of gas making apparatus in full work, from the retort to the burning flame. No raffling was permitted, and no intoxicants sold. Music and singing by a glee party, and by the scholars in the gallery, enlivened the proceedings.

PINCHBECK.—Oct. 6, Rev. B. Hackett, of Holbeach, preached the anniversary sermons. Public tea on the 7th, when a good number of friends from Sutterton, Gosberton, and Spalding, joined the Pinchbeck friends at the tea tables. After tea a platform meeting was held, when addresses were given by the pastor, Rev. J. Staddon

(in the chair), Revs. A. Jones, F. Bott, J. Ellis, and Messrs. Sharman and Godsmark.

WEST VALE, near *Halifax*—On Saturday, Oct. 18, we had our annual tea meeting, trays all given. After tea a public meeting in the chapel. In the absence of the pastor, through indisposition, Mr. J. Horsfall, our treasurer and senior deacon, presided. Addresses were given by Revs. I. Preston, W. E. Cantrell, J. S. Gill, and J. Holter, &c. On the following day two sermons were preached by the Rev. W. E. Cantrell.

SCHOOLS.

CARRINGTON.—When our new school-rooms were built part of the work had to be deferred for lack of means. In August it was resolved to get the work done before winter set in. Subscriptions were obtained from several friends, and on Lord's-day, Sept. 29, harvest thanksgiving services were held. Mr. J. Ford preached in the morning, Rev. J. Ackrill in the afternoon, and Dr. Underwood in the evening. The chapel was crowded to excess in the evening, and the collections for the day were liberal. On the Wednesday a public tea meeting was held. The improvement effected by painting, new gas fittings, ventilation, draining, &c., gave the utmost satisfaction to the teachers and subscribers. After tea the chair was occupied by Mr. W. E. Baker, when a musical entertainment was given by the Tonic Sol Fa Class, led by Mr. A. Stevenson; and suitable addresses were delivered at intervals by Messrs. W. Beardsall, W. Richardson, and H. Hopewell.

SPALDING.—On Sunday, Oct. 27, two sermons were preached by Rev. J. Clifford, M.A., LL.B., and an address was given in the afternoon to parents, etc. On the Monday a public tea was provided. 350 partook of tea, after which addresses were given in the chapel: the pastor, Rev. J. C. Jones, M.A., in the chair; Rev. J. Staddon opened the meeting by prayer; Revs. J. Clifford, E. Holyrod, and J. Woolner, addressed the meeting. The chapel was crowded on the Sunday and Monday evenings, and the anniversary was the most successful that has been held for some time past. The proceeds amounted to £16 15s. 8d.

MINISTERIAL.

MC CALLUM.—Rev. D. Mc Callum, Mel-bourne, has received and accepted a very cordial invitation to the pastorate of the G. B. church, Chesham. He hopes to begin his labours there on the third Sunday in December.

SKINGLE, REV. S.—Interesting services have just been held at Whitechurch, Hants, in connection with the ordination of the Rev. Samuel Skingle, from the Metropolitan Tabernacle College. On Oct. 20, two sermons were preached by Professor Rogers. On the 21st, a large number of friends took tea together, after which there was a public meeting for the recognition of the new pastor, when the chair was taken by the Rev. Francis Wills. After the opening exercises a statement was made on behalf of the church, showing the circumstances which had led to an invitation being given to Mr. Skingle, who then related the history of his conversion, and the steps by which he had been led to accept the office of pastor. A charge to the minister, full of wise counsel and good wishes was delivered by Professor Rogers, and an address to the members of the church was given by the Rev. P. G. Scorey, of Wokingham, formerly one of their number. The chapel has just been cleaned and painted, the old pulpit removed, and a platform erected in its place.

BAPTISMS.

ASHBY.—Oct. 30, three, by C. Clarke.

BOSTON.—Oct. 27, two, by J. Jolly.

CARRINGTON.—Oct. 6, three, at Old Basford, by W. Dyson.

CHELLASTON.—Nov. 10, one, by G. Slack.

CLAYTON.—Oct. 20, three, by J. A. Andrews.

COALVILLE.—Oct. 27, seven; Nov. 3, four; by C. T. Johnson.

DERBY, *Mary's Gate*.—Oct. 30, eleven, by J. Wilsbire.

HALIFAX, *Ovenden Branch*.—Oct., five, by I. Preston.

LONDON, *Borough Road*.—Oct., six, by J. Harcourt.

Præd Street.—Nov. 6, five.

MACCLESFIELD.—Oct. 30, one, by I. Watts.

MELBOURNE.—Nov. 10, four, by D. Mc Callum.

PETERBOROUGH.—Oct. 27, three young men, by T. Barrass.

TODMORDEN.—Oct. 30, ten, by E. W. Cantrell.

WENDOVER.—Oct. 31, two, by J. Sage.

Total reported in quarter ending Dec.,	1871..	184
" " " "	1872..	207
Total in year	1870 ..	603
" " "	1871 ..	638
" " "	1872 ..	807

MISCELLANEOUS.

A MOTHERS' TEA MEETING in connection with the church and school at Spalding, was held, Nov. 13. Two hundred mothers sat down to a tea generously provided by Tyler Johnson, Esq. Rev. J. C. Jones took the chair. Mr. E. Foster offered prayer. Addresses, full of illustrations of the influence of mothers in moulding the character of their children, and showing the need of parents co-operating with teachers, were given by the Revs. J. Woolner, W. Robinson, and Messrs. J. Donnington, F. Godsmark, and J. Brett. A hearty vote of thanks was accorded to Mr. and Mrs. Johnson for their kindness.

J. T. A.

DR. WILLIAMS' SCHOLARSHIPS.—The successful competitors for the three vacant Williams' Scholarship in the Glasgow University this year are Mr. Suddard, of Bootle; Mr. Hammond, of Carmarthen; and Mr. Alfred Underwood, of Chilwell College, son of Dr. Underwood.

Marriages.

DEXTER—LACEY.—Oct. 30, at Archdeacon Lane chapel, Leicester, by the Rev. T. Stevenson, Mr. J. Dexter, farmer, Charley, to Mary, eldest daughter of Mr. J. S. Lacey, Loughborough.

MARSHALL—MARSHALL.—Oct. 31, at Shore, by the Rev. J. Maden, Mr. Joseph Marshall, of Vale, to Miss Mary Marshall, of the Stones.

STEAD—FLATHER.—Oct. 12, at Clayton, by Rev. J. A. Andrews, Mr. George Stead, of Bank Top Horton, to Mrs. Hannah Flather, of Clayton. A copy of the Scriptures, handsomely bound and beautifully illustrated, the gift of the congregation, was presented to the newly married couple.

TETLEY—GILL.—Nov. 5, 1872, at the G. B. chapel, Allerton, by the Rev. T. Gill, Mr. William Tetley, of Chellow Grange, near Bradford, to Mary, only daughter of Mr. John Gill, of Biscay Height, near Allerton.

Obituaries.

COOPER.—April 12, 1872, Ann, the beloved wife of Henry Cooper, of Newhall, near Swadlincote, Derbyshire, entered into rest. Our late sister was born at Donisthorpe, Leicestershire, July 1, 1821, of poor but honest parents, named Gent; but she was left fatherless when quite an infant. When a child she attended the Sunday school at the Baptist chapel in Netherseal, and the instructions received left a good impression upon her youthful mind. On her leaving the school a New Testament was presented to her by the teachers, which was greatly valued and carefully kept throughout her life. Afterwards she was induced to attend, for some time, at the Established Church, but derived no profit from these services. Subsequently she worshipped at the Baptist chapel, Overseal, and was led to decision of character in the year 1845, under the ministry of Mr. W. Norton, and was by him baptized and received into the church. In February, 1847, she was married to Mr. Henry Cooper, who, in 1849, came to reside in Newhall. Mrs. C. remained a member at Overseal until the establishment of the Baptist cause in Swadlincote, when she, with her husband, and several others, were dismissed to form the church in that place. In her benevolent sympathy voluntarily waiting upon afflicted friends, she herself became a prey to disease, and after six days of partially unconscious suffering she passed away to the better world. Our

friend was a most affectionate wife, and untiringly devoted her energies to the good of her family, in all ways seeking their temporal and spiritual welfare, while by her Christian character she was an ornament to her profession, seeking to live the gospel, and in every way in her power to be useful in the cause of Christ. She will long be greatly missed, and deeply regretted, by the sorrowing survivors of her family, and by the Baptist church in Swadlincote.

WINFIELD.—Feb. 8, of Stockbrook Street, Derby, Mrs. Ann Winfield, aged 78. She was the oldest surviving member of the G. B. church, St Mary's Gate, Derby. In early life she became seriously impressed under the ministry of the late Rev. J. G. Pike, and was baptized in 1812. She continued a faithful member of the church sixty years, until her death, which was remarkably sudden. Whilst sitting at the breakfast table with her aged husband, she reclined back in her chair, and gently expired. We rejoice to believe that though the event was sudden, she was ready to obey the summons, through the merits of her Saviour. Her Christian course, though long, was consistent. She lived near to God, and it was her great delight to attend the means of grace, and to see her family walking in the way of truth. May her sudden removal be greatly sanctified to her husband, family, and the church.

W. W.

OUR MAGAZINE FOR 1873.

EIGHT PAGES EXTRA.

MY DEAR FRIENDS,—

I rejoice that by the resolution of the Association held at Nottingham in June last our Magazine is to be increased to the extent of EIGHT PAGES; and *this without any alteration of the price.*

Two of the additional pages will be devoted to the ever welcome sheet that carries tidings to us of the doings of God through our beloved brethren in Orissa. With more information about our Foreign Mission, surely our love for it will grow, and our help be more liberal.

The other six pages will be given to the Magazine proper. Our Magazine will then be one of the CHEAPEST; and, if we may quote the witness of many friends, one amongst the “best denominational” magazines in the kingdom.

I have made arrangements that this additional space shall increase the variety, interest, and efficiency of our organ. A talented and popular lady-writer has been secured to give a series of BRIEF STORIES. These will appear in successive months, beginning with January. Able and widely known authors, our programme shows, will again interest and profit us with their productions. A larger measure of attention will be given to Local Preachers, Sunday School Teachers, Popular Aspects of Science, and to the direct efforts of the Church of Christ to improve the *Social Condition of the People* by such agencies as Temperance Societies, etc.

My chief wish is that this periodical should be the Magazine of all General Baptists in the nation; a real and effective help to all our denominational institutions, and to all who believe and teach an utterly unrestricted gospel, free as the infinite love of God, to the whole world, for whose sins He gave His Son as a propitiation. I wish to be a co-worker with our pastors in the task of making the churches strong, intelligent, hard-working, public-spirited, and efficient: and therefore I want the Magazine to have a place in every General Baptist home as well as in every General Baptist Church. To realize this every church of a hundred members ought to circulate rather more than thirty Magazines a month, or one for every three members. This is a low calculation, and yet it is not reached in some churches, whilst in others it is exceeded.

Now, dear friends, let me ask you to help *your* Magazine for 1873. The Association has little money to spend in advertising. We trust you. “Ye are our advertisement.” Every reader can aid in extending the sphere of its usefulness. Talk about it, criticise it, recommend it, give it away, lend it, announce it from the pulpit and in the school, and our most sanguine expectations will be realized.

Ever yours, in the hopes and labours of the blessed Gospel,

JOHN CLIFFORD.

22, Alpha Road, N.W., Dec. 1, 1872.

Missionary Observer.

NEW YEAR'S SACRAMENTAL COLLECTIONS FOR THE WIDOWS AND ORPHANS OF MISSIONARIES.

THE Committee of the Foreign Mission beg to remind their friends that the first Sabbath of the year is the time appointed for making Sacramental Collections simultaneously in the churches in aid of the Fund for the Widows and Orphans of Missionaries. The amount required to pay the several Insurance Premiums is nearly one hundred and fifteen pounds. It is most desirable that this should be raised apart from the ordinary funds of the Society. *In no case is it contemplated that the poor of our churches should suffer by the Sacramental Collections* All that is asked for is, that an extra effort be made on that day, and that the surplus over and above the usual collection be given to the fund. Should the first Sabbath of the year be found an inconvenient time to any church, it is suggested that the collection might be made on the first Sabbath of February or March.

It is requested that all Sacramental Collections may be remitted direct to the Treasurer or Secretary, and *separately from the regular Contributions of the Auxiliary*. Attention to this request will prevent confusion in the accounts, as it is particularly wished to keep the receipts for the Widows and Orphans Fund distinct from the ordinary receipts of the Mission.

THOMAS HILL, *Treasurer*.

J. C. PIKE, *Secretary*.

EXTRACT FROM A RECENT LETTER FROM MRS. BUCKLEY.

WE beg the earnest and prayerful attention of our readers to the touching statements and appeals of our beloved sister. After describing her feeble state of health, she adds:—

“I have been obliged to go from home for a few days together, and have paid a flying visit to Pipelee, where I had not been for seven years. I remained there three days and two nights, and felt much better whilst there—it was a great rest. The marriages of several of the girls obliged me to return to make the necessary preparations; and the cares of home, and varied toil, soon brought back my sufferings. Then I spent two days and a night with our kind friends Mr. and Mrs. MacMillan, and since then I have been with my husband to Chaga. A way from home I rally wonderfully; and at Chaga so many of our native christians were sick I was visiting them from house to house, and by nursing and medicine trying to relieve their sufferings. I felt much better myself, and was quite free from my complaint. My appetite greatly improved. The only drawback was my

inability to sleep at night; still I gained strength. I kept better for three or four days after our return, but have again been very unwell with fever, cold, and diarrhoea. My dear husband, too, is far from well.

“I find my time is gone. I have been writing you in the midst of interruptions. Oh! do, my beloved brother in Christ, stir up the churches to send us out more labourers at once. My dear husband and I must soon enter on the rest of heaven, or for a season leave our work. We cannot drag on in this way much longer.

LETTER FROM THE REV. W. BAILEY.

Berhampore, Oct. 3, 1872.

A LONGER time than usual has passed away since I sent any communication to the *Observer*. For some weeks I have been suffering from the effects of a low fever, which has been very prevalent in the district. The season has been unusually unhealthy, owing to the heavy rains following a long drought. Through mercy I have regained my strength, and as soon as the cold weather sets in, I shall be ready, I

trust, for itinerant work. With a population of more than twelve hundred thousand in this Zillah, sunken in all the abominations of idolatry, there is certainly need to put forth all the strength one can command. It will be found, we think, when the census returns are complete, that we have not now on our own field more than one missionary to eight hundred thousand of the population. This is certainly a most appalling and startling fact. We are not unmindful of the efficient help of our native brethren; but several of these, like ourselves, have passed the meridian of life, and as in England so here, there is a painful lack of earnest young men to supply their place. We trust the connexion at large will ponder well the timely and forcible remarks of the chairman at the last association, and speedily reinforce our strength. Our confidence in the purpose and promise of God is not shaken; but we confess that, at times, we have painful and gloomy forebodings in reference to the future of the Mission. It requires not days but years for a young man, whatever his talents may be, to become fully qualified for missionary work; and this gives additional importance to the appeals which the missionaries have so constantly made.

For many years past, a Telegoo, living near the mission premises at Berhampore, has been in the habit of visiting the missionaries, and has many times expressed his determination one day to confess Christ, and the only excuse for delay was the intense bitterness of his wife and family. Twenty-five years ago, when Anthravady was stationed here with his regiment, Surja Narayan was the first person to encourage him and unite with him in prayer, and ever since Anthravady has felt an earnest longing for his salvation. In the month of April last Anthravady came here on a missionary tour, with six converted sepoys, members of his church. He soon sought out his old friend, companion, and helper in former days. He reminded him of his promises made so many years before, and most affectionate and earnest appeals were made to him not to delay any longer. When Anthravady returned from his journey to the south, he feared he should have to leave his old friend as he found him. At the close of our morning service, the last Sabbath in May, Surja Narayan came

to our house and said that his mind was at last made up, and he would be baptized at once. It was arranged that he should be baptized in the afternoon. The morning, however, was far advanced, and water was so scarce that for once in my life I felt it was not easy at all times to carry out one's principles; the water had to be carried in small earthen vessels nearly a mile; but with great effort we managed to fill the baptistry in time for the service. The chapel was crowded, and an interest seemed to be awakened which reminded me forcibly of memorable days in England. The whole service was conducted by Anthravady, and his earnestness and propriety in the administration of the ordinance will not soon be forgotten. Scarcely had the service ended than Surja Narayan's relatives arrived, and their wild rage and terrible curses told us but too plainly that "a man's foes are they of his own household." No one but those who have witnessed these scenes can form any idea of the bitter persecution a Hindoo has to endure when he embraces christianity. Surja Narayan is the clerk of a wealthy native merchant. Two days after his baptism he went to his employ as usual, but he was treated in the most contemptuous manner, and every possible indignity was heaped upon him. His wife and son would not allow him to enter his own house, and he was compelled to live in a wretched but alone. He visited me frequently, and I endeavoured to encourage and strengthen him for the conflict. His family, from the first, were determined to get him to return to Hindooism, and the most subtle plans were adopted for the purpose; gradually he succumbed to their influence. I cannot think he is lost, and I am not without hope that he may yet be reclaimed, but for a time our joy is turned into mourning, and our enemies triumph over us.

ANOTHER BAPTISM.

On the evening of the 5th of August we had the pleasure to baptize a christian officer of the Madras army. Berhampore will ever be memorable as the place of his conversion; and it will now be additionally so as the place where he openly confessed Christ. He had never seen the ordinance of believers' baptism administered, and for a time had no sympathy with our views.

He was led into the truth by the careful study of the New Testament. Before the administration of the ordinance, in a few earnest and appropriate words, he stated the reasons for thus wishing openly to confess his faith in Christ. It may not be generally known, but it is a pleasing fact, that so many christian men who have been converted in India, have adopted our views in reference to this ordinance. An officer in another part of the country, on hearing of our dear brother's baptism, wrote to me as follows: "I was rejoiced to hear that ——— has been led to carry into effect that which has always, since my conversion, appeared to me a very plain command of our gracious Master, and that which seems to have been the practice of believers in the times of the apostles. It is a beautiful setting forth of death and resurrection; the believer thus, in a figure, acknowledging himself utterly condemned in the flesh, and identifying himself as having died with our Lord Jesus, and risen again; it is a burial, as it were, of the corrupt old man, Rom. vi. 1, 2, 3, 4. I believe there is as much spiritual teaching and significance in believers' baptism, if looked at from a scriptural point of view, as there is in breaking bread and taking wine—the memorials of the broken body, and shed blood of the Lamb of God."

THE LIBERAL OFFER TO COLLECTORS FOR THE MISSION.

To the Editor of the *Missionary Observer*.

DEAR SIR,—Permit me to refer briefly to the very liberal offer of a "Warm Friend of the Mission" (see *Missionary Observer* for Sept. 1872) the terms of which have evidently not been understood by several friends of the good cause.

The other day I had the pleasure of meeting with the generous brother who made the offer; and asked him how its terms were to be interpreted. His reply was, in substance, the following:—"While satisfied that our *young* people are doing nobly for the Mission, I am persuaded that the members of our churches *might* do much more than they do. And I feel sure that had we but a regularly organised staff of collectors, with a secretary and a treasurer—in connection with each of our churches—the members of those churches would

do more. My firm opinion is that at present, many of our adult friends are never visited by a collector at all; and, as a consequence, we lose their contributions. The object of my offer was to promote the organization of regular collectors throughout the denomination, in the proportion of *one to every twenty-five members*. And, as a STIMULUS AND ENCOURAGEMENT, I promised a subscription of a penny a week to each of such collectors. My penny is not given on condition that the collector secure twenty-five pennies from other twenty-five subscribers; but that he collect as much as he is able." Hoping that this matter will now be clearly understood, and very earnestly wishing it may be taken up heartily, and worked right vigorously by the churches throughout the connexion,

I am, yours obediently,
GEO. TAYLOR.
Sutton on Trent, near Newark,
Nov. 9th, 1872.

MISSIONARY SERVICES.

SERVICES were held during last month at KEGWORTH AND DISEWORTH, LOUGHBOROUGH, (*Woodgate*), and OLD BASFORD, attended by brother Thomas Bailey, as the deputation. At ASHBY and PACKINGTON, by the Secretary and Mr. T. Bailey. At MANSFIELD, and WIRKSWORTH and SHUTTLE, by brother George Taylor. At SHEFFIELD, and DERBY (*Osmaston Road*) Juvenile Society, by the brethren H. Wilkinson and T. Bailey. As a whole these services have been of a very gratifying character. At Kegworth and Disedworth it was said that the meetings were the best they had had for many years, and regrets were generally expressed that of late they had not done more for the Mission.

MISS LEIGH, a young lady sent out by the Society for the Promotion of Female Education in the East, to take the place of the late Miss Guignard at Cuttack, sailed from London, on Sept. 15th, in the *Walamo*, for Bombay. We trust that ere this she has been welcomed by our friends in Orissa. When shall we have to announce similar intelligence in reference to Missionary brethren going forth to that important field?

MISSIONARY LITERATURE.

PLANS FOR THE NEW YEAR.

NEXT year the Quarterly Papers will be discontinued. Instead of them the MISSIONARY OBSERVER, enlarged to eight pages, will be printed monthly, *distinct from the Magazine*, and not part of it as now. The *Observer* will, however, be stitched with the Magazine, at the expense of the Society. *Copies will also be issued separately each month for the use of* MINISTERS, ADULT COLLECTORS, and SUBSCRIBERS, OF TEN SHILLINGS AND SIXPENCE and upward yearly. Particular attention is requested to this regulation, as, on account of the cost to the Mission, it will be necessary to adhere strictly to the rule. Copies will be sent to the Ministers of the Connexion *by post*, so as to insure their possession of intelligence in time for the Missionary Prayer Meetings on the first Monday of the month.

The young people have not been forgotten.

THE JUVENILE MISSIONARY HERALD,

published jointly by the Baptist and General Baptist Missionary Societies, will be for their special benefit. It will be supplied *gratuitously* to JUVENILE COLLECTORS OF TEN SHILLINGS *and upwards yearly*, in lieu of the Photographs, &c., they have been in the habit of receiving; *and to all Subscribers of FIVE SHILLINGS and upwards who do not receive the Observer*. The Magazine will also be sold to others at the price of *One Halfpenny per month*.

It is hoped that the above arrangements will tend greatly to increase the interest of both adults and children in our missionary work.

FOREIGN LETTERS RECEIVED.

BERHAMPORE, W. Bailey, Oct. 5.
CUTTACK, Mrs. Buckley, Oct. 5.
" W. Miller, Sep. 23, Oct. 15.

PIPLEE, W. Hill, Sep. 20, Oct. 4, 18.
" Miss Packer, Aug. 23.

CONTRIBUTIONS

*Received on account of the General Baptist Missionary Society, from
October 18th, to November 18th, 1872.*

	£	s.	d.		£	s.	d.
Ashby and Pockington	22	4	6	Mansfield	8	4	7
Audlem	3	11	3	Queensbury	13	10	0
Coventry	8	6	9	Shore	11	6	9
Denholme	9	8	9	Todmorden	4	5	0
Halifax	28	10	0	Vale	10	13	8
Kegworth and Diseworth	13	5	0	Woodhouse Eaves	2	11	0
Leicester, <i>Friar Lane</i>	3	15	0				
Lineholme	10	2	4				
Lydgate	8	0	0				
Macclesfield	18	1	0				

MISSION TO ROME.

Coalville, Mr. J. Gutteridge ... 1 1 0
Nottingham, Mrs. H— by Mr. J. Hewes 1 0 0

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Baker Street, Nottingham, Treasurer; by the Rev. J. O. PIKE, the Secretary, and the Rev. H. WILKINSON, the Travelling Agent, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.